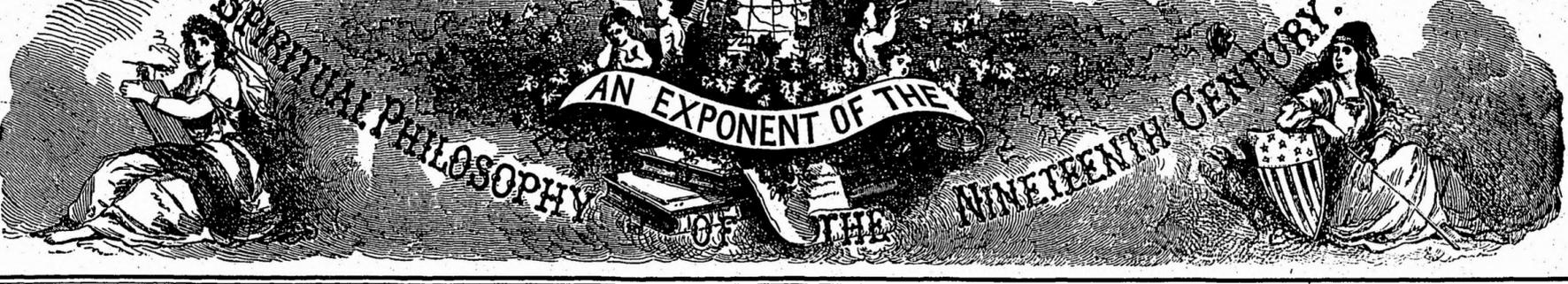


# BANNER OF LIGHT.



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the American psychologists, notably in Boston, the father-land of Franklin"; and I may add that the *Banner of Light* has had more to do with this fact, probably, than all the other publications in the United States. But this distinguished writer, *chef de école*, like all outposts, has been the mark of the sharpshooters. "If the Baron," says one, "is descended from the dukes of Bourgogne, it is equally proven that his name goes back to the east of Potticium," who, during the Roman domination in Gaul, were charged with the care of the sacred vessels of the Pagan temples. Being connected with the 'mysteries' gave one a certain influence over the people. And further, he was born under the sign of Aries—and Roger Bacon assures us that the head of a man is submissive to the Ram—who marches at the head of the flock and is always considered as the *chief*," etc.

Under the heading of "The Beauties of Magnetism," Mons. Levasseur has a very entertaining article. He says that the magnetic fluid, invisible to the naked eye, can be seen about the nude body of a person, by the aid of a powerful microscope—as per experiment made by the writer at Woolwich Arsenal in 1876. Mons. De Puységur says: "This fluid is elementary, light, subtle, *whitish*. When emanating from a body moved vivaciously, it becomes brilliant. Invalids when magnetized draw of this, according to their needs. This fluid is diffused through all nature." . . . Mons. Levasseur, however, dislikes the term *fluid*, as if a magnetizer had several magnetic ones. And this fluid is not white, having no color. Pythagoras designates it as "a luminous body, subtle, and delicate chariot of the soul." It is not electricity; it has neither positive nor negative pole; does not strike violently and annihilate, but is diffused quietly and vivifies. It is incontestable, too, that through somnambulism produced by magnetism we have undeniable proofs of another existence, by its alliance with the things immaterial or spiritual: lifting sometimes the thick veil hanging before our gross mortal vision. And further: "I affirm," says Mons. L., "that the magnetic fluid is a living emanation, the vital principle itself," and then gives the following wonderful result of one of his own experiments: "In 1842 I magnetized a girl seventeen years of age, who was deaf and dumb. As soon as she was in a somnambulant state, she immediately executed what I ordered her to do, and that without opening my mouth. Afterward I had no need to put her to sleep; we comprehended one another by the sole action of the eyes, which served me to communicate to her my most secret thoughts and my will. Her name was Estelle Vallo, and she was of Swiss origin."

One writer says that anger in the look destroys the magnetic influence.

*Revue Spirite*, Paris, for January, begins its twenty-fourth year with a noble and spirited resumé of what has been accomplished in the past year, more especially what has been done and is being done for the dissemination of Kardec's works, urging a union of our forces, and referring with much satisfaction to the influence of the Theosophical Society, which in India is bringing into fraternal harmony the various sects of that region.

Before the *Congress*, instituted by Mons. Guérin, Mme. Dufauvre delivered an address, that like Spiritualism itself, "crowns," as she says, "with its rays the immense edifice of human thought." She also combated Materialism with a polished blade, and referred with just pride to our adherents in the domain of science.

Several pages of the *Revue* are taken up with (a continuation of) the account, copied from the *Pioneer*, of India, of the journey to Ceylon of Mme. Blavatsky and other representatives of the Theosophical Society. It reads like a romance. The grand old deities of the Orient descended, it would seem, from their exalted position to do homage to the humbler representatives of their decaying faith, and to welcome the youthful vigor that is to lift it again where it will receive the golden baptism, the infinite award of Truth. "Without any pretension," says the official journal above named, "one can affirm that, since the *Evangelie* of Boudha was introduced into Ceylon, there never was such an excitement among its people. Their reconsecration toward Mme. Blavatsky and Col. Olcott for having dared to defend their religion from the attacks of Christianity, has been unlimited."

The disturbance that took place at Neufchâtel, in a public hall, after Mr. Donato had finished one of his successful exhibitions of the power of magnetism—some of the town officers actually taking part against him; the "Fraternal Union of the Spiritualists," at Nantes; the funeral services at Troyes, (Aube), over the remains of M. P. Palls; the "Discourse at the tomb of Baptiste Laspeyres"; the "Disincarnation of Mme. Bérenguer," and Mons. Valle's observations on our faculties, in a review of a work entitled "Psychological Studies," are all worthy of many words of commendation; but this notice must suffice.

**SPAIN.**  
*El Criterio Espiritista*, Madrid, for December, continues in the present issue Don M. Gonzalez's "Duality of the Divine Substance," an article containing many profound propositions, difficult to solve with our finite perceptions of what the Infinite may be. Following this is an "Elegy," to the memory of a noble and virtuous woman, Sra. Da. M. Garcia Lopez, who, in the enjoyment of our cheering faith, passed to the higher life Dec. 9th last. This noble tribute to an affectionate wife and mother is from the

\*This refers to the two old men of Arcadia who were instructed by Hercules how to offer sacrifices to his divinity. On one occasion, Pimachus failed to "come up to time" and so to Pottinus, with his party, it was assigned to wait upon the priests as servants when sacrifices were offered on Mount Aventine. Liv. and Virg.

pen of Dr. Lopez de la Vega. Several pages are then devoted to a record, at once inspiring and humiliating, portraying the exalted character of one who has recently departed this life, but whose end was hastened by persecution, "a victim of clerical hatred," he being deprived of his position as Director of the Normal School of Lerida because of his liberal sentiments. This worthy man was Don Domingo de Miguel; and he was not only "by his merits and services the most brilliant of the Normal Professors," but he was the author of about a dozen works on agriculture and education. *El Criterio* should be grateful to D. Amigó y Pallier for his able and manly defense of his friend, "who," he says, "has descended to the sepulchre without abdicating any of his spiritualistic predilections, his beliefs *espiritistas*." Dna. Amalia Domingo y Soler, whose sad physical condition is attracting much sympathy, contributes also to this number of the *Critic* one of her characteristic articles; while the "Estrela" from the spirit-realm dictates words that float like music over "our momentary mundane struggle for an eternity of glory." Having faith in God, belief in his justice, love for Him and our neighbor, being good, in fact, . . . we shall at last, she says, join her in realms of bliss.

*La Luz del Porvenir*, Barcelona. I have in hand five numbers of this charming little paper, every page of which is aglow with the purest and loftiest sentiments of our faith; sentiments and truths, historic facts and poetic imageries, such as Mlle. Candida Sanz and Mme. Soler cannot fail to well enunciate. "The dead live; I know it positively," says one; "and were it not for our philosophy *espiritista*, the bright scintillation of its light *psíquico*, which the inspired Kardec has so well shown to the people of the present age, many are there who would still be living in darkness." . . . And "true Spiritualism, the *Verdadero espíritu*, it may be said, is the loving child of this planet; and what greater felicity can we have in this dreary desert of ours than the tranquillity of soul it brings? Oh! A thousand thanks we can offer to Providence, those of us who know this doctrine!"

*Creeris en Dios admirarais su gloria!*  
"Spiritualism is science for the wise, light for the unlearned, tranquility for the afflicted." . . . "There are three classes of people worthy of our contempt: the proud poor, the dishonest rich, the blockhead aged;" for wisdom should grow with each gray hair; a mean rich man can harvest but few of the smiles of heaven; while pride, with any one, shows the direst poverty of understanding.

The protection of birds is demanded by *La Luz*—"those innocent little creatures whose melodious voices salute the dawning of each new day, who are an enchantment to our forests, our gardens, and of vast value to the agriculturist; yet they are the victims of our cruelty and persecution." Quizzes number are then enumerated, which, in different countries, in China, India, on the banks of the Nile, &c., are recognized as eminently serviceable.

Soledad Manero de Ferrer is a new contributor to the journal in hand, and is powerfully radical—saying: "Man, and nothing more than man, has formed all religions, as has been shown by more than one *savant* who has studied the histories of Brahminism, of the Vedas, the Bible . . . and all such works. Now we have another revelation (Spiritualism), but without mystery; all can be understood by the most mediocre intelligence. But the clergy condemn its manifestations as the work of the devil, believing that the devil comes preaching against himself. This devil, however, this imaginary entity that has given so much money to the Church, finishes his reign in the light of reason and science." . . . The early compulsory education of children is dwelt upon with much acumen by Mlle. Sanz; and verily if there be, in view of our future well-being, temperance, honesty, &c., any one theme our orators or statesmen should dwell upon, insist upon, it is universal compulsory education.

**ITALY.**  
The *Annali Dello Spiritismo*, of Turin, begins with the present January number its eighteenth year of existence. Ever dignified, enlightened, charitable, it must have infused into the higher walks of life of "the land of song" an amount of liberal sentiment, the potency of angelic visitations, that will be an abiding blessing. Its last article in the January number, taken from the *Leipzig Tageblatt*, I will briefly notice first. It is one of many of the like I have had occasion to record: "In Werdan (near Zwicken), Saxony, a Mr. Roth, a coal-merchant, resides. One evening, in the latter part of July last, his house began to be pelted with stones. It was at first thought to be the work of vindictive boys, though the missiles came with great force, as if from some machine. As these continued, a tree in the garden was removed and the windows of the dwelling were covered with a wire netting; but the stones passed through the netting as if it had been of pasteboard. A large crowd gathered about the premises, and the utmost scrutiny was given to the phenomenon, which rather increased than diminished, in spite of the watchers. Yesterday more than a dozen stones were found. The police put in motion the whole of its force, and hoped, by supreme effort, to discover the author of the mischief." The editor of the *Annali* remarks, probably with a smile in his sleeve: "They will of course find out!"

Under "Facts Through Diverse Mediums," a number of events are recorded, like the following: Dr. Cordero was aroused in the middle of the night by a person who announced that in a dream he had seen his brother, attacked by contractors, fall at the gate of S. Francesco, and that he found him there. Though the dreamer

was quieted for the time, he nevertheless found, in the morning, his brother, "guardian of the finances," as his dream had foretold. In 1866, a Professor of the University of Parma, being at a séance, asked the guardian of the circle if he could communicate with a certain Carlo Simonazzi. "Yes, if invoked," was the reply. Presently: "I am Carlo S., write." The proof came, not from the one sought but from another of the same name who had recently died at Parma. On another occasion the table-tipping said: "I am Petrus Pontius, Master of Music in the Basilica Cathedral." It was given in Latin, which he said was the language of his time; that if further information concerning him was wanted, it could be found by consulting the records of the Canonico del Duomo, or "The History of Illustrious Men of Parma, by Padre Affò," given also in Latin. Everything stated was found to be correct when the proper search was afterward made. Such proofs of immortality, says the writer, come from a simple *table-tipping*. Sig. N. Marengi states also that he found a piece of paper with "direct writing" upon it in a book he had been reading the previous evening, and in which he had left neither paper nor writing. Sig. Nicifero Filateo gives a lengthy notice in the *Annali* of Mons. Camille Flammarion's "God in Nature," which every one who reads French should peruse.

**BELGIUM.**  
*Le Messager*, of Liege, of Jan. 15th, has been received. From its many attractive communications I will make some brief extracts: "Of the ministers of God," says a "co-laborer"—and he writes as one who has received much of the supreme light—"those who do good are really the men of God; those who secretly distribute benefits, approach nearer and nearer to the God of nature; no ceremonies, pompous, and often devoid of sense, are needed; and in the secret, absolute of the conscience, the good find a precious initiation that transforms them into new men. By degrees, by degrees, as the Masons would say, they acquire a knowledge, always more clear, more profound, of the essence of the divinity; and have a joy inexpressible when in communion with the good spirits God has sent. To the adversaries of our spiritual ideas death is preferable; at least they approach with trembling an unknown land. For the adepts of our new philosophy it is a *renaissance*, and a price for accomplished work. And what is there absurd and Satanic in all this? Is it absurd to love our neighbor? Is it diabolical to do to others as we would have them do to us? No; this teaching so resembles that of Christ it can be no other. The clergy actually condemn Jesus himself in Spiritualism; they condemn him in the devoted spirits sent by himself to re-establish the truth; condemn him in the mediums whose duty it is to serve him as interpreters."

After an article on "God and Creation"—in which Mons. René Caillé comments M. Flammarion's astronomical works, his "God in Nature" having been crowned by the French Academy—Dr. Wahn begins (what is probably the first of a series upon the subject), his "Spiritualism in Antiquity," in which he already declares that Spiritualism is evidently the outcome of all the religions that have preceded it. He wishes at first, however, to correct a quite universal idea in the Orient, that the primitive Hindus bore the name of *Argyas* or *Argens*. He puts much faith in the writings of Mons. Jacollot, "the learned magistrate who, during long years, has been president of the tribunal of Chandernagor, of Pondichery, etc., and who consecrated all his leisure time to the study of *Sanskrit* and the *Tamoul*; and who, above all, neglected no opportunity to associate (*selier*) with the learned Hindus and the most influential Brahmins of the jagodas." . . . And among others, in support of his statements, "Mons. Jabollot cites the opinions of M. Cicé, the learned Orientalist of Pondichery, who speaks Sanskrit, and eight or ten dialects of India, and who has consecrated thirty years of his life to a study of the past history of this country." This scholar says that "the religious beliefs of the primitive epochs of the *Vedas* cannot be studied nor comprehended except in India itself; poetry and gross legends have too much disfigured them; there are many manuscripts to be translated, monuments to be interrogated," etc. Mons. J. adds, "that in this ancient land, humanity rose to the highest regions of philosophical criticism and the free exercise of reason, but the altar has quenched it; the people were grand, were ennobled by their morality, their civilization, their laws, but the priests dug the tomb of the nation of which only a shadow now survives." He further shows that as we return to the source, we find in India all the poetic and religious traditions of ancient and modern peoples—the religion of Zoroaster, and that of the Egyptians; the mysteries of Eleusis and of the priestess of Vesta; the biblical Genesis and the prophets; the *morale* of Pythagoras, and the teachings of the philosopher of Bethlehem."

In 1867, at the *Atheneum* in Paris, "M. Chane proved, by citations from the books *des Brahmanes*, which date back to the year 13,901 before our era, that the principle of universal unity appeared in all its purity in the literary monuments that remain to us of a civilization long anterior to the time of Moses." Dr. Wahn further states that 7000 years B. C. *Manou-Vena* (Manes) colonized Egypt with a company of Hindus. Having been conquered at home he fled to the *Masra*, the Nile. The last date above cited has been established by Mons. Rodier in his "*Antiquité des Races Humaines*," Paris, 1862.

**SOUTH AMERICA.**  
The *Revista Espiritista*, of Montevideo, for December, opens with an editorial on the distribution of our literature, our periodicals in particular, which forms a basis for some general remarks on our fraternal relations to each other and to the Master. "This is followed by the Angel Guardian's "Spiritualistic Dissertation," which says, "Pray, brothers, lift up to the Father the desires of your hearts, humbly, lovingly. Pray for your brethren while you deplore the errors that are destroying their souls, indulging the folly of ambition, the love of wealth, while heedless of the tears of the unfortunate. Pray while the seeds of good you have sown are ripening for your glorification." These are but scanty phrases from several columns of warm, generous sentiments. Then comes "The Priesthood of the Future," (taken from *La Revolution*, of Alicante,) which has all the enthusiasm of Donna Soler's pen, which has produced it, and from which a few words: "When the multitude, brutalized by ignorance, begin to feel the fever of progress, they will exclaim: 'When we are free we shall have no priests, no powers to obey, but we shall be equal, and there will be no rich, no poor.' This has been the cry of agitators of all epochs—'Let us have no priests'; still good priests are necessary." Mme. Soler has evidently written in view of the lack of common schools, like ours, in Spain; in view of the general morality of priest and people in Spain, Cuba, Mexico, and in view of that true spiritual exaltation our new faith demands. "Ignorance," says our authoress, "is the sole cause of this wide-spread degradation. . . . The children of progress are coming to found, on a solid basis, the *association universal*."

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**MISCELLANEOUS.**  
*The Rothengarten (The Redhead)*, published in Litchfield, Minn., for fifty cents a year, is designed for the Swiss. It advances some new ideas respecting government, such as the abolition of Congress, the presidency, and all high salaried offices, and desires to have the laws made by a more direct vote of the people. It advocates women's rights especially, and very properly where the cause of temperance is concerned. This little sapling of new endeavor may become a sturdy tree. New thought is worth thinking about.

*Die Weltbühne*, a Parisian-Dutch paper, edited by the Rev. J. J. Steiger, is an interesting publication of a secular stamp, and can be had in New York of Mr. Steiger, for two francs and fifty centimes.

*Licht, mich Licht*. Several numbers, up to Jan. 23d, of this valuable German paper are before me, and merit careful recognition. No one of our Spiritualistic journals is more worthy, it seems to me, of patronage. In typography, in original articles, in selections, in its correspondents, it is highly to be commended. It is published in Paris, 41 Rue de Trévise, for eight francs, \$1.40, but can be had in all the large cities. Though in the German language it has the Roman type. The present issues contain the "Spiritual Catechism," by H. J. de Turk, which has been highly praised in Belgium and elsewhere; "Tolerance of the Theosophists," in which Mme. Blavatsky is quoted; also a lengthy article on "The First Year of Theosophism"; "The Theory of Pre-existence," and much else that would entertain readers of German.

*Op de Grenzen van Twee Werelden*, &c., is another handsome brochure, by Mme. Elize Van Calcar. After an introduction in which are cited the great religious teachers that are prominent marks in the world's history, about thirty pages are given to "Calvin in the Spirit-world."

The *Constancia*, of Buenos Ayres, for December, just received, will have further notice in my next review.

## LONDON LETTER—A WORD TO MEDIUMS.

To the Editor of the *Banner of Light*:  
In a recent letter on the case of Mrs. Fletcher, published in the *Banner of Light*, mention was made of the faithfulness to duty which influenced this medium to return to London to face perhaps the greatest ordeal any Spiritualist has ever had to encounter. Mrs. Fletcher relied on her spirit-friends for support and strength in the hour of trial, just as she relied on them to give tests and directions in the quiet of her own home, and she has been rewarded. No greater proof of spirit-power than her own condition could be given, or perhaps even desired, by any of us. After crossing the Atlantic during seven days of a gale so heavy that it threatened danger to the vessel, and was the subject of comment in the English newspapers, she arrived at Glasgow, not to return to the home where her friends were longing for her presence, but to fall into the hands of the police. She was arrested at half-past five in the evening, and conveyed to the prison, and in that place she quietly dined and wrote her letters until two o'clock. There she remained until December 2d, when she was brought to London, and an hour after her arrival I had in my hands the ball of worsted and the knitting which showed she had been employed at her customary work even on that dreadful voyage. I have never been so touched by the sight of an article belonging to any living person in my life. It was eloquent of a steady purpose, a firm resolve to go on just the same, whatever the day might bring at its close, which reminded me of John Ridley of old, who chose not to recant, and who smiled and cheered his friend as they went together to the stake. Weeks before I had told Mrs. Fletcher she was threatened with arrest, and, looking on the piece of work committed to my care, I could well realize how its owner was able to write, "I shall come all the same." I have kept the newspaper in which it was wrapped, and I should like to have kept that worsted ball, too, to show to

\*This great and remarkable work is to be had now of the Baron for \$2.00. Long out of print, and interdicted in France.

Spiritualists who very much want to learn the silent lesson it conveys.

There have been hours when Mrs. Fletcher has felt the human depression, the physical weakness and weariness which were inevitable, but not for a moment has her spirit flinched or faltered.

What childlike faith, what perfect trust That to the eye discloses, Amid the frost of winter snows, The hue of summer roses!

Oh, ye who fear the chilling blasts And storms of wild December, Who shrink beneath its frosts and snows,

Oh, ye whose lives are dark and drear, And spent in bitter weeping, Your hopes are never lost nor dead,

Why do I tell this little story of Mrs. Fletcher's return to your readers? Is it to make an appeal to them, to ask them to send their help here, so that justice be done?

At no time more than now does Mrs. Fletcher long to speak to Spiritualists and to mediums, and to tell them that great gifts demand deeds that are worthy of them.

Believe me, sir, Yours faithfully, SUSAN E. GAY, 25 Torrington Square, London, Feb. 27th, 1881.

George A. Fuller in Worcester. This gentleman lectured in St. George's Hall, Worcester, Mass., Feb. 27th, at 2 and 7 p. m. The audiences were quite large; and in the evening the seats were all filled, and many persons stood through the entire service, which was quite lengthy.

Written for the Banner of Light. "SUMMER DAYS ARE COMING."

BY M. T. SHELLHAMER.

One cold, chilly day in midwinter, little Charlie, who was playing in the snow in the yard, espied a strange lad—the son of a new neighbor.

What childlike faith, what perfect trust That to the eye discloses, Amid the frost of winter snows, The hue of summer roses!

Oh, ye who fear the chilling blasts And storms of wild December, Who shrink beneath its frosts and snows,

Oh, ye whose lives are dark and drear, And spent in bitter weeping, Your hopes are never lost nor dead,

Oh, summer days! when earth is clad In robes of gorgeous splendor; When birds and waters, woods and vales, Chant praises sweet and tender!

They come with healing on their wings, With every joy and pleasure, To fill each cup of human bliss With full and perfect measure.

The Reviewer.

HISTORY OF THE CHRISTIAN RELIGION TO THE YEAR TWO THOUSAND. By Charles B. Walle, A. M. Second Edition. 1 Vol. 8vo. pp. 455. Chicago: C. V. Walle & Co., Thomas J. Whitehead & Co., agents for New England, 5 Court Square, Room 5, Boston.

Perhaps no literary effort could be more difficult of accomplishment than the one undertaken by the author of this book. It was one attended with almost insurmountable obstacles, since the field of labor was in an age remote, and little remained of the records of the time that could be relied upon as authentic.

A complete history of the origin and nature of all the gospels is given; not merely the four that, by decree of men, have become canonical and are accepted by the Church as "the divine and only revealed word of God," but also those called apocryphal, the entire collection numbering upwards of forty.

The gospels of the first century are lost, and of those in circulation in the second century only three can be traced back to the times of the apostles. These were the "Gospel of Paul," the "Recollections of Peter," and the "Oracles" or "Sayings of Christ."

Accounts of many other miracle-workers are given, showing most conclusively that the power by which they wrought was not confined to any one or to any number of persons, as the Christian world teaches, but that mediumistic gifts were then, as now, possessed by many.

DEAR FRIENDS—I owe you the profound gratitude of my heart for the interest many of you have taken in my lectures since I left the service of Theology.

Yours for Liberty and Truth, GEORGE CHAIKIN, Address—No. 3 Union Park, Boston, Mass.

being taken to establish correctly the chronological position of each. Passages from their writings, such as indicate most clearly their views, are also given, together with brief notices of their works.

The time of which this volume takes special cognizance is divided into six periods, during the second of which, A. D. 80 to A. D. 120, is included the "Age of Miracles," the history of which will prove of interest to Spiritualists as a means of comparing the manifestations of unseen intelligences in our time with similar events of the days immediately following the introduction of Christianity.

Apollonius Tyaneus was the most remarkable character of that period, and witnessed the reign of a dozen Roman emperors. Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child. Following directions given her in a dream, she went to a meadow to gather flowers.

At Rome, Apollonius was accused of treason. Brought to examination, the accuser came forward, unfolded his roll on which the accusation had been written, and was astounded to find it a perfect blank. Meeting a funeral procession he said to the attendants, "Set down the bier, and I will dry up the tears you are shedding for the maid."

"Because," said he, "every man that is good is entitled to the appellation." "How could you foretell the plague at Ephesus?" He replied: "By living on a lighter diet than other men."

The highest tribute paid to Apollonius was by the Emperor Titus. The philosopher having written him, soon after his accession, counseling moderation in his government, Titus replied: "In my own name and in the name of my country I give you thanks, and will be mindful of those things I have, indeed, taken Jerusalem, but you have captured me."

The wonderful things done by Apollonius, thought to be miraculous, the source and producing cause of which Modern Spiritualism clearly reveals, were extensively believed in in the second century, and hundreds of years subsequent; and by Christians as well as others.

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Free Thought.

"CHRISTIAN SPIRITUALISM" ONCE MORE.

To the Editor of the Banner of Light:

Knowing your predilection in favor of free speech, and believing that you are a true friend to the sacred cause of rational Spiritualism, I offer you for publication a few thoughts by way of partial response to an article in the Banner of the 8th Jan. on "Christian Spiritualism," by W. E. Coleman.

In conclusion let me say that I entertain no feelings of ill will toward our friend for his unmerited attack upon the foundation of all that is holy and good in human nature, but I cordially wish that he would cast his eye upward until he obtains a glimpse of this divine godness and opens his heart to the brooding of her celestial nature, and becomes in deed and truth a follower of him "who spake as never man spake," and was "the brightness of his Father's glory."

Monday evening, Jan. 24th, a grand farewell reception was given Thomas Gales Forster, by the Spiritualists of San Francisco, at the parlors of the well-known medium, Mrs. Seales, 1031 Market street.

Bro. Forster purposed leaving the city the following week, and made several efforts to that end; but each time something supervened to prevent. "The spirits won't let me leave," he remarked to me; and subsequent events proved the wisdom of his continued sojourn, and established the presence of the higher powers in this case at least.

Following this came the presentation of a purse, consisting of fifty-two dollars, to Mr. Forster, the good-will offering of the friends present—the presentation address being made by Mrs. Seales, under control of "Miss Midget," her constant spirit-guide.

The general sentiment of the speakers during the evening was, that the lectures of Mr. Forster are the ablest and the most convincing ever delivered upon this Coast, as in my opinion they undoubtedly are.

Bro. Forster is about departing for San Rafael, Cal. After a brief sojourn there he will probably return East.

REMEDY FOR A COLD.—A medical authority says when you get chilly all over and away into your bones, and begin to snuffle and almost struggle for your breath, just begin in time and your tribulation need not last very long.

DEAR FRIENDS—I owe you the profound gratitude of my heart for the interest many of you have taken in my lectures since I left the service of Theology.

Yours for Liberty and Truth, GEORGE CHAIKIN, Address—No. 3 Union Park, Boston, Mass.

was new or old. The truths he taught lose none of their divinity from having been taught by previous "Sons of God." Because I teach the same doctrine that Confucius taught, is it any less true? William Lloyd Garrison was inspired of God to call this nation to repentance. Did it militate against this inspiration because Isaiah and Ezekiel, and other prophets, taught the same truths thousands of years previously? Was it any evidence that Copernicus did not utter the truth because Pythagoras had taught the same idea hundreds of years before? How childish it is to say that "if Jesus was chosen of God to deliver certain truths, it follows that those truths had not been previously given to the world?"

RECEPTIONS AND BENEFICIARY TESTIMONIAL TO THOMAS GALES FORSTER IN SAN FRANCISCO. BY WILLIAM EMMETTE COLEMAN.

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THOMAS CARLYLE.

Shut fast the door! Let not our vulgar din... Vex the long rest of patriarchal age...

Banner Correspondence.

New Hampshire.

PORTSMOUTH.—Mrs. William H. Foster writes: "Thinking that your readers may feel an interest in our progress as Spiritualists, I will state that within the past few months the cause of Spiritualism, which had been for some time in a torpid state here, has revived, and taken a fresh start, and that we who have waited patiently for such a revival can now rejoice that a Society of Spiritualists is in active operation upon quite an encouraging basis."

The Society has the requisite number of officers, and has leased 'Good Templars' Hall' on Pleasant street, where meetings are held every Sabbath afternoon. Its financial condition is good, even exceeding the expectations of the most sanguine of its friends and originators. We have as yet had no speaker from abroad. The President of the Society, C. W. Gardner, Esq., generally occupies the desk, which he does to the satisfaction of the intelligent class of Spiritualists who have the privilege of listening to him. Bro. Gardner is worthy of all praise for the decided and admirable faith he has taken with regard to our beautiful faith, and in the face of the opposition he has met. He is an earnest, whole-souled advocate of the good cause, and has the happy faculty of so clearly elucidating the subjects he presents, that it is thoroughly comprehended by those whom he addresses.

The subject upon which he lectured last Sabbath was 'Mental Bondage.' He alluded to the fetters of prejudice that have bound and still bind the soul of man; prejudices inherited from his parents, and from his early education. He is an earnest, whole-souled advocate of the good cause, and has the happy faculty of so clearly elucidating the subjects he presents, that it is thoroughly comprehended by those whom he addresses.

After considerable talk both ladies decided to test the truth of the spirit-message by going to where the spirit had directed, and, to their great surprise, found not only the street and number correct but the person's (spirit's) wife, to whom they communicated their business and found great difficulty in making the widow understand that the message was from her late husband's spirit, and not from the 'medium' of Spiritualism; and when they told her that they had a message from her husband's spirit, she replied, 'How can that be? my husband is dead!' Finally, after reading it over and over again, weeping and asking many questions, she became convinced, and they left her. Since then she has received several communications through another medium. This most positive proof satisfied the ladies for not being able to get a message from any of their friends."

the writer and six others (beside the medium) were seated, at a table on which lay a double-lined slate; on a small portion, near the frame, a skeptic had written a question, addressed, as we afterwards learned, to a living friend. After all had satisfied themselves that nothing else was on the slate, the Doctor closed it, and, instead of placing it either on or under the edge of the table, as usual, asked the writer to rise from his chair; the slate was laid on the chair, and I immediately sat on it. All our hands, then, including the medium's, were placed on the table. At once writing was heard on the slate so placed, and soon as it ceased Dr. Slade took the slate, placed it on the table, opened it, and beheld! the whole surface inside was covered with writing. The question was disposed of first by writing that the person addressed was not present; then continuing, 'My dear wife, child and friends, proceeded with an affectionate and characteristic communication, signed, 'Your father and husband,' with full name. The wife and daughter were at the table, and they will preserve the slate and contents as one of their treasures."

District of Columbia.

WASHINGTON.—Dr. I. Tanner writes: "During Dr. Henry Slade's late visit to this city, among those who went to see him for the purpose of having a sitting were two ladies, Mrs. Daniel Smith and Mrs. Levy. Mrs. Smith, to prevent a shadow of deception, purchased a book-slate, took it home from the store, washed it very clean and took it with her. When seated, Dr. Slade placed a single slate under the edge of the table, and he and the writer, with one hand while Mrs. Smith held the other end. Mrs. Smith's double slate, with a minute piece of slate-pencil enclosed, Dr. Slade laid on the left arm of Mrs. Levy, then leaving it whilst he held his own slate. Dr. Slade's other hand was with Mrs. Smith's, laid on the top of the table, with both of Mrs. Levy's hands on theirs. Just then hands began to appear on the opposite side of the table, until five distinct hands of different sizes, were visible; at the same time writing was heard going on inside of the double slates lying on Mrs. Levy's left arm, on the table. Of course both ladies were in expectation of receiving a communication from some loved friend. Directly three raps on the table indicated that the writing was finished, when, on untying and opening the slates, what was their surprise to find a whole side of one slate containing an earnest communication from a spirit! And now, what party knew anything about nor had ever heard of. It was as follows: 'My Dear Friends—Oh how glad I am to be able to return again to earth with the glad tidings and great joy because of immortality! Please let my friends know of this fact, for it is a truth pure, holy and divine, and will bring comfort and joy to all who believe in it. I have not been in this life long. I left earth about the 13th of January, 1881. You will find my friends at the corner of 6th street and New York avenue, was forty-five years old. My name is Jacob Hornor.'"

After considerable talk both ladies decided to test the truth of the spirit-message by going to where the spirit had directed, and, to their great surprise, found not only the street and number correct but the person's (spirit's) wife, to whom they communicated their business and found great difficulty in making the widow understand that the message was from her late husband's spirit, and not from the 'medium' of Spiritualism; and when they told her that they had a message from her husband's spirit, she replied, 'How can that be? my husband is dead!' Finally, after reading it over and over again, weeping and asking many questions, she became convinced, and they left her. Since then she has received several communications through another medium. This most positive proof satisfied the ladies for not being able to get a message from any of their friends."

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written or through whom revealed, we may adopt and practice, and thereby be benefited. What matters it whether they professedly came through Jesus, Mohammed, or any other man or myth? Would not one's time be employed more profitably to himself and others if, instead of debating such points, he were to seek to teach, making it his aim to place in his hands, as it were, necessary for them to possess in order to become receptive to the high and holy truths which the angel-world is now showering upon earth for the benefit of those who are to-day eighteen centuries older and wiser than they were in Jerusalem? If one wants to call this new dispensation 'Christian Spiritualism,' I have no objection, because the name will influence only those who examine merely the external; it will not affect those who look for and value principles."

Pennsylvania.

PHILADELPHIA.—The admirable lecture, inspirationally delivered, by Mr. Colville, and published in a late number of the Banner of Light, is remarked upon as follows by a correspondent: "Permit me to urge your patrons to read it, and though fully cognizant of the nature of Mr. Colville's 'The Practical Value of Spirit Messages,' published in the Banner of Light of Feb. 26th, for they will find it abounds in instructive lessons worthy of most careful and critical consideration. He plausibly argues that the great variety of development indicated in these messages evidences the practical value of Spiritualism as an educational force on earth, inasmuch as the incongruity of statement and distinctness of thought are frequently apparent in these messages and much, the value if they are to be regarded as affording us any real insight into the true condition of the spirit-world, and truly says the one great lesson taught in no uncertain way in these messages is that whatever a man sows in the body he will reap when he passes from it. Among the lessons contained in the lecture, an instructive one can be recognized in his explanation of the conditions requisite for materialization. There is no doubt that his established reputation as a thinker when he ventures to deliver to us a lecture through the agency of a trance-medium."

Missouri.

HARRISONVILLE.—S. E. Downer writes: "On the 22d of January last Mrs. C. A. Ellison, a medium of Harrisonville, Mo., came into our midst, and organized what is called the 'Light Circle,' beginning with about one dozen members, four of whom were developed into mediums of a remarkable character under her influence. Mrs. Ellison also delivered a series of lectures, and gave several inspirational poems, all of which were well received. She left here to attend a reunion of the 'Round Prairie Circle,' where she labored last year. In my opinion, our mediums need all the encouragement and help they can get from every source."

Ohio.

PIQUA.—Mrs. Charles Stewart writes that through this town is pronounced "Orthodox" in its tone, yet Spiritualism is achieving an entrance there. She is anxious to accomplish what she can for the spreading of the light, and will do what can be done to assist any of the spiritual workers—mediums preferred—who may wish to make a visit to Piqua."

Spiritualist Convention at Waterbury, Vt.

The Spiritualists assembled in mass convention agreeably to the call, Feb. 18th, and the meeting was called to order at 10 A. M. by Col. E. C. Bailey, of Stowe, in the chair. Opened with singing. Geo. A. Fuller, of Dover, Mass., read a paper on 'The Spiritualist Medium of a remarkable character under her influence. Mrs. Ellison also delivered a series of lectures, and gave several inspirational poems, all of which were well received. She left here to attend a reunion of the 'Round Prairie Circle,' where she labored last year. In my opinion, our mediums need all the encouragement and help they can get from every source."

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Verifications of Spirit-Messages.

NOAH GILL (GILL?). To the Editor of the Banner of Light: In the Message Department of the Banner of Light of Feb. 26th, appears a message which I recognize as from NOAH GILL, though an error occurs in giving the name as SHIL. I am fully satisfied that it is from Noah Gill, for I was well acquainted with him in all his ways and habits, and to a great many in this city. Everything he says in his message is true; it seems as though he said it all to us face to face. CHARLES E. KEENE. Baltimore, Md., Feb. 26th, 1881.

To the Editor of the Banner of Light: In the Message Department of the Banner of Light of Feb. 26th, appeared a message from Spirit NOAH GILL, which, to my mind—and to a number of persons who read it at my house on the occasion of a circle being held—contains conclusive evidence of its truth. There is a mistake in one letter, however, the name being Noah Gill; but all who read that communication in Baltimore will recognize it beyond a doubt as coming from Noah Gill, the first President of the Temperance Dashways in our city. He was terribly addicted to strong drink, and died two years ago last New Year's Day, in our jail, having fallen on the street in a stupor, and been found so by the police. His attacks were periodic, and when he felt them coming on he would betake himself to Mt. Hope, an asylum for drinking men in our city. He was a splendid speaker, and very eloquent at times. I am told he never loved Spiritualism, so that it is the more wonderful to us who knew of him. In the message he speaks of being a Dashway, and of passing away in prison, hence there is no doubt that it is Noah Gill of the city of Baltimore. Respectfully, Mrs. Geo. R. GRAHAM. Baltimore, Md., March 1st, 1881.

To the Editor of the Banner of Light: In your 'Message Department' of Feb. 26th I read one headed NOAH GILL, but I am satisfied it was from Noah Gill. Almost everybody in this city has heard of Mr. Gill, and to deny that that message was from him would be equal to denying that he ever existed. C. SNYDER. 319 Hartford Avenue, Baltimore, Md.

ASA FLETCHER'S MESSAGE. To the Editor of the Banner of Light: I was much pleased to see the communication from ASA FLETCHER, of Winchester, in the Banner of Light of Jan. 29th. I have no doubt of its genuineness—it reads just like him. I have known him well for forty years; he was one of our best and most highly-respected citizens; clear-headed, kind and liberal. I think very highly of the 'Message Department' of the Banner of Light. Respectfully, H. K. STANTON. Concord, N. H., Feb. 11th, 1881.

MRS. C. H. HARRY'S MESSAGE. To the Editor of the Banner of Light: I am informed by intimate friends that the message from Mrs. C. H. HARRY, of Framingham, is recognized as coming from her. It was printed in the Banner of Feb. 5th. Respectfully, C. B. WOOD. 63 East Brookline street, Boston.

THE BLACK VENUS. A Tale of the Dark Continent. By Adolphe Belot, author of 'La Grande Florine,' 'Strangers of Paris.' Translated and adapted from the French by George D. Cox. Philadelphia: T. B. Peterson & Bros. A peculiar book, the scenes of which are laid in equatorial Africa, among a strange people whose still stranger customs give rise to a rapid succession of startling incidents; a production well-suited to the tastes of those who delight in descriptions of wild and unexplored tropic verdure, with occasional plunges into jungles whose chief tenants are ferocious animals. As a book of travel and fiction, with the incidents of a strange, weird love-story interspersed, it is a work of more than common interest.

MADAME BOVARY. A Tale of Provincial Life. By Gustave Flaubert. Translated by John Stirling. Philadelphia: T. B. Peterson & Brothers, 306 Chestnut street. This is a fine picture of domestic life in France, and portrays with singular fidelity the minutest details of that life. Unlike many novels of the modern French school, it is unexceptionable in its tone, true to the better instincts of human nature, and firm in its advocacy of absolute justice in all conditions and for all people.

The Scientific Basis of Spiritualism. In the course of a notice treating of the new and valuable contribution to the literature of Spiritualism which the late Epes Sargent, Esq., made in the volume above named, the Christian Leader uses the following language: "Think what we must of the alleged facts, or of the theories based thereupon, every intelligent reader will be struck with at least respect, and by an intelligent reader. Mr. Sargent describes the more recent phenomena, such as the slate-writing—that which so confounded Rev. Joseph Cook. He argues that the facts cannot be fraudulent, and that proof is indispensible that there will be an eternal relation in the event by an animal organism. We confess to satisfaction that the facts, whether illusion or real, are passing out of the hands of mountebanks into those of men competent to weigh them in judicial balances."

Passed to Spirit-Life: From Randolph, Mass., Feb. 21st, Mr. Columbus Clark, aged 50 years and 28 days. Bro. Clark leaves on his 10th day an aged father and mother, an only sister and a brother, and a large circle of friends, and a large circle of relatives and friends, most of whom are cheered by the knowledge that there will be an eternal relation in the event by an animal organism. We confess to satisfaction that the facts, whether illusion or real, are passing out of the hands of mountebanks into those of men competent to weigh them in judicial balances."

From Unity, N. H., Feb. 23d, Mr. Alden W. Bonisveel, aged 75 years. Always an honorable man, and for many years a firm believer in our beautiful Spiritual Philosophy, he has gone to his reward, leaving behind him a wife and several children, and who have often cheered him by tokens of their presence and affection.

From Brooklyn, N. Y., Feb. 21st, Miss, Philadelphia H. Jones, daughter of John Phillip Bell, of Boston, aged 72 years. She was a very amiable, generous, and kind-hearted woman, beloved by all who knew her. She leaves one son and two daughters, who sadly mourn her departure. Com.

From Portsmouth, N. H., Feb. 18th, Miss, widow of Joseph Walton, aged 77 years. She bore her sufferings, which were severe, with great fortitude, looking longingly forward to happy reunion with loved ones gone before. Her freed spirit with another is blended. Mrs. A. B. F. ROBERTS.

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

Spiritual and Liberal Convention. The Michigan State Association of Spiritualists and Liberals will hold its Annual Convention at Fenton Hall, Fenton, Mich., commencing on Wednesday, March 23d, 1881, at 2 o'clock P. M., and continuing over Sunday. Speakers in the State and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and Liberal cause are invited. For a full and complete list of the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time.

From Detroit, Mich., Feb. 21st, Mrs. J. R. Lane, Secretary. 312 Woodward Avenue, Detroit, Mich.

Northern Wisconsin Spiritual Conference. James Kay Applebee, of Chicago, will be the principal speaker at our Quarterly Meeting, March 11th, 12th and 13th, 1881, in Orono, Wis. We would invite all lovers of TRUTH to be present and participate in our quarterly trip tickets for the meeting. The best vocal and instrumental music has been secured. Let all be present the first day of the meeting. Please notify the secretary of your intention of attending. Usual courtesies to all. PROF. W. M. LOCKWOOD, President. Dr. J. C. PHILLIPS, Secretary. Onro, Feb. 18th, 1881.

James Kay Applebee, of Chicago, will be the principal speaker at our Quarterly Meeting, March 11th, 12th and 13th, 1881, in Orono, Wis. We would invite all lovers of TRUTH to be present and participate in our quarterly trip tickets for the meeting. The best vocal and instrumental music has been secured. Let all be present the first day of the meeting. Please notify the secretary of your intention of attending. Usual courtesies to all. PROF. W. M. LOCKWOOD, President. Dr. J. C. PHILLIPS, Secretary. Onro, Feb. 18th, 1881.

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New Books.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of JOHANN CARL FRIEDRICH ZOLLNER, Professor of Physical Astronomy at the University of Leipzig; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society; Member of the Imperial Academy of Natural Philosophers at Moscow; Honorary Member of the Physical Association of Frankfurt-on-the-Main; of the 'Scientific Society of Psychologists' in Paris; and of the 'Society for the Spiritualization of the Sciences' at London.

Translated from the German, with a Preface and Appendices, by CHARLES CARLETON MASSEY, of Lincoln's Inn, London, England, Barrister-at-Law.

CONTENTS. Translator's Preface. Author's Dedication to Mr. William Crookes, F. R. S. CHAPTER I.—Gauss' and Kant's Theory of Space, The Practical Application of the Theory in Experiments with the Prisms, The Knots produced upon a Cord with its ends in a low and a high position. CHAPTER 2.—Magnetic Experiments, Physical Phenomena, Slate-Writing under Test Conditions. CHAPTER 3.—Permanent Impressions Obtained of Hands and Feet, Physical Experiments, Slade's Apparatus, Imprints in a Crystal Sphere, Enlarged Space of Three Dimensions open to Four-Dimensional Beings. CHAPTER 4.—Conditions of Investigation, Unsettled Men of Science, Slade's Answer to Professor Barrett. CHAPTER 5.—Production of Knots in an Endless Strip, Further Experiments, Materialization of Hands, Disappearance and Reappearance of Objects, Table Vanishes, and afterwards Descends from the Ceiling in Full Light. CHAPTER 6.—Theoretical Considerations, Projected Experiments for Proof of the Four-Dimensional Space, Unsettled in Nature and Life, 'Sphenoptera's' 'Transcendental' Paper. CHAPTER 7.—Various Instances of the so-called Passage of Matter through Matter. CHAPTER 8.—The Phenomena suitable for Scientific Research, Their Reproduction at Different Times and Places, Further Experiments, Professor Wagner's Experiments in Confirmation of the 'Theoria.' CHAPTER 9.—Theoretical: 'The Fourth Dimension,' Professor Hahn's Experiments, Further Experiments of the Author, Slade's Experiments Transferred from Closed and Fastened Boxes, Clairvoyance. CHAPTER 10.—An Experiment for Spirits, A Wager, Slade's Scribbles, A Rebuke by the Spirits, An Unexpectedly Capable Object. CHAPTER 11.—Writing on a Table, A Test in Slate-Writing Unconsciously Disproving Slade's Agency. CHAPTER 12.—'A Fault' in the Cable, A Jet of Water, Smoke, 'The Ectoparasite,' Anomalous Shadows, Experiments upon the Hypothesis of the Four-Dimensional Space in Dim Light, Movement of Objects, A Luminous Body. CHAPTER 13.—Phenomena Described by Others.

APPENDIX A.—The Value of Testimony in Matters Extraordinary. APPENDIX B.—Evidence of Samuel Deliaclaus, Court Conjuror at Berlin. APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers. APPENDIX D.—Plate X.

LIST OF ILLUSTRATIONS. FRONTISPIECE.—The Room at Leipzig in which most of the Experiments were Conducted. PLATE I.—Experiment with an Endless Strip. II.—Leather Bands Interlocked and Knotted under the Influence of the Spirits. III.—Experiment with an Endless Rubber-Band and Wooden Rings. IV.—Result of the Experiment. V.—A Hand, or an Object, in a Closed Box. VI.—Experiment with Coins in a Sealed Box. VII.—The Representation of Conditions under which Slate-Writing is Produced. VIII.—Slate-Writing Extraordinary. IX.—Slate-Writing in Five Different Languages. X.—Detail of the Experiment with an Endless Band and Wooden Rings.

Large 12mo. Illustrated, Cloth, tinted paper. Price \$1.50, postage free. IN ENGLAND THIS WORK SELLS FOR \$1.00. We have received a few copies of the English edition of the above work, which will send by mail for \$1.00 per copy. For sale by COLBY & BICHL.

WITCHCRAFT OF NEW ENGLAND.

EXPLAINED BY ALLEN PUTNAM, ESQ., Author of 'Bible Miracles,' 'Sally, a Spirit,' 'Mesmerism, Spiritualism, Witchcraft and Miracles,' 'Anus and Spiritualism,' etc. While producing this work of 12 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that the Witchcraft of those days and today's supernatural phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting out to-day's light, set untruthful, or historically used, a vast amount of important historical facts, and that their readers' erroneous conclusions as to who were the real authors of the barbare delusions that were described. Mr. Putnam, well known by our readers, and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there, has written this interesting and instructive work with a view to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings in the theories of the historians, Hutchinson, Upham and others who follow their lead. The work is worthy of general perusal.

TO BOOK-PURCHASERS. COLBY & RICH, Publishers and Bookellers, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

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

Banner of Light.

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

Spirit Messages.

Few discourses which have been reported in the columns of the Banner of Light have presented so much truth, with such copious illustration, and in so many varied aspects of thought, on the subject of Spiritualism, as the one very recently spoken through the mediumship of W. J. Colville. There was meat for meditation in it from beginning to end. The controlling spirit could not but have been one of rare insight and large wisdom. The comparatively trivial character of a large portion of spirit messages was most happily and effectively disposed of by a sufficient explanation. It is laid down as a fact worthy of constant consideration in this matter, that all of us are less competent in reality to pass an opinion on the practical worth of spirit messages than we dream of. The specialist, however accomplished or profound, cannot claim by virtue of his special knowledge to be competent to estimate and interpret them. The most renowned thinkers, like Kant and Strauss, have, as was said, discarded the emotions of all religious impulses which tend to worship, or indeed to any recognition of the spiritual universe, so that their followers denounce all superhuman exhibitions of power as impossible. They speak truly when they say that nothing ever transpires outside the workings of the laws; but who is there that shall dare to set the bounds to those laws, or to be cognizant of all of them, or to know what may be their potencies?

The horizon of human reason is a limited one. She cannot, beyond the realm of absolute demonstration, pronounce negative assumptions as if they were ascertained truths. The spirits tell us that the great error of modern thinkers and writers is their refusal to restrain themselves within the bounds of exact knowledge. Beyond this, speculation and assertion are vain. "The dogmatic pronouncement of the word impossible, in connection with what lies beyond the revelations of the physical sciences, is the height of sciolistic ignorance, often mistaken by the partially educated for true science. Science is reverent, cautious, and always ready to embrace truths hitherto unperceived; while sciolism, which is simply bastard science, is ever ready to do the work of the iconoclast, apart from that of the builder." The fact could not be stated more clearly. While allowing that Spiritualism has its scientific as well as its religious side, beyond the physical sciences there is a super-terrestrial science of the soul. Above the intellect are those finer qualities of the being which make love possible and permanent.

Love rules the world. Duality is the great law of life. Intellect and affection must always be united. Out of the heart are the issues of life. The great needs of the world are affectional. The universal cry of the bereaved human heart is, "Shall I ever see my loved ones again?" Every one wants only to know that the lost ones still live. Very many spirit messages lay no claim to literary excellence, yet they perform a glorious work, and they accomplish their mission if one heart be consoled and the burdens of one life are lightened. People who are so exacting as to demand that spirit messages be practical, want them to tell how they may make money, or be helped in their worldly affairs; but the spiritual manifestations minister to man's emotional rather than to his physical necessities. We can see for ourselves the need of healthy and elevated recreations to give tone and strength to the strictly utilitarian performances. "That which reaches the finer part of human nature, invariably reverts upon the outward life." Melancholy is the cause of many of our complaints; we neglect to make provision for the higher and more powerful side of our nature; we force the cultivation of the reasoning powers, but starve the spiritual part to death.

All the scientific knowledge and research in the world will not do for a broken-hearted sufferer, nor give one the power to do his work in the world, which he will get from the simple words of comfort from the lips of some entranced medium. No matter how poor the language, even though the sentences be imperfectly constructed and ungrammatical; the heart cares nothing for this, but only seeks to know if the departed one is still alive and near. The method and means are little thought of, so the desired result be attained. And it is with our spirit friends as it is with us: they are continually desirous to hold communion with us. We of earth may think they are far away and forgetful of our need of assistance and sympathy, while they

are, in reality, very near, seeking to impress their presence upon us, and trying to assist us in all ways and at all times. They would make themselves known to us directly if it were possible to penetrate the barriers of our physical senses; but not being able in all cases to do this, they avail themselves eagerly of special mediums for the purpose; not thereby implying that they are drawn to those others rather than to ourselves, but that they are in such cases better able to use other organizations than our own.

These other persons are more susceptible to the spirit-influences than we are ourselves; they come much more readily within the range of psychological influence. It is often the case, to give an illustration, that a mesmerizer cannot influence the members of his own family at all, when strangers come readily within the circle of his peculiar power. It is a case of temperament rather than of affection. The power of control is not always given by the mere existence of love or sympathy. The latter of course has its influence, but it is not necessarily a controlling one. In point of fact, it is because of our very anxiety to hear from those we love that we are unable to, the subtle forces which produce manifestations being too greatly disturbed. The medium offers no such disturbance to the controlling forces, and is therefore able to give off the requisite magnetism for the control by the spirits or the production of the phenomena. All spirits, moreover, do not know how to control mediums, and hence are compelled to employ the services of others spirits to do so. Oftentimes it is a question with them whether they will manifest feebly or not at all. Spiritualists and inquirers frequently expect messages that shall be cast in the mold of their own conceptions, and be what they think they ought to be; and it is not in the least surprising that they are disappointed, and it is best that they should be.

The communications from the spirits are happily adapted to all classes of minds and all needs of them. What satisfies one may repel, or at least dissatisfy another. Many do not appreciate the messages regularly given through the columns of the Banner; yet it is a well-established fact that they have done an incalculable amount of good by comforting numberless human hearts and gratifying the wants of the spirits themselves. This latter consideration is not attended to as it deserves to be. Spirit-communication has been established for the good of the spirits as much as for that of mortals. There was a twofold purpose in it: one part was to shed a much needed light on man's pathway on earth, and the other was to elevate those earth-bound spirits who occupy the atmosphere of the same earth which we inhabit. Myriads of spirits have left earth under the dominion of earthly influences; they must be released from this power before they can properly recognize the new world around them, in which they are born to advance and grow indefinitely. There is a great host of disembodied spirits still hovering upon and near the earth, that are dependent directly upon our assistance for their progression. "If," says the inspired lecturer, "we can all realize how completely dependent we are upon our own organs for all that we perceive, we need find no difficulty in understanding how very solitary and sad many of our disembodied brethren may be, who, by reason of their failure to develop their spiritual senses when on earth, are now hovering in its atmosphere and looking to you for light and guidance."

It is for this very reason that ghost stories, and others related to them, are absolutely true; the same is to be said of haunted houses; interrogation has generally disclosed the fact that a fettered spirit cannot enjoy the light of his new life until he has manifested and confessed his error, or at least gained strength from those who still inhabit material organizations. They were once mortal themselves, and therefore know how to manipulate a physical organism; but having put off the development of their spiritual body in order to secure material gratification, they cannot at once realize the presence of spiritual beings in their new sphere, by whose assistance they are kindly conducted to those persons and places on earth through whom and where they can get the help which they can obtain in no other way. Spirits often beg for a chance to communicate, and gratefully improve every opportunity offered them. Even if they are not yet eager to advance, there are higher ones to whom they are dear, and who lead them to those places on earth where are found the elements that will assist them to ascend. Hence we are to receive messages from dark spirits as gratefully as from bright ones: if we heard only from the celestials, we should get no such insight as we now do into those lower spheres where undeveloped mortals have passed from earth-life surrounded by their vices.

These messages likewise overthrow the old dogmas of Theology, such as that all who profess belief in Jesus are prepared to enjoy the most blissful state of being immediately on leaving their earthly bodies. Spiritualism, by its communications to man from the invisible world, shows us that our future surroundings are such as we make them by our lives on earth. If devils as well as angels exist in that world, we should be so informed, because it is plainly for our own good that the whole truth be laid before us as it is.

It is especially needful that we know that we can help unhappy spirits to rise, and that our own future will be an unhappy one if we do not live while here according to our convictions of right. This very variety of development in communicating spirits goes to establish the great value of Spiritualism as an educational force among us while here. We are shown what the condition of spirit-life is, and especially that all the departed are not paragons of virtue. We are taught that as a man sows so he shall reap; that we cannot count on holiness and happiness except as we fulfill our duty in the sphere we are now in.

In reference to the character of the communications, it is in large part to be considered in connection with the methods of spirit control and with the question of how far the inspiring spirit is limited by the instrument it works through. No communication can transcend the normal possibilities of the medium, though it often exceeds the limit of the medium's actual attainments. Mediums may be compared to musical instruments, all not possessing the same capacity or range of power. The player cannot go further than the compass of the instrument will permit. Few who pass from earth have any knowledge of psychology or magnetism; and hence they find it necessary to experiment a long while before they can transmit their thoughts through another brain as readily as they did through their own.

those who mourn, and to substitute a living faith for a blind and aimless hope. Also, to understand that in the next life spirits are just what they were in the body, oftentimes requiring the help of mortals to enable them to rise and advance. Both mortals and spirits are to be benefited by these messages. We are to do good, as well as receive it. The other half of spirit-life is exposed to view, showing that it is not all bliss and holiness, but many find an abiding place there who went out of their earthly bodies in sin. These return to preach sermons of warning to those on earth who are addicted to similar vices, and who are thus able to see that in the future world they do not at once escape from the penalties of sin in this. Thus we are to accept these spirit messages as but primary lessons in our spiritual growth and education, looking always to the practical and interior worth of the communications rather than to the form in which they may be cast, or their rhetorical and grammatical value.

William Eglinton in America.

Our readers will have noticed that frequent mention has been made in these columns, of late, by correspondents, regarding an intended tour to this country for a brief period on the part of the justly celebrated English medium above named. Mr. Eglinton arrived March 1st in New York, from London, per steamer Elysia, after a somewhat tempestuous passage of sixteen days, and at once proceeded to Boston on the 2d—at which time we were gratified at receiving a call from him at our office, and found him looking at least no worse for his extended voyage.

This gentleman combines in the range of his gifts a development for both the physical and materializing phases of the spiritual phenomena; and his séances—held in various parts of Great Britain and on continental Europe, also South Africa, etc.—have been attended by and received the endorsement of Prof. Zollner (of Leipsic), Alfred R. Wallace, Prof. Crookes, and various distinguished scientific lights of the Old World, as well as many of the titled ones of the various nationalities he has visited. As an instance of the aid and countenance extended him by this latter order of patrons we condense the following facts from an article recently appearing in the new English paper, Light:

While on the continent Mr. Eglinton was privileged to hold a séance with H. R. H. the Duke of Cumberland, the son of the late ex-King of Hanover and cousin to Her Majesty the Queen of England. It is very well known, says the account, that last year he made no inconsiderable tour abroad, and among other cities had occasion to visit Vienna, remaining there over three weeks as the guest of Baron Hellenbach, one of the most earnest scientific, philosophic Spiritualists it has been his pleasure to meet. Being a peer of Hungary, and in high favor in Court circles, he [H.] had no difficulty in introducing the subject to people of note, and with such excellent results as to make many important converts to the movement. After a few days' sojourn in the city, the great success met with—the séances being private—attracted the attention of every one. On April 5th Mr. E. was invited to the house of Count Zichy to meet the Duke of Cumberland. There were present, besides His Highness, the Princess Dietrichstein, Prince and Princess Khevenhuller, Princess Louis, Alfred, and Heinrich Liechtenstein, Princess Hatzfeld, Countess Clam-Gallas, Count and Countess Schönborn, Count Wilezek and Baron Hellenbach. . . . On one side of the medium sat the Duke of Cumberland, and on the other the Princess Dietrichstein. The usual manifestations occurred, but one thing was more powerful than usual, and that was the floating, and which had been most marked during his stay in Leipsic under Prof. Zollner's investigation. He rose in the air horizontally, and gradually ascending, naturally began to pull the hands of his neighbors. As best they could they clambered on to their chairs and then on to the table; but as he continued to rise and to pull upwards, the consequence was the hands of the circle became disconnected, and he [E.] fell with much violence on to the back of his chair, bruising himself considerably. During the general conversation after the séance, in the light, and while engaged with the Duke, the large gas chandelier, about ten feet away, suddenly rattled and swayed to and fro as if struck by a heavy body, causing no little consternation and surprise.

A few nights after, when at a reception at Prince Metternich's (he who was present at the Tuileries when the late Emperor Napoleon had séances with Mr. Home), Mr. Eglinton had the honor of being presented to Her Royal Highness the Duchess of Cumberland (sister of the Princess of Wales), who took a lively interest in the subject, and who was then too delicate in health to accept his invitation to attend a séance. During a conversation of nearly half an hour he learned much from her in connection with certain royal personages in England and their belief in Spiritualism.

Introductory Séance in Boston.

On the evening of Monday, March 7th, Mr. Eglinton held the first of his sittings in this city, at the residence of Mrs. Andrew Bigelow, 3 Hancock street. The company present was somewhat larger than generally convenes at his séances, and consisted of a number of guests invited by the hostess and by the proprietors of the Banner of Light—several well-known local mediums for various phases of spirit-return and communion being of the party.

A dark séance—held in the rear parlor of the mansion—introduced the evening's proceedings, the major part of the company sitting in a circle around a table upon which were arranged a zither, an harmonica, a paper speaking-tube, etc. Those of the party at the table joined hands in a circle, as is usual at his séances—being warned to keep this circle intact, as otherwise the manifestations would be seriously affected. Those not at the table were drawn up in the rear in a semi-circle, and joined hands in this manner.

The extinguishing of the light was the signal for the commencement of a series of phenomena, including music from the zither and harmonica, voices through the paper trumpet, and words of caution or explanation from "Joey" and "Ernest," Mr. Eglinton's guides.

After this portion of the programme had been participated in to the evident pleasure of the party, lights were introduced, and the people were arranged in the front parlor in a shape resembling a large isosceles triangle, whose apex was located near the windows of that apartment, and whose base comprehended the full front of the folding doors of the rear parlor—which room was curtained off for the occasion as a workshop for the invisible powers. As before, the doors leading out of both rooms into the hall were locked. Mr. Eglinton took a seat

\*These instruments had been purchased while on the way to this séance by Mr. Eglinton.

near the opening of the curtain, and among the company. The light was then lowered, and in a short time the medium left his seat and entered the curtained space. Almost instantaneously a somewhat dimly-defined figure sprang actively into view—there being those of the party who averred that they saw both the form and the medium at the same time and in the act of passing each other.

The gas was at times extinguished, during this part of the sitting, when the bright and scintillating lights, which had also been a very beautiful feature of the dark circle just closed, would make their appearance, darting about with marked velocity. A brilliant cross, seemingly some four inches in length, was also displayed above the heads of the sitters at intervals during the periods of darkness. A form frequently moved about through the apartment, when dark, and illuminated its face, so that sundry persons among the company, whom it approached, declared themselves able to recognize its various features. Singing was called for and was joined in at intervals by those present. Several shapes appeared at the opening in the curtain, bowed to the company and retired. The crowning feature of the evening was, however, the appearance of "Abdullah," the Eastern materialization, so frequently mentioned in the columns of our English contemporaries for some years past. This form was apparently above six feet in height, tall, swarthy, with black whiskers, and was possessed of an amount of flexibility—shown in the profound "salams" with which he greeted the company—which was really surprising.

Independent voices through the trumpet, and words from the medium, who was evidently entranced deeply throughout the light séance, were embraced in this part of the sitting, as they had been in the dark one which preceded it. At the conclusion, the medium, who was evidently much fatigued, was found on a sofa within the rear parlor, still partially entranced, but recovering, he walked out among the company, and the proceedings closed.

A salient and satisfactory feature of the alternate light and dark séance thus held in the front parlor, and just described, was that the medium himself, entranced, would be frequently brought out of the rear parlor and among the people, being quickly followed at his exit by the appearance of a form at the opened curtain—thus demonstrating the error and futility of any attempted explanation involving robbing and disturbing on his part, as an adjunct to the manifestations.

The ladies and gentlemen present seemed to agree that; all things considered, the séance was a success, and was a prophecy of remarkable things to be witnessed when this medium should become accustomed to the new surroundings in which he is now placed.

Mr. Eglinton will remain in Boston for the present, and has located at Suite 205, St. James Hotel, at the South End of the city; and those having it in mind—and beyond peradventure these are many—to test for themselves the scope and nature of his singular powers, which have been so widely and generously endorsed wherever he has traveled, are referred to his announcement in another column, as regards when, how, and for what terms his sittings can be attended.

Materialization in New York.

The New York Tribune of a recent date contains a lengthy account of a visit made by one of its reportorial corps to a materializing séance given in that city a short time previous by William Eddy, which, while treating the subject in a somewhat joocular manner, is on the whole very fair, and evinces a disposition on the part of the writer to be as honest in his remarks concerning it as the circumstances of his position will allow. Thirteen spirit forms appeared in quick succession—men, women and children. Among them were a very old woman, whom a Polish doctor said was his grandmother (and who addressed him in Polish); a woman of about sixty, recognized by a gentleman as his wife (spoke in German); a young woman recognized by the same person; a negro woman; a little girl of six years, in a white dress and hood, jingling a string of yellow beads; a boy of about the same age as the girl; a middle-aged woman, and several men, all differing in size, dress and features. The room was fairly lighted, nothing but a plain brown paper shade covering the lamp, and it was even asked by four of the spirits that the shade be removed, which was done, and they appeared in all the light the lamp was capable of giving.

After the materializations, the whole company, together with the medium, sat in a well-lighted room, in front of the curtain, through the opening of which hands were thrust, though all were positive there was no visible person behind it. These hands took from the sitters cards and scraps of paper, upon which, with a pencil handed them at the same time, they wrote messages, signed their names, and then tossed them into the room. The styles of writing were different, and indicated various degrees of intelligence, one being in a beautiful feminine hand.

In endeavoring to account for what he had seen and heard, the reporter seems to be driven to two horns of a dilemma, neither one of which he is inclined to lay hold of. He admits that not one of the forms that came out of the room in which the medium was seated was the medium, and as some one might suggest the possibility of there being a secret opening in the wall, affording ingress from an adjoining house, remarks: "The profits of the séance would not warrant the expense of hiring two buildings on Eighth Avenue and employing thirteen persons to personate spirits." He then alludes to Dr. Hammond's hypnotizing theory by which he professes to be able to make a person see anything he chooses. But as Dr. H. was not there, and as the reporter did not feel "hypnotized," but, as he says, "was wide awake, joined in singing Sunday School hymns, talked with the ghosts and was vastly entertained," he does not accept that view; and, not being disposed to accept or deny the truth of the only theory that will reasonably explain what he beheld, closes by saying "it was a queer performance."

Alfred Weldon writes: "Mr. J. Frank Baxter spoke to crowded houses at Cartier's Hall, 23 East 14th street, New York city, morning and evening, several in the evening being obliged to stand during the whole of the exercises. The audience seemed highly delighted with Mr. Baxter as a lecturer, singer and medium. We regret we can only have him two more Sundays, March 13th and 20th."

Our Western friends should bear in mind that the Michigan State Association of Spiritualists holds its annual Convention from the 23d inst. to the 28th, inclusive. For full particulars see advertisement in another column.

Magazine notices—next week.

Medical Notes.

The Coast not Clear in Connecticut. Two allopathic physicians, one homeopathic, and one eclectic are serving amicably together as a committee appointed by the Connecticut Legislature to draft a medical practice act.—New York Sun.

The one only profession or class of men who claim exclusive privileges in this country are again clamoring for a monopoly law in Connecticut. We stated last week that the indications were good that they would fail in getting the Legislative ear, but perhaps our correspondents from that State were too hopeful.

Is not this truly the era of monopoly? Railroads and corporations of all kinds are fastening their invisible bonds upon the people. But of all corporations the most grasping and merciless are the medical colleges, as they are the most audacious in interfering with the liberty of private action.

Is there a railroad corporation in the country that would have the audacity to ask for a law requiring all travelers between two specified cities to travel over a certain railroad, and imposing a penalty on all travel or traffic over competing lines?

This is precisely what the medical corporations ask—that everybody should be compelled to pass through their toll-gate over their private road and pay their enormous charges. Travelers seeing the disastrous wrecks and loss of life on their road, and seeing the tedious as well as dangerous character of the journey, hesitate and look around for safer, quicker and cheaper transportation.

The man who has paid ten dollars for fifteen minutes' advice, and found the advice utterly worthless, or has paid from one hundred to five hundred dollars for an hour's surgical service that has done more harm than good, or for an operation that ought not to have been performed at all, naturally asks if there is not something in the nineteenth century better than this scientific quackery. But when he asks he is told, in some States of this great but somewhat benighted republic, that such questions are improper, and that his representatives in the Legislature have ordered him to employ a certain class of physicians, whether competent or not.

It is a very plain question for freemen to settle—whether they can choose their own priest and their own physician as freely as they do their carpenter and tailor, or whether they shall receive orders in this important matter from a legislative despotism.

The priest has lost his hold on the government, and the allopathic doctor is losing his, but he is the most persevering of all the bloodsuckers that hang on to the body politic. The attempt is now in progress in Connecticut to make the medical vote upon the freedom of that State. Let every Liberal rouse himself and write to his Representative in earnest remonstrance, and let petitions against all such laws be sent in before it is too late.

It is probable that the effort will be made to confine all practice to the graduates of medical colleges, under the impudent pretence of protecting the people from imposition. But many have found, by sad experience, that the graduates are often far less competent to overcome disease than the natural healer and clairvoyant. Such laws are never needed for the people, but only by those who have a direct pecuniary interest, and who wish to extort by law what they cannot obtain by merit in fair competition.

Wisconsin.

We copy the following just arraignment of an unjust proposition from the Fox Lake (Wis.) Representative, a paper which has an opinion of its own, and does not scruple to express it whenever occasion demands:

"A bill has been introduced in the Legislature at Madison, requiring itinerant physicians from other States to pay a license fee of \$500 per annum for practicing in this State. Carrying out this brilliant and liberal policy, and taxing every preacher, teacher, lawyer or lecturer from other States who strayed into Wisconsin \$500 per annum, might even be a big public revenue, but it is doubtful if many professional gentlemen would visit us under such conditions. In this State, as in many others, there are at every session of the Legislature efforts made to secure class legislation in favor of the medical profession, and these efforts, under various disguises, are made with a persistence that would warrant the assumption that the profession was largely made up of mendicants and imbeciles who could not live without the special protection of law. Manifestly such is not the case, and these attempts are a disgrace and injury to the profession. Such legislation, if secured, would prove a dead letter. The fact is, and it might as well be understood first as last, that the people have the right to and will patronize such physicians, lawyers, preachers, merchants or mechanics as they think proper; whether 'regular' and diplomated, or otherwise."

Additional From Kansas.

We printed in a previous issue the statement of a Paola correspondent that the M. D.'s protective law of this State had been declared unconstitutional. We now append the following particulars, from the Garnett (Kan.) Journal: "Chief Justice Horton, at Topeka, on Thursday last week, in a case of quo warranto, on the medical law, passed by the Legislature two years ago, which took any amount of V's out of physicians in this State for license to practice, decided that the law was unconstitutional on the ground that it attempted to confer corporate authority by special legislation. This lets the bottom out of that act."

"Trial of Spiritualism and its Enemies."

Under the above heading Prof. S. B. Brittan contributes to the Saratoga Eagle of the 26th ult. an able and exhaustive article, occupying nearly eight columns, in review of and reply to an elaborate paper given in the same journal a few weeks previous from Rev. Bostwick Hawley, D. D., bearing the somewhat ambiguous title of "Oscillations of Human Opinion," which, in Prof. Brittan's opinion, rather conceals than exhibits the general drift of thought and the real purpose of the writer, namely, to discredit the claims of Spiritualism. The editor of the Eagle, alluding to Prof. Brittan's contribution, and partly in apology for the large amount of space it occupies, says: "The ability, vigor and interest of the production justify the prominence we have accorded it," and "we commend it to the painstaking perusal and thoughtful deliberation of every intelligent reader."

The value of an article like this in the columns of a paper in which the subject upon which it treats is seldom discussed, cannot be too highly estimated. Before the establishment of THE SECULAR PRESS BUREAU, under the able management of Prof. S. B. Brittan, Spiritualism was subject to attacks of its enemies from which it suffered immeasurably, as no return was given to those attacks in the columns where they originally appeared, and no exposure made (in the same quarter, as is now done) of the weaknesses and fallacies of those who, through ignorance of the facts, bigotry, selfishness, pride of opinion or the restraints of position, sought to convince mankind that truth was falsehood and the real foundation of the religious beliefs of all ages and all people was "the dream of an unripe fancy."

Mrs. Katy B. Robinson, of Philadelphia, will give private sittings for a few days only at "Hotel Dudley," Suite E, 231 Dudley street, Boston Highlands.

Our readers will notice on fifth page that R. H. Curran & Co., publishers of Joseph John's works of art, desire two thousand saleswomen,

The Anniversary at Music Hall.

To the Editor of the Banner of Light: As the time is rapidly drawing near for the carrying out of the announced commemorative exercises in honor of the Thirty-Third Anniversary of the advent of Modern Spiritualism, I wish to call the attention of your patrons to the following additional particulars:

Your readers have already been advised as to the engagement of Mrs. Richmond, Mr. Baxter, Mr. Colville and Mr. Fletcher; in addition to the above, I wish to say that invitations have been extended to and have been accepted by the following ladies and gentlemen, who will be present and join in the exercises of the day: Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Juliette Yeaw, Mrs. M. S. Townsend Wood, Hattie E. Wilson, Clara A. Field, Capt. H. H. Brown, George A. Fuller, Dr. W. L. Jack, H. C. Lull, H. B. Storer, Dr. Joseph Beals (President Lake Pleasant Camp-Meeting Association), W. D. Crockett, (President Onset Bay).

We think this array of talent, in addition to what has already been mentioned, ought to furnish sufficient attraction to fill Music Hall to overflowing. And we feel sure that it will, for the sale of tickets has so far gone beyond all expectations of the members of the committee that they feel much gratified.

Those who have not already procured tickets, are requested to do so without delay.

Your readers will please bear in mind that the Shawmut Spiritual Lyceum, under whose auspices this celebration is held, holds free meetings in this city; its managers are also working arduously for the welfare of the children; their only means of support is voluntary aid, consequently they feel that they are justly entitled to a share of the public patronage. And yet they would not be understood as desiring to detract from the claims of any other society whose members may feel to celebrate the day, for it is a day which ought to be recognized by each and every one.

Delegates are to be present from associations many miles from Boston, who have secured their seats.

At the Banner of Light Office can be found reserved seat tickets, or, if persons prefer, single admission tickets; they will also find a subscription list, where those who feel disposed can subscribe toward procuring a ticket for some one who may wish to listen to the words of cheer and yet not have the means of purchasing a seat.

The Lyceum will of its own accord and volition dispose of a liberal number of seats in this way, and we would cordially invite others to do likewise.

The entire programme is being placed in proper form, and will be ready for publication next week.

J. B. HATCH, Chairman Committee for Shawmut Lyceum. Boston, Mass., March 10th, 1881.

Gene Home.

We learn from the San Francisco Daily Evening Bulletin that our old and esteemed personal friend, Mr. MICHAEL TUBBS, for many years a resident of this city, passed to spirit-life on Oakland, Feb. 18th, 1881, at the ripe age of seventy-eight years, six months and twenty days. Mr. Tubbs was one of the oldest and most devoted of the Boston Spiritualists, with whom we became acquainted over twenty-five years ago. He was the person who introduced us to Mrs. J. H. Conant, recommending her as a reliable medium. Mr. Tubbs was for years the landlord of the National House, in Haymarket Square. He then went to San Francisco and became landlord of the Lick House, and subsequently took charge of the public house in Oakland, known as Tubbs's Hotel, which was erected by his enterprising son, Hiram. Now that Bro. Tubbs has joined his excellent wife in the land of souls, full of a knowledge of the Hereafter, which he had accumulated through the blessed mediumship of Mrs. Conant, it is our earnest desire that he return, giving earth's people renewed evidence of the grand truths of spirit intercourse.

Henry Slade's Movements.

A letter from J. Simmons, Esq., under date of March 1st, informs us that on the 28th ult. Mr. Slade left New York for Washington, where he was to remain one week, and perhaps longer. On the 18th of March Mr. Slade purposes coming to Boston, where he will locate at the Adams House for a period embracing the early part of April. The opportunity is, therefore, about to be afforded the Spiritualists and investigators in Boston and vicinity to witness the wonderfully convincing phenomena occurring in presence of this world-renowned medium; and no doubt exists in our mind that that opportunity will be heartily and fully improved—as it should be.

We received, recently, a call at this office from a lady who stated that she was herself a relative by descent of Mrs. THANKFUL ALEXANDER, whose remarkable experience regarding the return to her from spirit-life of her husband, John Alexander, was treated of in the article reprinted some weeks ago in our columns from an ancient pamphlet (dated in 1812) the use of which relic was granted us by a veteran Spiritualist of Boston, who has treasured it for years. The lady informed us that she was descended from the brother of John (who returned in spirit); that the story of his return had always been known, and implicitly relied on as true in the family, and that she had been familiar with its details from her earliest youth; that her own mother was a child six years old when the occurrence took place; that Mrs. Thankful Alexander was known throughout the community in which she lived when in the form of a woman of sterling integrity, and one gifted with a severely practical and analytical mind—thus causing all among her neighbors who heard her relate her remarkable adventure to at once give in their adhesion to her report. Our informant further stated that John Alexander was in life possessed of a line of gifts much akin to modern mediumship, and these gifts had continually cropped out at intervals among the children on his side of the family, but not among those of his brother, from whom she (our informant) was descended—as above stated.

On the ground that "an open confession is good for the soul" the following paragraph is extremely pertinent, as giving an insight into the real position now occupied in secret by many of the so-called "Paralists" clergy—Orthodox, Baptist, Methodist, etc.—as well as Episcopalian:

"The Rev. Dr. A. A. Miner, of Boston, in speaking of the Rev. St. John Chambré, who has recently become an Episcopalian, makes this queer statement: 'He reports himself, I learn, as having informed Bishop Paddock that he had in no wise changed his views, but was still a Universalist, and that the bishop replied that, if he were to call the clergy of his diocese together, a large part of them would confess to the same views.'"

The Thirty-Third Anniversary.

Elsewhere will be found official notices of exercises to be held in various parts of the country in honor of the Anniversary of the advent of Modern Spiritualism, March 31st. In addition to those there noted we present the subjoined announcements:

The Spiritualists of Providence, R. I., will celebrate the coming Anniversary at Slocum Light Guard Armory, 324 Broad street—a lecture by Mrs. Abbie N. Burnham, of Boston, Mass., singing, dancing and a supper, making up the order of exercises.

The Spiritualists of Battle Creek, Mich., and vicinity celebrate the Thirty-Third Anniversary of Modern Spiritualism. Dr. Peebles delivers the address.

The First Society of Spiritualists of St. Louis, Mo., has determined to celebrate, on March 31st, the Thirty-Third Anniversary of the advent of Modern Spiritualism. The exercises will embrace a conference, a social for dancing, etc.—details to be settled by the Committee of Arrangements.

The Senate Ponca Committee at Washington a short time since examined Gen. Miles in relation to the work and conclusions of the Commission of which he was a member. Gen. Miles unhesitatingly declared that to compel the Poncas in the Indian Territory to select their permanent homes then, without having a free opportunity for the exercise of a choice between that location and their former one in Dakota, would be an injustice. It was developed in the course of Gen. Miles's examination, that the Secretary of the Interior addressed a letter to one of the Commissioners, before they left Washington, which was read to the Commission when they reached the Indian Territory, in which letter the Secretary suggested what course the Commission ought to pursue in the prosecution of their inquiry, and suggested among other things that the Commission should interest itself to secure additional signatures of Indians to the agreement which he had recently concluded with the chiefs at Washington. This letter Gen. Miles said was addressed to Mr. Stickney of the Commission, by whom it was read to the others. It does not appear in the papers accompanying the report of the Commissioners, because it was not opened or addressed to the Commission, although apparently prepared with a view of influencing their action. This new evidence goes to show most conclusively that Secretary Schurz is culpable, although he has endeavored to make it appear to the public that he was acting conscientiously in regard to the Ponca affair.

President Garfield's Cabinet is composed of the following named gentlemen: James G. Blaine, of Maine, Secretary of State; William Windom, of Minnesota, Secretary of the Treasury; Samuel J. Kirkwood, of Iowa, Secretary of the Interior; Robert T. Lincoln, of Illinois, Secretary of War; William H. Hunt, of Louisiana, Secretary of the Navy; Thomas L. James, of New York, Postmaster-General; Wayne MacVeagh, of Pennsylvania, Attorney-General. They were all confirmed by the Senate without the usual reference to a committee. The new Secretary of the Interior is represented as a man of high personal integrity, and will not tolerate rascality if he knows it. It is pleasant to know that Mr. Kirkwood does not belong to the "Indian Ring."

The attention of our readers is called to a review of the "History of the Christian Religion to the Year 200," on the second page of this number of the Banner of Light, in which some interesting incidents in the life of that most remarkable historical personage, APOLONIUS TYANUS, are narrated. It is recorded that in his presence materialization and de-materialization took place; bronze statues were apparently imbued with life and performed the labor of servants; the dead were restored to life, and other equally wonderful events occurred. Probably no man has lived upon the earth whose history possesses so peculiar an interest to Spiritualists.

Speaking of the recent "show" given by "Miss Nellie Everett" in Portsmouth, N. H., (to which we referred at the time, warning our readers against this traveling combination of deceivers), the Chronicle of that city says:

"The entertainment at Music Hall, Sunday evening, was a success pecuniarily, and was satisfactory in so far as the amusement of the audience was concerned; but the 'grand demonstration of the wonders and mysteries of spirit-power in full gaslight on the open stage,' the rising of pianos and tables from the floor, and the passing around of flowers by spirit-hands, in the glare of that same gaslight, were performed only on the programmes."

"The Institute of Heredity" is attracting public attention and eliciting the sympathies of all desiring the welfare and improvement of mankind, who become informed of its existence and aims. Circulars defining the objects of the Society can be had by applying to Loring Moody, 35 Pemberton Square, Boston, Mass., where books are now open for the enrollment of members and communications on the subject, membership fees, or contributions of money or books may be sent.

Mrs. Dr. Abbie E. Cutter, an interesting letter from whom appeared in our columns last week, has lately lectured in Atlanta, Ga. Her addresses were very highly spoken of by Daily Post-Appel of that city, and her efforts in behalf of habits that tend to health warmly commended to public attention.

Thomas Lees writes, regarding the Cleveland, O., celebration—a notice of which is printed on our eighth page—"We are laying our plans for a rousing time, and intend Cleveland shall be heard from." We are glad to be able to announce that the prospects of a grand success in this regard, and in that locality, are excellent.

C. H. Foster is yet in New Orleans, where he will remain until summer, when he will locate for a short time at the Parker House, Boston. The New Orleans Picayune says he has hosts of friends "and visitors without number daily calling upon him to test the strange power he claims."

A fitting and well-merited tribute to the memory of Mrs. Jennie S. Rudd, formerly the medium of the Banner of Light Public Free Circles, together with a feeling expression of thanks to her friends for their many kind words and acts in her behalf, will appear in next week's Banner.

Geo. Chainey lectured last Sunday afternoon at the Paine Memorial Building, Boston, upon Rev. M. J. Savage's "Talks About God," and is to continue the subject next Sunday at the same place, at 2:45 P. M.

The Chicago Lyceum's report, furnished us by its Secretary, will appear next week.

Dr. Babbitt's Health Manual.

Dr. M. J. Holbrook, editor of the Herald of Health, New York, has sent Dr. Babbitt the following kind letter:

"FRIEND BABBITT: Your new edition of the 'Health Manual' is an improvement on the old one, which was also excellent—excellent because it favors thorough natural remedies instead of unnatural ones. Medicine now is not a science, but empirical. We guess, we experiment, we try all sorts of things, and of course often hit right; and when we don't, nature often cures and doctors take the credit. There is in Germany a class of physicians called 'Natur Arzte' (natural physicians), and they simply use nature's remedies—air, exercise, light, food, clothing, sleep, and they seem to be prophets of a golden era in the future. You are also another of these prophets, bold and courageous enough to say your say, and may the angels stand by and protect you and help you in the right way. I believe the day is coming when there will be a natural system of treating the sick. It has not come yet except to a few, and to these few only in a slight degree. When that day comes, good-by poisons and all those wicked kinds of quackery which now find way both in and out of the regular medical profession."

We have received from Denver, Col., a correspondent favor enclosing two marriage notices. We will gladly print these announcements if the sender will forward us his full name and address as vouchers for the reliability of the information sought to be conveyed.

Lottie Fowler, the celebrated clairvoyant and test medium, whose name and gifts are familiar to thousands both in Europe and America, is at present located for a brief season at the Crocker House, New London. On leaving that place, she is to go to New Haven, Ct.

A. F. Ackerly, materializing, musical and physical medium, is now located at 49 Debevoise place, Brooklyn, N. Y. He announces that he will make arrangements with Brooklyn parties for sances at most reasonable terms.

BRIEF PARAGRAPHS.

The Burlington paper has a Hawkeye for good poetry, and so it steals Lizzie Doten's poems and prints them as original.

The modern newspaper journalist has been taught to take in everything at a glance, while his eyes are apparently half closed, and he sees nothing. Profanity is his besetting sin, but this he most often practices when one of his fellows gets ahead of him in reporting. He knows clairvoyance from maribeezas, but his greatest failing is being too often diaphanous.

The puritanic Daily Advertiser is imbued with the spirit of the age and becoming gradually more liberal. It now says that "variety is not only the spice of life, but also the law of true vitality."

There's a sect of queer religionists in London which believes that the judgment is long past, and that we of this world are now living in the time of the Holy Ingersoll has doubts about it. Perhaps these people are not so very far astray.—Boston Herald.

Notwithstanding the severe anathematizing which he recently received from the judicial bench in Delaware, Robert Ingersoll has not a word to say against that Commonwealth. He merely wishes to remark that "a State that calls twenty quarts of peaches a bushel ought to talk about something else than blasphemy."

A despatch from Rome, March 6th, says that the loss of life by the earthquake on the Island of Casamarella is appalling. One hundred and two bodies have been found, and many others were under the ruins of the 300 buildings that were destroyed. Later information says that 110 corpses have been recovered and 67 wounded persons have been sent to the hospitals.

The Banner of Light, a paper which is an honest, able and fair advocate of Modern Spiritualism. Every one who desires knowledge of the wonderful psychical phenomena occurring daily in our midst should read the paper. It is published by Colby & Rich, Boston. An advertisement will be found in another column.—House and Home, New York City.

The ancient Nile is troubled by the steamers of the ubiquitous Cook, and from Khartoum to Cairo flash the telegrams, which the Egyptians say are borne along the wires by the spirits of wicked Mussulmans, who after death are doomed for their sins to carry the untidy messages of the Ghouls.

Movements of Lecturers and Mediums.

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

The Saratoga (N. Y.) Eagle of Feb. 26th contains the following: "Mrs. Brigham, the Inspirationalist, will speak at the Supreme Court Room of Town Hall on Monday and Tuesday evenings next. These meetings are ordinarily well attended, and the renewed agitation upon the subject of Spiritualism will be likely to further increase her auditors."

Mrs. C. A. Field spoke in New Era Hall, Sundays, Feb. 27th, and March 6th, at 3 P. M. She will speak in the same hall on Sunday, March 13th. She will be pleased to make engagements for Sundays anywhere that her services may be required. Mrs. Field gives psychometric readings at the close of her lectures, adding much to the interest of her meetings. Address her at 18 Essex street, Boston, Mass.

Frank T. Ripley is now at Van Wert, O. Societies in this part of the State wishing one who can lecture and give tests in public can address him care of W. H. Best, Dayton, O.

Dr. Peebles returns to Clyde, Ohio, to give a second course of lectures, commencing the 11th inst.

Miss Jennie Rhind will speak in New Era Hall Sunday afternoon, March 13th, giving typical readings at the close. She can be engaged for Sundays at any place where her services may be required. Address her at her residence, 19 Essex street, Boston, Mass.

J. Frank Baxter began his series of Sunday lectures before the New York Second Society of Spiritualists on March 6th, under most favorable auspices. Returning on Monday, he lectured in Cannelton, Mass., Tuesday evening, March 8th. Wednesday evening, March 9th, he again lectured in East Medway, Mass., and on Thursday evening, March 10th, continues lectures in Sherborn, Mass. Friday he returns to New York. April Sundays he will lecture in Brooklyn, N. Y., thus parties within reaching radii of this centre can secure him for week evenings that month by writing to him in accordance with his permanent address, 181 Walnut street, Chelsea, Mass.

Miss Leslie N. Goodell lectured in Greenfield, Mass., Feb. 17th and 18th, to large and well pleased audiences. She returns later in the season. During March she speaks in Connecticut. Permanent address Amherst, Mass.

Prof. William Denton will speak in Cleveland, O., March 13th, under the auspices of the First Society, morning, in Central Hall, West Side; evening, Weisgerber's Hall, corner Prospect and Brown streets, East Side.

Cephas B. Lynn spoke in East Dennis, Mass., on Sunday, March 6th, to good audiences. He will lecture in Worcester during the remaining Sundays of the month. He can be engaged for April or May. Temporary address, 66 Austin street, Worcester; permanent address, care Banner of Light.

Messdames Colby and Smith (trance speaker and Inspirationalist) will officiate in Cleveland, O., Sundays, March 20th and 27th, and April 3d; mornings, in Central Hall, West Side; evenings, Weisgerber's Hall, corner Prospect and Brown streets.

Parker Pillsbury, the veteran reformer, will be one of the speakers at the celebration of the Thirty-Third Anniversary of Modern Spiritualism in Cleveland, O., March 20th and 21st. Dr. A. Underhill, of Akron, will also be present. All are invited.

Mrs. Maria M. King expects to leave Hammon, N. Y., for Colorado on April 1st. She will answer calls to lecture on the route.

God's Poor Fund.

Received since our last acknowledgment:

From J. P. Howland, New York City, 50 cents; J. E. Gridley, St. Paul, Minn., 25 cents; Friend, \$2.00; A. Friend, Holyoke, Mass., \$1.00; Mrs. Clarissa Downer, Mendon, Wis., \$1.75; John Wilcox, Windsor Locks, Conn., \$2.75; Fairbairn, M. D., East Saginaw, Mich., 75 cents; E. S. M., Boston, Mass., \$2.50; C. V. S., Philadelphia, Penn., \$10.00; Joseph Caldwell, Philadelphia, Pa., \$1.00; Orin Arms, Attica, Ind., \$1.00; H. Blue, Trumbullburg, N. Y., 50 cents; Friend, Newark, N. J., \$1.25.

Thanks, friends; your generous donations to this fund have been the means of helping many destitute and suffering ones.

To Foreign Subscribers. The subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months, sent to any foreign country embraced in the Universal Postal Union.

Brooklyn Spiritual Society Conference Meetings.

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

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Sunday services every Sunday, at 10:30 A. M. and 7:30 P. M. Speakers engaged for March, Mrs. R. Shepard, Lillie, April, J. Frank Baxter. "Fraternity Social" every Wednesday evening, Friday, March 11th, "Evolution," D. M. Cole. Friday, March 18th, W. C. Bowen. Friday, March 25th, a Musical and Dramatic Entertainment. Thursday, March 31st, Anniversary Exercises, celebration of 33d Anniversary of Modern Spiritualism. Dr. Eugene Crowell gives opening address.

S. H. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity.

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

Write to Mrs. Lydia E. Pinkham, 23 Western Avenue, Lynn, Mass., for names of ladies that have been restored to perfect health by the use of her Vegetable Compound. It is a positive cure for the most stubborn cases of female weakness.

Obstructions of the kidneys and attendant organs will prove fatal if not removed by Hop Bitters.

Subscriptions Received at this Office.

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per year. THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per year. THE SPIRITUALIST. A Weekly Journal of Psychological Science, containing original papers, etc. Published weekly in New York, N. Y. \$2.00 per year. THE MEDICINE AND DYNAMIKER. A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. THE VOICE OF THE SILENT. Published monthly in New York, N. Y. \$1.00 per year. LIGHT FOR ALL. Published monthly at San Francisco, Cal. \$1.00 per year. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$3.00 per annum.

For Sale at this Office.

THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. THE VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal. Published in North Westchester, Mass. \$1.65 per annum. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2.50. THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year. Single copies, 5 cents. MILLER'S PSYCHOMETRIC CIRCULAR. A monthly journal, devoted to the psychometric science. Published by G. B. Mitchell, 47 W. 11th street, Brooklyn, N. Y. Single copies 10 cents. THE HERALD OF HEALTH. A MONTHLY JOURNAL OF PHYSICAL, MORAL AND SPIRITUAL SCIENCE. Published monthly in New York. Price 5 cents. THE SHAKER MANIFESTO. (Official monthly) published by the United Societies, at Shaker, N. Y. 50 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. A Monthly. Price 10 cents. THE THEOSOPHICAL RECORD. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. THE WESTERN LIGHT. Weekly. St. Louis, Mo. Single copies, 5 cents. LIGHT FOR ALL. Published monthly at San Francisco, Cal. Single copies, 10 cents. THE OMMAGNER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and 40 cents for every insertion on the seventh page. Special Notices forty cents per line, Minimum, each insertion. Business Cards thirty cents per line, large type, each insertion. Notices in editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance. Electrotype or Cut will not be inserted. Advertisements to be renewed at continued rate unless notified 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. Danekin, Physician of the "New School," asks attention to her advertisement in another column. Mr. 5.

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. A.

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

R. W. FLINT answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Ja. 22-3rd.

SERIES AND PSYCHOMETER.—MRS. ANNA KIMBALL, P. O. Box 241, Dunkirk, N. Y. P. 19-4W.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOHRE, the well-known English lecturer, will act as our agent, and receive notices for the Banner of Light at fifteen shillings per year. Parties desiring to do so should send their notices to J. J. Mohre, 33 Spalding Road, Dalston, London, England. Mr. Mohre also keeps for sale the Spiritual and Reformatory Works published by us. Colby & Rich.

LONDON (ENG.) AGENCY. J. W. LITCHFIELD, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at Steilway Hall, Lower Seymour street, every Sunday.

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, LIBERAL AND REFORMATORY WORKS, 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 kind, at Eastern prices, by sending their orders to HEIRMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Izora Hall, 737 Mission street. Catalogues furnished free.

AN FRANCISCO BOOK DEPOT. ALBERT HORTON, 29 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEE'S HAZARD, 105 Cross street, Cleveland, O., Circulating Library and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

TROY, N. Y. AGENCY. Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich will be accommodated by Mrs. M. A. King, at her residence, 100 Broadway, and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week, Mr. V. will procure your work free.

ST. LOUIS, MO. BOOK DEPOT.

THE LIBERAL NEWS CO. (CONN. ST. LOUIS, MO.), keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT.

D. M. BURNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Banner of Light and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENCIES.

The Spiritual and Reformatory Works published by Colby & Rich are for sale by J. H. RHOODES, M. D., at the Philadelphia Book Agency, 410 North 9th street. Subscriptions received for the Banner of Light at \$1.00 per year. The Banner of Light can be found for sale at Academy Hall, 80 Spring Garden street, and at all the Spiritual meetings.

JAMES A. HILSS, 718 Sanson street, Philadelphia, Pa., will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

G. D. HENNER, No. 416 York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT.

WILLIAM WADE, 52 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT.

JACKSON & BURLING, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, New York Avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

BALTIMORE, MD. AGENCY.

WASH. A. DANSKIN, 38 North Charles street, Baltimore, Md., keeps for sale the Banner of Light.

HARTFORD, CONN. BOOK DEPOT.

E. M. ROSE, 37 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

DETROIT, MICH. AGENCY.

AUGUSTUS W. BEECHER, 23 Market street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

ROCHESTER, N. Y. BOOK DEPOT.

WILLIAM WADE, 52 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ADVERTISEMENTS.

2,000 Women WANTED.

ONE each in 2,000 unoccupied Counties of the United States as Settlements for that long needed Historical Work entitled, "The Ladies of the White House," or, "In the Home of the President," by Mrs. Washington to Mrs. Garfield, and a History of the Home Lives of the Presidents, with Sketches of Society at the Capitol, portraits of charming pen-pictures in the lights and shadows of a century. Illustrated with twenty-three portraits and other engravings. Price \$1.00. A unique book that fills a place heretofore vacant in American Literature. No library is complete without it. One copy contains 252 pages, 500 illustrations and 2000 names of subscribers. The canvassing agent is a Prospective Book, with sample pages, all the illustrations, style of binding, and prices for subscribers' names. Price \$1.00 which will be repaid when 25 Books are ordered. Salesmen make, in proportion to ability, from \$10 to \$20 per week. Apply in person, or send one card, for our starting age, previous locations, when can begin, how long continue, etc. Name townships or cities desired in the order of choice which place to be canvassed first. Post 25¢ for Comities or States. Address R. H. CERRAN & CO., Publishers, 22 Second street, Boston.

MR. W. ECLINTON.

THE renowned English Physicist and Materializing Medium, will give a short time only, at the St. James Hotel, Room 25, Boston. Seances daily at 11 and 3. Numbers limited to persons, at 2 o'clock each. Seances for Spiritualists only, every Tuesday and Thursday evening, at 7. Numbers limited to 12, at 2 o'clock each. Seances for investigators every Wednesday, at 7. Numbers limited to 4, at 4 o'clock. In all cases more than ten persons at one sitting at private houses and otherwise, by appointment. In all cases applications must be made in advance to insure places. March 12.

COLD MEDAL, PARIS, 1878.

BAKER'S

Is a combination of the most powerful ingredients, incorporating and agreeable taste to medicinal purposes. It is a health-giving and refreshing beverage. It is a health-giving and refreshing beverage. It is a health-giving and refreshing beverage.

BROMA

Sold by Grocers everywhere. W





Banner of Light.

BOSTON, SATURDAY, MARCH 12, 1881.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 76 Davenport street, every Sunday at 10 1/2 A. M. ...

Palme Memorial Hall.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 A. M. ...

Berkley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10 1/2 A. M. ...

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday at 7 P. M. ...

Engle Hall.—Spiritual Meetings are held at this hall, 46 Washington street, corner of Essex, every Sunday at 10 1/2 A. M. ...

Ladies' Aid Parlor.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 715 Washington street, every Friday afternoon and evening. ...

New Era Hall.—A series of spiritual meetings will be held in this hall by Mrs. Clara A. Field and Miss Jennie ...

Pembroke Rooms, 91 Pembroke street, W. J. Colville holds a public reception in these rooms every Friday, at 7 P. M. ...

Mechanics' Hall, Chestnut District.—Spiritual Meetings are held in this hall, 200 North Street, each Sunday evening at 7 1/2 P. M. ...

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 7 P. M. in Temple of Honor Hall, 647 Broadway, opposite Robinson Car Station. ...

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

New Era Hall.—Our Lyceum enjoyed another beautiful feast yesterday, by having present a large audience, the members of which appeared anxious to ...

The conductor, in his remarks, referred to the fact that Sunday next, being the anniversary of the visit of the New York and Brooklyn Lyceums to Boston, the ...

The committee who have in charge the general management of the Music Hall celebration wish me, in connection with my report, to extend an invitation to ...

PAINE HALL.—Through the day was cloudy and threatened a storm, but the usual good attendance ...

On Sunday last the exercises were changed somewhat from the usual routine. After the song, Silver Chain ...

NEW ERA HALL.—A good audience assembled at this hall on the 10th. In fact, the audience increased and all goes on nicely. The announcement that our doors are soon to be open to the public without a fee met with hearty applause. ...

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NEW ERA HALL.—The audience attending the Sunday evening session of Spiritualism, between W. W. Hull and W. S. Bell, was largely increased. ...

MECHANICS' HALL, CHELSEA DISTRICT.—On Sunday, March 6th, Mr. Eben Cobb and Mrs. Fannie Bray occupied the platform at this hall, 212 Main street, and held a discourse. ...

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W. J. Colville's Meetings.

On Sunday morning last, March 6th, W. J. Colville delivered in Berkeley Hall a very impressive lecture on the Law of Competition versus the Law of Death. ...

Very strong and satisfactory objections can be raised by radical, every man, and he is receptive to spiritual control, will not become intermediaries between the two worlds. ...

Calvin Cooper Bennett, Master of the "Order of In-Spirat," a healing medium of New York City, who claims to have the power to heal without touch through the medium of the human hand. ...

W. C. Bowen gives our next address at the Conference of Spiritualists, to be held at the "Common Sense in Spiritualism," with a few papers concerning Psychometry. ...

On Sunday next, March 13th, the same subject will be continued by a consideration of the question, "Do the Innocent ever Really Suffer for the Guilty?" ...

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New York and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that the spirit band controlling Mrs. H. Shepard-Lille would speak upon "Our Home in the Spirit-World," attracted a large and intelligent audience in a dense "London fog," which culminated in a pouring rain. ...

In the course of the lecture the control urged upon all our spirits, and became receptive to spirit control, will not become intermediaries between the two worlds. ...

A very large audience at our Conference Meeting last evening, singing by Mr. and Mrs. Lille, after which Prof. A. T. Deane read an essay on the "Uses of Spiritualism." ...

Calvin Cooper Bennett, Master of the "Order of In-Spirat," a healing medium of New York City, who claims to have the power to heal without touch through the medium of the human hand. ...

W. C. Bowen gives our next address at the Conference of Spiritualists, to be held at the "Common Sense in Spiritualism," with a few papers concerning Psychometry. ...

On Sunday next, March 13th, the same subject will be continued by a consideration of the question, "Do the Innocent ever Really Suffer for the Guilty?" ...

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The Secular Press Bureau.

Under the management of Prof. S. B. Brittan, 165 East 49th street, New York.

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.

Table listing names and amounts paid in and pledged for 1881, including Mrs. A. Glover, Mrs. A. C. Perkins, and others.

CASH PLEDGED.

Table listing names and amounts of cash pledged, including Mrs. A. C. Perkins, Mrs. J. M. Smith, and others.

A Most Generous Proposition.

DR. J. W. 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 Bureau.

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.

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.

The following 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 two consecutive days. Also, single admission tickets, 25 cents—can be obtained at the Banner of Light office, No. 9 Montgomery Place. The public are cordially invited.

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 Tuesday, March 29th, and Wednesday, March 31st, as follows: At Paine Hall, Sunday, March 27th, the Children's Progressive Lyceum No. 1 will observe the morning with appropriate exercises. In the afternoon at 2 1/2 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 1/2 o'clock there will be a general conference, commencing 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.

Brooklyn (N. Y.) Spiritual Fraternity.

Celebration of the Thirty-Third Anniversary of the Advent of Modern Spiritualism in Fraternity Hall, Corner Fulton Street and Gallatin Place, Thursday Evening, March 31st, 7 1/2 P. M., sharp.

Invocation by Mrs. R. Shepard-Lille. An Hundred Years' Anniversary poem by Mrs. E. Shepard-Lille, music composed and arranged by Mr. T. L. Lille, sung by Mr. and Mrs. T. L. Lille; opening address, "A Brief Review of Modern Spiritualism," Dr. Eugene Crowell, song, "Little Nell," Mr. and Mrs. Lille; a short address by Dr. J. W. Mansfield, with spiritual phenomena, probably; short addresses by Prof. Henry Kiddie, Mrs. Hope Whipple, Prof. J. H. Buchanan, Henry J. Newton, Mrs. Mary A. Grady; closing address by Mrs. R. Shepard-Lille; an improved poem by Mrs. E. Shepard-Lille, "The Morning Light is Breaking"; benediction.

A cordial invitation is extended to all Spiritualists and organized societies to unite with us.

S. B. NICHOLS, President.

Thirty-Third Anniversary.

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

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

Anniversary Exercises, Cleveland, O.

The Thirty-Third Anniversary of the Advent of Modern Spiritualism will be celebrated in this city by a two-day Jubilee Meeting, on Thursday, March 31st, and Friday, April 1st, at the corner of Prospect and Brownell streets.

The following speakers are engaged: Hudson and

Enma Tuttle, Mesdames Colby and Smith, Miss Gleason, Emmet B. Williams, and Parker Pillsbury, Singing by two of Cleveland's best quartets; pianist, Charles Palmer, Esq.

Mediums and friends of northern Ohio and elsewhere, are invited to rally