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Free Thought.

SPIRITUAL RATIONALE" AGAIN. A REJOINDER TO FREDERICK F. COOK

BY A. E. NEWTON.

To the Editor of the Banner of Light;

During the embargo that has been laid upon of your paper have discussed some of the positions taken by the author of "Spiritual Rationale" in his reply to my criticisms of July 26th. A few other points seem worthy of comment, which, with your leave, I will notice as briefly as possible, in the hope of elucidating the truth, and aiding to settle some of the premises of a true Spiritual Philosophy.

My piquant and speculative respondent appears to think very lightly of the facts and arguments generally accepted by Spiritualists, bearing against the extravagant theories set appear that the death-dealing rifle policy of forth by himself. He says they "have been aggressive frontiersmen, together with the say worn threadbare this many a year." This naturally reminds one of the enthusiastic French savant, who, when told that his pet theory, though very fine, was directly contrary to the facts, exclaimed, "So much the worse for the facts, then!"

My respondent adds, "It is because the questions involved are generally regarded as 'settled' that I have reopened them." This seems to imply that it was not so much because these questions were not rightly settled, as because he takes pleasure in unsettling. But this may seems to have a penchant for bold statements, all disagreeable facts lose their significance! and I will not press it.

There is, however, a class of minds in the world, and Modern Spiritualism has its full share of them, whose chief delight seems to be in opposing the settled convictions of others, with little care whether those convictions are well-founded or otherwise. Like the Athenians in Paul's time, their principal occupation is either to hear or to tell some new thing. As speakers or writers, they are nothing if not "original." No doubt the fresh speculations of such minds seem to them of far more value than the "threadbare" facts which form the groundwork of a true philosophy.

Mr. Cook feels "keen disappointment" at my treatment of his bizarre hypotheses, and wishes me to "try again-from a higher standpoint." I know of no higher standpoint that can be safely occupied by those engaged in developing a true spiritual rationale than that of observed facts and careful deductions therefrom. When one soars so high in the regions of speculation as to lose sight of and respect for facts, I must be excused from following him.

It is doubtless easy enough for fanciful theorizers to brush out of sight any amount of disagreeable facts with the stigma of "threadbare." but it is as unphilosophical as it is easy.

My respondent, while disposed to be quite complimentary to my capabilities as a critic, is of opinion that I have not" an eminently original mind." In this I quite agree with him. In fact, I do not venture to claim originality in any degree. For repeatedly it has happened that when I had conceived an idea that was to me altogether new, I have afterwards found the same perhaps in some old book, or been assured that some invisible attendant dropped it in my mind. And if it is the proper function of original minds to busy themselves in inventing strange and startling hypotheses, with sublime indifference to facts, with which to puzzle those less gifted, and distract attention from the practical questions of life, I esteem it a cause for devout thankfulness that I have not been thus endowed. My mental habit is-if I may be pardoned a further allusion to myself-to give a fair, full and candid attention to the facts relating to any question, and to form my conclusions in accordance therewith; especially endeavoring to discover their practical bearings, if any, on the conduct of life. Spiritualism is of little worth to me, or to the world, except as it aids to truer and better lives on earth. Hence I take little interest in many unpractical speculations which some have sought to engraft upon Spiritualism. And I have no time to waste in opposing such theories, unless in my view their tendency is clearly pernicious to human welfare. Such appears to me the case with what is termed the "All-Right Doctrine," and with the closely-related dogma of "No Evil Spirits," and its necessary adjuncts of Moral Transformation by Death, and Illimitable Lying by Good Spirits!

By the way, it seems not altogether certain that this dogma is original with Mr. Cook. Since my criticism was published, a gentleman

press has written to inform me that he was the first to proclaim that doctrine, and claims Mr. | church are said to have commended lying "for C. as one of his disciples—besides whom he knows of but one other. He, however, avows that he was taught it by a spirit or spirits, and they really believe to be fable, and modern edwishes to correct my mistaken supposition that | iters often not only " modify " and " adulterate " Mr. Cook was the only mortal who, in spite of the alleged falsehoods and almost universal prevarientions of spirits on the subject, had been able to get a glimpse of the real truth (?). I stand corrected. There are three of them! Yes. perhaps four-for, judging from his letter in a of "good spirits" in this regard.) late Banner of Light, my old friend Miltenberger, of St. Louis, seems to be learning that way, if not a full convert. Well, this strange doctrine may be destined yet to prevail, at least among such as "prefer" agreeable theories to unpleasant facts. But, for myself, I must stick to the facts, even though they be worn "threadbare," and though I fail to keep "abreast" of the more advanced theorizers.

My respondent does not state that he has

been personally conversant with

THE DEMONIACAL PHENOMENA OF SPIRIT-

UALISM, though he claims to be familiar with its current literature. - It is one thing to read about such phenomena, but quite another to meet them face to face-to witness the malignity that flashes from the eye, or is expressed in every tone and gesture. I very much question whether any person of sane mind could personally encounter even what little of that character has come unmy pen by illness, several able correspondents | der my observation, and yet hold the theory that there are no evil-disposed spirits. To de so, one's mind must be constructed differently from mine. I could as soon persuade myself that there are no evil-disposed persons in this world-that the belligerent and abusive street rowdy, the roystering debauchee, the sleek confidence man, the wily seducer, the midnight robber or the stealthy assassin, is really a 'good" and "wise" citizen, seeking to "adapt' truth to the condition of his victims! By the same reasoning, it could, no doubt, be made to age vindictiveness of the outraged red man in return, and every other manifestation of human craft or violence, constitute no proof of evil intention. Oh, no! viewed from a higher standpoint, all such "seeming aberrations" are only incidents of the "interesting process of adaptation," by which the good and wise of earth are seeking to bless the ignorant and base and in doing this they are merely "subject in all their operations to the synthesis of conditions"!!

What a delightful thing it must be to be able perhaps have been a slip of his pen, which to view things from so high a standpoint that

GOOD FROM EVII To save misapprehension, let me here say explicitly that, from the low standpoint which I occupy, it seems plain to me, as part of a true spiritual rationale, that good is ascendant over evil in the universe-that, in the wise and beneficent economy that prevails, good is forever being educed from evil, profit from pain, purification and refinement from suffering. Indeed I can go so far as to say, that, born as we are, inheritors of ingermed physical and moral evils from our progenitors, intense suffering of both. body and mind may be absolutely indispensable to our best advancement. And, for aught I know, such a constitution of things as permits or requires this may be not only wise but the best that can be. Unquestionably great compensations are provided for all unavoidable sufferings. But it by no means follows, to my apprehension, that those who wantonly, mischievously or maliciously inflict pain or cause suffering in others, are to be considered blameless and beneficent, because great good comes out of their intended evil. It is plain that the progress of humanity in civilization has been wrought out between the play of conflicting forces, in which the selfish passions and vindic tiveness of men have borne no inconsiderable part; but it would be absurd to argue that there was no selfish passion or vindictiveness on the part of human actors, but on the contrary that all were wise and good, merely because great good on the whole has resulted from these con flicts. Equally illogical is it to infer that all spirits are wise and well-meaning, because the pranks of the mischievous, the lies of the deceitful and the violence of the malevolent may in the long run, through the kindly ministrations of the truly beneficent, be turned to useful account.

DO GOOD SPIRITS LIE? My respondent, who at first talked very gingerly about "modifications, not to say adulterations" of truth by spirits, now boldly declares that a good spirit will certainly lie, "if thereby

it may avert a greater evil." Without assuming to dogmatize as to what a good spirit will or will not do, I will say that I can scarcely conceive of a greater evil than the universal prevalence of this Jesuitical doctrine and practice would be. I am aware it is somewhat prevalent among those who style themselves "advanced" thinkers, and who are wont to sneer with lofty contempt at what they please to term the "Sunday-school morality" of honest truthfulness in all things.

Of course, those who believe that wise and good spirits lie to avert what they deem greater evils, may be expected to do the same themselves, and each will claim the right of determining from his own selfish standpoint what is a greater evil. The selfish merchant or dealer in any commodity naturally thinks it a greater evil that he should lose the profits of a good bargain than that he should fib a little to his customer. The ardent politician is sure that the triumph of the opposing party, with the loss | we while clothed about with flesh apprehend

cheating at the ballot box. The fathers of the the glory of God"; while modern elergymen sometimes think it safer to preach as truth what the truth, but actually change i into a lie-all, no doubt, to avert what they think would be a greater evil. (I never see the Chicago Times, and so do not know to what extent my respondent follows editorially what he deems the example

The inevitable result of all this good-intentioned lying is the widespread callosity of conscience, both public and private, and the almost total destruction of mutual confidence-which is the indispensable basis of good society--alike in the commercial, the political, the religious and the social departments of life. Instead we have the general prevalence of distrust and suspicion, whereby our whole social structure is honeycombed and ready to fall into disintegration, but for the noble exceptions that still remain in all ranks, of persons whose "Sundayschool morality" of sturdy truthfulness has not been "outgrown."

This policy of prevaricating to avert greater evils is plainly not adapted to this world. If it obtains among "good spirits," as my respondent affirms, it was certainly very unwise in them to allow him or other mortals to get hold of the fact, and equally unwise in the latter to proclaim it on earth. To practice it with any safety must require a knowledge of consequences almost if not quite equal tó omniscience, in order to be sure that a greater evil is averted. But to an unsophisticated mind, it seems as impossible for a wise and good being to tell an untruth as for the sun to emit darkness.

LYING TO CHILDREN.

My respondent seems to think that the alleged practice of falsehood on the part of good spirits finds full justification in the fact that many parents falsify to their children about the origin of life. They say of a new-born babe, "The doctor brought it." "We have here," he says, the spirit-law of adaptation brought to our very doors. Lie is piled upon lie; prevarication is added to prevarieation," etc.

A very lame justification, for which I think no sensible spirit will thank him. I had supposed that all judicious parents pursued a far wiser course than that. Juvenile inquisitiveness may be postponed or properly satisfied without the utterance of any untruth. The oldfashioned statement that "God sent it" involves no falsehood, leaving to after years the explanation of who or what and where God is. Reserving a part of the truth until it can be properly apprehended is not lying. True, now and then some incipient Galileo or Sir Isaac, who has been told that "God lives up in the sky," may be found (as one was recently) intently studying the starry vault when he ought to be asleep, and struggling with the mighty problem of "how God got him down here"! But a youngster old enough to start such a problem as that, is old enough to profitably receive a truthful primary lesson in embryology. The "educated sense of shame" which would withhold it is as culpable as it is unwise-for it is born of conscious impurity. If such lesson is properly imparted by an intelligent and judicious parent, no harm can ensue, and no "shock" be experienced. The most disastrous "shock" which any child is likely to receive in connection with these matters is that caused by finding out, as it sooner or later will, that its trusted parents or guardians, instead of teaching any portion of truth on this important subject, "have piled lie upon lie, prevarication upon prevarication." discovery is liable to produce a shock to the child's moral nature that will impair if not utterly destroy its confidence in those who should bo its trusted advisers in youth, and may lead to the wreck of its own character for veracity for all future life. I cannot think that wise and good spirits act on any such "law of adaptation."

WHAT ARE SPIRITUAL TRUTHS?

Mr. Cook still insists that "spiritual truths re not allied to our experience," and asks What spiritual truth is?" He quotes Kant's ery restricted definition, from which it appears that he had reference to merely one class of spiritual truths, while I referred to others.

I answer, it is a spiritual truth (according to he general acceptance of the term) that man continues to live after the death of his material body, and this truth is allied to our experience, because we live now. It is also a spiritual truth that man carries with him, or continues to possess, his personal consciousness, memory, reason and perception; and all this is allied to our experience in this life. It is another spiritual truth that man as a spirit has power to perceive other spirits, and an objective spirit-world; and this truth is allied to our experience.

This category might be extended indefinitely; and still another class of spiritual truths allied to our experience might be cited. As, for example, "It is more blessed to give than to receive;" "Love works no ill to one's neighbor, therefore love is the fulfilling of the law; "What a man soweth that shall he also reap," etc., etc. I submit that all these are spiritualtruths, in the ordinary meaning of the phrase, and that they are allied to the experience of all spiritual persons.

While clothed about with flesh, both as to things of this world and the next, we are forced to content ourselves with apprehending phenomena," says Mr. Cook. Not exclusively, by any means. I must repeat that we are spiritual beings now, as well as physical; and in proportion as our spiritual natures are cultured, may of all the spoils of office, would be a vastly great- spiritual things. This I had supposed to be ac- like Mr. C., on approaching a medium, to ob-

somewhat known through the spiritualistic | er evil than unlimited lying at the hustings and | cepted as one of the primary truths of Spiritual- | tain an unequivocal endorsement of any opinions

"Some day," says our philosopher, somewhat oracularly, "it will be seen . . . that at botniacal in the intercourse of spirits with mor-And I have no doubt that the same day it will be made equally clear-to the same class of minds-that there is nothing absolutely trivial or evil-intended in the intercourse of mind, unless dominated by an extravagant theory, will accept the conclusion.

THREE EXPLANATIONS.

My respondent refers to the differences and contradictions among spirits in regard to religious systems, reincarnation, etc., and makes note of three different explanations that are or may be given, as follows:

may be given, as follows:

"One is willful lying. This theory is much in favor, as it solves nearly all spiritual problems, without going to the trouble of looking for something more rational, though, perhaps, a trifle more involved.

"Another explanation is that the disagreement is due to spiritual environments or states. This explanation has also many adherents, and there is a notion extant that it is eminently philosophical.

losophical.

"Finally, there is an explanation that the difference is a wise subterfuge to further human self-development. This view has at present but a limited endorsement, and labors under the disadvantage of being 'bizarre.'"

As to the first of these explanations, I would say that I have never yet met with or heard of the Spiritualist who advanced such a theory as to the source of religious differences. Possibly some may have thus accounted for contradictions about reinearnation. The theory would imply that all spirits are supposed to know immediately on entering the spirit-life what is the truth about these matters; otherwise they ould not be charged with willful falsehood. Where is the Spiritualist of any intelligence who believes any such thing? On the contrary, the general belief is, that spirits ordinarily continue for a greater or less length tof time (depending on constitutional tendencies, surroundngs, aspirations, etc.,) to adhere to the same religious faiths in which they have been educated on earth; and of course they honestly teach the same when they communicate. Moreover, it is a prevalent conviction among enlightened Spiritualists that every great religious system has a substratum of spiritual truths, more or less distorted and adulterated by materialistic misconceptions, which truths may be supposed to be gradually more clearly apprehended in the afterlife, and to hold the allegiance of carnest souls until they expand to broader conceptions, and find that the truths of all supposed conflicting systems converge at last into one universal re-

" Each form of worship that hath swayed The life of man, and given it to grasp. The master-key of knowledge, Reverence, Enfolds some germs of goodness and of right."

The second explanation, when properly expanded in accordance with the above suggestion, accords with our knowledge of human nature, and rationally covers the whole ground. It may therefore well be considered "eminently philosophical," and is doubtless the true one.

The third, which is the one advanced by Mr. Cook, not only "labors under the disadvantage of being bizarre," but is, to my view, eminently irrational and incredible. It implies, as does the first, that all spirits, from all countries of the globe, and however variously constituted and indoctrinated on earth, become immediately or speedily, on entering the spirit-world, at one on all religious and philosophical questions. yet consentaneously adopt the policy of lying on such matters to those they have left behind as a "wise subterfuge to further human self-development"! It is not strange that so violent and extravagant a hypothesis has "but a limited endorsement." The wonder is that it should

have any at all. True, the contradictions of spirits, and the difficulty of determining what is truth on many mestions, do tend to further human self-development, by making it necessary that we should exercise and thereby cultivate our own powers of discrimination. So the circulation of counterfeit money, and the prevalence of shams in every department of life, tend to "further selfdevelopment" in the same way. But who is so absurd as to claim that counterfeiters and fabricators of shams are wisely purposing any such result, or that they are justifiable on that

ENDORSEMENT BY SPIRITS.

My respondent claims that I was wrong in supposing that his peculiar views found no support among communicating spirits. I have only to say that at the time of writing my criticism, though I had enjoyed the privilege for twentyseven years of somewhat free converse with spirits of various grades, through many mediums, and of listening to trance-discourses without number, also of extensive acquaintance with the literature of Modern Spiritualism, yet I did not recollect having anywhere met with the peculiar theories he had put forth as the basis of his "Spiritual Rationale." I was willing to give him the credit of entire originality. But subsequent information, as already stated, has weakened that credit. And since abundant experience has shown that there is no vagary too outre to be advocated or endorsed by some spirit, I am not disposed to insist that Mr. Cook's views are an exception.

The fact, however, that his elaborated series of propositions submitted to the controlling spirits of Mrs. Richmond received "unequivocal endorsement," is of very little worth, and he does well to base no argument upon it. It is no unusual thing for a strongly positive mind,

it may have definitely formed samply because such a mind is positive to and controls the medium's sensitive brain, and often, also, the spirit tom there is absolutely nothing trivial or demo- or spirits who may speak through her. They are thus made to say what they would not were conditions reversed. Many a conceited egotist has doubtless been confirmed in earth-born fallacies in that way, and has come to imagine that his views are always right i when in fact he remortals with each other. The evidence in the celves merely the echo of his own thought from one case is of the same nature and as positive a negative medium or spirit. The safer way as in the other. But I apprehend that no sane and the only way to obtain with any probable accuracy the real views of a spirit, is to apply for them in a thoroughly teachable or childlike frame of mind, thus assuming a relatively negatire attitude. "Except ye become as little children ye shall not enter into the kingdom."

There is, however, perhaps but one of the ; several propositions submitted in the above case to Mrs. R.'s controlling spirits, to which they need have taken any important exception. That is in these words:

"That all mortals are attended by guardian spirits, and that these determine the nature of or inspire all communications given through control-ling spirits to persons in their particular charge." The latter affirmation is sorohylously contra-

ry to facts of observation and experience, that any amount of endorsements could not make it true. If I mistake not, instances are by no means rare, especially in the early experience of mediums, in which their guardians claim to have been pushed aside by others, while that was given which was disapproved and repudiated."

"The negative answer to the question, "Is there active evil in the spirit-world?" given through the same medium, is of no greater value; and, as will be shown, a different answer, more accordant with our knowledge of facts, has been imparted through the same lips.

OBSESSION AND INSANITY. Mr. Cook's opinion that obsession is "angel-

ie" and a cure for insanity, seems no less extravagant than his other theories. It is quite likely that, in many instances, a kindly and well-intentioned spirit-control, that would result in good if understood and unopposed, is mistaken by ignorant lookers-on for insanity or obsession. I think I have met such cases myself. And insanity is liable to result from the ill-advised and harsh measures often taken. Very probably the case cited of the young man who personated an Indian " with the war paint on," was of this character. But one swallow does not make a summer, and one case of control by an uncouth yet well-meaning Indian spirit, who indulged in pranks that seemed insane to civilizees, but brought his subject out all right in the end, by no means justifies the conclusion that there are no instances of selfish or malicious obsession by ill-meaning spirits.

DANGER OF HASTE.

My respondent quotes largely from spirit discourses through Mrs. Richmond on the danger of too hastily popularizing spiritual truth, and of crystallizing it into permanent creeds before its full scope shall be apprehended. This is surely all very proper and wise, with reference to spiritual truth in the large sense. But it has little bearing against regarding as "settled" some of the primary facts of Spiritualism, in relation to which the evidence seems abundantly conclusive.

In fact, one of the discourses quoted seems to imply that some primary questions have been settled. It declares, "You are to-day in the midst of this fruitage of spiritual growth. The first harvest has ripened rapidly. The lighter fruitage is already gathered and garnered." It is not stated that this fruitage is worthless and must be rejected; but it is added that "many consider that this is the full harvest. Let them be careful, lest in gathering these fruits alone they shall neglect' the larger harvest that is to

.Very good advice, truly. Mr. Cook thinks that hardly anything has been gathered of value, or settled, beyond the single fact of spirit communion. That may be all he has secured: but he is not authorized to speak for all others.

SPIRIT ESSENCE AND SPIRIT BODY.

"My reviewer," says Mr. Cook, "takes me to task for holding that a spirit in essence is without what we call physical members and organs, such as arms and legs, eyes and ears. That a spirit has some form 1 have never denied, although Bro. Newton seems to infer the con-

I protest that I said nothing whatever about a "spirit in essence" having members, organs, etc. I made a clear distinction between the spirit (i. c., the inmost essence) and the spirit body-a distinction which my respondent seems to ignore. As to the former, I ventured no opinion in regard to either form or organs. As to the latter, the evidence seems conclusive that it has the form and organs of the human body.

Mr. C. had emphatically asserted that "the whole spirit body "-not the spirit essence, mark - "is no more nor less than what we call thought." He argued that it had no use for legs, hands or eyes, and added, "to declare that the spirit body has any form that we can comprehend with our finite perceptions is to dogmatize," etc. Such language, I think, fully justified the remark that he regarded the spirit body as "an incomprehensible nondescript."

He further says, "Bro. Newton does not understand how we can be thought. I again protest that I said nothing to warrant such a statement. What I did say was that his assertion was wanting in explicitness until he defined what he meant by "thought"-whether a mere motion or an actual substance.

He now says that "Man is Thought, and nothing else"; and then adds the "dangerous admission" that "what he is clothed about with is not man"! Agreed. If, then, man as a spirit always seen by clairvovants, then this spirit dody is not man, and may be something else

Thave little disposition to degmatize on these metal hysical questions, and the who attempts it is quite upt to get tangled up in his own words. For example, my respondent asks if I understand what I now am as I have not claimed to do, and adds that if I do I understand "in re than any other mortal has yet succeed-of in doing regarding houself". Yet be procods in the next breath to declare orneniarly? "Man is thought, and nothing clse," If 'Mr. cereds himself as a man, it would seem to understands exactly what to is, even though agtar é, gallag-ever-a céoledán d'ánz 45

In the regitar hysician, it would been to and more, respect to say that many began organisms or colored to their hightranders stion. Than the of long to obline whis each is to mean of their reduction explorationality, or the production flori process. To an amprizing to in Chile indied to seems product to the there is pessand the rea prace distinguish the from marchine of the Yet The eye of at for the methor visiblens.

What Mr Cook Shamet the the Need to Simp Spirara diets, the thing hash of higher duales and they far to the south order to happing at a control to be seed to the above to the feeder of that it to an heat to right it the reserves select the grath. In the second edge the death to headed. girth as fell an often in medias law out doal sold I described to the tree and process, there watern undertake for verificative side side to that the leave two distance excites beat that the help that be one, he was a better with in de-Action cert, or cut critical in a linear errors that I impalies to enter the company of spiritual head on a spiritual to the company of spiritual head on a spiritual to the company of spiritual head on the first spiritual to the company of the spiritual head of the company of the spiritual to the company of the well again and the archest Γ in s the ho comes that Γ gan see And this are seds with the tolered in of intellment spirits.

spilipi ga safmosis i rimor cali pargi que modistr As my rest potent, is finish of partial rate de-Larathylig of Miss. Hill in stalls is static ling of lights. in one at if the general in views in To a net beainiss of I frequent some state top to free the same's core, to be taken for what this is expeworth of hise thefore the age age cattle dray man. I to of his earlier years in her happy abode. given theoretical distinguished medium its." (SECTION) controp clearly and for play describes the variety an e withstroviews presented by one, and reteres physical to Socialistic but following in hittered, in substance, the following:

"If you near not some revealed to the himate. sources, the first state of the finite sources for the finite source of its boilty's for an earlier many in the source of its boilty source of its first than the solestance of which you take acquistance, but you take any new site stance, but you take with you take a primal body, and you do not take any new site stance, but you take with you take a primal body, and you do not state any large transfer. body, and year in parts, year of process a condi-to the changes that go on in your own spaint. "If—Are there any radical changes the

to the charges that go on in your own spirit.

"I) Are there are valled schanges taking the ein the position stage of the scinitionals is standard. We answer this care full schanges all the time s For instance, if include his physical body there are consistency if include his physical body the confidence is a below the soft files as has made its ray ages and observational ments, it will appear for fortune and the body of the spirit will appear for fortune additional to its visibility in the file spirits necessity.

the body of the spirit will appear for feet we adding to its a pashal, structure if the spirit is partectly the structure for the spirit is partectly the structure in structure if the spirit is partectly appeared in structure if the spirit is partectly appeared at anomal the spirits, wall if the spirit is spirit, so will be a spirit, so will be a spirit is about the probability of the spirit is about the first then the form can be changed a shoot the bratch their the spirit all forms in the spirit is about the spirit is the spirit in the spirit.

Here, the dixedness for findasticity of the spirit/hods, in the I worstizes of spiritefffer is affigured far by he strongly than I have ventured to state drawhile Mr. Cook's favorite nofbetig that the spiritshady has no comprehensible form, but that its appearances are wholly subject to changes of thought or will, finds no supports. Neither, do the extravagant funtasies: that all spirits are wise and good, and area isely seekipg to jupple to the good of nortals, or that death instantly transforms all into saints, find correspondible in the following passages from

the body of the discourse : "Many spirits awaken in the spirit life under the full convector that they are still upon earth, so national, properly of Lester I is the earth of the their indulations." While others that are near to earth, and tethered by some remembrance of

earthly crime of seriow, are sometimes the usual solutions of serious and sometimes the usual solution in spirits to before they approach acteds others in spiciful to before they approach to any consciousness of what lies beyond the cartfuly state and its autroindings. If you were, to die this evening, to-morrow morning you would awaken with all the faculties that constitute yourself to-day, and you would not recollect or perceive any distinction between the self of to-day and, the self of that, hour, save, perhapsy a greater youthfuless and yigor of feeling is age, a greater resemblance to your former. save a greater resemblance to your former days of vigor and absolute healthfulness," etc. Surely, if therebe any truth in these repres-

sentations, there must be some close analogy and resemblance between the spirit-world, in and its facts and experiences must be in some way closely allied to those of earth. But,

"The inchriate, easting off the fetters of his earthly hody, is not at once released from the thrulldom of his tastes and appetites; and whereformation of his taste stand appetites; but where-soever, the midnight revel, where soever, the drunken debauchee is, there he is attracted; and it needs not that he the debauchee shall see in delirium the demons of terror that haunt his visions, since his boon companion, passed from earthly life, is there beside him stimulating the appetite which also caused him to pass from earthly life."

If that be so, is the craving for liquor "wholly physical," as Mr. Cook thinks he has demonstrated? Much more might be quoted from the same discourse equally adverse to my respondent's theories. But I have also before me two courses by Judge Edmonds, narrating his per- criminations it is impossible to reason clearly or sonal experiences in spirit-life, and hearing to teach truthfully on these topics. Conceding, more than ordinary internal evidence of genuineness. In the first of these, given in New York City, Oct. 31st, 1875, this distinguished spirit is reported as using the following lan-

"I find the immediate states of the spiritual the atmosphere around the city chiefly peopled association with persons in the body, as dewith those who are intent upon influencing you to succeed in the particular line of life that you wish to succeed in. The gambler has his spirit-

essence is clothed about with a spirit body, as universally if think) testified by spirits, and as the same by claim and the spirits, and as the same by claim and the spirits small in the stratum of spirit-life, into which most distribute the spirits small in the spirit stratum.

The Judge might have added, and by implication authorizes us, to infer, as affirmed in the before quoted discourse,) that the debauchee also has his spirit-attendants urging him on likewise the thief, the burglar, the murderer, the criminal of every class) stimulating and exciting his special proclivity. In the second discourse alluded to, given in Chicago (about Jan. 189, 1876, the same spirit is credited with the following statements

"Before joining my companion, however, had a climpse of states that are immediately around the earthly life. I saw the recking bounds of rice and gring or error with spirits and gring or error as the spirits and grant days these upon earth. The cospools that you name cities, filled on earth with human beings, name cities, filled on earth with human beings, but peopled in the air above with more beings dutk as they. . . . When I asked them if they had any wish to do so he, e, to rise from their condition, they still protested that they were happy and contented, that they could not wish to change, and that they did not wish to change, and they could not wish to change, and they are they go to did not wish to change.

If this he are really in all this and the terackil common of testing my frome intelligent glifts accepted with it how grossly false and nash admy are, the notions, that all temptation or in itement to debanchers and crime arises figure the physical is dye that there is "no active. and in the spirit world, I and that when once the earthly body is dropped, every soul becomes a med and sinless!

Judge Lebronds himself, in the discourse hat quoted, instead of claiming to have become at one of a saint, ready, as he had fondly imagined, for the society of the good and, wise, humbly confesses as follows:

32 But Pittle knew what preparation the spirit

And he proceeds to describe at length the excoolingly plinful processes of discipline and they are. passification which he had been obliged to pass. through moorder to rid himself of the pride, self-righteensness and falsities of opinion witch, any respondent felicitates himself, greatly over e with standing all his spiritual enlightenment in this life, still clang to him, and which had for removed before howould join the compari-A TRESH DISTINGSYA

Some days since, after I had been kiving some Algorithm to these matters, I happened to be comers of order one of selectes, as corresponding the Adjeing through a median with the spirit of a their varied of the test in Superantial and lady the ently departed friend, on other dodes, when suddenly be changed the subject of remark and

or faculties in action at one and the same se, but when called into use, they are there. There is not a state or function that has been exercised bit it as for brought into use, as we were wont to use it here, if we will."

I remarked that my friend must be aware of the topic I had been thinking upon, and thanked him for his unsought but explicit testimony, He immediately rejoined, "That was from beyould myself. While I was talking a more advanced spirit appreached and requested me, as I had control of the wires," my friend had been a telegraph operator, "to transmit that message for him." Being entirely unsought and unexpected, I regard this festimony as of more value than statements prepared and subimitted to spirits for endorsement. But I offer at Sidy for its intrinsic reasonableness and prob-

My respondent, if I understand him, would have us believe that all such testimonies are "prevarientions," "modifications of the truth" attention as "golden truths," and "well worth spendering," And I would commend them also to the attention of my esteemed friend, Prof. Bu hanan, who has sought to turn my position intone particular by an extraordinary assumption unged in the name of Anthropologic science. But I will not take space here to analyze his objection.

FONTRADICTIONS BY SPIRITS.

Pending this rejoinder some one has kindly ont me a copy of a discourse purporting to have been-given regardly by the spirit Adin Augustus. Ballon, through the organism of Mrs. Richmond, at Chicago, on the question, "Evil Spirits-What proportion, if any, communicate with mortals?". This discourse while it contains some profer suggestions pertinent to those who imagine evil to be absolute or predominant in the universe, and hence are formented with excessive dread of evil spirits-puts forth statements which seem irreconcilable with the decdarations of Spirit Judge Edmonds through the same medium, and also contrary to the facts of human observation. It abounds in yague and loose affirmations, and such inaccuracies of language as indicate some imperfection in the control. While far from agreeing with Mr. Cook in some particulars, it is so much in accord with his peculiar ideas as to give rise to the suspicion, that he was to some extent the its contiguous stages at least, and this world, inspiring influence in its production. I will 'take space to notice but a single passage;

"A Spirit that is evil in earthly life enters the spiritual life an imbecile, for the reason that there is no active stimulus or element upon which the evil can feed in the spirit alone. You must remember that the spirit of itself is not evil, and that the evil that surrounds it is, the result of the physical condition and tunatte. the result of the physical condition and tempta-tion. Remove these and you do not make a saint of a spirit, but you make a spirit that is impotent, a battled, disappointed, despairing spirit; but not an angry spirit," etc., etc.

It is noticeable that this spirit (2) makes no discrimination between the spirit-life or spiritworld (that is, the mere condition of life disrobed of flesh, irrespective of quality, and the spiritual life or spiritual world, which is a condition of purity and divine exaltation; also that he makes no distinction between the spirit and remarkable productions given through the same, the spirit-body, in which latter, evil, if any, medium, purporting to be posthumous dis- must be supposed to inhere. Without these disas I do, that "the spirit of itself is not evil," it by no means follows that the spirit-body does not take with it, and in fact partly consist of, the elements and forces whose action in the physical body was evil. These, according to the immense preponderance of testimony, as well as | manity waits for the deliverance which spiritu-"Thind the immediate states of the spiritual life nearest the earth rery similar to those out carth. I do not find New York very different from the circle of spirits that immediately surround New York. In walking down Broadway, if you had other ideas (eyes?) than those of the body, you would see that the spirits resemble the men that you meet, and have very much the same thought and feeling and purpose. I find the atmosphere around the circle of spiritual body," says the discourse first quoted. Hence the passions and tendencies of the earthly life may, and in numerous instances do, continue to operate as positive forces, seekling and finding means of gratification through frequent demonstrations from the spirit-life, quoted. Hence the passions and tendencies of Brotherhood-is struggling into birth. Shall we

When spirits thus disagree, we may properly resort to some method of "determining probabilities." Mr. Cook says he takes the "comparaive method," whatever that may be, and it leads him to the conclusion that the spirits. There's a volce comes to me as the evening draws nigh, (when they disagree with him, of course) are wisely lying for our benefit! To me it seems more rational to appeal to the facts of observation and experience, amply corroborated as they ! There's a vision of beauty that dawns on my sight, are by human history, even though they be "threadbare"; and these show, in numerous instances of demoniacal manifestation, that evil spirits are not by any means all "imbecile" "impotent, battled, despairing," and void of anger-but are sometimes powerful, malignant, vindictive and wrathful, though oftener simply mischlevous and selfishly subtle.

WHY SPIRITS THUS DIFFLE, clout seemingly simple questions of fact, may be difficult to determine in some cases. But it has happened more than once within my observation, that spirits of limited information and, experience, after having made positive assertions about matters in the spirit-world, have returned to confess that larger investigation and fuller knowledge have convinced them that they were mistaken.' Others again have explained that their mediums have at times been influenced by the psychological power of positive minds in the body, and thus been made to utter ideas as from spirits which the latter did not inspire; find could not endorse. That either: of these explanations will apply in the case in hand, I have no means of knowing, but either appears more eredible than some of the statements put forth in the name of Adin Augustus Ballon. This amiable youthful spirit had but a limited experience in the earthly life, and that has since become qualified to correct the teachings of the great majority of communicating spirits, we have no evidence. If he is really responsible for all the utterances of the disanse referred to, I must think he is more an amiable theorizer than a thorough student of facts as they exist-in other words, that he sees things as he would have them, rather than as

I must pass by many points which invite remark. I will only add that, in his conclusion,

'DANGEROUS ADMISSIONS"

which he thinks I have made. I fail to see the chair, Shortly a spirit clothed in white, with white danger. My object is not to maintain any net j turban, came out and walked about the room. On retheory, but to get at the truth. One "admission," as he terms it-but which is merely a statement of a conviction long entertained-is, male head, wearing heavy chin-whiskers, showed his that the inhabitants of the spirit-world seem to perceive and enjoy what they are morally and spiritually fitted to apprehend and appreciate. and that only. This, he says, means "that thought is visible to them . that it is substance, composed of my birdley rater, the controlling statement means much more than this. It explains why it is that all spirits do not have "all the facts of the spirit-world" before them at once, and hence do not all "progress" as rapidly as some imagine they should. But if thought is substance, and is visible to spirit, it does not follow that nothing but thought is visible, much dess that the whole spirit-body is "thought, and nothing else."

Further on Mr. Cook is astonished to find that his "reviewer has completely destroyed his own objections." I should be equally astonished at his misstatement of my position, by which he would make this appear, were it not that he believes "good spirits" will "modify the truth," or prevaricate, for what they think a good purposes. It is not very surprising, perhaps, that he should follow their alleged exam-

A stated, as a hypothetical possibility, which we may jerbajes imagine," that spirits may so "prevarientions," modifications of the truth" advance in refinement and attenuation that at the unit of the contract of the contract, I would commend them to his targued, it must be the nature of the forces. The force of the contract of t which constitute the spirit-essence to assume forms the instant they go forth in action upon any kind of substance or matter. This conceded remote possibility my respondent seizes on as an asserted fact, applicable to all, spirits, and declares that I make "organs and members to order, which would seem to imply that spirits do not carry them about." He then jubilantly exclaim! that he is "entirely satisfied" with my description of the spirit-body! Yet nothing can be plainer to the candid reader than that my description, or rather that given by spirits themselves, differs greatly from his "incomprehensible nondescript.". He says:

"His notion of a spirit-body, as he endows it, and yet fashioned after the human body, is utterly incomprehensible to me, and this is pre-cisely what I maintain spirit-body in essence is

Lall finite minds. "Spirit-body in essence" is, to my view, a contradiction in terms. Spirit-essence is one thing, which no mortal, so far as I know, pretends to comprehend; but spirit-body I understand to be another thing-a form composed of subtile substance-" simply one degree more refined" than material substance, says Mrs. Richmond's spirit-control - in and through which the spirit-essence acts; and its normal if not necessary form is the human form. This, surely, seems comprehensible, and far more rationall as well as accordant to known facts, than is the incongruous "body-essence" notion of Mr.

Had the extravagant hypotheses under review been put forth by any less able or less prominent mind in the ranks of Spiritualism. they might have been safely left to their own refutation. Or had they been merely theoretical and without practical bearing, I should have felt that I had no time to spare in confuting them. But experience has shown that no theory is too bicarre to obtain a following, more or less numerous, if persistently set forth by a vigorous and positive advocate. And when a hypothesis, thus championed, boldly essays to justify fraud, deception and wholesale falsifying, claiming these to be the almost universal practice of good and wise spirits, and offers itself as the only true rationale of Spiritualism, it seems to be time for truth-loving Spiritualists to speak

out in no uncertain terms. Mr. Editor, I hope the day is not far distant when Spiritualists in general will give less of valuable time and mental force to startling and questionable theories, and more to the practical application of acknowledged truths to-human improvement. A burdened, groaning hual truth, practically applied, will bring. The crisis of centuries is upon us. A new era-the era of Spiritual Enlightenment, of Utility, of not cease soaring in the clouds, and earnestly devote our energies to helping it forward? Ancora, N. J.

What is serving God? 'Tis doing good to man.—Franklin.

For the Banner of Light," A VOICE AND A VISION. BY G. W MARTIN.

With a cadence so mournful it seems like a sigh; But it whispers'sweet words, that are soothing and low As the murmuring sound of the wood-brooklet's flow.

As the curtains of darkness uplift from the night; Sweet vision of beauty! all radiantly bright, With a halo of glory and heavenly light.

That voice that to me is so sweet and so sad, Is the voice of my darling, that made my heart glad In the days that are vanished-ere death's cruel blow Had laid her dear form in the grave-mold so low. That vision of beauty that dawns on my sight,

With its nimbus of glory and heavenly light, Is the vision of her in the heaven above, Who blessed my sad life with her tenderest love. 'T is thus that the sadness of evening gives place

To the halo of love that encircles her face,

As I gaze through the mists that my own tears have On my loved one, whose hearty shall nevermore fade,

Washington, D. C.

Spiritual Phenomena.

SEANCE WITH MRS. PICKERING.

the Editor of the Banner of Light:

In the spring of 1875-1 wrote for the Banner of Light descriptions of three materialization scances given through the mediumship of Mrs. John R. Pickering; and, notwithstanding the exposi (2) which took place shortly afterwards, my evidence of her honesty was se strong that I never wished to retract one word. Last evening Fattended, with a private party of ten, another of Mrs. P.'s séances, which was perfectly satisfactory to all present.

.The circle was held in a large parlor at No. 12 Allen street. The cabinet was simply one corner of the room enclosed with black cloth, with a long opening for the spirits to come out, and an aperture, about a foot square, for the presentation of faces. The cabinet contained only a chair for the use of the medium.

After singing, to harmonize, we witnessed the follow ing manifestations: A form came into the room, looking to be middle-aged; she was dressed in white, wore a white head dress, and answered to the name of Aunt Laura, She called a lady up to her and patted her hand, then went to the cabinet and drew back the curtain, showing distinctly the medium sitting in her turning to the cabinet she took up one of the medium's hands, showing plainly her form and the medium. A face at the aperture once or twice before gaining strength to come out. He soon came into the room and walked up and down in front of the circle. "This spirit was positively recognized by three of the sitters, myself among the number. This spirit returned later in the evening and wrote: "We can do wonders with this party." The aperture was opened by a spirit who wore a heavy moustache and answered to the name of George Munroe. Then a lady with hair dressed over the sides of her face, wearing-a heavy lace shawl, came out a number of times and was very anxious to be recognized. She walked nearly up to a lady sitter, took down her own bair on one side, and held it out in her hand, earnestly trying to be recognized. When asked If she was Aunt Charlotte she bowed yes and went to the cabinet and showed the medium sitting in her chair It was so light that the buttons on the medium's dress rould be distinctly seen.

Soon a female, with different features from the last wearing one long curl, with lage head-dress, came near Dr. B. a number of times, but was anot recognized When asked to show her feet, she with difficulty showed one bare foot. A young man, wearing a white shirt trowsers and neck-tle-came out a number of times, and wished much to be recognized. He lifted the curtain and showed the medium to be in her chair. A beautiful spirit dressed in lace, wearing a long lace veil walked from the cabinet two or three times. She went near to a gentleman and spoke the word Louisa. He sald that he lost a sister in infancy, whose Christian name was Louisa. Soon after, a boy, wearing shirt and trowsers, came out and danced before the cabinet etimes and walked about the room very strongly. He distinctly spoke the names, William and Mary. Soon after he left, a female spirit, with dark hair, came into the room and called a gentleman up to recognize her Also a spirit came to Mr. Pickering, and wished him to let his child Join him in Boston. Two faces appeared at the aperture at the same time, two or three times And finally, an Indian squaw made her first visit to the Pickering circles. She wore a dark dress with long cape, her hair being jet black and dressed with feath ers, while on her feet she wore striped moccasins. She danced for some time about the room, ringing the bell loudly. I will here say that these materializations were given in more light than is usual.

The medium now became uneasy, and Mr. Pickering proposed that her control should bring her out of the cabinet and seat her in a chair, in full view of the cir cle. This was no sooner done than the cabinet chair was thrown into the room, and an arm thrust out of the aperture. A materialized hand took a lady's handkerchief; also a bell, which was rung. A stranger who came some distance to see the manifestations, was admitted into the circle, and was called up, to let a spirit pat his hand; but not being satisfied with seeing that the medium's hands were in her lap, he innocently grasped one of them, which caused her to cry out with pain. When will investigators realize that sudden grasping of the materialization or the medium is like ly to make the vitality, drawn from the body of the me dlum, pass rapidly back to it, and, to say the least cause the medium great distress, perhaps serious in-ABBOT WALKER.

Boston, Dec. 5th, 1879.

A DEMONSTRATIVE MATERIALIZING SEANCE.

To the Editor of the Banner of Light:

A private séance for spirit materialization was held or the evening of Dec. 3d at the residence of Mrs. Bigelow, on Hancock street, Boston. Besides Mrs. Blgelow the company comprised Hon. John S. Ladd, Phineas E Gay, Mr. W., three ladies, the husband of the medium, and the writer of this article. The medium was Mrs. H., a lady of culture and refinement, who is strictly a private medium - only giving sittings for persona friends and those in sympathy with her. The cabinet was arranged by the simple process of hanging two cambric curtains at the parting of the front and back parlors, the folding-doors being pushed back almost as far as they could be rolled—save about three inches on each side. Mrs. 'H, occupied a small, old-fashioned sofa, about four feet from the curtains, in the rear parfor, and she had a shawl, mostly white, with stripes of red and black, wrapped around her, whereby she could be easily distinguished. The only door that communicated with the rear parlor was, locked by one of the gentlemen, who retained the key during the séance. The windows of the room were fastened, the shutters barricaded, and there was no entrance to the apartment except by the front parlor. The gas was turned down, but in such a way as to leave the room quite light. The hands of a watch could be readily distinguished, and a printed card was read by one of the company. The spectators sat in a semi-circle, just in front of the curtain, and the nearest one was not five feet distant from the medium. After singing some familiar hymns, the first spirit ap-

peared-a female, clothed in dazzling white-who pushed apart the curtains in the middle, showing Mrs. H. in full sight. This was not done hastily, so as to leave any doubt as to the medium being in her place on the sofa, for the curtains were first held open for a mo ment, and after that each curtain was separately lifted up, so that the amplest possible view of the back par-

lor could be had by all. After this, the spirit walked about the room, passing back of the chairs, a distinct electrical snapping or crackling being given forth by the body. She placed her hands on the heads of several of the party, and enveloped them with lace, which was woven or fashioned in sight of all. Before retiring. the curtains were again carefully raised, so there could be no question that the medium was in her place.

The next spirit who manifested was a fair and graceful girl or miss, seemingly about sixteen years of age. She was shorter by a head than the preceding one, and the dresses were totally different. The spirit also claborately lifted the curtains, showing Mrs. II., and doing it in the most careful and convincing manner. Sh proved to be a daughter of one of the gentlemen, and made herself known by familiar signs and tests—none of the manifesting spirits, it should be stated, being able to talk audibly.

Next came a very tall, queenlike spirit, robed in red and white, with a low golden crown on her head, and her hair, which was dark-brown and straight, hanging down her shoulders. She, too, raised the curtains so that a full view of the medium was afforded, as did the next manifestation, who made herself known as Madame Guyon; she had an unmistakable French face. with jet-black hair, and she passed out and among the company for a long time. Just previous to her final retiring behind the curtains, she caught sight of a picture of the Crucifixion, in a remote part of the room, When she bent her head, crossed herself on forehead and breast, and assumed the awed look of a Catholic devotee in presence of emblems of her faith.

Three male spirits next appeared successively before the curtains, and each of them showed Mrs. II. distinctly in her seat. The first of these was a son of Mrs. Bigelow, he having light and very curly hair. The second was a near and dear kinsman of Mrs. Bigelow, who was instantly recognized and called by his familfar name; in verification of his identity be pointed to his own picture hanging on the wall. While the third, a lawyer of Cambridge, who passed away in 1863, had black hair and beard—the last being very full—with a broad, high forehead. All the male spirits were in black, but the dresses in each case were different.

The eighth spirit was a female with a cincture of pearls around her head, her hair being light and wavy. On appearing, she hung her head like a bashful child when brought among strangers, so that one of the gentlemen exclaimed, "Oh, what a coquette!" When asked If she knew any one of the company, she pointed to one of the ladies and moved into the room with marked strength and gracefulness; not, however, until she too had raised the curtains and afforded a full view of Mrs. H. On passing back of the seated company, toward the lady whom she had indicated as knowing, the spirit paused before a mirror at the end of the room, so that her form was conspicuously reflected therein, while the face-as well as the brilliant white of the dress-was seen as plainly as man ever met his fellow on the street or 'Change.

The spirit then passed on to her friend, not only placing hands on her head but fairly burying it in goldspangled white lace, which was made in sight of all the company. All this was done with great deliberation; and the lady, by questions, ascertained the spirit to be a daughter of her cousin, who passed away years since to the spirit-land. Instantly on the spirit being rerognized, she raised two fingers of her right hand, to indicate that she was one of twins-a fact known of course only to the lady and spirit. Before retiring behind the curtains, they were again raised by the materialized form, showing Mrs. II. as before. But other proof of her continual presence on the sofa while the spirit had been in the front parlor had been afforded, for the deep breathing of the medium in the magnetic sleep that held her, had been distinctly heard. It was subsequently proved that has spirit had walked at least seventy-five feet in going to her friend and returning.

The two remaining spirits that manifested were females, and both raised the curtains to show Mrs. H. The last of these was a very lovely manifestation, and was recognized by Judge Ladd as his daughter Lottie.

It should be mentioned that when Mrs. Bigelow's son first manifested himself there were two spirits seen simultaneously; one a female in white, while he was in black as has been stated. He also leaned against one of the folding-doors, and his weight push-

ed it back assigr as it could move!

This scance was but one of many that have been given by the same medium in the same place, during which it can be literally said, hundreds of spirit forms have manifested. On a recent evening eighteen different spirits were seen, and frequently two spirits have been seen at the same time, and also the medium. But from the fact that, on the evening here described, each one of the ten spirits raised the curtains so that it never could be doubted for an instant that Mrs. II. was sleeping on the sofa while the materialized form walked among the company, smiling, strong and natural, there is reason why this special scance should be made public, in order to afford additional proof that materialization is an absolute verity which should not be questioned and cannot truthfully be de-TIMOTHY BIGELOW.

Boston, Mass.

"AND THE SEA GAVE UP THE DEAD WHICH WERE IN IT."

Po the Editor of the Banner of Light: On Wednesday evening, the 10th inst., I attended a

most interesting scance for spirit-form materializaions at Mrs. Bigelow's, Hancock street, Boston. There were twelve sitters present - six of each sex-and verything progressed harmoniously throughout. Some fifteen full and perfect forms were presented, nearly or quite all of which were recognized by persons present.

Mr. G. H. Richards was present, whose stripling son of some sixteen or seventeen years was one of some nine or ten persons who were drowned from a threemasted schooner in the last August storm whilst on a voyage to Baltimore. The schooner was afterwards seen bottom upwards, but not one of the passengers or crew had ever been heard from since the catastrophe. Imagine, then, the foy of the father on seeing his son on this occasion walk from the cabinet in full and natural form and features, and clothed in his old familiar garments! The materialized spirit on being fully recognized by his father manifested great pleasure, his clearly defined features beaming with smiles, as he on more than one occasion walked some yards from the cabluct to greet his parent and share in his delight. It was evident to all present that it was not possible the father should on this occasion mistake the identity of his son, who with his own materialized hand clipped with a pair of selssors (which were handed him,) a small quantity of hair from his auburn locks and gave it to his father. Afterwards, Captain Bennett (I think this was the name,) of the lost schooner also manifest-, ed himself as clearly and characteristically as the son had previously done, and was recognized by Mr. Richards, as was also one other of the lost crew (whose name has escaped my recollection,) and the wife of the Captain, who too was drowned with the rest.

Last evening I attended at the same hospitable mansion a "flower séance" in presence of Mrs. Hatch. It was eminently successful, there being ten harmonious sitters present. A profusion of flowers was brought to each and every sitter, and at the close of the dark scance the floor was literally strewn with the floral offerings. As far as my experience enabled me to judge, we were literally pelted with fresh gathered roses, pinks, lilles, &c., &c., thrown into our faces and otherwise by unseen hands, whilst still dripping with dew or water that often fell in drops on our faces. I should think there might have been a peck of flowers and evergreens, in all, thrown in this way, T. R. H. Boston, Mass., Dec. 12th, 1879.

Attention is called to the prospectus of the "Banner of Light," the oldest spiritual paper published in the United States. This paper published in the United States. This paper, in addition to having been the means of stripping theology of many of its groundless superstitions, has done much to advance the cause perstitions, has done much to advance the cause of science and literature. It is high-toned and courteous, and discusses questions pertaining to this and the next world with a freedom that entitles it to the respect of all. Those who subscribe for the Banner of Light will find it to be a paper well worth the small price which it costs.—Norwalk (O.) Experiment.

Nature's laws are the slient assessors of God.—W. R. Alger.

The Revielver.

John Wetherbee's Views

Eugene Crowell's New Book, "The Spirit-World: Its Inhabitants, Nature, and Phi-losophy."

To the Editor of the Banner of Light: . .

It is a matter of some moment to the spiritualistic reader when our esteemed Eugene Crowell puts forth a book. We all remember his preceding work, "The Identity of Primitive Christianity and Modern Spiritualism." I am never tired of reading it, and even of quoting its bright thoughts that linger in my memory and notes in my scrap-book, to be referred to as "Orthodox" thoughts, or deductions in the ethics of Modern Spiritualism. So when his new book, just published, "The Spirit-World: Its Inhabitants, Nature, and Philosophy," lies open before me, I expect a treat. The subjects named in the contents as heads of its thirteen chapters are just what we all want to read about, when either from a reliable or an intelligent source: this certainly is the case as to the latter, and it bears the prestige of the other. We do not want to skim or skip it through on the Johnsonian plan, but read it with both our mortal and immortal eyes open, to read it thoughtfully, not only its lines, but between its lines, so to speak-that is, its undertones and suggestions, for when Bro. Crowell writes, his words are his sober second thoughts.

In this book (which I have now carefully read from the introduction to "the end,") the author looks at spiritual things in a remarkably objective manner; evidently feels them to be tangible realities. He seems to be in his intellectual make-up more of a Danté than a Milton, that is, in his definiteness of statement and description; but that is what the modern mind wants, if it be so, as he with high authority and much experience states. It will be our pleasure to make our comments in a friendly way, and no doubt will treat his revelations as facts and actualities, and perhaps be more or less psychologized by his prestige as an honest, intelligent and fascinating writer. He does not seem to consider time and space as mere figures of speech inhering in and to mundane life, as is often taught, but rather ambiguously, by spirits, and then repeated as glittering generalities. Now I like this; I do not know of any point in the hereafter where "time will be no more," and I am glad that after this life's fitful fever is over, watches and clocks, and days and nights, weeks and years will not only continue, but are all gauged and measured by our astronomical centre, the sun. This contradicts the late "divine revelation" of A. J. Davis, where he treats the "Summer-Land" subject in an eloquent but unreasonable way; but it seems to me Mr. Crowell is reasonable and true, nevertheless, and Davis is not, and his statements could not be true, if my head is level. But I am wandering from a re-

Our author errs, if I may say so, on the common-sense side, making everything he treats of the spirit-world too literal, objective, localized and geographical; but I may be wrong, and I hope I am. In doing so he makes things very clear to the average reader, but I will have to put a fringed or elastic edge to some of his expressions, not to criticise him, but to make his facts, with their length, breadth, and thickness, fit or adapt themselves to the semi-light I have had on the same matters; perhaps my borderlight may be like the strings that hang pendant from a line, before coming to a railroad bridge, that warn the brakeman of the train, so as not to have his head taken off; that is, I desire to

be harmless but useful.

He treats, as the list of contents will show, a great variety of pregnant points of spiritualistic interest, and they are what are ever and naturally floating in thoughtful minds; he translates them into the vernacular in his scholarly way, and it is a desideratum that all such, and I myself, also, will appreciate. I am inclined to think that Mr. C.'s information possibly may be intended in a semi-allegorical sense, and yet profoundly true. I even think the elevated spirits who have favored him with light have intended not only to be true but to be literal; and in a world where spheres are divided, even in a marked sense, there may be no language or symbol to convey the intelligence, except by human and mundane illustrations and language, hence spheres or heavens, as he and Swedenborg call them, may be more and more interior, and not concentric, as the author says, but interior, as our own spirits are supposed to be interior to our outer material personality; and Mr. C. treats these spheres or heavens as geographical in appearance, with their lakes, rivers, mountains, cities, and buildings, and one above an other, not stopping at the magic number of seven, but numerous, not ending with the fortieth or fiftieth, but, as far as we know, without limit, and perfect happiness and perfect goodness become logically a matter of altitude. He says the first heaven after leaving the earth, or earthsphere, is five hundred and fifty miles above us, a beautiful geographical world, enclosing this, but invisible to us. To be literal, then, in the sense the author is, the next sphere is a world whose diameter would be about nine thousand miles, and some twenty-eight thousand miles in circumference, and our world, in which we now live, move and have our being, is located inside of this first heavenly world, like the stone in a cherry, and the surface of the mundane one is five hundred and fifty miles below the surface of the other; and the next, or third, surrounds that in the same way, but at a lesser distance, being about one hundred and fifty miles; and the rest in great number are about seventy-five miles distance, one above the other. A quotation from the book will show the literalness of his style and illustrate what I mean by geographical treatment:

Avenues of communication connect each Be tyen with the next above and below it. The Menne extending from the second to the third when is about one hundred and fifty miles in agth. Mr. Owen said he could pass over it ogth. Mr. Owen said no cod...

Lought to add that there are quicker transits ian riding, but the latter is not uncommon, or the pleasure of it when there is no hurry:

Among the communicators favoring Mr. Crow ell, and the principal one, is Robert Dale Owen, whom we all know and love. He seems to have deservedly reached and dwells in the fourth heaven, has visited others, has found a friend, Charles Stevens, who died about one hundred and fifty years ago, who is an inhabitant of the thirty-second heaven, but the inhabitants of the thirty-second heaven, but the earth-sphere, though this friend was permitted to visit the fourth, and Mr. Owen by his aid got permission to visit his and the intermediate ones. We on the earth and in the form see nothing of this substantial heaven, five hundred and fifty miles above us; or the others above that; they are invisible to us, and the author says: "Toall spirits the heavens above them are as invisible as they in the spirits of the last of the last. And now permit me to say a few words for spiritualism. It has had somewhat of an awakening by the advent of Dr. Slade, world-renowned, and the chief of the last of the last. And now permit me to say a few words for spiritualism. It has had somewhat of an awakening by the advent of Dr. Slade, world-renowned, and for spiritualism. It has had somewhat of an awakening by the advent of Dr. Slade, world-renowned, and Tree of the last of the last. And now permit me to say a few words for spiritualism. It has had somewhat of an awakening by the advent of Dr. Slade, world-renowned, and in the form see nothing of this substantial heaven, five hundred and fifty miles above us, or the others above that; they are invisible to us, and the author says: "Toall spirits flowers; to which service she responded in a peace, for he hath seen thy salvation." We are about

are to us." Charles Stevens, to whom I have referred, says to Mr. Owen:

"He knows eight heavens above his, but his knowledge of them is quite limited. He also has learned there are heavens above the fortieth. When spirits reach the thirtieth heaven they are no longer permitted to visit the earth, and when they reach the fortieth they are ravely permitted to visit any heaven below the thirty-second. The fifteerth is the Colden Heaven permitted to yish any heaven below the thirty-second. The lifteenth is the Golden Heaven, and the capital of all the heavens below it. The thirty-fifth is another Golden Heaven, and the capital of all below it down to the lifteenth, and somewhere above the fortieth he has learned that there is still another crystal and golden heaven."

This quotation from the book will show the definiteness of statement to which I have referred, and illustrate the relativity of these ex-

tended localities. I have no doubt at all but Mr. Owen sees objectively, as we do our world, the bright world haby tones her audible response. Minnehaba about him. I feel all the several spheres or then called for the singing of "The Sweet Byheavens to be definite, objective realities—the only question in my mind is, would not the effect be the same by the state or condition of the person looking without the trouble of locating them? This sublunary world of ours is not the same in appearance to each person; to one it is an Eden, to another it is a vale of tears, or a desolation. In the fields of the Summer-Land Mr. Charles W. Sullivan, and songs by the com-Swedenborg says flowers spring up where children's feet fall. It is the eye of childhood, says the cynic. That is just the point I wish to bring to the front: it is the eye of the spirit that sees the world or heaven which is its sphere; it may be the third to one spirit, and the thirtieth to another. The spirit has his centre of gravity by virtue of what he is, and thus in a certain sense his sphere is within him. Charles Stevens and Robert Dale Owen may be, as they were, side by side, and yet the former be in the thirtysecond and the latter in the fourth heaven. How Mr. Owen sees (according to his visits) the heavens above him by that law is not so clear, nor is it clear how he saw the thirty-second any way, as Mr. Crowell, on the authority upon which all these revelations are based, says, "to all spirits the heavens above them are as invisible as they are to us."

I hope no one will think I am looking lightly or frivolously at this book, for I am not. I am profoundly interested and instructed, and say with all truth I have not for many a day, if ever, read so valuable a contribution to our spiritual liferature. I consider it truthful and literal. There are some points that I bend a little in order to harmonize them with prior revelations more or less established in my mind on the same train of thought. I do not know as the facts could have been stated in any other way and be properly understood, and there is no ambiguity in what Mr. Crowell states. I am reminded often in reading these pages of the 'Pilgrim's Progress," where Bunyan makes the earthly life of the spirit a journey through forests, meadows, cities, mountains and rivers. The life is real, the geographical objects or physical pictures are myths. I do not mean that Mr. Crowell's revelations are myths, any of them, and that he is writing an allegory; and yet I feel that in some quite essential parts it must be a little semi-allegorical for me to accept it, and yet I find myself accepting it and recommending it as an interesting and instructive production. A very matter-of-fact lady has just been reading the book while I have been writing this brief review, and she cannot leave it, it so interests her; she is mediumistic, and feels that they are divine and truthful revelations; and so do I think so; and it is a book that will be read by many, and more than once. I generally complain of books being too long; the fault with this is it is too short. I could have devoured with a zest three hundred and ninetyseven pages instead of one ninety-seven; and so said this matter-of-fact lady. I am afraid if I do not pause in my review the sin of length will be on me instead of the book.

will be on me instead of the book.

I should like to have said something of the localities near the earth-sphere, the Indian heaven, the negro heaven, and also the servants in the other world. I mean literally servants, waiting-maids and men, domestics who do the work and the cooking in the heavens above us; but I must leave these points untouched, and only note the fact to attract the attention of readers everywhere, hoping to induce them, or the spiritual community generally, to read the the spiritual community generally, to read the book. I would not be ignorant of its contents, with all my criticisms, for ten times its cost.

JOHN WETHERBEE. Boston, Mass.

A Festival in Commemoration of Minnehaha's Spirit-Ascent to a New Sphere.

To the Editor of the Banner of Light: A beautiful reception was recently given at the residence of the Barker Sisters, 35 Westminster street, Boston, entirely under the direction of Minnehaha, the spirit-control of Miss Nellie B. Lochlan. She is a very gracious and pleasing control, and surprises investigators by her truthful messages from the spirit-world.

She informed her friends that she was to give a reception on the 23d of November, in commemoration of her entrance into a new sphere in spirit-life. She directed that her dress on the occasion should be emblematic of her new estate. Her robe must be of purest white, adorned with twelve silver stars; on her head a crown with seven stars, representing the seven sisters to whom she belonged; and in her hand a silver wand with one star representing herself. Twelve children should represent her attendant friends, varying from one to sixteen years of age. They also were to be dressed in white, with a star on each shoulder. Other friends were also invited to take part in the exercises

At one o'clock in the afternoon a grand march was played on the piano by the Barker Sisters, after which the entertainment was opened by a recitation of the following welcome by little Winnie Day, a charming child of four years:

"Welcome, children, welcome dear, From your home in spirit-sphere; Welcome one, welcome all, Who have come at Minnle's call."

Then was introduced the following programme in order, under the genial and gentlemanly management of Mr. Smith: 1st, Song, "Little Buttercup," by Hattie L. Rice; 2d, Song, "Armor Bearer," by Gracie Fairbanks; 3d, Recitation, "Spirit Mother," by Master Henry Smith; 4th, Song, "The Man in the Moon is Looking," by

and elegant cakes, with the name of our little ed. spirit hostess on one and "Sunshine" on the were seated, together with Mr. Colville, the mianager, and the venerable John M. Spear, Winonon offered a brief and appropriate invocation, after which the merry feast was fully opioyed. after which the merry feast was fully enjoyed, and followed by entertaining stories from Father Spear.

One very interesting feature was the placing of the infant Pearl, upon, the lap of the hearyheaded patriarch, representing the old and the new; and as he blessed the little one and named her the "Lily of the Valley," she uttered in and-by," for the aged one, and "The Morning Light is Breaking," for the precious little 'Pearl'' of one year, after which the company returned to the parlors and were entertained by Mr. Smith as "Prof. Bungle," with his interesting feats of legerdemain, interspersed with the exceedingly elever dramatic recitations of

pany generally.

Thus ended Minnehaba's successful entertainment, much credit being due to Mrs. Hattie L. Sheldon for general management throughout, as well as to the genial and happy manner of "Great-Heart," who officiated as master of ceremonies by special request of Minnehaha.

Miss Lochlan was the recipient of several beautiful and costly presents, among which was an elegant diamond ring.

The improvised poem of Winoona, by Mr. Colville, deserves special mention for its exceeding beauty and fitness for the occasion.

It is a pity a reporter was not present to have taken both the poems of Mr. Colville and of Minnehaha in reply.

Banner Correspondence.

A Disgusted "Shepherd."

A Disgusted "Shepherd."

It was to be hoped that the once honored seer and prophet of the "Harmonial Philosophy," after having been brought to see and confess the "offensive egotism" displayed in his "new departure" of last year, and to renounce the pretentious title under which his vague and faulty writings have been given to the world, tadopting that of "Spiritual Reform" instead would have been more modest and just in his treatment of Spiritualism and Spiritualists in the future.

In a recent pronunchamento, under the heading "Spiritualism from the Harmonial Standpoint," characterized to an unusual degree by turgld rhetoric, inconguous metaphor, exaggeration and vapidness, our seer assumes the rôte of the "shepherd," "endeavoring to gather together the discordant flock of sheep." But the sheep don't appear to gather worth a cent. Hear

the sheep don't appear to gather worth a cent. Hear

him:

"Sothe sliver-volced truinpet has sounded among the fillisonce more. Far away over the bleak mountains of sensuous investigation; [1] the volce of the faithful slopherd is heard. He calls aloud to the fleeing lands of independent progression (sie]. They head not fils volce, for they have no spiritual hearing. They do not see him, for they have no interinging. The spirit, timust, is the true shepherd. He (or it) speaketh only in whispers, "etc., etc.

That must be a very soundable below of them of the more ?

That must be a very remarkable kind of "trumpet" that "sounds among the hills" and "far away over the bleak mountains of sensuous investigation" and yet "speaketh only in whispers"! But again:

"speaketh only in whispers"! But again:
"The sheplified is out upon the beautiful hills," (Just now he (or it) was in the immost splitt, speaking only in whispers!). "The san illuminates the liner valleys, and the branches of fruitful frees move to and fro in the breeze; but the inharmonious sheep only run here and there, or frequently stop to contend with cach other. The living beauty of Nature is nothing to them. They build shrines for their strange gods; concealing them belond curains and cramped apertures; then they call upon the doubtful to sit very quiet, and hear the voices or behold the signs."
Nery extraordinary sheep, those, that can "build

and hear the voices or behold the signs."

Nery extraordinary sheep, these, that can "build shrines," conceal their gods "behind curtains," etc., and "call upon the doubtful to sit very quiet"! No wonder the shepherd with the "silver-voiced trumpet," who "speaks only in whispers," finds them somewhat intractable! They seem bent on knowing something for themselves, and that kind of sheep most always do give trouble to shepherds who assume to know it ali.

As a specimen of exaggeration, take the following (Italics mine):

"Obey the immortal solutioners; follow the signs of your

**Obey the immortal spirit more; follow the signs of your senses less; for the former is your interfor light, while the last cover you with doubt, and with clouds and darkn'ss impenetrable."

more important use of our senses than In establishing such a basis?

such a basis?

It is doubtless true that an exclusive use of the senses, without the culture and exercise of the spiritual perceptions and the reason, may never furnish satisfactory conviction to the doubter; but no sensible man will therefore claim that they should not be used within their proper sphere. man will therefore claim tha within their proper sphere.

"Spiritualism of the spirit, not this wandering in the wil-derness of materialism, is the shepherd's lesson to all," derness of materialism, is the shepherd's lesson to all.

Very good. But is there really any Spiritualism that is not of the spirit? If persons who are called, or who call themselves Spiritualists, wander into the wilderness of materialism, this is not Spiritualism, and they are not really Spiritualists, though they may be Spiritists. Would it not be more rational and just to seek by kindly manifestation of the truth to show them their mistake, than to attempt to load Spiritualism with oppoprium, for the sake of exalting "Harmonial Philosophy" and its prophet? So thinks

AN OLD "SHEEP."

Nevada.

Nevada.

RENO.—Mrs. P. W. Stephens sends us the following incident: "The great fire which occurred in this place last March, brings to mind a marked instance of spirit care, which I deem worthy of record. Mrs. Berk, who was one of the victims of the conflagration, lived here with her husband. She was a believer in Spiritualism, and for several months previous to the fire she was constantly warned by the spirits that something terrible, as she expressed it, was going to happen to the town and to herself. She stated to a number of persons that, only one week before the fire, she was awakened in the night by powerful rappings in all parts of her room by the invisibles. The disturbance became so decidedly in earnest, that she arose and struck a light, hoping they would suspend operations; but instead of that they renewed them, but the noises were now confined to the stove, the doors of which would open and shut with great rapidity, and the lids would ily up and down in an astonishing manner, and no visible person was near the stove. Her husband also was a witness of these manifestations. Finally the noises ceased altogether, and she retired to bed again, but dreamed, as she afterward told her friends, that the town was on fire, and that her house was burned up, and she too was burnt to death; and that when she found herself in spirit-life she felt bad because her bones were buried without any flesh on them, and no one attended her funeral.

spirit-life she felt bad because her bones were buried without any flesh on them, and no one attended her funeral.

In just a week from that time the fire broke out which destroyed a large portion of the town, and when Mrs. Berk's house took fire she ran out of it; but remembering her money hidden in the cellar, (she was somewhat over-economical in her habits,) said she must co back for it. Her husband straye to restrain her but go back for it. Her husband strove to restrain her, but go back for it. Her husband strove to restrain her, but she broke away from his grasp, and entered the cellar through the outside doorway; but the flames cut off her retreat, and she was seen no more. Nothing was found of her remains but her bones, which were gathered up, and with those of other victims who perished in the same conflagration, were taken to the cemetery in a wagon, and burled, no one following the vehicle. Thus her dream was literally fulfilled."

Washington Territory.

beautiful poem, taking the new name of "Silver Star."

The guests were then invited to the diningation, where the table was bountifully spread with refreshments, among which were two large and elegant cakes with the name of our little.

Massachusetts.

LIZZE OSTRANDER: REISS, and have heard many others say the same. They were neighbors of ours at z the time I was cured by Dr. J. R. Newton, and the water from the brook she speaks of was the only end water I could drink without experiencing great pain."

Delaware.

WILMINGTON.—John M. Rae writes: "It is passing strange to us that nobe of the mediums in going to New Orleans and Texas will pass on the Atlante route. We have repeatedly urged this matter on their attention, and hope at some time to gain a favorable answer in this regard."

Spiritualism in Norwich, Coun.

To the Editor of the Banner of Light: There has been of late considerable interest awakened in this notoriously puritanical place, regarding things spiritual.

We have a most reliable medium permanently located here--Mrs. E. L. Williams, No. 5: Thames street - who, in a quiet way, is doing a good work in opening the eyes of skepties and religionists to the facts of spirit-communion. In clairvoyant examinations and the treatment of disease she is eminently successful.

Some time since an interesting young girl of this city accidentally received severe internal injury. A mailgnant fever set in, and for weeks her life hung fluttering between the two worlds. All hope for her recovery hadfled. But through the watchful care and skillful treatment of Mrs. Williams, she is now restored to her

J. Frank Baxter has favored as with two of his popular entertainments. Upon the last occasion the hall was crowded to overflowing. His lecture was replete with telling facts which created intense interest. The singing was excellent, the tests were pointed, and, so far as I have been able to ascertain, perfectly correct. I will relate but one. He said:

I will relate but one. He said:

"I see near the centre of the hall what appear to be wooden tubs, and they seem to be filled with a substance resembling foam. I also see hero and there a heap of clothes. That pleture has disappeared, and in its place stands a woman, I should judge about thirty or thirty-two years of age. I hear a name spoken; it sounds like 'Lot,' or 'Lottle' (speak it planer, please)—'Lottle Smith,' I hear. Attlea says the name is Charlotte, but she was called Lottle for short. Again I hear 'Lot--Lot and Lottle.' It strikes me that it means husband and wife.

"I hear the word 'cedar,' I don't know whether it refers to a species of wood, or some street. The date '76 is shown. Now a severe pain takes me in the side. I could not long endure such agony, but it passes of, and I hear these words: 'Oh, it three me so, to get up the hill!'

There was no public response to this test, but two respectable colored women-members of the churchwho never before had attended a spiritual gathering, have since informed me that they were intimately ac-Quainted with Charlotte (they called her Lottle) and her husband, Lot Smith. They lived in Cedar street, on what is called Jaff IIIII.—She was a colored washer-woman, and died -centennial year. Her age was supposed to be about thirty-two. It was in that very hall, in a church festal occasion, that death drew near, and marked her for the tomb. A fever and a season of sintering ensued, intensitied by acute trouble in herside, which finally eniminated in death. This visionpicture was located near the seat occupied by these lady friends, to whom, previous to her fatal illness, she had often remarked how it tired her to "get up the ЫП." Mr. Baxter speaks here again on the third Sunday in

January, afternoon and evening; subjects, "Salem Witcheraft" and "The Triumphs of Modern Spiritualism." We expect to fill the largest hall in town. Seats free, with collection. Measures are being taken to secure other speakers. If this conservative, creedbound city can countenance and sustain such spiritual séances, we may confidently count on the near approach of the millennial morm.

The Banner of Light must be quite ubiquitous. From The Banner of Light must be quite ubliquitous. From remote sections of the country I am having calls for the "Sabbatarian" tracts, the parties usually referring to a notice in that journal. The good old Banner seems to be a universal favorite among independent thinkers and religious freedmen everywhere. For many years I have perused its prollife pages, and have always found it battling for the right in the grand vanignard of mental progression, ever a true friend of mediums and a reliable exponent of the Spiritual Philosophy.

BYRON BOARDMAN.

Norwich, Conn. phy. Norwich, Conn.

Spiritualism in Worcester.

Yesterday was the day of our Quarterly Meeting for the election of officers. It was a quiet and harmonious meeting and a very pleasant occasion, showing a unity of purpose and harmony of feeling that speaks well for the future of the Association. ...The following officers were elected for the ensuing

quarter : President, J. A. Lowe : Vice President, C. A. Blake; Recording Secretary, T. W. Sutton; Corresponding Secretary, F. H. G. Morse; Treasurer, F. L. Hildreth: Managing Committee, J. A. Lowe, Chairman; Mrs. L. M. Underwood, Mrs. Hildreth, Mrs. K. R. Stiles, Mrs. M. A. Howes, Mrs. S. Maynard, F. H. G. Morse, A. P. Howes, E. P. Howe, T. W. Sutton, F.

L. Hildreth.

An unanimous vote of thanks was tendered Mrs. K.
R. Stilles for the very substantial manner in which she
has aided the Association by the test-scances she has
given for the benefit of the lecture fund, and which
have been so well received by the public.

Mrs. C. A. Blake also received an unanimous expression of gratifude for services rendered the Association.

The rappet of our Transit of the Asso-

pression of gratuate for services remarred the Asso-ciation.

The report of our Treasurer shows a prosperous con-dition of financial affairs, and the attendance at our meeting indicates an interest and appreciation which are very encouraging.

Mrs. S. A. Byrnes lectured for us the first two Sun-days in Noyember, and from the number of times we have been asked "when is she coming again." It is safe to say she has made a lasting impression upon the minds of those who listened to her cloquent dis-courses; and when we may again be blessed with her presence among us, a joyful greeting and carnest wel-come will be given her from many homes made happi-er by her efforts in the cause of progress and the cle-vation of humanity.

er by her efforts in the cause of progress and the elevation of humanity.

Mrs. Juliette Veaw followed Mrs. Byrnes and spent two Sundays with us. It is needless to say that she was listened to with close attention by large audiences, and that having been with us several times, the announcement of her coming always insures a good attendance. The carnestness with which she endeavors to live and act in accordance with the divine principles she so ably expounds, commends her to all as a lady worthy of high esteem and confidence.

Mrs. K. R. Stiles closed the month with a test scance for the benefit of the Association, with the success and satisfaction that have attended her efforts on former occasions.

cess and salisfaction that have attended her efforts on former occasions.

Vesterday Mrs. R. Shepard, of Minnesota, commenced a month's engagement with us, and, judging from the favor with which she was received, we may confidently expect a month of pleasure and spiritual growth.

Respectfully yours,

F. H. G. Morse, Cor. Sec.

88 Elm street, Worcester, Mass., Dec. 8th, 1879.

SPIRITUALIST LECTURERS. (To be useful; this List should be reliable. It therefore

behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This List is for lecturers only, !

REW, WILLIAM ALCOTT, Swift River, Commington, Ms. J. MADISON ALLEN, Mathfold, Mass., box 25, Mrs. N. K. ANDROSS, Gance speaker, Delton, Wis. C. FANNIE MLLYN, Stoneham, Mass., STEPHEN PEARL ANDREWS, 72 West July St., New York, Mrs. M. A. ADAMS, trance speaker, Brattlehore, Vt., Mrs. Dir. M. A. A MPHLETT, care Dr. C. Bradley, Dayson, Oldo.

MIS. M. A. ADAMS, trance speaker, Brattlenoro, V. Mirs, Din, M. A. Ampeillert, care Dr. C. Bradley, Dayfon, Ohlo,
MIS. R. APGUSTA ANTHONY, Alblon, Mich,
MIS. R. APGUSTA ANTHONY, Alblon, Mich,
MIS. R. ALLRIEE, Inspirational, Derby Line, VI.
WM. H. ANDIGUSS, M. Cedar Falls, Ia.
REY, CHARLES ANDRIS, Flushing, Mich.
MIS. EMMA HARDINGE BRITTEN, care Mrs. Ada H.
Fove, Roy 175, San Flandsso, Cal.
Mis. N. LLUE J. T. BRIGHAM, Colertin, Mass,
MIS. R. W. SCOTT BRIGGS, West Windeld, N. Y.
REY, DR. BARNARD, Battle Cleeck, Mich.
BISHOF A. BEALS, Jameslown, Charlanquia Co., N. Y.
MIS, PHISCILLA DOTY BRADBURY, Fabrichel, Me,
CAPT. H. H. BROWN, 252 Stuben street, Brooklyn, N. Y.
MRS, E. BURR, Inspirational, box 7, Southford, Cl.
ADDIE L. BALLOY, 759 Market Street, San Francisco, Cal.
MRS, H. F. M. BROWN, Santa Barbara, Cal.
DR, JAS, K. BALLEY, care of Religio-Philosophical
Journal, Chicago, H.
PROF, S. B. BRITTAN, 80 West Hithstreet, New York,

HERVEY BARRER, Warwick, Mass.
W.R., BLLL, 74 Fourth street, New Redford, Mass.
M.S., D., BROWS, S.I., Johnsbury Centre, VI.
J. R., BUFFLL and Wits, Dr., BUFLL, Indianagolis, Ind.,
JESSEF BUFLLER BROWSE, box W. Stowy Creek, Ct.,
PROF. C.C., BESSETT, M. D., New Haven, Ct. Luc-

d. B. B. Lakar, and Brown, box H. Stony Crock, Ch. PROF. C. C. B. Syllin, M. D., New Haven, Cl. Locatines Bes. C. A. B. Syllin, M. D., New Haven, Cl. Locatines Bes. C. A. B. Syllin, B. Syllin, M. D., New Haven, Cl. Locatines Bes. C. A. B. Syllin, B. Syllin, B. Walter, S. C. Eret Boston, Mass. J. FRANK BANTISE, B. Walter Crock, Mich. A. B. Brown, Box J. B. Walter Crock, Mich. A. B. Brown, Box J. B. Wortester, Mass. J. P. Brown, M. B. D., Dibsophikal, Whitesboro, Tevas, J. P. Brown, M. B. D., Dibsophikal, Whitesboro, Tevas, J. P. Brown, M. B. D. Derferstreet, Boston, Mrs. Arryn, B. Eshayan, 20 Porter street, Boston, D. S. Calwall, J. B. West Seventh street, Wilmingston, Del. J. Crolatille, M. Swest Seventh street, Wilmingston, Del. J. Crolatille, Mrs. Walth, Portland, Ore. Mrs. Hiller, Cl. Arrke, Barbara, Cal. Dr. Dyan Celary, Sallin, Barbara, Cal. Dr. Dyan Celary, B. Sharing, P. Deres Street, Boston, Mass. Hiller, C. Cross May, L. Tremont Street, Boston, Mass. Mrs. J. Cross Shaya, L. Tremont Street, Boston, Mass. Mrs. J. Colleges Mrs. Brain, R. Charles, B. Cross, Mass. Mrs. J. Colleges Mrs. Brain, R. Charley, D. R. College, B. Charley, D. R. Charley, D. C. Charley, D. R. Charley, D. C. Charley, D. R. Charley, D. C. Charley, D. Charley,

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BOSTON, SATURDAY, DECEMBER 20, 1879.

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Figure 15 Letter should be adjressed to Issael B. 19 H. Hymer et 1 121 C Par taking W. 19 J. Bester Mass. The state of the

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Es We shall trint next week a report of Col. William Heastreet's lecture on "Psychia" For es in Society," or Positive and Negative the Breedlyn N. Y. Conference.

, Victor Hugo on Spiritualism.

The distinguished author whose name is gifed and received dogmatism. where his a would will rejuitation both for vigor. of Monglit and for featlessness as to expressing dustingly of paladeas, whether he the field of life eraterie, politics on theology. He has several times put himself on reserd concerning Spirits malish, and when he has done so his words are ter nonneed with no queertain sound, and are the veldeles to the purple mind of unmistabable convictions. We take occasion to place before our readers at this time an extract translated from Record Spirits, of Paris; wherein the views of Millitzo mie, so flamly, set forth that the who runs in extend." Wypoler if the scientific bigoto in Anions, parts of the world, who parsistently refuse to available madves of all of ortunities by livestigate, but who set toss their contemptations and, as far as a knowledge of the subject is concerned only to heads at Spiritualising with resignize the portrait the has drawn; of feel through their past vdermatous lides the Regimess of the sting with which he visits this whole tribe of a foliate deciders of he new dispensation " "Table torning and speaking," says M. Hugo, "Lave been suth lently beered at. Letus stock plainly, the railery is without support; toldispla fringed is then by nothers Isacisy, but

hardly excluded . As for us, the bear that the striggt deligner is a second of the planet as wire of the was integrable, and has not the right to didicates it so with some alternative inpossible is not the true holder on that. The unto had for stituted always be expected by serence . Its function is to grasp it on its way and some helt thoroughly, reacting the chimerical and establishing the real of the sole right of selence over these facts is to inderse them. with its visa. It ought to verify and classify them. All have in knowledge is but tries winneswings. The false complicating the true does not excuse the reaction of the whole, Since when has the presence of tates been a pretext for refusing the wheat? Weed out the evil herb error but reap the fact and bind it. with others. Science is the sheaf of facts. The imission of science is to study all thanks and to fathom all things. All of us, whoever we may be, are the creditors of examination; we are, therefore, its debtors. It is due to us, and due from us, to study a phenomenon. To refuse the payment to it of that attention to which it has a right, to deny it, to put it to the floor and sturn from it in scorn; this is to become a bankrupt to truth, this is to leave unhonored the siznature of science. The phenomenon of the ancient triped and the modern table has a right equal to any other to observation. Psychological science there will gain without any doubt. Let me add this: that to abandon the phenomena to credulity is to commit a treason to human reason. Nevertheless, we see the phenomenon always rejected, and always reappearing. It dates not its advent from historday.

Spiritualism in Philadelphia.

A correspondent writes: "This city is 'certainly alive to the interests of Spiritualism. Every Sunday 'The First Spiritual Society, The Cooperative Spiritualists, 'The Lyric Hall Spiritualists, 'The Thomson-street Spirit-ual Church' and 'The First Spiritual Church,' each and all sustain full and large meetings. before the First Society to very large audiences. taken, and at 7 o'clock there was not even standing-room in the spacious hall and ante-rooms. The exercises were interesting throughout, and stastic. The tests were of a very marked and convincing character.

At the large hall in the Assembly Buildings,

The utmost unity and good feeling exist be- leaving other pursuits, he can bring all his fac-Tween the two large societies—the 'Coopera- ulties into full play in the further prosecution

tives' holding meetings because it had become of a work which every true friend of Spiritualan absolute necessity; and, judging from the ism will regard as his own, Spiritual, Pro- hundreds who were obliged to return to their . . homes last Sunday eyening, there is interest enough to sustain several other meetings in dif- Colby & Rich, Boston . ferent parts of the great city. Spiritualism is not retreating it is not at a "stand-still" -but is, as it must from sits own inherent power do, it marching onward and taking the masses with it, either directly or indirectly. "

Think Seriously and Act Promptly.

Thiends of Justice and Progress:

The friends of Liberalish have a common inand terest in whatever concerns the well-being and genuine progress of the human race. Tarnestly desiring your fraternal fellowship and active congetation in the adoption and prosecutions of such measures as may be necessary to protect society against the aggressive schemes of the enemies of popular liberty, we cordinity invice your serious attention to the facts and considers. ations embraced in the following statement : We respectfully represent that the just claims

of a tableted Sciritualism oflic world's which is terffin against blind faith and um assaing Sorti isni and other forms of Literalism which respect the natural and political firsts of anangtind, and the religious freedom guaranteed by the Constitution to every littless and allenwithin the national jurisdiction, are youstant. Iv historiesented, and often grossly assailed in scientify, religious and secular journals of wide circulation and communiting influence; and that by such means truths of vital and lasting imputance are obscured, the public mind led astray, and the institutions of a free people perverted. Among the cyll consequences resulting from the prevalence of such projudiced views and false representations, we instance the unrighteous crusade against all the forms of Spiritual and liberal doctrine which are now challenging the attention of the civilized world. In the further eluddation of the subject we respecifully submid the following specification: 1: Specious attempts have been made from time to time (and the purpose is by no means relinquished to incorporate the Protestant Evan-

gelical conception of God into the fundamental law of the land. This deliberate attempt tosubordinate the genius of American institutions. to the dominating spirit of sectation theology should be holdly resisted, since its menages the religious freedom of the country. with The doctrines of original sin, total deprays ity, Mearious atonement, the triane personality,

of God; the resurrection of the body, the comman notion of retribution, and other popular religious degras are taught in hymnis, and Possile," "Tax recently delivered by him before propers which in consequence of the arbitrary authority of sectarian theology and religion are now used in the public schools, when the whole course of instruction should be utterly. and ferever free from the influence of religious.

> The segular character of our government is rendered questionable when certain varieties of property, or forms of merclandlise, intended exclusively for the use of the Church, hire, under the existing revenue laws, admitted free of duty.

> B. The equal rights of all citizens are in jeopardy, so long as bundreds of millions of dollars worth of property are held by great religious corporations, on which no taxes are ever ases-ed and paid.

). Frequent attempts have been made in different States to prohibit by stringent laws any radical reform, in medicine, and it is proposed to visit with severe penalties all persons who venture to practice certain so-galled empirical methods, they are really natural, improved and most officacious modes of treating the sick. Several States have already passed such laws, and others will if not restrained by a proper ventilation of the subject, and a fearless exposure of the dangerous tendency of such legislation. Those who demand the enactment of siach laws propose to deprive the citizen of his right technose from among the various methods of professional practice, and to select the remeolfal agents, he may find to be at once the most agreeable and efficacious. With equal propriety the cublic authorities may determine the kind of food we shall cat, and how it shall be cooked and served.

o. Another existing wrong should be mentioned in this specification of evils; We refer to what may be called the despotism of masculinity. Every attempt to discriminate in favor of men, and to the displyantage of women, in the legiclation of these States, is at war with the true principles of representative government, and should be calculy resisted to the last, by all such means as an order-loying and law-abiding people may rightfully employ,

Desiring the reader's cooperation in resisting bese growing cyils, and with a view to a manly vindication of the just claims of the people against the further encreachments of arbitrary authority; to shield the public schools from the pernicious influence of theological dogmatism, and to prevent the multiplication of privileged classes and chartered monopolies-all of which are so many agents and means of irresponsible power and religious despotism-we propose to unite our means and efforts in presenting a firm

front to the common enemy. Among the means which may be profitably employed to further the objects herein before specified, it is proposed --as an initial measure-cinaugurate Prof. S. B. Brattan as Editor-at-Large, whose duty it will be to meet the enemies of Spiritualism and all liberal views, on the ground and through the channels they may occupy; to resist the assaults of those who would subvert the rights of mankind under the laws of Nature, and as far as possible to enforce the recognition of all the privileges of citizenship, political and religious, subject to no limitations founded on the distinctions of either

iste or sex. In subscribing to the fund necessary to enable the Editor-at-Large to enter upon and pursue his important work, let no one imagine that his subscription is either an act of indemnity or a bonus offered to Dr. Brittan for his thirty-Sunday, Dec. 15th, J. Frank Baxter feetured three years of faithful service and constant sacrifices made to further the interests of the spir-In the evening at 61 o'clock every seat was, itual cause. Much of the time during a third of a century he has labored without any material recompense; and always for a consideration by no means commensurate with the time the audience appreciative, attentive and enthu- and talents devoted to the work. He is so constituted that the Spiritual Philosophy, in its relations to the soul and to every true reform, will always enlist both heart and brain. It is Prof. Kiddle, Ex-Superintendent of schools in the law of his nature to work in this field; what-New York, lectured before the Cooperative So- ever may be the personal consequences to himciety of Spiritualists, and notwithstanding the self. It now remains for those who should be hall was spacious, it proved inadequate to the interested in the subject to determine whether occasion. Prof. Kiddle was present in the morn- he shall continue to labor on for little or nothing at Mr. Baxter's lecture, and in the after- ing-often at unseasonable hours-or be emmoon Mr. Baxter was upon the platform with ployed at something like an adequate compensation, and thus placed in a situation where,

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Parker Memorial Meetings.

The Spiritualist lecture course at the Parker Memorial Hall, Boston, was further extended in the afternoon of Sunday, Dec. 14th, by a trance lecture delivered through the mediumistic instrumentality of W. J. Colville. The tensive circulation and careful perusal. In adtapidly descending tain prevented the conven-dition to those enumerated, Colby & Rich have inzof a large body of auditors, but those who a full line of miscellaneous and juvenile works: did brave the elemental strife were righly repaid by the discourse above alfuded to. The neeting was called to order by the regular chairman, George A. Bason, and the services found appropriate introduction through a song by the quartette and an invocation by Mr. Colville's guides.

During the session the choir also executed two other selections, one of them being "We Shall Meet Beyond the River," by Robert Coop- ; of the finest works in the English language. It should er'; and Winoona improvised a poem on the sub- have an extensive sale. jects, "From Earth to Heaven," and "The Emancipation Group."

Several themes for the lecture were suggested by the people present, and the control finally accepted as the principal, for the discourse: "The Nature of the Physical and Spirit-Body, and China, India, Arabia, Egypt, and other "Heathen" their Connection and Relations, both when In Countries - a thrillingly interesting book - by J. M. and Beyond the Mundane Sphere," stating that | Peebles. the others (being of a nature kindred to it) could be avoven in, legitimately, during the course of the lecture. At the close of the address the utter Inspired Words. By Allen Putnam, A. M. speaker answered a question, propounded by Boby, by W. F. Evans. John Wetherbee, as to the modus operandi of | spirit-control, when trance-mediums were con- : etc., etc., by Hudson Tuttle, sidered. We shall at an early day revert to this . Principles of Nature, and Real Life, by Maria lecture more fully. Meanwhile we subjoin the M. King. following unqualified endorsement of it from the pen of a prominent gentleman whose initials ! will be readily recognized;

I have just returned from listening to one of the most able and instructive lectures I ever heard pronounced by human lips, given through the organism of the inspired speaker, Mr. Colville, this afternoon at (Parker Memorial Hall.) I am free to confess that I am not always deeply in-terested in discourses pronounced by entranced mediums -not because the ideas and sentiments uttered are not often of the greatest importance or cloquently expressed but because of the not unfrequent redundancy of words that accompanies them, which as my spirit friends assure meet believe to be an indispensable con-comitant with some trager speakers on this stage of spiritual development, for the reason that the intellectual capacity of the instrument used is not of sufficient calibre or strength to bear the pressure necessary to condense the ideas reflected on the mind of the medium in as clear and concise language as it had been eus-tomary for the more talented controlling spirit convey his thoughts in when in earth-life.

This imperfection in language, however, seemed almost wholly absent this afternoon, and for a full hour the inspired speaker kept my attention so closely riveted on his transcend ently eloquent and instructive elucidation of the several momentous questions involved in his text, that in no one instance did I lose the abread, or I may say a word of the discourse.

Roston, Sanday, 5 P. M. Dec. 14th, 1879. N. B. It may be well enough to say that be-fore closing, the control of Mr. Colville remarked that the medium's physical organs were on this but, occasion controlled directly by the spirit that Pe thoughts or ideas of the spirit controlling are reflected on the medium's organs whilst at a disance, as if speaking through something resem-Pathered from the description) a spirit-telephone.

Prof. S. B. Brittan, of New York.

Mr. Bacon announced last Sunday that he had the promise of the services of Prof. Brittan for next Sabbath afternoon at this hall-which statement was received with applause. Dr. Brittan is a veteran worker for the cause, and is known by his writings throughout the civilized world wherever Spiritualism finds name or mention. The friends in Boston and vicinity should crowd Parker Memorial Hall on that day, and give him a warm and appreciative welcome.

Bo The meetings in Rand's Opera House, Troy, N. Y., during November, were largely attended, nearly one thousand people being present at each service. C. B. Lynn's discourses were highly appreciated. Sunday evening, Nov. 30th, he was presented with a gold watch-Mr. Richard Ferguson making the congratulatory speech. A unique feature of the meetings was an elaborate concert for one hour preceding the address, by Dorvig's full orchestra. Capt. H. H. Brown delivered able discourses in the Opera House Dec. 7th and 14th. Mrs. Watson, of Titusville, we understand, is expected to speak in Troy during January. We congratulate the friends over the success which has attended these meetings.

Ex Dr. Babbitt's "PRINCIPLES OF LIGHT AND COLOR" is really a science of the fine forces, and reveals through them not only the exquisite laws of external nature, but the basis of the psychic and spiritual forces on which our beautiful philosophy rests. Its superb plates, engravings and binding make it a fine holiday present for thoughtful minds. Speaking of it, Dr. J. H. Fulton, of Montreal, says: "Words fail to convey an adequate conception of its merits, for it grasps both extremes of greatness and minuteness, the latter of which astonishes more than the former;" and S. R. L. Williams, of Toledo, writes to the author: "I cannot thank you enough in behalf of progress and humanity for that marvelous book of yours."

RE We are informed that Mrs. R. Shepard, of Minnesota, after fulfilling her engagement to lecture in Philadelphia during the month of January, will speak in Washington, D. C., during February. We can cheerfully recommend Mrs. Shepard to our Washington friends as a lady of refinement and a most acceptable lecturer. This is the verdict which reaches us from all places where she has spoken. -

En Be sure and bestow a careful perusal on A. E. Newton's excellent paper entitled "'Spiritual Rationale ' Again," which will be found on our first page.

Mr. Epes Sargent is confined to his house in the Highland District, but is not dangerous-

Gifts for the Holidays.

The festive season which crowns each twelveis drawing nigh, and we doubt not that, in observance of the olden custom, many gifts will the largest illustrated supplement sheet ever be interchanged among friends and relatives. Such being the case, we take occasion to call the attention of the reader to the large stock of Spiritualistic, Reformatory and Miscellaneous Works which Count & Rich offer for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, confident as we are that a volume selected from the choice display there exhibited would make a most appropriate remembrancer of the holiday season. We respectfully recom- Thus for the low subscription price (in itself a patrons and the public generally, hoping that it absolutely correct guidance of this peerless ly reduced to practice.

so illuminates the counters and shelves of the York. Banner of Light Bookstore, we cite the following as specimens worthy, in our opinion, of ex-

THE SPIRIT-WORLD, a new, entertaining and thought-awakening volume, just published by Colby & Rich-its author being Engene Crowell, M. D. Also THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM, a sterling work by the same talented writer. PROOF PALEABLE and PLANCHETTE, by Epes Sar-

gent. These works etucldate in a masterly manner the phenomenal phase of Spiritualism. MAN AND HIS RELATIONS, by S. B. Brittan. One

DEBATABLE LAND, FOOTFALLS ON THE BOUNDA-BY OF ANOTHER WORLD, and THREADING MY WAY,

by Robert Dale Owen. PSYCHOGRAPHY, and SPIRIT IDENTITY, by M. A.

(Oxon.) AROUND THE WORLD; or, Travels in Polynesia,

BIBLE MARVEL-WORKERS, and the Power which Helped or Made them Perform Mighty Works, and

MENTAL CURE, MENTAL MEDICINE, and SOUL AND ARCANA OF SPIRITUALISM, ARCANA OF NATURE,

VITAL MAGNETIC CURE, and NATURE'S PLAWS IN

HUMAN LIFE, by a Magnetic Physician. THE NEW GOSPEL OF HEALTH, a book of great merit, by Andrew Stone, M. D. BRANCHES OF PALM, and ALLEGORIES OF LIFE

by Mrs. J. S. Adams. Discounses through the mediumship of Mrs. C. L. V. Richmond.

NATURE'S DIVINE REVELATIONS, by A. J. Davis. A beautiful edition of this wonderful work for the holidays. Price \$12,00.

Ists UNVEILED, by H. P. Blavatsky. CLOCK STRUCK ONE and THREE, by Rev. Samuel

INTUITION, by Mrs. F. Kingman. Proper from the Other World, by Col. II. S. Olcott.

TRUTHS OF SPIRITUALISM, by E. V. Wilson. OUR PLANET, and RADICAL DISCOURSES, by Prof. Wm. Denton.

THE LIFE HISTORY OF OUR PLANET, by Prof. Wm. D. Gifming. STARTLING FACTS IN MODERN SPIRITUALISM, by

Dr. Wolfe, SKETCHES FROM NATURE, by Frances Brown,

OUR CHILDREN, by Mrs. H. F. M. Brown. THE BIBLE OF BIBLES; or, Twenty-Seven "Divine

Revelations," and THE WORLD'S SINTEEN CRUCK-FIED SAVIOUS; or, Christianity before Christ. Both books by Kersey Graves. THE PRINCIPLES OF LIGHT AND COLOR : Including, among other things, the Harmonic Laws of the Uni-

verse, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications. Superbly illustrated. By Edwin D. Bab-POEMS THOM THE INNER LIFE, and POEMS OF

entranced bim, this own spirit standing on one side listening, as one of the audience, differing in this respect from instances wherein the words, and ences, under direct suffit influence. By Lizzle audlences, under direct spirit influence. By Lizzie Doten.

DAISTES, By William Brunton, A beautiful book of Poems, from the pen of this gifted author.

THE VOICES. Poem in Four Palts. By Warren Summer Barlow, with new and elegant_isteel plate por-trait of the author. Of the earnest eloquence and sturdy utility which are combined in this volume it is not necessary for us now to speak. Seven editions of the work having already been exhausted, some idea of its hold on the popular estimation may be formed.

POEMS OF THE LIFT BEYOND'AND WITHIN, Voices from Many Lands and Centuries, saying, "Man, thou shalt never die;" also Chapters from the Bible of THE AGES. Both volumes edited and compiled by Glies B. Stebbins.

Visions of the Beyond, by a Seer of To-Day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

THE SPIRITS' BOOK, by Allan Kardec. Translated from the French, from the Hundred and Twentleth Thousand, by Anna Blackwell.

BOOK ON MEDIUMS; or, Guide for Mediums and In vocators, by Allan Kardec, Translated from the French by Emma A. Wood.

-HOME: Femme Herole and Miscellaneous Poems, by Jessee H. Butler, of San Francisco, Cal. BIOGRAPHY OF MRS. J. H. CONANT. This book contains a history of the Mediumship of Mrs. Conant fron childhood up to within a short time previous to her

translation; spirit messages, essays and invocations etc. A fine steel-plate portrait of the medium adorns the work. FLASHER OF LIGHT FROM THE SPIRIT-LAND through the Mediumship of Mrs. J. H. Conaut, com-

piled and arranged by Allen Putnam, A. M. THE FEDERATI OF ITALY. A Romance of Cauca dan Captivity. By Dr. G. L. Difson.

IMMORTELLES OF LOVE. By J. O. Barrett.

REP A catalogue of the publications of County Rich will be sent free to any applicant, and the public is earnestly invited to call and examine our stock, where will be found the alphabet of the new faith and philosophy, and the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer ought to be a boon, for the opportunities are few for finding so wide and rich a collection.

For On account of Christmas and its proposed observance, the inside forms of the Banner of Light will go to press next week on Monday; Dec. 22d, instead of Tuesday, 23d. Correspondents at a distance, and nearer home as well, who have matter which they wish to see in our issue for Dec. 27th, will please govern themselves accordingly. As the Bookstore will be closed on Thursday, city patrons can obtain their papers on the morning of the 24th.

Roman Copies of Dr. Mack's new work concerning healing by laying on of hands, have been received from England, and are now offered for sale by Colby & Rich at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.-

En A London (Eng.) correspondent writes: 'Mr. Colville's friends read with much pleasure the answers to questions which he gives, and you publish in the Banner of Light. I rejoice at

Characteristics of the Man.

W. R. Andrews, the indefatigable proprietor month with the pleasant memories incident to of Andrews' Bazar, the acknowledged best pa-CHRISTMAS and the advent of the New YEAR | per of its kind in this country, offers this year to his yearly subscribers, as a Christmas gift, printed by any paper. This is filled with reliable patterns of articles at once a propos to the season, and desirable all the year round. Andrews' Bazar to-day has a circulation of seventyfive thousand, but, unresting in his ambition to make the name of his paper a household word, Mr. Andrews has decided to give to all who subscribe for the volume for 1880 fifty cents' worth of the inimitable Andrews' Bazar patterns. mend this idea to the careful reflection of our | marvel) of \$1 a year, every lady can secure the may be by them adopted as good, and be speedi- | journal and half the money back in useful and necessary patterns. Send ten cents for a sample Among the mass of intellectual gems which | copy to W. R. Andrews, Tribune Building, New

The New Hall-Thousands Pledged.

Ed. S. Wheeler, Corresponding Secretary of the First Society of Spiritualists of Philadelphia, Pa., forwards us a letter from that city, in which he speaks of various matters of interest. We offer the following extract from this epistle at the present time, and shall print the residue at the earliest possible opportunity:

"After one of Mrs. E. L. Watson's October discourses, the subject of the proposed new hall was brought up by friend Joseph M. Wood. Our President, Mr. H. B. Champion, urged the movement. Mrs. Watson made an appeal, and I kept very still; in consequence some five thousand dollars were pledged then and there, for a building; to which amount more has since been added. We have some true souls in our Association I sometime shall mention; they are an tion I sometime shall mention; they are an honor to our cause, a credit to human nature. There are others in our sister organizations here of the same kind, and the same elsewhere

"Vine Cottage Stories."

We have received a small supply of the little book bearing the above title, embracing the series: "Little Susie," "The Flower Girl," "Bertha and Willie," "Ralph and Tommy," and 'Out of Work," by the well-known writer, Mrs. H. N. Greene Butts, (of Hopedale, Mass.,) author of several other fine works. These stories (handsomely bound in one volume,) are unexceptionably pure in tone, and will be found exceedingly, interesting, not only to the young (for whom they were especially written,) but to every grown person as well. The book is sold at the very low price of sixty cents. All Lyceums and Sunday School Libraries should have

An Outspoken Spiritualist made an Archdencon.

The Rev. Thomas Colley, formerly Chaplain in the English Royal Navy, has been appointed Archdeacon of Natal and Dean of Maritzburg, under Bishop Colenso. Of late years Dr. Colley has been one of the most outspoken advocates of Spiritualism, as his writings and speeches fully attest; and his selection for so high a position in the English Church is both complimentary to the man and his independent religious views.

Mrs. J. R. Pickering,

As will be seen by a card on our fifth page, has removed from 12 Allen to 36 East Springfield street, Boston, where she will hold materializing séances regularly, on Tuesday and Saturday evenings of each week.

Bar Our English correspondent, "Fidelity," having terminated the series of letters, the components of which have from time to time found insertion in these columns over that signature, we have now made arrangements whereby J. William Fletcher, our business agent in London, will furnish us with items of interest regarding Spiritualism in that great metropolis and elsewhere as they present themselves to his atten-

Lottie Fowler is still at No. 10 Davis street, Boston. A word concerning her mediumistic work, from the pen of John Wetherbee, Esq., was put in type for this issue, but its appearance is unavoidably delayed till next week.

The Ponca Indian Committee reports, through its Treasurer, E. D. Jordan, that the total receipts up to date, of funds in aid of the project of carrying the test case of Standing Bear before the United States courts, is \$4,096.90.

The Lites are continually told to "move on." They want to know where they shall go. The only place where they will not be robbed by agents and wronged by Indian Rings is the grave.

The attention of all our patrons is earnestly called to Prof. S. B. Brittan's soulful Christmas article on our eighth page, entitled "THE FEAST OF CHARITY."

13 Attention is directed to the new and readable prospectus of the New York Ledger in our advertising columns.

Movements of Lecturers and Mediums.

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

Mrs. E. J. Sherman is speaking in Haverhill, Mass., on Sundays. Would be glad to make engagements for week-day evenings in Essex County and eastern New Hampshire. Address 39 Portland street, Haverbill, Mass.

Mrs. Clara A. Field, as her card on seventh page announces, is located at No. 19 Essex street, off Washing street, Boston, where she will be glad to meet her friends and patrons.

J. Frank Baxter is filling an engagement for the First Society of Spiritualists of Philadelphia during the Sundays of the present month. He spoke in Samden, N. J., Dec. 10th and 17th. Thursday evening, Dec. 18th, he speaks in Philadelphia, and Friday evening, Dec. 19th, in Marshalton, Pa. Christmas week is fully taken in Huntingdon and Blair Counties, Pa. He returns to New England after Dec. 30th, and would like to make engagements for coming months. Address till Christmas care James E. Shumway, 507 Minor street, Philadelphia, Pa., or to permanent location, 13 Walnut street, Chelsea, Mass.

Capt. H. H. Brown gave two lectures in Syraci

. Y., recently, and will be there again soon. Geo. A. Fuller, of Dover, Mass., will lecture in Be Hall, Beverly, Mass., Dec. 21st and 28th. Will also I ture in the same place Dec. 20th, at 7 P. M., on "T Antiquity of Man, and its Relation to Religion Would like to make engagements for week-day eve

ing fectures anywhere in New England. Mrs. J. C. Ewell, Hotel Norwood, (suite 2, Ash street entrance) has not removed therefrom, but is still located in the place where she has resided for the past

UNION'S OPERA HOUSE,-The tragedy of Othello was well rendered at this place (situated in Paine Building) on Monday evening, Dec. 15th, the characters being sustained by Miss Edith Stanmore, Mrs. M. A. Pennoyer, Mr. D. Gilfether, jr., Mr. Frank L. Union, (who is lessee and manager) and other

Materializations - Mrs. John Pickering | to make the first appeal to yourselves and the public in Boston.

To the Editor of the Banner of Light:

Last evening I attended a most satisfactory séance for the materialization of spirit forms at Mrs. Pickering's residence, No. 12 Allen street, Boston. There were about twenty visitors present, none of whom seemed to be fatally imbued with the demoralizing test proclivities so damaging to spirit manifestations of all kinds, and the circle was harmonious throughout.

Some twenty or more full forms were presented outside the cabinet, a very large proportion of which were recognized by friends present, the light being very good. A striking test was given to a gentleman from New Bedford by the name of Case or Kase. On the presentation of the form of a female friend of his (I think a sister) he went up to where she stood, some feet from the cabinet, and on his reminding her of a mole on her face the spirit immediately carried her finger to the exact spot near her eye, and showed it plainly to him.

During the scance the medium was many times to be seen occupying her seat in the cabinet, with her hands folded in her lap at the same moment that the spirit was personating; whilst at one time two spirit forms came together, one of them being an infant that was held alternately in the arms of the spirit and the medium, whilst all three were in view of the sitters present at one and the same time.

What purported to be a daughter, a brother and a sister of mine severally and very distinctly presented their spirit forms to me some feet outside the cabinet, (my daughter saluting me with a kiss, and my brother presenting me with a rose.) The two first were imperfectly materialized throughout, and the last named also so far as regards the form, whilst the features and expression of my sister's face were so vivid and lifelike that I know I could not be deceived in their identity and genuineness.

At the close of the séance, whilst the terribly exhausted medium sat outside the cabinet with her hands folded and resting in plain view in her lap, a large-sized masculine hand, after pressing mine whilst it was thrust inside the aperture of the curtain that made a part of what is called "the cabinet," took therefrom a large bunch of flowers; after which, the spirit hand being thrust outside the aperture, clasped mine in friendly grasp.

Upon the whole, though several of the forms presented were imperfectly developed (owing, no doubt, in part at least, to the lack of proper so many spirits necessarily made on the powers of the medium), there was nevertheless, to my mind, greater evidence given during this twohour scance, of the continued existence of man after this life, and a more satisfactory solution of the great question, "If a man die shall he live again?" than has emanated from all the pulpits in Christendom during the last fifteen THOMAS R. HAZARD.

Boston, Dec. 9th, 1879. A Word Additional and Explanatory.

An editorial appeared in the Boston Herald of this morning under the caption of "Bogus Spirits," which might, without notice from me, lead some readers of the Banner of Light-from the use made therein of the subscriber's nameastray in regard to my estimation of Mrs. Pickering as a genuine materializing medium. To such (if any there are) I would say that I was present throughout the whole séance alluded to in the Herald (which was held Saturday evening, Dec. 18th), and that so far from my faith in Mrs. P.'s honesty being shaken by what transpired I was surprised that her spirit controls were able, under the exceedingly adverse conditions then existing, to present even the unre-

THOMAS R. HAZARD.

Monday, Dec. 15th, 1879.

Spiritualist Meetings in Boston.

cognized forms they did on that occasion.

noons, at 2% o'clock. The public cordially invited. George A. Bacon, Manager.

PAINE MEMORIAL HALL, Children's Progressive Lycoum No. 1 halds the sassification ive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor. AMORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10% A. M. J. B. Hatch, Conductor.

BERREELEY HALL.—Service every Sunday at 1016 A. M. In this hall, 4 Berkeley street, corner of Tremont street, W. J. Colville delivers an inspirational discourse, followed by an original poem.

HENNEDY HALL.—The Roxbury Society hold their meetings in thits ball, Warren street, every Sunday at 716 r. M. W. J. Colville tectures and answers questions under influence of his spirit guides.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

ng provided.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sun-

NO. 157 TREMONT STREET.—The Spiritualist La-dles' Ald Society meets every Thursday afternoon and even-ing at this place, up one dight. Business meeting at 4 o'clock, Mrs. John Woods, President; Miss M. L. Barrett, North Residents of the Street of the S

PAINE HALL .- To-day was dark and gloomy. No ray of sunshine could penetrate the thick clouds, and the atmosphere was damp and chill. Not so within

ray of sunshine could penetrate the thick clouds, and the atmosphere was damp and chill. Not so within our hall; happy and bright were the little ones, while the older were cheerful and content. So should it ever be. No Sunday service, "for children especially," should be studied, laborlous, or unpleasant; all of the surroundings should be bright and beautiful, and the duties of the day pleasant and agreeable, as well as profitable, that it may be looked forward to with pleasure, and remembered with delight. This is what we endeavor to do; how well we succeed can be readily seen by visiting our Lyceum on Sunday morning, and noting the happy gathering.

Every seat to day was full, and all seemed delighted with the exercises, which consisted of the following: Overture, singing, responses and Banner March; solection by the orchestra, seven pleces; songs by Helen M. Dill, Maude Marlon, Annie Russell, Mrs. Souther, Mr. R. Fairbanks and Gracie, Nellie Thomas, Minnie O'Connor and Hattle L'Etice (the two latter receiving a double encore); plano duett, Misses Frances Stacey and Annie Folsom; plano solo, beautifully rendered by our planist, Mrs. Endicott; selections on the zilophone by Master Walter Rivers; select reading by Mrs. Francis: recitations by Willie Newton, Willia Bell, Alberto Felton, Georgie Felton, Esther Ottinger, Mary Rice, Lottie Brown, Alice Bond, Bessie Pratt, Sylvan Maguire, and Bertha Griffin; also the comical first attempt of the boy at school in rendering "Mary had a little lamb," by Moses Hull, which celighted the children very much. The scance closed with the Target March.

VM. D. Rockwoon, Cor. Sec.

Children's Progressive Lyceum No. 1, }

Boston, Dec. 14th, 1879.

AMORY HALL -- Although the weather was unfavorable the attendance at our Lyceum was very good, it being the largest that we have had since our first sesbeing the largest that we have had since our first session in the above hall. All of the groups were well filled, as well as the side seats accorded to spectators. The exercises of the day were opened with an overlure by the orehestra-nuder the direction of our musical conductor, Miss Lizzle Dawkins—followed by singing by the 'choir, Silver Chain recitation and Banner March; recitations, vocal and instrumental music, by the following members, pupils and friends: Ida Brown, Gracle Burroughs, Freddle Ames, Kittle May Bosquet, Nellie Nugent, Hattie Davison, Arthur Rand, Albert Rand, Charlle Lothrop, Hattie E. Wilson, Mrs. M. A. Carnes. Remarks under spirit control were also given by Mrs. Wells, of Salem, and Mrs. M. A. Carnes, of loston. Wing Movements, Target March, and singing by the choir closed the services. the choir closed the services.

J. B. HATCH, JR., Secretary

Children's Progressive Lyceum No. 2.

Dec. 14th, 1879. To the Friends of the Children:

Through the kindness of Messrs. Colby & Rich I wish | Hop Bitters.

to make the first appeal-to yourselves and the public in behalf of the Children's Progressive Lyceum No. 2 of this city, of which I have the honor of being Conductor. In behalf of this Lyceum allow me to wish you a "Merry Christmas." We issue this card for the purpose of inviting you to Join with us in making a merry Christmas for the members of our Sunday school. What we propose to do is to arrange'a Christmas Tree, and to prepare it in such fashion that cach pupil will find a present thereon, thus making the young heart glad. Now, friends, we invite you to aid us in carrying out this project, by giving whatever sum you may feel disposed, and the same will be received with gratitude. Do this, and receive the blessings of the children, and also the blessings of the angel world. All money or goods can be given to any member of the Association, as each one has been appointed to act as a soliciting committee.

In making this call I would improve the opportunity of thanking all for the many favors received in years gone by, and I trust this appeal will meet with the same hearty response.

The following will be the order of exercises for the evening of Thursday, Dec. 25th: Recitations, dialogues, vocal and instrumental music, by pupils of the Lyceum; distribution of gifts; remarks by adult friends. To conclude with dancing, Doors open at 6½, exercises to commence promptly at 7½. Santa Claus at 9. Dancing from 10 p. M. until 2 A. M. The hall will be handsomely decorated, and in place of the old time tree alone there will be a double arch formed bearing the names of the different Lyceum, stogether with the names of workers in the spiritual vineyard.

Now, friends, bear in mind that our Lyceum is comparatively young, consequently we shall look upon your liberality as an answer to the question: "Do the Spiritualist wish to encourage the young?"

Respectfully yours.

J. B. HATCH, Conductor Children's Progressive Lyceum No. 2. In behalf of the Children's Progressive Lyceum No. 2 First Society of Boston Spiritualists

PYTHIAN HALL,-Mr. Daniel'Came will open the conference meeting in this hall next Sunday afternoon with a short address. Tople: "If God Didn't, Who Did ?" Outte large audiences (considering the inclement weather,) were present last Sunday, and a good degree of interest is manifested in these meetings, especially the morning healing and developing exercises, in which the Indian element predominates. F. W. J.

EVENING STAR HALL-CHARLESTOWN DISTRICT.-Sunday afternoon, Dec. 14th, notwithstanding the storm, quite a large audience assembled in this hall at storm, quite a large audience assembled in this hall at the usual hour. After a song by the choir, Mrs. E. M. Hickok, by invitation of the chairman, made some very excellent remarks, closing with a beautiful poem of her own composition. After another song by the choir. Mrs. M. C. Bagley occupied nearly one hour, speaking and giving tests, most of which were recognized as correct.

The arrangement for next Sunday afternoon will be announced in the Saturday and Sunday papers of this week.

C. B. M.

W. J. Colville's Meetings.

On Sunday last, Dec. 14th. Berkeley Hall was very well filled by a most intelligent congregation. After the usual morning service, Mr. Colville's spirit-guides delivered through his mediumship a forcible and impressive discourse on "The Day of Judgment." In their remarks they appealed to history to confirm their statements concerning crises in human history in past ages. Before the earth was inhabited by man, mighty convulsions of a material nature frequently shook the material in consequence of the great draft that | globe and left it prepared to evolve new and higher forms of life, and since it has become fit for human habitation, mental and spiritual concussions have become prevalent, while ternadoes and earthquakes are less frequent and terrible. The story of the expulsion of Adam and Eve from Paradise, as well as being a simple allegory, has a substratum of historical fact concerning the culmination of an epoch antecedent to that of ancient Egypt, the records of which yet remain in Pyramid and Sphinx. The Deluge was another similar culmination which turned the tide of knowledge away from Egypt into Asia. The destruction of the Temple of Solomon and the dispersion of the Jewish tribes was a somewhat similar occurrence. The day of Judgment alluded to in the gospels was probably the period of the Jews' dispersion.

To-day men are not looking in valu for another great erisis in human history. In the Bible, as in the Kabbala, the sun is the symbol of religious and the moon of civil power-the stars representing great lights and rulers in the world. Swedenborg in 1757 prophetically beheld the overthrow of the present ecclesiastical and governmental systems. You may look in vain into the material firmament to behold the literal fulfillment of these predictions, but the churches are being darkened because of the efforts of the priesthood to keep all knowledge and power to themselves.

Secret societies were useful in the past, but the need or them is now being fast outgrrown. Rulers who beonged to families the members of which almost exclusively enjoyed the advantages of a liberal education, must now vacate their thrones to make room for those who rise up among the people. A day of judgment will result in social reconstruction.

The signs of, the end of the old order of things are manifold, but with reference to the inner meaning of the term, the speaker urged that every soul individually experienced its judgment when brought face to lace with the voice divine which speaks within.

Want of space forbids anything like a full abstract. We have merely touched on a few of the leading ideas. The lecture was acknowledged by many present to be one of the finest ever heard in that hall, and enthusiastic applause greeted the speaker at its conclusion. Wincona's poem was on "The Mission of the Indian to his White Brother," and "Punishment."

Next Sunday, Dec. 21st, the subject of discourse will be "The New Messiah, a Principle or a Person?" Ser-

vice at 10:30 A. M. On Friday, Dec. 26th, a grand entertainment will be given at 8 P. M., to include music, singing, readings, recitations, remarks by Mrs. Laura Kendrick, an inspirational lecture by W. J. Colville on "Art as the Handmaid of Religion," &c. No efforts will be spared

naminand of herigion," we. Accords who despated to make this entertainment worthy of the festive season. A small fee will be charged for admission to the hall.

On Sunday evening last the inclemency of the weather prevented many from attending Kennedy Hall, Warren street. Mr. Colville's guides will repeat their lecture on "The Lord's Prayer" in this hall next Sunday at 7.30 p. M.

at 7:30 P. M.

W. J. Colville will occupy the pulpit in the Third—Unitarian church in Chicago on the Sundays of January, and is desirous of making engagements for the delivery of lectures in halls, or for the holding of receptions in drawing-rooms on Mondays, Tuesdays, Wednesdays or Thursdays, either in or out of the city of Chicago. He will be glad to hear from parties desiring his services as soon as possible. Until Dec. 30th address to him at 10 Davis street, Boston, where he is usually at home between 2 and 5 P. M., to receive callers on Dusiness.

Cleveland (O.) Notes. To the Editor of the Banner of Light:

E. V. Wilson has just closed his lectures for the month of December before the First Society, leaving a very good impression. During the week-days he has been kept busy, speaking once a week for the West Side Society, ditto in Newburgh. He also spoke in several suburban towns, and even got in one lecture in Chicago. To this labor was united attendance on various parlor and private séances, whereat many incontrovertible tests were given in his peculiar fashion, Mr. W. is a worker; too much so, for, strong and robust as his physique has been, he shows plainly the great strain upon him. He has overtaxed himself. May he quickly succeed in lifting the mortgage on his homestead, or I fear he will be "lifted."

We have now with us this month Lyman C. Howe, the eloquent trance speaker. Mr. Howe's poetic improvisations and lectures are highly appreciated.

Many public and private circles are being held all over the city, and new mediums are constantly being developed.

Cleveland has many good mediums, prominent among whom are Mrs. Tillie V. Cooke, Mrs. Sara J. Pirnle and Mrs. Dr. Newcomer. As it is often difficult to get to see them, I take it they are all well patronized and kept busy.

to see them, I take It they are the seed them, I take It they seem to be seen they.

The Cleveland Lyccum officers are industriously preparing for Christmas, and making the way easy for the approach of Santa Claus, who, I am informed, intends visiting the little ones as usual this year.

Yours for the cause,

THOS. LEES.

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Everett Hall Spiritual Conference, 398 Fulton Street, Brooklyn, N. Y. These meetings occur at 7½ P. M. of the dates mentioned. The themes for consideration thus

far decided on are as follows:

far decided on are as follows:

Dec. 20th, "Christianity in Association, or Religion Made Practicable," by Mrs. Hope Whipple, New York City.

Dec. 27th, "Our Conference—Its Work, Aims and Possibilities," by S. B. Nichols. Election of officers for 1880, personal experiences, etc.

Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members of Conference.

S. B. Nichols, Chaleman.

In order to prevent any misunderstanding in regard to the present reduced price of the Banner of Light, we inform our patrons that it is \$3.00 per year, instead of \$3.15, as formerly. As we prepay the postage we actually receive but \$2,85 from each yearly subscriber.

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J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shiftings per year. Parties desiring to so subscribe can address Mr. Morso at his residence. Elin Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morso also keeps for sale the Spiritual and Reformatory Works published by us.

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The medium who has been the channel of communication with my spirit instructors is CHABLES B. KENNEY, of Brooklyn, N.Y., who is controlled evelusively by two ladan spirits; and there are three other spirits to whom I am Indebted for the revelations contained in this volume. These are my father, formerly a clergy man, who effected spiritlife half a century since, Robert Date Owen, and George Henry Bernard; the latter in this life lasting been a colten and shipping merchant at New Orleans, from which place he passed to spirit-life about forty years ago,"

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Sugh be medical clear the East em Cothent provided varietes franchenwas assuably live in their watch planner of a good do. The may like of Orientals in a distribute of the good the good Samewhat near transporture (1997) the rate of Orientals live rim gally to do poled frequent somewhat similar tradition of the matth, and they do not take of low up heavy rates and then such a old ches do not be up hear heather as you do. The verticalities it is literature your teeth will represent I when voted inhouse may a find and the manufactory poware, 2. Do associately at all likely, when we will live more unmarked at continuity and admentice bridges, a like consing your teeth to do an induce a gas and of

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magnetishi, as the aspect of its workings, is ex-Q slows the brown lave any inthience on growing vogetation? Some farmers say it is best to plant root vegetables during the dark of the moon, and seed vegetables during the light

of the moon?

A.—We entirely agree with that statement the moonbeams do have a very decided effect upon vegetation. We do not wish you to take any one's word for it, you can decide those things by your experimentation. When knowledge can be acquired faith is useless.

O.—If remeatmation is correct, does the spirit, on taking on the material, always retain the same [sex.]. How many times does the spirit

same [sex]. How many times does the spirit lead to take on the material on this earth."

—We have given our views of remearmation, which are published in the columns of the Braner of Light. Those answers which have not yet appeared will appear. Remearmation is not yet appeared win appear. To mearnation is not necessary unless you are quite mable to continue your development in connection with this planet, apart from reembodiment. If you pass out of your material form without having compared to the property of the continue of the pletfel your work upon earth, and are utterly unable to influence another mind, and thus con-tinue to be connected with the outer experience time to be connected with the outer experience of existence on this orb, you may have to be resincarnated, but the spirit does not change its sex. If you are a man once, you will always be a man; if you are a woman once, you will always be a woman. The male spirit is distinct from the female spirit, the female spirit is distinct from the male. In the angelic state, as Swedenborg describes it, two spirits who have both completed their experience will be united together in celestial marriage, and form one perfected. in celestial marriage, and form one perfected angel, although the individuality of each one will be retained.

-During sleep does the spirit ever go to its home in the spirit-land and enjoy the society of its friends there?

-Repeatedly; that is why, when you wake in the morning, you frequently feel that your sleep has been a very introduction into Paradise. You often have delightful visions; frequently Your often have delightful visions; frequently your friends of olden days appear to you; in sleeping you see a vision of a condition of brightness, and you long to attain to that state. During sleep, when your mind is in a passive condition, the spirit very frequently sees views of its spirit home. Visions of your spirit home can be granted to you while you remain in the physical body, because the spiritual eye can beload a vision of spirit-land and of the heines who hold a vision of spirit-land and of the beings who dwell in the spirit-world, who are not confined to time and space, as you are; and those, how-ever distant from you, if linked to you by sym-pathy, van communicate instantaneously with

you in spirit.
Q.—Why is it that there is sympathy and company in flowers to those who love them? And do flowers suffer if they are torn or maltreat-

A -- We have never yet discovered that flowers are capable of feeling pain, and it would require a spirit to be able to enter into the sensations of a flower, provided the flower possessed i who will be one with you for eternity. Amen,

sensations, in order, to know by practical expesensations, in order to know by practical experience concerning its sufferings. You, by practical experience, can never decidedly know the sensations of another; you can only reason from outward manifestations of grief or pleasfrom outward manifestations of grief or pleasure. Judging from the manifestations which you make of pain or sorrow, you imagine that another, when manifesting in a sinilar way, is feeling the same. You cannot really enter into the sensations of the lower animal kingdom, because you are not a lower animal; you do not possess the body of an animal; we mean, of course, of one of the brute election. You cannot enter into the sensations of an animal as you can into the sensations of the luman family of which you form a part. Many tersons not enter into the sensations of an animal as you can into the sensations of the human family of which you form a part. Many tersons say that fishes, because they are cold-ble-chel, annot suffer in the same they are cold-ble-chel, annot suffer in the same way in which warm-ble-ched animals suffer. This is more than probable, yet you can know a thing absolutily about the matter. As warm-ble-ched animals are neter closely allied to you, you can interpret their signs in re-readily. Flowers, if they feel at all, must necessarily feel less than a fish bourse they are lover, in the scale of graduat ed life. We do not accept the theory that flowers is not elegably saffer. We have no evidence elther that they do or do not, thus we lay the question upon the shelf. If any light bursts upon it in the trium, we shall be ready to impart it to the world, though it is secrebly a material to the world, though it is secrebly a material to the world in the angle from plucking beautiful discrete and pulling them to pieces, this faith might be be bedefinal in its effects. I howers are in that be to nelicial in its effects. I lowers are in all one of the gase flowers sexpress certain scriptful attributes. A flower is each dematical of a scertain spiritual idea. In the spiritual scheres we can read the language of flowers as year read voir loads. A flower may be more of a confuncional and below, because all owers as flying epistely whereas paper or parchaent shows no signs of virility. Flowers also have all and tractional Many of you who are to solva and tragramed. Many of you who are peculiarly sonsitive and, estheric in your tastes, would read a book with kneater pleasure provided its pages, were beautifully illuminated, Of course this is an appeal to the mind through the avenue of the senses. This has given tise to the Roman Catholic ritual, to all forms of cerconsideration and appendix of the senses of

rived at, what advantage would be gained by y and the satisfaction of having accomplished a

No particular advantage at all. We consider that while there are so many things yet to be done for the benefit of mankind which are be done for the benefit of mankind which are a left undone, it is really a waste of time and a cherry to endeavor to discover the North Pole. I certainly we should thinkelf wise to leave the above valuable knowledge alone, and devote out time to the cognisition of that which is more probable. We would advise you facture your energies to every scheme for the elevation of heatished, and when you have absolutely done as much as you possibly can swhen humanity noger requires to be benefited other turn your attention to the North Pole if you will. attention is the North Pole if you will.

attention is the North Pole if you will,

(Q). When a person has a lex amputated does;
he less the spiritual limbs:

A. You can not amounted the spiritual limb;
with a surpeal instrument with an ent off a person's
suricial instrument with an ent off a person's
(them it's and affections. A comment as well try,
to dissent to tail with the dissecting limits as to
text's penson a limb from the spiritual hooly in
the material with a comment and the spiritual hooly in tes to release a timb from the additual body in the material was. The squirmal burb still re-

Q. What is the case of the impulities of Q. What is the raise of the Inequalities of the lemma fundy, we term them? Those that have been den in incredifficals of nature? A. They are of comes time of lemmy physical grounds, to the conditions which surround parents before and at the time of the conception of their hald and until birth. These extreme cases of glants and dwarfs are traineable to constitutional almogrinal development in the parents, and to surrounding impediments as well. Q. "Whether in the body of out of the body," we read of one who was gaught up into Paradice, and heard word that it was not lawful for a man fourter. If this place was termed Paradice, nearly could enter Paradise. Why was it termed Paradise?

A .- The term, Paradise must be understood as designating an intermediary condition, in which spirits exist between their sejourn on earth and their entrance into colestial realing. Paradise does not mean the colestial world, it treams a condition in which spirits are preparing for celestral life. The spirit of Paul in a mo-event of Spiritual eistasy utlant be caught up into that world, because it is possible for you to live in the material body on earth sufficiently but to develop to the angelic degree; they you

and elle it; it."

The solution has been also sky of sweet all live in the material body on earth sufficiently to the place. Ellectricity, we have be such that place at the trivial in the material body on earth sufficiently in the material body on earth sufficiently in the continued by the material body of earth sufficiently in the material body on the place of the material body of earth sufficiently in the material body on earth sufficiently in the material body on earth sufficiently in the material body on earth sufficiently by a free material body on earth sufficiently in the material body on earth sufficiently by a free material body on earth sufficientl sing it words which humanity, in their state of development at dhat time, would misconstine. Development at dhat time, would misconstine, they are not keep knowledge, from your child which you will freely give to him when he comes to maturer years!

Dies if e moon influence the weather? v. The site mose influence the weather? Decidedly it does. The moon influences the files, the moon influences the state of the weather, by reflecting light, which is the vital-izing element. As planchette a means of communication

with spirits?

A. Planchette is not necessarily a means of communication with the spirit-world, because a plan liette may, be made to move by your own vitality, by your own will-power without any contaile influence operating upon it at all; but a person who possesses the light of writing medi-umship, who sits passive and places his fingers into it the planchette, will oftentimes receive companications very readily in this way, sinly because it is somewhat easier to move a languette than to move a pencil placed in the hand of a medium. Spirits are not dependent upon planchette: it simply facilitates the ope-

Q. Are there any human beings upon the earth capable of defying the elements-of re-

earth capable of defying the elements—of resisting extreme cold?

A.—There are persons who are capable of protecting themselves from the effects of the extremes of the weather. You can do this measurably yourself. Provided you get very much excited and go out on a very cold winter's day, you will not realize the cold. If you shake, hands with a friend who is very thickly attired, and you are thinked, and you will find that your hands with a friend who is very theely attired, and you are thinly clad, you will find that your hand is warm while your friend's hand is cold; your mental condition will cause your blood to circulate, more rapidly. In the warmest day there may be a cold chill of terror come over you and make you icy cold, even though under the sun of July. It is possible for the emotions of the mind to what the holy compale that the of the mind to affect the body so much that the of the mind to affect the body so much that the outward temperature does not affect it as it otherwise would. A mind which has the physi-cal body completely under control can protect that body entirely from the extremes of the weather

-Will spirits manifest themselves to a person who is fimid?

A.—They manifest themselves to timid people often, but actimid person, because the does not understand the manifestation, sometimes fears that a diabolical influence is present, because it is natural for humanity to dread the unit is natural for humanity to dread the un-known. Intelligent spirits always endeavor so to manifest that they will not frighten you, if timid. If they could only manifest through your mediumship by frightening you severely they would rather restrain their efforts, unless some necessity in your life called forth the manifestation, since you might receive a great-er shock from a spiritual manifestation when unprepared to receive it, than the correspond-ing good which the manifestation would pro-duce would counterbalance. Unless greater good could be evolved from the manifestation. duce would counterbalance. Unless greater good could be evolved from the manifestation, such as would more than counterbalance the effects of the fright, spirits would not frighten you in order to make their presence manifest.

* BENEDICTION.

Now may the blessing of the Infinite descend on all! May loving angels attend your path-way forever. In every hour of solitude and sadness may they illuminate your pathway with a ray of celestial light, and when your change arrives and you pass from earth to the spirit-spheres, may all the loved ones greet you, and among the familiar faces there may you recog-

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Public Prec-Circle Meetings
Are held at the BANNIE of [164]T (1) IT E. corner of Province street and Mentached) Place, every TUESDAY APTRINGON. The Hall was be ejecual 2 elebek, and services commence at colleck presery, at which time the desirs will be closely, nettern allowing entrance not egress until the conclusion of the state, every in case of absolute necessity. The public are surfitled in cited.

The Messages published and if the above heading Indicate that spirits carry with them the closal teristics of their earth-life to that beyond whether or good or evil-consequently those who pass from the earthy speece in an undervelopal state, eventually progress to a higher condition. We ask the reader to previous heading infinitely in these columns that does not compart with bisor her reason. All express a much of truth as they perceive to the re-

her reason. Afterpress as made of coordinate the free of the message of their sparsely of those who may recognize the message of their sparsely of such verify them by Information see the fact to the message of the fact to the fact to

Miss Shelliamer wishes it to be its understood that she its she private best or good in a time, healther does she well-knewled the form the alone in the department, in order to make the telephone all and the department, in order to receive prompt attention, the it is every instance be adserted for Colby A. Back, every health of the Colby A. Back, every health of the college of the Colby A. Back, every health of the college of the Colby A. Back, every health of the college of the Colby A. Back, every health of the college of the Colby A. Back, every health of the college of the Colby A. Back, every health of the college of the Colby A. Back, every health of the college of the Colby A. Back, every health of the college of the Colby A. Back, every health of the college of the co

Messages, given through the Mediumship of

Miss M. Theresa Shellamer. Invocation.

Out of the darkness of the soil of earth, oh Father tool, we would plack the lay of truth, and bearing it up to the bosom of the crystal waters of peace, lay it before thee as an expression of our love, our adorathen, and gratitude to thee. As the rain falls upon the i earth this afternoon, bearing with it the promise carth this afternoon, bearing with it the promise of something better yet to be, cleansing and washing away the filth of earth, that in the future time something more grand and glorious may spring forth, so the day we would come under the golden rain of thy love, knowing that the trials and tributations of the shall but cleanse and wash away the stains from the soul, that by-and-by new germs shall upstering, and new blossoms bloom, that shall be to thee an experse they do n't call me Minnie at all. I've found my father it was so glad be came and took me slon of divine power and glory within the spirit of mortals. Unto thee, oh our Tather, we would bring every thought, every aspiration of the soul, every desire for something that is more beautiful and frue. Not, for worldly wealth, not for material grandeur would we pray to thee, but for the strength, for the power and glory that endureth all things, for the patience that waiteth through tribulation and despair, for hope in the future; for confidence and trust in thee; these we would ask'that each soul may receive. Give unto every heart the blessing that it most asks for ; give unto every life the promise and the power of thy glory, thy bountiful love, thanksgiving and praise.

William Schoffeld.

I do n't know as I can talk through this organism as I would like to, sir, but I am in favor of all liberal movements, and I am glad to be here in this far-off place. It is quite a few favor of all liberal movements, and I am glad to be here in this far off place. It is quite a few years since I passed out. I was almost crushed tout, and then they put me out. It was because I favored liberal movements that I was piffout at lived in Bolton, Eng. Twas in attendance at a liberal meeting. The conservatives did not like It; those there were so bigoted that they couldn't endure the thought of anything new, so they got mad, and mobbed fiteplace. I was injuired so badly that I passed out, and I have been trying all this time to return and let my friends know that I am all wight, though it was pretty bad to have to go out in that way, for left a little family in need of my assistance and now there are no bizots or if there are I do n't come across them, and I am just as interested in all liberal movements as ever I was. I want to see right triumph, and wrong put down, a whether it is in the government or in religious circles, or wherever it is. I'd be willing to be crushed out again, if I could help it on at all. My home was in Bolton. I left a family, a wife and three children. A parry who has been that the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it is true, both, true—I've been born again, and dawing new, and by and-by the sun will shine the messages went to England; so I know it that the messages went to England; so I know it that the messages went to England; so I know it is true, both, true—I've been born nagain, and dawing new, and by and-by the sun will shine the messages went to England; so I know it is true, both, true—I've been born nagain, and dawing new, and by and-by t Less: this is particularly to my own family. Thank you, sir. You will excuse me for not coming any better. I hardly know how I got hold. William Schofield. Nov. 18.

disappointed, for Leanne here and found no instrument; but I was told by the "powers behind the throne" to bide my time, and I have done so. Now I want to say that I am strong, hearly and well, not at all bowed down by the infirmities of age. I am vigorous, rugged, and ready for work. If my friends want to lay out any work for me, I am ready and willing to receive it. I have a beautiful home in the spirit-world. You can tell-them it is on an island. I am not a hermit; I like social life extremely well; I have neighbors and friends all about me, but I be just the prettiest, nattiest little island you ever saw, a little home surrounded by all that is well cal, ulated to awaken a love of the beauever saw, a little home surrounded by all that is well call ulated to awaken a love of the beautiful and good. There is plenty of water there, and I take a bath, tell them, every day. Now, Mr. Chairman, don't laugh. I have great faith in the saving grace of water-not at all in the baptismal point of view, but I think it is truly a cleansing fluid, inside androut. I believe I owed the few last years of my physical life to the cleansing fluid, inside and out. I beneve I owed the few last years of my physical life to the saving grace of water, and I want to recom-mend any of you that are troubled with the in-tirmities of life, who have a weak, tired and de-bilitated feeling in the morning, to just try the water-cure. I was set up at the "Danville Wawater-cure. I was set up at the "Danville Water Cure," and so kept in the body a few years longer. I passed out, ready and willing to go, but promising to return, promising to be ever with our co-workers in the provements that so much interest them and myself? and they may be sure I am ever by their side, working band in hand and heart to heart with them, so that

I am not dead, by any means.

To my family, those of them who are remaining, just please to tell them I have not forgotten them, by any means; that I come to them at morning and at night, with love and spirituality fresh in my soul, and by little words and thoughts draw their spirits upward. I would like very much to invite you to my home, Mr. Chairman. I do n't know as I could do so, but

Chairman. I don't know as I could do so, but I hope to meet you and all the good friends of this faith there, some day.

My name is George W. Winslow. This is almost the anniversary of my departure, I believe, so I thought I would step round and make myself heard. The Kalamazoo shall roll on, tell my friends, bearing with it new truths, till year by year the old place, the old home, shall be lighted up, as it was in the days of old with those places where the spirit of God came down and manifested to his people. What better spirit can we have than this—the light of truth descending? I think it is the best spirit of God that can come to humanity, the knowledge that seending? I think It is the best spirit of very that can come to humanity, the knowledge that the dear ones live and can send their greeting. I have chatted enough, Mr. Chairman, for an old fellow. I will stop, thanking you for your Nov. 18. kindness.

Spirit Violet.

I don't come here particularly to-day to manifest to my own dear ones in the old home but to a friend whose soul is crying out for some news, some token from the spirit world. To her I will say, dearest heart, be comforted. To her I will say, dearest heart, be comforted; be strong; be patient and persevering; go on in your way as you have done, ever looking up higher and higher for some new tidings from the angel-world. We will ever be about you, bringing, peace, strength and knowledge. We will be with you to guide you in your perplexities and your trials; we will soothe the aching heart. Do not fear for those who have gone before do not grider for those, you have held. before, do not grieve for those you have laid away: they are close beside you; they bring you love, they bring you a blessing from heaven, they bring you immortal blossoms that blossoms that bloom eternally in the spirit-world, which fade not, neither decay; which have no thorns to pierce; which only blossom in goodness, to per- which now is, and of a truth ye do enjoy and

fume the lives of those who yet remain with new sweetness, new glory and new splendor; to lead them onward and upward forever and for aye. I have heard a voice that has called: I know a prayer that has gone forth, wishing and praying for news from the spirit-country, and praying for news from the spirit-country, hoping and trusting they shall receive tidings from some loved one, some dear soul who has passed the gates of death and entered the morn of eternal rejoicing. So in this public way I come and say it is well with each one; each one is true and beautiful and good, and blossoms in heauty and gladness. Do not grieve; look up; we are with you. In the stilly hour of night, is the twittent hour of evening in the rosy glay in the twilight hour of evening, in the rosy glow of morning, we will return and bring to you gentle whispers, sweet tidings of what is beyond. You shall know the angels are with you, you will feel their presence; you shall hear their whisper silently to your soul. Rejoice in spirit: there is no death; the gates of day are open; the angels return, blessing the hearts of mortals. Please say it is Spirit Violet, to Mrs. M. E. Page, of Cincinnati, Ohio. Nov. 18.

Minnie Tappan.

To the Chairman. Is there time for me? 1 am Minnie Tappan. I was with you'n the anteroom, and I followed in: Just give my love to everybody, won't you, Mr. Wilson. "Aunt Fanny" is here—right here. She sends her love, too. I just wanted to step in a minute, because you know I am very busy. Perhaps you don't know, but I am. I am teaching little Indian pantoness to know something when they come pappooses to know something when they come over. I was receiving my lessons, I was being taught that I might go out and teach others. When I passed away I didn't want to go, exactly, because I thought I was going to do some they don't call me Minnie at all. I 've found my father; he was so glad he came and took merght away. He's a great chief. He used to come to "Aunt Fanny," you remember. When I came he was right beside me, then I wasn't afraid of him. Tive my love to Mr. Colby, won't you? I'm going to be here just as often as I can. I think perhaps I can help little spirits to come. I used to see spirits. I was afraid of them. (What made you afraid of them?) They were dead folks. But do you know that after I went to Washington I didn't see them until I was awful sick. Where's Col. Tappan? [In Oregon, I think.] Does he read your paper? Won't you just tell him I send him my love? Tell him I am at work; he'll be glad to hear that. He was real good to me, so I want to send that. He was real good to me, so I want to send him my love. Tell him we are-getting along first-rate over here. Spring-Flower sends her

* MESSAGES TO BE PUBLISHED.

Messages given through the Mediumship of her stay in the city of Brotherly Love,

Franz Geisler.

George W. Winslow.

Weil, I meant to come to the Banner of Light when I passed out, and send a word to my Michican friends. I thought at one time I should be disappointed, for I came here and found no instrument; but I was told by the "powers behind."

I died suddenly, in my forty-third year, at Hoboken, N. J., but I was buried at Bloomfield. The transition from earth to elements unknown, unfelt, unrealized, makes men stand in wonder until they become partially acquainted with the law under which they find they have existence. I am not here to talk poetry, or fiction, or rowness. I am not here to talk poetry, or fiction, or romance, but to give knowledge to the ignorant and unlettered. Dogma, creed or religion is of very little import on this side of life. What have you done to benefit your neighbor? Have you been honest with yourself, and true to others? If these questions can be answered satisfactorily, the sun will warm you, peace and

contentment can be given to the mind.
This is a world of search and research, to find and to be found; having done this, then comes and to be found; having done this, then comes the privilege of advancement into a higher state of spiritual existence. I am happy, fully contented, for the air is balmy, and my companionship is pleasant. When I have learned more I will give more. This I give to my friends and acquaintances. All is well with me. Be prepared to meet me on the shores of life.

Rebecca Sparklying. Rebecca Sparklying, aged twenty-eight, wife of Silas Sparklying, Jackson, Michigan. I was the daughter of Stansbury, of Westminster, the daughter of Stansbury, of Westminster, Maryland. I and my husband lived in Baltimore some years ago, but this is of no importance. Oh, little did I think some years ago that I would be wafted into that land which is unknown and uncared for by mortals! But here I am, adapted to all the wants of my spiritual existence; still grieving in heart, still looking back to earth, wishing for the time to come when the reunion will take place. It gives me pleasure to return and say to my friends, ween pleasure to return and say to my friends, weep no more: be cheered in heart; have confidence in the one who gave me earthly life, for He has most beautifully clothed me spiritually. Weep no more, but rejoice, for I am happy; happy in the expectation of meeting you all.

Clarkson Whitlow.

I was the son of John Whitlow, and in my twenty-eighth year; residence, Mount Wash-ington, Baltimore County. My name was Clark-son. I thought, as death entered, I was fading son. I thought, as death entered, I was fading away—that was the sensation; but after having gained my equilibrium on the other side of life spiritually, I began to recognize my relationship to God and spirits. Spirit I find is nothing more than man divested of the flesh—that part that has lived and must ever live, for it is the inheritance of every one, either man, woman or child. Skeptics, the time will come when you, like myself, must acknowledge that which is a fact. Having seen and felt, I know. That gulf, that fathomless pit, of which men have spoken, is a myth in the spirit-land. God never molded a soul with the idea of destruction. In this broad, grand, ethereal home we enjoy the harmony of soul, the blending of life, with power to ascend higher and higher. with power to ascend higher and higher.

MESSAGES TO BE PUBLISHED. ... John Gordon: Maria Howland,

Olive Stebbins.

(The following spirit communication was received brough the mediumship of W. L. Jack, M. D., and is

published by special request :)

Olive Stehbins. Let there be light. These words were spoken by one who came before us, and who taught us, through our Mother God, of

love, of purity and peace, those principles that ye are now teaching and making so visibly manifest unto the world's people.
Ye are my people, saith the Lord, and of a truth I perceive this to be everso. And I would have ye, brethren, not be ignorant of the fact that your labors are not in vain. Be ye not dis-

possess it, and the godly inheritance of the life Verily, verily I say unto you that which you

have aforetime been told shall be granted unto you all. And may the love of the Father and Mother God, and the light that shope in the heart and life of the meck and lowly Jesus, and his teachings and principles, abide with you all forever, and uphold you with its precious prom-ises in all your undertakings. To my friends at Enfield, Conn., of the different church fami-

> Written for the Banner of Light. ALL IS WELL.

BY MRS. E. M. HICKOK.

The night was dark, the storm was loud; My soul in helpless anguish bowed; The deepest gloom around me fell, When something whispered, "All is well."

Ob aching heart! ob tired brain! Searching life's mysteries in vain Thy vexing thoughts and doubts dispel, And catch the watchword, "All is well."

Hold fast the promise, clasp it close. A talisman 'gainst earthly woes: And oft in voiceless language tell Thyself, sad spirit, "All is well."

Recognition of Mrs. Watson's Work in Philadelphia.

To the Editor of the Banner of Light: Sunday evening, Nov. 30th, 1879, closed a series of twenty lectures by Mrs. E. L. Watson of Titusville, Pa., before the First Association of Spiritualists of Philadelphia. To this gifted lady we feel very grateful. Her highly interesting discourses, replete with truths of vital import, and delivered with masterly skill and cloquence, have drawn to our meetings people of culture and refinement, of high social position and influence,

and who for the first time have listened to the teach-

ings of Spiritualism during her ministrations. Although we feel abashed in the presence of such angelic ministry, when contemplating the fact that hundreds go from our halt every Sunday unable to find standing-room within it, we have this to comfort and in a measure compensate us for our inadequacy to meet the spiritual needs of the people of this goodly city, that those crowding our hall, unadorned as it is. from Sabbath to Sabbath, meet for true spiritual food. They cannot be actuated by pride or vanity, as we meet in no palatial structure, adorned with works of art, touched into beauty by the skilled fingers of the painter and sculptor, with the bright rays from heaven's luminary beating with softened light through stained glass and rich tapestry, but a plain and homely hall without anything to make it attractive but the sweet words of inspiration that fall from the speaker's lips as if from an inexhaustible fountain, giving renewed hope to souls sitting in darkness and despair; filling with the balm of holy consolation sorrowing hearts; and unfolding in words of sweetest melody Latroly: Joseph Bradient; Famy Duccops Cyton in the Artificial Physics of the State of the State of the State of the State of the Infinite through Masion; Delphin Skinner; Mattle Haven; John Lamby, Dec. 9. Mary K. Mann; Dr. H. F. Gardner; Ruby, to coarge; William Bookey: Henry T. Brist; Batts E. Patter; William Smith; Sebastian Streeter; Oslaklnik. the divine harmonies that inhere in human lives, and and the results as gratifying as they have been during

At the close of her lecture, Damon -V. Kilgore said : Mr. President, in justice to Mrs. Watson and her spiritguides, I present the following resolutions, and hope they will be unanimously adopted:

they will be unanimously adopted:

Whereas, Mrs. Elizabeth L. Watson has occupied the platforms the First Association of Spiritualists of Philadelphia during the past and present months with unparallebid snews set therefore.

Resolved, That we tender to atrs. Watson and her angelguides one heartfelt thanks for her most excellent and powerful discourses, filled with advanced thoughts, clothed in most beautiful and attractive language, and singularly idapted to the spiritual wants of her auditors.

Resolved, That we congratulate the lecturer upon the unwould success which has crowned her labors in Philadelphia and which they are spiritual that the lecturer upon the unsecherished purposes of this Association, to build in this city a new spiritual temple which shall be a perpetual memorial to the truth of the Spiritual Philasophy, and its complete adaptation to the needs and aspirations of the human soul.

plete adaptation to the needs and aspirations of the human soul.

Resolved, That we regret the needs sity that compets Mrs. Watson to leave us, and that we shall welcome with joy her return. But white elsewhere, engaged in dispensing the bread of life to other souls, she may rest assured that in Phindelphia are many hearts that, in grafitude and love, will invoke for her the tenderest care of angels and of God.

Resolved, That the President of the Association be requested to transmit a copy of these resolutions to each of our spiritual papers for publication.

The above resolutions were unanimously adopted. The President addressing the speaker said: Mrs. Watson, I should do violence to the clearest convictions of duty, and the tenderest impulses of my nature, did I fail to acknowledge the sense of gratitude and obligation we owe for benefits conferred and blessings enjoyed through your ministrations. As you are about to leave for your home, be pleased to remember that sympathetic and loving thoughts attend you. We fondly hope that the days may be few and the hours not lengthened ere we may be again blessed with angelic ministrations through your instrumentality.

Allow me, in behalf of the Board of Trustees of the Association over which I have the honor to preside, to return to you their heartfelt thanks and gratitude, and we feel this is doubly due as you have remained with us a mouth beyond your accustomed time to minister to us in most holy things. We are not insensible to the sacred associations that linger around the memory of loved ones, and the endearing relations of home. And now, may the Angel of Wisdom ever be at your right hand; may your heart ever be a stranger to sorrow and care, and may that peace that God alone can give ever be yours, is the sincere desire of your many friends.

H. B. CHAMPION, President. J. P. LANNING, Secretary.

Passed to Spirit-Life:

From Weston, Vt., Sunday evening, Nov. 23d, Frank S. Holden, aged 22 years, eldest son of William and Rebecca

He was a young man of noble qualities and much promise; He was a young man of noble qualities and much promise; conscientiously upright and generous, and ever ready to lend a helping hand to all others. His early departure saidens a large circle of kindred and friends. Upon his parents and the anniable young lady, his betrothed, his loss falls with almost crushing force. During his long severe filness, as he neared the Summer-Land his spiritual vision was opened, which gave him assurance of life beyond this earthly vale. He often said to his friends, "Weep not for me, I am going to a better sphere of life, where we shall all soon meet." He was one of the first to organize a Brass Band in his town, of which he was the bader, and it is among the best in the State. The funeral service was field in the Methodist Church, and was attended by a large assembly of sympathizing friends and neighbors, to whom the consolations of the spiritualistic gospel were administered by Mrs. S. H. Roundy, of Springfield, Vt. An able and sympathetic prayer was also offered by the Methodist pastor, and the choir and the Band, of which Frank was a member, rendered excellent and appropriate music.

Even bennisment Mass. Doe let 1879-Ann. E. wife of From Dennisport, Mass., Dec. 1st, 1879;-Ann E., wife of

Moses II. Baker, aged 44 years 10 months and 25 days.

Although not unexpected, this event causes a pang of deep sorrow to relatives and a wide circle of friends. Since its carliest manifestation, that diread malady, consumption, has steadily forced its travaging march, giving daily evidences of its trresistible and destructive power over the human system, pA devoted wife, and kind, tender and affectionate mother, her heart was goodness itself. Her mild, beautiful, sympathetic nature, won for her the love of all who knowling, for she was mobile, generous, and self-sacrificing. During her lingering illness, sho endured her terrible sufferings with a meckness, patience and fortitude which gave the strongest evidence that food was with her and had ever possessed her sout. Realizing from the first that her restoration to health was beyond the limits of human skill, though fully resigned to the will of God, she could not wholly banish sorrow when conscious that she must bid farewell for a time to that beloved husband whose life-struggles sho had shared and whose home she had adorned and brightened, whose measing endeavors and watchful viglance left nothing undone which promised the shadow of confort or allevlation to her. Farewell, dear sout; thy memory still is ours—a memory that shall over recall the dearest of associations. Com. es H. Baker, aged 44 years 10 months and 26 days.

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

The Vermont State Spiritualist Association Will hold its Quarterly Convention at Waterbury, on Friday, Saturday and Sunday, Jan. 2d. 3d and 4th, 1880. Besides a large amount of State talent, E. V. Wilson will be present and hold two public séances, and also speak during the Convention. The different railroads will grant free re-turrepecks to all wishing to attend the Convention. Board W. H. WILKINS, Sec'y. and fodging \$1 per day. South Woodstock, Vt., Nov. 25th, 1879.

A Three-Days' Meeting
Will be held by the Spiritualists and Liberals at Merrick
Hall, in Quincy, Ill., commencing on the 19th of December.
A. J. Fishback will be present. Other speakers and mediums are cordially invited.
G. R. PIELPS.

Adbertisements.

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Oct. 11.

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Oct. 4.

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The Orient Mirror,

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THE SPIRITUALIST NEWSPAPER.

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CLARA A. FIELD, SINESS MEDIUM and Clairvoyant Physician, No. 19 ssex street, off Washington, Boston. Oct. 4.

D Essex street, off Washington, Boston.

Oct. 4.

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The present tiblat wave of spiritualism is evidently toward a better religious culture and a broader charity. The homoclastic phase of spiritualism is subsiding. The religious calmine relieserst steell. There is a call for constructors—time master-imblers.

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especial mission of speculative philosophy. Facts of them
selves are proceeded truths to him who cannot or does not
perceive died real characteristies or practical values. The
doctring of shistantialism, or philosophy of knowledge, is
presented which world simply as new interpretations of the
facts upon which our present scientific theories are based, in
the sense that the self-destinenty of things, their he ing and
doing, is accepted as the highest proof possible as regards
the actuality of their constituent properties and their uses
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These books were consigned to us by their author, and owner to the long various by sea, became somewhald faminged

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ing to the long voyage by sea, became somewhat damaged by water, and consequently will be sold at the low price of 30

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Published at 108 Girgaum Back Road, Bombay, India. The second number, for November, has come to hand, with the following table of contents: the following table of contents:

Buddhistic Exegesis; A Thunder Cloud with Silver Lining; Cross and Fire; The Man-Show at Moscow; Aryan
Musle; The Society's Bulleth; War in Olympus; The Rain
of India; The Nature and Office of Buddha's Religion; The
Law of the Lord Sakhya Muni; Yoga Vidya; Hints to the
Student of Yoga Vidya; Hinda Musle; The Veda, the Origin and History of Religion; The Brahmacharj Bawa; The
Indian Forest Question; Gary's Magnetic Motor.

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Nov. I.

Nov. I.

**INST. ISSTED JUST ISSUED.

SOME MISTAKES OF MOSES.

BY ROBERT G. INGERSOLL.

The book contains the following chapters: 1, Some Mistakes of Moses; 2, Free Schools; 3, The Politichars; 1, Man and Woman; 5, The Pentateuch; 6, Monday; 7, Tureslay; 8, Wednesday; 9, Thursday; 10, 16 Made the Stars Also; 11, Friday; 12, Saturday; 13, Let U. Make Man; 14, Sunday; 15, The Necessity for a Good Memory; 16, The Garbert 17, The Fall; 18, Dampness; 19, Bacchus and Babel; 20, Felth in Fith; 21, The Hebres; 22, The Plagues; 23, The Flight; 21, Confess and Avield; 25, "Inspired "Bayery; 25, "Inspired "Marriage; 27, "Inspired "War; 28, "Inspired "Marriage; 27, "Inspired "War; 28, "Inspired "Religions Liberty; 29, Concludon.
This work also contains "A TRIBUTE TO ERON C. INGERSOLL," by Robert G. Ingersoll, Cloth, 278 pp. Price, \$1,25, postage free, For sale by COLRY & RICH.

On Miracles and Modern Spiritualism. By Alfred R. Wallace, F. R. G. S., F. Z. S., etc., author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "Malay Archipelago," the authority of the Amazon," "Malay Archipelago,"

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 20, 1879. THE FEASION CHARRY.

1. Electric of No. 100 to ment part entropy as new part of higher of

memorating the birth, life and labors of a Reformer at once so nobly brave and so truly spiritual. The only question relates to the manner in which such services hould be recognized, and the means by which such a life and character may be truly honored. At this point

we take leave of the world's accredited religious teachers. Our courses diverge, and we must go after Jesus In our own way. The Church employs the Anniversary of the Nativity as an occasion for dogmatizing about the Annunciation; the miraculous conception; the absolute divinity of the child Jesus, the infinite magnitude of sin; the corresponding infinitude of the atonement, which, after all, the infinite power, love and wisdom of God, can only render effectual in the interest of a very small portion of the human race!

We cannot resist the conviction that such exercises have no proper adaptation to the occasion. They are neither prompted by any true apprehension of the real nature and character of the personage most reverenced | little ones. by the church, nor are they productive of any practical result in consonance with the avowed purpose and Me-work of that eminent spiritual Reformer. How long will the world follow those blind guides who behttle Nature and mask the divinity in man." In the name of Jesus, and for the sake of the humanity he trated on "Bergetta's Misfortunes"; "The New Chiloved; in the interest of truth and justice, and for the linese Professor at Harvard" is a taking paper; No. Illustration of all that is pure, disinterested and ennobling in a true life, shall we not rescue this name and character from the infeconceptions and perversions of | three serials are concluded; the articles on the "Sewdogmatic coelesiastics? Shall we not rend the filmsy veil of the temple of supernaturalism, and dissipate the cloud of mystery that overshadows the Crucified One, to the end that all men may behold and recognize -not the ever-living God, whom "no man hath seen at any time," but the essential beauty and heavenly harmony of a great soul, tried to the last, and exalted by suffering? Jesus, in his life and death, reveals to us the moral grandeur of an eminently natural and spir-

itual Manhood. As a people we cannot afford to relinquish our just high standard. claims to this illustrious Medium, whose clear vision, at that early period, embraced distant objects and future events; who saw and comprehended what was in men's minds; whose illuminated soul worshiped the Father in his inner temple, and spanned the chasm bethought, and which can not, by a possibility, prove

Let us hereafter austitute an autoral festival, not as a cross netward to state and and accessival, not as an above mal inequive to gastronome fadultence, and the multiplication of dyspeptics among circles. But a festival to be known as the Spiritualists Triver of Garagia. There can be no more at topolate time for its celetration than the recognized Holiday. Let it be nation of Memorial Support of feast in memory of only a was worst to pend the cause of the poet with that the patient and who in his to that career a fine time, the scanding goods of the rate of each of the first stress to the tensor of the first stress to the tensor of the first stress to the tensor of the first stress of the annual figurests of the annual fluctuation of the annual fluctuations. aversarion terripetal time quite esta vidence ther resistant. Then you r

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sketch by J. Islen Cooke; "Abram Morrison," a poem by John trrenleaf Whitther; "The Little First Woman, and Indian Legned, by William M. Cary very finely illustrated by its ambout, and "Telegraph Boys," may be noted as among its principal points of interest; the little folks are not for the special cover this month will meet everywhere with a smilling reply on the part of its particles, as Auchal'rs for Issawill have, it is amounced, many new surprises for its readers, among them two child songs to be written specially for its pages by Mifred Tennyson, Poet-Laureate of England; in its Jamary Issue, Famil H. Hayne, Mary Hallock Foote, Mr. Teaners Holgson Emmett, and others will contribute characteristic and meritorious productions. Mary larges Dodge, editor, is evidently strongly sustained by the publishers has as its frontispiece. Sammy Pulls for Home," which picture is backed by a sketch entitled "Sammy Seakskin's Enemy"; Cella Thater contributes a fine brevity suppropriately illustrated of Mr. Sammy Seakskin's Enemy"; Cella Thater contributes a fine brevity suppropriately illustrated of Mr. Sammy Seakskin's Enemy"; Cella Thater contributes a fine brevity suppropriately illustrated of Mr. Sammy Seakskin's Enemy"; Cella Thater contributes a fine brevity suppropriately illustrated of Mr. Sammy Seakskin's Enemy"; Cella Thater contributes a fine brevity suppropriately illustrated of Mr. One Child Sammy Seakskin's Enemy"; Cella Thater contributes a fine brevity suppropriately illustrated of Mr. One Child Sammy Seakskin's Enemy"; Cella Thater contributes a fine brevity suppropriately illustrated of Mr. One Child Mrs. F. O. Holgs of Mr. One Child Mrs

XII. of the "American Art Series" treats of David Neal two fine illustrations accompanying it; the ing Schools" in Boston and elsewhere are to the point : good poetry is furnished by Mrs. S. M. B. Piatt, Laura Ledyard, Mrs. Denton, and others; and puzzles, con-Ledyard, Mrs. Benton, and others; and puzzles, con-tributions for the very little folks, etc., etc., make up-an excellent number. The Wildo Anake for isso will contain many attractions, among them stories by Mar-garet Sidney. Theodore E. Jenness, etc.; while a series of original excretse songs another on "Concord Picule Days," together with other equally valuable matter amounced as to be scattered throughout the course, prove that the publishers and Ella Farman, its editore are determined to keep this magazine up to its usual highst andard.

GODRY'S LADY'S BOOK closes the year 1879 with flying colors. The publishers have more than fulfilled their promises made in January, and each number of the year as it has succeeded has exceeded the last. In the December number we have a steel plate from Dartween the two worlds. Spiritualists, not less than others, have abundant reasons for commemorating the life and labors of Jesus. This may be done in a way that is strictly compatible with the largest liberty of thought, and which can not, by a possibility, prove subversive of any principle of a rational Spiritualism.

Hely Horli Correspondence. Steck Music Hall has many followers and helpers.

Everett Hall Spiritual Conference, Dec. 13th, 1879.

I other bitter of the Bank to file 2.

Something like forty years or more ago, when Mesmer was making his expensions in animal magnetism, there were in the University denomination in this State three youngener, about the time, were of some note in their religious faith, who not only were deeply interested in these experiments in the Obl-World, but were quietly any-stracting this new phenomeron Lore in America, they were al. M. Peebles, S. B. Brittan and Win Tas Sharin, Do. Fashlough's experience as the send of well provided Andrew dacks son Dayls's "Nature's 10 years flevel attents." Is familiar to the older readers of the Lords of Light, and he is known to many of them, is decenter with S. B. Brittan of the Spiritual Televise 11, so young preachers Dear Pleasure as I naturally became Spirite sists, and the ecclesia sticism n using the sharpy. The reachably art of the character Church drove that contains the newer faith, tertin ment should end race yield and motivate that. Or Fishbough's long experience, accompanied with cause spiritual gifts, make any words from his lips or pen worthy of careful consideration. As a lecturer be wire zeed way his slow in speech and magnetic, like Peebless but his the quarter of a darkness of them transpared and the second many of us to reverence specified to the first and the reads and second and the cause had many of us to reverence the respect to specification of the many of an artist provided many beginning to the form of the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him for the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him from the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him for the splittle world must be come to him f

in the estimate of the from the spirit-world must be pure light and holy.

On half was well filled with the more thoughful of our people, who listened very closely to by Pishbough's address upon "The Border Land and its Irhabitants."

In Prapolegized for his physical condition, he suffering at the time from a bronchial dimentry which made see also, very labortons. He said: The defined of the by the control of maching for the formal is presented and finally which make the control of maching for the formal is presented and finally which make white control of the formal is becausily was presented as the formal is presented as t

that they were spirits we heard no more of them. Emmat II using a latter testiles to the fact of the presence of these spirits in the uniting regions of England, and mentions the fact of a family who lived in a place of these spirits would pass through withorteapy the frame. Lady Catinness also mentions see ing them in a public park in Madrid, making retoesque motions behind an English gentleman when she would need daily. They seemed to be in a helps state. In the cobalt mines of Germany they are known as "kolobols." The question is, who are they? whence do they come? They do not know if they ever I we fixed in this world. Are they the lost race—presents for the addresses to the society. This was a grand affair, resulting pecuniarily and otherwise to the satisfaction of all concerned.

The system of first reason with beginning the state of the system and beginning to the state of the system of the

regularly during December and January.
Dr. Olinstead, formerly from California, gave some very interesting personal experiences of spirit presence and gubbance.

ence and guidance.

The audience listened very intently to the addresses of Pr. Pishtouch and Brother Wilson, and much food for thought was germinated.

Mrs. Hope Whipple, of New York City, gives the opening address, Dec. 20th: "Christianity in Association, or Religion made Practical."

S. B. Nichols, 167 Waverly Avenue, Brooklyn, N. 1.

The Republican Hall Society of

Spiritualists.

forthe Lelitor of the Banner of Light :

This Society is radical in every sense of the word, and is a pronounced success. We are Spiritualists, accepting the facts of immortality as proven through spirit communications. We are now in our fourth month. Our speakers have been Ed. S. Wheeler for September, I. V. Wilson for October, C. Fannie Allyn for November. Bro. Wilson did so well for us in October that we were glad to secure his services for Decem-

There are three Societies here, each having full houses, each in accord with Spiritualism. The First Society, meeting in Trenor Hall, Broadway, presided over by Mrs. Nellie J. T. Brigham, is doing an excellent work, through which many Christians are reached. Tairs. Brigham is an excellent speaker, and good wo-

man, conservative and eloquent. Bro. A. J. Davis at

E. V. Wilson is radical, aggressive, argumentative and pointed. He deals steady blows at the common foe, the churches, and holds to the thought that there Brooklyn, N. Y., Saturday Evening. can be no harmony, accord or sympathy between Spir-Itualism and Christianity until the gospel of Spiritualism stands as the recognized belief of a religious body of people-until leading Evangelical ministers cease insulting Spiritualists with sermons from such texts as "The four corners of Spiritualism, viz., 'Infidelity, Unbelief, Lascivious sensuality and morbid insantty," " which was Moody's theme in Cleveland, Ohio, in October last, the discourse being spoken before fivethousand Christian hearers, and cheered, when every soul hearing the sermon knew it to be false in every

> Ours is the Second Society of Spiritualists. The other two societies have free admission; ours has an admission fee of ten cents, and we have the largest congregations: the evening audiences are only limited by the size of hall, ours being largest. Both halls are filled to overflowing, and many persons standing through a service of two hours duration. Our people are intelligent and progressive; many of them are prominent business men and women. Our society is prosperous financially, taking in each month sufficient to pay oil expenses of the meetings. Thus the work goes bravely on, and Spiritualism is on the increase here. There are more than twice the number of persons attending Spiritualist meetings here now than there were last year, and we hope to see other societies started in other parts of our city during the coming year. We wish success not alone for ourselves, but for the First Society. Bro. Davis, and his Harmonial Philosophy, and every Spirituallyt gathering, large or small, in New York. Bro. Wilson continues through December, and we expect to listen again to the brave little C: Famile

under the invitation of the Spiritual Society, to speak for the Sundays of December. Mrs. Hyzer is warmly welcomed by the Brooklyn Spiritualists, with whom, for several years, she has sustained the most intimate and fraternal relations. During one engagement Mrs. H. was the regular speaker for nine months.

Baltimore is Mrs. Hyzer's permanent residence, and, on account of domestic surroundings, she was never able to remain in Brooklyn, even during her long engagement, except for each Sunday when speaking But for this reason, there is not much room to doubt that Mrs. Hyzer would, at this time, be sustaining to the Brooklyn Spiritualist Society the same relationthat of settled and permanent speaker-that Mrs. Nellie J. T. Brigham does to the First Spiritualist Society Lof New York City, and the same honored and trusted relation that Mrs. Cora L. V. Eichmond sustains to the Chicago Spiritualists.

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