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The Rostrum.

SOUL GERMS AND SPIRITUAL GROWTH.

A Lecture delivered by Spirit Emmanuel Swedenborg, through the Trance Mediumship of MRS. CORA L. V. RICHMOND, At Parker Memorial Hall, Boston, Sunday Afternoon, Feb. 1st, 1850.

[Reported for the Banner of Light.]

INVOCATION. Oh, thou Light Divine! thou Infinite Parent ! thou Benefactor! thou Friend ! to thee we ever turn ! Thou ineffable light shining in the firmament ! thou glory of every soul and every age! Oh God! we praise thee! Thine is the light and thing the darkness: for these we praise thee. Thine is the winter and thine the summer-time; for these we give thanks. Thine is the life and what men call death ; for these we praise thee. Thine is the sorrow and thine the joy, each fashioned for human need ; for these we give praises. Thine is the infinite, the immortal, the abiding; these are wholly thine, and we praise thee with inexpressible joy for the inspiration reaching inward and outward to thee, for the aspiration leading upward toward thy kingdom and for the glories that surround, enchain, beautify and uplift us. Oh God, with thy voice speak to the heart of man! May the soul be filled with thy presence! May the charmed inspirations of this moment kindle anew the flame of reverent affection, and link the spirits of those here assembled with thee and thy ministering powers. For past time, that has sown the seed and yielded the flower of the present, we praise thee. For the present, that offers the fruition of the past and prophesies the harvest of the future. we praise thee. For that future that forevermore links our lives with thine, and binds humanity, by many blessed promises and chains of light, to thee, the central source of light, do we praise thee. Oh God ! whatsoever paths the children of earth may tread, through whatever wanderings they may strive to find the way, we know that thy life is eternal, thy truth all pervading, thou shinest in the dark as in the light, and thy glory abides forever; and though man, in the feebleness of his comprehension, may not grasp thee, he for ever aspires to thee, linking his life with thine, his endeavors with thy living powers. Oh, if there be hearts in agony, may they turn to the arms of blessing; if there are tears, may these be changed to experience of joy; if there are those in the shadow of doubt, upon whom immortal life sheds not its beams, may these behold, beyond the rifted clouds, the glory of perennial summer-time: if there are those to whom death is still a terror, may these turn to the immortal ones, who, bathed in light, beckon from the eternal shores, and shine as stars in the great dome of eternity. God of life and light ! evermore we praise thee with the voice of thanksgiving and the spirit of aspiration, that the deeds and words in life shall outwork the promises of the spirit, and man shall stand disenthralled, redeemed and blessed in the light of thy spirit evermore. Amen. DISCOURSE. From the Infinite is the soul, from eternity its beginnings. The spirit is forever striving to return to that estate. As the seed strives ever, through bud and blossom, to return again to seed, as every form of life endeavors to return to its primal essence, so the spiritual nature of man is forever seeking the spiritual. The attainment of it is through dust and organic life. Whatever expression you percieve of matter is an expression of spirit. Whatever there is of freedom is a motion, a domination, or an impulsion from the spiritual. The soul, conscious of its highest inheritance, is not satisfied with the lesser kingdoms. What Napoleon longed for in an external sense to vanquish, the spirit forever longs for in a spiritual sense. The foregleams of eternal life are also reminiscences. No man can have greater prophecy than memory, for the memory is from eternity; not of time, and things, and dates, but of eternal principles. Truth is within the soul, but truth could never be expressed. No atom possesses it, no grain of sand enshrines it-the dust does not hold it, organic forms do not create it. There is no possibility of truth save from truth's centre, and this is from the soul Whatever failures you may consider, they are in the material life; these are not failures of the spirit. That performs its various offices and fills its varied lines of experience with exact reference to the immortal, not to the mortal state. We are humbled from our inheritance; we descend to dust; we take-upon ourselves the form of clay; we are enshrouded in night-to what end? That there may be a return by the prompting of the soul; and this return constitutes our knowledge of eternity. We remember the things we have passed through: we recognize the points of the journey. I state no thought to you at this hour that you do not know. Every soul has been there, as 1 have. You have understood it. What you have not experienced you cannot upderstand, and in the progress through time neath you has only changed the places of and eternity we come upon revelations of our- a few grains of dust, a few atoms of primal govern. Talk you of ancient fables! Of the solves that give what we call knowledge. We essence-it has cast you off. A hundred or a

quently in life come upon places that in dream which any sagacity can possibly tell of you. conclusion that you have ever been seeking, be- | and be forgotten, but a single second upon the cause once you were there. You struggle for dial of eternity, that is marked here forever know we cannot struggle for. Immortality hour and breathed upon human life, and was were nothing without this consciousness. We you. would not dream of it, if it were not ours. The infinite possession shapes the infinite possido we find it among the stars, for these are but in shadow, in whatever forms of human expresregisters of our internal growth. But for these, consciousness.

Spiritual advancement through external forms s the expression of spiritual growth. The chronometer indicates the time, but it is not time itself. Time itself is the movement of worlds, the revolution of bodies. These in the shadow, if it be an expression of darkness. turn are not eternity, they only denote the pulsations of eternity, and are indications of felt throughout eternity; and this thought, the great heart of life that moves the soul without them, but finds it convenient for expression to have these indices. The stars are the chronometers of the infinite life. Man finds the indications of his life upon the face of the planets, and these planets unfold in expression according to the spiritual state of those who possess the planets. Life is higher than any external form, nor can you have a higher expression of being than that for which the humanity of earth is to-day qualified. Reverse the order of science. Science would have you made perfect by-and-by by the revolutions of the world; by the earth that shall be ground on its axis for many millions of years, and turn out angels instead of men, and will have the earth grow perfect by man's outward endeavor. We will have the angel life come from within, and when the | interlining marks and indications as clear as world shall have renewed itself for the hundreds or millions of future years, it will not have been the earth, but the angel, that is wrought out. Soul will do this; dust will never do it; the heart of man will leap toward the spiritual, and this will enshrine the image upon clay. "God's mills," they say "grind slowly"; they do not grind from without, but from within. The great work of the creative universe goes on inspired with his breath, filled with his presence, the void unutterable speaking words that ocalized in the stars. This

remember where we placed the landmarks be- | thousand years hence no one will know you | out intelligence or life! The spirit of o'er- | toward the storm, not the calm. rience. As when on a journey you will fre- mark to show your presence, no record by or vision, or in your angel state, you have seen | What have you'wrought !' Not somewhat that it because you know of it. What we do not and ever, to show what soul came here at this

Friends, you express, therefore, the predictions of eternity. Your lives contain a revbility. We know it, therefore we state it, there- clation of the possibilities of the future; fore we hope for it, therefore we seek it. Phi-your countenances reveal to me all that losophy cannot reveal it, therefore we do not you have done upon earth, all that you find it in stones or trees or running brooks, will do in the future. It is traced there with all the aid that science can give. Nor yet plainly in ineffaceable lines, in glowing light, landmarks, in an external sense, of creative sion. To the outward vision it is a line of beaupowers or energies that may be withdrawn, and ty or a line of deformity. To the inward vision leave the worlds to move on in their courses; it is a gleam of the spirit, or a chain of the dust. but the spiritual experiences of time are the To the soul-vision it is a record of your state upon earth: what time you have been here. there would not be what we name as outward how long you have remained, what work you have wrought-the stamp is on your countenances: the expression is made clear: the world regards it; the atoms are vivified by it; the clay is made more glad because of it, if it is an expression of joy and light; the earth is still in Genius illumining matter creates a glow that is coming from within, like one of the lives of the angel band, blesses the world with forms of beauty, and makes record of these forms in time and sense.

Of the soul, you have no other indication than what it performs; of the clay you have no other indication than what soul performs with it; and all forms of life, from the impulsion of Deity outward, are forms expressing the degrees of spiritual unfoldment to the end of another cycle of the eternal progress. How strange that cycles are named for worlds by human philosophy, and not for souls! Trees are known by the various lines that indicate the yearly growth, but man is not known by man at all. No one shapes or forms a consciousness of his image by what he varials; yet there are geological formations, as correct as the lines upon the tree, as distinct as the form of the flower, to show where you belong; and the spirit, conscious of this, leaps ever toward the infinite, aspires ever toward its primal estate, which is not clothed in outward form, but shaped in the cycles of eternity, that give breathing time and heart-beats to the great earth itself.

Do not misunderstand this thought. I would have you shape your lives from within, not drop straight from the Infinite presence and from without. I would have you governed by soul, and not by clay. I would have you com prehend that you are tending spiritward, instead of earthward. I would have you know that the aspiration within you is the impulse that drives you forever toward that eternal home; that the harbor of rest and of safety is in the spirit; that the turmoil, the dissonance, the doubt, the gloom, the discord, are in the material; that undervaded by spirit, matter is dead ; that pervaded by spirit, matter is quickened; that the spirit itself is life. I would have you comprehend that the soul is the allpervading consciousness, of which the spirit expresses in that form the degree of growth, and that that growth registers upon matter precisely the form and image that the spirit at this hour assumes upon the earth. Shall there be in the coming time greater harmony? Will the nations of the earth cease to battle? Will there be a cessation of strife, and contention, and wrong-doing among men? Shall evil depart from the earth? Will the wild beasts of the forests and the serpents with poisonous fangs depart? It will be because humanity registers upon life the pulsations of harmony. Anger is the wild beast in the howling wilderness of time. Strife and contention-these are the animals that torture and bring fear to your hearts. Envy and malice and slander-these are the serpents that crawl by the wayside of life, and sting to the quick the sensitive spirits that are found crouching in the dust beneath your feet. When there shall be no beasts of human passion, there will be no terror in the wild wood. When there shall be no striving nor warfare, there will be no demolition of life, either of beast, or bird, or man. Since the necessities of human life will be spiritual, and not earthly. when there is harmony there will cease to be aught in the elements that will pive you pain and unrest. The tempest abroad in the land. or brooding over the sea, is but an expression of that tempest of thought that over the people on the land and over the sea rules and governs humanity by its potent spell. To day you are angry; to-morrow the wild beast, the cloud and the tempest will sweep over you. To-day the whole community is agitated; to-morrow the sky is rent with thunder, and there is a storm in the world. To-day there are two nations warring; another year there is pestilence, there is famine, there is ruin. Man precedes the clements in his destruction. If he is not destructive. nature is not so. She is his mirror. She reyeals him to himself; she shows him his own state. He is the wild beast in the wilderness : he is the storm upon the sea; he is the tempest in the forest; he is the glacier upon the mountain height; he is the cloud above the storm he is the cloud beyond cloud when the whirlwind comes in its wrath. I say there is no life of humanity on earth, nor atom of dust beneath your fect, nor form in sea or air, that man's state does not control, that the spiritual state of the earth does not old earth swinging in her ancient place, with-

fore; we recognize these, and call them expe- have ever been here; there will not be a land- brooding humanity, waiting for the form, was there are no tempests; earthward there are the solution of that ancient state. Man, in the infancy of the race, but reflected the infancy ward, calm lies beyond. There is the infinite of his creative power. His victory overpast, before, so in spiritual problems you arrive at a | is to be swallowed up in this labyrinth of time | to-day you stand disenthralled somewhat. The ages of the earth have revealed through you their chosen channels, the voices of spiritual upward or forward or downward, the spirit is inspiration. But God dwells in man when you utterly inhabit the form with the spirit, when | eternal source of life is the same. you utterly demolish the material strife with

the voice of spiritual harmony. Oh, I have seen the Christ-like soul immured in the outitual; but no man knew him, and your senses purer by the wind, that you otherwise would not perceive, his presence, like the sunlight, his life, like the all-pervading power and harmony of the universe, shed its benign rays upon the earth, and gradually the discord and dissoa period of peacefulness to the nation. Blessed more glad and earnest in the light of this soul, they did not know the source whence it came; but when the life went out there was a void, and the heavens were peopled with more glory. This illustrates the contact of the spirit with

matter; that one scul stronger than the rest sways and moves the nations, sways and moves the earth. The flowers are brighter, the spring is more radiant, the harvests are more abundant, in proportion to man's harmony. As war produces pestilence and famine, so discord produces deserts and arid wastes of strife. These in turn are transformed into clay, producing vast deserts and wildernesses untrodden by hufrom this dream of strange doubt and contenwhen the wilderness shall blossom, and the in cycle. You are impelled from within toward it. The great truth coming to you at this hour is one of the impulses of that divine breath. It is born from the Godlike necessity within you. It is a saviour, wrought out of humanity, out of the wrangles, the turmoil, the suffering, the to death. It rises, and becomes the transfig-

dark clouds; but, whether earthward or sunspace peopled with the Infinite presence, that abides in its clear tranquility. All is calm toward eternity. Whichever way we glance, aware that the calm remains forever, that the

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Possessing this thought, full of this promise, conscious of this growth in spiritual things, forever struggling toward the Infinite, the love of ward form, with a spirit so divine, a touch so the Infinite possesses you. Truth and hope gentle, that the breath seemed to flow from and faith and godliness--these are born of that its presence, and the voice was as the voice of eternal striving, and you put the dust from of the spheres. I have seen this Stranger in your your feet and the sandals of earth away from midst, clothed with immortal light, and radiat- you whenever you turn toward this spiritual ing from his countenance the glory of the spir- light. It is not enough to turn toward it, it. must be here; and the promise of eternity is were not aware of his presence. He was a that humanity, rising disenthralled, perfected, strange presence, his voice a strange voice; but, made glorious, shall sline as Christ upon the like the air you breathe this day, which is made Mount of Transfiguration; shall shine as the love of the spirit through eyes that are filled with love; shall shine as the countenances illuminated by divine benefactions; shall shine as the soul shines in its state of utter blessedness. You reveal it in your countenances; you pornance ceased, and his day and his hour brought tray it in light; it beautifies the avenues of your being; it lights up the pathway with verby his presence, they knew it not. Growing dure; it illumines the tomb with resurrection; it peoples all promises with fulfillment; hopes are born anew by it, death ceases, and life becomes eternal. You rise from the tomb as from the sepulchre of your past to the glorious promises of the future; you are aware of the fulfillment; you live with the prophets; you are one with the poets; you exult with Moses; you sing songs with those who are upon the mountain heights of eternity. Olympus is yours; Olivet is yours; the grandeur of Sinai is yours. You have kissed the brow of the Infinite; you are born again; the light of the soul is upon you; you are no more alone in the universe, wandering through time and sense, without aim or obman feet. What time humanity shall wake ject; the voice of the spirit uplifts you. Oh, wanderer upon whatsoever desert you may be. tion and understand the spirit, will be the time this voice is for you. Be it of doubt, be it of fear, be it of despair, be it of the struggles of deserts shallyield fruitage—will be the millen-nium time of the spirit. You grow toward it voice that comes to you at this hour is from the soul, and belongs to you. No heaven peopled with angels; no glorified state of Christ and his messengers, but you are one day to share.

Oh, you in darkness, pervaded by the sorrow that death can bring, and the feeble strugglings of the futile years, when the dust that you have despair, the tears of earthly life. From the gathered recedes from your grasp, and the few anguish of the mother's breast, from the prison atoms of gold are changed to ashes at your feet, cell, the dungeon darkness of time, a great voice this voice is for you. The treasures of eternity from the immortal kingdom is heard. It comes are enduring; the kingdoms of life abide forto humanity as a child. It is cradled in your over. You have the eternal possession; you are midst. It is persecuted by you; it is scourged only held from it by your present state. Oh. you who look with longing eyes into other eyes ured Genius of Resurrection to the ages. It is asking for sympathy and finding none, seeking revealed on the Mount of Transfiguration; it recognition as one may wander in the dark, or, glows before you as the polar star of prophecy, as the child upon the wayside may seek for a loving glance; you who feel homeless and voiceof the spiritual kingdom forever above you. less in the great human wilderness, to whom no heart turns and no eyes are clothed with recogimmortal spirit recognizes life beyond death. nition, oh look again ! you have not looked with the eye of the soul. Look again ! you have not looked with recognition? Spirit answers to spirit, and, shooting upward from within the soul, the voice of recognition comes so soon as you put forth recognition. Heart answers to heart, and spirit to spirit, love to love and life to life. If you look with the clay, clay will answer; there will be vacancy. If you look with intelligence, intelligence will answer. Mind responds to mind. If you look with the spirit, spirit will answer, and soul will respond to soul, for there is no humanity without it; and, seeking this, you will find the true source of joy that you have failed to find in the feebleness of outward expression. Christ was humanity clothed upon with outward form, expressing the soul-life that, with eyes, and ears, and heart. and mind attuned, to every human need turned the angel side of your life heavenward and the angel side of his life earthward for your recognition. At this hour the angel side is turned from the heavenly kingdom; a mighty sweep of angelic hosts breathe upon you, that you may turn your side toward them ; the light of their countenances beams upon you ; they answer to your call; they recognize the one human voice that asks for aid, and as though the earth were a ship upon a mighty sea, tossed and torn, with a voice asking for help, so those who minister turn toward the earth-life, and with one strong hand the impulse stretches downward, the light is given, the seeking is over, you are safe. Nor materialism swallows up this, nor doubt, nor crime, nor earthly disgrace, nor the spell of the senses, but the very work of the spirit transforms you utterly, and the soul speaks to you with the divine prophecy of eternal life.

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the anthem of outward creation, but the song is the soul of creation. Mozart's music is not born of notes, is not born of quaver and crotcht, is not born of stave and line and antibhone. but that is the register whereby you catch the gleam of his soul, and so enter into the atmosphere of his harmony. The harmony records itself along the line of the ages, but the spirit sings its song afar off, and the soul is freighted with possibilities that are not stamped upon the clay.

vocalization is

All the aspiration of this hour is experience, s promise, is reminiscence, and at this time the heart of the world longs for the great past of the soul, as the child longs for the experience of the parent, to become fully grown and engage in the sphere of activity like the parent, of whom the child is the prophecy and also the emembrance.

You must not mistake the forms for life, the mages for certainty, the chronometer for time. the stars for eternity. Worlds are steppingtones. Mankind are eternally advancing. are eternally building worlds with the possibilities and thoughts which shape themselves into images of light, and celestial life is the restingplace of the spirit-is that life wherein the soul derives its continual strength; is the Kingdom of Heaven that is within and without, and that pervades the spiritual and celestial kingdoms with its abiding power. Earthly life is the time of contest, of labor, of growth, and its relation to the celestial life is the relation of the sea to the harbor and the home. Paradise is the transition state between the two. The ancient thought of angels descending to the earth and returning, is expressed in that entire state which you call "spirit-land," "spirit-life." The spheres of spiritual life are the means of introducing souls to and from the earth; are those intermediate grades of experience that blend more fully the heavenly and the earthly states, and point to the full measure of your growth. The judgment day is not a literal day of death, but is a spiritual state, wherein your experience is judged, and the measure of your earthly state encompassed, and your relation to the spiritual and celestial kingdoms declared. This return is also for a time. You may dwell a thousand years in the celestial world for one or two hundred years in the spiritual and earthly states. You may abide there in the utter presence of the Divinity, basking in the smiles and in the light of absolute truth, while the world grinds and struggles on. Then, as a daring voyager, returning to earth, as one who explores seas and lands to find new treasures, the soul again voyages on the outward life to gain new trophies, to work new wonders, to produce new evidences of godliness.

Then, what is this life? You strain every nerve, you strive to compass all possibilities-to what end? The earth that is bethe Christ, revealing to his people the wonders Oh, blind dust, butting itself to death ! The One is Calvary; the other is transfiguration. resurrection. One is dust and bitterness and ashes: the other is immortality.

Rising above the tomb, beyond the doubt. the threefold splendor of the light of the spirit gleams upon humanity at this hour. Nor down into any depths of misery, nor into any darkened haunts of crime, nor yet into souls that seem separate from God, can we fail to enter with this light of life. Souls in darkness are allured and won by it, and in those fardistant spaces set apart in spheres of spirit-life for souls that have not yet perceived its radiance, it penetrates with the divine fervor of prophecy, and wins them back to the Infinite.

I believe this now; I know it now. Once I believed there were dark places where souls could forever go out from the Infinite love. How blind to suppose this! Eternity was not revealed to me. I could see the darkness, but not the pathway of return. Now I know that it was the shaded avenue by which the soul that repents returns to the Divine possession. Can we suppose that life, with its sin, or the spirit, with its wanderings, can forever eclipse the Infinite love? Eternity is eternal promise. Soul-life is an eternal resurrection. No spirit nor man can see its full meaning, but ultimate resurrection belongs to every soul. Thinking of this, and aware of it, how fully can we people time with infinite splendors, and clothe the earth with the glory of our immortal being. with rainbows for angels to walk upon; with flowery meadows, whereon children's fect will be no longer pierced with thorns!

The physician probes the wound that he may heal. Godliness wounds the spirit that it may be quickened to a higher and purer life. We would not find it otherwise. The rock in the wilderness yields not its cooling crystal drops until it is smitten. So the Christ-life yields not the power of the spirit until the wounds are probed and the heart bleeds. Then we find the love that soothes the pain, the balm for the sort row, the cure for the evil of life.

Make room for this thought in your hearts. It is growing from within; is making room for the tender, divine plant by your fireside. In the garden the soil is shaded and covered with that which impedes its growth. Let it go forth in the light of day. Let it bask in the sunlight of eternity. Let it be revealed in your daily lives, and let the power and glory of the spirit penetrate your innermost being. Ever within the soul is calm, is clear, is assured, is conscious, is self-possessed, is born of eternal benedictions. There are no storms there, no darkened places. The mind alone is anxious, is perturbed. You look outwardly instead of inwardly. You look

Bishop Colenso, of Natal, who was so much talked about a few years ago of account of his advanced views on the Rontateuch-lives. or his advanced views on the kontatench, ives, a very quiet, uneventful life at Bishopstown, near Maritzburg. He is rarely seen in the city except on Sunday, when he conducts services. He is described as elephantine in appearance, being almost seven feet high, and of massive being almost seven feet high, and of massive frame. He wears a wide-brimmed stove-pipe beaver hat of the old-fashioned cut, and a long coat of thin black material. He is regarded with awe and reverence by the natives, who with a subreme or great chief. The salute him as supreme or great chief. The Bishop is now sixty-six years old, but retains his vigor of mind. One of his daughters acts as his amanuensis; and Kathis, whom he has al-ways befriended, are his printers.—Independent.

A sailor dropped out of the main-top of a man-of-war. ind, after in some degree breaking his fall by catching at the rigging, fell on the lleutenant's head and knock-ed him dofugion the quarter deck. The sailor jumped up, as did the lieutenant. "You rascal," said the lieutenant, "where did you come from?" "From the North of Ireland, an' plase ver honor." said the sallor.

OF LIGHT. BANNER

THE PRAIRIE PATH.

Upon the brown and frozen sod The wind's wet fingers shake the rain (The bare shrubs shiver in the blast he have survey in the basis Against the dripping window pane. Iside, strange shadows hanni the room, The filekering free lights rise and fall, nd make 1 know not what strange shapes Upon the pale gray parlor wall.

c pon me pare gray prind watter
f feel but do not see these things— My soul stands under other skies : There is a wondrons radiance comes Between my eyelids and my cycs.
I seem to pull down at my feet God's gentian flowers, as on 1 pass Through a green prairie still and sweet With blowing vines and blowing grass.

And then -ab ! whence can be have come ?-I feel a small hand touching rolne; Our volces first are like the breath That sways the grass and scented vine. But clearer grow the childish words Of Egypt and of Hindostan : And Archie's telling me again Where he will go when he's a man.

The smell of pine is strangely blent With sandal wood and broken spice And cores of calamus ; the flowers The cores of claumes, the howers Grow huto genus of wondrous price. Ye sit down in the grass and dream; His face grows strangely bright and fair; think it is the amber gleam. Of sunset in his fale gold hab.

Of sunset in his pare good him. But while I look I see a path Across the prarie to the light : And Archie, with his small, bare feet. Has almost passed beyond my sight. Upon my heart there falls a smile. Upon my ears a soft adleu; I see the glory in his face. And know his dreams have all come true. And know his dreams have an own true Some day I shall go hence, I mean to say, We shall go hence, I mean to say, And as we pass the shoals of Time, "My brother," I shall, pleading, say, "There was upon the practice ydde A spot so dear to thee and he, I fain would see it ere we walk. The fields of Immortality. —Harper's Weekly.

AN AFRICAN PSYCHIC. A REMINISCENCE OF WASHINGTON.

BY A. E. NEWTON.

To the Editor of the Banner of Light: In a paper published in the Banner of Light of June 15th the writer had occasion to allude to the great susceptibility of the African race in this country to psychical or spiritual influences. The following narrative of incidents coming under his notice may be of interest to your readers.

One winter's day, while engaged in superintending the then newly-established schools for colored children in the city of Washington, I was called upon by two or three of the teachers, with the request that I would visit an old colored man whom they had found residing in the vicinity of one of the schoolhouses, apparently suffering from illness and want. He had two young grandchildren attending the schools, and it was through these they had learned of him. They placed a small sum of money in my hands with which to relieve his necessities, if, after investigation, I should think proper, and remarked that they thought 1 would find him a peculiar and interesting case, but did not explain what they meant.

Proceeding to the locality designated, (on the north side of M street, between 15th and 16th, N. W.,) I found a modest sign board, on which were painted the words, "Baptist Mission Church." Climbing the muddy bank, and following a path to the rear of a dwelling-house; I found a rude building of logs plastered with mud, which had the appearance of being used as a place of assembly. Joined to the rear of this was a diminutive cabin, at the door of which I knocked. A feeble voice answered, "Come in !"

The small and dingy room had few comforts. The floor was covered with rags, partly the remains of an old carpet; a trifle of fire smouldered in a miniature stove in one corner, while an old man, whose dark, copper-colored face showed lines of pain and anxiety. sat in one of the only two chairs, his woolly head whitening with the frosts of many winters. He gave me a courteous greeting, and invited me to help myself to a seat, as he was unable to rise from his chair.

-Engaging him in conversation I gradually drew from him this story: Before the war of emancipation he had been a slave in Virginia. His master owned a large plantation on the James River, on which was a coopering establishment, of which, in his vigorous days, he had been superintendent. He had never been permit-. ted to learn to read or write; nevertheless he was a religions man, and had felt the inward call comoto him to preach the gospel. He believed this call was from "the Lord," yet he for a long time shrank from and

was a much younger person than her husband, very black, and probably of a more skeptical turn than he. Excusing myself for a short time, I went out in search of the owner of the cabin, and from her (a poor colored woman, who was dependent upon the rent in part for the support of her own family,) learned that the story of over-due rent and threatened eviction was true. Returning, I placed in the old man's hand the money which the teachers had entrusted to me (and which was sufficient for the emergency), telling him that his vision was correct, and that relief had come as was shown him, through "dat schoolhouse."

I leave the reader to imagine the renewed outburst of surprise, joy and tearful gratitude to "de good Lor'," " de angels," " de teachers," and their messenger, which followed this additional proof that the old preacher was not forgotten in his extremity by that Power whom he had so long served. Suffice ft to say that the memory of that occasion, in that humble negro cabin, goes far to compensate for years of toll in behalf of a down-trodden race.

In a subsequent interview, this venerable African gave me some further particulars of his interesting psychical experience. He said he had been trying to draw up a sort of constitution for his little church, but had met with much embarrassment for want of ability to either read or write. He wanted to make it accord with "de Scriptur'," but could not be certain that he had quoted the Bible correctly. He had employed his granddaughter, who had begun to write a little in school, to put the instrument on paper from his dictation. "I hab to gib de Scriptur' texts," he said, "as dey are given to me in here," laying his hand on the ' plt of the stomach " (that is, over the great ganglion of the sympathetic system, called the solar plexus). "Pears like I read it in here somehow. Dat's de way de Scriptur' allers comes to me. But I aint dead shore it's so in de book. Would you be so kind as to tell me if it's right?" And he showed me some scraps of paper, on which were written Scripture passages in a child's chirography. I told him they were quite correct as to meaning, and nearly so in language. This appeared to give him great satisfaction and encouragement.

I will say here, parenthetically, that this is not the only African who has referred me to his solar plexus as the organ or seat of spiritual or psychical phenomena. I remember a street yender of cakes and small beer, who insisted that he was a born prophet, and had foreseen and foretold the great war and other important events. Growing earnest on the subject, he said, " I tell you I am made up differently from other men," and to demonstrate this he pulled open his clothing on the spot and showed me a marked protuberance in place of the usual cavity at the "pit of the stomach," so called, "Dat's where I see things that's comin',' he said, "right in dere."

Some students of psychology have come to believe that this solar plexus plays an important part in many inspirational and emotional phenomena—that it is really the seat or organ of the heart, or emotional nature, as the brain is of the intellect-and hence that the ancient intuition which places the seat of the affections In the thoracic region is correct! An early volume of philosophical spirit communications entitled "The Educator," given through John Murray Spear in 1853, or thereabouts, has this curious statement under the head of "Prophetic Vision": "In the human body is an organ which, when much unfolded, constitutes its ossessor a seer-truly a predictor. This may be term ed the prophetic organ; and its location is at the point where the lower ribs nearly meet in front." The sensations of these African psychics, as well as of some white seers 1 have known, seem to corroborate this statement.

To conclude my narrative: Not long after forming the acquaintance of this venerable preacher, one cold wintry night an alarm of fire startled the residents of West-End in Washington. Next morning I found the rude log church and its humble parsonage a pile of blackened ruins. The old preacher, as I learned, had been carried from the burning buildings to the house of a neighbor, where he was hospitably made welcome But his work was done. The shock of the night alarn and exposure was too much for his enfeebled constitution, and in a few days his freed spirit was greeted by the angels who had watched over and cheered his strange earthly career.

Letter from Dr. Peebles.

The Old Past - Saintly Symbols - Radicalism-The Second Spiritualist Society of New York -My Critics-J. O. Barrett's Letter.

To the Editor of the Banner of Light:

shadows, and meditatively muse upon the inpired sayings of its seers and sages! How it reaches after us from Benares, Thebes, Jerusalem, Athens, Rome! from old Saxon times, from out of Norman castles, from ancient ruins and from every place wherever men have lived and died. They are not dead. We are the dead -they are the living; and they stretch their hands down to us to bless us. "Woodman, Spare that Tree!" When the old Charter Oak fell in Hartford, Conn., Colt's Armory Band played solemn dirges and death marches for two hours, and at sundown the city bells were heard, telling of long-ago memories and respect for the fallen tree. Let the moss-covered bucket hang in the well for a time; let the faithful old clock tick in the corner: let the ringlet of hair nestle in the locket. for the little one has gone to the higher school in heaven; and let the old family Bible lay upon the stand. It was my mother's Bible-her toiling fingers soiled it, and her dim eyes bedewed it with tears !

no more account than an old last year's almanac"? Two things are to be avoided-idolatry, or a belief in the infallibility of the Bible on the one hand, and a rash, ruthless demolition of it on the other.

RADICALISM.

Radical is from radia, the root. Radicalism, therefore, is root searching. Radicalism is of two kinds, positive and negative. The latter is generally destructive. If it goes to the roots, it goes to expose them, to mar them, and then leave them to be frozen by the ice and snows of winter. The positive is the true kind of radicalism. Jesus, positive in his radicalism, said, "I come not to destroy the law and the proph-ets, but to fulfill them." Nature seemingly destroys when she strips away the autumn leaves; but the stripping is only a prophecy of future buds, blossoms and fruits. The boy's affections give place to and are fulfilled in the man's; opinions and ceremonies disappear, but ideas in new dresses remain. Thrue radicalism goes to the root. It finds it in the divine and nourishes it.

THE SECOND SPIRITUALIST SOCIETY OF NEW YORK:

This is a live Society with a live committee, he President of which is Alfred Weldon, Esq. I knew him well in the West, and whatever he touched proved a success. In the triple uses of President, chorister and manager, he is a host in and of himself. He gives much of his time to the Society, and if funds are wanting he is liberal enough to put his hand into his own pocket. More such self-sacrificing workers are sadly needed. Cephas B. Lynn, young, earnest and eloquent, was my immediate successor. Then came the veteran worker in physiology, psychometry and anthropology generally-Prof. R. Buchanan-a man who, treading cautiously, and reverently where the dogmatic and flippant rush madly in, manages to keep about twenty-five years ahead of the age he lives in. The majority of the Second Society believe in a frequent change of speakers. Monthly pastorships are to me an abomination. Pursuing this course, one speaker is apt to pull down what the other builds up. Mrs. Brigham is a settled speaker. It is well. Mrs. Hyzer still another. Dr. Willis was once the pastor of the Society of Spiritualists in Coldwater, Mich. It was a success. While residing eleven years in Battle Creek, Mich., I spoke regularly on Sundays, unless exchanging, for six years; and, without the least egotism, I pronounce those the six years of their prosperity. I have a standing invitation to speak there whenever in the West. It is old stamping-ground for reformers.

CRITICISMS ON MY NEW BOOK.

Criticism is becoming more and more a profession in America; but criticising and reviewing are not synonymous terms. The reviewer carries, or is supposed to carry, more weight than the mere critic. People who have neither sufficient wit nor wisdom to write a salable book are often the severest critics. Their stock-in-trade is most frequently fault-finding. No man should presume to review a book until he has thoroughly read it, and the passages he objects to should be fully quoted. None are fitted for the reviewer's work unless, rising above their own prejudices and preconceived theories, they possess and reveal the qualities of accurate discrimination and sound judgment. Limited education, jealousy, vanity and selfconceit are not the mental ingredients for constituting critics.

The tone of the criticisms and reviews upon my late book-" Immortality, or Our Homes and our Employments Hereafter, with what a Hundred Spirits, good and evil, say of their Dwelling Places"-have generally been fair, manly, and in some cases magnanimous; and this remark holds good in regard to the Christian Register and several other religious journals. I here submit a letter recently received from the Rev. The past ! how grateful to walk in its long J. O. Barrett, Glen Beulah, Wis. It is a sample of many private letters:

There are some statements in your book that ought to be engraved in gold. This, for instance (page 100), in answer to your question respecting obsessions and Insanity:

. Ill-adapted and inharmonious mixing of mediunistic auras and conditions . . . often lead to delete-rious results. These not only seriously affect the mediums, but occasionally the spirits, who become magnetically chained to them. . . . Spirit communion is a means, not an end. Better for mortals to culture and enrich their own spirits, than to perpetually seek for strange and new marvels! '

Your closing chapter, "The General Teachings of Spirits," is morally sublime.

Whoever reads "Future Homes and Dwelling Places" will be made better, drawn nearer the angels, shown the light of truth.

The prechanical part of the book is also beautifully substantial, so characteristic of all the publications of Colby & Rich.

A gem of countless price, Cut from the living rock. Engraved in paradise! **

"Fraternally yours, J. O. BARRETT. The above letter is a revelation of Bro. Barrett's culture, sympathy and spirituality. It of my life in traveling from place to place, to preach may be called a communication of suggestions rather than criticisms. Only a few words are called for in response.

It may be that I have given too much "emhasis to Jesus," and no doubt one with Bro. Barrett's finely attuned organism "could feel the glorious soul the same were the person hid in the principle." I cannot. A non-incarnated, impersonal principle, is a sort of a will-o'-thewisp. Chasing such a thought quite chills me. When a principle becomes sufficiently personalized to appeal alike to my consciousness, senses and reason, then I come into rapport with it. J. M. PEEBLES. Hammonton, N. J.

A VISIT TO NEW YORK. BY T. LEES.

To the Editor of the Banner of Light :

Leaving Cleveland, O., on Monday, Nov. 4th, to meet ny sister, Tillie II. Lees, on her arrival in New York from England, where she had been spending the summer, I had intended, if circumstances permitted, to have spent a day or two in Boston (more especially Sunday, the 7th). It would have afforded the much pleasure to have surprised Bro. Hatch by visiting the Shawmut yceum, and adding my mite to the already abundant Harvest." But the fates ordained it otherwise, and for fear of missing the good ship "Gallia," which I had come to meet, I had to forego my intended visit to the "Hub." However, I did the next best thing could, and circulated as much as possible over Gotham" and the City of Churches. Commencing on Friday evening, (5th) I visited the "Spiritual Fraternity" meeting, presided over by the very zealous Bro. S. B. Nichols, where I had the pleasure of meeting many of the active workers in the cause. The meeting was quite well attended, and was particularly interesting, notwithstanding the disappointment occasioned by Mrs. Britten's failure to open the meeting, as advertised.

On Saturday evening (6th), I again visited Brooklyn, and heard for the first time Prof. Henry Kiddle, who opened the "Everett Hall Spiritual Conference" in a masterly address on "The Logical Basis of Spiritual-These weekly gatherings are presided over by ism." C. R. Miller, editor and publisher of the Psychometric lircular.

On behalf of many Spiritualists of Cleveland, I endeavored to secure the services of Prof. K. for a course of lectures there, but prior engagements prevented his acceptation of our call at present.

Sunday morning (7th) I again started for Brooklyn, this time to visit the Lyceum presided over by Conductor W. C. Bowen and Mrs. Beekwith, Guardian; but I must defer my description of this Sunday-school for a separate letter. Suffice it to say I was made much of as an "ex-conductor," and at the leaders' meeting, which followed, your humble servant was elected an honorary member of the Brooklyn Children's Progressive Lyceum; after which I was dined by the Assistant Guardian, Mrs. Hussey, and was afterwards escorted by the same kind person over to the New York Lyceum, where I was kindly received by Mr. Hunt, Jr., and introduced to the Conductor, Mrs. Mary A. Newton (a model conductor). Here I had a glorious time, an account of which will follow.

After supplug with Mr. Walter M. Hunt and family (who are all workers in the Lyceum), I again started for spiritual food, this time to Cartier's Hall, on 14th where T staved about thirty minutes -- long

which to me is so incomprehensible-for to me Spiritualism is the bread of life. I welcome every scrap pertaining to Spiritualism, and my greatest grief is that I am unable to either go where I can see a good medium or purchase the literature. The Banner of Light I have managed to take, and it is my greatest comfort; and the day it arrives is the bright day of the week.

You who have such heavenly intercourse with your . loved ones must feel that you are more than recompensed for all earthly trouble. I think of you, and almost find myself getting hard and skeptical, because I am denied everything. One word from spirit friends that I could recognize would be a pearl of inestimable price. About Christmas-time I mean to treat myself to a work on Spiritualism

Now I ask your advice as to which would be the best book, and most satisfactory and consoling; one that I can lend to others, and do them good also. Oh! I feel that Spiritualists should try to convert others, and bring them to a knowledge of the blessed truth. which is far better than sending missionaries to the heathen. We little know how much depends on convincing others, and increasing our numbers as much as possible. I tell you truly, if I know my own heart, if I had the means to spend, I would devote the rest Spiritualism, and rejoice in every individual I convinced of its truth. Why will men and women reject the light-reject that which in the end would be their greatest blessing? Why should they persecute those who have received the light?

Go on in the way you have selected, my brother, and many will rise up and call you blessed. You have brought comfort to one poor lonely woman, and I doubt not to very many. If I did not know of your great noble heart I should not have dared to trouble you so many times with my poor scrawl.

Most respectfully yours, H. S. GWYNNE.

New Publications.

THREE PHASES OF MODERN THEOLOGY-Calvin-ism, Unitarianism, Liberalism. By Joseph Henry Allen, A. M., Lecturer on Ecclesiastical History in Harvard University. Boston: Geo. H. Eilis, Pub-lisher, 101 Milk street.

These ably written essays have previously appeared in print, having been published in the Unitarian Review, but are given to the public in this form as one better adapted for preservation and reference., Calvinism is considered as a force in history, and Mr. Allen's remarks from that standpoint will be read with a feeling not only of interest in the events it swayed to its purpose, but of curiosity to learn to what an ironhearted and cruel despotism of-theologic faith the human mind could chain itself. Fortunately, however, as the author says, " Calvinism as a system of thought has had its day." In "Unitarianism: Then and Now,' appears the following truthful and appreciative re-mark respecting Theodore Parker: "For high courage, I hardly know where we should find his match among men of intellect. . . And when he went to rest, sixteen years ago, we missed the clearest and boldest voice of all that read to unwilling ears the stern lesson of the time."

"Liberalism" is stated to be, not a code of oninions. but simply a habit of mind, making the atmosphere of one's opinions. But the writer of these Essays is free to allow that, in the various forms in which it has hitherto been known, it "has given to the world many of the noblest, purest, gently serene, obedient and holy lives" known to earth. Although the author might, in the light of the new revelations of truth that for the past thirty years have been glowing with constantly increasing effuigence upon human minds, have gone many steps in advance of the position he assumes, he is to be thanked for turning his back on much which, though esteemed by many, is but chaft and straw, and doing what he has in these pages toward loosening mankind from priestly fetters.

LITTLE SONGS, By Mrs. Eliza Lee Follen. With New Illustrations by Miss L. B. Humphrey. NEW SONGS FOR LITTLE PEOPLE. By Mary E. Anderson. Il-lustrated by Lizzle B. Humphrey. BABY BALLADS. By Uno. Illustrated by Oscar Plesch. Boston: Lee & Shepard, publishers. New York: Charles T. Dil-lingham.

Charming books, all of them; bright pictures, bright thoughts, nothing to mar but much to increase the joys of childhood; and, taking them as specimens of the modern character of publications for the young, it is gratifying to notice the absence of all effort to supplant the religion of nature, springing up spontaneously in youthful minds, by church dogmas and roots of theological bitterness. These volumes can be placed in the hands of children with the satisfaction of knowing that a perusal of them will leave no erroneous impressions.

GEORGE MILNER STEPHEN and his Marvelous Cures. By his Son, H. W. H. Stephen. "Der Mensch denkt, Gott lenkt." Sydney: Turner & Henderson.

evaded it, for the reason that he "had no larnin'," could not read a word of the Bible, and did not think himself fit for a preacher. But "the Lord " persisted and finally disciplined him severely, until he was will ing to take up the work. He had gathered a small hurch in Virginia, but during the war he and most of his people had come to Washington, where he had resumed his ministry in the little log church I had seen which his people had extemporized for him. But the brethren were few and poor, and could not support him; hence he had been obliged to earn his living by such odd jobs as he, could fluid to do, mostly of woodsawing and the like : he had now become old and infirm-more than eighty years having passed over his head-and of late rheumatism and other diseases had so crippled him that he could do no work; he had fallen behind in paying the rent of his little cabin, and now the owner of it threatened to turn him into the street next day if past dues were not paid.

"But," he said, his face lighting up with hope and faith, "I b'leve de good Lor' hab n't forsaken me. He hab some great good in sto' fur meyet, but I don't know 'zacly how it's comin^f." And then he added, hesitatingly, "I had a vision las' night-I don't know as ye bleve in such things, but I'll ventur' to tell it to ye-p'raps ye'll understand it and tell me what it means."

"Oh yes." said 1. "I believe some people have true visions. Please tell it."

"Well, las' night, 'bout midnight, I was a lyin' in my bed dere, in dat little room," pointing toward a door leading to another very small apartment, "an" couldn't sleep fur pain, an' was a thinkin' what I would do if I was turned into de street; when all at once dere was a great light in de,room, an' lookin' up I seen de faces ob angels all roun' de ceilin'-an' dev all looked so smilln' and happy dat I felt sho'-some great good was a comin' to me. It allers does come when I see 'em look dat way. An' I waked fift my wife, an' say, ' Wife, don't ye see dem angels ?' And she say, 'No, I don't see nuffin. You mus' be goin' Ye see, she don't bleve much in dese t'ings. erazy." But I know I seen 'em, 'cause I's wide awake all de time. An' I feel sho' de good Lor' has some blessin' in sto' fo' me.?!

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An' den," he continued, "as I set here dis art'noon, an' a thinkin' an' a-wonderlu' 'bout it, my eyes seemed to turn to dat dar schoolhouse," pointing to the large building where his grandchildren attended school, and which could be seen through his narrow window, " an' suthin' seemed to make me feel it were a-comin' some way through dat ar schoolhouse,"

As he was talking, I moved my seat close to the old man, and asked him to point out to me where his pain was located. Following his hand with mine I let it rest for a moment on the place indicated (the hip), while the conversation went on. Suddenly he started and said, "Why, de pain is all gone ! Ye've cured me ! Sho' de Lor' hab giben ye a great gift ! Ye can heal de sick an' de lame! Dar, I knew some great good was comin' to me to-day! I b'leve l'can walk now." And he rose to his feet and began to walk about the room, uttering exclamations of joy and thankfulness, and saying he had not been able to do that be fore for many days.

"Wife ! wife ! come and see what de good Lor' hab done for me !" he shouted. In response the bedroom door opened, and an eliony face appeared, wreathed in smiles and displaying a large extent of livory, while an expression of mingled astonishment and incredulity spread over the good woman's features as she saw her husband actually walking the floor. "Dar !" he exclaimed ; "didn't I tell ye de angels come to me las' night?" She glanced at me, and with a halffrightened look, as if she thought the old man had SYMBOLS AND THEIR MEANINGS,

Two thousand years ago the Orientals indulged more in symbol and imagery than they do at present. Parable was the popular style of teaching. Swedenborg did well in giving us so much of the key to correspondences.

Often little symbols have great meanings. You touch the door-bell. It is a small matter; but the response bids you a hearty welcome, palm pressing palm. That gracefully-waving flag of stripes and stars is only a piece of floatng bunting; yet heroes have died defending it. Died; and their deaths meant liberty and self-government. The leather in the babe's shoe is very much like common leather. The dear one sickens, dies, and the tender form is laid away in the grave. The little shoe becomes now a sort of sacred memento. Cleopatra's Needle is only a stone with chiseled hieroglyphs, and yet the cultured world looks upon its grand old records with mingled awe and reverence.

The Bible is only a collection of books-a small Semitic library—and yet within its covers are gathered histories, precepts, prophecies, visions, trances, healing gifts, living epistles and spiritual marvels, revealing the possibilities of the future life. Are such treasures of no account? Shall I scoff at such a book, and strive in each lecture to tear it to pieces?

My father last year passed the crystal river, in his 85th year. Old and feeble and partially paralyzed, he would adjust his glasses, and, putting the old family Bible across his tremulous knees, he would read :

"I am the resurrection and the life; because I live ve shall live also."

"In my Father's house are many mansions. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself. that where I am there ye may be also."

"And when this corruption shall put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that was written, death is swallowed up in victory. Oh Death, where is thy sting? Oh grave, where is thy victory?"

These passages satisfied him; they were enough. And should I ruthlessly dash the Bible

J. M. PEEBLES-My Dear Brother: To-day I finshed reading your book entitled "IMMORTALITY, OR OUR FUTURE HOMES AND DWELLING PLACES." I regard it as your best. More than all other of your vorks it breathes of the heavenly atmospheres and radiates more religious light.

I thought, however, as I read along the pages, that here and there I detected an anxiety on your part lest Spiritualists might not build on the right foundation. Any trepidation of faith hurts it. Remember the fate of Uzza, the Hebrew, who was smitten for his presumption to steady the ark of the Lord.

If there is anything I would specialize in criticising t is the superabundance of similar testimony, couched in a too gorgeous language for simplicity of expressiveness. The deepest conviction is wrought where truth is least adorned. A gorgeously florid style, it seems to me, is not characteristic of wise and risen sages. But It can be pardoned on account of defective media. Seeing such beauty in vision, so transcending that of our own world, it is not to be wondered at that their ideal powers are intensely wrought upon in their attempts to portray the real blessedness of what is in store for us when we are worthy. In our estimates of the truth fulness of revelations we must of course consider the capacity and condition of the instruments employed. Were a voluble speaker to describe London and its environs in highly colored language, fusing it with undue enthusiasm, while I might not doubt, I would have to make due allowance for the artistic part, more or less obscuring things real. The spirit operator, being obliged to use other brains than his own to convey thought, ever labors under difficulties arising from in stilled notions or idiosyncrasics of make-up. Hence knowing what I do of mediumship subject to such relations and conditions. I can never accept as correct in all particulars what the best of us have to say concerning things we are not yet familiar with in daily associ-

ition. Yours is the *a priori* argument of Spiritualism : nat-ural to you. It is the doctrine of intuition, of faith, of direct sight, and therefore charms and enlists all of a similar mental mold. I believe this is the way cultured spirits utter their truths. But you must not be disappointed to have your work pronounced "visionary," 'unscientific," by those who reason from effect toward the cause. But this they will have to acknowledge, on closer search, that the testimony you have gleaned. comprising Oriental as well as Occidental Spiritualism, is in perfect accord with deductive law. All who have spoken in your book corroborate the principle of evolution-that the heavenly life is linked with ours as limbs, leaves, and fruit of a tree to its root-that the celestial beauties and joys delineated are the outgrowths of what is ingermed in the universe, blossomed by culture from the "soul of things" into paradises which will be ours when our inner life is grown thereto. Not only, then, is my affection enlisted à priori, but my reason is convinced that you have followed the true line of discovery. From all the varied associations of the "better country" you have revealed, comes one blended voice of admonition to consecrate our lives to habits and uses which will incidentally gravitate us to angel society.

I want to bless you, James, for this book. It is modest, sweet for charity, beautiful for devotion. No flipnant words or sentences marits clean pages. Nothing is there that berates a truth because it is, biblical, nor lessens a truth because it leaps fresh from the font of inspiration.

It does not displease me because you emphasize Jesus Christ, but I would have caught your idea, and felt its glowing soul just the same had you hidden the person in the principle and its uses. The Nazareno never stands in my light, but by my side, a dear broth. er, talking of "the way and the life." I honor him gone stark mad, withdrew and closed the door. She) from his knees and say to him, "The Bible is of most when I hide his name in love of his truth.

enough to say I had heard Dr. Buchanan, and seen the chief executive officer of this Society, Alfred Weldon, Esq., to whom the public of New York are so indebted for spiritual sustenance. Quietly but hastily I left the hall, and went to 55 West 33d street, where I found the charming lecturer, Nellie J. T. Brigham, Instructing and entertaining about four hundred people. Here I finished up my busy day, sorry that I had to miss the other meetings. One must be indeed hard to please who cannot be satisfied at one or the other of the many places of meeting in New York and Brooklyn.

On Monday (8th) the floating ocean hotel, "Gallia," arrived, bringing safely to the harbor our long-absent Recording Secretary, Tillie II. Lees, who shared my flight over, through, above-and I was going to say below-the streets of the great metropolis for the next three or four days.

Through the kindness of Mr. Hunt we passed a very agreeable evening at a surprise party at Mrs. E. Goodwin's, 228 West 40th street. [This meeting is de scribed at length by a correspondent, in another column. The concluding paragraph of this letter from Mr. Lees was given last week .- ED. B. OF L.]

A Touching Far-off Cry,

From a Poor Soul Hungering for Spiritual Food. To the Editor of the Banner of Light :

The following missive, addressed to a prominent writer in favor of Spiritualism and its phenomenal phase, tells its own touching story. Who will respond to this poor lady's famishing needs, and forward to her by mail spiritual books or tracts? A SPIRITUALIST.

TAYLOR'S FALLS, MINN., Nov. 8th, 1880.

MR. - Dear Sir: I am strongly moved to again encroach upon your time and patience, hoping, from my knowledge of your magnanimity of character, that will be excused. I have so desired to thank you with all my heart for your outspoken defence of our persecuted mediums, and your articles in the Bannor of Light, which I have devoured with avidity. When I open the Banner my first look is to see if you have an article in it; if not, I am always disappointed. I can only say for myself, and several others, that your articles, have been of the greatest comfort, and have strengthened our belief.

Should physical phenomena be set aside, where would we look for new converts? Surely It is through the phenomena we must look to convince outsiders of the truths of Spiritualism. It seems to me that if they be set aside, the very backbone of Spiritualism is taken away, and it would just as surely fall as a house whose underpioning is taken from it. I am very well assured of my inability to write understandingly upon the subject, but it seems to me as if some one should do so. Tam in a far off country place, where Spiritualism is not mentioned except to be held in derision by an ignorant people, most of them thinking it something akin to witchcraft, while some of the Orthodox hold it in abhorrence. I have never seen anything of the phenomena, and am fairly starving for them, but am somewhat mediumistic. That alone has converted me, and I have interested several persons here. These individuals have come out holdly, and say they believe. I began by urging sittings, and now we have two quite strong mediums for table-turning and the raps. The lady with whom I board never suspected that she was a medium, but now loud knocks come quite frequently. I feel as if I had done a little good in the way of converts with the use of your tracts, which I not only loaned but read aloud to all who would listen, feeling that I might sow seed which would perhaps bring a harvest; if not now, at some future time. I find some willing to listen, others utterly intolerant;

This is a biographical sketch, coupled with a record of the wonderful cures performed by Mr. Stephen, an account of which we gave in our columns a short time since. The results produced through his mediumship are the same as those which occurred in the days when Christ was upon the earth, and were then denominated miracles.". Says the author in his preface : "Strip from the Christian heroes their power of healing, and there remains but the teacher; and in all ages the teacher of strange doctrines has met with sorry treatment when he has not been able to support his arguments by proofs addressed to the senses. Christianity owed its acceptance by the multitude to its miracles. and Modern Spiritualism is making its way by the same means."

REV. DR. DASHWELL, THE NEW MINISTER AT HAMPTON. By E. P. B. The American News Com-pany. New York.

A satire upon sensational preachers. A young minster with somewhat worldly proclivitives manages to attain a temporary success, and to make considerable trouble for a worthy old clergyman whom he under-takes to assist. It is a lively story, and doubtless holds a mirror up to nature of too great a reflective power to suit all close communion theologians.

NEW JUVENTLES FOR 1881. Chatterbox, Junior. Sunday Chatterbox. Trot's Journey, Pletures and Rhymes, Illustrated by Kate Greenaway. What Rosa Did. New York: Published by R. Worthing-ton, 770 Broadway.

A profusion of very attractive engravings, short sketches, stories, poems and music forms the contents of the first two of the above named volumes, the first of which is the most suitable for the young minds they are designed to instruct and please. The Sunday book, though containing a large amount of good matter, is burdened with old dogmas and false doctrines, and some of its pictures, such for instance as the "Deluge," "David and Gollath" and "Children torn by Bears," might do very well for those parents who desire to impress their children with thoughts of " an angry God," but those who would lead by love rather than drive by fear will profer other forms of instruc-tion. *Trot's Journey* will delight all children. The illustrations are charming to young eyes, with just enough mirth and grote-queness about them to pre-serve their attractions for a long time. *What Rosa Did* was to do a variety of mischlevous pranks during the liness of her mother, all of which are here related and illustrated. and illustrated.

THE ANTHEM HARP. For Chorus and Quartette Chors. By W. O. Perkins. Boston: Oliver Ditson

The experience of Mr. Perkins in the training and education of choirs has rendered him ably qualified to judge of their wants in the particular this book is intended to supply. It offers a fine variety of "opening pleces" and anthems for special occasions, together with short Sentences, Motets and Chants. We are pleased to notice the absence of those "words" in which old theology years ago embalmed its dogmas, and which have appeared from time immemorial in all the books of church music that have been published.

the books of church music that have been published. WITCHICRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM, by Allen Putnam, is a sub-stantial volume that really possesses much general in-terest, whether the reader dissents or coincides with the argument of the writer—who, by the way, a native of Danvers, Mass. (on the very locality where for a while witchcraft prevalled), was originally a Unitarian clergyman. He writes with evident sincerity and pal-pable carnestness. He takes up the several historical instances of alleged witcheries, and examines each critically. With years of study of so-called spiritual phenomena, he judges he has acquired clues to such knowledge as promises, in days not distant, to farrish not only a solution of ancient witchcraft that will stand the tests of time and common sense, but cause human physical science to bring within its embrace agents and forces which have heretofore escaped its recor-nition. Aside from the value of the theories of the author, there is a very valuable compendium of the literature of witchcraft in the volume. Beston: Colby & Rich.—Boston Commonwealth.

DECEMBER 4, 1880.

LIGHT. BANNER \mathbf{OF}

Banner Correspondence.

New York.

BROOKLYN .- Chas. R. Miller writes: " Dr. J. Rodes Ruchanan delivered the opening address at the Everett Hall Conference, Saturday evening, Nov. 20th. Subject, 'The Mysteries of Life as Illustrated by Anthropology.' (I am not quite certain that I have stated the subject in the exact language of the lecturer.) You may go back, he said, as far as history or tradition reaches, and you will find evidence of recognition of God, and of intercourse with spirits of the departed. With the ancient Greeks and Egyptians governmental policies were changed and regulated by this intercourse. Life is mysterious, and in every department we are explorers for knowledge-investigators of the hidden, occult and mysterious. Science can trace back organisms-all objective realities-to the atom. What is the atom? Who can describe its shape? Science marches bravely up to the boundary line between spirit and matter, but it dare not penetrate the hidden invsterles, and thus the spiritual realm-the world of causes-remains unexplored. Power is the basis of the universe; we cannot define it-we can only see its cffects. I shall not undertake to follow the learned Dr. Buchanan in his one hour's address, tracing germinal life from a cell to a man, a tree and all the forms of existence with which we are surrounded. Into every particle of matter spirit is impregnated, and through the law of aggregation and unfoldment a microscopic particle grows into a flame of life pulsating and throbbing with genlus and power. - The source of all this is in the spiritual world, and there is the origin of all life.

Dr. Buchanan was very clear and foreible in his argument, and in the array of evidence with which he supported his position, that all the processes of Nature and all the objective realities of life were the effects of spirit-the Delfic principle of the universe. There can does not trace life into the spiritual world, whence there is a continual influx into the material.

Dr. Weeks followed the opening address, congratu lating the audience and himself on having had the pleasure of listening to an address of so much elonuence and power as that fust spoken by Dr. Buchanan. Dr. W. could not help thinking, in the midst of such glorious achievements as now surrounded us, that 'old things had passed away and all things had become new '! In the light of Spiritualism all the lessons of life had a new meaning and an added interest. Dr. Weeks said that scientists, however reluctant they may heretofore have been to accent Spiritualism. would hereafter and henceforth be compelled to carry. on their investigations ' hand in hand with angels.'

The closing exercise was an original poem on 'Dust, written by Dr. Wilson and recited by him. Though the poetical address was not written for the occasion, it was a felicitous continuation, or interpretation, of the topics so learnedly and ably discussed by Drs. lluchanan and Weeks.

The marked ability which has now become characteristic of our Everett Hall Conference discussions is widening and extending the influence of the Confer-ence, and multiplying the influence of its supporters."

Massachusetts.

SOUTH EASTON .- N. W. Perry writes, Nov. 21st: "In the Banner of Light of July 31st, 1880, I find a message on sixth page from Mrs. CORDELIA A. P. MORSE. I have walted nearly four months, hoping that the dear friends to whom she so affectionately addressed her message might see it or have their attention called to the same, and duly respond thereto in the Banner of Light. But as I have not yet seen anything pertaining to the matter, I will here say that Mrs. Morse (whose malden name was Cordelia Ann Pool) was a native of this town, where her parents resided many years, and where she attended school in childhood. She was married to Mr. S. P. Morse, of Boston, where she resided for several years, and from which place she passed to spirit-life.

NORTHAMPTON .- A correspondent, who is also an itinerant laborer in the spiritual field, writes approvingly of the Banner of Light and its work, and says: "If I were located at any one place long enough to take the Banner I should certainly be in regular recelpt of it now. I am lost without its dear pagesshedding, as they do, the golden light of spiritual knowledge broadcast, that all who will may receive."

WORCESTER .- K. R. Stiles, Corresponding Secretary of the Association of Spiritualists, writes : "The Worcester Association of Spiritualists are holding meetings every Sunday in St. George's Hall, and much interest is manifested. Since the present lecture season was inaugurated, we have had the ministrations of Mrs. Yeaw, of Northboro', Mrs. Byrnes, of Boston, Mr. Stiles, of Weymouth, Mrs. Willis, of Cambridgeport,

the ensuing year : President, Dr. Thos. Harding, Unity; Vice-Presidents, Joshua E. Jordan, Stockton; Albert f. Stevens, Belfast ; William D. Smart, Searsport ; Mrs. Mercena P. Larrabee, Swanville ; William R. Heagan,

Prospect : Mrs. Mary Black, Monroe ; Mrs. Lavina D Shoroy, Waldo; Mr. William Adams, Morrill; Daniel Stevens, Searsmont; Newell Harding, Unity; William Weed, Burnham Abble V. Sylvester, Freedom ; Free man Wentworth, Knox ; James Bleknell, Belmont ; J D. Wentworth, Montville, and Ellas Skidmore, Liberty. Secretaries, Geo. C. Walte, Frankfort, and Josiah A Larrabee, Swanville. Treasurer, Henry L. Clifford, Prospect. Auditor, Enoch W. Robbins, Scarsport. Executive Committee, William H. Trundy, Frankfort Mrs. Etta Clifford, Prospect : Joshua E. Jordan, Stock ton ; Mrs. Jennie L. Stevens, Belfast ; Albert T. Peabody, Searsport, and Mrs. Mary Ford, Belfast.

It was motioned and carried that the Special Agent Geo. C. Walte, encourage, and endeavor to establish, monthly meetings, especially in different parts of the County. The Convention adjourned, subject to the call of the

Committee,"

South Carolina. CHARLESTON .- A method of self-development of mediumistic powers is described by A. F. M. as follows : "Among Spiritualists, there are many who, though perfectly convinced, have still one great desire; and that is, to become a writing medlum, that they may, during their lonely quictude, and when harmony is sure to prevail, be able to communicate with their friends on the other shore. Now, the writer of this was no writing medium, and had no hopes from his spirit-friends of becoming one; yet by a year's practice, and a little patience, has finally succeeded. And others can do the same, as follows :

When you are alone, and no disturbing elements near, take paper and pencil, and sit before a low table. Let your body be upright, so that your right arm may unseen force, for which there was no other name but be in an easy position. Hold fast the paper with your left hand; take the pencil in your right hand-holding be no complete theory of evolution or creation which it somewhat more perpendicularly than you would in ordinary writing. Suspend your arm over the paper, letting only the pencil touch it. Then withdraw all your will from the arm ; let it fall, as it were, in a cataleptic state. As you withdraw your will from the arm, the spirit present will obtain power over it, and in a few minutes may be able to control it. After several attempts you will find that each time it becomes easier for you to place your arm in this state, and at each attempt the spirit present will obtain more control; beginning by making pot-hooks, and ending by writing answers to questions. It will then depend on yourself what kind of spirits you wish to have around you. If you begin by asking foolish questions, you will soon have frivolous spirits in attendance. If your views are serious, and your thoughts exalted, you will attract good and elevated spirits, who can give you valuable instruction. The above mode of writing for spirits has been tried by many of my friends, and has, in nearly every case, succeeded-only continued practice and a little patience are necessary to develop it fully. Probatum est."

Illinois.

JACKSONVILLE .- "I hereby renew my subscription to the best paper published, the dear old Banner of Light," writes A. W. Codman. "I do not like to miss a single number. I presume there are fifty Spiritualists here who talk the subject freely to their friends. For myself I do not hesitate to speak my belief whenever I find a hearer, and so far as I see no one objects. I hope I shall be able to demonstrate the truths of Spiritualism openly sometime. I am trying to get myself into a proper condition to do so, but it is very slow work to subdue a very positive make-up, so that other beside my own will may come in and have a chance."

Missouri. ""

HARRISONVILLE. - Mrs. C. A. Ellison writes, bearing witness to the powers of Dr. E. W. Stevens, (of Janesville, Wis.,) as a magnetic henler. She fur-ther says: "He has also delivered in this place a series of parlor lectures, which were the most interesting and instructive I ever had the good fortune to listen to." The Doctor was to leave for Colorado November 15th.

A Medical Certificate Makes all the Difference.

Formerly baked toads in silken bags were worn round the neck as charms against disease. In doctors' books of two hundred years ago we read the following prescription to ward off fevers; "Take eight pints of rosemary flowers, three pints of shell snails, two handfuls of seed flax, and one puppy dog nine days old; wash the snalls, kill the dog, fling away the head, and dry the quarters in a linen cloth. Pound all together

Spiritual Phenomena.

MRS. CRINDLE'S MATERIALIZING SEANCES,

To the Editor of the Banner of Light :

I infer from Mrs. Sleeper's letter, published Oct. 23d, that Mrs. Crindle will extend hereastern visit to Boston. I am very anxious to learn what verdict the Bostonians will render in regard to her claim as a materializing medium. While in this city the phenomena of her dark circles have been so pronounced and astonishing as to preclude the possibility of doubt on the part of those who witnessed them. A few regarded darkness as suspicious of dishonesty, and withheld their encouragement of what appeared to be a developing process of rare materializing power in that lady. And, indeed, we cannot wonder that the singularity of some of the marvels imposed too great a strain upon the credulity of some who were anxious to believe the phenomena genuine.

To grasp the large, brawny, sweaty hand of a man with a Moorish countenance, claiming to be " El Heyder"-to be greeted in a miscellaneous company by a ady of the most exquisite form and face, with the perfection of courtly manners and dressed in imperial costume, introduced by "Gruff," the speaking, preaching, singing, philosophizing "control," as "Josephine Bonaparte"; to see from twelve to twenty human forms, of all ages and sexes, apparently created, simul taneously and almost instantly, in a darkened room fourteen fect square; then many of them walking about and selecting, in the dimly lighted apartment, those whom they claimed as relations and friends and recog nized by them-all, all, I submit, must strangely puzzle any thoughtful mind. But then the question arises, if this is all fraudulent, where does the money come from to pay rent and confederates and furnish costly costumes, when the receipts seldom exceed ten dollars a seance? What can be the motive of the medium?

I am an old investigator and an undoubling believer out confess I have been more astonished by what I have witnessed in this lady's presence and apparently through her unconscious instrumentality, than in all else I have ever witnessed in phenomenal Spiritualism. If she is capable of performing all 1 have with nessed by jugglery or trickery, then a speedy fortune is within her reach by practicing those arts as a specialty and profession.

How she can smuggle flowers, live birds, live fish and nondescript articles into a little cabinet standing in the middle of a circle, after having been carefully searched by ladies whose fidelity cannot be doubted or manage through "Gruff" to get an account and the name of my son, who died forty years ago, and whose name had never been written, spoken, or even known to any mortal in San Francisco but myself, written or a closed slate in the hand of a man I had never seen before; or by that "Gruff" send me word from the dark circle that a flue in my new house, fifty miles away, was defective, then repeat it on that closed slate, and add that an insurance agent had confirmed his statement (which was true), these, and a hundred cognate puzzles, have arisen in my experience; and I hope Boston Spiritualists will witness the like, and thus prove that the mysterious "James Gruff, Esq.," as he signs his name, can travel with Mrs. Crindle to the East without a car ticket ; also "Bird" and "Star Eve."

Usually, when she holds seances in private families "Gruff" will notify the audience that we must not feel too sure of good materializations, but good results often ensue nevertheless. My last visit, a month ago, was to a seance in the third or fourth story of a large house, and the first night she had occupied the rooms ; but "Gruff," after greeting many of the audience by name from the adjoining darkened room, that served as a cabinet, assured us we would have a good time, "as 'Bird' was there to help him." There was no possibility of flesh and blood of any kind entering that darkened room without being seen by all present, the conditions being absolutely "test." "Gruff" called me, and requested a lady nearest the curtain in the doorway to give me her seat. Singing commenced, and in five minutes a lady stood in the door, retired, and little "Star Eye" appeared. A man then addressed me. "Is this 'Bird'?" I inquired. "No, I am Gruft'; Bird's' beard is partly gray; you see mine is black.'

He retired, and soon "Bird" appeared. He spoke only in a loud whisper, and said something about magnetism as the cause of his loss of voice. I asked him If I did right in causing the remarkable communication he wrote and gave me six months ago to be published. "Yes," said ho, "and I wanted to see you par-ticularly now to get you to assist Mrs. Sleeper in preparing for the press the leaves that 'Gruff' and I are about to write. We shall explaint the philosophy of Spiritualism, and especially of materialization-explain why darkness is, so essential to success, and to all the phenomena you witness in the dark circle. When you hear 'Gruff' floating in the air around the room and playing the instruments, singing and talking, his lungs, vocal organs and hands are perfectly organized, but he cannot illuminate himself." Here 1 interrupted and said, "I don't know what you mean by illuminate !" I could not clearly understand his explanation, but it was something about the disintegrating effect of light on spirit organisms, and yet, "Gruft's" face 1 had clearly seen with the light shining on it for several minutes. And here was presented what I had never observed before: With my hand on his shoulder-feeling as firm as my own, his face became changeable in expression, reflecting what may be called a flickering light. I don't know how to express my idea, but he said, "I can't stay any longer," and was gone. Soon he called me again and said, " I wish you to report to this audience all I have said to you." .While 1 was doing that he watched me, his face within a foot of mine, with the same auxious expression of countenance that a business man would watch a witness whose testimony might ruin him. In the rear of him stood a lady in dazzling white; to his left stood little Star-Eye," showing her Indian gew-gams to the company. She is reported to have been raised by savages from infancy, but is a beautiful white girl. "Bird" several times corrected me while speaking. The phantoms disappeared and "Gruff" ordered the dark circle. Col. Hopkins, who sat with a light at the opposite corner of the door from me, immediately threw aside the curtain, and many of us who had witnessed the manifestations entered the cabinet, and found the medium in an easy-chair in a sleepy, semiconscious condition. A large circle was then formed in the parlor. Mrs. Crindle took her seat by a small table in the centre, her hands filled with flour. In one second after the light was extinguished the four or five musical instruments were raised from the floor, making " confusion dire" in every direction. In the hull of their sounds ' wittleisms and hon-mots were heard from 'Gruff's ' every part of the room, in the same five seconds, causing much merriment. He often preaches in a most impressive manner, but this time his devotions were limited to the doxology and benediction, when we were dismissed. I have seen none of the parties nor learned anything about Bird's authorship since the above named occasion, and know not whether we shall have further developments in relation to it. I have given you an outline, in a rough way, of the various phases of Mrs. C.'s mediumship, and very much desire to learn, through the Banner, whether they will exhibit the same results in Boston as here. G. B. CRANE.

and Mrs. Walt, Mr. Van Horn, Mr. and Mrs. Phillips and daughter, Mrs. St. John, Mrs. Watson, and many other well-known Spiritualists. The rooms were dec orated with beautiful flowers, music filled the air, and harmony reigned throughout. Prof. Denton gave us a few words strictly appropriate to the occasion, and in his happiest manner. Mrs. Lane rendered most beautifully a plano solo; Miss Parks, the well-known vocalist and planist, charmed her hearers with a choice selection of operatic music; Miss ives, of New London, Ct., recited in a manner which called forth lond applause and delighted her audience; Mrs. Lovering, the noted musical medium, favored us with fine inspirational instrumental music, and Mrs. Milton Rathbun read a short address in honor of the gracious hostess and congratulatory to the friends assembled, which was warinly received.

Young and old joined in the merry dance, and each seemed to vie with the other in making this occasion the long remembered one it is destined to be. We must not forget-the bountiful collation which was served in fine style, nor need we add that all enjoyed and did ample justice to this feature of the party. Not until far into the small hours did any one break the tide of social enjoyment which flowed on so swiftly and merrily.

May other medlums be honored and made glad in just this way; and may the social element be cultivated in our ranks, where so much of coldness and polite formality chills the soul when we meet for mutual benefit. On this point I am happy to state that a series of sociables, under the auspices of the 2d Society of Spiritual-ists, are about to be inaugurated, and to them we look forward, hoping for good times socially and financially. ONE WHO WAS THERE.

New York City, Nov. 19th, 1880,

Written for the Banner of Light. IMMORTAL LOVE.

BY MRS. F. O. HYZER.

The summer roses faded lie, Dimm'd are the clouds with sob and tear ; The song-birds seek the southern sky, Autumnal voices to the car

Bear their sad chant and walling o'er a dying year.

My own heart's every vibrant string Thrills to the murmurs of the hours;

I miss the birds of golden wing. I mourn the fading of the flowers, And sunlight's seven-fold splendors broken on the showers.

But in the record that they bear Of resurrection, I am blest ; see a ceaseless love and care In Nature's system-a behest

Drawn from the PERFECT LIFE in whom we all can rest.

The roses all will bloom again, The azure skies will relippear,

The birds will sing a sweeter strain. And all the fields and forests sere Will be arrayed in beauty by the coming year.

Thus to our hearts the living God Gives compensation for the past, Which by the shadow of the rod

Seemeth so darkly overcast-We know the dreary winter cannot always last. The holy trusts our souls have given,

The hones our ardent hearts have known. Are the foreshadowings of heaven, That surely yet shall be our own,

For all must reap the harvests of the faith they've sown.

We know in all our brightest hours That change in all things fair must be; In all the glory of the flowers , We twine, mutation we can see. But know their souls like ours must live eternally.

Each sacred hour of pleasure fied,

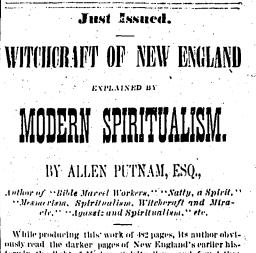
Treasured within the heart must be; They 're not forgotten, lost, or dead-Like friends we love they 've passed away, To rise in rarer beauty in the coming day.

Love keeps her own cternal spring And royal summer in her soul ; She cannot feel transition's sting,

The frosts of time can ne'er control Her glowing, throbbing pulses while the ages roll. Baltimore, November, 1880.

SPIRITUALIST MEETINGS.

BROOKLYN, N. X.- The Brooklyn Spiritual Con-ference meets at Everett Hall, 398 Fulton street, Saturday Conference Meetings are held in Fraternity Hall, corner ulton street and Galatin Place, every Friday evening, at 5 o'clock. Seats free, and everybody welcomed. BEVERLY, MANS.—The Spiritualists hold meetings very Sunday at 2% and 7% P. M. Charles Holden, Presi-ient: Richard Goss, Vice-President; Mrs. Ella W. Staples, construer and Tremeters.



New Books.

ory in the light of Mödern Spiritnalism, and found that in origin Witchcraft then and to-day's supermundane phenonena' are the same; and found also that Intervening Witcheratthistorians, tacking or shutting off to-day's light, left unnoticed, or litogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the creat authors of the barbarie doings they were describing. Mr. Putnam, well-known by our readers, (and, as stated

in the book, a native of the parish in which Salem Witch-eraft had its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and infsteadings by the historians, Rutchin-son, Upham and others who follow their lead.

The anthor regards Splen as the *last* battle-field on which the Witcheraft *Daetl* was supposed by his opponents to be in command. There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That, Devil was but a legitimate child of a false creed; the creed's barbarity became then revealed, and never since has such a Derff invaded any part of Christen-

The work is worthy of general perusal.

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and others. We have in prospect lectures by 'Cephas,' L. K. Coonley, Geo. A. Fuller, also negotiations pending with Prof. Denton, and several other prominent speakers. With cooperation on the part of those who attend these lectures we see no reason why we may not become a power for good in this city. There are many earnestly seeking an answer to the question, 'If a man die shall he live again?' Blessed are they who have it in their power to give to all such ' proof palpable ' that man never dies."

Kentucky.

LOUISVILLE .- A correspondent writes that Frank T. Bipley has been quite successful of late in the West in his lectures and public tests from the platform. Mr. Ripley is now in Louisville; but all letters for engagements should be addressed to him in care of W. H. Best, Dayton, Ohio. He would like to make engagements for the months of December, January, February and March. We are also in receipt-from A. S. Byington-of a number of clippings from the Courier-Journal, the Commercial, etc., of Louisville. in which Mr. Ripley's tests and discourses are well spoken of. Referring to the fact that Dr. Rose had received a copy of the call of the First Spiritualist Union of San Francisco, for aid in resisting the new ordinance leveled against mediums, and had -referred to the matter at the Masonic Temple meeting, our correspondent says a similar enactment exists in Louis ville, but is nearly a dead letter, and bids the friends in California to be of good cheer-that well-directed efforts will place the statute of San Francisco beside it, as far as the working force of the new measure is concerned.

Lowa.

OSCEOLA .- A correspondent forwards a copy of the Sentinel of this place, wherein is given a card from H. W. Beckett, in which he speaks highly of the services rendered his suffering daughter by Dr. Pressley, magnetist, who in two weeks fully restored her to health, after six "regulars" had worked unsuccessfully for her relief, and a "medical consultation" had declared that she had not ten minutes to live-or, if she passed that crisis, her only hope of recovery lay in her speedy removal to an insane asylum. "Thus," says Mr. B., "the dark cloud that rested over my domestic circle has been removed by one of that class of practitioners that the medical colleges denouncebestowing upon them the title of quacks-and have employed active efforts in many of the States to legislate a code of laws to prevent this class of men from administering aid to the sick, without a diploma from their superannuated institutions." -

Michigan.

FLUSHING .- Mrs. Robert Conner writes under a recent date, expressing the most pronounced commendation of the course pursued by the Banner of Light, and bearing witness briefly but earnestly to the benefit which she has received from a knowledge of spirit return-this knowledge being of a practical nature, as she finds herself possessed in some degree of medium-

to a powder, and put the powder into well-corked bottles. It is now ready for use, and if a teaspoonful be taken once a day fever will be kept off."

At the present time the recipe for the same thing is as follows: "Take matter from the heels of a horse that is suffering from 'grease'; put the matter into the veins of a cow so that ulcers and running sores are produced : take lymph from these ulcers ; pass it through human subjects; lance the skin of a child and introduce a particle of the lymph within the skin; then, if a running ulcer ensues, the child will be safe from the form of fever called small pox for the rest of its life."

Now, I really think there is very little to choose between these two prescriptions in point of absurdity, though there is in harmfulness. Of course, I would not wear a baked toad round my neck, nor give anyone spoonfuls of powdered puppy dogs. Still, they would do no harm. But no consideration on earth would induce me to put half-putrid lymph, that came originally from a diseased beast, into the veins of a child of mine. In the first place I should consider it dangerous to its health; and in the second place, if the child died, I should be tried for manslaughtersupposing, as I am supposing, that I performed the operation myself. It would not be so if I were a certificated doctor, licensed to kill any number of little children, without a word being said; but I am not a certificated doctor .- H. Strickland Constable, in Fashions of the Day.

"THE SCIENTIFIC BASIS OF SPIRITUALISM," by Epes Sargent, is a compact duodecimo of 372 pages, from the publishing house of Colby & Rich, Boston. As the result of a prolonged and intelligent investigation, and of the most matured thought of the highest American authority upon the subject of Spiritualism. this book may be warmly commended to investigators. It is erowded with seemingly well-attested facts, apparently inexplicable by anything short of supermundane agencies. "We may exist in the midst of a world of spirits," says the author, "just as we do in the midst of that world which was unknown to man till it was revealed by the microscope. Spiritualism assures us that this is not only a possibility, but a reality." Again: "The existence of beings in ethereal bodies, invisible to our imperfect senses, is an hypothesis which the latest discoveries in science make not only possible, but probable. It has been proved that all the great forces of nature are accompanied with vibrations of a form of matter so subtle that our purest air is denso matter compared with it." Preceding the appendix, the author concedes the uncouthness and improbability of many things affirmed by Spiritualists, overcredulity, frauds, delusions, misleading fancies, etc., on the part of many people; but he demands of his adversaries, also, to concede "that whether our phenomena occur or not, is a question of fact, and not of a priori reasoning."

From the same publishers comes a neat, illustrated volume of 212 pages, entitled "TRANSCENDENTAL PHYSICS." It is translated from the German of Johann Carl Friedrich Zöllner, the distinguished scientist, by Charles Carleton Massey, a London barris-ter. The work is dedicated to William Crookes, F. R. S., Istic power. Maine. SWANVILLE.—George C. Walte, Secretary of the Waldo County Spiritualist Association, writes that that organization held its "first annual Convention and Picnic in Swanville for the election of officers at 10:30 A. M. and 1:30 P. M. Nov. 10th. Remarks were made during the day by Mr. Josiah A. Larrabee, George C. Watte, Mrs. Mary Ford, Mr. William H. Trundy, Mrs. Etta Oliford, Mrs. Mercena P. Larrabee and Mr. Hen-ry L. Clifford. The following officers were elected for

St. Helena, Cal., Oct. 31st, 1880.

Tribute to a Medium.

To the Editor of the Banner of Light : More than a hundred people, old, middle-aged and roung, all friends of our esteemed and reliable testmedium, Mrs. E. Goodwin, met by appointment to give said lady a social surprise at her residence, 228 West 40th street, on the 10th inst.

Mrs. Goodwin was persuaded to " take a cup of tea " with friends in the vicinity, and afterward attended Prof. Wm. Denton's lecture in his course on Geology. On her return home her surprise was complete, and so overwhelming that it afforded much merriment to the guests, who filled three spacious rooms.

Among the happy faces we noted Prof. Wm. Denton. Alfred Weldon, president of 2d Society of Spiritualists, Mr. Mansfield, the wonderful test-writing medium, Mr.

Secretary and Treasurer. **CLEVELAND, OHLO.**—The First Religious Society of Progressive Spiritualists incerts in Halle's Ital, 333 Superior street, at 102 A. M. and 724 P. M. Thomas Lees, Presi-dent; M. H. Lees, Corresponding Secretary, 163 Cross st. The Children's Progressive Lyceum meets in Welsger-ber's Itali at 125 P. M. N. R. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited.

Invited. **CEDAR RAPIDS, IOWA.**—Society of Spiritualists meets in Post-office Block overy Sunday, at 75 p. a. In-spirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice-President; Geo, H. Beck, Treasurer; Dr. Hamilton Warreu, Secretary. All are cor-

Sally invited. **HANNON, MANN.**—Regular meetings are held on al-ernate Sundays. W. Hood, President; Geo. C. Stetson, Serretary: Mrs. Barnabas Everson, Treasurer, **INDIANAPOLIN. IND.**—The First Society of Truth-ieckers meets for religious service at 80% East Market street, very Sunday at 2% and 7% r. M. J. R. Buell, President; T. Busti Constitute

FHILADELPHIA, PA.-The Keystone Association

PIULADELTHIA, **PA**.--The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 23 P. M. at Hall corner Spring Garden and Mi streets. Ev-ershold welcome. The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall corner Spring Garden and Mi streets. The Second Association of Spiritualists holds confer-ences every Sunday atternoon, at 30 clock, and effects in the evening, at Thompson-street Charled, held with the Martor, President: Charles W. Yand, Secretary. **SUTTON, N. HL**.-Society holds meetings once in two weeks, Chas. A, Fowler, President; James Knowlton, Sec-retary.

relary. **BAN FRANCINCO, CAL.**—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Itali, No. 737 Mission street, above Third, Also meetings for lecture's and scance in the evening. The Children's Progressive system incets in the same hall at 10 A. M.

Children's Progressive syccum incetts in the same hall at 10 A. M. SANTA BARHARA. CAL. Spiritual Meetings are held every Sunday at Same Hall. Children's Progressive Lyceum meets every Sunday at Same hall at 1½ r. M. As-sistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Di-rector, Mrs. Emma Senryens, **MALEM. MANS.** Conference or hectures every Sanday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 r. M. S. G. Hooper, President, **WINELAND**, N. J. – Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickheson and Susan P. Fowler, Vice President; Str. D. W. Allen, Corresponding Secretary, Children's Progress-ive Lyceum moets at 12½ r. M. Dr. D. W. Allen, Con-

ductor. **WORCENTER, MANN.**—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 75 P. M. +

Northern Wisconsin Spiritual Conference.

Northern Wisconsin Spiritual Conference. James Kay Applebee, of Chicago, will be the princhal speaker at our Quarterly Meeting, Dec. 10th, Hith and 12th, 1880, in Onro, Wis. The C. M. and St. Paul Railway will give those paying full fare to the Meeting return tlekets for one-fifth fare. Friends, bear the above in mind. Prof. Lockwood will give an illustrated lecture on the Structure of the Brain during the meeting. Let all be present the first day of the meeting. Please notify the Secretary of your intention of attending. Usual courtesies to all. Dn. J. C. PHILLIPS, Secretary. Omro, Wiss, Nor, 12th, 1860,

HIS Heroism, REBECCA NURSE, Was seen as an Apparition. Her-Mother a Witch. Had Fits.- Confusion at her Trial, The Power of Will, Elizabeth Parris, Agassiz, Not guilty, and then guilty. MARY EASTY, Her Examination, The Character of her Trial, Her Petition, Last Hour, SUSANNA MARTIN, Her Examination, The Devil took Samuel's Shape, R. P.'s Position, Her Apparition gave Annoyance, MARTHA CARRIER, Examination of, Her Children Witches, how they adilcted, and their Confessions, Georgie Effectiveness.

GEORGE FURNOVALIS. Indictment of Opinions con-cerning him, Apparitions of his Wives. Ills Littings, The Devil no Indian. Thought-reading. His Suscepti-bilities and Character.

SUMMARY. Number executed. Spirits proved to have wen Enactors of Witcheraft. THE CONFESSORS.

THE ACCUSING GIRLS. Ann Putnam& Confession. TITE PROSECUTORS. WITCHCRAFT'S AUTHOR.

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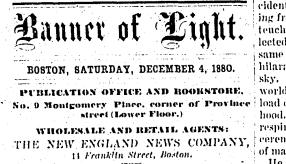
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SPECIAL NOTICES.

SPECIAL NOTICES. 337 In quoting from the BANNER OF LIGHT care should be taken to dischaguish between cellicital articles and the communications (condensed or otherwise) of correspondents, Our columns are open for the expression of impersental free throught, but we cannot undertake to endorse the varied shales of opinion to which correspondents give atterance. **34** We do not read anonymous letters and communications, The name and address of the writer are in all cases indispensible as agraranty of good faith. We cannot under take to return or preserve manuscripts that are not used. When newspapes are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusit.

perusal. Notices of Spiritualist Meetings, in order to insure prompt Insertion, must teach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.



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COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

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

THE WORK OF SPHETTE VELSA is as broad as the universe. It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as

The Sabbath.

dency of the present age to connect itself or- who have only Sunday to devote to them." expression is not limited to the connection of the material organisms of to-day with those of the geologic past, but manifests equally in the domain of mind. It is to this source, the distinguished speaker said, that the philosophical writings of Mr. Herbert Spencer may be traced. To it, he added, we are also indebted for the

series of learned works on the "Sources of it is regarded as a myth and figure. Christianity," by Renan, for the researches of Max Müller in comparative philology and mythology, and the endeavor to found on these rearable universe, and with the energies operant therein, the guises under which the sages of old presented the Maker and Builder thereof seem to us to belong to the utter infancy of things. Prof. Tyndall regards it as nonsense to represent Moses and Aaron, Nadab and Abihu, and seventy elders of Israel, as elimbing Mount Sinai, and actually seeing there the "God of Israel." And he quotes Principal Caird as saying, There is in all this much which, even when religions feeling is absorbing the latent nutriment contained in it, is perceived to belong to the domain of materialistic and figurative conception." The children of Israel, remarks Prof. Tyndall, received without idealization the statements of their great law-giver. To them the tables of the law were true tablets of stone, prepared, engraved, broken, and reingraved; while the graving-tool which inscribed the law was held undoubtingly to be the finger of God. He declares it to be impossible to use such conceptions; we may by habit use the words, but we attach to them no definite meaning. "As the religious education of the world advances," says Principal Caird, "it becomes impossible to attach any literal meaning to those representations of God and his relations to mankind which ascribe to him human senses, appetites, passions, and the actions and experiences proper, to man's lower and finite nature." The forces which differentiated Christianity from Paganism early made themselves manifest in details producing disunion whose creeds and interests were in great part identical. There were struggles for priority, and Jesus had to quell them by teaching humility. There were also conflicts over points of doctrine, especially as to the continued binding power of the Jewish law. On this point there were dissensions, and bitter ones, among the apostles themselves. Paul had to carry on a lifelong struggle to maintain his authority as a preacher of Christ. There were many who denied him all vocation. James was the head of the Church at Jerusalem, and Judea-Christians held the ordination of James to be alone valid. As Paul had no mission from James, he was deemed by some a criminal intruder. Paul's real fault was his love of freedom : he rejected to the last, on behalf of his Gentile converts, the chains of Judaism, and proudly calls himself "the Apostle of the Gentiles." We who have been born into a settled state of things, says Prof. Tyndall, can hardly realize the primitive commotions out of which this tranquility has emerged. We have, for example, the canon of Scripture already arranged for us, but to sift and select these writings from the mass of spurious documents afloat at the time of compilation, was a work of vast labor, difficulty and responsibility. The age abounded with forgerics. Even good men lent themselves to these pious frauds, believing that true Christian doctrine, which of course was their doctrine, would be thereby quickened and promoted. There were gospels and counter-gospels, epistles and counter-epistles, frivolous, dull,

speculative, romantic, rich and penetrating, and saturated with the Master's spirit.

Then arose the Gnostics, to whom succeeded the Agnostics-the men who know and the men It is a large two-story, modern, unoccupied who don't know, both of whom in turn were re- structure. A family took possession of it, and jected by Christians. It was a time of throes and travail and whirlwinds. Men at length be- answering the summons no one was seen. The gan to crave peace and unity; and then followed the Church of Rome, having its precursor in the Church at Rome. Rome was then the capital of the world; and in the end that great | The next night there was what the correspondcity gave the Christian Church established in her midst such a decided preponderance that it eventually claimed to be the "Mother and Matrix of all other churches." And so "with jolts order to storm the redoubt and all other doubts and oscillations, resulting at times in overthrow, the religious life of the world has spun down the 'ringing grooves of change.'" If a smoother route was discoverable it was not discovered. Prof. Tyndall, looking at it one way, laments

the gifts and labors of intellect which the Sabbath question has absorbed ; but, looking at it another way, he becomes reconciled to the fact that "waste in intellect may be as much an incident of growth as waste in nature." In passing from the collected passages of the Pentateuch which relate to the Sabbath, to the colhilarated by a freer atmosphere and a vaster sky. Christ, he says, found the religions of the world oppressed almost to suffocation by the load of formulas piled upon them by the priesthood. He removed the load, and rendered respiration free. He cared little for forms'and ceremonies which had ceased to be the raiment of man's spiritual life.

He sought to restore the spiritual life. Luther said that Jesus broke the Sabbath deliberately, and even ostentatiously-for a purpose. He walked in the fields: he plucked. shelled and ate the corn; he treated the sick, and he imposed on the restored cripple the la-BUSINESS MANAGER, bor of carrying his bed on the Sabbath day. It EDITOR, EDITOR, WAS he who said: "The Sabbath was made for man and not man for the Sabbath " Learned was he who said: "The Sabbath was made for man, and not man for the Sabbath." Learned Jews, some of them, would have expanded the uses of the seventh day. Philo, one of their number, a contemporary of Josephus, urged the "propriety of studying philosophy" on that day. "As on that day it is said God beheld the works that he had made, so you also may your-Wisdom, as compresentate as Love, and its mission is to self contemplate the works of Nature." And these markind. Job "Plerpoint. that is all that is claimed the right to do by the liberals of our day.

"Where shall we find," asks Prof. Tyndall, Prof. John Tyndall, in his Presidential ad- | "such samples of those works of nature which dress, on the 25th of October last, to the Glas- Philo commended to the Sunday contemplagow Sunday Society, chose the above theme for tion of his countrymen as in the British Musehis discourse, which was a historical examina- um? Within those walls we have," he says, "as tion of the day called the Sabbath by the Jews, it were, epochs disentombed, ages of divine enand which the Christians, in their public reli- ergy illustrated. But the efficient authorities gions observances, have confounded with their resolutely close the doors and exclude from the Sunday. He spoke of the desire and the ten- contemplation of these things the multitudes ganically with preceding ages, a desire whose Taking them on their own ground, he asks if the authorities are logical in doing so. "Do they who thus stand between them and us really believe those treasures to be the work of God ?" The accounts of the origin of the Sabbath are discordant, one making it a purely Jewish institution, and the other being in violent antagonism to the facts of geology, unless

The alleged "proofs" that Sunday was introduced as a substitute for Saturday, and that its observance is as binding upon Christians as searches a "science of religion." Principal their Sabbath was upon the Jews, are regarded Caird, in his recent work, an "Introduction to by Prof. Tyndall as "of the flimsiest and vaguest the Philosophy of Religion," discerns through- character." "If," says Milton, "on the plea of out the ages a purpose and a growth, wherein, a divine command, they impose upon us the obin the words of Prof. Tyndall, the "earlier and servances of a particular day, how do they premore imperfect religions constitute the natural sume, without the authority of a divine comand necessary precursors of the later and more mand, to substitute another day in its place?" perfect ones." These changes in religious con- "There is nothing." says Prof. Tendell "they "There is nothing," says Prof. Tyndall, "that ceptions and practices, says he, correspond to I should withstand more strenuously than the the changes wrought by augmented experience | conversion of the first day of the week into a in the texture and contents of the human mind. common working-day; quite as strenuously, Acquainted as we now are with this immeas- however, should I oppose its being employed as a day for the exercise of sacerdotal rigor." Luther said, "if a preacher wishes to force you back to Moses, ask him whether you were brought by Moses out of Egypt. If he says No, then say : How, then, does Moses' concern me, since he speaks to the people that have been brought out of Egypt ?" Melancthon says "the Scripture allows that we are not bound to keep the Sabbath." Tyndall, the English Christian martyr, said, "As for the Sabbath, we are lords over it, and may yet change it into Monday, or into any other day, as we see need." Toward the end of the sixteenth century, demands were made for a stricter observance of the Sabbath. owing to the offensive coarseness of the manners of the people. God's "judgments" on Sabbath-breakers began then for the first time to be pointed out. There is no laving down any rule for the observance of any day as holy above the rest. Natural differences must be taken into account in making rules for the community-The yoke which is easy to the few may be intolerable to the many. KT As a rule, ministers of religion do not appear to advantage" on the political stump, says the Boston Herald. Genius makes its exceptions, but even genius had best stick to its own work. It seems impossible for the average parson to leave his shop behind him when he enters the political field. And it does not comport, with ideas of reverence that are by no means uncommon, outside of pulpits and studies, for a speaker in a brawling ward meeting to be "thanking God" every three sentences throughout a partisan harangue, as Rev. Dr. Fulton appears to have done at a Brooklyn wigwam on a recent occasion. Think of a minister assuming to issue a divine patent of nobility to every man who works for the candidate that he favors! We are not squeamish in regard to a clergyman's active interest in advocating righteousness in politics the same as in other things, but the habit which some of them have of assuming to speak for God on the stump is demoralizing. 55 At a Methodist ministerial convention for the Dover District, in Lawrence, this week, Rev. Mr. Dinsmore, of Salem, N. H., late of Amesbury and Merrimacport, read a paper on the "Possible inspiration of man to-day," in which he argued that there was as much inspiration in men now as in the writers of the Bible. Rev. Mr. Spaulding, of East Salisbury, dissented, as did all the other clergymen present in the discussion which followed. Mr. Dinsmore's position would be that of the Spiritualists; and as a possibility there is no question of its correctness, unless the Infinite has lost the power of communicating as in former ages, which is an absurdity. The Merimac Valley Visitor is the authority for the above remarks.

"A Haunted House."

This time it is at Nashua, N. II., and a correspondent of the Boston Journal describes it: the first evening the door-bell rang, and upon lady returned to her work and presently heard footsteps in the hall. She sought to learn the individuality of her visitor and found nobody. ent terms a "general racket" in the house; and from what he says we judge the "General brought all his available forces into action in on the premises. The covers of the kitchen stove were shuffled around. Investigation being made, no cause for the disturbance.was found. A few moments after a stove in the attic was "thumped and banged about," and a variety of sounds were heard in various parts of the house. In the course of the next day the slove covers were rattled, and the lady of the house as she was passing up stairs felt a pressure as of some one crowding by her. The family soon after all this moved out.

A gentleman who next proposed to hire the house, undertook, with a friend, to spend the lected utterances of the New Testament on the house, undertook, with a friend, to spend the same subject, he insists that we are at once explaining the door hell saming upon the walls ringing the door bell, rapping upon the walls and a bright light which was frequently thrown into their faces from "nowhere in particular," frightened them so that they fled at midnight in dismay.

Now, far more singular to us than all the above occurrences is the conclusion soberly arrived at by "a gentleman residing in the neighborhood" as to their cause. The writer of the account says:

"We dislike to spoil a good story, but since the foregoing was written, a gentleman residing in the neighborhood of the haunted house has informed the *Telegraph* that the strange phenomena are traceable to a family of rais that had made a nest in the furnace."

What extraordinary rats those must be that can ring bells, rap on the walls, produce sounds as of human voices and footsteps, remove stove covers in the lower and at almost the same instant in the upper part of the house, cause a bright light to flash in the faces of investigators, and impart to a lady a sense as of some one crowding by her on the stairs. Surely, in this effort to evade the only reasonable conclusion in regard to the cause producing the manifestations, these disposers of "the strange phenomena" strain at a monad and swallow an elephant.

Where is Col. King?

Will some person acquainted with "well known Spiritualists," inform us who the "wellknown Spiritualist" is, who, according to the statement of the Rev. Geo. Washburn in the New York Independent, challenged the Rev. A. A. Waite, author of "Chalk-talks about Jesus,' to a competition before the public with such a medium as the said Col. King might select? Will Col. King himself, or the Rev. Mr. Waite. or any other of the Colonel's friends, have the kindness to send us his address? After we have got the desired information about Col. King, we may have some questions to ask about the medium which this "well-known Spiritualist" selected to represent Spiritualism. It is said that " a lie will run around the world while truth is putting on his boots"; but truth is pretty sure to overtake it in the long run.

Warren Lincoln's latest put-up job in the me-dium line was at New Haven, on Wednesday night, when there was a pretended contest be-tween him as a medium and a "Mr. Somerby of Boston," in the role of Mr. Chalk-Talk Waite. The audience voted both men frauds. On Tues-day Lincoln was arrested for giving an exhibi-tion Sunday night without a license.—*lioston* Herald.

Mrs. Richmond at Parker Memorial Hall.

Arrangements have been made by prominent Spiritualists in this city whereby Mrs. Cora

Return of Mr. and Mrs. Richmond The ship Baltic arrived in New York on Sunday morning at 8 o'clock, having on board Mr. and Mrs. Richmond.

The violent gales during the week, and the failure of the Cunard and Inman steamerswhich sailed from Liverpool three days earlier than the Baltic-to put in an appearance, had caused anxious hearts to turn toward the cruel waters of the sea with many forebodings, and glad indeed were the tidings that gave the loved ones back from the arms of the storm.

A lecture had been advertised for Sunday morning and fortunately not recalled, as Mrs. Richmond, notwithstanding her stormy voyage, was well and ready for work. She proceeded in her traveling costume to the hall, where, in spite of the uncertainty of her arrival, a goodly number of friends were already assembled to welcome her.

Prof. J. R. Buchanan presided, and introduced the speaker with warm words of welcome. As no subject had been announced, the guides asked for questions from the audience, which were promptly offered, and the majority of them were intelligently framed, evincing a good degree of culture and deep, earnest aspiration after the higher truths of Spiritualism.

The answers were given in the incomparable style, both in manner and matter, that always marks the utterances of this most gifted lady. Never at a loss for the best word and thought on any subject that can be suggested by the most cultured minds, she embodies the most advanced conceptions and reaches the highest altitudes of spiritual inspiration known in this or any other age of the world.

The poem, the subject for which was also chosen by the audience, "A Storm at Sea," was marvelous in its poetic and descriptive power. Mrs. Richmond remains in New York during the week, and will lecture next Sunday, Dec. 5th, at Masonic Hall, morning and evening. (A. reception will also be given her during the week by her friends here.) In the morning the subject announced by the guides is "The Present Religious, Political and Social Crisis in England and America."

105 Joseph Cook bemoans that some Spiritu-alists are "infidels." Strictly speaking, the word infidel means a disbeliever. Hence to know what one man means when he says another is an infidel it is requisite to know from what standpoint the allegation is made. Spiritualists are no more infidels to Mr. Cook than Mr. Cook is an infidel to Spiritualists, to Unitarians, to all liberal-minded, progressive people. Nine-tenths of the members of the strictest evangelical churches of our day are infidels when judged by the Forms of Belief and the Confessions of Faith of the days of Jonathan Edwards.

107 The Fontenelle affidavit relative to the condition in which he found the Indians at the Ponca agency in the Indian Territory in June last, is confirmatory of the testimony of Mr. Tibbles, Miss "Bright Eyes," and other friends and advocates of the rights of this oppressed people, who "know whereof they speak" by practical acquaintanceship with the facts in the case. The abominable rascality to be met with in the record of the treatment accorded to this long-suffering tribe is-we believe rightfully-attributed to the subtle schemes of the land-grabbers; and it is shrewdly hinted that several Washington government officials, and other influential parties, belong to the "Indian ring."

BT The Free Religionists express regret that Lucretia Mott's connection with their movement -she at one time being one of the Vice Presidents of the Society-has been studiously kept in the background in newspaper articles relating to her life and services. Spiritualists can readily appreciate their feelings, for the same neglect to make any allusion to the belief in Spiritualism held by President Lincoln, Charles umner Henry Wilson William Lloyd Garri son and scores of other eminent men in this country, and an equally large number in Europe, was too apparent and general to be charitably thought unintentional.~

BRIEF PARAGRAPHS.

It is not work that kills men-it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is rust upon the blatte. It is not the revolution that destroys the machinery, but the friction.

The Mother of Pearl visited the Museum the other evening.

How can five persons divide five eggs so that each man shall receive one, and still one remain in the dish? The last takes the dish with the egg, and can let it lie there as long as he pleases.

The Hoosac Tunnel is to be lighted with electricity.

A school for teaching the blind to tune pianos is in successful operation in Paris.

"And now," says the California Christian Advocate, comes the time for church fairs and frolics, and mysterious and doubtful ways of getting money. Jacob's well and the plous grab bag and the post-office with excellent and truthful communications, and various and elegant and prudent devices for evading gambling laws, petty lotteries and systems of voting for the pret. tiest girl or the most popular minister or candidate, or something else. We are not as well up in the literature and ways of such 'entertainments' as we might be, but they are all doubtless very beautiful, since they are baptized. Swindling and lotteries and games of chance are all sanctified if dedicated to a good purpose. . . . But let us keep out of the clutches of the law."

A coal dealer is coaled all the time, but seldom sickwhile his customers go in for consumption.

Four inches of, snow fell in Baltimore Thanksgiving Day. It only splt, at the Hub.

THE RELIGION OF SPIRITUALISM—ITS PHENOME-NA AND PHILOSOPHY, is the title of a book just pub-lished by Dr. Samuel Watson, of Memphis, Tenn. The phenomena and philosophy of Spiritualism are attract-ing the attention of multitudes of people within the Orthodox Church, as well as many who are not identi-fied with any religious organization. To all inquirers this book will commend itself. Dr. Watson has had a large experience in connection with spiritual mani-festations. Possessing a keen, cultivated intellect, he has spared neither time nor expense to prove the cenhas sparsed neither line nor expense to prove the gen-ulneness of falsity of the phenomena of which this book treats. We commend it to the reading public as being just what they need.—*The Olivo Branch*.

To cure specks in the eyes look through red glass. It is a sure remedy. We discovered the fact by accident.

In giving advice we must consult the gentlest manner and softest methods of address; our advice must not fall like a violent storm, bearing down and making that to drop which it was meant to cherish; it must descend as the dew upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind.

pon and the acepc, to many Heretics mun be all daft, They dinna think as we dae; Heretics mun be all blind, They dinna see as we see. In matters holy and divine Inquiry's out of season; Since faith is all the Lord demands, It's foolisiness to reason. -[Robert Barns.

Buy Dr. Babblit's book on "Light and Color." It is an invaluable work. For sale at No. 9 Montgomery Place, Boston.

The celebrated comedian, Finn, issued the following morecau the day previous to one of his benetits in this elty:

** Like a grate, full of coals, I burn, A great, full house to see; And if 1 prove not grateful too. A great fool I shall be."

Do the best you can where you are, and when that is exhausted God will open a door for you, and a voice will call, "Come up hither, into a higher sphere."

The Turks had to fight the Albanians ere they would give up Dulcigno.

"What's the name of this street?" inquired a stranger in Boston, and just then he stepped on a piece of ice and fell. "Eim street," replied the interrogated. 'Slippery Kim," suggested Jo Cose, as he passed, in which the stranger seemed to acquiesce as he arose and busied himself in relidjusting his bones.

The Peru-Chili war still continues.

A maid, as by court records doth appear, Whom \$50,000 made so dear, Unto her waiting lover sternly said ; 'Forcgo the weed before we go to wed. For smoke take flame; 1'll be that flame's bright

fanner. To have your Anna, give up your Havana." The wretch, when thus she brought him to the

We extract (fourth page) from The Olive Brunch a good notice of Rev. Samuel Watson's new book, "THE RELIGION OF SPIRITUALISM." Colby & Rich have the work on sale at 9 Montgomery Place, Boston.

L. V. Richmond has been secured for a lecture in Parker Memorial Hall, (corner of Appleton and Berkeley streets,) Boston, on the afternoon of Sunday, Dec. 12th. The meeting will be free to all; Mr. Lewis B. Wilson will preside, and vocal music will be furnished by a choir under direction of Mrs. Nellie M. Day. There exists no reason why an audience which will crowd the hall to the utmost of its accommodating capacity should not gather on that occasion to welcome Mrs. Richmond to Boston. on her return from her transatlantic labors to the scenes of her native land.

Woman Suffrage in Oregon.

Both houses of the Oregon Legislature have bassed a Woman Suffrage bill for an amendnent to the Constitution of that State-the Senate by a majority of two-thirds, the Assembly by 32 against 27. It must, however, pass through another Legislature and receive a majority of the popular vote ere it can become a part of the fundamental law of the State.

"The Principles of Nature."

The first edition of the 2d and 3d volumes of the remarkable work by Mrs. Maria M. King whose title occurs above, is nearly exhausted, and a new one will be brought out in a short space of time. This practically demonstrates the deserved public interest which this book has already evoked, and is a good augury for its future.

8 We learn from the Medium and Daybreak hat Mrs. Cora L. V. Richmond had a large and most intelligent audience at Neumeyer Hall on Sunday evening, Nov. 7th, to hear her closing discourse. After answering questions the lecture was given, consisting of, first, a word of warning-of the troubles, that are about to spread over civilization, and which have commenced; secondly, a word of consolation-which must be derived from the interior or spiritual nature, as no power can shield man from physical suffering and personal inconvenience; thirdly, a word of promise-the Comforter or New Messiah is to come and be the stay and upholder of all who can appreciate his merits.

83 Mr. Lucien Prince, of Worcester, made us a pleasant call last Saturday. He has been West for some time on business. While in Chicago he attended one of Mrs. Maud E. Lord's séances, at which some splendid tests were received. He informs us that Mrs. Lord is doing a good work in Chicago. Her rooms are at 49 South Elizabeth street, that city.

15 An interesting letter from Bro. Ed. S. Wheeler, of Philadelphia, arrived too late for this issue. It will appear in our next.

KT A full statement of the Fletcher case will be found on our eighth page.

15 Dr. Win. C. Gibbons of Kansas, now on a tour Eastward, called at this office recently.

10 A correspondent writes, Nov. 6th, to our agent in Great Britain, J. J. Morse, from an address on Manchester Road, Sudden Rochdale, Eng., forwarding funds for the renewal of subscription, and saying: "I peruse the pages of the good Banner of Light with great pleasure. It is the most welcome journal that comes to my household."

E "E. P. II." writes from Haverhill, Mass., Nov. 25th: "The utterances of the last number of the Banner of Light are intensely interesting, and indicate that our march is rapidly onward. The cause is advancing at 'doublequick ' just now."

A good word is spoken for Allen Putnam's new work by the Boston Commonwealth. See our second page.

K We shall print next week a fine discourse by Dr. Joseph Rodes Buchanan, bearing as its title, "Why we are Christians."

E Mr. Augustus Day, of Detroit, Mich., is in town.

'The Ladies' Aid Fair.

To the Editor of the Banner of Light:

This enterprise was inaugurated Nov. 1st, at our hall, 718 Washington street, Boston, and closed Nov. 20th. It proved to be more successful than the committee anticipated. Notwithstanding "election week" and bad weather, the attendance continued good until the close.

The silver service was drawn by Mrs. S. E. Stone, of Everett; the gold watch, by Miss E. Keating, of Canton street, Boston; pickle dish, by Mrs. M. T. Dole, of Somerville; the silver castor, by Mrs. A. A. C. Perkins; the cake basket, by Mrs. Hart, of Charlestown; the parlor chair, by Mrs. Eliza Rowell, of Clarendon street, Boston; the sewing chair, by Mrs. Metcalf, of Cambridgeport.

Many fancy articles, elegant bed-quilts, a music-box, etc., remain at the Aid Parlor for the share-books to be filled before the final drawing.

The receipts of the Fair will net the Society three hundred dollars.

The committee wish to extend their thanks to the Banner of Light for gratuitous advertising; and to all friends who have contributed to the Fair fund.

The committee on Sunday meetings have de-cided to hold a circle every Sunday afternoon, and a conference meeting every Sunday even-ing, commencing next Sunday afternoon, Dec.

The Society has also decided to have a series of weekly entertainments, commencing Thurs-day, Dec. 2d, with the Centennial Jubilee Sing-ers. Mrs. A. A. C. PRIKINS, Chairman Committee. Ladies' Aid Parlor, 718 Washington street.

Lit his eigar and threw away the match.

Men in a passion should be treated like kettleswhen they boil over they should be taken off.

Mr. R. M. Brereton, chief engineer of the Great India Peninsula Railroad, says the Americans build the best working locomotives in the world.

There is a degree of ingratitude which passes the bounds of charity.

Sensationalism and selfishness are twin sisters. Jamieson is a fair specimen of both.

•CRIME.-A man in Biddeford, Me., has just been found in his house covered with wounds, from the effects of which he died. Nov. 26th a man and woman were stabled in Norwich, Ct., in a drunken affray. Juvenile thieves are on the increase in Boston. So are scandal mongers.

A late snow-slide in Colorado buried sixty laborers. One man was killed and nineteen badly injured.

Truth has vitality within itself, Lives for a fellowship with purer light— With loftier action, thought, and hope, and faith— Lives with an ever-concentrating power, Which, as it strengthens, reaches centrewards.

Literary buzzards disgrace the press.

Charity is one of the cardinal virtues. Those who possess the most of it get along the best in this and the next world.

The managers' of Paine Hall, Boston, are to give a grand ball on Wednesday evening, Dec. 1st-the first of the season.

Mrs. Ellen Foster, of Iowa, is a partner in the law business with her husband. She has practiced before the Superior Court, and is a brilliant and powerful speaker.

Lord Beaconsfield was paid fifty thousand dollars for . the manuscript of his new novel, "Endymion," by the Longmans, and has contracted with those London nublishers to furnish another story at the same price.

The sudden appearance of cold weather has proved disastrous in its results in many quarters. There are nine hundred boats laid up on the Erie Canal, six hundred of which contain grain. All work on the Delaware and Hudson canal has stopped on account of the lce, and a coal famine is anticipated in some localities on account of the winter supplies being frozen up in transit.

At a Ponca Indians' meeting at Worcester, Senator Hoar condemned their removal as an outrage, and called upon President Hayes to act independent of any subordinate department, and take measures to right the wrong before the expiration of his administration.

A Woman's Anti-Polygamy Society has been organized at Salt Lake City, and a paper is published in aid of its object.

The Spiritualists in California, or those of them who are mediums, clairvoyants and seers, are subject to a tax of fifty dollars per quarter. They complain that it is unjust, because they say that Spiritualism is religion, and should no more be taxed than the other forms of religion, and the argument appears to be correct. Every person has a right to define his religion, and if he chooses to call it Spiritualism he should be protected in it, just the same as the person who calls his religion Christianity; and if mediums ought to be taxed for their "manifestations," so ought ministers for their preaching .- Boston Investigator.

BANNER OF LIGHT.

Spiritualist Meetings in Boston. iew Ern Hall.-The Shawmut Spiritual Lycoum meets this hall, 170 Tremont street, every Sunday at 10/2 A. M. B. Hatch, Conductor.

(j, B. Hatch, Conductor. Patne Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall Appleton street, commencing at 10% o'clock, The pub-tic condially invited. D. N. Ford, Conductor.

ile corunally invited. D. N. Ford, Conductor, **Berkeley Hall.**—Free Spiritual Meetings are hold in thishall, 4 Berkeley street, every Sunday at 10½ A. M. and 3 P. M. The public condially invited. **Highland Hall.**—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 74 P. M. Regular lecturer, W. J. Colville. **Eagle Hall.**—Spiritual Mactines

7-9 P. n. Acquari recturer, w. o. Colville, Eagle Hall.-Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

provided. College Hall.—The People's Spiritual Meeting (for-merly held at Pythian Hall) is removed to this hall, 44 Essex streed, second light. Services every Sunday at 10.5 A.M., and 2% and 7% P. M. F. W. Jones, Manager.

A. M., and 25 and 25 r. M. F. W. Jones, Managor. **Indies' Aid Parlor.**—The Spiritualists' Ladles' Aid Society will hold their meetings at their Parlor, 718 Wash-ington street, every Friday afternoon and evening. Busi-ness meeting at 40° clock. Mrs. A. A. C. Perkins, Presi-dent; Mrs. H. W. Cushman, Secretary.

Penbroke Rooms, 04 Pembroke street.-W. J. (oville holds a public reception in these rooms every Friday, at 3 P. M., and lectures on "Revelation " at 8 P. M.

Chelses.—Spiritual Harmonial Association holds meet-ings every Sunday at 3 and 752 P. M. In Temple of Honor Hall, Odd Follows' Building, opposite Bellingham Car Sta-tion. Sunday, Dec. 5th, Capit, H. H. Brown, of Connecti-ent, one of the best inspirational speakers in the ranks, will address the audience at 3 and 73, P. M.

PAINE HALL.-Notwithstanding the unpromising con-

dition of the elements, a fine audience convened in Paine Hall on the morning of the 2sth of November. The happy faces told of the satisfaction felt by those who were they assembled. Whether spectators or members of the school, all united in perfect harmony, and made this session pleasant season.

Many of the old officers of the school were present, and encouraged us by hearty grasps of the hand, promising whatever aid it was in their power to give for the building up of our already thriving school.

Lyceum No. 1 has a well-earned reputation, and to-day it stands upon a rock and cannot be moved, though the tempest may threaten its demolition.

The ever-watchful caro of the unseen but all the more powerful agents who are carrying out the divine will. keeps Boston Lyceum in the front rank of those of its kind; and so it will remain as long as earnest hearts and busy hands can be found who are willing to be instruments in the carrying out of spiritual ideas, and making tangible the loveliness of the spheres. We are ever grateful to those heautiful influences, whether torrestrial or colestial, and it is our fervent prayer that the human plants we are foster ing may fourish, hower and hear fruit in the garden of God, The exercises of the day were under the charge of the Conductor, and were as follows: Recitations by Besie Brown, Mattle Clark, Flora Frazler, Sadie Peters, Arthur Land and Otto Buckture: songs presented by Miss Anale Russell and Hattie L. Rice, with an *cncore*; (the latter was in unusually good volce, and is a rising star in the Lyceum constellation); little May Waters, in a plano solo, pleased all who heard her; an old officer and zealous worker (Mr. Fairbanks) gave one of his feeling songs, reviving pleasant memorics of the past, when he, with his little ones, contributed weekly to our pleasure.

The callsthenics were unusually good, and the marches well carried out by the members, young and old. There were over one hundred members present, and the steadily-increasing numbers must be exceedingly gratifying to all who have our welfare at heart.

F. L. OMOND, Cor. Sec. Children's Progressive Lycenm No. 1, } Boston, Nov. 25th, 1880. }

NEW ERA HALL.-A full audience, large attendance in the groups, many kind words from friends, and everybody happy, is a truthful summary of the characteristics of our yesterday. What more could we ask? The subjoined order of exercises was participated in by the school; Selections by the Orchestra; Singing by the Lyceum; Silver Chain recitations; Banner March; Recitations, etc., by the following scholars: Carrie Huff, Emma Ware, Harry Ste-vens, Kitty May Bosquet, Jennie Lothrop, Gracie Burroughs, Ida Brown, Allee Reed, Aunie Folsom, W. F. Rand, Ella Carr. Miss Carrie Shelhamer and Mr. Chas. W. Sullivan favored the audience with vocal selections which were well received.

In answer to the question, "What benefit is Spiritualism to humanity?" the Conductor occupied about thirty minutes in a brief address. In which the topic received clear and cogent treatment. Mr. Hatch's remarks were listened to attentively, and at the conclusion he was greeted with hearty

congratulations. Mrs. Hattie Richards followed, and spoke of the many beautiful lessons Spiritualism teaches from a Hible stand. point. Such remarks as we were favored with yesterday cannot help being of benefit to the young.

At the close of the speeches the physical exercises followed, and the services for the day closed with the Target March.

The handsome ('hristmas cards [*] that are this year issued by our Lyceum are worthy of the attention of our friends everywhere. We trust to meet with the reader's approval in this enterprise, and thereby receive hearty cooperation h making this a happy day for the pupils.

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

Boston, Nor. 20th, 1880. [The Shawmut Spiritual Lyceum gave a Thanksgiving Party at New Era Hall on Tuesday evening, Nov. 23d.]

the ear. These can appeal to the deaf-music to the blind ; they are spiritual sisters. Poetry is not more rhyme, it is lofty sentiment beautifully clothed in imagery true to nature. Paintings, as well as songs and poems, must be ideal and prophetic in order to truly fulfill their mission : consequently the poets have always sung of the good time conling, the painters have always prophested in their representations. Humanity can often receive truth in these way: when it turns from it if less elegantly arrayed.

In closing, the speaker eulogized the drama, the opera, the concert, the museum and art gallery, and indeed every institution which is capable of upiliting man through the ministry of the beautiful, as every work of art here is inspired from that brighter world where the true talents of the oul are incessantly progressing in the direction of ultimate beauty. This lecture was pronounced by a great many in the audience to be one of the very finest inspirational efforts

they had ever listened to. In the afternoon at 5 ° clock the attendance was again very encouraging. George A. Fuller, under inspiration of his guides, delivered an admirable discourse from the text *The harvest is the end of the world, and the angels are the reapers." Mr. Fuller's address was received with close atrenders, "A me, Funer's audress was received with case at-tention by his heavers, and gave general satisfaction. Mr, Fuller has, during the just forthight, made many warm friends by his visit to Boston, Next Sunday, Dec. 5th, Mr. Colville will occupy the plat-

form both morning and afternoon. It is the occasion of the second anniversary of the gathering of this congregation, the members of which established regular Sunday morning services under Mr. Colville's auspices on the first Sunday in December, 1878. The subjects of the lectures will be: at 10:30 A. M., "Philosophers and Theologians in the Spirit-Life"; at 3 P. M., an answer to the question, "If Spiritnalism be true, why do not all spirits agree in their teach-

ings? Mrs. Morris, the talented organist of Berkeley Hall, adds greatly to the interest of the meetings by her tuneful mini trations.

Thanksgiving Day, On Thanksgiving Day, Nov. 25th, J. W. Fletcher and W. . Colville conducted a highly successful union service in this hall. A collection was made for the poor, which reallacd \$40. According to agreement, \$20 has been paid into God's Poor Fund at the Banner of Myht office-the remainder having been promised to distressed persons per-sonally known to W. J. Colville and members of Berkeley Hall congregation.

Engagements, Receptions, etc. W. J. Colvine lectured in Rumford Hall, Waltham, to very appreciative audiences, on Sunday, Nov. 28th, at 3 and 7:30 P. M. On Sunday next, Dec. 5th, he is the lecturer in he liberal course now being delivered in the public hall-Rockland, Mass., on Sunday evenings at 7:30.

W. J. Colville will lecture in Providence, R. I., on Tuesday evening, Dec. 7th, in the Temperance Hall, over the Café St. George, Westminster street ; subject, "Man Hero and Hercafter." Relevant questions invited. Poem to be immovised on subjects selected by the audience. Proceedings to commence at 8 P. M. precisely.

He is open to engrements in the vicinity of Boston for Fuesday and Wednesday evenings, and is willing to make favorable terms with responsible parties desiring to engage his services. Address, for all particulars, 91 Pembrok street. Roston

Mr. J. W. Fletcher has delighted his auditors of late by his brilliant and thucky efforts in the parlors of 91 Pembroke street. On Friday, Nov. 26th, he delivered a very teiling address (though a brief one) at Mr. Colville's regular Friday afternoon reception—to which meetings all Spiritualists and their friends are most cordially invited.

Mr. J. William Fletcher

Gave the first of a series of lectures at the Pembroke Parlors, 94 Pembroke street, Boston, Sunday evening, Nov. 28th. to an excellent audience. The subject was "Ghosts, or Spirits without Mediums." The speaker contended that there was a large amount of spiritual phenomena outside of Spiritualism that came unsought, which demonstrated the existence of a spiritual world; that every age and every class of people had been visited by these beings from another world, whose simple presence demonstrated the existence of the soul after death. The great trouble with many among the Spiritualists was that they were continually demanding that the spirits demonstrate their power to them through physicaliaw, and unless this could be done, they failed to ecognize the power of the spirit: The spirits must come down to them, and only as they did come to them would these minds receive them.

But the time is not far distant, said the speaker, when w may also hope to go to the spirits, or at least meet them half way. In the spontaneous manifestations commonly called apparitions, we shall find there is a purpose to be worked out; they do not return save for the accomplishment of some result. Here a number of incidents were related which had come under the personal observation of the speaker and his guides, and the lessons taught were dwelt upon with great emphasis. In conclusion, it was stated that there were a large number

of earth-bound spirits who needed help and assistance, and it was enjoined upon all Spiritualists to devote an hour in each week for their development.

Throughout, the lecture, which lasted above an hour, was listened to with the greatest attention, and the speaker was warmly congratulated for the happy manner in which he treated this novel subject.

Mr. Fletcher will speak at the same place next Sunday evening upon "What I Saw in Egypt," the service to begin at 7:30. He held a numerously-attended reception at his residence on Tuesday evening, many representative Spirit-

it was corroborated; and if he had used the prescription given at that time his wife would have been saved years of suffering

Capt. D. P. Dye also paid a high tribute to Dr. Slade mediumship and his worth as a man, and among other things said his daughter materialized without a cabinet, in the light, appearing in her bridal dress; and the requester the nght, appearing in her brack arcs, and he requested that when she de-materialized she would commence at the feet; and that she did so, until the form vanished at the top of the head. Everything about the materialization was clear and satisfactory to him, and he urged upon all to witness the phenomena given in Dr. Slade's presence.

Dr. Slade has promised to be with us again next Friday evening, and arrangements are being perfected by which he will give scances in Brooklyn every Saturday.

Prof. Henry Kiddle gives our next lecture-on "The Bible and Splritualism"-next Friday evening, Dec. 3d; and Prof. J. R. Buchanan speaks on "What Shall We 1)0 ?** Dec. 10th. S. B. NICHOLS. 467 Waverly areuve, Nor. 26th.

The Cartier Hall Meetings. To the Editor of the Banner of Light:

The Second Society of Spiritualists of New York City is still in a prosperous condition. Moses Hull is now filling a

six weeks' engagement, and the audiences are at that could be desired, nearly overy seat being taken, even during this inclement weather. On Sunday morning, Nov 21st, the discourse on "Jesus, the Man, the Medium," seemed to satisfy all present that Jesus was nothing more than a well-developed medium. Many expressed their sur-prise at the plainness of the Bible when held up in the light of Modern Spiritualism. In the evening the discourse on "Signals from the De-

and classes of people, that the so-called dead had always been able to signify to their friends on earth that there was a life beyond.

On Sunday A. M., Nov. 28th, Mr. H. discussed .. The tone which the Builders Rejected." In the evening the comparison between "The Acts of the

to see both the apostles and the mediums in a different light from what they had ever seen before. Mr. W. F. Jamieson, a former Spiritualist, is now chal-

lenging Spiritualists to meet him in discussion. The Sec-ond Society are arranging to accept his challenge, and invite Mr. Hull to go into the battle for them. If we can make the arrangement, and "W. F. J." comes to time. a lively debate may be expected. It is to continue five evenings.

The ladies of our Society commence a series of sociable at our hall on Wednesday evening of this week, to be held every two weeks, ALFRED WELDON. President Second Society of Spiritualists, N. Y

23 East 14th street, New York City, Nov. 20th, 1880.

Movements of Lecturers and Mediums.

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

ge Dillingham and wife called at the Ban or of Light establishment recently, while on their way homeward to Lynn, after an extended absence. They have had a highly successful tour, which has embraced the camp meetings at Lake Pleasant (Mass.) and Lake George (N. Y.), together with seasons of well appreciated labor in Giens Falls, Saratoga, New York City, etc. They will remain in Lynn for the present.

J. Frank Baxter having completed his long series of meetings in Central New York, returns, and lectures on Wednesday evening, Dec. 1st, in Sidney, Me.; Thursday and Friday evenings, Dec. 2d and 3d, in Waterville, Me.; Sunday, Dec. 5th, in Bradley, Me.; Monday evening, Deor6th, in Glenburn, Me.; Tuesday evening, Dec. 7th, In Kenduskeag, Me., &c., &c. In January, 1881, he lectures on Sundays before the First Society of Spiritualists in Philadelphia, Pa. Parties in vicinity desiring week-evenings, can address him at 181 Walnut street, Chelsen, Mass. Sundays of February and March open for engagements.

Dr. H. P. Fairfield will speak in Marshfield, Dcc. 11th, and in West Duxbury Sunday, Dec. 12th. Ho would like to make other engagements to lecture wherever his services may be required. Address Stafford Springs, Conn., Box 30.

Mrs. Cora L. V. Richmond, the distinguished inspirational medium, will speak to the friends in Cleve-land, O., on Sunday, Dec. 19th, at Weisgerber's Hall, corner of Prospect and Brownell streets.

C. B. Lynn's engagement in Stafford, Conn., will close on Dec. 12th. He will speak in Worcester, Mass. (ad-dress 66 Austin street), Dec. 19th and 26th ; in Troy, N. Y., during January; in New York City during February Mr. Lynn is ready to make engagements in any part of the country for the balance of the season. Permanent

address, care Banner of Light. Mr. J. William Fletcher, the celebrated trance and test medium; has removed his residence to 94 Pembroke street, Boston, where he will be pleased to receive the public and friends.

Ed. S. Wheeler speaks for the First Association of Spiritualists of Philadelphia Sundays, December 5th and 12th.

ent informs us that " A corre ley, at Rockland, Mass., on the evening of Nov. 26th, held a scance as a 'birthday party ' at the house of Mr. Alonzo Sturtevant, at which Spirit Mrs. S. A. Coonley: after giving ample proof of her identity through the mediumship of a lady of that place (a stranger to him), then sat by his side, as she used to do while in the form, and said she was nearly freed from her earthly conditions; she then, for nearly an hour, gave fine tests to many of those present. For lecture engagements, etc., Dr. Coonley may be addressed No. 9 Davis street, Boston, Mass."

Take Hop Bitters three times a day, and you will have no Doctor bills to pay.

Kidney-Wort has cured thousands. Try it and you will add one more to their number.

Subscriptions Received at this Office

Subscriptions Received at this Office FOR MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2,15 per annuu. THIS FURITUAL RECORD. Published weekly in Chicago, I¹, \$2,00 per year. THIS FURITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3,00 per year, postage \$1,00. THE MEDICU AND DAYDREAK: A Weekly Journal de voted to Spiritualism. Price \$2,00 per year, postage 50 cents. SFURITUAL NOTRS: A Monthly Epidemo of the Transac-tions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents. THE SUPERIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the filth page, and filteen cents for every insertion on the sev-

and intern cents for every internation. Superial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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 CHAP, 2.—Facts Against Theories.. The Materialistic Theory Insufficient. Prof. Densiow's Statement. His Ex-periences with Stade and Mrs. Simpson. Samuel Watson, Wesloy, Priestley, Oberlin, List of Phenomena, Theory of Mundane Agency. Significance of the Theoremena. Zollner's Experiments. Knots in an Endless Cord. Testi-mony of T. L. Nichels. Ophilous of Philarch. Cleven, St. Augustine, The 'Scientific American.' Clarkovyance and Direct Writing as a Scientific Insist. Cognate Phe-nomena analogically proved.
 CHAP, 3.—Reply to Objections of World. - Open Letter to Ulrick. Stade in Lepsic. Wundt Contradicts Hinself. Objections to a Scientific Recognition. No Violation of Nature's Laws, Objections Ar swered. Younans. A Com-mon Falacy, Universal Causathy, Frivolous Charges against Stade, Wundt's Ignorance of the Subject. Ulrici and Fichte on the Phenomena. Prayerof the Prince Im-periat: Witcheraft Explained by Spiritualism. Quotation irom 'Planchette.' Bigestone. Lecky. The Phelps Phenomena, Cook on the Spiritual Body. Materialization. Badem Powell. Animism. Leibnitz and Kant. Notions of the Uncivilized. Jugglery Refuted by the Jugglers. . CHAP, 4.—Clarrogance a Spiritual Faculty. — More Objections. A. R. Wallace, Dr. Eliotson. William White-G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., Is agent for the Banner of Light, and will takeorders for any of the Spiritumi and Reformatory Works pub-ished and for sale by COLBY & RICH.

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The author takes the ground that since natural science is

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to our sense-perceptions, and which are not only historical-ly imparted, but are directly presented in the irresistible

form of daily demonstration to any faithful investigator.

therefore Spiritualism is a natural science, and all opposi-

tion to it, under the ignorant prefereo that it is out-like of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from ``sel-

entifie, " elerical and literary denouncers of spiritualism, ever since 1817, are answered with that penetrating force

which only arguments, winged with incisive facts, can im-

In all that it claims for its "busis" the book is purely

scientific, proceeding by the inductive method from facts as

well confirmed as facts in any other science. The postulate

Is fairly presented that other supersensual or preteriounan facts, not included in the *sybasis*, '' are however made sci-

entifically credible by its establishment, Mr. Sargent remarks in his preface : "The bour is com-

ing, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly

recurring phenomena here recorded, will be set down as be-hind, the age, or as evading its most important question.

Spiritualism is not now "the despoir of science," as I called it on the title-page of my first book on the subject. Among

intelligent observers its claims to scientificatecognition aro

CONTENTS.

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* (The cards specified above are of a pictorial nature on o side-rich colors, gilding, etc., entering attractively into the general effect-while the other bears the appended appeal.-ED. B. OF L.]

peal.-ED. B. OF L.] Dear Reader-Allow me, in behalf of the Shawmut Spir-linal Lyceum, to wish you a Merry Christmas. In connec-tion, I wish to extend an invitation for you to contribute your mite in assisting to decorate our Christmas Tree with fifts for our pupils. We would thank you for your kind-mess upon previous occasions, and we trust that the record of our Lyceum, since its organization, has met your ap-proval, and that we are worthy of your support. Remem-ber, that we depend entirely upon voluntary ald to support our school. If you wish to aid us in any manner, the bear-er of this card will receive it. or you can address the under-signed at his residence, 54 Green street, Charlestown Dis-trict. All favors will be gratefully received. J. B. HATCH, Conductor.

COLLEGE HALL.-The People's Spiritual Meetings were well attended last Sunday, except the evening service, when the inclement weather thinned the audience down to a fow. In the morning, an interesting conference was held, in which Mrs. E. M. Shirley of Worcester, Drs. Phillips, Moore and others participated. In the afternoon Mrs. Shirley gave a large number of psychometric readings, from handkerchiefs, gloves, &c., which were ac-knowledged accurate. In the evening Mrs. S. gave several more psychometric delineations, also read a short es-say on marriage. Dr. Phillips and Dr. Wilson followed with practical remarks. F. W. J.

W. J. Colville's Meetings.

On Sunday last, Nov. 28th, the meetings in Berkeley Hall were very interesting, and largely attended. During the moraing exercises Mr. Colville delivered the fourth in a course of inspirational lectures on the Spirit Spheres, taking for his theme "The Musicians, Poets and Painters, and the Influence they Exert on Earth." The carly part of the discourse was chiefly devoted to a dissertation on the intrinsic value of music, poetry and art as moral educators-the influ-ence inspiring this speech contending that no talent was ever bestowed in vain : that it was a great mistake to inveigh against accomplishments and recreations as harmful and valueless, as they are in truth beneficent and benutiful means to a glorious end, even the perfecting of human char-acter. The limitations and brevity of earthly life forbid us -to unfold our latent powers to any very great extent during a single earthly life, but genius cannot die with the body. Could we see the bright spirits attendant upon all truly in-spired artists we should discover that the imperishable talents of all the world's past worthics are still being utilized on our behalf.

Who is a man of real genius but a natural medium-one who from his cradic to his grave is susceptible to innumerable surrounding influences. Consequently men of genius are usually erratic, subject to great exhibitions and equal depressions-one moment in heaven, the next plunged in a guif of almost hopeless despair-and these varied moods are the moods of beings around them. Thus every musician writes the history of his own life, or his country's, and pro-claims it through his instrument. The Welsh bards kept alive a spirit of freedom in Wales that nothing could subdue until they were cruelly put to death. The musicians of Israel kept up the spirits of their comrades when they would otherwise have sunk utterly in the gulf of oblivion; and in every age, and among all peoples, the inspiration of music has been the charming power to exorcise evil, and encourage devotion and heroism. Only when degraded is it ever prejudicial to man's best interest. The Quakers, who think time wasted in its study, are guilty of a grave mistake, as its soothing and encouraging influence is sorely needed on carth as a spiritual elevator.

In spirit spheres the true musician finds ample gratification in producing harmony in human hearts, and docs not think it beneath his dignity to leave the palaces on high to guide the fingers of the little child on earth whose consetrated talent is destined to redeem from sin and sorrow thousands of his fellowmen. All true music never grows old; the songs of your childish days never wear out, because the innermost feelings of human nature are changeless, and true music touches the heart, and calls out its deepest feelings.

Mr. Fletcher can be engaged for Sunday and week-evening lectures. He also gives private sittings on medical and busi-ness matters, also spirit communications, at his residence,

94 Pembroke street.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light: The announcement that Dr. Henry Slade would be presand appreciative audience. Dr. Slade was the guest of the writer while on his visit to Brooklyn, and while at the table at ica some positive physical demonstrations occurred.

Judge P. P. Good was the first speaker of the evening, who said : It was my good fortune to witness some powerful physical phenomena at Mr. Nichols's home while at tea this evening, in the presence of Dr. Slade. As we sat down to the table wo were greeted with three powerful raps that were as loud as if they had been made with a sledge-hammer, and which signified the presence of "Owasso," the Indian spirit who so largely is instrumental in producing the phenomena. Other raps were heard on the flo side-board and different parts of the table. As I sat next to Dr. Slade, they seemed to be more powerful near me; I felt spirit-hands upon me, as did also Mr. and Mrs. Nichols. The large dining-table, loaded with dishes, was moved without contact. I feit the hands of "Owasso" about me, and I asked if the spirit could lift me in my chair. Dr. Slade placed his right hand on the back of my chair. I moved back a few inches from the table, my hands resting upon the table-1)r. Slade's left hand on mine-and I was lifted squarely at least six inches. I feit strong hands on both sides of my chair, and it was a very satisfactory exhibition of spirit-power.

Judge Good paid a high tribute to Dr. Sinde's medial powers, and said that while in England and on the Continent last summer he heard the Doctor spoken of in the high-est terms as a gentleman, and great satisfaction expressed

as to his mediumship. Mrs. Mary A. Gridley said: Years ago I had soveral opportunities to witness Dr. Slade's powers, and saw materi-alizations that were genuine and unquestioned; and, at least in Dr. Slade's medlumship, there was no need of crucial tests.

Dr. Slade, on ascending our platform, was greeted with prolonged applause, and was controlled to give an invoca-tion to the All-Father, which found an auswering "Amen!" in the souls of all present. He, in a modest and unassum-ing manner, told how he was sick with consumption, and not expecting to live but a few weeks, when some friends suggested that a circle be formed; and on the second night he felt a spirit-hand grasp his arm, and "Owasso" took possession of him, and said he was going to cure him and make him a powerful instrument for good-all which had been realized. He related many incidents in his life abroad, and also told how, when on the ship on his voyage from Australia to San Francisco, the ship surgeon told him that he had got to dio (his right side, arm and leg had been paralyzed five months before, and had become useless). Its spirit guides forefold that he would be restored to life and health on his arrival in San Francisco-foretelling the very day when the cure would be performed. On his arriva there a niedium and healer had called upon him at his hotel, and said ho could cure him, but that nothing must be said that he was cured by spirits, or that the medium was a Spiritualist. The Doctor said he declined to be cured in that way. Then Dr. McClellan, a medlum and healer, came to see him, and in fifteen minutes he was restored to health, and the leg and arm that had been useless for five months were restored to active use-and that night his withered leg and arm were restored to fullness.

Dr. Slade is an easy and fluent speaker, stands six feet, of very gentlemanly appearance, and at limes is very eloquent. He was often greeted with applause, and found our Fraternity in full sympathy with him and his life-work.

Fred Hasiam said among other things that several years ago he called upon Dr. Slade to make a diagnosis of his wife's health, which he did clairroyantly. Neither him-self (Mr. H.) nor wife believed what was told, but by later Poetry and painting do for the eye what music does for developments of the disease, and through other mediums,

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George A. Fuller desires engagements to lecture in the vicinity of Boston or elsewhere. Terms reason able. For particulars address him at 94 Pembroke street, Boston.

God's Poor Fund.

Received since our last acknowledgment : From Berkeley Hall Congregation (half of Thanks giving offering), through W. J. Colville, \$29,00. [Our thanks for this substantial addition to the Poo Fund are hereby earnestly extended to the congrega-tion and its representative, Mr. Colville. May other sympathetic souls be prompted by this example to also make efforts to strengthen this Fund, on which deposit during the present inclement season the calls are many and pressing .- ED. B. OF I.]

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Dec. 1st, 1880, is as follows:

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trine. CHAP, 9. - Discrete Mental States, --Locke on Identity, Martinann. Phenomena of Conscionsness, Minstrations, Dr. Gregory, Dr. O. W. Holmes, Prof. Clifford, Tiede-man's Theory. Admiral Rearfort on Drowning, The Mind a Multiplex Unity. Reply to Lawes, Case of Rev. Mr. Tennant, Facts of hillory, Agassiz and Dr. Brown Se-quard. Abercromble, Swedenborg on the Inner Memory. J. LeConte, Mandsley, No Unconscious Cerebration, Jacobi, Schelling, Phoinus, Lessing, Discrete States, The Theory Applied to Spirits, Philosophy of the Unconscious, Hartmann, His Unconscious, Delty Conscious, Kirch-man's Analysis.

Hartmani, His Unconscious: Delty Conscious. Kirchman's Analysis.
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LIGHT. BANNER \mathbf{OF}

DECEMBER 4, 1880.

Message Department.

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The near one is a second seco

ing. (Miss Shelhamer wishes it distinctly understood, that she gives no private slittings at any time; neither does she receive visitors on Thesdays. Wednesdays or Fridays.) \mathbf{S}_{D}^{**} Letters appendiately to this department, in order to ensure prompt attention, should in every instance be adconsure prompt attention, success a construction of the construction of the dressed to Colby & Rich, or to LEWIS B. WILSON, Chairman,

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

Scance Oct. 22d, 1380.

Invocation.

We thank thee, Father, for the hour That draws the soul to thee, In contemplation of thy power Which everywhere we see We bless thee for the glft of love That every heart entwines, And for that world of light above, Where holy wisdom shines.

The world is glowing now in light, Beneath the mellow sun ; And waving fields of harvest white Proclaim their labors done. The vines have yielded up their globes, With purple sweetness rife, And nature dons her richest robes In thankfulness for life.

Oh Holy Spirit, Perfect Soul ! We bless thee more and more. As round and round thy seasons roll, With plenitude in store. We bless thee for the harvest time, And fruitage of the land. Oh thou whose majesty sublime is felt on every hand ! And oh ! we pray that human hearts May with that kindness glow Which strength and sympathy imparts To all in want and woe. May love and helpfulness and cheer Extend from soul to soul, Till crime and misery and fear Shall lose their dread control; And human life, grown grandly sweet. Shall blossom out in joy complete.

Elvira G. Gardner.

Oh, it is a sweet joy to return here to friends and to send out to them a word of love and cheer! I had dear friends in the mortal; 1 have them still, close to my heart, and not a day passes over their heads but I return to minister to them in spiritual ways, and to seek to bring them 'some little knowledge of my presence, of the love and sympathy 1 bear for them. It was a joy for me to pass to the spirit-world. I entered that world of joy and peace with a smiling face, for I had many, many friends upon the spirit-side who were waiting to welcome me to their new home, and I saw them before I passed entirely from the body; 1 recognized their dear faces, and it caused my heart to sing with gladness that there was a beautiful home of the angels, and that they could return to minister to loved ones, and teach mortals that there is no death: I would say to my dear ones on the earth who watch and wait for the footsteps of their loved ones from on high, that we return daily, sometimes hourly, to bring you peace and blessings. We would lead your spirits heavenward; we would teach you of immortal things. Earthly dross is of small avail; material things seldom benefit the spirit; what we always desire is for you to look above for wealth that is good; for love purity, peace and gladness can ever be found in the spiritual world. I return to day with my measure full of all that is good for you. I would ask you to let your light shine as a beacon star for others who are in darkness; and let your good works show that your belief is founded upon a rock, and that you are steadfast and true to all that is noble and good. Remember always that we are leading you onward, guiding you upward over the mounts of time, until you, too, shall join us in the angelie world. To my friends in Akron, Ohio, I will say: It is four years since I was called home-and it has been #blessed four years to me, bringing me much gladness and joy, causing me to grow strong and happy and free. I send back all that is beautiful to those I love. For fifty-five years I lived in the mortal, and I feel that my friends will be glad to realize that I have returned to send a few little words to them, and bid them be of cheer. Press on, for all is well; each change that comes brings you only nearer to your heavenly home. All is for the best. Elvira G. Gardner.

crime, misery and degradation in the world. It is my purpose to strive earnestly to this end, and seek, as far as I can, to accomplish some little good for others. I find that many poor disembodied spirits, weighed down by sorrow, sin or degradation-the result of earthly conuplift and instruct them. I feel deeply in my soul that if we would, whilst still in the flesh, seek to elevate humanity, to enlighten it concerning its spiritual needs, and befriend it in a material way, we would not have so many degraded, unhappy beings in the spiritual world. This is why I am at work upon the material plane for a time, striving to influence others for the good of those who are in need of a helping hand, or who are in need of material assistance while still in the mortal. They should be educated for the life which they are to live in the future.

I may not express myself as my friends would desire, yet I say to them, Seek earnestly for truth from the spiritual realms, and you will not fail to receive it; seek for knowledge concerning those who have passed beyond the grave, and you will certainly receive some tidings from your loved ones. The curtain which hangs between you and them is very thin, and oftentimes you may see their faces shining through. Then, my dear friends, remember that I shall come to you in the future; I shall seek to influence you for good ; I shall also endeavor to gain knowledge and truth from higher ones who are above me, that my own spirit may still blossom out more beautifully than it ever could have done on earth.

Charlotte Nevins.

I think it is nearly a year since I died. I have many friends on earth, many friends whom I would like to reach. My husband is George P. Nevins. I died in New York City. I wish to send to my husband my love, and tell him I was glad when I found I could return to his side and see what was transpiring around him. 1 was indeed pleased to find that I was not separated from all my earthly friends and earthly interests; that those I loved could draw me from the spiritual spheres to them. I desire so much that they may realize my presence with them, and that I may impart words of cheer, and strive to influence them in their earthly lives. I do not understand a great deal about the laws of spirit-control; I have been studying them since I passed over, and still they are strange to me. I amoin hopes I shall be able to return, from time to time, until I become so experienced that I can come daily in the midst of my friends. I cannot say a great deal now, only I wish every friend to receive my love, to know that I bless them-that I thank them for the kindness shown to me when I was in the body; that I remember each one, shall always do so, and shall be indeed glad to meet them when they come to me in the spirit-world. I would say, if they ask me what I think concerning my home, I have a good home with my friends. We are happy, and there is room for onci; one who shall come : we will meet them with love and gladness. My name is Charlotte Nevins.

Henry Morrison.

[To the Chairman :] And so, sir, every one So it is with spirits: they will not reject the use must register himself, I presume. Well, my of a medium on whose brain they can impress name is Henry Morrison, and I hail from Phil- holy messages to loved ones, merely because adelphia. I have a number of friends in that that medium is not perfectly pure and good. city, and in various places in the State of Pennsylvania. I feel that perhaps they will like to | hear a word from me. I hope they will. If | urge earthly mediums and all others to strive they do not care to, why, I sh be a gainer by coming, 1 am sure. Do you ever get things mixed here? Well, I should think you would; there are so many spirits who seem anxious to come, that I really feel ashamed to press in. $|\mathbf{I}|$ had to crowd in between two or three others. To tell you the truth, I feel a little conscience stricken. I thought if I didn't come now I viated, one mind unenlightened concerning imnever should. I have attained the age of forty- | mortal life, we must continue to use the instruseven-that is, counting my earthly life with ments provided for us, even if some of them are my spiritual life. I have been in this other not in every respect adapted to our purpose. world about twelve years, as near as I can reckon back. Now my friends have had a long silence, from me, and I feel that it is time to speak. I should like very much to reach my son John; he is now quite a lad, and is looking around to see what steps he shall take for his future. I would like to say from my standpoint that he has not yet looked in the right direction. I hope he will pause and consider; certainly, before he takes any steps whatever. The future he is thinking of marking out for himself is not adapted to him at all: physically he will not be able to endure it; mentally it will chafe upon him, and spiritually it will retard his advancement. That is a very gloomy view to present to a young man, but I feel it to be my duty to speak. I wish to say that I would like to have him write to his uncle Thomas: tell him of his plans and ideas and ask his advice. I know I shall be able to influence my brother Thomas in a way that will be for the good of my boy; and I feel that my son will abide by it. Perhaps, getting this line from such a distance, he will consent to my wishes. If he does, it will be the best thing that ever could happen to him. I have many friends who were connected with me in business, and I desire to send them my greeting. I wish them to know that I am active. not at all asleep, and although I have been silent for a number of years, I have been looking around, and I know very well what has occurred. To one friend in particular, who had the management of certain affairs of mine, I wish to say: Those papers were not settled satisfactorily to myself, and I have been uneasy concerning them ever since. Now I know it cannot be rectified ; that this cannot be changed ; but if you value my esteem, I hope you will have a conversation with my family, and do the best you can for them. My son will know to whom I refer, and I hope he will send my letter to him. I do not know as there is anything more to say, except that I send my love to my friends, and am glad to be able to speak to them. If any of them are ready and willing to hear from me privately, I shall' certainly be on hand to respond, but I do not desire to push myself in unwanted. I felt it my duty to come to-day; and I hope my wishes will be respected

the medium, these individuals are pleased to consider the medial instrument responsible for. To illustrate : Take a public medium, whom the spirit-world may have used long and successfully as a teacher of spiritual truth, and as an inculcator of moral purity: you have learnditions-have need of missionary laborers to | ed to look upon that medium as an embodiment of all that is true and good. In a moment of great receptiveness he or she may have been brought under the influence of some evil-disposed or carnally-minded being, in or out of the form, and fallen into temptation. What is the result? In a little while you are startled by the terrible disclosure that your idol is but clay, and that when subjected to great temptation may fall before it!

You become indignant, but you cannot forget the beautiful teachings that the medium has voiced; and yet you rush to the conclusion that he or she is a hyporite, living a lie, under the mask of truth and purity. In your excitement you do not take into consideration the fact that the teachings of spirituality and truth, which so delighted and sustained you, were from the spirit-world, and given by earnest spirits behind the veil, and not in any sense the production of the passive or unconscious medium

An exponent of the Spiritual Philosophy should exemplify his teachings by a true and noble life; but all beings are to a large extent swayed by the conditions which surround them, and particularly is this true of the sensitive

mediums for the spirit-world; their very susceptibility to spiritual influence, which denotes mediumship and makes them of use as instruments to the higher powers, renders them negative to positive influences, material as well as spiritual. Hence, if a medium is surrounded by gross or dishonest persons in the flesh, he or she would not only be left to the mercy of the darkened influences that would naturally be attracted to such a sensitive, but the entire being would become contaminated by the moral poison which emanates from them.

We are asked why it is that mediums who have been well tested, and proved reliable, are sometimes found wanting in the moral principles that beautify and adorn the spirit? Also, when the spirit-world has found a medium to be untruthful and immoral, why does it continue to make use of such a person? The spiritworld cannot always choose its instruments

where it desires. A corrupt state of society, false education, inherited tendencies and improper surroundings may shape the character of a susceptible person. But the spirit-world may find this mediumistic person (who may be in the meridian of life) capable of being acted upon by spirit-intelligences; and through his or her instrumentality they may send forth to humanity a knowledge of eternal life; also of the condition of the spirit after the death of the body. Shall we, then, reject the services of such instruments because of the evil that has been inwrought into their lives? The man who is far away from home and friends would not reject the only means of communicating with his loved ones because it was imperfect, but rather would gladly avail himself of the slip

of soiled paper at his command, by which measure he could communicate with his friends. We do not excuse wrong-doing, or the violation of any moral principle, but rather we would to live pure and good lives, and remain faithful to the principles of truth and honor; then they will be fitted to always receive grand teachings from the spheres of Wisdom, Love and Harmony

While there is one mourning heart to comfort. one spirit struggling in misery that can be alle-

past recovery. I wish them to know that I can return. I send them my love. I want my little sister to be taken care of. I feel sure my friends can do it if they only will, and it will be such a relief to me. I am very anxious about her all the time, so I cannot be happy in my spirithome. All around me looks very bright and beautiful; it seems that I might enjoy it if I could only rest satisfied concerning the future welfare of my little sister, who is unable to care for herself. I know she is temporarily cared for now, but I wish to say to my friends, Do n't pursue that course you have thought of; I want her to go to her aunt in Minnesota, but I do n't wish her to go alone. It seems to me some one of you could take her there, and see that she is well situated before you leave. I would do as much for you, were it possible for me to do so. I am certain when you find I am so anxious about this you will do it for me. I have never been able to speak in this way before. I cannot find any medium to control where my friends are; I find it impossible to impress them, and having heard that your paper goes out so far, I felt bold to come and speak, feeling that my friends would see my message, hoping they would consent to comply with my desires. 1 should like to come again some time, if I find they have performed all that I wish. If there is anything I can tell them, or any use that I can be to them, I shall be most happy.

Mrs. Sallie D. Clement.

I thought I would like to look around a bit, and when I heard that you let folks like me talk here. I thought I would like to send my love home to my friends, and tell them I am pretty comfortably off. I have a good home, and I have found all those friends who died so many years ago. They are all well and young, and they tell me I am going to grow to look just as they do. It is too good to believe, but they speak the truth, I know. Now I want to say this is a blessed world, but I think I have found one more blessed—it is to me, anyway. It looks strange to come round here, but I like to see what is going on. I was eighty-one years old-all tired out. I am getting rested and smart and chipper, now, so I'll do very well. 1 want my folks to look into this, and live so that when they come here to live they will be smart and strong and happy. I am Mrs. Sallie D. Clement. I am from Newburyport.

Willie Carey.

[To the Chairman:] Please may I come?] am a little boy; my papa lives in Boston. I did, too; my mamma lives here, too. 'I was my mamma's baby, and I was her little man, too. I don't want her to cry at all like she did. I want to send my love to all at home, can I? My name is Willie Carey. My papa's name is John W. My mamma has got a real soft, pretty name; it is Mercy. Aint that pretty? I com'd home. 1 did n't go 'way, 'way off, but I com'd home to see my mamma, and she was crying. I did n't feel good; I felt bad, I did. I come real often and play; and I looked out the window and I saw the pretty snow coming down, and I like to see it. I wanted my mamma to see me, but she did n't. I pulled her, but she did n't know it. Wa'n't that too bad? I've had a birthday since I went to sleep, I have. I am over five, now, and I's going to have all the birthdays just the same as I would have if I had n't gone where the pretty flowers are. I want 'em all to know it. I want papa and mamma to see what I say; I want to send my love, heaps and heaps, to 'em all.

MESSAGES TO BE PUBLISHED.

Oct. 24.—Charlle Bunnell; Nathaniel C, Small; David Wil-der; Georgiana C, Jarvis, Oct. 29.—John Beads; Naney Green; Dr. Shaw; Mary A, Tarbelli Alex Marshall; Walter J, Stowers; Guide of the Medium.

the Medium, Nov. 5, -John Crichley Prince; Mary A, Weightman; Laura Miller; Capt, Homer Kellogg; Margaret Cunning-ham; Samuel Thompson; Sunbeam, Nov.6, --Amasa Lyman; George Carter; Dr. Charles Dun-ham; Abble K, Freeman; Richard McIntire; Deacon George W, Holmes; William H, Lleweilyn; Mary Hutch-ins.

even if they do not accomplish absolute good. To rely upon spirits for what you, can do yourselves, is a very great mistake. You do not wish to summon spirits from the spirit-sphere, in order to tell you that four and four make eight; you do not wish spirits to come and influence mediums in your behalf in order to take a step which, if you use the common sense with which you should meet the ordinary duties of life, you would be able to take without their assistance. Spirits should only be summoned to assist you out of difficulties which you are unable to overcome without their help, or to give you truth from a much higher plane than you can get it unaided. Unless intercourse with spirits has a view to the elevation of society, unless it is practiced with a desire to do good, and thus become more useful, it may . be denounced as sorcery or witchcraft, and is liable to be connected with fraud. There will remain an element of Dhuck magic or youdooism in Spiritualism as long as there are persons who wish to make a market out of certain occult knowledge, or by it to work harm to others. Your motive when approaching the spirit-world is everything. There are means of communion with the spirit-world which there would not be if they were not intended to be used : use them aright, and they will bless you ; abuse them, and of course they will curse you. Q .- The late rebellion in this country caused sorrow and tribulation in most of the families in the nation. That rebellion was an outgrowth

of slavery. Now shall it be said that this great tribulation was a supreme judgment upon the nation for having legally harbored bondage?

A .- Decidedly it was the result of having le. gally harbored bondage. Cause and effect work in all portions of the universe, and thus everything which occurs is the result, the flower of that which has gone before; consequently any evils which are nursed in society to-day, must necessarily explode in some form of rebellion and disaster in coming years. If you nurse a viper, that viper will sting you, sooner or later; it s in the natural sequence of events. If you sow wild oats in your field you cannot expect to reap good grain that will make sweet flour for your bread. It is utterly impossible for the seed of the illistle to bear the rose; if the seed germinates at all, it must bear its natural product. So in the natural order of things slavery, tyranny, and everything hostile to human wellbeing, necessarily works disaster to the community which has harbored it; and while those who may have been the sufferers may have been led through the furnace of affliction to a higher state, the real sorrow, the real disaster recoils upon the heads of those who have perpetrated the wickedness; even though they may be outside the physical form, they themselves suffer in the long run from the catastrophe; their victims find that their unmerited sorrows have been more than compensated.

Q .- That serviceable and much abused animal, the horse, has life. Life is the soul. Will that life have a future existence?

A.-Decidedly; all life has a future existence: but the life of an animal is not the life of the human soul, as the life of the man or woman is. I cannot find an attribute in the animal that I cannot find in you; I can find all in you that I can find in the animal kingdom; and thus I find that all frágmentary, elementary expressions of life may not retain a persistent individuality, but may be merged in the general life; thus spiritual life, expressing itself in material form, may produce vegetable forms before it produces animal forms, and may produce animal forms before it produces human forms; but the human form is the result of the combined expression of multipropus rays of spiritual light, which, in the concrete, constitute the human spirit. For a time an animal may be perpetuated in individualized form in the spirit spheres in the atmospheres of the earth. If you love your horse you may have your horse with you in the spirit spheres. If you are much attached to any animal, that animal may continue to live as an attendant upon you; but as

Erastus Collins.

I am a stranger here. My name is Erastus Collins. I believe I can safely say that I was well known as a citizen of Hartford, Conn., and , a man of business. I feel it my duty to return to earth and speak to my friends and associates. I find in my new home that my abilities have still opportunity to expand, and that I am not cutoff from exercising my faculties as I was wont to do when in the mortal flesh. There is much that spirits can accomplish in deeds of philanthropy, and I find that I may work in this direction-which I certainly desire to do. 1 have learned since my departure the lesson that I knew something of when on earth: that material wealth is of value only so far as it is used for a wise and good purpose. The man who accumulates riches for the sake of hoarding his wealth to gaze upon, receives, no good from his possessions, but rather receives an injury; for when he passes over the river of death he will find that he has indeed been harmed through his worldly accumulations. Now I wish my friends to ever realize this truth: that material wealth is of good only when used for a noble purpose. I do not object to a man's accumulating what wealth he can, provided he does so honestly and consistently; but I do deprecate the hoarding of wealth apart from the public good. I do certainly desire my friends to use what they possess for the best advantage to themselves and to humanity at large. I would have every one scatter his wealth with lavish hand; not foolishly, but wisely.

Let it be so used for the benefit of others that it will brighten up some life that otherwise might be in darkness and want. There are many ways

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Scance Oct. 26th, 1880.

Advice to Spiritualists.

By one of the Circle Band.

We have been requested to control and speak upon a matter which seems to interest many Spiritualists, and to reply to certain questions which they have propounded to us concerning

in which they are engaged. We find many Spiritualists (who should be better informed) confounding the operator with the instrument, humanity at large, there would be but little | whatever action is performed by or through

It is the paramount duty of Spiritualists to surround their mediums with a refining, elevating and purifying influence: to remove them from the debasing conditions which the low, vicious and dishonorable create, and lead them into association with the beautiful and good. But this will not be accomplished by indifference and neglect. You must extend the hand of love and friendship; speak words of sympathy and cheer; render material aid when needed; convince them by your acts that you recognize them as laborers for the angels.

When one who is working night and day in alleviating the pains of those afflicted with disease, or those suffering through exposure to the merciless elements, contracts a disease that may prove fatal, you do not refuse to care for him, for that would be monstrous. Rather do you seek to minister to his wants, and, by tenderest care, often restore him to health. But when a medium, who has toiled almost ceaselessly to alleviate the woes and to dispel the doubts of humanity, becomes exposed to the terrible influence of some ill-conditioned being in or out of the form, and falls a prey to temptation, it is considered justifiable by you to neglect entirely or upbraid him or her with scorn and reproaches. Oh. Spiritualists, be careful what you do ! Remember that you owe your knowledge of immortal life to your mediums! Then treat them tenderly and teach them wisely. We rejoice, however, that there are many in our land who are above reproach. These are the faithful, tried workers, who have proved a blessing to mankind. Their white lives shine out in purity. They are noted by the angel-world. All honor to such noble workers! They form our van guard of Spiritual Liberty and Truth.

In the palace and in the hovel our workers are to be found ; and wherever we find need of spirit. presence-wherever we find an organism adapted to the purpose of spirit-control-we use it to send forth our influence and to perform our work so that mankind may become enlightened concerning the future life.

By-and-by we expect Spiritualists will become so cell informed in regard to the subtle, delicate laws which govern mediumship, that they will be ready, willing and able to assist us in our God-given work, and so provide for us instruments through whom only the holiest and loveliest teachings of the highest heavens can be given.

Therefore guard well, and fully protect and strive to elevate by every means in your power, we repeat, the medial instruments in your midst, and you will in due time have no cause to condemn the sensitive ones who possess the divine gift of mediumship.

Julia Stokes.

[To the Chairman :] My name, sir, is Julia Stokes. I have friends in Wilmington, Del., whom I wish to reach. I died with congestion of the lungs. I was very ill before I passed away; I could not speak for a long time before my departure. I was taken suddenly ill, and

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George W. Holmes; William H. Lieweniyn; Mary Huten-ins,
 Nor, 12, --Rev. William C. Wisner; Mrs. Emuna L. Bar-rows; James Warren; Thomas West; Lonisa Wilkins; Ag-nes Peek; John A. Stevenson; Emuna S. Bodge,
 Nor, 15, --John Pierpont; Charles H. Geneh; Lavina Mei-Jeck; Col. J. P. Barber; Mary E. Collus; Henry Kaynor; Sarah L. Martin; Washington Johnson; Nor, 16, --Juliette T, Burlon; R. W. Huntingdoh; Retsey Hapgood; George Latther; Cornella Gifford; John & Curtis; Mrs, Alleo Frazer; Carrie Lewis,
 Nor, 23, --George Pressinan; Henry J. Raymond; Mary Crowley; Sarah Miller; Jonathan Brooks; Chara Allee Mor-ley.

^{10y}, Nor. 27, —David S. Tarr; Lydia M. Flanders; Lizzlo At-kinson; Mary Beaman; Samuel Taylor; Dr. Henry Clark; John Augustus.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE. AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Invocation.

Thou Divine Intelligence, pervading all space, and permeating every heart, we praise thee for the light which illumines the darkness of all worlds, and for the wisdom which guideth all things onward through the varied changes of their growth from chaos into perfect order. We praise thee for that love which illumines our pathway; which gives us all the trials, as well as the pleasures of life, with glimpses of beauty born from the splendors of the noonday of heavenly glory. We praise thee for the love that, while it marks the flight of an angel, also guides the sparrow to its destination, where it may pick up from the ground the crumbs that are needful to satisfy its wants. We praise thee for that power which is gentleness and mercy unto all, which, while it insures the eternal rectitude of all things, yet reveals unto us the perfection that dwells in the heart of God and constitutes the Infinite Mind. May we all drink deep draughts of inspiration at this hour. May we all receive communications from the pure and the noble who have preceded us in the angelic spheres. May all of us, united as one company of earnest truth-seekers, lift up our-aspirations unto thee by every noble thought, and by every hallowed action ; and so may we be instrumental, now and ever in advancing thy kingdom among men, in casting out fear, and doubt, and superstition, and in bringing nigh a glorious deliverance from the bondage under which humanity now groans. May we be pure in heart, and ound in head, and whenever we approach the spirit spheres, by purity of heart and careful investigation of all things, may we arrive at conclusions in harmony with the laws of nature, and by interpreting hourly more and more of the mysteries of life, may all mystery vanish, may the sunlight of heavenly day reveal unto us the spirit in all things, and matter but as the form that enshrines the soul. By daily conflict with evil, by hourly victory over temptation, by incessant work for human well-being, may we praise thee in this and in every world in which we may be called to live and labor, in time and in eternity. Amen.

Questions and Answers.

QUES .- Is it the opinion of the control that it is desirable for all who can, habitually to hold intercourse with the spirit-world, either through mediums or directly?

Ans.-Decidedly-provided that your motives are pure when you desire and practice such intercourse with the spirit-world. Whenever the motive in consulting a medium is pure; whenever you desire information in order to help you along in the world, that you may be more useful to society; whenever the motive is innocent, there can be no harm whatever in holding intercourse with the spirit-world, because the spirits who will respond to your inbefore I knew, or my friends were aware, I was quiries will have no desire to do you harm,

soon as its individual expression is no longer needed by human spirits, it will gradually associate with other elements until completion is the result; because the animal spirit is in alliance with the human spirit, but represents only. a portion of it.

Verifications of Spirit Messages. To the Editor of the Banner of Light :

. In the Banner of July 24th is a communication from DR. WM. BUSHNELL. 1 read the message to my mother, and as I read she would interrupt me by saying, "That sounds just like him "; "The age is right" 'That's him," etc. (Mother is not a Spiritualist.) Dr. Bushnell was my uncle. His residence was on Princeton street, East Boston. He passed away April 28th, 1879, aged seventy-eight years fourteen days. He was not a believer in Spiritualism. "He used to say that it was all a "humblig." Years ago he was a Congregational minister; he afterwards took up the practice of medicine. I have no doubt about the message being given by my uncle, Wm, Bushnell. I would have verified this before, but I wanted to see if any one else vould do so

I hope that you may ever be sustained in the course that you are pursuing. Truly yours,

HENRY E. HULL. Granby, Conn., Nov. 4th, 1880.

To the Editor of the Banner of Light:

The message of LYDIA JONES in the Banner of Light of Oct._30th, her friends fully recognize as coming from her, and all the facts to be true. Her husband gave one message through the Banner. He passed away some time ago-she in 1877—and at that time was living in Pheenix, N.Y. L. V. FLINT. Baldwinsville, N. Y.

Married:

Mr. John L. Binkley and Mrs. B. E. Holmes, of Tampa, vere married by Dr. F. Branch on Sunday evening last. Quite a number from town went out to see the ceremony performed, and were highly pleased at the reception given hem at Mr. Isaac W. Warner's residence. Wooffer our congratulations to the happy couple, and wish them a long and happy life, - The Tampa (Florida) Guardian of Nor.

Passed to Spirit-Life:

From Ann Arbor, Mich., Nov. 4th, 1880, Mrs. Deborah vellogg, aged 80 years.

Kellogg, and Arboir, Arten, Nov, and Jose, arts. Debolar Kellogg, and Soyears, Mrs. Kellogg was reliet of Horace Kellogg, and mother of the which known and highly respected chirvoyant physi-cian, the late D. B. Kellogg, and one of the pioneurs of the spiritual faith in this city. Hers was a life of purity and sweetness. Generosity and sympathy shone in all her ways. Her loving kindness, her sweetness of disposition, her thought ful decds of charity, her humility in every walk of life, and her storling adhe-rence to everything that was good and trena and noble, won for her the respect of all who came within the radius of her pure influence. As a wife and mother, she was the idol of her household. As a Spiritualist, she proved to the world her sincerity—not by argument, but by her noble life and the cheering performance of its daties. Though she suffered much pain, her last lours were made glorious by the recog-nized presence of dear friends gone before, and her soul was cheered by strains of spirit music. She wondored that those who watched her dear friend so the berght forms she saw or hear the sweet music and he to her spirit sense, and repeatedly called upon them to listen. She pass-ed to her lighter life everaptured with the taugible proofs of her failt. Many friends, and a son and daughter, mourn her ap-

Many friends, and a son and daughter, mourn her ab-Many friends, and a son and daughter, mourn her ab-sence from their sight. Through the medlumship of L. D. White, of this rity, sie has already returned messages of how and remembrance. A. G. B. Ann Arbor, Mich.

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

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The Editor-at-Large at his Work.

THE SPIRITUALISTS DEFENDED.

. Thou shall not beer false witness against thy neighbor, $-\frac{1}{2} \frac{1}{2} \frac$ To the Editor of the Brooklyn Eagler

My attention has been called to the report of a dis-course by Rev. T. DeWitt Talmage, delivered in the Brooklyn Tabernacle on October 3d. The main object of the eccentric teacher seems to have been to ar-raign and denounce the enemies of the divine institution of monogamous marriage; and so far it may be presumed that he fairly represents the general sentiment of all civilized nations. But there are several things in this loose harangue which would invite severe criticism if they were only presented with some show of reason, or otherwise supported by the evidence of a single fact. It will be obvious to every logical taind that the giddy brain of this sensational preacher imposes no restraints upon a lawless tongue. Two tillings, however, lend a fictilious importance to what he may say. First is the fact that he is the accepted religious instructor of a large society and congregation of people who profess the Christian religion ; and second, that his utterances obtain a much wider and more enduring expression through influential public journals. It is chiefly for these reasons that 1 am induced to notice this discourse, and these considerations alone must serve as my apology for asking space in your columns. for this letter.

The preacher's exordium-describing the mutials of Adam and Eve in Paradise-most resembles a thapsodical prolusion by a mad-poetaster, who-mistakes the small pyrotechnics of his own disordered brains for a heavy rain of Promethean fire. The whole pleture is worked up in what may be, for aught we know, a pre-Raphaelite style. The wild beasts occupy the back room in Eden, and are on their best behavior before the new lord of creation, while the birds perform the grand epithalamium or nuptial song in proper time. No cards,

After this poetic rhapsody the preacher enters at once-upon the solid work of his argument to prove that the Old Testament is at war with the practice of polygamy, and that the sacred writings of the Jews consistently support the sacredness of the divinely ordained institution of monogamy, or the marriage to only one wife. In attempting to prove this from the book itself, and to defend some of its authors from the suspleion of being tainted with free love, the speaker is more earnest than convincing. Indeed, it must be admitted that our modern Boanerges, in popular parlance, undertakes a very heavy contract, but he evidently thinks he is equal to the task, and the real facts in the case do not appear to subject him to the least possible embarrassment. On this point his reasoning and complacency remind us of the peculiar logic and self satis-factions of the Hibernian, who, having stated his theory of a certain subject, was fold that the facts in the case proved the contrary, when he replied, " Bad luck to the facts, then," Dr. Talmage attaches a similar im-tamples, including many church members and several portance to his own naked assumptions, and never elergymen, who, through the tiple power of "the suspects that facts susceptible of the clearest demon-stration as electually explode his hollow pretensions as a shot from a columbiad would demolish a chicken-

It is true that the most illustrious of the Hebrew patriarchal princes, faithful Abraham, had not only hand women have been unequally yoked together in all Sarah for his wife, but two concubines, namely, Hagar and Keturah-wives of inferior rank, whose offspring could claim no lawful inheritance in the father's estate. Not to speak of the inferior personages, whose lives are a subject of record in the Jewish Scriptures, we may mention the fact that David had seven wives and ten concubines. The latter he left as mistresses of the royal palace when, during the conspiracy of hisson Absolom, he fled, with bare feet, from the Holy City, over Mount Olivet, the king and his attendants, with bowed and covered heads, "weeping as they went" their way. [11, Sam., chap, xv.] And yet " the Lord God of Israel" is represented as speaking of him after his death as " my servant David, who kept my i hensive sense, rises heavenward above all other syscommandments and who followed me with all his -heart, to do that only which was right in mine eyes." "I. Klugs, xlv., s.: Then Solomon-according to the catechism, the wisest of men-had no less than "seven hundred wives," princesses who, the pious Alexander Crudeh: author of the "Complete Concordance of the Holy Scriptures "-tells us; " all lived in the qualify of queens," and "three hundred concubines "- one thousand in all.

It is written in the First Book of Kings that this wise man "loved many strange women"; also, that wives turned away his heart after other gods." The history shows that he erected altars in high places and wor-liped the gods of his mistresses, including the bloody Motoch, chief divinity of the Ammonites, to whom human sacrifices were offered in the valley of Hinnoin or Tophet. Perhaps we ought not to be surprised that Solomon went after and supported the grossest abominations of the surrounding heathen tribes. A man with so many queens and women of infertor rank to keep his house would be more than human if he did not do something desperate to entertain the court and divert his own mind from the miseries of his situation. In his senile imbecility we might naturally expect that he would be as likely to worship one god as another. Vet the Lord 1s represented as bearing testimony to the unimpeachable wisdom of Solomon in these words : " Lo, I have given thee a wise and understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee." (I Kings, chap. iii.) In respect to his free love proclivities and the number of his wives, Solomon has certainly had his peers in these latter days. "True, our own Joseph Smith and Brigham Young are only vulgar imitators of a regal prolotype, following at a respectful distance, and subject to the embarrassing conditions and circumstances of our improved civilization. But the Grand Turk at Constantinople has sometimes had more wives than even "Solomon in all his glory." In the reign of several of the sultans-within the present century-the imperial barem has included from 1,500 to 2,000 beautiful young women, all slaves, and sacrificed to the lawless passion of one sovereign master. These are mainly contributions from Turkish provinces and the Greek islands, and a large proportion of them are said to be the daughters of Christian parents." We have no means of knowing how many such veiled beauties now occupy the summer scraglio on the Bosphorus. Dr. Talmage has a convenient faculty of seeing only what suits him, while to everything else he is happily blind. He hustles the records of history, the facts of science and every day's experience out of his way, as readily as a bustling housewife sweeps down cobwebs. Regardless of premises and all rules of ratiocination. he vaults with a reckless daring to such surprising results that one almost fancies the shepherd's crook has become a magletan's wand. It is not strange that such a man should announce the astounding discovery that Modern Spiritualism originated the "free love" doe trine, and that those who practice it "are almost all Spiritualists." It would, however, surprise us to know that any sensible man is disposed to credit this assumption. That no one may either misapprehend the oracle of the Tabernacle or suspect the present writer of misrepresenting his views, I here reproduce what he says on this particular topic: "Another mighty for of the family relation is the prevalent doctrine of free love. Newspapers in advocacy of these doctrines fill the land. The greatest argument against it is that the advocates of it, without any exception, turn out ilbertines., Having broken up their own homes, they go about to destroy the homes of others. This obscene flock of carrien crows caw, caw, caw on their way to and from the moral carea; ses. They are almost all Spiritualists, and they get the people of this world and the next so mixed up that they do not know who belong to them and who belong to the others. Free love and Spiritualism are twin sisters, and their morals are so bankrupt that they cannot pay one per rent, of righteousness, I can tell the spirits of the next world that if they cannot find any better company than they are said, to pick out on earth, they had better stay where they are if they have any regard for their reputation. When those who are united in holy marriage have a special admity for some one outside that bond, they had better go to studying the Ten Commandments.' Such persons are on the edge

of a fall about ten thousand feet down, But at that distance they only strike once on the rocks and then bound off into the unfathomable.

Spiritualists do not concern themselves about the manner in which this shepherd of souls may choose to pursue the game of which he speaks, namely, "This obscene flock of carrion crows"; and as little do they Observe news of carrier cows "; and as fittle to mey Obvious of the chase is for exercise, profit-10R, BRITTAN REVIEWS DR TALMACLE * care to know whether the chase is for exercise, profit-10R, BRITTAN REVIEWS DR TALMACLE * care to know whether the chase is for exercise, profit-ter annexemption of the second secon or amusement. Being a lively representative of the Brooklyn pulpit we can but realize that the Messenger of the Tabernacle knows-from observation of course -a thing or two about the average phases of free love, also of its accidental relations to the church and the ministerial office; likewise concerning its liability to produce great trials and social discord, in which the family relation may be ruptured for all time. Moreover, having in his ministerial capacity for righteousness' sake-to the end that he might see and comprehend the naked truth, however shocking to his moral sensibilities-made the circuit of the gin mills and gambling hells of New York; and having, also, under the protection of Providence and the Metropolitan police, whose ways are mysterious and past finding out, repeatedly visited the haunted shades of the Cyprians, It is quite possible he may have found the roosting places of the "unclean birds" of our modern Babylon, If he did, he must know that when he made the discovery he was neither in the illuminated courts of the great Spiritual Temple nor in the dwelling places of its recognized disciples. Let us respectfully admonish this clerical sportsman that in this field his instinct is more unerring than his reason. If he is careful to keep the trail and not allow himself to double in the dark, and so return to the starting-point, he will find the game at last. Nor is this all; he will not incur the least danger of poaching on any sacred ground or of being held for trespass on the complaint of any Spirit-

ualist. When a public religious teacher, whose office is supposed to insure something 1% the practice of rightsusness in his treatment of others, using both pulpit and press in the dissemination of his views, boldly charges that Spiritualism is responsible for the free love doctrine, for the breaking up of so many homes and the utter desceration of the most important of all human relations, the Spiritualists claim the right to meet the man on his own chosen ground who thus defames their character and dishonors their most sacred convictions. That Spiritualism per se sustains any natural relation whatever to lifet love and licentionsness is an assumption which cannot be supported by a single substantial reason. These never had any such relation, indeed, they never can have, since, in the na-ture of things, they are essentially and forever incompatible. The principles of Spiritualism and the unrestrained indulgence of the animal passions are so irreconcllable as to be incapable of permanent coëxist-

But I shall be told that a number of professed Spiritualists have actually broken up their homes, established other relations, or allowed themselves to drift at random, following one attraction or another, as determined by temporary convenience or the passion of the hour. This is, unhappily, too true; but it is no less susceptible of the clearest demonstration that, outside of the ranks of Spiritualists, there are numberless exworld, the flesh and the devil," have "fallen from grace"-from places as high and to depths as low as any Spiritualist is likely to find. Every one knows that there were many cases of allenation, desertion and divorce before the advent of Modern Spiritualism. Men ages, principally by the clergy, and domestic unhappiness is no new thing under the sun. We have never yet met with a single spirit, in all our intercourse with the invisible intelligences, who either recommended or sanctioned the looseness of life which is charged to the account of the great body of Spiritualists. It finds no countenance in the principles of the Spiritual Philoso-phy. On the contrary, if I have any knowledge of this subject, this pure and sublime philosophy demands of every man that he shall subordinate the appetites, in pulses and passions of his lower nature to reason and the laws of the higher or spiritual life. It is in this respect especially that Spiritualism, in its most compretems in its supreme demands for the purification of human nature, the consecration of all our powers to beneficent uses, and the highest moral elevation of our ideal of the divine life on earth.

Now, what would become of the existing religious institutions if they were judged by the character of such of their supporters as fall below the standard of morals they set up? It is a notorious fact that most of the criminals who fill the State prisons all over the country are firm believers in the cardinal doctrines of the evan-tions have been made into the religious faith of the convicts without discovering a single Quaker, Swedenborgian, Unitarian or Spiritualist. Scarcely a capital offender against the laws swings out of time into eter-nity at the end of a halter who does not express his belief in the doctrines of original sin, total depravity, vicarious atonement, a personal devil and a merciless retribution for all the impendent. Multitudes of these people live and die in the Calvinistic faith. Is Mr. Talmage willing to have the ministers of his faith, the people of his charge, and his system of religion judged by the State Prison standard of character? If he is not, it may be well for him to take warning from the Scripture which reads : " For with the same measure that ye mete withal, it shall be measured to you again.? Luke vi: 58.) Not only is it represented that the free lovers "are almost all Spiritualists." but it is affirmed that "newspapers in advocacy or these doctrines fill the land." One would be authorized to infer from this that such papers are more numerous here than were the frogs which came out of the waters in the days of the Egyptian plagues. Also that, with few exceptions, not worth mentioning, they are all supported by Spiritualists. Jour what are the facts? Why, that there is not a single spiritual paper, either in this country or Europe, that as any recognition as an exponent of the facts and philosophy of Spiritualism, which advocates free love on the plane of our animal life. The Spiritualists have no virtue and religion to boast f, nor are they accustomed to advertise their piety from the pulpit and in the papers. Indeed, the Divine Messenger at the Tabernacle boldly affirms that we cannot pay one per cent, of righteousness." If this is so, the failure is complete; and it is all the more to be lamented for the reason that we may not hope to borrow any small surplus righteousness from those who accuse us falsely. Such people are sure to have enough to do to meet their own obligations. And here we are reminded that they have another advantage over Spiritualists which is a great thing for those who most need it-they have a moral and theological bankrupt law by which any rascal-even the vilest sinnermay have the rightcousness of a just man imputed to him. Under this peculiar arrangement those who wickedly revile their neighbors may continue to do so -may grossly misrepresent their characters, views and conduct as long as they are so disposed, and at last take the benefit of that law. The man whose business it is to dispense Calvinism and his own crude ideas at the Tabernacle is ignorant of one subject on which he presumes to speak with oracular authority. Spiritualism is not the insignificant and slipshod creature of his imagination. No! it is a mighty angel, descended from Heaven and radiant with the morning light of a New Dispensation. It comes to roll the stone away from the sepulchre of universal humanity, and to demonstrate our immortality. In the presence of men and angels it breaks the seals of the invisible arcana, and reveals the sources of the world's inspiration. It is the living interpreter of the sacred books of all ages and nations. Spiritualism has no flesh and blood relations. It never had a "twin sister," and hence cannot have had one of easy virtue. On the contrary, it sustains the same relation to "free love" that the uncorrupted Gospel of Jesus did to the scarlet woman of the Apoca-The charge that Spiritualists, as a neople, have less respect for the relations of home than others has no better foundation than ignorance of the real facts and the heedlessness which is governed by the most superperficial appearances. In referring to this subject we are reminded of a man who, many years ago, was a frequent and most welcome visitor at the residence of not have any dishonest intentions toward the com-

unusual refinement, with the feeling and taste of a true poet and the delicate sensibilities of a woman. Though

wanderer for years, in many countries and amon rude peoples, yet the domestic circle-the sanctuary where faith is mutual and all the pure affections bud and blossom in the unclouded sunshine of love-was the ideal of his life. No saint ever sought a holy shrine with a more sincere devotion; yet the heaven of his imagination cluded his grasp. He was a wanderer to the end. While engaged in the service of his country he died far away in a foreign land. His ashes mingle with the sterile sands of Algiers, but his spirit has gone home to rest in heaven. This modest layman did more to consecrate the domestic relations and affections in the universal mind and heart than all the dogmatic theologians and homilists of the present century. Our gentle friend was the author of "Home, Sweet Home." His name is yet green in the world's memory, and his song will continue to be sung in every land and in all living tongues. JOHN HOWARD PAYNE gave us that deathless song, and he was a Spiritualist! S. B. BRITTAN. Rest, spirit of blessed memory!.

Vindication of the Fletchers. To the Editor of the Banner of Light :

As our names have been brought so prominently be-fore the public in a legal affair, we feel that the time has come for an explanation of the whole matter. The charge which was preferred against us was the larceny and embezzlement of a large amount of property belonging to Madame, Hart-Davies who for a long time was an inmate of our home in London, and who accompanied us to this country. That the charge was false is proven by legal documents, and the only reason we can possibly ascribe for the charge being made was due to the influence of Dr. Mack, an old-time enemy, and who, having met the lady at Lake Pleasant for the first time, took her away with him and instituted proceedings against us.

The right of possession is explained in the following papers which have already appeared in the Sunday Globe and other journals. First

THE DEED.

To whomsoever it may concern : Upon the death of my mother, (Anne Heurtley, of Hamp-ton Court House, Hampton Court, county of Middlesex, England, she left to me, Jullet Anne Thodora Hart-Davies, her daughter, a certain quantity of jewelry for my own sep-

arate use and control. I. the said Juliet Anne Theodora Hart-Davies, now residing in London, in consideration of the love I bear to Susle Willis Fletcher, of Boston, United States of America (now residing in London,) and for the many kindnesses shown by her to nie, and for other good and sufficient considerations. hereby give and relinquish to the said Susie Willis Fletcher, the said jewels which my mother gave me, for her own separate use and control, and have made this writing : First, that she may be fully protected in the possession of said jewels; secondly, that I have made the gift of my own free will, and, further to say, that she has consented to accept the jewels only upon my carnest request and solicitation, and upon assurance that it is my carnest wish and desire she should do so. The said jewels (a schedule of which is hereto annexed) were very dear to my mother, and doubly pre-cious to me, and I have made the above disposition of them in full conformity with my own wishes, setting forth my reasons for so doing, not only for her, the said Susie Willis Fletcher's protection, but also for my own; and that at any time, now or in the future, there may be no question as to the right of the said Susle Willis Flotcher to the withinnamed jewels or property, the said gift being made by me without any reservation, with a desire she may wear the jewels during her lifetime, and make such further disposition of them as she may think proper. Furthermore, in view of my experiences with trustees and other parties since the death of my mother, I have preferred to dispose of the property in the manner above indicated, and during my lifetime, rather than it should be disposed of in a way repugnant to my whole nature by those who might obtain possession of it upon my decease, or by disposing of same by will, as I might have done but for this gift, on conveyance. In witness whereof I have hereunto set my hand and scal, this twenty-fifth day of August, A. D., 1879. (Signed) JULIET ANNE THEODORA HART-DAVIES, Witness--Francis Morton. [SEAL.] [SEAL.]

THE LETTER.

Next:

UPPER NORWOOD, Aug. 29th, 1879. DEAREST MRS, FLETCHER: After my repeated and urgent solicitation you have very kindly and generously permitted me to send my jewels, clothes, boxes, and sundry other articles, etc., to your house, where you have under taken the charge of their safekeeping. These said jewels, clothes, boxes, and sundry other articles, etc., being my sole and absolute property, and free from claim or interference from my husband, or any other person, 1 am aware that I have, therefore, the perfect right to deal with them, or to dispose of them, in whatever manner I may think fit. Dearest friend, out of gratitude for all the unselfish and inestimable services of friendly kindness' shown by you and your excellent husband repeatedly toward myself (thereby causing my life to reap daily blessings). I wish to notify you that it is iny express wish and ardent desire to make over to you, as a humble and free gift from myself to yourself, of the whole of the property above mentioned, and that it shall henceforth become, by right of gift, your sole and absolute. momenty, to have, to hold to enjoy, and ultimately to bequeath or dispose of as you shall of your own free choice deem suitable. These, my intentions and acts, I have parposely thus declared upon paper in order to effectually preclude any tisk of future hestile dispute about your posses sion or right to the said property, and, as a guarantee, more-over, that the declaration of the gift made by me to yourself is purely voluntary, and is evolved out of a spirit of the deepest affection and gratitude toward yourself and your husband. You, who daily labor for the happiness and spli that welfare of your fellow-creatures, may food Almight cast over your fellow-creatures, may food Almighty cast over your five in lives an ever-increasing meed of divine penediction. Such is the prayer of your faithful and devoted friend. (Signed) JULIET ANNE THEODORA HART-DAVIES, (nee Heurtley.)

the property, which remains intact, would be restored to her, although the proof was positive that they-the Fletchers-were in legal possession of it. Finding that they had placed themselves within the reach of the law for defamation of character, Miss Davies and her advisor, Dr. Mack, had left the country, and there is now no redress for the defendants.

"The court asked if there was any one to appear to prosecute the defendants, and, being answered in the negative, he ordered the case to be dismissed."

Dr. Mack was to appear the 18th, that his Hearing in regard to the charge of obtaining this property through llegal means might be completed, but it is quite unnecessary to state that when the Hearing was called he (Mack) was not present and was pronounced a defaulter. Thus ends the case so far as this country is concerned. Our persecutors break their oath and flee the country. Does it need words or argument to throw more light on this case?

Some may ask the motive : a question easily answered. Dr. Mack has never forgiven us for declining his acquaintance three years ago in London ; and he said, when accompanied by the officer, if we had treated him as our friend this would never have happened.

Madame Hart-Davies's position in our family was that of a sister—and that she shared the home and accompanied us in our travels proved that position. So far as Madame Davies is concerned, if her only desire had been to regain the property, she could have signified her wishes in other ways than dragging her own name and that of her mother before the police court. Why did she pursue the tortuous course she adopted, instead of coming in a straightforward manner, and asking of us that the things be returned?

This matter will not be allowed to drop here, but will be garried out to the extent of the law in England. We have to thank the many noble and true hearts who have gathered around us in this hour of trial; we have also to regret that there are so many in the ranks of Spiritualists who, seize upon every morsel of scanda as the "bread of life"; but each have their place and their part to play-yet it would scempto be the duty of every Spiritualist to defend the workers until. at least. wrong is proved. We think no one can fail to see the animus of this whole affair. And with every determination for future work; we remain,

Yours in the truth and for the truth. MR. AND MRS J. W. FLETCHER.

8 Davis street, Boston, Nov. 18th, 1880.

RESOLUTIONS Unanimously adopted at a public reception held in Harvey Lyman's collage at Lake Pleasant Camp-meeting, Montagne, Mass, :-

Whereas, Certain slanderous reports have been circulated through the American press derogatory to the good name and standing of our esteemed friend and co-worker, J. William Fletcher, of London, in reference to some business When the second state of t

pered and circulated among the Spiritualists at Lake Pleas-ant Camp-meeting about J. William Fletcher in connection with his life and labors in London ; and

Whereas, We believe J. William Fletcher has dealt justly and honestly, and in every particular acted the perfect gen-tleman in all his dealings with said Mrs. Davies ; therefore, Resolved. That we denomice said reports as mallelous and false; having originated in the futile brain of envy and jeatousy, prompted by a spirit desirous to injure and destroy the good name, standing and work of our esteemed friend, J. William Fletcher.

Resolved, That we endorse the action of said Fleicher in reference to his business transactions with Mrs. Davies, and that we cordially recommend Bro. Fletcher as a man of culture, ability and honesty to the Spiritualists and lovers of truth everywhere, and entitled to their sympathy and support.

- H. A. BUDINGTON, Springheld, HARVEY LYMAN,
- MRS. H. LYMAN, J. HART BRITTEN, Philadelphia.

- MRS. COOK.
- REV. AND MRS. BRUNTON, Brighton.
- and several hundred others.

The December-Magazines.

THE ATLANTIC MONTHLY-Houghton, Mifilin & Co., publishers, 4 Park-street, Boston, Mass.—has for its initial article a paper on " Libel and its Legal Remedy," from the pen of E. L. Godkin; "The .Esthetic Value of the Sense of Smell " is considered by H. T. Fink; the problem of "Children's Labor " receives attention at the hands of Emma E. Brown; G. E. Woodbury contributes a readable essay on the life and experiences of Mary Wollstonecraft; -the Washington Reminiscences reach the Polk administration; there are other articles of merit, continued stories, etc., not here mentioned, together with poems-by Oliver Wendell Holmes, Rose Terry Cooke and Edmund C. Stedman-and the usual departments. The year 1880 finds thus an appropriate closing, as far as this magazine is

tion made for itself a high place in the periodic literature of the world (we use the term advisedly), and every evidence is given that no retreat from the position it has won is contemplated by its management. The January issue is to be also made appropriate for the glad holiday season; and many happy child (and adult) patrons will, we are sure, go hand in hand with the Saint on his journey for 1881.

[WIDE AWAKE; THE PHRENOLOGICAL JOURNAL. and OUR LITTLE ONES, have been received, but nolice of them is unavoidably deferred to next week.]

Hop Bitters is a preventive and cure for Ague; it is your own fault if you have it.

Kidney-Wort is a dry compound of wonderful flicacy in all diseases of the kidneys and bowels.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy at the University Leipsic; Member of the Royal Sucon Society of Sec-ences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Hon-orny Member of the Physical Associa-tion at Frankfort-on-the-Main; of the "Scientific Society of Psycho-logical Studies," Puris; and of the "British National Lassociation of Spirili-nalists" at London.

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

CHARLES CARLETON MASSEY. Of Lincoln's Inn, London, England, Barrister at-Law,

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 YII. Shate-Writing the Experiment with an Endless.

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C. FLOWER, M. D., J. H. COOK, M. D., Concord, Mass., DR. S. J. DAMON, Lowell, Mass.,

• see "Useful Knowledge and General Literature," by Rev. J. L. Blake, A. M., page 831.

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Thus, whatever could be said, in no way was this property stolen.

Dr. Mack having gained possession of the property in this country—through means that would not bear legal scrutiny, was arrested, and after a hearing which lasted several days, he sent for Mr. Fletcher and begged that all proceedings be stopped, and signed a paper agreeing to return the greater amount of the goods taken in this country, and to pay a "satisfactory" sum of money. The papers were drawn up and signed; he was allowed to recognize to the sum of forty thousand dollars, by taking the oath not to leave the State, and by Mr. S. B. Ives, his solicitor, giving his word of honor that the arrangement should be carried out. The things were to be returned to us the next day; but nothing was heard of either of these parties until they turned up in London ten days after. The case, which was postponed until the 10th of November. was called up on that day, and we subjoin the report of it which appeared in the Herald of that date :

THE FLETCHER LARCENY CASE COMES UP IN COURT AND IS DISMISSED.

" In the Municipal Court, before Judge May, this fore toon, the often continued and well remembered case of Mr. J. William Fletcher and his wife, Susan E. Fletcher, was called, it having been continued to this day. This case is the one where the defendants, who are well known in Spiritualist circles, were charged with having obtained a large amount of property from one Julia Hart Davies by false representations. When it was reached to-day, Major John W. Mahan, of the counsel for the defendants, read the following letter from S. B. Ives, jr., counsel for Miss Davies:

"UNITED STATES CIRCUIT COURT. BOSTON, Nov. 10th, 1880.

My Dear Major -- 1 am actually engaged in the trial of a case here, and can't get away at present—perhaps not to-day. As you know, an arrangement was made between your clients and mine. In the matter of the complaint against Fletcher, for an adjustment of all matters in controversy, by which nearly all the goods claimed by my client were to be given up to Fletcher, and others surrendered off Werb to be given up to r fetcher, and others sufferiored by F, to Mme. Davies. I am sorry to say that this arrange-ment was not carried out, by no fault on your part or that of your elients, and that my client has left the country. Under the circumstances, I do hot see that my presence in court can be of any service, as I could only say this, and that I could not ask that the proceedings against the Fletchint require not assertion the processing states and the second be kept alive any longer. Yours respectfully, (Signed) STEPHEN B. IVES, JR.

John W. Mahan, Esq.

"Joseph II. Bradlee, also counsel for the defence, addressed the court briefly, contending that the relations between Miss Davies and the defendants were of a his Knights," "A Christmas Dinner with the Man in happy and anicable nature, until one Dr. Mack, seek- the Moon," "The Governor's Ball," "King Canute" ing revenge toward the defendants, poisoned the mind of Miss Davies, and induced her to make this prosecu-tion. At all times defendants have been ready to meet the charges against them, and, finally, to show they did.

concerned; while the promises made for 1881 show the publishers to be determined to maintain the high standing of this, popular magazine in future. Among the attractions announced for the coming twelvemonth may be noted, for instance, serial stories by Elizabeth Stuart Phelps, George P. Lathrop, W. H. Bishop, W. D. Howells and Henry James, jr.; short stories and sketches by Harriet Beecher Stowe, T. B. Aldrich, Sarah O. Jewett, Constance Fenimore Woolson. Mark Twain, Rose Terry Cooke, Ellen W. Olney; es says on biographical, historical and social subjects, by Goldwin Smith, Edward Everett Hale, William M Rossetti, John Fiske and Joseph Dugdale; travel sketches in Norway, by H. H., and other excellent writers; etc. The *Mantic* contributors include Long-fellow, Whittier, Holmes, Lowell, Hale, Whipple Howells, Aldrich, Stedman, James. Warner, Waring, Fiske, White, Scudder, Bishop, Mark Twain, Mrs Stowe, Miss Phelps, H. H., Miss Jewett, Miss Larcom Miss Preston, Mrs. Cooke, Miss Woolson, Mrs. Thaxter, and many others of the best American writers The numbers for November and December will be sent free to all new subscribers who pay for The At lantle for 1881 before December 20th.

A. WILLIAMS & Co., 283 Washington street, corner School street, Boston, furnish us with the current numbers (which they have on sale) of SCRIBNER'S MONTH LY ILLUSTRATED MAGAZINE and ST. NICHOLAS. The first named is a royal magazine for the household, whose visit to our office is always appreciatively welcomed, although we cannot as yet avoid glancing askance at its new cover, which to our mind is far from an improvement over its old one., Among the richly illustrated articles which give chief interest to the present number, may be noted "Glimpses of Parislan Art," 'Jean Francols Millet-Peasant and Painter,"" Hunting the Honey Bee," "Montenegro as We Saw It," and ' Peter the Great as Ruler and Reformer"-which last continued historical narration looms up prominently as the months go by, and is a sterling production. Among the unillustrated articles may be cited "An English War Correspondent" (the individual referred to being that indomitable scribe Archibald Forbes). It gives us pain to record, however, that the fine table of contents could not conclude without a brainless, witless composition by Henry Hatton, in which the effort is made (a. la Waite) to connect Spiritualism with the tricks of the cheap conjurer. Scribner makes good showing for 1831: A short serial by Mrs. Burnett, author of "That Lass o' Lowrie's," etc., will begin in the February number. Mr. Cable's new serial, "Madame Delphine," will also begin in February, and run through three or four numbers. Mrs. Schayer's "Tiger-Lily" will be concluded in the January number.

ST. NICHOLAS is a Christmas issue in every sense of the word. It starts out with a finely engraved cover, on which are depicted the traditional Saint and his spanking" team of reindeer-a copy of the magazine itself being ingeniously arranged in the picture as the sleigh conveying the patriarch on his mission of love to the children. The frontispiece is entitled "The Madonna of the Lily," and is after a painting by Leonardo da Vinci; the table of contents is so rich and varied that it is difficult to make a selection of what should be specially referred to; though among the illustrated articles those concerning "King Arthur and and "Lady Bertha" (with its spiritual and touching limning of "The Pitcher of Tears,") are specially at-tractive. Lovers of music will find in "The Land of Nod-an operetta for Young Folks," words by E.S. Brooks, music by Anthony Reiff and W. F. Sherwinthe writer. He was a gentleman of rare intelligence and | plainant, they consented to an arrangement whereby | much enjoyment. This magazine has since its incep-

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