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# The Rostrum.

### WHY WE ARE CHRISTIANS.

Address delivered by PROF. J. R. BUCHANAN, Cartier's Hall, New York, Nov. 7th, 1880.

[Reported for the Banner of Light.]

As the pulling down of old error must precede the building up of new truth, it is a very necessary and commendable work. But in the haste, and vehemence of this iconoclastic work we are ant to tear down more than is really necessary to be destroyed, and we are not ready to comprehend the whole scene, to repair damages and build up wisely, until the iconoclasm is accomplished. It is seldom that any one devoted to iconoclasm is efficient and wise in building up. The men who captured the Bastile were not statesmen or philosophers, although they did a good work.

In the progress of Spiritualism we find that iconoclasts do a good work in tearing down the old demoniac theology, but they sometimes go beyond that, and assail with unnecessary violence that sacred relic of antiquity, the New Testament, which has been so long a fountain of religious inspiration and consolation to millions, whose feelings are entitled to our respect. They forget that the Bible in the hands of rational men, who do not worship it, but use it rightly, is a rich treasury of religious history, and a record of the grandest religious development known to history. It is not a monument of delusions, for the miracles of the Bible are reproduced and proved by Modern Spiritualism, at Ninevel and the exploration of Egyptian hieroglyphics. I have satisfied myself by psychometric investigations that its history is generally true as it relates to persons.

In assailing a church organization based on creeds and bigotry instead of religion, iconoclasts sometimes overshoot the mark, and condemn all religious organization, as if men could not organize for good purposes without being enslaved and priest-ridden.

In assailing the creedal theology of the church they sometimes overdo their work, and assail that essential religion which is a part of the constitution of man, which belongs to the highest development of the race. There are many who profess the spiritual truth simply as a matter of intellectual gratification, who do not realize that the chief purpose of a spiritual revelation from heaven is to lead man up to heaven, and that the chief object of all knowledge is to make men better and happier. If knowledge is not used for that purpose it is of no practical value, and if Spiritualism does not bring the world nearer to heaven it is a practical failure. And there are not a few who believe in the spiritual facts, and might therefore be called Spiritualists in belief, who are doing what they can to make Spiritualism a practical failure, by opposing, repudiating or decrying its religious principles, opposing all religious organization, showing their sympathy with infidelity of the Bradlaugh and Ingersoll type, and their indifference to the highest teachings of Spiritualism.

The most perfect form of spiritual religion came to the world eighteen centuries ago. But out of that religious movement sprang a church which was not founded by the founder of Christianity, and which rapidly became an apostate from his essential principles. It is a gross deception to confound the theology of this apostate church with the spiritual religion of Jesus Christ. But many Spiritualists have been led into this confusion of thought, and are disposed to speak of the Christian religion itself as something narrow, limited and sectarian-something that brings us under priestoraft, and requires us to forget the broad, eternal principles of truth which belong to all religious, and to cramp our lives within the narrow limits of one man's mind, while a true spiritual philosopher should embrace the wisdom of the religions of all ages. and should look to the present and the future as something greater and wiser than anything in the past; and the tendency of their thought is to discard the past entirely, and to relinquish all the vast moral power which the past has brought us-a momentum which is like the movement of a planet, and cannot be suddenly arrested-and if it could the world has no sub-

Now it is perfectly true that a wise and liberal thinker will gather the truth from all devel opments of religion and philosophy in different nations, instead of confining himself to the records of the Jewish race, when those records show that, up to the time of Christ at least nevolence of Mary were expressed in the char- honor and assist their work-to go on the line | Jesus.

they were among the most barbarous, cruel and licentious races that ever lived, and they had a religion which justified them in their highway robbery and in exterminating the men, women, and children of an entire nation. When I see the church consecrating as divine that barbarous religion, by worshiping the Old Testament, I am not surprised that reformers, in their hasty zeal, feel like abolishing the Bible entirely, forgetting that in the Old and New Testaments we have two systems of religion as opposite as day and night.

The Christian dispensation of the New Testament is a part of the great spiritual movement in which we are engaged to-day, and the same spirits who were concerned in the movement of that day are with us now and giving all their aid to Modern Spiritualism.

But I fully agree that we should not confine our interest and attention to the Christian movement in Palestine, but should look forth everywhere that we can find anything beneficial and instructive.

And I fully agree that the present development of spiritual knowledge and the development which is coming in the future are far more extensive than anything in the past: and no one goes further than I do in this direction—in fact, no one has ever gone so far or promised so much in the way of coming developments which we should understand the proper name of this are to make the next hundred years glorious in great religion, for in settling upon a proper name the blaze of, celestial light, beyond all that the world has ever known or hoped for. That which I learn through anthropological science is confirmed by that which comes to me direct from the men who stood with Jesus, and that which comes from my own dearest friends who have passed on to the higher life.

But in all this I have not lost my self-posses sion or surrendered to that very common infirmity of humanity—the inability to look on both sides of a question, the inability to entertain two large and important ideas at the same time which characterizes the medical profession, the theological profession, and a few Spiritualists, and which develops sectarian partisanship and bigotry. The doctor who discovers the great virtues of water thinks all medicines should be thrown away to use water alone. The doctor who discovers the virtues of little pills and infinitesimal preparations generally throws away all doses of sensible magnitude, as the doctor who believes in three grain pills poohpools at water and fights fiercely against the homeopathic infinitesimals. Why cannot a doctor have intelligence enough and impartiality enough to realize that everything under the sun may be, in its proper place, useful to man?

Thus in religion the old theologian who rechatred for the modern inspiration and modern and harmonize our efforts. naracies, and expresses a the equally narrow Spiritualists, who think of nothing beyond their own raps and messages, care nothing for the inspiration and miracles of Palestine, and express great doubts of their reality, not knowing their evidences, while they try to belittle the greatness of those events which have changed the course of civilization for eighteen centuries.

The wise man recognizes all the greatness of the past as well as all the developing greatness of the present. He bows with reverence before the Son of Mary, who has founded the grandest empire over human souls that belongs to our world's history, and as the ancient sages went with reverence to the cradle of the infant in whom they foresaw a mighty spiritual power, so does the wise man of to-day bow in reverence before that tiny rap which gives the signal that heaven is ready to communicate with earth, and which contains in itself the promise of the millennial glories that are to come.

The wise man bows in reverence wherever the angel-world of inspiration breathes upon mankind. He listens to the still small voice in his own soul; he listens to the voices that are heard to-day in humble homes, and among the unlettered votaries of truth, who gather something of the same high inspiration as the unlettered fishermen of Galilee. He listens to the inspired teacher of Jerusalem, who spoke as by divine authority, and looks with reverent affection also to the teachings of Buddha and Confucius, and Grecian sages and Grecian oracles from temples of inspiration.

He looks to the East with delight in the auroral splendors of the morning sun rising over Palestine, and dispelling the heavy mists of the night of superstition and ignorance; and he looks to the western horizon for the unclouded splendors of the evening sun-for the light dawns in the East, but attains its full splendor in the West; and it is the same sun shining on the old world and the new-shining through thick clouds on Palestine, and shining in tropical splendor at last on California and Japan, where the kingdom of the aven will per-haps be first seen on earth in its most resplendent life.

All deep thinkers whose wisdom is sufficient to guide their cotemporaries and to inspire posterity for centuries, are deep and wise because they are in communion with heaven, where wisdom resides, and they are in communion with heaven because they are in the sphere of love and reverence.

As earthly kings can be approached only in a spirit of reverence and in a raiment which is becoming, so can the sovereign of Heaven be approached only by those who come in reverence, and who array themselves in purity and

He who is most profound in reverence and ichest in love, reaches the highest spheres, and brings to man the purest religion and truest all the Christs you can in history, and when wisdom. The transcendent leveliness and be-

(though the modern Jews are a superior race), acter of her divinely inspired son, who never-for duty until you become if possible a Christ theless did not surpass his mother in benevolence, but who taught that he who would be greatest should be as a servant, and that man should be ready if necessary to die for his fellow-man.

These are the highest principles that have over been known on earth, and I do not perceive how it is possible that anything higher shall ever come to man, however much he may increase in wisdom. It is as impossible to go beyand the fundamental truths of religion as to get beyond the fundamental truths of geometry.

The principles exemplified by Jesus are the bread of life for feeding hungry souls who are weary with selfishness and strife, and heaven is ever pouring forth these principles upon the reverent and loving, that they may give them to all mankind with Apostolic power.

This is religion in its purity and perfection and power-powerful to reclaim and uplift the fallen; powerful to establish harmony and peace; powerful to save the world—it is one religion for all ages and nations—the one religion without creed, in which all men meet in harmony; and if we know what it is, if we feel it in our souls, it is not indispensably necessary that we should understand its name, for we may have harmony under different names; yet it is beneficial to peace, progress and wisdom that we define its nature, we define its origin, and as there is great power in names, we bind it to our affections as with a golden band, and bring its followers into perfect unity by agreeing on the name.

To my mind it is clear that the proper name of this great universal religion is Christianity; but the question of names is not a religious question, or a question of principle about which men should become excited and launch forth the thunders of eloquence. I have heard considerable declamation on this subject, which was simply wasted ammunition-firing in the dark at nothing at all, or at the scarecrows of imagina-

The question of a name is simply a literary question. It is not a religious question, for I think no Spiritualist will deny that we should follow the highest religion that comes to us from the most exalted sources in the spirit-world; and being all agreed in that, it is a literary question, which is the best name for such a religion. This question should be settled dispassionately on literary principles, and it might with propriety be referred to the American Philological Association, to be settled according to the canons of literary criticism. I am quite sure that if the facts were laid before them they would ognizes the glory of the ancient inspiration at | decide in favor of Christianity as the proper Jerusalem shows a profound contempt if not a name, and therefore the name to concentrate

> s I understand tian cannot properly be applied to anything narrow, sectarian, gloomy or bigoted. Nor can it properly be applied to anything short of the full power and loveliness of heavenly inspiration, as you will see when you look to the origin of the word.

> If you have any feeling of prejudice on this subject, any feeling of disgust against the word Christian because it has been so long associated with a horrible soul-killing theology, I would beg you to lay aside that feeling-to examine the literary question. A wise man does not give up to prejudice or hatred or scorn or disgust. If he has been so unfortunate as to cat a fine peach in the dark with a large worm in it and swallowed the worm, he does not ever after turn away with disgust from good sound peaches. Yet this is what some Spiritualists do. They have swallowed in youth a theology full of the worm that never dies, and it has made them so sick that, they are hardly willing to hear the words God and Christ, church, salvation and holiness.

> I confess I had a little of the same prejudice myself. But as I had not swallowed the big worm, my prejudice was not so great. Yet 1 had a feeling that the word Christian had something narrowing and belittling about it, as though it tended to perpetuate effete superstitions and to diminish the dignity and freedom of human nature. But that was before I had seriously examined the question, when I thought that word belonged solely to the church, and did not know that a true Spiritualism has a far better title than the church to that glorious word. The word Christian is the adjective from Christ, and the word Christ is both noun and adjective. We say the Christ principle, the Christ quality, the Christ angel, or the Christ man; and this variable use of the word as noun and adjective has added much to the confusion of the public mind on this question of names.

> Christ-ian or Christian signifies corresponding to Christ or resembling Christ, or derived from Christ, or in any way connected with Christ. And if Christ is nothing but the proper name of a certain man, then Christian means simply a follower of that man. But Christ is not strictly the name of a person, and true Christianity is therefore not a merely personal reli-

> gion, whatever the church may be. Christ is an adjective, expressing the quality or characteristics of an inspired teacher. It comes from the Greek, and in Greek it is not a proper name, but an adjective which may be applied according to merit. Yet it has been so universally applied to Jesus that many suppose it to be his proper name, though it is simply a title of honor applied to him, which might also be applied to others if they were deemed worthy. The word does not confine us to Jesus or the church. On the contrary, Jesus himself would tell you to go forth in freedom and find you have found them, to give them love and

yourself.

This word is like other honorable titles. When we say Alfred the Great, or Alexander the Great, the word Great becomes a part of their distinctive name, although it is simply a common adjective. We say Alexander the Great, as we say Jesus the Christ. Thus we distinguish the one from all other Alexanders, and the other from all other Jesuses, for there were many of the name of Jesus, but none who were great like him. It has now become practically a part of his name, for every one calls him Jesus Christ. So in the case of the greatest emperor that ever ruled in France, a nobler man than Bonaparte-the Emperor Charles in the eighth century-he was preeminently Charles the Great, and Great became a part of his name, for he was called Charlemagne, which is the equivalent of Carolus Magnus, or Charles the Great.

You understand that Christ is not a personal name, although it may be connected with the name of Jesus, and hence the Christian is not necessarily a follower of Jesus, unless he shall recognize him as his Christ. That which truly constitutes the Christian is the following of inspired teaching - the highest teaching of Heaven to mortals. Who are the highest teachers is a distinct question.

The word Christ is a very noble word. There is no grander title under heaven by which we can assume our proper position and present ourselves before mankind in the most dignified and worthy manner; and for one I am not willing to surrender this advantage. It has been a tower of strength to the apostate church, which has claimed to be following Christ when it was really following Constantine, and drawing its inspiration from the barbarisms of Moses. I believe the modern spiritual development will ultimately bring us a Christ with broader and more comprehensive practical teachings than those of Jesus, but not higher, for that would be impossible.

When we say "Our Father who art in Heaven, hallowed be thy name," we also hallow the name of Christ, for Christ is the intermediation between God and man, and the genesis of this word or name shows how noble it is.

Christos, the Greek word, signifies as an adjective, washed over or anointed, and as a noun it signifies the anointed one, the Christ, or the Messiah-Messiah being the Hebrew word for he anointed one.

You see in this the general law of language, that physical things correspond to the spiritual, and one is substituted for the other. The word inspiration, for example, means literally drawing in air to the lungs by the diaphragm and intercostal muscles; but it also means spiritually the drawing in of the divine influx into the soul, the breath of spiritual life. The invisible elements in the oxygen correspond with the invisible elements of eternal life.

In like manner the physical process of anointing which carries with it the magnetism of him who anoints and leaves the oil to retain it. corresponds to the spiritual process of anointing or imparting spiritual power. And this process is peculiar, as it differs from inspiration, which may be transitory. The orator or poet may be inspired to-day, and to-morrow in the gutter. The medium may be grandly eloquent, but when left to himself puerile and unreliable. Thus inspiration is variable and unequal, and comes to many; but the anointing which makes the Christ is a permanent development of the Godlike elements in man, possible only with those who have been born with the noblest capacities. It becomes a part of his nature, and never leaves him. He walks with God in all things, and becomes a safe and reliable leader for humanity.

In this we see that Jesus was not merely an inspired medium, but a true Christ, or Messiah -a man representing the divine elements and fitted to call men up to the divine life.

There were three anointed ones before him in Palestine-three grand, inspired leadersbut none could to Jesus in the divine element of love that works the world's salvation. Isaiah, Elijah and Daniel had each a grand inspiration, and in some respects I believe that Daniel and Elliah were perhaps as highly endowed as Jesus; but in that element of divine love which is worth more than all other quali ties and powers, Jesus was preeminent above all men, and as such he was recognized and honored by those who surrounded him, and I believe what they say.

They were not weak and credulous men-not one of them. They were close observers, sound in judgment, and elevated in their aims. Brave as lions, and thoroughly honorable and disinter ested, their testimony to his character, scaled as it was by their life-blood, is the highest testimony that can be given by human minds. I accept their disinterested testimony, and I know it to be true, aside from their testimony by my own investigation of the character of Jesus as a living spirit and power among spirits and men to-day.

I believe that he is properly called Christ, and I do not believe that the world has ever held his equal in this respect. And there is no other word but Christ, or the equivalent word Messiah, fitted to express his position.

And I would further affirm that in addition to his personal superiority as a teacher. lie stands alone in all history as the teacher of a true and world-saving Christianity, and may therefore be rightly called "the Saviour of Mankind." not from Divine vengeance, but from delusion and selfishness in religion, and the consequent miseries. There is no other system of religion in the world so conformable to science, so well adapted to human nature, so powerful to redeem the fallen, as the Christianity of

I know that a grand work was done by those gifted and great spirits, Confucius and Buddha, but I propose to show at the proper time that their work was incomplete, was not a full-orbed Christianity, such as came by Jesus, and that the finger of God has written on the human constitution in greater amplitude the same laws which were expounded by Jesus. Yet, if the memory of his teachings and life were blotted out, although we should lose a vast moral power and fall into a lower stage of development. I could read the same Divine laws in the human constitution.

To understand that this grand religion of nature, of science and of inspiration is most properly to be called Christianity, and that there is no other proper name for it, let us look at the original word, and its Analogues in the Greek. Christianity comes from the Greek word Christos, which is the translation of the Hebrew Messiah (Messias or Mashiach) These words alike mean the anointed one. Kings, prophets and high priests were consecrated to their office by anointing. The anointed one, therefore, means the one chosen, ordained, crowned or consecrated to a high office.

The prophecies of Isaiah, David and Danie had long promised the Jews that their great Messiah or anointed one should come. The line of prophecy ran far back.

The promise of the angel to Abraham in Genesis was, "In thy seed shall all the nations of the earth be blessed," "because thou hast obeyed my voice." |

In Deuteronomy (xviii: 15): "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken," "and will put my words in his mouth."

Hence it was that Philip said to Nathanael, We have found him of whom Moses in the law and the prophets did write -Jesus of Naza-And Isaiah said: "And there shall come forth a rod out of the stem of Jesse (the father of David), and a branch shall grow out of his roots. 2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, and shall make him of quick understanding in the fear of the Lord. 5. And right consness shall be the girdle of his loins, and faithfulness the girdle of his reins. 9. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and he declares that this branch from Jesse shall bean ensign for the people, to which the Gentiles shall come, "and his rest shall be glorious." And Isaiah promises that he shall be called the "Prince of Peace," and of the inerease of his government and peace there shall be no end." (ix: 67.)

In the same enthusiastic strain spoke Daniel of his vision (vii: 13-14), "Behold, one like the came to the Ancient of Days, and they brought him near before him. 14. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him: ais dominion is an everlasting dominion which shall not passaway, and his kingdom that which shall not be destroyed."

This Son of Man, whom he calls "the Messiah, the Prince," was to come after the order "to restore and to build Jerusalem." "And after three score and two weeks shall Messiah be cut off but not for himself, and the people of the Prince that shall come shall destroy the city,' which we know was fulfilled in the death of Thrist and destruction of Jerusalem.

The Jews were, therefore, expecting their Messiah, and were probably influenced, also, by the promise of Isaiah that a Virgin should bear son and call him Immanuel, and a few faithful men and women who could realize the spiritual greatness of Jesus recognized him as their Messiah, and called him Jesus the Christ, and with those few followers in that sink of injunity and violence, where no man's life was safe from the mob or the assassin, he inspired a zeal and devotion which impressed the best of the Jewish race, and afterwards, by their earnest eloquence and courage, facing death, overturned aganism, took possession of the Roman Empire, and finally of all the leading civilized naions of the world, with the grand inspiration of that young carpenter who died before he had attained the prime of life. I need no better evidence than this of his greatness and divine inspiration, for the great men of history are those who make a great impression on mankind, change the destiny of nations and originate new

Such was he whom history calls Messias, Christos, or Christ, because he was what those words mean, and, as language is settled by usage. we cannot now change the usage of centuries or ease to recognize him as Christ.

But I am simply speaking of his name as a iterary question. It is the noblest of names, given to the noblest of men. Chrestos is a closely analogous word, and many in ancient times called him Chrestos and his followers Chrestians. Chrestos signifies upright, worthy and good. Chrestuomai signifies to be good, kind and merciful. Chresteetheia signifies goodness of heart. Chresteriaso signifies to prophesy, and Chrestes means a prophet. Chresmos is the oracle or divine response, and Chrisma is the anointing oil which was anciently freely used on Christian converts, and still continues in the unction of the Catholic Church.

Thus Chres or Chris is the Greek expression for that which is just, and good, and beautiful or which comes from heaven, as Chresmodotus means a prophet; Chrestographia a beautiful painting; Chrestologia good speaking; Chrestomatheia the best things in literature: Chrestophonia a good voice, and Chrestophilia the love of good men or good deeds. The word Chrestos was so closely associated with divinity that it was often applied by the Greeks to Apollo and other gods.

Chrisis or Chriseos signifies anointing; Christerion the cintment. Chrisma also signifies the ointment or unction, hence the English word Chrism for the consecrated oil of baptism, confirmation, ordination and extreme unction, which was anciently used all over the body, and not confined to the head, and is still used in the Greek and Roman churches.

Finally Christoeides means similar to Christ. The word Christ, therefore, is well grounded as the noblest adjective in the language, and if Jesus was the greatest, truest Christ that ever lived we should be proud and happy to take hold of his outstretched hand, and march on with him in that grand work for the world's redemption, which began in his wonderful life and

He is called a Christ in whom the Christos uality is most fully developed. It is most fully ration, manifested in love and wisdom, in prophetic power, in healing power, in miraculous power, in elevating power to society, and in guiding wisdom. Such persons are Christs wherever they may be, and he is preëminently the Christ who has the greatest inspiration, as we have seen in Jesus. God grant that others may arise, and I believe they will come with the same power that came in Jesus.

Christianity, therefore, means the following of a Christ in his instructions—the imitation of Christ in life, and consequently the attempt to live in perfect accord with the Divine law so as to embody in ourselves the highest inspiration of which we are capable.

All divinely inspired religion, all perfect lives of heroism, love and duty are therefore justly called Christian, and I cannot lay aside that word, for it expresses the perfect ideal of all that is to be admired in human life. I cannot surrender it to the bigot or sectarian.

Moreover, we cannot spare it, for there is no other word that we can substitute for it. Though its qualities may be represented by such words as holiness or leveliness, those words represent only qualities, and not a system of life.

Christianity, as a name, is full of power, and eloquent in meaning, which can be conveyed by no other expression. If we abandon that word we have no substitute, and our language is impoverished. If we strike out from our language the dear word mother, and substitute maternal progenitor, we inflict a serious injury on our modes of expression, and no one would be insane enough to advise it. Such words as home and mother, father, wife, brother, hope, faith, love, justice, fidelity, Christianity, gratitude, heroism, holiness, are strong, eloquent and expressive, without which language would have to adopt awkward, shambling periphrases and circumlocutions which would fail to move the soul. To say the mother loved her child is to express a truth with force and natural eloquence, but to dispense with those expressive words, and say, the maternal progenitor entertained and manifested altruistic propensities in reference to the present and future evolution of the product of her gestation, is tiresome verbiage.

There never has been and probably never will be another such word as Christianity-a word coming from the times of trial, struggle and martyrdom for truth, which expresses all that man can do and dare by heroic courage; all that men and women can do in lives of service to the poor, the ignorant, the barbarous; all that heroism and love can do in cities infested by plagues and fevers; all that patient love and kindness have done in feeble, suffering wives to bear without complainings the brutality of drunken husbands, and to wear out life that their children might be reared in the glory of the Christian lives of love in tens of thousands all along the centuries from the sition, and massacred by thousands all over along the fifteen hundred years of persecution and darkness, Christian love and Christian heroism shine out like the countless stars of midnight and teach us the grandeur and the loveliness of human nature when man is inspired by Heaven and follows in the pathway of Christ.

And just as eloquently does history teach us the power of a false theology to demonize mankind and to consecrate the carnival of crime by presenting for our imitation a false god, an Almighty Fiend, whose chief and almost sole purpose was to torture men, women and children forever, with a brutality which no cannibal race could ever equal, and no wild beast could approach.

But the day of the Devil-God is over, and that which was the Devil-God's church is fast becoming the Church of Christ-coming into the new light and recognizing Jesus as we recognize him, as he really was—and we, my friends, whose souls have been bathed in the new and brilliant light, must be prepared to meet them on the high plane of a Divine life.

They will not come to us if we call them down to anything lower. Thank God, the old church with all its errors has cast its anchor at the throne of God, and will not be led away. It has preserved with sacred fidelity the old tradition of the grand inspiration and miraculous power at the dawn of Christianity in Palestine, and it will never surrender this, and we have no occasion to ask them to surrender this, for it is historic truth; we ask them only to believe that the same leaders of humanity who died for us eighteen hundred years ago are living for us now, and working with greater power than then, and that the modern inspiration is the continuation of that old inspiration which demonstrated its quality by its heroism in facing death. And surely they who died for us have a right to guide us with their loving voices. There is only one rightful basis of authority in the world, and that

Man's right to govern even his own body is because he loves it. When he hates it, and would destroy it by the dagger, by poison or by alcohol, he is not allowed to control it. Parents have rightful authority (at least the mother) over that which they love and serve, and all who have loved and served mankind as amotherloves and serves her children, have a right to be our guides and leaders. The church recognizes their authority of old, and we may ask the church to recognize their authority to-day. We ask sectarians to believe the new as well as the old, and they very justly ask us to believe the old as well as the new, for they are parts of one great drama, in which the same great actors appear; they have only gone behind the scenes. and in this second act of the great drama of the two dispensations their personality is the same, and the greatest spiritual miracles to-day are those which come from the Jewish founders of hristianity.

I did not know this until I had investigated it; did not know the close identity of the ancient and modern. The horrible absurdities of the old church prevented me from even investigating its historical evidences, and I felt there was some other road than the historical by which I could reach the truth.

The road has been found. I have found all the ethical principles of Christianity in the science of Anthropology, which teaches just what Jesus taught as to our duties; and as the illustrious spirits of antiquity now come to us and speak of their own times and make us aware of their characters, and as they are brought within the telescopic range of psychometry, I find as the modern, and that the men of that age from which the New Testament comes were brave, just and true men, incapable of falsehood -men who lived and died for God and humanity, and who still love that world for which they developed in him who hath the greatest inspi- | died, and watch over us and inspire our progress.

Daniel is among us, with his deep prophetic nature and his bold love of justice. Peter is among us with his active, energetic, social nature and his high spirituality; and John, the beloved disciple, whose nature most nearly rea Boanerges, is with us to-day, with all a woman's love and all the hero's firmness, and the deep intuitions of the prophet.

I commune with the founders of Christianity, and I recognize a fraternity unimpaired by the lapse of centuries. They are as we are, except that their lives were on a higher plane of duty, and that being eighteen hundred years older, they are that much beyond us in progress -in the growth of spirituality and wisdom; and when they reach down a hand to us, it is like the father reaching down his hand to his infant. As the father of sixty is thirty times the age of his infant of two years, and therefore competent to guide him, so are the founders of Christianity thirty times his age, and competent to guide him. And I am always delighted to approach their holy presence. I feel as John did when the angel came to him and he was disposed to worship him as a superior being; but the angel told him not to worship him, for, said he, I am thy fellow-servant.

Such is my vivid conception of the real character of Jesus and his mother Mary and his disciple John, that I would willingly worship them as superior beings, but they do not demand it. | will unite for progress. Yet I sympathize with the Protestant and the Catholic when they worship Jesus and Mary, it as a debasing superstition to worship Mary, unless it interferes with the just reverence for God; for worship never harms the soul. When a man worships his wife he is the better for it. As Burns adored his Highland Mary, so may the Christian worship the perfect embodiment of all virtues in the Mother Mary; and if the worship of Jesus and Mary is the worship of love-"if ye love me keep my commandments ' -it will elevate the worshiper.

We need more worship and reverence in this ultra-democratic and rebellious country, which seems to adopt the motto that "one man is always as good as another, and sometimes better"; we need more of religion, as we were warned by Washington in his Farewell Address. There is a sort of quasi-Spiritualism which is little better than whitewashed atheism. It admits that spirits communicate, because it cannot be denied, but it never seeks the higher spheres of spirit-life; it never seeks the presseeks communion with the Holy Spirit of the Divine, or even mentions the name of the Deity | ples of Christianity. virtue. Language would utterly fail to depict if it can be avoided. It never feels impelled to prayer, and it has no intimate association with the saints, the heroes and martyrs of the life of and wisdom.

A complete knowledge of the Science of Anthropology shows us that the man who does not enjoy the sentiment of reverence for something far above himself is not a fully developed man, and has not realized that highest faculty which leads him to the highest spheres of being, and carries him onward and upward in an eternal process of godlike development. Such incomplete men need to be taught themselves, and are not competent to teach the public in the line of duty and development. While the world stands, religion will stand, no matter what It is called, for it is a primal element in the constitution of man, and a spiritual movement of mere curiosity not essentially religious can have no stability or permanence or power.

If it is a sound and true principle that thou shalt honor thy father and mother, still sounder and truer is it that we shall honor our spiritual fathers who lived two thousand years ago, for in the intermingling of all blood we trace our inheritance up to them, and their wisdom and seniority entitle them to our profoundest reverence. When they speak I would reverently listen; when they command I would obey; and if they can inspire my soul, my soul is freely at their service.

The truly religious man cannot be sectarian. He has no prejudices. He loves and honors' virtue and wisdom everywhere. Wherever brave and holy men, the daring philanthropists who live and die for an ungrateful world, wherever they appear, his soul goes out to them in enthusiastic love. Whoever has in his own soul the same elements of the religion of Divine Love which animated Jesus and the apostles, cannot but feel fraternity with them, and love them as those of his own household. Their noble words in the New Testament rouse a deep response in his own soul, and as he loves them they come to him in spirit, and strengthen his soul for similar

work. Those who have these sentiments, and this experience, can never speak in derogatory terms of that illustrious band. But those who have never known the Christian sphere of spiritual? experience may be pardoned for supposing that modern enlightenment can look down upon the humble fishermen of Palestine. I would most respectfully inform my iconoclastic friends that modern enlightenment cannot look down, but must look up to a much higher plane of life than ours in the founders of Christianity, and that these founders of Christianity are the interior life of Spiritualism to-day-not only advanced in company with all modern enlightenment, but calmly looking, in their wisdom, to that higher plane of virtue and knowledge in the glorious future, which to their deep insight is as a present reality.

I regret to say that the question of using the

all the declamatory vehemence which should belong to political partisanship or sectarian polemics, appealing to passions and prejudices, easily appealed to and easily roused, but always unfavorable to the progress of truth.

For more than forty years I have stood in small minorities against every form of ignorance, bigotry, narrowness, sectarianism and insane excitement. A large class of men, under the influence of church bigotry, have opposed me, and made it almost impossible for me to reach the public mind. Spiritual facts have compelled some of them to change their ground, and the skeptical bigots of the church, and skeptical bigots of materialism, on whom I could that the anciently-recorded miracles are as true | make no impression, having been moderately enlightened by spiritual power, suppose themselves to be Spiritualists, although they have not yet attained true spiritual enlightenment and liberality, having merely turned their prejudices in another direction—they entertain sectarian feelings against even the words that were used by the church, and against the spiritual religion of the New Testament. They say that there is nothing in the world distinctively Christian to require that word, for all the noblest qualities called Christian are the qualities of human nature, and may be found in all religsembled that of Jesus, and whom Jesus called ions, and therefore are not peculiarly Christian, and ought not to be called Christian. This is very plausible, but it is simply a sectarian misconception of the question. I have shown that the word Christianity essentially means not a sectarian but a divine system of religion, and that if there is any religion in the world coming up to the Divine standard, it should be called Christian. Most truly did Theodore Parker say that Christianity was "the absolute religion," for the words Christ and Christianity express our connection with the Divine.

The religion of Jesus, as he taught in Jerusalem, and as he teaches to-day through hundreds of mediums, is best entitled to that honorable name, while the theology of the churches is not entitled to that name, for it is not equal in a moral sense to the religion of Confucius or of Buddha. Yet I believe there are those who deserve to be called Christians among the followers of Confucius and Buddha, and in the Christian-church, and on the spiritual platform, and these fully developed Christians are in the sphere of love, spreading a peaceful, harmonious influence, making their doctrines attractive by their lives. All these, when enlightened,

Let those who have little religious sentiment act upon the doctrine that Spiritualism should for I know it does them good. I do not regard merely establish a free and-easy debating society or free platform for old and eccentric people to ventilate the knowledge of the intelligent. the folly of fools, the dogmatisms of the contentious and the skepticisms of the ignorant or bigoted. Let them follow that plan until the public becomes tired. We have had so much of t already that thousands who believe in the spiritual facts, but are not as deeply interested as they should be will attend the spiritual sé ances in faith, and then, like the poet Longfellow, publicly deny that they have any affilia tion with Spiritualism because the general spirit and policy, or no policy, of the spiritual movement do not impress them favorably because they have not enough moral elevation.

As we struggle against prejudices we need to be superior to our surroundings. We need all the dignity, the wisdom, the science and the religion that will ennoble our cause, and a cordial union and harmony among ourselves, guided by the highest wisdom of those on earth or in ence and inspiration of those whom the world heaven who can unfold the laws and mysteries honors for their transcendent worth; it never of temporal and eternal life, the constitution of man here and hereafter, and the divine princi-

Heaven has been struggling for far more than eighteen centuries to lift man up to its own sphere of happiness, and the task is unaccomtimes when they were hunted like wild beasts love. It is the Spiritualism of self-willed, boy- plished. In all the dark centuries that have in Asia Minor, and slaughtered in the valleys of ish, half-developed natures—that have not real-lelapsed, superstition, brutality and selfishness the Alps, and burned at the stake by the Inqui- | ized the sentiment of reverence which belongs | have walled out our angel visitors, and only the | the mother's arms. The principle of filial love, France down to these days of freedom. All brings man into the high spheres of harmony they could only come to die the death of martyr-entage, but to your own father and mother. fires of martyrdom are extinguished, and the prisons for the saints have been thrown open, and the songs of the angels are heard-their loving wisdom is pouring forth on our platforms and the time has come for us to rouse in our honorable manhood and declare that heaven shall no longer be expelled from earth: that the redeeming principle of Divine Love which makes a heaven shall no longer be an exile. but from Jesus—just as it rules in heaven—and declare to-day, I am a man, a son of God, and brother of the angels, and all around me now are my brothers and sisters-brothers in time, brothers in eternity, brothers in the new life that comes from heaven, brothers in that Christianity which rules in heaven.

I say that Christianity rules in heaven. If we should call upon ten thousand of the noblest men and women, whose lives have blessed mankind, to speak to us from heaven, they would tell you just as I have, that the word Christ is the noblest word in our language, and that the word Christianity is a just expression of the Divine Spirit proceeding forth and uplifting mankind. They would tell you that Jesus was the most perfect illustration on earth and in heaven of the divine law of love, and that we cannot err in following him.

Ask such noble souls as William Penn and George Fox. Ask the martyrs Servetus, John Huss, Galileo, Wickliffe, Joan of Arc, Savonarola. Ask Howard, Wilberforce and Clarkson. Ask such patriots as Washington, Jefferson, Franklin, Alfred the Great, and Solon. Ask such minds as Newton, Locke, Lord Bacon, Milton and Shakspeare, or the modern poets whose genius feels the subtlest forms of all that is beautiful - Shelley and Byron, Scott, and Burns. Ask the holiest men of all lands-ask Buddha, Confucius and Mahomet—and we shall receive from the highest realms known to man. from angels and archangels, the solemn assurance of the sacred and exalted character of Jesus lustrious sources. I have had direct messages name, approving my course. My Christian friend, Baroness Adelma Vay, is in close com- have rather an aversion to meeting the angels. munication with Buddha, and Mahomet has spoken emphatically through an English medium, regretting that he did not on earth pursue the peaceful course of Jesus, whom he admires and honors.

Que of the most illustrious of those martyrs whom all the world agrees to honor, replied to my question as to Jesus, "He is to me as the Lord of lords and King of kings, and all earth is

made a holy temple by his living presence." Ask our own friends whose lives here fitted

world and exploring its wisdom. Mr. Owen, Mr. Theodore Parker and Archbishop Hughes, wide apart as they were in this life, are in entire accord at present, and speak in the same terms of the divine inspiration of Jesus. Mr. Owen has in fact recently expressed himself in such a way that his identity was unmistakable, and declared that he greatly prefers the term Christian Spiritualism to the more vague expression, religious Spiritualism; and the more I have reflected the more I am convinced of the absolute importance of that phraseology and the necessity of the declaration from all who cherish religious sentiments, that we are Christian Spiritualists, if we would not see our movement lying prostrate in the dust, like a body without a soul.

The feebleness of the spiritual movement in this country, the fact that the entire body of spiritual believers accomplish less financially as societies, though they count by the hundred thousand, than some single congregations of Christian professors in our large cities, is due to the lack of religious principles and convictions.

Religious Spiritualism as the highest form of belief and life is destined to rule the world, for the same reason that the Caucasian race (which is called a Christian race) is destined by its supe riority to rule. I cannot doubt the ultimate triumph of truth and right-and the triumph of true religion will be the triumph of Christianity and of Christians-for according to Webster's definition, the Christian is "especially one whose inward and outward life is conformed to the doctrine of Christ"-the doctrine of Christ being boundless love to God and man.

I would entreat my iconoclastic friends, whose motives I appreciate, and who have done such excellent service against bigotry and hoary er rors, to listen to the highest voices of the spirit world and not to assist Orthodox bigotry in dishonoring the heavenly word Christianity, which expresses the highest sphere of Spiritualism, with a power, dignity and eloquence which si lence opposition, and which cannot be found in any other word.

The proper use of the word Christian is really one of the greatest reforms of the day-one of the most necessary agencies in rescuing true religion from the octopus grasp of a false theological gy which has carried it down to the bottom of a Dead Sea of bigotry and ignorance. It is a re form which demands the help of all large-heart ed reformers.

It was a grand and poetic impulse, though fierce and irreligious, which hurled the military power of Europe into Palestine to rescue the tomb of Christ from the haughty powers that held it. But the religion of Christ is now claimed by an alien power which follows the God of War instead of peace, and the first step in redeeming it is to raise the banner of Christ over a true church-a church of peace instead of war.

It matters not to us that the words Christ and Christianity, God and Heaven, righteousness and faith, and other good terms, have been handled so long by bigoted sectarians. The arguments used against clerical orthodoxy do not apply to rational religion. If we have had "sixteen crucified Saviours," or a still larger number, let us honor them all in accordance with their merit. All martyrs and inspired teachers should be honored. There have been many Washingtons, but none so near and interesting to us as our own Washington, and there are no inspired teachers so near and dear to the European race to which we belong as Jesus of Nazareth and the illustrious circle around him who have so much to do with the progress of civilized society.

But, says a cold and philosophic inquirer, why put forward his name or any other name-why not confine our attention to the eternal principles of truth and righteousness which belong to no man and began with no teacher? It is for this most excellent reason, my friends, that principles include persons. The principle of maternal love applies of necessity to the child in dom for the life of love; but thank God the The principle of patriotism applies to our own country and its rulers.

> So the principle of Divine Love or religion which includes gratitude and reverence, applies not only to our living neighbors but to our ancestors in Heaven, and especially to those who are doing most for humanity—those who inspire the leaders in religion—who are carrying on the same work in Heaven which they did on earth.

To ignore them would show that we were not that we shall take it to our hearts just as it came in their sphere of Divine Love, for they who are in the same sphere of love are not indifferent to each other, but are drawn closely together; and there is no better way of entering the sphere of Divine Love than by seeking and approaching those who are already there.

I would invite every man and woman to meet me on the Christian platform, "Thou shalt love thy neighbor as thyself, and thy God with all thy heart." When we shake hands on this Christian platform, we stand as brothers and sisters, as comrades in the army of redemption, bound to sustain each other, and when our force is large enough, we may be ready as a band of brothers to move against all the evils of society.

I want to see a practical beginning of the Christian life—that Christian life which every Spiritualist is bound to adopt if he recognizes religious principles.

There is no avoiding this duty but at the peril of your soul, for the voice of God comes to us now as effectively as if he spoke-it comes from the higher angels, it comes on many a platform through inspired lips, and it comes into the great heart of humanity as angels and archangels breathe upon us; and everywhere it enforces the same great Divine law, the law of salvation that came from the lips of the Messiah. the law of love to all.

Are we living that law now? No! we are trampling on it every day just like our neighbors of the Orthodox Church. When that law begins its reign Heaven begins, and I do not suppose that heaven has arrived yet anywhere in New York, and I do not know that anybody in beaven and earth. We have heard from these il- | expects it to arrive shortly. Are there any who are ready for it? are there any who really want from Confucius and others whom I need not | it to come? I do not perceive that the Orthodox ministry desire it to come, for most of them We have got over that aversion; we welcome the angels, but are we ready to welcome them properly? Is there any place in New York, where the angels might come and feel themselves at home, as they did when they came to godly men in Palestine? 😽

Would they feel at home if they came into this hall? I hope they would, for there are some here to whom they are not strangers. Are we any more reverential and loving than our Orthodox neighbors? Are we living up to our

temple, but with not as much brotherhood as they exhibit in family parties and places of amusement: they are not smiling and shaking hands as if it was a family gathering. They keep up a freezing dignity, and every man owns his pew and fences out his neighbor with the help of a door, and a beadle, and policeman. The fraternity doctrine is postponed until after the day of judgment, and we seem to be following their un-Christian example.

If we followed the Christian teachings of Spiritualism we would be organized and united as a band of brothers, standing by each other in life and death, and the life to come-but we have not done it. If we wished to do it, if we longed for brotherhood, we would be leaning that way, and reaching out for brotherhood as a morningglory in a cellar reaches out toward the light. We would look around when we came to a spiritual meeting seeking Divine wisdom and love, to see if anybody's countenance responded to our own sentiments of fraternity and love. We would shake hands with all our friends, and when we saw new faces we would seek to make friends with them, and show them, by our cordiality, that they had really come into an atmosphere of Christian brotherhood.

I think that every meeting should be a social meeting—a family meeting before and after the services, and the master of ceremonies, the manager of the meeting, should do what he can to bring people together, and to make the visiting stranger acquainted with our group.

In my view Christianity is brotherhood, and the spirit of brotherhood in a live condition will express itself. Hence you can gauge the Christianity of any assembly by the number of people who shake hands with the speaker and with each other, and by the zeal with which they help each other, and unite in every good work.

> Written for the Banner of Light. RESURREXI,

> > BY K. R. STILES.

After the winter comes the spring; After the snow, the rain; The trees shall bud, the birds shall sing, And summer-time come again.

So from the winter of death comes life: Out from its chill and its gloom Rises the spirit, above earth's strife, To a new and a fairer bloom Worcester, Mass.

### New Publications.

N. W. AYER & SON'S AMERICAN NEWSPAPER AN-IUAL, a large octavo volume of over 600 pages, elegantly printed and substantially bound, has just been issued by the enterprising advertising agents whose names it hears, from their office, corner of Chestnut and Eighth streets, Philadelphia. It contains a carefully prepared list of all newspapers and periodicals published in the United States, Territories, and Doninion of Canada, with valuable information regarding their circulation, distinctive features and advertis-ing rates, together with the population of each place as given by the new census. In addition to this general list separate lists are given of all religious and agricultural publications, the various class papers and magazines, and all newspapers and periodicals published in foreign languages that insert advertisements. To those who advertise, this work must be an invaluable help to a profitable distribution of their patronage, while to all others it cannot fail to be one of value and interest from the statistical and other information it furnishes.

THE JESUS OF HISTORY AND THE JESUS OF TRA-DITION IDENTIFIED. By George Solomon. New York: J. W. Bouton, 706 Broadway. London: Reeves

In a theological sense this is a valuable work. There s an essential difference in the views it presents and those usually advanced respecting the problem it treats upon, and the book will be perused with interest by those who are desirous of learning all that can be known of the history, character and mission of Jesus. Rejecting the theory of Strauss and his followers that Jesus was solely the impersonation of an ideal of purely mythic derivation, and that of Renan, claiming that his chief interest lay in the beauty and sublimity of his moral teachings as recorded by the evangelists. characterizing a being so deeply intense in his purity and loftiness that, though conscious of being human, to the full maturity of the human soul, and anointed ones could come in earthly bodies, and to the full maturity of the human soul, and anointed ones could come in earthly bodies, and for you, applies not to the abstract idea of parauthor offers one of his own which is worthy of considerable but to your own father and mother. The volume indicates deep research, contains many startling historical facts that will be new to the majority of readers, and will be a valuable addition to every student's library.

ENSILAGE OF GREEN CROPS. From the French of Auguste Goffart, with the Latest Facts connected with this System. By J. B. Brown. Published by the New York Plow Co., 55 Beekman street, New York. Investigation has demonstrated to the advocates of

this system that the making of hay will soon be abandoned, and that by cutting grass and stalks when full of juice and properly preserved by the methods described in this work, just as much milk and butter can be made in the winter as in the summer, even in the Northern States. This book contains an engraving of the Silos of the inventor of the system at Burtin, France, together with directions for building them, and it is worthy the attention of agriculturists.

ENTHUSIASM THE MOTOR POWER OF EVERY WORTHY EFFORT. A Lecture delivered before the Emersonian Club of Starkey Seminary, Eddytown, N. Y., by Dr. F. L. H. Willis.

A finely written production—as are all that emanate from the pen of Dr. Willis-portraying the desirableness of a life with a purpose, and giving many illustrations to prove that a firm adherence to any one honorable pursuit invariably ends with success. The brochure closes with a beautiful recognition of spirit-life and the guardianship and guidance of the unseen.

"THE RUBICON IS PASSED. The Science of Development of the Human Family; Discovered, Classified, Systematized and Explained by Elisha Chase." We have received a copy of the third edition of a pamphlet bearing the above title. The work was originally published in 1859, and was at that time highly spoken of by N. P. Tallmadge, Mrs. Newton Crosland, of London, and many others. The author, who is upwards of years of age, will be thankful to those who will aid him in the declining days of his earth-life by purchasing copies of his book, which may be had for the small sum of twenty cents by addressing Elisha Chase, 366 West Lake street, Chicago, Ill.

T. B. PETERSON & BROTHERS, 306 Chestnut street, Philadelphia, Pa., forward us two numbers in continuation of their popular series of current works of fiction—upon the good taste in details of production and the excellent judgment in the selection of which this firm has already builded a national reputation. Both volumes embody scenes and incidents in Russian life, and are from the pen of Henry Greville, author of "Dosla," "Sonia," "Savell's Explation," etc.—Mary. Neal Sherwood being the translator. The new books are titled respectively: THE PRINCESS OGHEROF, and THE TRIALS OF RAISSA, and are worthy of the companionship of the volumes by this writer which have preceded them from the press of the Messrs. Peterson—which, it goes without saying, is praise enough.

INDIVIDUAL RIGHTS. By Mathew Ryerson. New York: The Author's Publishing Co., 27 Bond street. A unique and incisive monograph on political and governmental economy, treating briefly from a new standpoint many important topics relating to the rights of the people. Its tone may be learned from this single paragraph: "Let creeds and dogmas be laid aside, and immutable principles be studied and applied in their proper relations, and they will soon lead the nation upout of the labyrinths of wee and disquietude."

BACK TO THE FATHER'S HOUSE. Part IV. of this spiritual story in parabolic form is received from its publisher, J. Burns, 15 Southampton Row, London, Eng. The illustration is the finest that has appeared, and the narrative increases in interest as it progresses.

word Christian has not been treated by some Spiritualists in the dispassionate manner which belongs to a literary question, but rather with Spiritualists of that high spiritualists of the spiritu

### New York.

BROOKLYN .- C. R. Miller writes, Nov. 29th : "The opening address before the Everett Hall Spiritual Conference was delivered by Prof. Dean. This gentleman is one of the most capable and successful of our Brooklyn educators. Teaching with Prof. D. has been a lifelong profession. Uniting in his person a high order of scholastic attainments with deep convictions and an earnest devotion to Spiritualism, his address abounded in well-directed arguments and sparkled all over with convincing and brilliant statements. Many years ago, when Dodworth's Hall, New York City, was the centre of spiritualistic discussion and activities, Prof. Dean was an active participant. He has always been an avowed Spiritualist, and the good work he is now doing in our Society, Lyceum and Conference meetings is another conspicuous evidence of the strength and propelling power that is coming to our cause. Prof. Dean's address related to the progress Spiritualism had made, giving his own early experiences in his investigations with Judge Edmonds and

Mr. G. R. Miller followed Prof. Dean, citing some of his experiences with a Brooklyn medium (business man) with whom he had recently become acquainted. The medium is clairvoyant and clairaudient, seeing the spirits and hearing repeatedly the spirit's language. Mr. Miller read several of the spirit-communications, all of which he had received in the last three weeks. A spirit - Claudius the Gladiator-who lived in the first century, and who on frequent occusions makes his presence known to Mr. M., gave a poetical address through the medium, Mr. Geo. Cole.

The subject of qualifications of membership, and some additional rules of order, were introduced and discussed by Mr. Duff. Dr. Wilson was in favor of giving the platform-the privilege of speaking-to the first member who applied for it after the conclusion of the opening address. Dr. Wilson's donation of two hundred volumes for the beginning of a great library of Spiritual and Liberal books was accompanied with a conditional agreement to donate yet another hundred volumes as soon as that number (one hundred) should be donated by others. The books are coming in, and the usefulness of the Spiritual Society, thanks to the liberality of Brooklyn Spiritualists, will be widened by a library of ample dimensions. Bro. Lees, of Cleveland, Ohio, has sent forward a valuable and most ac ceptable donation of seven volumes.

Dea. Cole closed the evening discussion with certain queries as to the uncertainty and difficulty of determining when spirit manifestations were, and when they were not, the action of disembodied, individual spirits."

### Michigan.

DECATUR.-Robert Nesbitt writes that the materializing medium, Mr. W. E. Stedman, held forty-two scances at his house, during which some very striking phenomena were presented. He says: "Spirits would, at request, go down stairs, pump water, bring it in and pass it to the sitters. They brought such books from the library as were called for, and frequently took marked cards from the scance room and fastened them with a common pin to the cupola of the house, twenty three feet from the deck, which no man could do without the aid of ropes and ladder. These spirits were very musically inclined; they would play the accordion, accompanying the organ, also keep time with little silver bells, and talk audibly for half an hour at a time. There was an Indian spirit who was always on hand. He was very talkative, and would often tell me of what transpired during the day. Once when I returned home, in passing through the hall-it was just twilight-this spirit touched me on the shoulder, and in a cordial manner said, 'Mr. Nesbitt, it is a cold day;' and then described precisely what I had done during my absence." A correspond ent of the True Northerner, after relating what he witnessed at one of these seances, says: "It is need less to declare that Mr. Nesbitt would not counte nance trickery in these manifestations, and it goes without saving that it would be utterly beneath him That he is sincere no one who knows him can doub for an instant; and equally so it is convincing that presented within a gentleman's household where the surroundings repel the idea of clap-trap, these manifestations at Mr. Nesbitt's challenge serious contemplation; indeed, Mr. Nesbitt himself authorizes the statement that he stands ready to wager from one thousand to ten thousand dollars that the most scarching investigation will disclose no trickery in the scances at his home.'

DE WITT .- S. W. Corbin, M. D., writes: "The status of Spiritualism in this pleasantly-located sub-urban village of Lansing, Mich., forcibly reminds me of the parable of the sower, whose seed fell mostly on such thin, or poorly cultivated moral and intellectual soil, that, although it readily germinated, the growth soon withered, failed to mature, and shrank back into the embrace of materialism. Nevertheless a few plants, more favorably situated, have continued to grow into stalwart trees, emitting from their beautiful evergreen leaves magnetic rays for the healing of the nations. We were recently most agreeably surprised by the sudden appearance of that gifted inspirational speaker, Mrs. M. C. Gale, of Flint, Michigan, who most effectually disturbed the stagnant waters of theology to their lowest depths, by most conclusively proving that modern Christianity is in every respect as antipodistic to primitive Christianity as the North is to the South pole."

## Vermont.

PROCTORSVILLE. - Luther O. Weeks writes "There are several earnest souls here who rejoice in the blessed light and truths of Spiritualism; yet in the thirteen years I have lived in this place there has not been a lecture on the Spiritual Philosophy delivered, that I am aware of, until this fall. On Sunday, Nov. 14th, that splendid test medium and trance-speaker, Mrs. Nellie, J. Kenvon, of Woodstock, gave two lectures, afternoon and evening, in 'School House Hall.' The first one some seventy persons attended, and in the evening the audience must have numbered nearly or quite two hundred. I was more than pleased to see several of the most devoted church-members present with us, and they, as also the whole audience, gave the closest attention to the heautiful thoughts which fell rapidly and eloquently from her inspired lips. It was indeed a grand and powerfu lecture, and I believe it was seed sown in good ground, judging by the many anxious inquirers who gathered around me at the close, and plied me with questions concerning the (to them) strange phenomena they had just witnessed: and glad was I that a five years' study and investigation on my part had enabled me to answer their questions. There will soon be an awakening in this vicinity. Mrs. K. described more than twenty spirits before she left the platform after each lecture. giving the names of many of them, several of whom were recognized by persons present. She has spoken four times in our school house on 'Twenty Mile Stream' the past summer, and I must say that her last two lectures surpassed in power and eloquence everything that I have read or listened to, and I have been a close reader of the good old Banner of Light for four years past, and have attended several State Conventions, and minor meetings. Mrs. Kenyon is a general favorite in this part of the State, and I know that many agree with me in saying that she is one of the best instruments which freely respond to the touch of angel hands in this nineteenth century! God and the angel world forever bless her and hers."

## Massachusetts.

RANDOLPH .- "It is very common with us," writes J. G. P., "when our friends pass to a higher life to say they are dead; but that expression, it seems to me, conveys a very erroneous idea, since there is no death, but all is life, and will exist as long as the Great Spirit, the fountain of all life, exists. Then why use the expression at all? The word conveys a gloomy impression and has been handed down to us from an early and undeveloped age of the world. Let us as Spiritualists abandon its use entirely, and employ some other word that will more correctly convey our meaning, even though we have to coin a new one for

EAST BRAINTREE .- G. E. Pratt writes: "Mrs. M. S. Townsend-Wood delivered two very interesting

lectures on Sunday, Nov. 21st-the meeting being held in Williams's Hall, Weymouth Landing. The subject in the afternoon was, 'The Thinker and the Scholar,' which was a plain elucidation of the fact that a vast number of our educated men and women are only the mediums through which the thoughts and words of writers of former days are communicated—whilst the thinkers are those who digest their reading and study giving their own thoughts illuminated by what to them is true in the works of others. It is this latter class who are the pioneers in all true reforms, and al-though defamed and softentimes distrusted, are appreclated only when their faces are seen no more in the mortal form.

In the evening the subject given her by the chair man of the meeting was, 'Man as a Spirit and Mortal, which was treated in a masterly manner, and so illus trated that all could understand the thought presented. Mrs. Wood is one of the early ploneers, yet she has not lost any of her old-time vigor, neither is her natural force abated."

### Ohio.

CINCINNATI. - A correspondent over the signature "Apparitor," writes respecting the importance of making a good selection of a medium if one desires to 'seek after the truth'for the truth's sake." His wife passed from earth, promising on the eye of her depart ure that she would return in spirit. He says: "Her first demonstration she made to me through a very slight mediumistic quality I possessed. Being satisfied that this was so, I at once began to look about me for a re liable, truthful medium. I at last found Mrs. Laure Mosser, of this city, to be all that is desirable and requi site for the seeker after truth. Her medlumistic qualities manifested themselves when she was only twelve years of age, for at that early day she received writing on her state while at'school, for the amusement of her schoolmates, and they all stood in awe of her. A few days since I sat with her for slate-writing. We seated ourselves at the table at 11:30 A. M., and from tha hour until 5:20 P. M. the writing was continuous, the only time lost being when she read the writing to me, which was written on the inside of a double slate; and it was wonderful to see, for as soon as she would rub off the writing, after reading it, and close the slate, the in stant the two sides came together the writing would commence, and so kept on for nearly six consecutive hours. Not only in slate-writing is she powerful, but as a clairaudient and as a medium for trumpet-speak ing, materialization, physical demonstrations, and speaking without the aid of trumpet."

#### New Hampshire.

LAKE VILLAGE .-- Mr. J. M. Cook informs us that while at work on the flume of a new hosiery mill he accidentally fell, and striking an iron rod his left leg became paralyzed, so that he had no use of it for fly weeks. His arm also was broken and almost useless Becoming dissatisfied with the treatment he was re ceiving from his physicians in their efforts to effect : cure, he came to this city recently and applied to Dr A. P. Webber, 81/2 Montgomery Place, who took his case in hand. An improvement was noticeable imme diately, and now, having had but five magnetic applications, he has full use of his limb, can walk nearly as well as he could before the accident, and is rapidly regaining his former health and strength.

### Wisconsin.

MILWAUKEE .- M. E. Congar writes: "I have often wondered if any of our learned, scientific or unscientific, writers or teachers or preachers, could stand be fore a spiritual audience and answer questions or lecure upon subjects, as Mrs. Cora L. V. Richmond and Colville and other inspired speakers do.

Michigan State Meeting. The Michigan State Association and the Van Buren County Society of Spiritualists and Liberalists held a union Quarterly Meeting at Paw Paw, Van Buren County, Nov. 12th to 14th inclusive. Longwell's Opera House was enaged for the occasion, and every arrangement made for the omfort and entertainment of friends coming from abroad. L. S. Burdick, of Kalamazoo, President of the State Asso Buren and Adjoining Counties Society," was present, and presided through the entire meeting. The weather had been very unpropitions for several days, but on Friday afterioon, as the first session was called to order, "the mists had rolled away," and like the sunshine of truth, which shall shine upon us in the coming days, shone the sun from a clear sky, and with true and earnest zeal seemed to inspir all present for the work before them. The speakers present at the first session were Mr. A. B. French, Clyde, Ohio; Mrs. M. C. Gale and Mr. M. Babcock, of Michigan. Short speeches from each one of the speakers occupied the afternoon, and at 50 clock the meeting adjourned until 7 P. M. The Friday evening session was opened by the reading of a poom by A. B. French, entitled, "Whistling in Heaven." Mrs. Mary C. Gale was the first speaker for the evening, taking for her subject, "The Future Life," or "Life After Death. 12 Mrs. Gale spoke for one hour, and was followed by Bro. A. B. French on the same subject. Both were listened to with deep interest and marked attention.

Saturday morning session was opened with conference for one hour, after which M. Babcock, of St. Johns, occupied the forenoon, taking for his subject "Superstition." Babcock has the happy faculty of amusing while he instructs his hearers, and all are well pleased to listen to him."

Saturday Afternoon. - Session called to order at 2 P. M. Exercises opened with a song by a froupe of professiona known as "Donavin's Tennesseeans," "Hark, Apol "Hark. Apollo Strikes the Lyre." After an essay by Mrs. M. Babcock, of St. Johns, on "Intellectual Progression," another song, \*Come where the Lilles Bloom," was sung by the "Tennesseeans," and A. B. French gave the afternoon address, taking for his subject "The Power and Permanency of Ideas." He was listened to with the deepest interest He was listened to with the deepest interest, holding his audience from first to last with a power which few speakers possess. The afternoon session closed with the inging of " Home. Sweet Heme. "

Saturday evening session called to order at 6:30 o'clock.
Mrs. R. A. Shaffer, Chairman of the Finance Committee, being the only one of the Committee present, E. L. War-ner, of Paw Paw, and Mrs. Fisher, of Kalamazoo, were appointed to act in their places during this meeting. Mr. Babcock, by request, related the "Quail story" found in A. B. French read a poem entitled, "The Stylish Church," which was well received. Mrs. E. C. Woodruff, of South Maven, gave the evening address. Sub-ject, "Is therea Balm in Cilcad". Heraddress was short, all too short, for she never fails to interest her heavers. At the close of her remarks the meeting adjourned to 9:30

o'clock Sunday morning. Sunday Morning, Nov. 14th.—The sky on Saturday even ing showed indications of a storm, and Sunday morning the now was falling thick and fast. The attendance was not as large as on the previous day, when the meeting was called to order, but the snow censed to fall about 10 o'clock, and the numbers increased. Mr. A. B. French gave the only address in the morning. His subject, "Theism Against Atheism, Spiritualism Against Materialism., He gave his reasons why he inclined to "Theism against Atheism," and said, "The human mind has no power or capability to comprehend the Infinite Being." Man apprehends that which he has no faculty to comprehend. His discourse was replete with interest, and his hearers heeded not the lapse of one hour and a quarter, which he occupied.

The afternoon was occupied by M. Babcock, of St. Johns,

who spoke for one hour on the subject. \*\* What Shall we Do to be Saved?" and was followed by E. C. Woodruff, who said she should not ask "What shall we do to be saved?" but "what shall a man seek to save?" Her words were

deeply interesting and instructive. Sunday evening was occupied by fifteen minute speeches by each of the four speakers. Mrs. M. C. Galo was the first, ollowed by M. Babcock. Mrs. Woodruff was the next speaker, and commenced by saying, "He who obstinately efuses to investigate any subject impoverishes himself. Mrs. Woodruff was followed by Mr. A. B. French, who gave the closing address of the meeting. He said Bro. Bab-cock came there to tell us what he did not believe, while he came to tell us what he did not believe, while he came to tell us what he did believe, and he had not yet teld half of what he believed. The evening proved a very interesting one indeed. In truth, the entire three days were made unusually interesting and enjoyable. Every one seemed determined to do his part toward making it pleasant for every one else. The exercises were varied. Music and singing were furnished by Miss Hoppin, of Paw Paw; Mr. Bigelow, of Kalamazoo; Mrs. Babcock, of St. Johns; Mrs. Spinney, of Detroit, with occasional congregational singing. The singing by the "Tennesseeans" was also a very pleasant feature, and added not a little to the harmony of the occasion. Every one felt free to speak his own ideas and sentiments, and at the same time willing to accord the same privilege to others, and the most perfect harmony prevailed throughout the entire meeting. It was recoved that a vote of thanks be tendered to the citizens of Paw Paw, and the friends who had contributed so generously to the entertainment of the friends from abroad, for their kindness, sympathy and hospitality extended to all. A feast of good things was spread out, and all were welcome. Spiritualists, Liberalists and Materialists stood side by side on the same rostrum. Each spoke his own sentiments, and in his own way fulfilled his mission without the remotest indication of inharmony; proving themselves to be Liberals in sentiment, as well as in name.

\*\*Mess J. B. LANE, Secretary Michigan Bists Association of Spiritualists.\*\* came to tell us what he did believe, and he had not yet told

A HARP OF MANY STRINGS.

Softly at dawn doth sleep unlock The forted palace where she broods: Then to their chambers instant flock The brain's unnumbered multitudes

Through the quick opened easement, where An hour before was lonely night, My fresh eyes meet the crowded glare, And broad beatitudes of light.

The loyance of the star-cooled trees, Earth's baptizement in dewy air. Love-messages through whispering breeze, The sky's gold crown of misty hair,

The winds that with grave shadows romp Splendors that through the glad leaves lean. Young Morning's sunny piled pomp-All these are harvests I may reap.

Nor does the wonder steal away If I step out into the blaze-The broad is changed for subtler day, The grosser for minute amaze;

For leaf and blossom, blade and bush, So vibrate each with separate law. And beauty so doth all beflush, That wonder deepens into awe.

From sleepless nature, myrlad-faced, Unglimmers such a sea of eyes, My brain, with sibyl-lights belaced, Illumined wills it will be wise.

And thought is chafed by orphic hints, The common glistens weird and strange, And melt the firmest forms and tints In mystic sequences of change

And all about are sights and sounds That suckle rapture, since began Creation's radiant rhythmic rounds Through rose and beetle up to man.

No pulse of life that humblest beats. On earth below, in air above, But its unhindered motion heats In healthy hearts the pulse of love.

Across the isles of joy and woe Molian gales forever sweep; Than hearts that faintly feel them blow

More blest are hearts they make to weep. From wide still burning hearths the past Showers upon me its whitest rays, Whitened in the high holy blast

Of sage and poet's brain ablaze. And in my jubilant thought so nurst, Giant imaginations surge. As they the bonds of clay would burst, And daunt me on creation's verge.

In sleep's far travel what great hosts Accost the soul, we cannot say: But gifts are given, as angel-ghosts Had dyed them in a higher day.

Great lights, great joys forever ply About my life: the breath that warms. The sun blows on my cheek, and I Seem dandled in almighty arms.

I am a harp of many strings, And all the day, through night and noon, Upon me God his music flings, If I but keep the harp in tune.

G. H. CALVERT.

#### Spiritualistic Matters in Philadelphia. o the Editor of the Banner of Light:

Doubtless, I assume, by this time, many readers of the Banner of Light will be interested in a few lines of information concerning spiritualistic events and prospects in this city; and as the items of the record have to present are in general encouraging, I offer them to you, and if you choose, to the public, with greater satisfaction.

It is true, and as it seems to us unfortunate, that this last season we have parted with our eloquent Pennsylvania oratress and poetess, Mrs. E. L. Watson, and our other good friends, H. B. Champion and his estimable wife. Upon the platform, and in the Presidential Chair of the First Association of Spiritualists of Philadelphia, and in the general work of the same, these friends, each in his or her own sphere, have been as successful as also faithful and wise; the respect and gratitude of the Spiritualists of this city follow them to the sunset slope of the continent, and from the good angels of our Father we invoke every blessing upon them, most especially recommending them to all good souls still in the body who may have the happy fortune to meet either of them.

The recent election of new members to our Board of Trustees gave us the services of several good men and women. Our great concern was the apparent impossibility of filling the Presidency of our Association by one who could meet every duty and emergency as our friend Champion had done. At last, J. P. Lanning, our former President, before the term of friend Champion, gratified and favored us by serving again as Chairman-at, least for a time. The other officers for the coming year are, Vice President, Joseph Wood Treasurer. William H. Jones: Recording Secretary James Shumway; Corresponding Secretary, Edward

In my last I gave you some notes of an address by friend H. H. Brown, who spoke for us in October, ex cept the last Sunday, when the writer took his place, he having been called to fill an important engagement in behalf of a friend in the political campaign. During November, we were to have W. J. Colville for two Sundays, but by a friendly arrangement he courteous ly gave way for Mrs. Emma Hardinge Britten, who has given great satisfaction and has been heard by large audiences with much profit. Of the anticipated pleasure of hearing A. B. French this fall, or winter we have been deprived by the imperative demands of his private business. Mrs. Britten has spoken for us the whole of November. Upon the first two Sundays of December the Corresponding Secretary will again be heard, and the rest of the month, which closes the year, is given to Mrs. Emma Jay Bullene, who, as you know, has recently resumed her platform work, and of whom some of our Philadelphia Spiritualists have pleasant old-time memories.

We open the year 1881 with the teachings and music of our friend, J. Frank Baxter, and such tests as we may be favored with through his mediumship. In February we have W. J. Colville the entire month and according to the arrangement already mentioned Mrs. Emma Hardinge Britten will be with you in Bos ton, in W. J. Colville's place. In March we have en gaged Mrs. Britten again for a month, which may be accepted as a token of the esteem in which we hold her. Of further engagements I shall be happy to inform you when the same are as fortunately made as those I have above made record of.

Recently I had the satisfaction of a private sitting with that very remarkable medium for independent slate-writing, Mr. A. H. Phillips. I can only state in brief, that, like others who sat with him while he was in the city. I was surprised, pleased and convinced by what I saw : names were given in full, and characteristic messages, all being communicated by writing done between two clean slates, held in my hands while the medium was at the end of the room, receiv ing a message, by means of the raps, for himself. There was no pencil between the slates, but holding them to my ear, (sometimes wrapped in a paper or bundled in a handkerchief.) I could hear the writing going on with a sound like a telegraphic instrument in

motion. It may not be amiss to say that I met Mr. Phillips at the house of Doctress Amanda M. Maxwell, the widow of our good friend, Samuel Maxwell, M. D., who, to ac commodate her patients, has taken a very comfortable house at 1208 Mount-Vernon-street. I am informed that Mrs. Maxwell will receive such as may desire her services as a physician, or those under the treatment of others. She will also give a comfortable and refined home to those who for any cause may be temporarily in the city. This home, being a regular stopping place for our speakers and mediums, will be a congenial resort for any good Spiritualist or Liberal-

I am informed that a number of our mediums, those for materializations as well as the rest, are meeting with success—in doing a great deal of good, even if

not in the accumulation of money. Some of our healing mediums are doing a good work here and in the adjoining country. In addition to those I have here tofore reported, and whose works are known of all, I have good reason to recommend, both for personal character and a fine healing power, our young friend, S. Lewis Cooper, who has been highly successful of late in some seemingly incurable cases of paralysis, nervous and other diseases. "And these signs shall follow them that believe." All the while I remain,

Yours fraternally, EDWARD S. WHEELER, Cor. Sec'y 1st Asso. of S. of P. 1412 N. 11th St., Philadelphia, Penn.

#### Mr. A. E. Newton and Mrs. Maria M King on Evil Spirits, Pre-Natal Culture, etc.

BY WM. EMMETTE COLEMAN. To the Editor of the Banner of Light:

In his notice of Mrs. King's "PRINCIPLES OF NATURE," in the Banner of Light of Sept. 11th, Mr. A. E. Newton remarks as follows: "There are other portions still, which, with Mr. Coleman, I am unable to endorse. Among the latter I will here specify but one, and that is the extreme position assumed by the author in the denial that manifestations in any case come from evil-disposed or malignant spirits." Although, no doubt, Mr. Newton did not so intend, and the language does not necessarily so imply, yet some, doubtless, would construe the above as signifying that I agree with Mr. Newton in his disapproval of the teachings of Mrs. King's work concerning evil spirits. To avoid any such misconstruction, allow me to say that upon that point I am entirely at one with Mrs. King. I am thoroughly convinced, beyond the shadow of a doubt, that the popular conceptions relative to obsession and the influence of evil spirits are very largely erroneous, and that the true philosophy of the phenomena generally supposed to be indicative of the action of malignant spirits is contained in Mrs. King's works. Her pamphlet, "The Spiritual Philosophy vs. Diabolism," (Colby & Rich, publishers, price 25 cents,) gives a clear and rational analysis of the producing causes of all such phenomena, in the light of true Spiritualism, and as viewed by a highly-intelligent spirit mind, after years of careful research into the arcana of the spiritual universe. The action of unwise, undeveloped or foolish spirits is not denied, but only that of fiendish or malignant spirits. The teachings of A. J. Davis, Cora L. V. Richmond. and W. J. Colville are essentially the same as those of Mrs. King regarding evil spirits. The views of these four, constituting a strong inspirational quartette, merit careful consideration from all Spiritualists.

When I referred to my inability to endorse all that Mrs. King says, I had no reference to her teachings on spirit and the spiritual universe, mediumship, and cognate subjects, as I am in complete sympathy with about all her teachings thereupon. Our differences are more in the realms of the theological and sociological -Biblical history, prayer, etc. Some of her utterances thereon are rather too conservative

for me; I am more on the plane of radicalism in theology than her spirit-preceptor; and so with certain phases of social reform. Mr. Newton having referred, in his review of Mrs. King's work, to his own pamphlet of "Pre-Natal Culture," it may not be out of place to herein express my cordial approvement of our philanthropic brother's efforts, in that as in his previous pamphlet, "The Better Way," to se-

cure a practical embodiment in real life of the positive reforms in the domain of sexual science therein set forth. Just such teaching the world sadly needs, overrun as it is with debasing social vices, looseness and extremisms. No true progress can be made in any country or in any age unless based upon domestic virtue, the purity and sanctity of the sexual relations. Our thanks are therefore due Mr. Newton for his carnest, soulful words in these pamphlets, arging to higher attainments in spirituality and self-restraint, coupled with a corresponding imconsequent upon the practical actualization of his exalted and exalting precepts.

Presidio of San Francisco, Cal.

#### THE TRANSFER PROCESS IN MEDIUM-SHIP.

To the Editor of the Banner of Light :

As the subject of materialization has become prominent in the minds of Spiritualists and of those who are investigating the subject of a conscious existence beyond the grave, perhaps you will allow me space for a brief expression of views on the subject. Although as well satisfled of a continuous as of my present existence, I am equally firm in the belief that it is a poor rule that will not work equally well either way. Or, in other words, that from spirit to matter is as necessary in the production and evolution of higher from lower grades of being as from matter to spirit, and that consequently our friends who have passed the change called death are on the positive or day side of the same circle of being of this negative they have left. This much in explanation of my position, which has been too often expressed to need repetition, and is only intended as a prelude to a few remarks on materialization. That there are deceivers in this as well as all other phases of mediumship is abundantly evident; and with our present limited knowledge of materialization, I believe those who are entirely innocent have been accused of fraudulent practices by those who were only anxious to elicit truth.

That the material which renders the spirit visible is drawn from the medium, would seem sufficiently evident from the fact that the presence of a medium is necessary in order to materialize. If we put a plate of pure glass in an opaque frame and suspend it in the atmosphere, while the frame is visible the glass is invisible. With a dark subtance draw any form you please on the glass, and that form becomes visible while the glass remains invisible. The materialized spirit is, to us, invisible, while the form becomes visible through the substance drawn from the medium, who, as I understand it, is deeply entranced and unconscious while materialization takes place.

It is reported that materialized spirits step on scales and are weighed, varying in weight at their pleasure. Now the question is, could the medium be weighed at the same time with the materialized spirit? If so, would not the weight of the spirit be balanced by the loss of weight in the medium? and if that substance was drawn from the medium, and during materialization any discoloration by whatever means took place, might we not reasonably expect to find the same on the medium when the substance withdrawn is returned? This is a phase of the question I have not seen referred to, and it seems to me should be thoroughly investigated before denouncing mediums whose integ-

rity is unquestioned on any subject. J. TINNEY. Yours truly, Westfield, N. Y.

G. B. Stebbins's Last Book.

The Saginaw Daily Herald says of "After Dogmatic Theology, What?"

"This compact and handsome book bears marks of careful study and wide research and thought, and is written to meet what its author feels is a need of our day. . . . Fit quotations from able writers, clergymen, scientists and philosophers, illustrate the arguments. The chapter on spirit presence will be especially interesting to believers in Modern Spiritualism, as it is largely made up of the author's experiences, which have made him one of their number. The whole book is food for thought to all who would look frankly and freely at these important questions."

The well-known lecturer, Lyman C. Howe,

"The merits of this book can hardly be over-estimated. It is brimming with fact and philosophy, sense and spirituality. The clear, candid way in which the spiritual idea is contrasted with the material, the broad views and charitable spirit which characterize the whole book, commend it to the intelligent of all schools. It is a valuable text-book for spiritual lecturers, and a compendium of spiritual history, one of the best books for investigators, and excellent for missionary work in the churches. . . . Some may infer it is time-serving and lacking in radical vigor; but it vill undeceive them when they read it. . . . It doe not spare the follies of the past or present, yet aims to present attractive truth, to charm the world away from dolatry, and lead the ignorant and erring to the glorious feast of love and reason. Oh that we had 'a missionary fund' to place such books as this . . . in every 'heathen' household."

### A Plea for the Indian.

Po the Editor of the Banner of Light: "What shall we do with the Indian?" is a problem which has never been solved by the American people, and the solution of which has been a disturbing cause n our "body politic." It has been discussed from all standpoints except the right one, "to wit," the inherent God-given right of individuals, as well as tribes and nationalities, to "life, liberty, and the pursuit of

The children of the forest are peculiarly susceptible o impressions, and what they have received from the whites" has not been calculated to increase their ove and respect for our government or our Christianity; they argue from effect to cause instead of "vice versa." If people calling themselves Christian go to them with the Bible in one hand, and "fire water" in the other, the Christian's God is judged by them in accordance with the work performed and the influence exerted. Oh! shame on a Christianity so devold of that boundless love for humanity which would encircle all nations, tribes and people, without discrimination of "caste" or "color." Oh! for more William Penns in our legislative halls, as well as in the churches, dealing justly and loving mercy; giving confidence for confidence. Alast sweet-voiced charity is forgotten in the mad haste to add lands to lands regardless of rights and privileges accorded these unfortunate ones by this same government. And when the demand comes, more room for the incoming tide of emigration, these original owners of the soil must give place for the "alien." Is it right? Is it just?

THE SCIENTIFIC BASIS OF SPIRITUALISM, by Rpeg Sargent, is unquestionably the ablest argument in favor "Spiritualism" that has been made in this country. Whether or not it establishes a scientific basis for what many regard as a delusion or an imposition, there canbe no doubt of the thoroughness with which the subject is treated here, or the ability and the information of the author of the book. Mr. Sargent began to study kindred phenomena to those of Spiritualism toward a half century ago. He experimented then in somnambullsm and magnetism in a manner of which an interesting account is given, especially in Chapter VII., where his own experience with Anna Cora Mowatt, the authoress and actress, is related. For many years he has been one of the most earnest advocates of Spiritualism, and during that time he has devoted a very large amount of time to the investigation of the subicet. This book embodies the fruit of his researches. It is an argument fortified by all the proof that is accessible, and is presented in the clear and well arranged style of a man of superior mental powers. It is no part of our purpose here to endorse or to refute the positions taken; but we can conscientiously commend the book to those in search of knowledge of the facts pertaining to Spiritualism as they exist in the minds of its supporters, and of the arguments on which belief in it is founded. They can find no more intelligent guide than Mr. Sargent, and no more comprehensive statement than appears in his book. Published by Colby & Rich.

Colby & Rich publish WITCHGRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM, by AL len Putnam, Esq. The scope of the book is fully indicated by its title. It takes up some twenty cases of alleged witchcraft; and argues to prove that they were only the manifestations of spiritual influence on the part of the persons accused or affected. The conclusion is summed up in an epitaph suggested for one of

the victims: ..., MARGARET JONES,
America's First Martyr to Spiritualism;
Who was hanged in Boston,
June 15, 1648,
Because God had given her such Organization and
Receptivities that beneficent occult Powers
using her successfully as an Instrument
In Curing Human Ills,
So excited the consternation of a Devil-fearing People
That, knowing not what they did,
They Cried,
CRUCIFY HER!

TRANSCENDENTAL PHYSICS is the English title under which is published an account of some experimental investigations of the phenomena of Spiritualism made by Johann Carl Friedrich Zöllner, of Leipsic. The book will interest those who have faith in the doctrines of the "new religion." By these, its conclusions will be accepted without question; but others will need several grains of salt to make them palatable. Published by Colby & Rich .- The Saturday Evening Gazette, Boston.

A little girl, upon her return from a children's party. being asked if she had had a pleasant evening, replied, "Yes; but there was n't much boys there."

## Passed to Spirit-Life:

From Grand Rapids, Mich., Nov. 17th, 1880, Mrs. D. T.

From Grand Rapids, Mich., Nov. 17th, 1880, Mrs. D. T. Weston, wife of Dr. D. T. Weston, aged 49 years.

A ploneer in the cause, who without fear, as occasion demanded, consistently kept in "sight her knowledge of the life humorial, she crossed the dark river, sustained by the facts of her life's experience, so resignedly and hopefully that the beholder could well say, "See how a Spiritualist can die!"

Her life has been one of effort and aspiration for the elevation of humanity. Especially was she interested in the entranchisement of her sex and all that alited woman's month and spiritual progress. With easy address, and habitually wearing the dignity intelligence confers on its possessor, her presence carried with it power and inspiration. Withher progression meant work, and she was foremost in action. Her spirit will not be idle, but, freed from earthly obstacles, will work dilligently in its own way and time. May joy crown thee, sister: is the wish of thy many friends; and may reward come to thee there for thy faithfulness to truth here.

[Will Brad and Matter and other papers please copy?]

From Plymouth, Mass., Nov. 26th, Betsey, wife of Clement Bates, aged 83 years 2 months and 11 days. She was a good woman, and her motherly spirit seemed to draw very closely to herself those who knew her. She embraced the realities of Spiritualism in its early days, and continued to enjoy it until her transition to the better life. Her husband—already ripe for the harvest—though lonely, is comforted by the KNOWLEDGE that soon he will join her beyond the river; and her family, though missing her bodily presence, know that in spirit she willoften mingle with them.

1. C.

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

Northern Wisconsin Spiritual Conference. Northern Wisconsin Spiritual Conference.

James Kay Applebee, of Chicago, will be the principal
speaker at our Quarterly Meeting, Dec. 10th, 11th and 12th,
1890, in Omro, Wis.
The C., M. and St. Paul Railway will give those paying
full fare to the Meeting return tickets for one-A/th 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.

DR. J. C. Phillips, Secretary.
Omro, Wis., Nov. 12th, 1890.

### TO BOOK-PURCHASERS.

any & Rich, Publishersund Booksellers, No.9 Mont-ry Place, corner of Province street, Eoston, Moss., for sale a complete assortment of Spiritual, Pro-sive, Reformatory and Miscellaneous Books, holesafe and Retail.

Trems Cash. Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money for warded is not sufficient to fait cash. When the money forwarded is not sufficient to fait the order, the balance must be paid C.O. D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. We nould remind our patrons that they can remit ust the fractional part of a dellar in postup stumps once and two preferred. All business opera touts looking to the sale of Books on commission respectfully declined. Any Book published in England or America and out of print) will be sent by mall or express.

### SPECIAL NOTICES.

\*\*PECIAL NOTICES.\*\*

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utvisines.

13 We do not read amonymous letters and communications. The name and address of the writer are in all cases indispensible as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our insisection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for period.

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

# Banner of Bight.

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

### Good without Evil.

There are two theories current in respect to the true way to overcome and subdue evil in the world: one is, that all the external temptations to it should be arbitrarily removed, and the other, that the temptations themselves should be mastered. There is the same difference between them as there is between paternal and individual theories of government: the former means that we shall have everything done for us, the latter that we shall do it for ourselves. It is easy enough to see which of these two systems is best calculated to promote the development and progress which constitute all there really is to life: It ought to be not less easy to see which of the two opposing theories respecting the suppression of evil tendencies within the individual is the true and lasting

The question involves the old problem of the existence of evil in the world, which has never yet been solved by the ecclesiastical mind, styling itself Orthodox. Yet in any large and phi-Josophic view of the subject it ought to be accepted by all sides that evil is suffered to exist, if not for the purpose of promoting good, yet for the sake of developing and building up spirituality in human character. If we regard evil as but the shadow, or, as Swedenborg has it, as the falsification of good in its passage through our native selfishness, then the matter is completely reconciled with our conceptions of the Divine Providence, which has purposely given us freedom in order that our individuality, and therefore our happiness, might be confirmed and established. Had we not been allowed to turn good into evil, we should never have known what good is.

The conduct of the ascetic tempers is such as might be expected of those who would impulsively correct the mistake of Divine Providence and abolish evil altegether. They profess to have no patience with the order of things as they find it, but are so sure it is wholly wrong that they would lose no time in setting it right. Undoubtedly they would have joined in the outery against Jesus for his free intercourse with those whom he came to enlighten and save, and denounced him as "a gluttonous man and winebibber, and a friend of publicans and sinners.' He did not fall to denouncing the latter as a part of his mission, but kindly kept them company, and sought to correct their excesses and teach them restraint by his own example. This is the genuine spirit of reform; it seeks not to destroy, but to reconstruct; to put evil far away, and to teach others how to live in the constant affection of good.

It is not necessary, nor is it anywhere en-

joined on us, that we should put ourselves in the way of temptation in order to develop our strength in mastering it. Evil will present itself in ways enough, and tempting ones, too, without being at the pains to go out to seek its anpreach. There is a conflict of tendencies all the time going on in our natures. Were it not so we should remain the earthy beings we were created, and never in this world recognize the spiritual life of which we are mysteriously capable. All things work to the awakening of conscience in us, which is the audible presence of divinity. If we were not continually free to choose, we should never be able to distinguish our divine from our human; and unless we were first permitted to falsify good through our selfishness, and thus make it evil, we should never feel the monitions of conscience, nor be aware of the divine part that is within us.

So that it is before the court of our conscience that we are compelled all the time to arraign ourselves in connection with what we habitually think, say, and do. He is the most thoroughly instructed and advanced, in the spiritual sense, who has thus brought to the bar of judgment his thoughts before they ripened into intentions; for it is at the fountain that we should seek self-purification and a sure exemption from an outward proclamation of the evil that our natures cherish in secret. And it ought to be perfectly clear that it is far better forus to appear daily and hourly before that court for judgment than to adjourn the tribunal permanently and bar the doors, because evil and temptation to evil have been externally removed from sight by the impatient and impulsive reformers. And even though they could do as they desire, they have no power over anything but what is external, and being satisfied with that they would plainly obstruct the course of Divine Providence by attempting to

silence the voice of conscience within. At the best, in this world, organized reform

can do but little more than to suppress external excesses and restrain results. It is incapable of reaching to the motive that works in the heart. It may think it can remove temptation altogether; but that it can never do while humanity populates the globe. There are certain divine laws by which good and evil are made to operate, and they are all involved in the inexpressibly mysterious existence of a Divine Providence; no theory of reform can hope to get a footing that wholly leaves these laws, if it can once discover them, out of its recognition. Evil is permitted, and temptation also; but only that they may be finally overcome. They can be removed only after humanity's highest needs are all answered.

### Secretary Schurz's Report on Indian Affairs.

There is much in the report of the Secretary of the Interior relating to Indian affairs that will commend itself to the good opinion of the country. There is no reason to question the sincerity of the regret he frankly expresses on account of the inherited mistakes to which he found the Indian department committed. The policy of massing Indians without their consent, and without regard to treaties, to a few large reservations, was a savage one, and it is gratifying to know, once for all, that it has been abandoned, says the Boston Daily Advertiser, from whose editorial columns we quote.

But, continues that paper, there is ground for complaint that, while admitting the wrong, he has resisted, and still resists, the plain and obvious remedy. It is now three years and a half since, in pursuance of this cruel policy, the Poncas were torn from their homes and marched into the Indian Territory. There has not been a day since that time when the Secretary, by a stroke of his plausible pen, might not have sent them back. If his authority to do so is doubted, we answer he has no authority for what he has done. The land on which he has placed them does not belong to the United States; and every dollar that has been spent there during the last summer, in the hope of reconciling them to their hard fate, has been spent without a shadow of legal authority.

More than this. When private citizens, seeing the iniquity of this transaction, tried to find some regular and lawful way to set it right, they were confronted at every step by ingenious and stubborn resistance on the part of the Secretary and his agents. Every step taken to rectify the wrong has been met by one device or another, until it seemed as if the government was determined that the just purpose of the people whose attention had been called to the outrage should be thwarted at any east.

Nobody, remarks the Advertiser, wanted these Indians removed in the first place except, as it appears, the contractors who were to have the money. When the citizens and missionaries protested, and begged that the order might be recalled, the ley answer came back from Washington, "Press the removal." When a few of the tribe for dear life ran away, the bloodhounds of the army were put upon their track, and they were hunted down. When they appealed to the courts to protect them, the government came in and said they were not "persons," and were not entitled to protection. Defeated at that point, measures were taken to prevent the rest from running away. One of their chiefs, and one of the best men in the tribe, was murdered. The agent, under whose authority the murder was committed, was shortly after removed for stealing! When still later a messenger went down to the Indian Terforgotten, and to confer with them in regard to suits then pending in their behalf, the government had him arrested and driven out of the Territory.

And now, the tribe broken up and scattered, scarcely half the original number left, the rest in their graves, or wandering homeless and athers, the Secretary has not! that it would be bad policy to take them back. We say No. It is the business of the government in this matter to retrace its steps, and restore to these harassed, and worried, people the country and the rights of which it has robbed them. The power that did the wrong must right it.

# Timely Words.

Our London contemporary, The Spiritualist, says what we fully endorse, viz: that many of the dissensions in the spiritual movement seem to be dying out, partly because some of those who fostered them are receiving their just deserts, and partly from other causes. The prospect for the coming year is therefore hopeful. Strong individuality of character may be a blessing, or the reverse, according to the principles by which it is governed, and it would be well if the year 1881 brought in more mutual forbearance, less detraction, less aggression, and less introduction of personalities into publie work, than have been witnessed during the greater part of 1880.

#### Mrs. Richmond at Parker Memorial Hall.

Mr. and Mrs. Richmond arrived in Boston on Tuesday morning, Dec. 7th. Arrangements have been made in harmony wherewith Mrs. R. will lecture in Parker Memorial Hall, corner of Appleton and Berkeley streets, 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. The convening of a large audience on that occasion is confidently looked for by the projectors of the meeting.

Dr. J. M. Peebles called at our office recently, looking well as to his bodily health, and evidently possessed of a full measure of mental power. On the evening of December 3d Dr. Peebles lectured in Greenfield, and at an earlier period in the same week he delivered five lectures in Athol. He spoke in East Braintree, Mass., on Saturday evening, December 4th, or Eastern Travel; on the afternoon and evening of the 5th he spoke for the Spiritualist friends in the same place-subjects: P. M., "The Spiritual the Permanent, the Enduring;" evening, "The Relation of Oriental Magic to Spiritual-"The Pilgrim" has also spoken of late in Orange, New Boston, Montville, and other localities in Massachusetts. On the evenings of Thursday, Friday and Saturday, Dec. 9th, 10th and 11th, Dr. Peebles speaks in Leominster, on travel, etc.; and on Sunday will occupy the platform of the Spiritual Association in that place.

Read the announcement of Holiday BOOKS for sale, which is made in another column by Colby & Rich.

THE PUBLIC DEBT.-Reduction in November (last month) \$3,699,261.23.

Special Message from Spirit Henry J. Raymond.

(Glyen at the Banner Free Circle-Room, Nov. 23d, 1880.) I am here, Mr. Chairman, to make a few remarks in relation to a subject which is of the utmost importance to progressive spirits, and which should be of like interest to all Spiritualists who have the good of Spiritualism at heart. I would refer to the Editor-at-Large Project, which has been before the public in the columns of your journal during the last year. Many, many months ago, certain spirits who have the interests of humanity ever before them, organized themselves into a band for the further advancement of Spiritualism on earth, and to perform more effective labor in its behalf. It had long been apparent to these spirits that the cause of Spiritualism reaches the masses only in a diluted and distorted form, under the misrepresentations frequently given to it through the columns of many of your theological and secular publications. Violent and scurrilous attacks upon Spiritualism and its followers are made with impunity by writers and speakers who know nothing of the subject they condemn, but whose only object is to cast ridicule and odium upon our cause. This is done from time to time, not only in the pulpits and from the rostrum, but in the columns of your daily and weekly newspapers, and also in those periodicals and magazines where one has a right to look for truthful statements and scientific asseverations; while we have not had one pen to take up these false representations of Spiritualism and refute them by the statement of honest facts, and demand a hearing from our side in the columns of these same publications which had hitherto denounced us-a demand which may not always meet with compliance, but which, in justice to ourselves and humanity, we feel it a duty to make. Consequently some time ago the question was mooted of employing some able, competent Spiritualist to keep himself informed concerning the attitude of the religious and secular press of the country toward Spiritualism, and to hold himself in readiness at all times to wield his pen in behalf of truth, by refuting the false representations of our opponents concerning our cause, and setting its true merits before the public in their proper light. For this purpose, and for this only, was the Editor-at-Large office created, which Prof. S. B. Brittan, of New York City, was called upon to fill, entirely independent of the Spiritual press, and I dare to say that he has filled the position assigned him in a manner highly creditable to himself and to the Spiritual cause.

Those people who are unbiased and candid. who are familiar with the career and labors of Prof. Brittan during the last thirty years in the fields of Spiritualism, will not question his ability to fill this office. Let those self-opinionated, prejudiced people who endorse the ideas of others only when they harmonize with their

own, cavil as they will: Those of you who look only upon the surface of things may imagine this is a pleasant position to fill and an easy labor to perform; but you have no idea of the stupendous task it is to read up most of the publications of the day, and to keep watch over the columns of the press of this country, in order to be in readiness to refute charges made against Spiritualism and its followers, and send the arrow of Truth home to the heart of Error, by revealing to the outside world the true condition, the status of this mighty philosophy, which numbers among its followers millions of respectable people; a work which, I venture to say, not one of our writers or lecturers would care to undertake, unaided ritory to assure the captives that they were not and alone, notwithstanding the cries which have been raised to the contrary, while indeed many of the publications demanding the attention of such an officer are unread and unbeeded by these same busy writers and speakers.

We have given this scheme of employing one pen and one mind in the field of secularism a trial, and we are satisfied with the result. Error ren have but just been concluded. The event almost friendless about the graves of their and opposition have been rebuked, the truths and beauties of our Spiritual Philosophy clearly placed before the eyes of thousands who through no other channel, and I am pleased to believe that the labor is well worth the expense and trouble.

I repeat, that the office of an Editor-at-Large was discussed and planned in the Spiritual World long before a committee of mortals was formed to further its advancement, and I dare to affirm that its mission is an important one. It takes no work from the hands of any one: there is labor enough for all to perform; it does not set one man over all Spiritualists as their censor, or to express an opinion for them.

There is much opposition and some ill-will among Spiritualists concerning this office, owing to a misunderstanding of its mission. It is not for the expression of the individual idiosynerasies and ideas of any Spiritualist, but it is designed to represent clearly the truths of Spiritualism to humanity; its field of usefulness is out in the theological and secular world, where bigotry and error hold sway, and it works for the material interest of no Spiritualist and no spiritual journal under the sun. That the office of Editor-at-Large was created in the interests of the publishers of the Banner of Light, those who have watched the course of these gentlemen, and that of their paper during the last twenty years, do not need to hear me raise my voice in refutation of such an assertion.

The only articles from the pen of the Editorat-Large, written in the interests of that office which are published in the columns of the Banner, are such as-having been respectfully declined by those publications for which they were penned-would reach the public in no other way, and such as the Spiritual World have deemed it important to republish in its columns for the instruction and benefit of its readers. But I need not enlarge. All that I can say on this important subject has been well and aptly said by Judge Nelson Cross, in a recent issue of the Bunner of Light. His opinion I indorse, in

Prof. Brittan, in his capacity of Editor-at-Large, has written many articles, and replied to

many criticisms. We are so well satisfied with the result of this ear's doings that we desire to extend the experiment into another year, and we call upon pathies of the audience. That hymn dear to all our friends who favor this work to assist us in its advancement by contributing whatever sums her," joined in with a vim by the entire audiof money they can afford to the Editor-at-Large fund. As there are those who look upon this project with disfavor, they are not called upon to contribute one penny for its support; and, I may say, that while our friends who have contributed to this work, and who feel its importance, are satisfied with the expenditure of their money, with the result of the labors performed by this Editor-at-Large, we consider it no concern of those who look upon it sneeringly, whether or not the result is as favorable as was

For our part, and so far as we can speak in is highly gifted in the direction specified.

behalf of humanity, the work has not proved a failure; on the contrary, it has been a success, and we are entirely and unconditionally satisfied. I desire to have my name put down as one of the Spiritual band, or committee, who has this affair in charge.

HENRY J. RAYMOND.

As the Banner has the past year cordially seconded the wishes of the Band of Spirits which inaugurated the Editor-at-Large Project, it is proper in this place to state that it will for another year do what it can, on the material plane, to make the project a success. There can be no doubt but that the above statement, so explicitly made by the spirit whose name is attached, will set right all previous misunderstanding among Spiritualists in regard to this matter, or at least it should. We have thus far done our work in regard to it unselfishly, with a single eye to the good of humanity, in the same manner that we called upon the Spiritualist public to aid pecuniarily Andrew Jackson Davis, whose past services in behalf of Spiritualism warranted us in so doing.

Prof. Brittan, outside and beyond the Editor at-Large Project, has also a claim upon the same public for invaluable services rendered the cause for many years, who is now left, in his declining days, without means, while he might have had a competency had he either remained in the church, or devoted his life to secular pursuits. This is another reason why his services should enlist all true Spiritualists in his behalf. Besides, we need just such a sentinel as Professor Brittan upon the spiritual bulwarks, while the common enemy is using every means in his power to suppress the truth as enunciated by Modern Spiritualism.

The time has come, however, for a clear understanding of this matter. Hereafter no one need make the mistake of presuming that this is an appeal for charity, in behalf of a super animated servant who has devoted his life to a righteous but unpopular cause. Every article written by the Editor at-Large carries with it the evidence that the faculties of his mind are all in full play and unimpaired. He does not at present stand before the public as an applicant for a nension; nor is this in any sense a claim for unrecompensed services in the past: The fund, as thus far subscribed and disbursed, is but a small and inadequate return for present labors, actually performed. | The same industry and ability employed in almost any field of remunerative work would yield a much larger pecuniary result, and no one would question the motives of the worker or the strict legitimacy of his pursuits. That Dr. Brittan will continue to prosecute the work he has undertaken is a foregone conclusion, and it only remains for the people whom he shall serve to determine whether he shall in the future receive a proper material recompense for his services.

The following "Advice to Spiritualists, from one of the Invisibles," published in a Spiritual paper several years ago, is an earnest appeal to the friends of the cause to be on the alert. Its importance at this time is doubly apparent; hence, in this connection, we transfer it to our columns:

"Raise high the bulwarks of this new faith; leave not her towers without sentinels; choose those who sleep not at their posts. Enemies surround you, therefore must ye watch and pray. Allure the people by sweet music into this stronghold. The battle must be fought. All those who volunteer and give unto you their little strength, accept. They will add to your force. The victory shall be won; and on each tower angels will place a streaming banner, on which in glowing characters will be traced, TRUTH TRIUM-PHANT OVER ERROR."

### Farewell Meeting to Mrs. Richmond in London, England.

On Saturday evening, Nov. 13th, a farewell concert was tendered the above-named and celebrated instrument for the services of the invisibles, whose labors among our English brethtranspired in the elegant and well-appointed Neumeyer Han' of the Bloomsbury Mansions, London, and drew together a large and would have met them in no other way and fashionable audience. Among those present our representative-to whom a special invitation was courteously accorded-noticed Mr. and Mrs. Desmond Fitzgerald, Mrs. G. M. Strawbridge, Mr. and Mrs. William Tebb, Mr. W. H. Harrison, James Burns, Col. Chamberlain, Dr. Wylde, Mr. T. Blyton, Miss K. Cook, Miss Burke, Secretary B. N. A. S., Mr. and Mrs. E. T. Ben nett, Miss Mattie Houghton, Mr. W. Eglington, Mrs. J. J. Morse, Mr. Swindin, President of Goswell Hall Services, and many other wellknown metropolitan workers.

> The proceedings consisted of an excellent programme, selected and conducted by J. C. Ward, Esq., whose discrimination and ability were accorded a very cordial recognition at the close of the evening. The concert was opened by an excellent rendition of the overture "Der Calif von Bagdad," by the Misses Ward. Mr. J. C. Ward gave two most excellent pieces of instrumentation upon the English concertina, evoking a hearty recognition ; while Miss Ada Earee and Mr. E. Tielkens carried off the honors of the evening, while the singing of little Miss Evelyn Ward in Macfarren's pathetic ballad, "The Beating of my Own Heart," excited great enthusiasm.

The office of President was occupied by Webster Glynes, Esq., who, in the course of the evening, made a brief complimentary speech in recognition of the esteem in which Mrs. Richmond is held by the Spiritualists of England, and presented to the lady a souvenir in the form of a purse of gold.

Mrs. Richmond's controls returned suitable acknowledgments, through her, for the assistance rendered them in their late work, as well as for the sympathy, courtesy and kindness rendered to the instrument during her sojourn in Britain. The audience were much moved during the deliverance of the controls, and an expression of regret overspread the countenances of all when Mrs. Richmond's voice ceased.

Mr. W. Tobb and Mr. Richmond each made a few felicitous observations suited to the occasion; the proceedings were unexpectedly diversified by the assistance of Miss Ella Dietz, who gave a reading from Longfellow's "Hiawatha," in a manner that completely captivated the symthe American heart, "The Star-Spangled Bantory, closed an evening in every way enjoyable and successful-an event in which all who participated seemed to be permeated with those feelings of concord and amily that help to compensate us for the trials of life, feeling that when they become the natural ruling powers of our conduct they will establish heaven upon carth.

The card of Mrs. Flanders, Magnetic Healer, 10 Common street, Boston, will be found in another column. We are informed that she

## The Ponca Meeting.

Tremont Temple, Boston, was well filled on the evening of Friday, Dec. 3d, and for three hours those who were present listened to the story of the Indian's wrongs. Governor Long related with impressive earnestness the tale of the Ponca tribe since our government undertook to better their condition, and the difficulties encountered in the attempt to save them since the government scheme was found to be a failure and a tragedy. Mayor Prince spoke in a similar spirit, and strongly and ably emphasized the claim that the citizenship of the Indian must be recognized in order that the courts may be open to him, as they are open to every other person born or living on our soil. Miss La Flesche and Mr. Tibbles both spoke briefly, and, as the Rev. Mr. Wright said at a similar meeting in his own church, "with the fervor which a martyr's experience gives to a Christian's conviction." Mr. Phillips occupied the last hour, and spoke with masterly and brilliant cloquence. The Indian question never had more powerful or more impressive presentation.

It gives us pleasure to be able to add in this connection that the latest news from the scene of action in the West is that the rights of the Poneas have been legally vindicated, Judge Dundy, in the United States Circuit Court for the district of Nebraska, held at Omaha, having decided Dec. 3d in their case vs. Red Cloud and the Sioux-to recover the old reservation and establish a title thereto—that the Ponca tribe of Indians have legal estate in the reservation and are entitled to possession thereof. The case is the first on record where an Indian tribe has brought suit against another in the courts of the United States.

This action of Judge Dundy in principle decides the matter as respects all the lands of the disputed reservation.

### Toleration in Boston-1840 and 1880.

In one of the interesting "Old Time Sketches" in which "Fifty Years of Boston Life" are pleasantly related in the Commonwealth by "One to the Manor Born," is the following, which it will be well for those to read who are disposed to complain of the existence in our day of persecution for opinion's sake. A comparison of the present times with those of forty years ago will show that freedom not only to entertain opinions on religious matters but to openly express them has never been enjoyed so fully as now:

"Abner Kneeland, editor of the Investigator, whose friends hired Julian Hall for their Sunday discussions. and which was the only hall that Mr. Garrison and his followers could get for their meetings-the Infidels coming to the aid of humanity when the Christians failed—was complained of for blasphemy in saying that the God of the Universalists was not his God-a mild utterance, one would think, in view of the Ingersoliisms of the present day. The grand jury found a bill against him. Charles G. Greene, of the Boston Post, was one of the jurymen, and he refused to concur with his eleven associates in a verdict of guilty. Of course the trial ended without result; but the attorney and judge, being persistent in their efforts to punish him, tried Mr. Kneeland a second time, and got a conviction, and he was sentenced to ninety days or so in jail. He served his time out, but with the consequence of making many friends from the persecution, as it was deemed outside of the Orthodox fold. He had many privileges in the jall, and managed to edit his paper all along from thence. Mr. Greene gained great popularity from his course."

# Psychometry.

Psychometry is not only a science, says Miller's Circular, but it is a mediumistic gift; and when seership and clairvoyance-powers that were known and recognized among the early Christians as "spiritual gifts"—are united in the person of the psychometrist, the characterdelineations, whether the individual is most conspicuously related to the past, present or future, come out in the "readings" with an accuracy and distinctiveness that leave nothing to be desired. This explanation is necessary to account for the prophetic statements in the "reading" of the Beecher letter. [Send for No. 5. Address Charles Treular No. 17 Willoughby street, Brooklyn, N. Y.] And I do not make this explanation without having in my possession abundant evidence of its accuracy. My statement, or explana-tion, is this: Whenever the psychometric power is united in the same person with clairvoyance and scership, the life-line of the individual who is the subject of the psychometric delineation (as in the case of Beecher,) can as readily be traced into the future as it can be characterized in the present or revealed in the rast. In the cities of New York and Brooklyn, know of at least six persons (doubtless there is a larger number) in whom this power of soulreading exists. Give any one of these half-dozen psychometrists (and I only speak of them because I know them to be superior instruments) the appropriate link-whether it be a lock of hair, the hand-writing, or a piece of mineral or rock-and you will invariably obtain results corresponding with the facts.

Mr. Augustus Day, of Detroit, Mich., has been in this city during the past week, and has made his visit peculiarly interesting to us by purchasing over one hundred dollars' worth of books, at the counters of the Banner of Light Bookstore, for his Purchasing and Circulating Library. This Library he has maintained for several years at his residence, which is at present 73 Bagg street, Detroit. His method is to require a deposit of the price of the book, and, upon the return of the volume, to refund the money, less five cents per week. We commend him to the attention of the friends in that vicinity, congratulating them upon having so good an opportunity to examine our spiritual works.

Mr. Day is also Librarian of the Michigan State Association of Spiritualists and Liberalists, and will attend the Annual and Semi-Annual Meetings of the society, having on sale his well-selected stock of volumes at the same prices at which they are sold at our bookstore.

W. Harry Powell, the celebrated slatewriting medium, of Philadelphia, having filled successful engagements in Grand Rapids, East Saginaw and Bay City, Mich., will be at Toledo, Ohio, Dec. 15th. From there he goes to Clyde, Milan, Norwalk and Oberlin.

Pike's Peak is now demonstrated to be a volcano. Flames, smoke and an enormous flow of lava are reported from the Signal Service station near Colorado Springs to have occurred several times during the past four weeks.

The Children's Progressive Lyceum of San Francisco, Cal., meets at 737 Mission street (Ixora Hall), every Sunday morning at 10 o'clock. The sessions are free to all who wish to attend.

The people of India believed in the doctrine of evolution long before Mr. Darwin dreamed of it—a native of the Orient avers.

Information reaches us that Benjamin Todd passed on recently at Sacramento, Cal.

Mr. and Mrs. Richmond left us for Boston on Monday evening, after a week of delightful ministration; a season which will long be remembered by those who were the grateful recipients of its blessings.

Mrs. Richmond's mission abroad has been productive of most valuable results to the cause of Spiritualism. In England the discordant elements of personal antagonisms that have unhappily manifested themselves in spiritualistic circles were calmed, if not permanently softened, and perhaps healed, by the gentle admonitions and lofty inspirations that ever mark the teachings that are given through this marvelous instrument of the angels.

Notwithstanding the day was one of the stormiest of the season, the rain falling in torrents at the hour of morning service, there was an audience to meet her, and this fact attests its earnestness and appreciation.

A notable evidence of the spirit with which Mrs. Richmond was received here: Mrs. Nellie Brigham dismissed her congregation in the morning, and she with them proceeded in a body to Masonic Hall to hear her discourse. Who shall say after this that there is not a recognition of the spirit discoverable in the ranks of Spiritualism to-day?

In the morning the subject chosen by the audience, "The Next Step in the Progress of Spiritual Knowledge," furnished the best possible opportunity to touch the deepest chords of sympathy and play the entire scale of spiritual harmonies. As the picture of the incoming spiritual man was painted in matchless beauty of form and expression; as the web of a new heaven and a new earth was woven of the shadow and sheen of a readjusted human life; when the spirit shall abide on the earth, and Spiritualism become the solvent of all evils and inharmonies in the world, all present gave themselves up to the spell that was over them.

The subject of the evening discourse, given by the guides, "The present political, social and religious crisis in Europe and America," was replete with deep thought, startling statement and specific prophecy. Charles Partridge, one of the veteran standard-bearers of Spiritualism, presided, and in introducing Mrs. Richmond said: "I have known this lady since she was a little girl. Her early advantages of education in the schools were limited, as she began her public work at the early age of eleven years; but I can safely say of her to-day, I present the truest prophet, the highest inspiration of the age; in fact, a John the Baptist among us." And it is hardly necessary for me to add that the discourse fully vindicated the claim.

After both the morning and evening discourses poems were given from subjects chosen by the audience, which for poetic fervor, perfection of diction and range of thought have seldom been equalled and never surpassed by poet, bard or minstrel in mortal life.

The day, as before said, was indeed a pentecostal season, and we shall ever retain the memory of its divine ministration. May Mrs. Richmond, the oracle of the New Dispensation, carry with her to her Western home the blessings of many happy hearts. II. M. B. New York City, Dec. 6th, 1880.

Prof. Henry Kiddle, of New York, writes: "Permit me to express to you the gratification which I have received in perusing a leading editorial in the Banner of Light entitled 'Phenomena and Faith.' It is, in my oninion, a most timely as well as eloquent and logical presentation of the present demands of the spiritual cause in relation to phenomena, and the medial instruments by whom alone spirit manifestations can be presented to mor-

Read-on third page-what the Saturday Evening Gazette, (Boston,) has to say of THE SCIENTIFIC BASIS OF SPIRITUALISM, by Epes Sargent, Esq.

writing medium, has, it is stated, located for prominent supporters of the cause of Spiritualism in the winter in Springfield, Mass.

#### A Psalm of Samuel. FROM THE NEW TEMPLE SERVICE.

1. The presence of the Great Spirit consecrates the temple of Nature, and Man is the high-priest who standeth uncovered in his sacred courts.

2. When clouds cast their shadows over thee, be calm and trustful, oh man, for the sun shineth above the cloud.

3. The transient darkness is but the soft vail that tempereth the ineffable brightness of immutable Love.

4. In this sweet presence the cold and stony heart shall soften and become as wax in the flame, or as precious ore in the refiner's fire.

5. Behold the man whose life is ordered in righteousness! He hath no need of an atonement, for verily salvation hath come to this dwelling-place.

6. Oh, son of man, rejoice! Let thy heart rise up in thanksgiving, for the infinite Good is with thee in his holy temple.

7. If thine offering be not a blessing to thy brother, the altar is defiled in the sight of our Father.

8. Let us approach the spiritual sanctuary with hands that hold no bribes; with minds free from all malice-cleansed of unkind suspicions and every root of bitterness.

9. Come, let us worship together in spirit, with hearts purified and sweetened by the fresh . efflorescence of all gentle and loving affections.

"The man claiming to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the boundaries of scientific recognition, is himself under a hullucination more serious than any which he affects to deplore."-Epes Sargent's "Scientific Basis of Spiritualism."

Hath any wronged thee? be bravely revenged: slight it, and the work is begun; forgive it, and 't is finished. Ne is below himself that is not above an injury. Was it not Plate who said, that when an injurious speech was offered to him, he placed himself so high that it could not reach him?

The clergymen have had an opportunity which many of them improved, to say that our politics are in a bad way. It is true now, and always was true; but the exhibition of the church situation is no better. Indeed this nation and others are more affoat in their religion than their politics.-Merrimac Journal.

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

Mrs. Cora L. V. Richmond, the distinguished inspirational medium, will speak to the friends in Cleveland, O., on Sunday, Dec. 10th, at Weisgerber's Hall, corner of Prospect and Brownell streets.

Geo A. Fuller, of Dover, Mass., lectured Nov. 21st and 28th in Berkeley Hall, Boston, Mass., at 3 P. M.; also Sundays Nov. 28th and Dec. 5th in Lyceum Hall, Salem, Mass. He would like to make engagements at reasonable rates with societies or individuals for week evenings or Sundays. Address at his home.

Mrs. Abby N. Burnham spoke in Binghamton, N. Y., Nov. 20th, 22d and 28th. Her lectures were highly appreciated.

Ophelia T. Samuel, it is announced, was to fill a short engagement at Sterling, Ill., beginning Nov. 30th. At the close of this season of labor she will go to St. Louis, Mo., to fill an engagement of an indefinite duration.

Dr. G. H. Geer lectured during the latter part of November at New London, Manannah, Kingston and Howard Lake, Minn. He meets with good success generally. During February he will speak in Greenfield, Mass., and will be pleased to lecture week-day evenings anywhere in reach of that place. Permanent address, Farmington, Minn.

J. Frank Baxter has most faithfully and successfully filled the engagements in Maine as announced in last Banner of Light, and on Wednesday and Thursday evenings. Dec. 8th and 9th, he will lecture, sing and exercise his mediumship in Bucksport, Me.; Friday evening, Dec. 10th, in Bradley, again; Sunday afternoon and evening, Dec. 12th, in Oldtown, Me.; and Monday and Tuesday evenings, Dec. 13th and 14th, in West Waterville and Augusta, Me., etc. Week evening engagements for January, accessible within a half day's ride from Philadelphia, can be made. Direct letters to him at 181 Walnut street, Chelsea, Mass.

Miss Lessie N. Goodell, inspirational lecturer and psychometrist, is meeting with marked success in Connecticut. She lectured recently in Bristol and Baltic to appreciative audiences, and is engaged to speak in Meriden Sunday, the 12th, and Danielsonville probably the 16th. She would like to make engagements, upon reasonable terms, in any part of New England. Permanent address, Amherst, Mass.

Mrs. Mattle E. Hull, inspirational speaker, will answer calls to lecture in New England or the West dur-ing the remaining winter months. Address, 37 Harrison Avenue, Boston, Mass.

Miss Jennie B. Hagan having filled engagements in Maine and Massachusetts during November, can be addressed at 920 F street, Washington, D. C., care of S. M. Baldwin, during December. Permanent address, South Royalton, Windsor County, Vt.

Mrs. Colby and Mrs. Smith closed their second engagement in Rochester, N. Y., Nov. 14th, with a crowded house. They held services in Owego two evenings on route to Binghamton, where they attended a three days' convention. They are reengaged in Rochester for De-cember. Mrs. Colby has given over forty lectures there since last April. Parties wishing the services of these ladies for evening lectures or funerals can address them at Boston.

Dr. H. P. Fairfield will speak for the People's Spiritual Society in Portland, Mc., on Sundays, Dec. 19th and 26th. He would like to make engagements to lecture week-evenings in the vicinity of his Sabbath labors. Address him for that purpose, care H. C. Berry, No. 70 Lincoln street, Portland, Me. Permanent address, Stafford Springs, Conn., Box 30.

Mr. Thomas Street, the clairvoyant and clairaudient test medium and lecturer, left this city last week, on his return home to Ohio. His address for a week or two will be Elizabeth, N. J.

Rev. P. A. Field, formerly a Methodist elergyman, and who, some twenty-five or thirty years since, held an oral discussion with Dr. J. M. Peebles--Methodism being thus pitted at that time against Universalismhas, we are informed, become a convert to Spiritualism; and has occasionally of late given interesting lectures on the subject. Some of his addresses are given in the trance state, others in the inspirational. Mr. Field left the church in good standing at the time of his severance of connection with it. He purposes to devote a portion of his time in future to lectures upon Spiritualism and related topics, and will be glad to hear from societies, etc., desiring his services. His permanent address is at Bernardston, Mass.

Dr. W. L. Jack, of Haverhill, has had excellent success of late in Greenfield. Mass. We are informed that he will soon visit Portland, Mc.

TF' At 3 o'clock on Sunday morning, Nov. 7th, Mrs. C. Blackburn, of Parkfield, Didsbury, near Manchester, Eng., departed this life, in the seventieth year of her age. Mr. Blackburn, one of the most faithful and Great Britain, deserves the sympathy of all friends of the cause in this his hour of bereavement.

137 The Banner of Light is an old, reliable, and stanch expositor of the Spiritual Philosophy, and we take much pleasure in referring to and commending its prospectus, which appears on the fourth page of this paper.—The Saratoga (N. Y.) Sentinel.

A little Hop Bitters saves big Doctor bills, long sickness, suffering and perhaps death.

## 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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Charles Partridge, 29 Broad street, New York.
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#### Brooklyn Spiritual Society Conference Meetings

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After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place.
Friday evening, Dec. 10th, "What Shall we Do?"
Prof. J. R. Buchanan.
Friday evening, Dec. 17th, Wm. C. Bowen.
Friday evening, Dec. 24th, a Christmas Meeting.
Friday evening, Dec. 31st, an Experience Meeting, and a review of our year's work.
Thirty minutes allowed irrst speaker, followed by ten minutes' speeches by members of the Conference.
S. B. NIOHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity Mects at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. COLE, Pres.

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### Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. N.20.

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# MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ., tuthor of "Bible Marvel Workers," "Naity, a Spirit,"
"Mesmerism, Spiritualism, Witcheraft and Mira-ele," "Agassiz and Spiritualism," etc.

While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier his tory in the light of Modern Spiritualism, and found that in origin Witchcraft then and to-day's supermundanc phenomena are the same; and found also that intervening Witcheraft historians, lacking or shutting off to-day's light, teft unnoticed, or illocically used, a vast, amount of imporconclusions as to who were the real authors of the barbaric doings they were describing.

doings they were describing.

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

The author regards Salem as the last battle-field on which the Witcheraft Devil was supposed by his opponents to be in command. There he was not in direct, stremous 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 their revealed, and never since has such a Devil invaded any part of Christendom.

The work is worthy of general perusal.

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

no more.

27 It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

27 As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerfors. ings.
(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays,]

22 Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to
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#### Messages given through the Mediumship of Miss M. T. Shelhamer.

The following message a given Nov. 16th-4s published in advance by request.1

### Washington Johnson.

I am an old man, Mr. Chairman, seventy-four years and more, speaking after the manner of earthly things. But I feel that I desire to speak once more through mortal lips; I feel that it will be of benefit to me; and so I am here to make myself known. I have many friends, I feel I may say, in Haverhill, and I would like them to know that I have returned, and to tell them this is a very good life which we enter upon after passing out of the body; it is an active, busy life to those who are actively inclined, and I must say they are by far the happiest. It is true that I see individuals over yonder who are by no means active, who seem to be leading an idle existence, and are not of much use to themselves or any one else, and I feel like taking a long pole and stirring them up a bit. I believe that they never will find happiness until they bestir themselves and go to work. I find over here enough of philosophy and truth to satisfy my demands and the cravings of my nature. I do not trouble myself at all to know whether one road or another is the straightest to the angel world, because I find myself-landed there, and I believe every one will reach it at last Very likely some need to go a roundabout, crook ed way in order to gain more experience, and feel this may be true.

Now I would like my friends to feel that I have returned, and that I remember them. My name is Washington Johnson.

(This spirit was assisted to express himself by the guide of the Circle.)

### Séance Oct. 26th, 1880.

Invocation. We praise thee, oh, our Father, that thy eternal gates are forever wide open, and that loved ones can cturn to bless and comfort the hearts that mourn! We praise thee that humanity in flesh is daily becoming more receptive to spiritual teachings; that human hearts are becoming open to receive the influx of truth and divine knowledge which angel-hands shower from on high. We bless thee that the human soul is capable of expansion; that it may unfold its deepest, innermost powers, till it receives all that is possible of a comprehension of life and law and eternal goodness. In the feeblest wall of infancy and in the strong and masculine tones of mature age we can hear thy voice speaking from human lips; in the warbling notes of the songster, in the breathing of the sweet and beautiful flowers, in the surging of the waves, and in the rustling of the tree-tops, we may still listen to thy words of counsel, cheer and consolation. In all things we can sense thy presence. Through all the coming years may we feel thy presence continually about us: may our lives become consecrated to some good work. May we aspire to live in harmony with thy angels, and perform our mission so well that the world may be come purer, better and holler in some degree,

# Charlie Bunnell.

(To the Chairman:] I have n't had a birthday quick. Oh, it is just fine over here! I like it ever so much. I only went a little while ago, a little short while ago, but I like it. Do you want to know my father's name? It is Charles W. Bunnell. I've got four names, but you just call me Charlie Bunnell. My folks live in New Haven, Conn. My mother's name is Sarah. Well, I like this ever so much, and I like it better because I can come back home and play with the children, and look around and see what father and mother are doing; it looks real good, only I wish they would open their eyes and see me; it is n't such fun to be alone, looking at folks. I want them to know that I feel real nice now, and I've got lots of flowers; I am going to bring some home, and I want them to see them. I am going to put them around every corner, and see if they can't see them. I am going to school now. I have n't begun to go yet, where I am, but I am going to now, because I as fast as any boy-I guess I will. In a few days more I'll be eight years old. I think that'll be nice, and I am coming home then to see what I can do. I hope I can do something. I do n't want them to feel gloomy at home; I do n't like \*gloomy things or gloomy people; I want them all to feel good, and just feel that I am there as I used to be. And I want mother to tell the children that I can come, and that I will be right there with them just the same as I used round alive, not dead, because I want to come to them by-and-by.

# Nathaniel C. Small.

[To the Chairman:] I have not a great deal to say, sir, but I desire to report. I died in Joliet, Ill. I would like to send a word to my friends. I have friends in different places, not only West but East, and I would like them to know that I have found a home in this spiritsend out to my friends my kind remembrances. I was very nearly twenty-four years of age. It was in the summer when I passed away. I have found this very strange and somewhat incomprenow. I expect by and by to know considerable; and whatever I learn I shall be glad to give me an opportunity. If I can come to some medium and speak, I shall be glad to do so. I send this out, that my friends may know that me. Nathaniel C. Small.

# David Wilder.

body; my soul had not become receptive to the spiritual truths concerning the immortal world; and yet when I passed over that broad river which all must some day cross, I was received with open arms by the loved ones; I was given instruction in spiritual law by exalted teachers; I was brought into the midst of spiritual missionaries, and I perceived that the highest employment a soul can find is that of doing good to his fellows; and in this is true happiness has become unfolded to the reception of spiritual truths. He has learned to live in harmohigh influences of good which develop his inner powers and lead his soul toward the better land. I would reach and I would send out to him this message: I rejoice, my dear son, that while you are encased in mortal flesh you can receive a knowledge of your future existence; I rejoice that no creeds and dogmas cramp and confine your spirit; that no limitations hedge you in; but free and unconfined you may soar aloft in thought, and grasp from realms above gems of knowledge and wisdom and truth that shall purify your spirit and adorn your future home. I bring to you my blessing. I can see that your course has been onward; that it has been due to the convictions of right which you have received through spiritual teachings; and I now say that I was mistaken when in the form; that this is a glorious philosophy and a divine truth; I rejoice that you can accept its teachings and believe in what has been given to you. Your spirit-home awaits you; your dear friends are watching and waiting at the portals to give you welcome; by-and-by will the sweet summons come which will draw you to the eternal world. when you shall become reunited with your loved ones. I have no material assistance to give you, but spiritual aid is of far more benefit to an immortal soul, and I feel that I may become a blessing to your spirit by thus reaching out through the avenues presented us, and sending forth some little token of love, together with my blessing and the blessing of all those who love and guide you. David Wilder.

### Georgiana C. Jarvis.

I wish to reach my husband, who is in New York City; his name is Frank Jarvis; my name is Georgiana C. Jarvis. I was very young to die-scarcely eighteen. It is a few years since I was called to my immortal home, and ever since I have been seeking to reach my husband. He does not know anything of these things, that is, he did not when I went away. I never heard of Spiritualism, and I felt very sad to go and leave my dear ones. My father has joined me in the spirit-world since my departure, and my mother still lives on earth. We desire very much to reach her, to bring her our love, and tell her she is not alone, for we can return to comfort and console her, if it is only possible to awaken within her mind a comprehension of the possibility that spirits can return and speak to their friends. I wish my husband to realize this also, to feel that I can come to him, and be with him. Only comparatively a few weeks from the date of my marriage was I called upon to pass to the spirit-world; and he felt that it was an unjust sorrow to come to him; that he did not deserve this grief. But I wish him to feel that it is all for the best; that I never would have been strong in mortal flesh. I have learned since I passed to spirit-life that I had an inherited disease which would have always kept me weak and feeble, and I should have been of but little assistance to him, or to my friends, therefore I think it best that I passed away as I did. I wish my husband to feel so likewise. He has, at times, wondered at certain ideas that have come to him, not a desire to make certain changes, but rather thoughts and ideas of them. I wish him to know I influenced him in this way. I wanted him to leave his place-to make certain changes. I knew they would benefit his spirit, while they would draw his spiritfriends nearer to him. He has not done so; there is still opportunity, and I hope he will. things is the love I bear my mother and husband. I have long sought to act as a guardian spirit to them both, to guide them, to teach them concerning spiritual things. I have not yet succeeded, and I am told if I can only reach them through this channel, I shall begin a new work that will be of benefit to me, and, I am in hopes, to them also.

# Séance Oct. 29th, 1880.

John Beals and Miss Hadley. I know not, friends, that I am more favored

than others, yet I feel blessed above all spirits. Not feeble with age do I return to earth, but strong and free as when in the full grandeur and vigor of mature age. Although seventyeight years had passed over me physically, yet I feel now in returning to earth that I am but am getting acquainted; and I guess I'll learn as a mere boy in strength and vigor. Death to me was like the snuffing out of a candle; suddenly did I pass from one side of existence to another, and in a short space of time I found myself in a condition that was illuminated with brightness. Very strange did I find many things, and yet these new experiences, coming to me from time to time, seemed to brighten up my being and to illuminate me with a light that is a blessing to my spirit; and while I feel that I am blessed, I desire to send back some to; and let them grow up to know that I am share of my experience to those friends who knew me upon the earth. I would say to them: live truly, live as near right as you know how to do, and when you join me in the spirit-world you will soar aloft on the pinions of hope that will bless and brighten all your spiritual existence; your souls will be adorned with all that is beautiful and fresh and glowing, and you will find opportunities to unfold and expand, such as earth could never afford. True, I can trace shadows still upon my spirit, and around world. True, I shall have to brighten it up my spiritual home, shadows reflected from cersomewhat, but I feel that I can do this. I am | tain conditions and experiences of mine while ready and willing to work, and I am here to on earth, yet they only serve to brighten up the surrounding places, and point me to something brighter and higher and better beyond, which I can attain in company with those beautiful ones who work for human redemption. I send hensible to me-this new life-but I am learning | my greeting back, and with it my love. I would not return to earth to live, if I could, but I shall be most happy and rejoiced to welcome impart to my friends; but they will have to any friend of mine to the hospitalities of my new home. I am from East Lexington, Mass.

I find here a beautiful spirit (from the same place where I lived when in the form) who is I am ready to come any time when they call for unable to control and speak, yet who is very anxious to send out her love to her friends; and, as it always is a pleasure to me to serve the young and beautiful—because I look upon them Finding myself here in the presence of ex- as the fresh young blossoms of life that beautify alted spirits who delight to do the will of their the existence of those who have passed through master and work for the benefit of poor, for- the experiences of a maturer age—I shall be deed treading on holy ground. I could not re- This beautiful being bids me say: "Although I with my influence, to cheer and comfort as best ceive the teachings of Spiritualism when in the | cannot, at present, speak to you in the well- I can those whom I have known and loved.

known tones, yet I do desire to waft my love, my deepest sympathy to each one in sadness. I have been with you from hour to hour, rejoicing in my new-found liberty. In my beautiful spirit-home I am free from the weaknesses of flesh, and through all the coming time I shall be with you to guard and guide and bless each loved one. As often as it is permitted I will return to the dear old home with my influences of light and love, and strive to assist, benefit found. I have a son in this city whose spirit and bless you. By-and-by, when the summons comes to you to cross the golden river, I shall await your coming to the better-land and give ny with spiritual law, and to receive from on you welcome, and strive to have your spiritual home so beautified and adorned that it will bea blessing to you always."

The message may be permeated somewhat with my own manner and mode of expression, yet I give it, friends, as clearly as I can. This being seems to shine with a true and tender beauty of spirit which illuminates the whole outward form and breathes a blessing of peace, an influence of quiet, and, I may say, consoling comfort, wherever she goes. The spirit's name is Miss Hadley. My name is John Beals.

Nancy Green. I find myself returning, and anxious to speak to loved ones and friends, and to assure them of my spiritual welfare. Ere I passed from the mortal frame I had become somewhat interested in the Spiritual Philosophy. I hoped it was true, and many things caused me to believe that it might be so. Thus did I receive a comfort and consolation from it which has been of benefit to me since I passed beyond the grave. I left a dear family behind me, and it was with joy I realized they could feel that I would return and bless them in spirit; that I was not eternally separated from them, and that I had the power to watch over, comfort and guide them. This also has been a blessing to me in my spirithome, and caused me to grow young and bright and joyous once again. Now I feel that I must send out my affectionate greeting. It was well with me when I passed away. How delightful it seemed to feel no more sickness and pain, and to feel that forevermore there would be health and strength and gladness-that in the company of the dear ones gone before I shall watch and wait for the coming of those I love who yet remain on earth. Through the kindness of that grand and noble spirit, Theodore Parker, I have been assisted to come here and speak. Through his line did 1 receive instructions concerning spiritual things shortly after I passed over, and by his kind ministrations I have been enabled to learn much of knowledge and gain much of experience that has assisted me to unfold and develop my powers in the eternal world. And now I say to my loved ones: Hope on, press on; I shall meet you all again, and we will rejoice together and sing our song of praise unto our Heavenly Father.

I am from Cavendish, Vt. I was in the humble walks of life, yet I believe I sought to aspire for the good and the true, and to benefit my fellow-beings wherever it was possible to do so. My name is Nancy Green.

Dr. Shaw. [To the Chairman:] I resided, my friend, in Indianapolis, Ind. Like all other returning spirits, I am attracted here to send out a few words to friends, and to gain experience for myself. I was engaged in professional duties when in the form, and although now not known as one of the profession in the spirit-world, yet I am always ready to seek out the suffering and the weak, and strive to impart to them some strength and some curative benefit. I have expended my powers for some little time in the direction of imparting magnetism through certain individuals upon earth for the benefit of create a little stir among the dry bones. That the weak and debilitated, and I feel that if I is what I want, most assuredly; that is what I come here and speak I shall gain more power undertook to do when here, but I think it can for n y work; I shall grow strong, and be able to en ure many of the difficulties that appear to come up before me, and also to overcome obstacles that are sometimes in my way. I wish action. I have met the party who owed me a and Sunday morning, if Jesus did not rise as my friends to know that I am carnest and act-I have no regret concerning my earthly life, live, that I have been pleased because one dear for. We had one round when we met, then we The only tie that binds me now to material member of my family, over whom I have watched with much solicitude, and love, and him I have been introduced here, as he seemed vearning affection, has been developed to bestow comfort and consolation to human hearts and spirit control; consequently I am now in through the mediumistic gifts which have been bestowed upon her by the spirit-world, and it is to further my work with her and with others that I return, likewise, to say to my friends, I desire to reach you in private, to speak to you concerning material things that I cannot mention here. I would say to my dear one: Be strong, faithful and courageous in your work. You are doing wisely and well: the angels are guiding and protecting you; in the future you will receive a compensation from the spiritual side of life. Dr. Shaw.

# Mary A. Tarbell.

It is sweet to send back from beyond the portals of the tomb acknowledgments of kindness and love and tenderness received from friends in the mortal, and I can do so with my heart full of affection, and say to those who so kindly ministered to me, and who in love remembered me, I bless you all. I am now happy and at rest, and yet not idle; I find that my life-work, commenced and carried on upon the mortal plane, may be extended in the spiritual spheres. I find that there are thousands of dear little ones in need of instruction, whom I can assist in teaching. I find that while I may be a pupil myself, gaining knowledge and instruction from higher powers above concerning the laws of spiritual life. I may impart instruction to those who are in need, and thus I am happy. I could not be idle after the long life spent upon the earth, teaching those under my charge and striving to unfold the powers within the young mind, and although not versed in speaking through mediumistic lips, yet I would say to each dear friend, I send you my love. Oh, how sweet it was for me to perceive the beautiful tokens of love, friendship and éstèem expressed through the sweet and blooming flowers, speaking in words of kindness which fell upon my spirit ear in tones of sympathy and pleasure. I have gathered them all up, they are beautifying my spirit-home, and I shall rejoice to meet each dear one and extend the welcome hand. Oh, you who have longed for rest, who have yearned for the sight of a dear parent face, can you not realize what a blessing it is to the spirit who becomes disembodied and finds its loved ones around, ready to minister in joy and kindness to its needs, and to waft it to a beautiful home of love and light and warmth? This was my experience, and it is my purpose to pass on and on, from one grade to another, from one school to another, until I may attain that knowledge which my spirit most requires, and until I am qualified to send it to others who are in need. Thus remember me as one who is a worker, as one who cannot be idle; and as the years pass saken, grieving humanity, I feel that I am in- glad to give whatever word she has to offer. on I shall return from time to time to bless

I am from Cambridge. I cannot feel that great many months have clapsed since I passed beyond, but I have been reveling in the light of a spiritual world and have taken no account of time. My name is Mary A. Tarbell.

### Alex. Marshall.

Good afternoon, Mr. Chairman. I am glad to meet you. I am glad to be able to manifest from this place. I think it is about eight years since I passed on. A few years ago I was joined in my spirit-home by my much-loved companion, and together we are roaming the spiritual fields in search of knowledge and understand ing. My companion was a blessed worker for the spiritual cause, and she is so now. I may say I am assisting her in my humble way; we are perfectly united in all our efforts for the benefit of others. We find we have as much to do in extending the light of spiritual truth in the spirit-world as we had on earth; and so we wander from point to point, striving to enlighten some darkened mind with a knowledge of its true condition, and to implant the light of hope within the soul that is well nigh despairing; and it is a work that seems to suit both of us; we are now in our element, and we can work to much better advantage than we did on earth because we have not so many obstacles to overcome; and we rejoice that it is well with us and with our dear ones.

We have many friends in Ohio, and it seems to me that a word from us will not be out of place. I desire to say that we return frequently and watch the progress of affairs on earth. We come to see how our friends are advancing; whether they are living up to the light as they should do. When we find them wavering in their course, we strive to urge them on; when we find them honest and faithful in well-doing, we bring them an influence that leads them to feel their efforts are appreciated and blessed by those above. I will not take up the time of any other intelligence who desires to manifest. only wish to send my greeting to friends, and to say we never forget you; we are waiting and ready to greet each one, face to face, on the summer land side of life. You may call me, friend, Alex. Marshall.

### Walter J. Stowers.

I am not a Spiritualist, if I am a spirit, for the reason that I do not know enough of Spiritualism to call myself one, and my friends are not Spiritualists, but I am in hopes if I prove it satisfactorily to make them so. I come from San Francisco; my name is Walter J. Stowers. I have certain friends in that city I would very much like to reach, and I hope to do so through your kindness. I am not the most gentle creature in the world; certain friends of mine used to call me a "diamond in the rough," and I am not polished yet. I wish to say to my friend Peter: I have a great deal I would like to give you, if you care to receive it, and there is a lady in San Francisco whom I can control. I do n't know her name, but my friend has heard of her, and if he will be kind enough to pay her a visit, I shall put in an appearance. He knows something about these things, although not a believer in the philosophy, and I am told that he will receive my message. I know, Pete, that I went out in an abrupt manner, that I had not half finished what I proposed to do, but I am satisfied with what you have accomplished, and would not make any change now. If you still go on as you have proposed, in regard to the little one, I-shall have nothing more to desire, but I have certain instructions concerning another party, that I would like to give you; this is why I desire you to visit a medium. Together I think we can make something shake, and be performed now to better advantage.

I wish my friends to know that I am not dead by any means, but that I am alive and ready for grudge, and whom I had no particular kindness shook hands and parted friends. It is through to understand something about Spiritualism debted to him, and I want my friends to feel kindly toward him, for I find he is a good soul after all. We may be mistaken in people by judging from outward appearances, so certain people may have been mistaken in me. I hope they will remember me with kindness, and I shall do the same in return.

# Guide of the Medium.

Friends, we desire to say a few words in regard to this beautiful offering of flowers (referring to a bouquet on the table). A lady who is present, in appreciation of a spiritual message ecently published in the columns of the Banner of Light, and given at this Circle, has presented the medium with this beautiful bouquet of choice flowers, and I desire to return thanks to her in behalf of the medium and also the friends of the lady, the particular one whose message was so kindly received, the sweet, blooming children who surround her and bring her love and greeting, and also in behalf of the guides of this Circle. It is always delightful to us to feel that a message given from this place is accepted and appreciated. Although it is impossible for this particular communication to be publicly identified because of the personal and delicate nature of the message, yet the spirit can sense and realize the thanks that the soul of the recipient contains, and also the guides of this Circle can receive strength to go forward for their work. For this reason we speak, and return our thanks for the lovely offering of flowers which has been a delight not only to those present in the mortal form, but likewise to the spirits thronging about us. Guide of the me-

MESSAGES TO BE PUBLISHED. ov. 5.—John Crichley Prince; Mary A. Weightman; ira Miller; Capt. Homer Kollogg; Margaret Cunning-1; Samuel Thompson; Sunbeam, 1; Samuel Thompson; Sunbeam, Or. 9.—Amasa Lyman; Georgo Carter; Dr. Charles Dunar; Abble K. Freeman; Richard McIntire; Deaconrige W. Holmes; William H. Llewellyn; Mary Hutch-

18.

Nov. 12.—Rev. William C. Wisner; Mrs. Emma L. Bar-ows: James Warren; Thomas West; Louisa Wilkins; Ag-es Peck; John A. Stevenson; Emma S. Dodge. Nov. 16.—John Pierpont; Charles H. Genci; Lavina Mer-ick; Col. J. P. Barber; Mary E. Collins; Henry Kaynor; arah L. Martin. arah L. Martin.

Nov. 19.—Juliette T. Burton; R. W. Huntingdon; Betsey Inpgool; George Luther; Cornelia Gifford; John A. Curtis; Irs. Alice Frazer; Carrie Lewis.

Nov. 23.—George Pressiman; Mary Crowley; Sarah Miler; Jonathan Brooks; Clara Alice Morley.

Nov. 27.—David S. Tarr; Lydia M. Flanders; Lizzle Attinson; Mary Beaman; Samuel Taylor; Dr. Henry Clark; John Augustus.

John Augustus,

Nov. 30.—Evelyn T. Chandler; Willie Foote; Asa Fletcher; Mary Arnold; William Howland; Henry S. Tolman;
Jennie Wiley,

Dec. 3.—Bev. Thomas C. Moses; Lyman Odell; Mrs. C.
H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane
Reed; Jonathan Berry.

It required practice to make a smooth and moving prayer, and a slow-tongued man sometimes hesitated and lost his flow; one such thanked the Lord for all kinds of mercies and benefits, and, being a little confused, said, "We thank Thee—we thank Thee—alsofor the many barrels of cider Thou hast vouchsafed us."—Ellio's New England History.

### REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE. AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

### Questions and Answers.

Ques .- A grown-up daughter said to her father, an elderly gentleman of moderate means: You are always helping everybody but yourself." Was that disinterestedness a fault or a virtue? Ans.-We should have to know the circum-

stances before we could give an absolute opinion concerning the individual case, but the general frame of mind that would lead a man to look after everybody else before himself would certainly show that he was possessed of large benevolence and a very high moral and spiritual nature. Oh! there is a deeper significance than many men imagine in that wonderful passage recorded in the gospels, where Jesus is reported to have said: "They who are willing to lose their lives will find them." Those who are always looking after their own salvation generally find they have failed to secure it, whereas those who are looking after the salvation of others find they have saved themselves without making any effort to do so. The religion that is selfish is a religion that exists only in name; the religion that consists in doing good to others is the pure and undefiled religion that prepares the soul for the heavenly kingdom. If you try to do good to yourself merely because you see that by this means you will become an instrument for doing good to others, if you wish to become perfect in order that by your perfect life you can do more than you otherwise could for the happiness of others, then looking after yourself is perfectly legitimate; but if you have no view to others' happiness at all, but simply wish to be perfectly developed and healthy in order that you may get enjoyment out of your possessions for yourself, then you are not a religious being—then you are devoid of true spirituality, of the true sentiment of brotherhood. Those who do not think of themselves except in, so far as they see in themselves means and instrumentalities for accomplishing good for others, are those who lead the highest life. The love of self is perfectly legitimate; if it is subordinate to the love of the neighbor then it makes man an angel, but if it triumphs over the love of the neighbor then it helps to make him a

Q .- [By L. Barnicoat.] If Jesus was crucified on Friday and arose on the third day, how is it that we celebrate the Sabbath or Easter Sunday, which is the second day after? Please explain how it is the third day?

A .- The Jews always spoke of portions of days as days. Jesus was supposed to have expired upon the cross at three o'clock on Friday afternoon: there were thus several remaining hours of-Friday, and the Jews spoke of that as one day. The body is supposed to have lain in the tomb the whole day Saturday; that is the second day. The Saviour is said to have risen early on Sunday morning; that is the third day. The Jews always spoke of a period of time as a day if it was only a few hours, consequently the three days do not mean three entire days, only three portions of days. The opinion of the early church was that Jesus passed forty hours between his crucifixion and resurrection. It scarcely appears from the narrative that the time could have been quite as long, because from three o'clock on Friday afternoon to seven o'clock on Sunday morning would have been forty hours, and at seven o'clock in the morning it could not have been likely to be quite dark-before the dawn of day-yet we are told that the Marys at the sepulchre found Jesus had risen. Probably he had been out of the body about thirty-six hours, it might have been over. The legend of the early church allows forty hours between the crucifixion and the resurrection. This forty hours, you can easily discover, might have elapsed between Friday afternoon early as the narrative seems to imply. The Jewish custom of calling any portion of the day a day led to the statement of three days. The idea that as many as sixty hours clapsed between the crucifixion and reappearance of Jesus never entered into the minds of the early Christians. Q.—In a lecture by Mrs. Richmond on the Loves of the Angels," by Swedenborg, these words occur: "The naturalist will tell you by what subtle links of lower life the message was borne that lays upon the mother's breast the new-born babe, but an angel will tell you by what subtle paths of spiritual change heaven has been depopulated of a soul to make the earth more fair. If there were no angel, no babe would be born." Is it possible that our spirit souls have got to return to earth to be

born into another human form? If so, how about

Individuality?

A.—The doctrine of the preëxistence of the soul, as, taught, by the ancient philosophers, is clearly taught by spirit Emmanuel Swedenborg in the lecture to which you have referred. We have frequently stated that your spirits have a perfectly pure existence before they are born into matter; as cherubim and seraphim they exist in the spiritual world before they enter into material conditions. The male spirit is the cherub, the female spirit is the seraph. These spirits manifest themselves in outward conditions, in order that they may develop into angelic life, which is not a life of purity only, but the possession of wisdom allied with purity. Children in the spirit-world, not yet born on earth, are the souls that require incarnation in order that they may develop their powers. Certainly a spiritual realm of purity has been depopulated every time a child is born on earth; we mean that the soul has lived in a spiritual realm before it has expressed itself in matter at all; but individuality, as we have always stated, does not appertain to the body but to the soul. If you had a million bodies you would still be as much an individual as you now are: and even if you lived on earth a billion times your identity would not alter; it would not be affected by the chemical changes which are continually going on in the physical structure. You will retain your identity. You have none of you the same bodies you had when you were children. If your bodies can change, every fibre and tissue of them, between childhood and manhood, then again between manhood and old age, what can it matter how many bodies you may have, so long as you will still be the same soul? You do long as you will still be the same soul? You do not consider that the organist loses his identity because he plays at different times upon a thousand organs. The manifestations of his soul may be differently expressed; you may hear more musical sounds from one than another; yet the individuality of the powers of the mind will still be retained. The materialistic idea that the body constitutes the soul, that the body has anything to do with the individuality or the identity, is entirely disproved the moment you pass out of the physical life. Then the body, the personality, is of no account whatever; you would be an identified soul if you had a million bodies or if you had none at all.

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# Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

14 THE universe is governed by law, "were words fitly proken by the immortal Humboldt, Every life is the completiby of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz.: Any person sending me the place, sex, date of birth (piving hour of the day), and 53-c1, postage stamps, I will give them in return a personal test and proof of the science.

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\*\*State of the AND MATTER\*\*

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Aug. 7.

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ments, floats upward with an expression of happiness and peace.
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As in the first picture, the principal figure here is the returning spirit, and all the accessories, etc., are kept more or less subordinate.

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# Banner of Pight.

BOSTON, SATURDAY, DECEMBER 11, 1880.

### Spiritualist Meetings in Boston.

New Era Hall, - The Shawmut Spiritual Lycount meets this hall, 176 Tremont street, every Sunday at 10% A. M. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lycoum No. 1 holds its sessions overy Sunday morning at this hall. Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

the cordially invited. D. N. Ford, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, a herkeley street, every Sunday at 10 g A. M. and 3.P. M. The public conflaily invited.

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

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 g A. M. and 2 g and 1 g P. M. Excellent quartette singing provided.

provided.

\*\*College Hall.—The People's Spiritual Meeting (formerly held at Pythian Hall) is removed to this hall, at Users street, second Hight. Services every Sunday at 10', y, x, x, and 2½ and 7', y, x, ...

v. M., and 25 and 75 P. M.

Ludles' Aid Furior, "The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday aftermon and evening. Business meeting at 16 clocks, Mrs. A. A. C. Perkins, President; Mrs. H. W. Cushman, Secretary.

Pembroke Rooms, 94 Pembroke street. W. J. Colville hols a public reception in the scrooms every Friday, at a r. M., and becures on P Revelation P at 8 r. M.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7% P. M. in Temple of Honor Hall, Old Pellows' Bollding, opposite Bellingham Car Station. Sunday, Doc. 22 b. Capt. H. H. Brown, of Connecticut, one of the best inspirational speakers in the tanks, will address the andlence at 3 and 7% P. M.

NEW ERA HALL - Although the morning was very rainy, and the sidewalks in anything but a pleasant condition, it made but little difference in the attendance at our Lyceum, the Groups and audience seats being well filled. The interest manifested in our school is of such a nature that the week would seem incomplete without an attendance on Sunday. Perfect love and harmony exist between officers, pupils and authence, until we have become as a large family, and it is with the greatest pleasure that we look forward to the day when we shall meet and exchange greetings and partake of the feast which is offered us.

The following was the order of exercises for yesterday: Overture by orchestra; Silver Chain recital; Banner march; recitations, etc., by the following pupils: Emma Ware, John Hendley, Mary Hendley, Ralph Milliken, George Cutler, Kittle May Bosquet, Alberta Felton, Julia Ricksecker, Gracie Burroughs. We are indebted to Miss Stiles for two fine selections of vocal music, as also to Miss Jeanette Howell, the talented electionist, for two recitations; the first was "The Elde of Kittle McNell," and for a recall she gave a selection entitled "Money Musk." Physical exercises and the Target march closed the session.

Our Lyceum is again under many obligations to our friend, Luther Colby, Esq., for his magnificent gift. May be live long to enjoy the blessings of our rising

The Christmas cards were put into circulation vesterday, and a goodly sum was realized therefrom, During the week our friends will be walted upon, and we trust all will respond freely. Friends, remember that donations to our Lyceum will be gratefully re-J. B. HATCH, JR., ceived.

Sec'y Shawmut Spirituat Lyccum. Buston, Drv. 6th, 1880.

PAINT HALL-Similar, Dec. 5th, was a stormy day, but it had not the effect to reduce our attendance in either the school or visitors. There was an unusual amount of outside falent on this occasion which showed the interest which our friends feel, and the determination that Lyceum No. I shall hold its position, as it deserves to.

The orchestra was to day increased to nine pieces, and was admirably conducted by Prof. Masters. Recltations were given by Bessle Brown, Mattle Clark, Alice Souther, Myra Hall, Alice Walte, Bertha Davis, Lillie Frank, Louis Buettner, and Lizzle Cook; songs by May Waters and Jennie Smith; a plano solo by Emma Cuarter.

We were favored with two fine select readings by Mr. John Undres, an old Lyceum,worker, who still has our welfare at heart; his efforts were highly appreeltation. Mr. William Johnson gave a selection on the Clothed with the Sun." xylophore; he was enthusiastically recalled by the audience, and again favored them. We tender to him, and to Messes. Endres and Parker, our thanks for Delivered his second fecture in the Pembroke Rooms,

After appropriate remarks by Mr. Burrill a collecmas festival. The exercises closed with the Target March,

Children's Progressive Lycoum No. 1, 1 Sunday, Dec. 5th, 1880, . . . .

Contings Hall,-Three enjoyable meetings were held at this place, No. 31 Essex street, last Sunday, The morning exercises were opened with an invocation and remarks by Dr. Chas. Court, followed by remarks by Dr. Phillips, Mr. Kerrs, the manager of the meeting, and others. In the afternoon the services consisted of an invocation by Miss Mary Fogg, reading of a poem by Mrs. Phillips, and tests by Drs. Scott and Phillips, Mrs. Emerson and Miss Fogg; also remarks by Mrs. Emerson, Dr. Court and others. The Chairman made the announcement that business engagements rendered it necessary for him to give up the management of the meetings for a time at least, and that Mrs Emerson would take charge of them hereafter.

In the evening a conversational meeting was held. which was full of interest. It was participated in by Ors, Phillips and Wilson, B. F. Richardson, Mr. Rus Sell, of Worcester, Mrs. Emerson, Mr. Jones and oth-

The retiring manager would take this opportunity to express most sincere thanks to the volunteer helpers, mediums, magnetic healers, singers, and all who have so kindly lent their aid in sustaining "The People's Spiritual Meeting" in the past, and earnestly solicits the same support for the new management. May the "angel ministrants" still have "The People's Spiritual Meeting" in their kind care and keeping in the future as in the days that are gone. FRANK W. JONES.

EAGLE HALL-Notwithstanding the driving rain last Sunday, a good audience convened in this hall to listen to the echoes from the spirit-world. The time during the morning session was occupied by B. F. Richardson, Burnham Wardwell, Jennie Rhind, Frank Wheeler and Mrs. Litch. The latter gave tests that were recognized in the audience.

- The afternoon session was opened with a poetical invocation by Mrs. Mattie Hull. Burnham Wardwell tollowed with an earnest speech. Mrs. Maggie Folsom, Mr. Bickford and Mrs. Hull made speeches in the interest of Spiritualism.

The evening session was opened with an improvisation by Mrs. Hull. Dr. L. K. Coonley delivered an able address on "The Sensitiveness of Mediums." Others followed with short speeches, and Mrs. Mattle Hull concluded the services with one of the finest improvisations ever rendered through her organism. P. R.

THE LADIES' AID SOCIETY inaugurated at the liall, 718 Washington street, (through its Committee of Arrangements) a promising course of public entertainments for the pecuniary benefit of the society, on Thursday evening, Dec. 2d, when the Centennial Jubilee Singers entertained a good audience with varied selections from their already popular repertoire. The series will continue each week till further notice.

CHELSEA-TEMPLE OF HONOR HALL, ODD FEL-LOWS' BUILDING .- Capt. H. H. Brown gave two able discourses last Sunday, which were well received bythe audience. He speaks in the same place on Sunday Dec. 12th, at 3 and 7:30 P. M.

At a scance with Miss Kate Cook, an account of which is given in Spiritual Notes (London), "Lilly," by a light which she herself brought, showed her face several times. She came and disappeared; was sometimes very small and then grew larger; floated in the air, sometimes above the table, and afterwards came very near the sitters. Now and then she went to a distance of about ten feet from the medium. At one time "Lilly" came near the medium and lighted her face and that of the medium at the same time, and sometimes the spirit and the medium both spoke at once.

### W. J. Colville's Meetings.

On Sunday last, Dec. 5th, in spite of the inclement weather, the audience in Berkeley Hall was large enough to fill the hall comfortably at the morning ser-After the preliminary exercises Mr. Colville, under influence of his spirit guides, delivered a very interesting and instructive lecture on "The Sphere of the Philosophers," Contrasting Ancient Philosophy with Modern Skepticism, the speaker undertook to prove that all the great philosophic minds of the past were Spiritualists; not one of them ignored the soul. Aristotle, Pythagoras, Plato and Socrates were specially mentioned and their teachings discussed, the lecturer urging that if it could be proved that some of their statements were scientifically inaccurate and morally imperfect, their inculcations were far beyond the average teachings of the times in which they lived and the people among whom they dwell.

In discanting upon these enunciations Mr. Colville's guldes took occasion to observe that the Pythagorean theory of Metempsychosis was by no means entirely true to nature, while it nevertheless embodied a grand spiritual idea. Some clairvoyants see animals and various grotesque-looking beings in spiritelife, and incorrectly imagine that human spirits assume these forms. These objects were in reality the forms of subhuman spirits or the subjective environment of deprayed human spirits, but the human spirit was destined to advance forever, and could never become lower than it already was. In spirit-life, said the speaker, there are schools of philosophic thought, and great teachers have pupils whom they instruct. When a great name is given at the end of a spirit message the spirit actually manifesting is frequently a pupil of the great master mind whose name is given, because the knowledge and inspiration come from that soul at first hand. A failure to realize this fact has occasioned many blunders on the part of novices in spiritualistic investigation. Twenty mediums, in different parts of the world, at the same moment, may be illuminated by a lines of light from the sphere of one great soul, and yet that spirit, as an individual, may not be present in any of those places, but he is present through his representatives.

Philosophy was described as the science of mind and matter-it being religio-scientifie; and a philosopher as one who is versed in the principles of science and morality, but who draws his inspiration from a personal study of nature. As different minds approach the same object in-various ways, it need not surprise us that all spirits do not agree perfectly on all philosophical questions. The true philosopher is the man or woman who without dogmatic preconceived opinions is willing to sit at the feet of nature and let her

instruct him both by intellect and conscience.

This because, which occupied seventy-five minutes in lelivery, was attentively listened to by the audience. In the afternoon at three, rain was falling in torrents, still the attendance was by no means small, Mr. Colville's inspirational lecture was a practical and exhaustive answer to the query, "If Spiritualism bo true, why do not all spirits agree in their teachings."" The inspiring spirits laid down the principle that until all spirits have reached an equal eminence and we are all in a state to afford them the necessary conditeaching human consciousness beyond death, and in

assigning goodness as the sole author of happiness. Next Sunday, Dec. 12th, there will be morning service in this half as usual, at 10:30, when Mr. Colville will deliver an inspirational discourse on the religious teachers of the past, and the influence they are exerting on us at present.

The hall will be closed in the afternoon to afford the congregation an opportunity of hearing Mrs. Richmond in the Parker Memorial.

### Engagements, etc.

On Sunday evening, Dec. 12th, W. J. Colville will occupy the pulpit in the Unitarian church, Haverbill;

On Tuesday, Dec. 14th, he lectures in Marlboro, Mass.; subject "Evidences of a Future Life."

He is open to engagements out of town on Tuesday and Wednesday evenings. He lectures every Thursday at 7:45 P. M., in High-

dand Hall, Warren street, on "The Great Musicians, Painters, Poets and Authors of the World," On Fridays, at 2 P. M., he holds a public reception at

ated by the audience. Mr. Edward E. Parker, the 91 Pembroke street, and lectures in the same place at talented elecutionist, followed with an excellent recise 8 p. m. Subject for Friday, Dec. 10th, 9 The Woman

# J. William Fletcher

91 Pembroke street, Sunday evening, Dec. 5th. There ion was taken up in behalf of the approaching Christ, was a very good audience present, considering the inclemency of the weather. The subject was-"What I F. L. OMOND, Cor. Ser. Saw in Egypt, and in graphic and fastern lands and the speaker took his hearers into Eastern lands and among Eastern people. Although laboring under an apparent mental strain, the lecturer caught the attention of his hearers and retained it closely for an hour. The daily life of Egypt, the condition of the people, he pyramids and other objects were all dilated upon, showing great descriptive power and a strong sense of the humorous on the part of the speaker. The lecture was listened to with a great degree of interest, and was followed by several very finely rendered recitations. Next Sunday evening the subject will be-"Modern

> Mr. Fletcher gives private sittings daily at the above address, and can also be engaged to give lectures upon Spiritualism or travels.

#### Brooklyn (Everett Hall) Spiritual Conference.

To the Editor of the Banner of Light: The Chairman stated that as no regular speaker had

been selected for this evening, he would call on Prof. Dean to open the discussion on any topic that might be most agreeable to him to speak upon. As Prof. Dean's experiences have been rich in mediumistic manifestations, he made his own personal experiences. (which had proved pleasant ones,) relating to Spiritnalism, especially those of an early date, the topic of his lecture.

It is exceedingly interesting to observe (as we have the opportunity at our Conference Meetings of doing) the different—the widely divergent—characters of the spirit communications received by different individuals. Why this variety and sometimes contradictory character to spirit communications? What else can be expected when it is remembered that each individnal communicates with that sphere in spirit-life with which he is most in sympathy, and to which through his spiritual nature (whether in a higher or lower degree of unfoldment) he is most nearly felated?

Mrs. Shepard-Lillie, who has just closed assuccessful engagement in Baltimore, baving been invited by the Chairman to speak, was warmly received by the audience, and sald that she wished, fog the good of the cause of Spiritualism that sociefies and conference meetings as well conducted and harmontons as she found them in Brooklyn were to be found everywhere else. It was the duty of Spiritualists to sustain the public advocacy of the movement. The spirit-world brought out instruments - trance and inspirational speakers-but what could the mediums do without audiences to listen and organizations to sustain those who were dedicating their powers—their whole lives—

to spirit-direction and control. Mr. Wm. C. Bowen, taking up the subject of organization where Mrs. Shepard-Lillie had left it, referred to some of the causes to which so much neglect and indifference in the support of public lectures were attributable. But despite all these failures and drawbacks Mr. Bowen saw that the failures referred to by Mrs. L., deplorable as they were, were only temporary conditions, out of which Spiritualism would emerge wearing the victor's crown. Standing on the impregnable basis of facts-so strong is Spiritualism in the field of argument and demonstration-it courts inquiry, challenges investigations and bids defiance to Its enemies !

Mr. Fred Haslam called attention to an article in the last number of the Banner of Light from the pen of Dr. Brittan, reviewing and denouncing (as they deserved to be denounced) Dr. Talmage's false accusa tions against Spiritualists. It was decided to print several thousand copies of Dr. Brittan's article, as an

antidote to Talmage's slanders. Dr. Brittan's admirable article will, under direction

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of our Society, be printed in slips, and thousands of copies will be distributed (gratuitously) in this city, one of our members, Bro. Wilson, offering to pay the entire expense of printing ten thousand copies, if as many could be properly distributed.

Mr. Benedict, Chairman of the Committee of Arrange ments for a concert, literary and musical entertainment, gave notice that the arrangements were most admirable and complete for the entertainment, and invited cooperation in selling tickets-50 cents each. The concert is for the benefit of the Society, and the ordinary exercises for next Saturday evening, Dec. 11th, will be postponed, giving place to the concert. Brooklyn, N. Y., Dec. 6th, 1880. C. R. MILLER.

# Brooklyn (N. Y.) Spiritual Fraternity.

A marked feature in the attendance at any lectures of Prof. Henry Kliddle before our Praternity is the number of strangers, and a large proportion of our andience was composed of this class of thoughtful and intelligent men and women. Prof. Kiddle's lectures also attract the best minds among liberal thinkers as well as Spiritualists. Notably among our audience were Dr. Eugene Crowell, Dr. Kinney, the celebrated clairvoyant physician, Dr. Lines, and many others. Prof. Kiddle speaks incisively, using chaste and scholarly language, and his address was listened to by all with close attention. The speaker said that the assumption on the part of Orthodox Christianity that the Bible was the word of God and infallible, was absurd, contrary to reason, logic or common sense; and that Illumined by the light of Modern Spiritualism, its phenomena would have to stand the same criticism, and be judged by the same standards. The angels of the biblical age were simple spiritual beings, the same as our own friends who are passing daily to spiritual realms.

He reviewed in scathing language the objections made by religionists and pseudo-scientists, that the manifestations were undignified and unworthy of splittual beings; he said that people objected to accepting the spiritual hypothesis because the spirits came and made raps, and quoted the saying of Jesus ' Behold I come to the door and knock"; the speaker said he could himself see no difference in the power or origin, and that Jesus had truly said that "Knock, and it shall be opened unto you."

He said he could see no difference between the hand writing on the wall in the palace of Belshazzar and that of slate-writing; that the voice that spoke to faul was of the same kind which we hear under proper conditions, and that as then Paul believed it was the voice of Jesus, so we believe the independent voices that we hear are those of our own loved friends. Saul, he said, paid for his intelligence through the woman of Endor as we have to pay for the time of our mediums to-day. who devote themselves as intermediaries between the two worlds. The materialization of Christ was in bis opinion similar to the form materializations of our day,

All phenomena in all ages and among all people were governed, said the Professor, by natural laws, and we could attract to ourselves just such influences and manifestations as we desired. In conclusion, he urged all his hearers to listen to the "still small voice," and to cultivate most earnestly the gifts of the spirit, and tions for communicating perfectly, we have no right to they would be lifted up into the pure realms of peace expect them to all agree; still they do all agree in and love, and their daily lives would be in harmony with the grand truths of the Spiritual Philosophy and Religion.

Mrs. R. Shepard Lillie spoke under influence, taking up the same line of thought of Prof. Kiddle. Her control urged upon all to look for the highest and noblest surroundings, and showed that where investigators were low in the moral scale they received correspond ing influences from the spirit-world.

Prof. J. R. Buchanan is to speak for us Dec. 10th, subject, "What Shall we Do?" W. C. Bowen speaks S. B. Nichols, Secretary. for us Dec. 17th. 467 Waverly Avenue, Brooklyn, N. Y., Dec. 3d.

### The December Magazines.

THE WIDE AWAKE has for its present installment a fine display of literary dainties. Prominent among its pictorial attractions may be noted the portraits of two lady artists with whose work the readers of the magazine are well and favorably acquainted: The portraits are of Mrs. Jessle Curtis Shepherd and Miss L. B. Humphrey respectively, and are fine productions. On the Way to the Parson's" is the title of the frontispiece this month; and "Kip's, Minister" is the first of the letter-press, which is interestingly continued by articles of the following nomenclature: "Boston Day Nurseries," "A Pair of Heroes," "Joe, the Chimpanzee," "The Torch-Light Brigade," and the closing paper of "Our American Artists." series, in which occur the portraits above referred to, together with one of Mrs. R. Swain Gifford. "The Five Little Peppers" and "Two Young Homesteaders their ending; we say "good by" to the latter serial regretfully, and heartily join in the expression of another, who holds that "The Homesteaders" is the best continued story ever published in Wide Araka.

This magazine will offer for its patrons the coming year many added attractions, while all the favorite old features will be retained. A new cover, a department of Newspaper News for the children (presided over by Edward Edward Hale), eash prizes to the young folks for the best original drawings, stories etc. (plan to be described in January), and a continued story by George Macdonald (fitted for the adult readers), are among the good things in store for those who decide to give the encouragement of their (well-deserved) patronage for '81 to those WIDE AWAKE publishers, D. Lothrop & Co. (30 and 32 Franklin street)

OUR LITTLE ONES-issued by the Russell Publishing Company, 149 A Tremont street, Boston-is recelved. It is a magazine designed entirely for the use of the very young among readers; and its clear type, excellent paper and deftly executed engravings must render it a welcome guest to the child-heart. Miss L. B. Humphrey furnishes several pretty designs-as also do other artists. Among the articles in its table of contents may be specially mentioned: "Aunt Kate's White Sugar," "Bose and the Puppy," "Baby Calla," The Chipmonk," etc., etc. This magazine is a new comer in the field of literature, but is evidently determined-and destined, too-to make its way into popular recognition and appreciation.

THE PHRENOLOGICAL JOURNAL-H. S. Drayton A. M., and N. Sizer, editors, Fowler & Wells, publishers, 753 Broadway, New York City-leads off this month with a sketch (illustrated) of Nahum Capen, L.L. D.; and Studies in Comparative Phrenology" (illustrated); The Alexandrian Obelisk" (do.); "Our Women" (by Elizabeth Oakes Smith); and "Exemption from Physical Death a Possibility," are among the attractive articles, which harmoniously blend with good editorials and well-filled departments on the pages of the closing number alike for its current volume and the year.

THE HERALD OF HEALTH-M. L. Holbrook, bublisher, 13° and 45 Laight street, New York City-concludes its present volume with a good showing of artieles and advice bearing on the proper culture of the hody and mind. Its promises for the new year are good, and all interested in hygienic reform will do well to examine its prospectus.

THE MAGAZINE OF ART begins with the latest issue which has reached this office its fourth volume. It is brought out by Cassell, Petter, Galpin & Co., 596 Broadway. New York City, and this initial number of a new division of its existence must be indeed a won der of excellence to its patrons. A new cover, an enlarged page, with the consequent increase of pictorial and reading matter, and a splendid array of engrayings, for which alone the price of the magazine is merely nominal, enter into the grand make-up. The fronispiece is a fine etching," The Trio," from Erskine Sicol's painting of the same name. The "Scene in Hal o' the Wynd's Smithy," and the gathering of "The Jacobites," by John Pettle, R. A.; the sketches embraced in "Japanese Humor," "The Trial of Queen Katherine," by L. J. Pott, and other full-page and smaller limnings, are instinct with the presence of the artistic sentiment. The magazine presents a strong claim upon the popular estimation, which we believe will be fully recognized in coming time.

A single pound of flaxen thread, intended for the inest specimens of French lace, is valued at six hundred dollars, and the length of the thread is about two hundred and twenty-six miles. One pound of this thread is more valuable than two pounds of gold.

WELLESLEY, MASS., Oct. 26th, 1860. To the Editor-at-Large Committee:

Gentlemen-The appointment of our friend, S. B. BRITTAN, to the position of Editor-at-Large, was one of the best means ever employed for the promulgation of spiritual ideas among the body of the people. In no other way can we as readily reach the thinkers of our country. I have seen abundant evidence of the great value of his correspondence to the secular press-as I felt sure it would be when I first read of the proposition that he should become Editor-at-Large.

Mr. Brittan's long editorial experience; his superior mental culture, combined with a knowledge of Spiritualism second to that of no living man, render him a preëminently proper person for the work, which has thus far been carried on in a way most eminently to further the ends desired. I trust that his valuable services will be secured for his further continuance in one of the most important fields in which a man can Yours for progress, be employed.

WILLIAM DENTON.

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THE

# SCIENTIFIC BASIS

SPIRITUALISM. BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality, " etc.

This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea,

The author takes the ground that since natural science is oncerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical.

All this is clearly shown; and the objections from "selentific," clerical and literary denouncers of Sphitmalism, ever since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can impart.

In all that it claims for its "basis" 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 preterhuman facts, not included in the "basis," are however made scientifically eredible by its establishment.

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Mr. Sargent remarks in his preface: "The hour 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 behind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt, \*\*

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

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