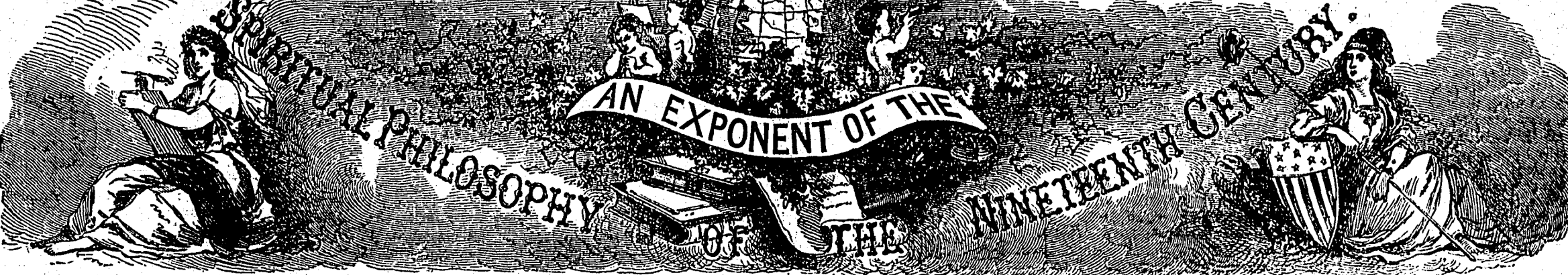


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The Rostrum.

WHY WE ARE CHRISTIANS.

Address delivered by
PROF. J. R. BUCHANAN,
At Carter'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 apt 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 Bastille 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, and its history is confirmed by the discoveries at Nineveh 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 degrading 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 priestcraft, and requires us to forget the broad, eternal principles of truth which belong to all religions, 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 substitute for it.

Now it is perfectly true that a wise and liberal thinker will gather the truth from all developments 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

(though the modern Jews are a superior race), 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 worshipping 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 are to make the next hundred years glorious in 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-possession 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 pooh-poohs 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 recognizes the glory of the ancient inspiration at Jerusalem shows a profound contempt if not a hatred for the modern inspiration and modern miracles, and expresses a total disbelief—while the equally narrow Spiritualists, who think of nothing beyond their own rays 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 heaven will perhaps be first seen on earth in its most resplendent life.

All deep thinkers whose wisdom is sufficient to guide their contemporaries 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 love.

He who is most profound in reverence and richest in love, reaches the highest spheres, and brings to man the purest religion and truest wisdom. The transcendent loveliness and benevolence of Mary were expressed in the char-

acter of her divinely inspired son, who nevertheless 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 ever 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 beyond 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 should understand the proper name of this great religion, for in settling upon a proper name 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 imagination.

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 decide in favor of Christianity as the proper name, and therefore the name to concentrate and harmonize our efforts.

As I understand this subject, the word Christian 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 eat 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 I had a feeling that the word Christian had something narrowing and belittling about it, as though it tended to perpetuate effects 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-an 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 religion, 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 all the Christs you can in history, and when you have found them, to give them love and honor and assist their work—to go on the line

of duty until you become if possible a Christ 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 preëminently 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 the 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 leaders— but none equal 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 Elijah were perhaps as highly endowed as Jesus; but in that element of divine love which is worth more than all other qualities and powers, Jesus was preëminent 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 disinterested, their testimony to his character, sealed 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, he 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 Jesus.

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 Daniel 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 Nazareth." 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. 3. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 4. 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 be an 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 increase of his government and peace there shall be no end." (ix: 6, 7.)

In the same enthusiastic strain spoke Daniel of his vision (vii: 13-14), "Behold, one like the Son of Man came with the clouds of Heaven and 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: his dominion is an everlasting dominion which shall not pass away, 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 Christ 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 a 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 iniquity 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 Paganism, took possession of the Roman Empire, and finally of all the leading civilized nations 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 eras.

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 cease to recognize him as Christ.

But I am simply speaking of his name as a literary question. It is the noblest of names, given to the noblest of men. Christos is a closely analogous word, and many in ancient times called him Christos and his followers Christians. Christos signifies upright, good, and good. Chrestomai signifies to be worthy, kind and merciful. Chrestestheia signifies goodness of heart. Chrestestino signifies to prophesy, and Chrestes means a prophet. Chrestos is the oracle or divine response, and Chrestia 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 Chrys is the Greek expression for that which is just, and good, and beautiful or which comes from heaven, as Chrestodotus means a prophet; Chrestographia a beautiful painting; Chrestologia good speaking; Chrestothia 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.

Christ or Christos signifies anointing; Christion the ointment. Christia also signifies the ointment or unction, hence the English word Christ 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 Christoides 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 death.

He is called a Christ in whom the Christos quality is most fully developed. It is most fully developed in him who hath the greatest inspiration, 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 preeminently 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 loveliness, 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 complaining the brutality of drunken husbands, and to wear out life that their children might be reared in virtue. Language would utterly fail to depict the glory of the Christian lives of love in tens of thousands all along the centuries from the times when they were hunted like wild beasts in Asia Minor, and slaughtered in the valleys of the Alps, and burned at the stake by the Inquisition, and massacred by thousands all over France down to these days of freedom. All 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 preselecting 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 is love.

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 another loves 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 Christianity.

I did not know this until I had investigated it; I 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 that the anciently-recorded miracles are as true 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 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 resembled that of Jesus, and whom Jesus called a 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. Yet I sympathize with the Protestant and the Catholic when they worship Jesus and Mary, for I know it does them good. I do not regard 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 presence and inspiration of those whom the world honors for their transcendent worth; it never seeks communion with the Holy Spirit of the Divine, or even mentions the name of the Deity 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 love. It is the Spiritualism of self-willed, boyish, half-developed natures—that have not realized the sentiment of reverence which belongs to the full maturity of the human soul, and brings man into the high spheres of harmony 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 word Christian has not been treated by some Spiritualists in the dispassionate manner which belongs to a literary question, but rather with

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 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 religions, 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 do 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, will unite for progress.

Let those who have little religious sentiment act upon the doctrine that Spiritualism should merely establish a free-and-easy debating society or free platform for odd and eccentric people to ventilate the knowledge of the intelligent, the folly of fools, the dogmatism of the contentious and the skepticism of the ignorant or bigoted. Let them follow that plan until the public becomes tired. We have had so much of it already that thousands who believe in the spiritual facts, but are not as deeply interested as they should be, will attend the spiritual séances in faith, and then, like the poet Longfellow, publicly deny that they have any affiliation 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 heaven who can unfold the laws and mysteries of temporal and eternal life, the constitution of man here and hereafter, and the divine principles of Christianity.

Heaven has been struggling for far more than eighteen centuries to lift man up to its own sphere of happiness, and the task is unaccomplished. In all the dark centuries that have elapsed, superstition, brutality and selfishness have walled out our angel visitors, and only the anointed ones could come in earthly bodies, and they could only come to die the death of martyrdom for the life of love; but thank God the 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 that we shall take it to our hearts just as it came 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 Shakespeare, 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 in heaven and earth. We have heard from these illustrious sources. I have had direct messages from Confucius and others whom I need not name, approving my course. My Christian friend, Baroness Adela May, is in close communication 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.

One 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 have fitted them to understand the religious realm in Heaven, not scoffers nor hypocrites, but deep-souled, earnest men. Our friend, Robert Dale Owen, is now enjoying the bliss of that high

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 superiority 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 so excellent service against bigotry and hoary errors, 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 silence 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 theology which has carried it down to the bottom of a Dead Sea of bigotry and ignorance. It is a reform which demands the help of all large-hearted 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 the mother's arms. The principle of filial love, for you, applies not to the abstract idea of parentage, but to your own father and mother. 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 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 expects it to arrive shortly. Are there any who are ready for it? Are there any who really want it to come? I do not perceive that the Orthodox ministry desire it to come, for most of them have rather an aversion to meeting the angels. We have got over that aversion; we welcome the angels, but we are 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 superior light?

In Orthodox churches we see little external sign of Christianity or brotherhood. People behave nicely, just as they would in a Pagan

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 morning-glory 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.

RESURREXIT.

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 ANNUAL, 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 bears, 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 Dominion of Canada, with valuable information regarding their circulation, distinctive features and advertising 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 TRADITION IDENTIFIED. By George Solomon. New York: J. W. Bouton, 706 Broadway. London: Reeves & Turner.

In a theological sense this is a valuable work. There is 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, his disciples looked upon him as equally divine, the author offers one of his own which is worthy of consideration. 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.

ENSLAUGHT 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 Plover Co., 65 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 Burlington, 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 Croeland, of London, and many others. The author, who is upwards of seventy 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 built a national reputation. Both volumes embody scenes and incidents in Russian life, and are from the pen of Henry Gréville; the one, "Doña," "Sonia," "Bavell's Explication," etc.—Mary Neal Sherwood being the translator. The new books are titled respectively: THE PRINCESS OMBROSO, and THE TRIALS OF RAISBA, 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 Matthew 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 out of the labyrinth of war 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.

R. WORTHINGTON, 770 Broadway, New York City, announces the following works: "Household Taste," by Walter Smith, State Director of School of Design, Mass.; "Spooners' Anecdotes of Painters," and "Royal Homes of England."

Banner Correspondence.

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 sparked all over with convincing and brilliant statements. Many years ago when Dodsworth'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 Edmunds and others."

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 occasions 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 acceptable 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 sittings 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 séance 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 ladders. 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 correspondent of the *True Northstar*, after relating what he witnessed at one of these séances, says: "It is needless to declare that Mr. Nesbitt would not countenance trickery in these manifestations, and it goes without saying that it would be utterly beneath him. That he is sincere no one who knows him can doubt 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 searching investigation will disclose no trickery in the séances at his home."

DE WITT.—S. W. Corbin, M. D., writes: "The status of Spiritualism in this pleasantly-located suburban 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 effectively disturbed the stagnant waters of theology to their lowest depths, by most conclusively proving that modern Christianity is in every respect antipathetic 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. Kenyon, 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 beautiful thoughts which fell rapidly and eloquently from her inspired lips. It was indeed a grand and powerful 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 pled 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 instrumentalities 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 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 the purpose."

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 words of mediums through which the thoughts and words of mediums of former days are communicated—while 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 although defamed and oftentimes distrusted, are appreciated only when their faces are seen no more in the mortal form.

In the evening the subject given her by the chairman of the meeting was, 'Man as a Spirit and Mortal,' which was treated in a masterly manner, and so illustrated that all could understand the thought presented. Mrs. Wood is one of the early pioneers, 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 eve of her departure 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 reliable, truthful medium. I at last found Mrs. Laura Mosser, of this city, to be all that is desirable and requisite for the seeker after truth. Her mediumistic qualities manifested themselves when she was only twelve years of age, for at that early day she received writing on her slate 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 that 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 instant the two slides 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-speaking, 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 hoisting mill he accidentally fell, and striking an iron rod his left leg became paralyzed, so that he had no use of it for five weeks. His arm also was broken and almost useless. Becoming dissatisfied with the treatment he was receiving from his physicians in their efforts to effect a cure, he came to this city recently and applied to Dr. A. P. Webber, 8½ Montgomery Place, who took his case in hand. An improvement was noticeable immediately, 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.—Mr. E. C. Congar writes: "I have often wondered if any of our learned, scientific or unscientific, writers or teachers or preachers, could stand before a spiritual audience and answer questions or lecture 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 Liberals held a union Convention Meeting at Paw Paw, Van Buren County, Nov. 12th to 14th inclusive. Louisell's Opera House was engaged for the occasion, and every arrangement made for the comfort and entertainment of friends coming from abroad. L. S. Burdick, of Kalamazoo, President of the State Association, being also President of what is known as the "Van Buren and Adjoining Counties Society," was present, and presided through the entire meeting. The weather had been very unpropitious for several days, but on Friday afternoon, 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 earnestness seemed to inspire 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 5 o'clock the meeting adjourned until 7 P. M. The Friday evening session was opened by the reading of a poem 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." 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." Mr. 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 group of professionals known as "Donavins' Tennesseeans." "Hark, Apollo Strikes the Lyre." After an essay by Mrs. M. Babcock, of St. Johns, on "Intellectual Progression," another song, "Come where the Lilies Bloom," was sung by the "Tennesseeans," and A. B. French gave the afternoon address, taking for his subject, "The Future Life, or the Immortality of the Soul." He was listened to with the deepest interest, his audience from first to last with a power which few speakers possess. The afternoon session closed with the singing of "Home, Sweet Home."

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. Warner, 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 the Bible. A. B. French read a poem entitled, "The Stylish Church," which was well received. Mrs. E. C. Woodruff, of South Haven, gave the evening address. Subject, "Is there a Balm in Gilead?" Her address was short, all too short, for she never fails to interest her hearers. At the close of her remarks the meeting adjourned to 9:30 o'clock Sunday morning.

Sunday Morning, Nov. 14th.—The sky on Saturday evening showed indications of a storm, and Sunday morning the snow 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 ceased 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. Gale was the first, followed by M. Babcock. Mrs. Woodruff was the next speaker, and commenced by saying, "He who obstinately refuses 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. Babcock came there to tell us what he did not believe, while he came to tell us what he did believe, and he did not yet tell us 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 to be interested in the subject, and many were made converts. The exercises were varied. Music and singing were furnished by Miss Hopkin, of Paw Paw; Mr. Bigelow, of Kalamazoo; Mrs. Babcock, of St. Johns; and Miss Woodruff, of South Haven. There were occasional contributions to the singing by the "Tennesseeans," which was 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 a most successful one. Each spoke his own sentiments, and in his own way fulfilled his mission without the remotest indication of inharmoniousness, proving themselves to be Liberals in sentiment, as well as in name.

Yours for freedom, Miss J. B. Lane, Secretary Michigan State Association of Spiritualists and Liberals.

A HARP OF MANY STRINGS.

Softly at dawn doth sleep unloose
The folded palace where she broods;
Then to their chambers instant flock
The brain's unnumbered multitudes.

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

The joyance of the star-cooled trees,
Earth's baptism 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 leap,
Young Morning's sunny piked mane,
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 befit,
That wonder deepens into awe.

From sleepless nature, myriad-faced,
Uplinkers such a sea of eyes,
My brain, with sibyl-lights beamed,
Illumed wills it will be wise.

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

And all about are sights and sounds
That suek 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 untried motion heats
In healthy hearts the pulse of love.

Across the isles of joy and woe
Aolian galley forever sweep;
Than hearts that faintly feel them blow
More blest are hearts they make to weep.

From wild 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 nursed,
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,
I'll keep the harp in tune.

1885.

G. H. CALVERT.

Spiritualistic Matters in Philadelphia.

To 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 I 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 orator 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 able 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 S. Wheeler.

In my last I gave you some notes of an address by friend H. I. Brown, who spoke for us in October, except 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 courteously gave way for Mrs. Emma Harding 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 Harding Britten will be with you in Boston, in W. J. Colville's place. In March we have engaged 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, receiving 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 banded 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 accommodate 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 Liberalist.

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 heretofore 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 misconception, 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 arena 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-precceptor; 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 approval of our philanthropic brother's efforts, in that as in his previous pamphlet, "The Better Way," to secure 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, overruled 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 earnest, soulful words in these pamphlets, urging to higher attainments in spirituality and self-restraint, coupled with a corresponding improvement in the character of the offspring, consequent upon the practical actualization of his exalted and exalting precepts.

Presidio of San Francisco, Cal.

THE TRANSFER PROCESS IN MEDIUMSHIP.

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 satisfied 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 substance 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 integrity is unquestioned on any subject.

Yours truly, J. TINKNEY,
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, writes:

"The merits of this book can hardly be overestimated. 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 will undeceive them when they read it. . . . It does not spare the follies of the past or present, yet aims to present attractive truth, to charm the world away from idolatry, 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 'heavenly household.'"

A Plea for the Indian.

To 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 in 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 happiness."

The children of the forest are peculiarly susceptible to impressions, and what they have received from the "whites" has not been calculated to increase their love 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 devoid of that boundless love for humanity which would embrace 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. Alas! 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?

B. A. W.

THE SCIENTIFIC BASIS OF SPIRITUALISM, by Epes Sargent, is unquestionably the ablest argument in favor of "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 can be 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 somnambulism 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 subject. 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 WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM, by Allen 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 epiphany suggested for one of the victims:

TO THE MEMORY
—OF—
MARGARET JONES,
America's First Martyr to Spiritualism;
Who was hanged in Boston,
June 10, 1692.
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 few Fearing People
That, knowing not what they did,
They Crled,
CRUCIFY HER! 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 Leipzig. 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 wasn't much boys there."

Passed to Spirit-Life:

From Grand Rapids, Mich., Nov. 17th, 1880, Mrs. D. T. Weston, wife of Dr. D. T. Weston, aged 45 years.

A pioneer in the cause of Spiritualism, and as occasion demanded, consistently kept in sight her knowledge of the life immortal, she crossed the dark river, sustained by the facts of her life's experiences, 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 enfranchisement of her sex and all that allied woman's mental and spiritual progress. With easy address, and habitual wearing the dignity of intelligence confers on its possessor, her presence carried with it power and inspiration. With her progression meant work, and she was foremost in action. Her spirit will not be idle, but, freed from earthly obstacles, will work diligently in its own way and time. May joy crown them, sister! Is the wish of thy many friends; and long reward come to thee there for thy faithfulness to truth here.

WILL MIND AND MATTER and other papers please copy?

From Plymouth, Mass., Nov. 29th, Betsey, wife of Clement Bates, aged 33 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, in comfort by the KNOWLEDGE that soon he will join and meet the river; and her family, though missing her bodily presence, know that in spirit she will often mingle with them.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty

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

Mrs. Richmond's Work in New York.

To the Editor of the Banner of Light:

Mr. and Mrs. Richmond left us for Boston on Monday evening, after a week of delightful ministrations; a season which will long be remembered by those who were the grateful recipients of his 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 ministrations. May Mrs. Richmond, the oracle of the New Dispensation, carry with her to her Western home the blessings of many happy hours.

H. 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 opinion, a most timely as well as eloquent and logical presentation of the present demands of the spiritual cause in relation to phenomena, and the media instruments by whom alone spirit manifestations can be presented to mortals."

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

C. E. Watkins, the independent slave-writing medium, has, it is stated, located for 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 veil 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 effluence 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 hallucination more serious than any which he affects to deplore."—Epes Sargent's "Scientific Basis of Spiritualism."

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 afloat in their religion than their politics.—Merivale Journal.

Movements of Lecturers and Mediums.

(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. 19th, at Weisgerber's Hall, corner of Prospect and Brownell streets.

Geo. A. Fuller, of Dover, Mass., lectured Nov. 21st and 22nd in Berkeley Hall, Boston, Mass., at 3 P. M.; also Sundays Nov. 23rd and 24th 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 23d. 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, Manassah, 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-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, Maine; 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 Jessie N. Goodell, inspirational lecturer and psychometrist, is meeting with marked success in Connecticut. She lectured recently in Bristol and Wallingford, and is engaged to speak in Meriden Sunday, the 12th, and Danburyville probably the 13th. She would like to make engagements upon reasonable terms, in any part of New England. Permanent address, Amherst, Mass.

Mrs. Mattie E. Hull, inspirational speaker, will answer calls to lecture in New England or the West during 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 820 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 Oswego two evenings en route to Binghamton, where they attended a three days' convention. They are re-engaged in Rochester for December. 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, Me., 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 clergyman, and who, some twenty-five or thirty years ago, held an oral discussion with Dr. J. M. Peabody—Methodism being thus pitted at that time against Universalism—has, 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, Me.

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

The Banner of Light is an old, reliable, and staunch 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 Iron 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:

Paid to Dr. Brittan, New York City	\$1,21.45
Charles Partridge	25.00
C. D. James, Danburyville, Conn.	5.00
Amount Pledged	
H. Brady, Benson, Minn.	2.00
Edna Mendenhall, New York City	25.00
William C. Smith (personal), New York	25.00
John M. C. Smith (personal), New York	25.00
B. Tanner, Baltimore, Md.	5.00
Total to date	\$1,363.45

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and 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 Canal 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 first speaker, followed by ten minutes' speeches by members of the Conference.

S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity.

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

For Sale at this Office:

THE REGIOT-PSYCHOLOGICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year.

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

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year, \$2.50.

THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year; single copies, 5 cents.

ALLIANCE PSYCHOMETRIC CIRCULAR: A monthly journal devoted to the study of Psychometry. Published by J. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies, 5 cents.

THE HEALTH OF HEART AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum.

THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per year.

THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price \$3.00 per year, postage \$1.00.

THE MEDIUM AND DAYBOOK: A Weekly Journal devoted to a full and complete exposure of Spiritualism. Published in London, Eng. Price \$2.00 per year, postage \$1.00.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

THE THEOSOPHIST: A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, Minimum, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices for editorial columns, large type, inserted matter, fifty cents per line.

Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For diagnosis send lock of hair and \$1.00. Give name and address. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. 7.

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.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$5 and four 5-cent stamps. REGISTER YOUR LETTERS. O. 2.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent and receive subscriptions for the Banner of Light, and also the Spiritual and Reformatory Works published by Colby & Rich.

LONDON (ENG.) AGENCY.

J. W. P. GILLIE, No. 10, Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Spiritual and Reformatory Works published by Colby & Rich. The Banner will be on sale at St. John's Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 41 Russell street, Melbourne, Australia, has for sale the Spiritual and Reformatory Works published by Colby & Rich, and also the Spiritual and Reformatory Works published by Colby & Rich, at all times be there.

NEW YORK AGENCY.

Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at exclusive prices, by sending orders to J. H. MORSE, at 200 N. 1st street, San Francisco, Cal., or by calling at the table kept by Mrs. Shaw, at the Spiritualist meetings now held at 1504 Main st., 7th Mission street. Catalogues furnished free.

SAN FRANCISCO BOOK DEPOT.

ALBERT MORRISON, 850 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.

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

NEW YORK BOOK DEPOT.

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

PHILADELPHIA AGENCY.

The Spiritual and Reformatory Works published by Colby & Rich are for sale by J. H. KIDDER, M. D., at the Philadelphia Book Agency, 401 North 9th street. Subscriptions received for the Banner of Light at \$4.00 per year. The Banner of Light can be found for sale at 1504 Main st., 7th Mission street, and at all the Spiritualist meetings.

G. D. HENCK, No. 46 York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWS CO., 620 N. 4th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

TROY, N. Y., AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich, can be supplied by W. H. VOSBURGH, at Bond's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 100 Seventh street, New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

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PHILADELPHIA PERIODICAL DEPOT.

WILLIAM J. HIGGEE, 222 Arch street, and E. corner Eighth and Arch streets, Philadelphia, keeps the Banner of Light for sale at retail each Saturday morning.

BALTIMORE, MD., AGENCY.

WASH. A. DAVIS, 14 South Charles street, Baltimore, Md., keeps for sale the Banner of Light.

CLEVELAND, O., BOOK DEPOT.

LEE'S BAZAAR, 106 Cross street, Cleveland, O., circulating Library and Book Store, keeps the Spiritual and Reformatory Works published by Colby & Rich.

ADVERTISEMENTS.

MAGNETISM

Is Vitality, Nerve-Force, Strength.

Loss of this important element causes the sickness of mind and body.

DR. W. E. CROCKETT, blessed with a vigorous muscular system and magnetic power second to none in the country, is able to transmit to the sick the vitality needed to restore.

Special attention given to the development of Clairvoyant Power.

Nervous and all Diseases. Acute and Chronic.

Office at residence, 571 Broadway, South Boston, two doors from Blind Asylum. 147—Dec. 11.

PSYCHICAL PSYCHOMETRY.

DEVELOPMENT OF Character from Letters, Autographs, Photographs, &c., terms \$2.00; the same with prophetic predictions, \$5.00; Psychometrizing Doves, with written descriptions, \$5.00. Address Mrs. M. A. GRUBLEY, 417 Yates Avenue, Brooklyn, N. Y. 3w—Dec. 11.

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BANNER OF LIGHT and Spiritualistic Works for sale. ALBERT & E. C. MORTON, Spirit Mediums, No. 850 Market street.

DR. GRAHAM'S MAGNETIZED CATARRH

DR. UFF (spirit formula) is guaranteed to cure the most complicated cases of Catarrh, Influenza, Hay Fever, &c. It is a purely vegetable compound, and is cleanly and pleasant to use. Price by mail, 50 cents. Express or three packages for one dollar. Address DR. GEO. H. GRAHAM, 161 Pennsylvania Avenue, Baltimore, Md.

SADIE JOHNSON, Medical and Business Clairvoyant, Palace Hotel, Fifth and Broadway, New York. Treats all Diseases magnetically, 3 Tremont street, nearly opposite Boston Museum. 4w—Dec. 11.

LOVE OF Liqueur cured. Secret free. Address A. WILLIS, 115 Parkville, L. I. N. Y. 3w—Dec. 11.

PARTIES desirous of forming a Club for the study of Spiritualism, or for the purpose of procuring their names and references to "A. B. C. of the Banner of Light." 2w—Dec. 11.

MRS. S. A. DRAKE, Magnetic Healer, 31 Indiana Place, Boston, Mass. Dec. 11.

MRS. MORSE, Magnetic Physician, 173 Elliot street, Suite 6, Boston. 1w—Dec. 11.

LYDIA E. PINKHAM'S

Vegetable Compound

IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this Compound will be recognized, as relief is immediate; and when its use is continued, in thirty-nine cases in a hundred, a permanent cure is effected, as thousands will testify. On account of its proven merits, it is today prescribed and prescribed by the best physicians in the country for all forms of female weakness, including all displacements and the consequent spinal weakness.

In fact, it has proved to be the greatest and best remedy that has ever been discovered. It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulence, destroys all craving for stimulants, and relieves weakness of the stomach.

It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will, at all times, and under all circumstances, act in harmony with the law that governs the female system.

For Kidney Complaints of either sex this Compound is unsurpassed.

This preparation is strongly endorsed, recommended and prescribed by the best Medical Men and Clairvoyants in the country.

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Is prepared at 23 and 25 Western Avenue, Boston, Mass., by Lydia E. Pinkham, and is sent by mail in the form of Pills, also in the form of Lozenges, on receipt of price, \$1.00, per box, four boxes \$3.00. Sent by express, collect, \$4.00. Address as above. Mention this paper.

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Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall will be open at 3 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The spiritualists are kindly requested to indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in those columns that does not comport with his or her own. All expressions of truth as they perceive it.

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.

As our angel visitors 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 offerings.

(Miss Sheehamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

Letters pertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of

Mrs. M. T. Sheehamer.

(The following message, given Nov. 16th—is published in advance by request.)

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, crooked way in order to gain more experience, and I 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.)

Seance Oct. 26th, 1880.

Invocation.

We praise thee, oh, our Father, that thy eternal gates are forever wide open, and that loved ones can return 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 become purer, better and holier in some degree.

Charlie Bunnell.

[To the Chairman:] I have not had a birthday since I went over; I am going to have one pretty 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 isn'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 not begun to go yet, where I am, but I am going to now, because I am getting acquainted; and I guess I'll learn 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 don't want them to feel gloomy at home; I don'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 to; and let them grow up to know that I am 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 fled 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 spirit-world. True, I shall have to brighten it up somewhat, but I feel that I can do this. I am ready and willing to work, and I am here to send 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 incomprehensible to me—this new life—but I am learning now. I expect by-and-by to know considerable; and whatever I learn I shall be glad to impart to my friends; but they will have 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 I am ready to come any time when they call for me. Nathaniel C. Small.

David Wilder.

Finding myself here in the presence of exalted spirits who delight to do the will of their master and work for the benefit of poor, forsaken, grieving humanity, I feel that I am indeed treading on holy ground. I could not receive the teachings of Spirituality when in the

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 found. I have a son in this city whose spirit has become unfolded to the reception of spiritual truths. He has learned to live in harmony with spiritual law, and to receive from on high 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 also be 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 Spirituality, 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 spirit-friends nearer to him. He has not done so; there is still opportunity, and I hope he will. I have no regret concerning my earthly life. The only tie that binds me now to material 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.

Seance Oct. 26th, 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 seventy-eight years had passed over me physically, yet I feel now in returning to earth that I am but 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 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 my spiritual home, shadows reflected from certain conditions and experiences of mine while 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 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 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 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 as the fresh young blossoms of life that beautify the existence of those who have passed through the experiences of a maturer age—I shall be glad to give whatever word she has to offer. This beautiful being bids me say: "Although I cannot, at present, speak to you in the well-

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 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 you welcome, and strive to have your spiritual home so beautified and adorned that it will be a 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 spirit-home, 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 lips did I 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 the weak and debilitated, and I feel that if I come here and speak I shall gain more power for my work; I shall grow strong, and be able to enure many of the difficulties that appear to come up before me, and also to overcome obstacles that are sometimes in my way. I wish my friends to know that I am earnest and active, that I have been pleased because one dear member of my family, over whom I have watched with much solicitude, and love, and yearning affection, has been developed to bestow comfort and consolation to human hearts 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 esteem 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 wait for 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 on I shall return from time to time to bless with my influence, to cheer and comfort as best I can those whom I have known and loved.

I am from Cambridge. I cannot feel that a great many months have elapsed 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 understanding. 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. I 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 don'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 create a little stir among the dry bones. That is what I want, most assuredly; that is what I undertook to do when here, but I think it can 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 action. I have met the party who owed me a grudge, and whom I had no particular kindness for. We had one round when we met, then we shook hands and parted friends. It is through him I have been introduced here, as he seemed to understand something about Spiritualism and spirit control; consequently I am now indebted 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 recently 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 medium.

MESSAGES TO BE PUBLISHED.

Nov. 5.—John Crichley Prince; Mary A. Weightman; Laura Miller; Capt. Homer Kellogg; Margaret Cunningham; Samuel Thompson; Sunbeam.
Nov. 6.—Edw. W. Carter; Dr. Charles Dunham; Abbie K. Freeman; Richard McIntire; Deacon George W. Holmes; William H. Llewellyn; Mary Hutchins.
Nov. 12.—Rev. William C. Wisner; Mrs. Emma L. Barrows; James Warren; Thomas West; Louisa Wilkins; Agnes Peck; John A. Stevenson; Emma S. Dodge.
Nov. 13.—John Pierpont; Charles H. Gould; Lavina Merriell; Col. J. P. Barber; Mary E. Collins; Henry Kaynor; Sarah L. Martin.
Nov. 14.—Juliette T. Burton; R. V. Huntington; Botsey Haygood; George Luther; Cornelia Gilford; John A. Curtis; Mrs. Alice Fraser; Carrie Lewis.
Nov. 15.—George Freeman; Mary Crowley; Sarah Miller; Jonathan Brooks; Clara Alice Morley.
Nov. 17.—David S. Tarr; Lydia M. Flinders; Lizzie Clarkson; Mary Beaman; Samuel Taylor; Dr. Henry Clark; John Augustus.
Nov. 18.—Evelyn T. Chandler; Willie Foote; Asa Fletcher; Mary Beaman; Henry Howland; Henry S. Tolman; Jennie Wiley.
Nov. 19.—Rev. 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 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—also—for thy barrels of elder. Thou hast vouchsafed us."—*Ellis'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 circumstances 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 devil.

Q.—[By L. Barnbrook.] 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 and Sunday morning, if Jesus did not rise as 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 elapsed 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 not consider that the organism loses its 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.

