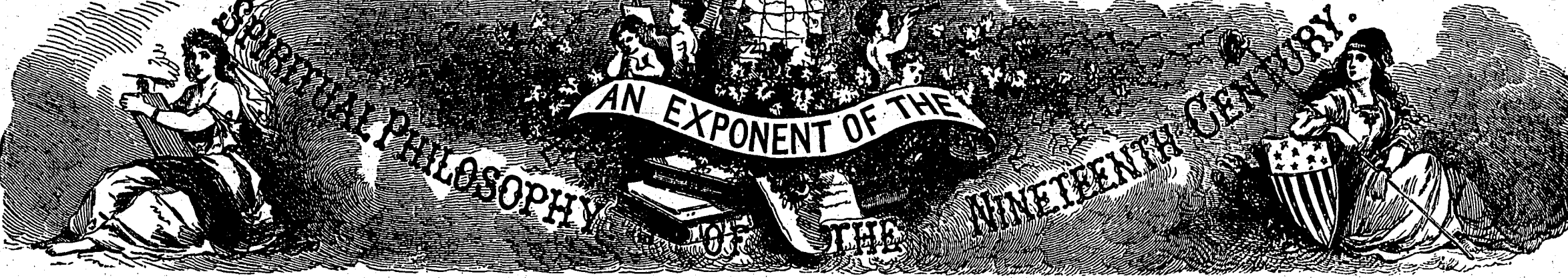


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## The Rostrum.

### CHRISTIAN SPIRITUALISM.

Remarks delivered before the First Spiritualist Union, San Francisco, Cal., Sunday, Sept. 5th, and repeated, by request, before the Theosophical Society, Sunday, Sept. 11th, 1880.

BY WILLIAM EMMETTE COLEMAN.

(Reported for the Banner of Light.)

"Is God, the Infinite and Universal Father, made known only by a single voice heard ages ago on the banks of the Jordan, or by the Sea of Tiberias?"—*William Elery Channing*

"The word of God is not bound either to the Jesus of history nor to the Christ of theology. . . . No man has appeared who has exhausted even a single department of science, or embodied perfection in his life. Humanity is greater than any man. . . . No man can be the absolute norm for another."—*Rev. Thomas F. Kelly*

"We greatly question whether the views of Christ regarding the future world. . . . were not less in advance of those current in his age and country, than his views upon any other topic. . . . We attempt in vain to trace in the gospel the least evidence that the future state is to be regarded as one of progress, that its sufferings are to be purgatorial and purifying, and therefore terminable or its joys elevating and improving, and therefore ever advancing. If any doctrine be distinctly taught by Scripture on this point, it is clearly that the lot of each individual is fixed forever at the judgment day."—*W. B. Greer*

"The Jesus of Nazareth who is exalted as the ideal man is not, we must remember, the simple Galilean, but a sublime figure made up of all we have learned to admire. It is Jesus plus all that has been gained since he lived. We fancy we are glorifying him, and we are celebrating the moral conquests of two thousand years."—*O. B. Frothingham*

"Christian is an adjective of 110 men. . . . The term Spiritualism requires neither prefix nor suffix. . . . Christian Spiritualism would perhaps be the best expression of religious thought that the progressive free-thinking minds of this century would be inclined to accept. Strange as it may seem, the very term 'Christian' connected with individuals virtually glorifies the life and vitiates the criticisms of those professing to accept the sublime principles of Spiritualism. . . . It is strange that American Spiritualists, especially the more cultured, look with suspicion upon the pompous assumptions common to 'Christian' Spiritualists? . . . The term 'Christian' serving in narrow, non-enlightened circles as a convenient handle, may occasionally open the gate-way to a questionable May-Day respectability."—*J. M. Peebles, M. D.*

The subject of Christian Spiritualism is now engaging the attention of a number of our prominent Spiritualists, considerable discussion thereupon being waged in some of the spiritual journals. I have prepared, for publication in the future, a work embodying one hundred and one reasons why it is impossible for me ever to be what is called a Christian Spiritualist. This evening I shall submit some extracts from three of these "reasons"—these three being a slight sample of the hundred and one. The facts I shall present have not been arrived at by a shallow, superficial examination of the subject, but by a careful, searching study and investigation conducted for years.

Christianity is based upon the life and teachings of one person—Jesus the Christ; Spiritualism is based upon the life and teachings of no one person or set of persons, but upon the revelations of nature, both in the material and spiritual universe. Christianity accepts the leadership of a young Hebrew, living nearly two thousand years ago; Spiritualism accepts no special leader, whether on earth or in the spirit-sphere. Christianity declares the life and words of Jesus to be a revelation from God to man, sufficient, full, complete, by which our thoughts, words and deeds must be guided. If we would attain the kingdom of heaven; Spiritualism knows nothing of any authoritative pen-and-ink revelations from the Supreme to man, and affirms that the life and words of no man, however eminent in wisdom and goodness, are to be regarded as the infallible standard by which our lives and words should be measured or gauged.

Christianity declares, through its Christ, that heaven and earth shall pass away, but his (Christ's) words shall never pass away (Matt. xxiv. 35); Spiritualism asserts that the words of no man, even in this enlightened age, much less those of one living in an unenlightened, semi-barbaric era, will endure forever, but that many of the teachings of the wisest and purest sages, whether of the past or of the present, will sink into merited oblivion with their kindred errors of all times and ages. Christianity points to the Man of Nazareth as the best, purest, wisest, most godlike person our planet has ever seen; Spiritualism affirms the impossibility of a man living in the childhood of the race, so to speak, in an obscure, semi-civilized land, devoid of the advantages of literary, scientific and artistic culture, reared in the midst of unfavorable surroundings, his companions, to a large extent, the dregs of the people, illiterate, contemned, despised—the impossibility of such a man attaining the highest point of moral and spiritual excellence, of purity, virtue, wisdom, and capable of imparting to all mankind, even to remotest ages, the sublime lessons of ethical instruction, the most exalted inspiration of religious culture, growth and aspiration.

Christianity teaches a finality in moral and religious instruction—the doctrines of Jesus; Spiritualism proclaims the soul-uplifting truth of the eternal progression of mind and matter, no finality, no cessation of energy and efforts, mental or physical. Christianity affixes limits and bounds to an attainment of truth, moral and spiritual, by confining us to the few confused and conflicting utterances attributed to Jesus in Palestine eighteen centuries ago; while Spiritualism places no fetters upon the human mind and its achievements in any field of enterprise, but stimulate the oft-

flagging endeavors of feeble, frail humanity to surpass all previous efforts, whether in the domain of science, morals, or religion, whether proceeding from Aryan sages, Judean carpenter, or Armenian seer, whether found in second Vedas or in Holy Bible, musty with age and hoar with antiquity. Christianity is conservative, dogmatic, anti progressive; a stumbling block in the path of enlightenment, progress, civilization; Spiritualism is radical, progressive, ever seeking, ever welcoming new truths—the great liberalizing power of the nineteenth century, the universal solvent of enervating creeds and time-worn superstitions.

Christian Spiritualism claims that Jesus was, in some special sense, the messenger or "medium," the agent or ambassador of God to man. The word Christ means the "anointed" or chosen—Jesus being called in the New Testament the Christ (that is, the anointed or chosen) of God. A Christian, therefore, necessarily is one who accepts Jesus as the Christ, the anointed or chosen of God; else the term is meaningless. If Jesus was anointed or chosen of God to deliver certain truths to man, it follows, first, that those truths had not been previously given to the world, else what necessity for specially selecting and preparing a messenger to impart them to the world; and secondly, that it was impracticable for those truths to have been derived by man from any other source, else wherefore the need of God selecting a certain person and endowing him with the capacity and requirements essential for their impartation to man. If it be demonstrated that all that was valuable in Jesus's teaching had been, prior to his birth, given to mankind, not only in the so-called heathen world, but among his own people, the Jewish race, and that, not by supernatural means, but as the natural result of man's aspiration after truth and knowledge—if this be established, then we see completely negated the two assumptions just particularized—that man had not received these truths previously; and that mankind could not receive them without a special revelation through Jesus.

That all the moral precepts of value uttered by Jesus had been given to the world long ere his birth, by the moralists and philosophers of Egypt, China, India, Persia, Greece and Rome, is well-known to every good student of ancient literature. (See Conway's "Sacred Anthology," Mrs. L. M. Child's "Aspirations of the World," Stebbins's "Chapters from the Bible of the Ages," etc., etc.) In the words of J. M. Peebles, Spiritualists "find on the golden pages of the ancient philosophers and the Platonic masters all the divine principles and doctrinal truths afterwards uttered by Jesus, the Syrian Saviour." ("Jesus: Myth, Man, or God?" page 33.) But it was not from the Gentile world that Jesus derived his moral and religious doctrines, but from the writings and opinions of his own countrymen. It is extremely unlikely that Jesus ever heard of Confucius, Plato, Pythagoras, Zoroaster, Buddha, etc., etc., or knew aught of their teachings.

When the Jews, after the Babylonian captivity, returned to Judea, they had lost the knowledge of their original language, Hebrew, in which their sacred Scriptures were written. It thus became necessary for the rabbis and doctors of the law to expound to the people the meaning and requirements of those Scriptures—a superstitious reverence therefor preventing them being translated into the mixed dialect in popular use, Syro-Chaldean or Aramaic. From this arose the synagogue system in Judea, these places of public instruction in time spreading all over the land, in which Sabbath exercises were held, partially explanatory of the sacred books. These commentaries and explanations of their rabbinical precepts accumulated from generation to generation, and were at length collected into one work called the *Talmud*. At the time of Jesus these Talmudic writings were the great source of religious instruction among the Jews. Schools in which they were taught dotted the land in all directions, and in one of these schools Jesus was evidently instructed; as from the Talmudists the great body of Jesus's teachings was derived—the gist of almost his entire system of thought being found therein.

The Lord's Prayer, deemed for nearly two millennia the unique production of the Nazarene, is found, every sentence of it, in the Talmud. In almost the exact words in which it appears in the Gospels. Many of Jesus's most striking parables were also borrowed from the Talmudic writings, notably that of the wedding feast, and that of the houses built upon the rock and the sand. The various theological terms used by Jesus and the Apostles, repentance, salvation, baptism, grace, faith, regeneration. Son of Man, Son of God, kingdom of heaven, Father in heaven, etc., etc., so far from being invented by Christianity, as most persons suppose, were household words in Talmudic Judaism before Jesus was chosen by God (as we are told) for the express purpose of informing the Jews concerning them.

The Golden Rule, besides being taught by Confucius 500 B. C., Aristippus 365, Thales 624, Sextus 406, Isocrates 338, Aristotle 385, Pittacus 650 B. C., and various others, was also incanted by Hillel, the most eminent Jewish rabbi in the generation preceding Jesus, who died ten years after Jesus's birth, and from whom no doubt Jesus derived it. In fact, the entire sermon on the mount, with a few slight exceptions, is paralleled in the writings of Hillel. (See Deutscher's *Essays on the Talmud*, Chadwick's *Natural Origin of Christianity*, etc., etc.)

The teachings of Jesus concerning marriage, non-resistance, oaths, property, poverty and wealth, etc., were prominent tenets of the Essenes, a Jewish sect existent previous to and contemporary with Jesus, and with which sect many scholars have supposed Jesus and John the Baptist to have had some connection. (See Dr. Ginsburg's *Essenes*, the writings of Josephus, Philo Judaeus, Pliny, and the Talmudists.)

From fifty to a hundred years before the birth of Jesus, there appeared among the Jews a remarkable work called the *Book of Enoch*. This apocryphal and apocryphal production contains a great deal that was subsequently reproduced both in the teachings of Jesus and those of Paul and the other epistolary writers of the New Testament; and more prominently yet, in the *Revelation of John* (the *Apocalypse*), which latter borrows heavily in incident and imagery from *Enoch*. An acknowledged quotation from the second chapter of *Enoch* will be found in verses 14 and 15 of the Epistle of Jude in our Testament. If desired, numerous passages can be adduced from *Enoch* coinciding with passages in the Gospels, Epistles, and *Revelation* of our Bible. In that book may be found the exact doctrines set forth by Jesus relative to the Son of Man coming in the clouds of heaven, the destruction of the world in that generation, the resurrection of the dead, the day of judgment, the punishment of the wicked in everlasting hell fire with the devil and his angels, and the reward of the righteous in heaven. The eschatology of Jesus is borrowed entirely from that prevalent among the Jews in his time. Not a single new idea can be found in Jesus's teaching, as embodied in the New Testament, relative to the "four final things," death, judgment, heaven and hell. (See Archbishop Lawrence's *Book of Enoch*, Kallisch's *Genesis*, Colenso's *Pentateuch* and *Joshua*, Part IV, Russell Martineau on *Enoch* in Ewald's *History of Israel*, Chad-

wick's *Bible of To-Day*, Mann's *Rational View of the Bible*, etc.)

With J. M. Peebles, we can, it is seen, truthfully inquire, "Will any one, assuming the superior title of 'Christian' Spiritualist, specify one—just one—'primal truth' that flashed upon the world for the first time through the instrumentality of Jesus Christ?" since, as has been shown, the teachings of Jesus were merely a reflex of the ideas and principles then current among the Jews, and so contained in the Old Testament, the Talmud, the Book of Enoch, and as held by the Essene-Brotherhood; except, it must be admitted, in the matter of certain unwisdom and impracticable precepts, such as "Take no thought for the morrow"; "When stricken on one cheek, turn the other"; "To him who takes your coat, give your cloak also"; "By faith as a mustard seed, mountains can be removed"; "Take no more thought for your life, food and clothing than the flowers and birds"; (Matt. vi. 25-33); "Sell all and give to the poor," or make yourselves paupers and beggars; "Love your enemies"; (Matt. v. 43); and "hate your friends" (Luke xiv. 26); "Any two agreeing, and asking anything whatsoever from God, it will be given them" (Matt. xviii. 19); "Blasphemy against the Holy Ghost—that is, attributing Jesus's works to the devil—an unpardonable sin" (Mark iii. 29, 30); and many others of a similar nature. So far as can be gathered, all such doctrines seem original with Jesus, not being found in the literature of any nation except in the Gospels, even the other books of the New Testament being free from such extravagant and hyperbolic language. In the enunciation of such precepts seems to consist the only originality discoverable in this assumed Messiah or Christ (anointed or chosen) of God.

The man Jesus having no valid claim to the title of "Christ," since he never really was the Christ, and the whole structure of Christianity, from the days of the apostles to present-day Unitarianism and Christian Spiritualism, being based upon the mistaken idea of Jesus having been the very Christ of God—an error of himself and early followers propagated to the present time—all honest, unprejudiced, untrammeled Spiritualists and liberal thinkers, recognizing the true facts in the case, can do no less than take their stand on the side of truth, proclaiming that truth in the same spirit as did Francis L. Abbott when he said, "I cannot call myself a Christian, and be sincere; and I think, when we come to appreciate the meaning of the word Christianity, and recognize its historical force and power, that no Radical for Spiritualist will call himself a Christian. Then we shall stand before the public as we are, the advocates of the free, natural development of humanity, without any sort of manipulation or any sort of constraining authority." (*The Radical*, Vol. VI, pp. 318, 319.)

If we should call ours *Christian* Spiritualists because Jesus taught the Golden Rule, then, in consistency, as Hillel, from whom Jesus derived it, taught it before the birth of Jesus, we should still more call ourselves Hillelites Spiritualists. If because Jesus inculcated kindness to enemies and forgiveness of injuries, we call ourselves after his name, so should we call ourselves still more after the names of those teaching the same previous to Jesus, as Mann, Lao-Tse, Mencius, Zoroaster, Confucius, Pythagoras, Sakimouni, Sextus, Publius Syrus, Pittacus, and various others.

Jesus believed in and taught the existence of a personal devil, while Spiritualism excludes any such being from the universe. In various instances Jesus, in the New Testament, speaks of Satan as a personal entity (Matt. iv. 1-11; xlii. 26; xxv. 41; xlii. 26; Mark iii. 23-26; lv. 16; Luke x. 18; xlii. 16; xlii. 31), which belief was shared by the apostles and the other New Testament writers, including Paul. I scarcely think any of our Christian Spiritualists believe in the existence of His Horned and Hoofed Majesty; how then do they continue to class themselves as believers in Jesus's teachings, who, in common with all the early Christians, tenaciously cling to the doctrine of a personal devil?

Especially can I not be a follower of Jesus, because his teachings concerning the future life were diametrically opposed to those of Spiritualism. Jesus and the apostles taught the existence of a lake of fire prepared for fallen angels and wicked mortals; Spiritualism proves the non-existence of both the fallen angels and the lake of fire. Jesus taught the eternal punishment of the wicked; Spiritualism proves that there is no eternal punishment, but a natural progress of all lower mentalities in the spirit-world, to a higher plane. Jesus and the apostles taught the existence of a fixed, material heaven above the clouds, ruled autocratically by a local, personal male god, seated on a throne, with the Son on one hand, and presumably the Ghost on the other, attended by hosts of non-human winged angels; Spiritualism demonstrates heaven to be a condition of mind—happiness or harmony—and that in the spirit-world no trace can be found of a masculine potentate, to whom all mortals lucky enough to reach his kingdom must eternally render abject obedience in servile slavishness; and that all angels are human spirits, devoid of wings, who have progressed into a high and pure condition from the lower spheres of the spirit-country.

Jesus and the Apostles seem to have had the conception that heaven was a Jewish city, the "New Jerusalem," with streets paved with gold, and precious stones adorning its gates and walls with a very high wall surrounding it, probably to keep in the chosen remnant of earth's children, the one hundred and forty-four thousand Jews destined to be saved—the city being a four square every way, fifteen hundred miles wide, long and high. Verily, a city fifteen hundred miles high must be a heavenly city, as nothing on earth could ever compare with it (Revelation xli. 16; xli. 1, 2, 10-21; vii. 3-8). But Spiritualism tells us that the spirit-world is not a city, but an innumerable series of circles upon circles and spheres upon spheres, spanning the immensity of space—worlds corresponding in many things to this world, though beautified and improved, even in the lowest (second) sphere, beyond aught earth contains. Jesus and the Apostles seem to have conceived that heaven was created miraculously by the arbitrary fiat of Jehovah or Jahwah; Spiritualism pronounces all spirit-worlds to be evolved from material worlds or from lower spiritual worlds, through laws eternal as nature.

Jesus and the Apostles threatened eternal damnation as a penalty for unbelief in Jesus (Matt. xi. 20-24); Spiritualism declares that belief or non-belief in Jesus weighs nothing for or against the soul's salvation—the attainment of heaven being dependent solely upon the character and aspiration of the individual, independent of all belief in speculative theories, and that, if anything, a belief in the supremacy of Jesus on earth and in the spirit-world, being an intellectual error, will retard rather than advance the soul's progress in light and love, purity and wisdom.

Christianity, following the example of Jesus, teaches that man's salvation, in a measure, depends upon his submission to the rite of baptism; Spiritualism affirms baptism to be of no avail whatever, a foolish relic of ancient superstition, a belief in its efficacy cramping the mind and dwarfing the powers of the soul, being

inimical rather than favorable to the soul's purification. Jesus and the Apostles held that salvation consisted in being saved from a burning hell and the power of the devil; Spiritualism shows that there is neither hell nor devil to be saved from, and that salvation consists in being saved from the effects of ignorance and immorality, consequent upon the present imperfect condition of the human race, which salvation can only be attained in this or any other world, by each individual soul striving to elevate itself from its debased condition, and gradually growing in virtue and truth. Christianity teaches salvation by and through Christ; Spiritualism knows nothing of salvation through Christ or any other person, male or female, the man Jesus being able only to save (that is, uplift) himself, every soul being its own saviour, assisted of course by other sympathizing souls.

Jesus taught that we should fear God, because he is able not only to kill the body, but can destroy both soul and body in hell—the emphasizing especially our duty to fear God on that account (Matt. x. 28; Luke xli. 17; Mark ix. 42-47). Spiritualism destroys all fear of God, forbidding us to have any fear of the divine existence, affirming (1) that no deity is able to arbitrarily murder any human being, the death of all being in accordance with established laws incapable of contravention or transcendence; (2) that no soul or body can be destroyed in hell, the body having no connection whatever with our punishment in a future state, being cut off entirely at physical death, and the punishment of the soul being purely of a reformatory or remedial nature, which so far from destroying it only serves to purify and enlarge its capacities and powers for future usefulness and grandeur.

Jesus spoke of certain portions of mankind being elected or chosen to be saved (Matt. xxiv. 22, 31; Mark xlii. 29, 32; Luke xviii. 7); which doctrine of election also permeates the so-called apostolic writings of the Bible (Romans xi. 5, 7; Eph. i. 4, 5, 11; Titus i. 1; I. Peter i. 1, 2; II. John i. 1). Jesus also asserted that narrow was the way to eternal life, and but few would find it; that many are called, but few chosen; and that many would seek to enter in and be saved; but would not be able (Luke xlii. 23, 24). On the other hand, Spiritualism proves the theory of election to be utterly untrue; that salvation is not confined to a select few, calling themselves by the Christian name, but all mankind, without regard to their faith in Christ, are alike saved; and that none who seek salvation (so-called) will be debared therefrom.

Jesus taught that an impassable gulf existed in the spirit-world between heaven and hell; and that not only are those in hell unable to go from thence to those in heaven, but that those in heaven are deprived of the power of visiting those in hell, for mitigation of their sufferings, or for other purposes (Luke xxi. 31, 32). Spiritualism demonstrates the absolute untruth of these affirmations; no such impassable gulf exists, heaven and hell being merely different portions of the same spirit-sphere, between which constant intercommunion obtains at all times, the higher intelligences being in constant attendance upon the lower as ministers of mercy and truth.

Jesus denied the good effects resulting from intercommunion between the spirit-world and the material world, as regards the realization of the actuality of the spirit-existence, and its effects upon our earth lives in the domain of morals and religion—stating that Moses and the Prophets were an all sufficient guide, and that the manifestation of a departed spirit would have no more effect upon the earth's inhabitants than the perusal of Moses and the prophets (Luke xvi. 27-31). Spiritualism shows that Moses and the Prophets give no information whatever concerning the future life; that, except in one verse in *Daniel*, the doctrine of a future life is not taught in the Mosal and Prophetic writings; that not a word of warning is given therein concerning the punishment of the soul after death, as a consequence of a mispent life—no punishment for evil deeds being confined to this world; and that, therefore, it was preposterously absurd for Jesus to claim Moses and the Prophets as competent instructors of earth's children regarding their danger of eternal hell fire as a reward for an unlife life. Common sense tells us, as do the facts of Spiritualism, that the appearance of one from the dead would have much more effect than the reading of certain books entirely silent concerning the existence of a future state. Jesus disavowed intercommunion of the dead with the living, declaring it useless and unnecessary; while Spiritualism is primarily based upon the fact of said communion, and is demonstrating daily its utility and beauty.

Jesus taught that the body and soul of man remained unconscious till the judgment day, when all material bodies would rise from the dead rekindled, to live forever in heaven or hell; Spiritualism declares that the material body decomposes, and is never restored to life, it having no place in the spirit-world, it being impossible for material things to exist in that realm. Christ and the Apostles taught that, at the end of the world, which was to be in that generation (Matt. xxiv. 29-35; xvi. 27, 28; I. Thess. i. 10-13; James v. 7-9; I. Peter iv. 7; II. Peter iii. 4, 9, 10-14; I. John ii. 18; Jude 17, 18; Rev. i. 1; xxii. 10-12, 20), a general judgment would take place, with Christ as the judge, seated on a cloudy throne, before which throne all that ever lived on earth would be assembled, in their material bodies, and that the entire multitude would be separated into two great divisions—those on the right passing into an eternal, changeless heaven, and those on the left into an everlasting furnace of fire, there to remain forever and ever; Spiritualism demonstrates the whole of this to be a fancy sketch; that no material resurrection or judgment day will ever occur; that immediately after physical death the spirit enters upon its never-ending pathway through the spheres, upward and onward forever—the day of judgment, in one sense, taking place at the entrance of each soul into spirit-life, and in a more extended sense is every day of the life of every soul, a constant fact in the consciousness of all. Also, that Jesus has not the remotest connection with the judgment of any soul save his own, as he learned shortly after he emerged into spirit-life eighteen hundred years ago.

Jesus and the Apostles, in their teachings concerning the future life, gave us not the least indication of there being anything like change or progress in that realm, but rather that the status of each was eternally fixed at death or at the judgment day; Spiritualism teaches eternal progression as the birthright of every human soul; that no fixity, no stagnation exists anywhere in the boundless universe, but unceasing motion, change everywhere. Jesus and the Apostles give us no hint of any other occupation in the spirit world except that of adoration of Jehovah and the Lamb, psalm singing, harp-playing and palm-branch waving around the throne. Not a word is said about our engaging in any intellectual or moral pursuits, in the culture of our mentalities or of the engagement in works of philanthropy. Spiritualism informs us of a variety of occupations in spirit life; that intellectual and spiritual culture constitute a never-ending source of employment and enjoyment; that the study of every branch of knowledge is pursued and all the arts and sciences sedulously cultivated; that constant activity

pervades the entire spirit-world, intellectual, moral, social; that works of beneficence, both to denizens of earthly planets and to the less fortunate occupants of the spirit-worlds, engage the attention of myriads of spirits; that instead of one or two faculties of our mind—veneration, love, etc.—being in constant exercise, all departments of our nature are attuned to healthful use, our characters rounded out into fair and beautiful proportions.

Jesus taught that in the future life there was no marriage or giving in marriage, which error Spiritualism contradicts on every hand. We know the domestic relations are eternal; that all true unions between the sexes continue in the after life; that all souls have eternal soul-mates of the opposite sex, destined in time to be eternally conjoined as one. There is no such thing as bachelorhood or old maidhood in the spirit-clime, save in the earlier experiences of some spirits, the universe itself being redolent of nuptial unions in all departments of being, the sex-principle being inherent in the eternal constitution of things. Jesus, then, was much mistaken in predicating the loss of sexuality in heaven; and no doubt nearly two thousand years ago he was misled to this by arbitrarily making Mary Magdalene, or possibly Mary, the sister of Martha—provided the story of Mary and Martha be not purely mythical, the only reference to them in the Bible, outside of John's gospel, which is pure fiction or romance, being in an obscure passage in Luke (x. 38-42). Matthew and Mark being wholly silent concerning the existence of the two sisters.

In not one particular, then, does the description of our future home given by Jesus and the Apostles correspond with the sublime and virtue-inspiring realities of spirit-existence open to our gaze in this age of spiritual light and revelation. The one was the crude conception of an unenlightened, unenlightened era; the other, the actual reality itself, portrayed by those participating in its heavenly scenes, described to us as best they can in earthly verbalism. (For this, if for no other reason, I should be compelled to place no confidence in the assumed heavenly teachings of Jesus the Christ.)

Christianity is the effect of a dead and mouldering past, insisting on dragging through the world its loathsome corpse—a horrid, ghastly spectacle, "a full of dead men's bones and all uncleanliness"—a grisly skeleton grinning in fiendish glee at the manifold miseries, mountain high, it has heaped on helpless humanity; Spiritualism is a fresh and rosy-cheeked damsel, full of hope, elasticity and buoyancy of spirit, fair to look upon, mild and gentle; joyous and laughing, cheering all, inspiring all, banishing gloom from every heart, spreading blessings immanate along her pathway at every step, making earth indeed a very heaven. Unite these two—the ghastly, ghastly spectre from the *darkness of Pagan folly and Hebrew dogma*, and the blooming virgin fresh descended from the sunny slopes and terraced pavilions of the Summer Land, bursting like a goddess on our enraptured vision? Never! Unto Christianity and Spiritualism? As soon unite oil and water, flood and flame, light and darkness, heaven and hell, God and Satan!

"Warned, therefore, by the blood-crimsoned banners that have floated and still float over Christian lands," says J. M. Peebles, "in the name of the imprisoned and the beggared, the burned and the persecuted for 'Christ's sake'; in the name of the skinned skeletons of fifty millions of slaughtered victims, slaughtered and piled upon the bony back of a churchman Christian, I, I protest as one among sympathizing millions against having 'Christian' dragged in and imposed upon Spiritualism! Sectarian Christianity is becoming more and more a moral stench in the nostrils of all great, noble souls. Scientists in every enlightened country spit upon its creed-stuffed and priest-patched carcass. Profound thinkers make merry over its shattered, withered and soulless body!" (*Jesus: Myth, Man, or God?* p. 96.)

Spiritualism is at one in spirit with the tendencies of modern thought, while the claims of Christianity are in direct antagonism to the spirit of the age. The whole drift of scientific research and discovery is in opposition to Christianity in all its myriad shapes. The present century is preeminently the age of Liberalism, as even the Church tremulously admits; Christianity, from its foundations, is now being shaken as it was never shaken before. On one hand we see science working with ever increasing, never flagging zeal and vigor, and with its array of facts that will not down, obstinately refusing to assimilate or to be brought into harmony with Christian tradition and biblical legend. Keen-eyed philosophy, too, is, with its telescopic vision, pointing out Christianity's many lamentable defects, poorly patched up with flimsy subtleties, empty assertions and pretentious assumptions; while Free Thought, under its varied aspects of Free Religion, Secularism, Materialism, Positivism, Agnosticism, Delsm, Thelms, Atheism, Reformed Judaism, etc., is denouncing its ranks through the power of enlightened reason and common sense.

Crowning all these, we behold the swift-advancing hosts of Modern Spiritualism, returning legions from the heavenly world their guides, inspirers, leaders. Under the inspiring guidance of this angel-band, forward they press with unflinching zeal, storming even the presumed impregnable fortress in which Christianity has been so long entrenched—supernaturalism; penetrating into its secret depths, unearthing its sacred mysteries of inspiration, prophecy and miracle, proving them the common property of all mankind, devoid alike of sanctity or exclusiveness, in pure accord with Nature's unerring, never-deviating laws, eternal as herself.

Gradually, since the Reformation and the invention of printing, have the foundations of Christianity been weakening, its props all supports one by one falling through decay and death; and now, from all sides, a host of earnest, vigorous sappers and miners are busily tugging away at the base of its deep-laid foundation walls, and its corner-stone—the supremacy of Jesus Christ, his life and teaching—will speedily be dragged out in the sunlight of God's truth, a crumbling mass of sand and gravel. Soon will the entire structure, now swaying to and fro, topple and descend with a fearful crash, "and great will be the fall thereof"; illustrating forcibly the truth of Jesus's borrowed Talmudic parable, the ultimate overthrow of the house built upon the sand. But the debris of this crumbling gigantic structure being speedily cleared away, the gorgeous temple of true Spiritual Philosophy will be unpeeled, embodying a religion centred in scientific induction and throned in philosophic deduction—a religion of purest beneficence conjoined with the sublimest wisdom, a religion embracing in its plethoric folds all mankind of all ages, times and countries, destined in time to include the entire universe, uniting all humanity of all worlds and systems of worlds into one vast associative Brotherhood, the sons and daughters of the Most High.

In Sophocles, Jocasta prays to the Lycian Apollo and says "that he came to his temple because it was the nearest." This was but a sorry compliment to his godship. It is the same, however, that people generally pay to religion, who abide by the doctrines and faith they have been bred up in, merely to save themselves the trouble of seeking farther.—*Sterna*



## The Reviewer.

(From the Hartford Daily Times.)

## The Scientific Basis of Spiritualism.

From Messrs. Colby & Rich, Boston, we have two new books designed to establish for Spiritualism, or rather to show that that belief is established upon, a scientific basis in the ascertained facts of Nature's laws. One—the larger one—by Mr. Epes Sargent, of Boston, is entitled *THE SCIENTIFIC BASIS OF SPIRITUALISM*; the other, which, though smaller, is not less important, is by Professor Zöllner, the famous German scientist, of the University of Leipzig—a member of many of the scientific societies of Europe. Its title, *TRANSCENDENTAL PHYSICS*, is apparently adopted in the sense in which it is used in the philosophy of Kant as pertaining to that which can be determined *a priori* in regard to the fundamental principles of all human knowledge, and which therefore transcends, not all human knowledge, but empiricism. Zöllner is a scientific man *par excellence*, whose reputation is such that when he made his curious test experiments with the American "slate-writing medium," Slade, and published the results, it caused a great stir throughout Europe, and especially in so-called scientific circles; a commotion which does not die down, but causes wide-spread discussion. With him in testifying to the facts are his colleagues, Professors Fechner and Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Scheiner, Professor of Mathematics in Leipzig University. These distinguished men testify to the genuineness and reality of the facts, and seem inclined to accept, with Zöllner, the theory of invisible and supra-mortal minds and powers, as the only rational explanation of the observed phenomena. Their course in this matter is an indication of the superior candor, if not of the greater honesty and *mora* courage, of the sturdy square-toed German mind, as contrasted with the dogmatic and pitiful conduct of such lesser lights as Carpenter and Lankester in England, the latter of whom, at least, misused the authority of English laws to harass, persecute and punish Slade, as a criminal impostor, instead of candidly investigating the phenomena occurring in his presence. Zöllner, on the other hand, fastened together the ends of a flexible cord, sealed the knot with his own seal, and, keeping it constantly in his own possession, held it on the table with the thumbs of his outspread hands, his colleagues and Slade sitting at the same table. It was in the broad light of the forenoon. The turn of the cord hung down in Zöllner's lap. Slade did not touch it. Zöllner did not let go his hold of it. Nevertheless, there, in a minute or two, this thing was done: In that cord, thus closed, fastened and sealed at the ends, were tied four true knots!

To such a fact the testimony of persons of distinction in the world of science was necessary, or the world would not have heeded it.

How does Zöllner explain it? He is driven to the acceptance of the spiritualistic doctrine, it is true, and says so, like a man; but that does not explain this phenomenon to him as a philosopher and scientific observer; he would get at the method, the philosophy, of the occurrence; and he explains the phenomenon by adopting the idea of his great countryman, Kant, that there is what he calls "a fourth dimension in space."

It is not easy to explain, in plain, popular language, just what this is. Zöllner himself takes some pages to explain it, and in doing so necessarily observes the precision of the scientific method of statement. We will try to "hold down" the first part of his explanation into the briefest space and everyday language; but it will hardly do justice to the idea itself, for the engravings in the book are lacking.

Everything in our experience we know through our senses. These senses convey to the mind that is, to the person inside of us—our *self*! the impressions received at the surface of our bodies. These impressions are, to nearly everybody, the only realities (though far from being such in fact), and their sphere is "two-dimensional." In space—acting not in our body, but only on its surface. (What a "dimension" here means, may perhaps be better guessed at by what follows.) Our consciousness of our world is centered around us is a world with three dimensions; and that conception of the third dimension we have only attained by an intellectual process. Thus: A little child contemplates his hand; becomes conscious that it is *twice* it seems, in a double manner—first by its tangibility, to be felt; and second by its image on the retina of the eye. By touching things, and moving his hand about, the child learns that his hand retains the same form and extension, through all variations of position and distance—notwithstanding that the shape and the extension of the image on the retina are constantly changing with these movements. The child thus learns to reconcile the apparently contradictory facts of the *invariableness* of the object, with the *variableness* of the appearance. This knowledge is only possible, says Zöllner, within space of three dimensions—in which, owing to perspective distortions and changes, these variations of projection can be reconciled with the constancy of the form of a body. The same law holds good in the stereoscope; the representation of the third dimension springs up in our mind when we are required to refer, mentally, at once, two different plane pictures, without contradiction, to a single object. Thus our idea of a three-dimensional space has been developed by the divine law of Reason, "which has been implanted in us *a priori*,"—by reasoning from the cause to the effect—and only by it have we conquered the apparent inconsistency of many facts in daily life.

If, now, we come across something that looks like contradictory facts in three-dimensional space—in other words, in our familiar world—when, for example, we see such a contradiction as this of the knotted cord that was knotted without untying the ends—we are forced to reconcile the seeming contradiction in some rational way. This explanation Zöllner finds in the application of "the higher conception of space" to the theory of knotting the sealed cord. His illustrations are explained by diagrams and engravings; and without the aid of these we despair of making clear to our readers an idea which, to be clear to ourselves, requires steady and fixed attention to the subject.

Enough that what Zöllner calls, in his treatise "On Action at a Distance," the axiom of the "conservation of a constant amount of energy," is found to "retain its full validity for space of four dimensions"; i. e., the truth of a fourth dimension of space is proved, and with it the possibility of facts which in our experience of three-dimensional space seem squarely contradictory. The idea does exist, but it is a difficult one to present.

It must not be supposed this cord-knotting was all, or even the chief thing, among the phenomena observed by Zöllner in Slade's presence. He brought slates, which he kept himself in hand, and had the mysterious "slate-writing" in open daylight—the bit of pencil writing audibly inside the folded-up slate while he held on to it. He had the impressions of human hands and feet made on the inside of large closed and fastened slates, that he brought and placed under the table, in daylight—Slade being so placed that he could not possibly have done it, even if he had been allowed to remove his hands from the table and take off his shoes and stockings; and Zöllner quietly smiles at the "men of science" in Leipzig, who in important things accept our physical observations with absolute confidence, but in reference to the foregoing have not hesitated to instruct us in the elementary rules for "insisting exact observations." (This quiet sarcasm is deserved.) He has seen and handled hands which were only hands, not connected, with any mortal body, and melting into invisibility and intangibility, after being examined (and the same thing has been done in this city). He has seen luminous forms, and has witnessed a great variety of these manifestations, which he explains, as he narrates them, by showing how they could very probably be accomplished by beings in "four-dimensional space." One curious phenomenon tested by this philosopher was this: he held (in daylight) his own slates, one on the table, at the edge, and the other under the table—holding the upper one with his left thumb, and the under one pressed up against the under side of the outspread fingers; under the one on top, in the slight space made between slate and table by the thickness of the frame, was placed a fragment of pencil. Then came audible scratching, as of writing; it ended with the usual three taps, signifying "done," and Zöllner took up the slates, expecting to find, on the upper one, some writing; but what was his surprise to find it, not there, but on the

upper side of the slate that had been pressed up against the under side of the table! He says it was "just as if the bit of pencil had written through the three-quarter inch of oak table; or as if the table had, for the invisible writer, not been there at all. Upon the slate was the following message in English:

"We shall not do much for you this morning—we wish to replenish your strength for this evening; you will require to be very passive, or we shall not be able to accomplish our work."

"The table does not hinder us the least—we could write in this way more often, but people are not prepared for it."

Some "amazing" things occurred that evening; but we cannot take much more, even of our "three-dimensional space," in the account of these things. One slate was written on in six different languages, while held above the table, in full daylight, by Herr Kleberg. One long passage was in English, one in French, one in German, one in Dutch, one in Greek, one in Chinese. The French one was as follows:

"Que la grâce soit avec vous tous qu'êtes en Jésus Christ. Amen. (The grace of God be with you all who are in Jesus Christ. Amen.)"

The engraving of the slate shows the English sentence surrounding the Greek and others, as with a circle. The Chinese sentence was not understood. Another performance was the lighting of a candle, as soon as placed under the breakfast table, in the presence of a party of scientific gentlemen—the means being invisible, and Slade not moving. Jets of water would come down upon them from the ceiling; tables would be moved, without visible contact, across the floor; an accordion would be played by invisible means; human faces would appear as in a cloud of fire-mist; the magnetic needle of the compass would move around; and so on, through two hundred pages of phenomena which Zöllner explains as he goes, on his "dimension" theory. One queer experiment was Zöllner's holding up a closed slate at an angle, and the pencil, instead of falling down, kept on writing.

We have left ourselves no space, dimensional or otherwise, in which to speak of Mr. Sargent's book as we had intended. We shall have to dismiss it with the remark that it selects for the chief foundation stones of the argument for a scientific basis for Spiritualism, the two undeniable facts of "Clairvoyance" and "Direct Writing"—meaning, by the latter, such writing as Slade's, and many others like him—writing, that is to say, without the aid of any mortal hand. Other phenomena also made use of by Mr. Sargent, whose book, as a compendium of remarkable facts, and a collection of many phases of the wonders of "Modern Spiritualism," is one of the most interesting of its class. Its arguments in refutation of Wundt, Carpenter, Beard, and other opponents of the doctrine advocated by the author, are elaborate and sharp. He presents a great variety of facts for his scientific basis, and invites refutation, or explanation on any other than the theory presented—that clairvoyance is preeminently the manifestation of a principle of the soul, transcending time and space. The author says of one well-known and esteemed in Hartford:

"If any other witness from the Church is wanted, I could refer the curious to the estimable Episcopal Bishop of Rhode Island, Mr. Clark. 'Toward interviewers' he may be reticent; but to those in his confidence he may narrate experiences far transcending those to which Mr. Cook has testified—experiences which, if accepted, make credible the re-appearance of Christ in the room with closed doors. Bishop Clark preaches openly the Pauline doctrine of a spiritual body; thus rejecting or superseding the unscientific notion of a re-embodiment of the material soul. His extreme spiritualistic views and his long entertained convictions are well known to his brethren; and there has been question occasionally of a convocation to consider the heresy in his case; but he has not yet been summoned to the bar for examination, and I hardly think the indifference will ever be attempted. In England not a few clergymen of the Established Church are avowed Spiritualists. But if the elasticity of that Church prevents its touching Bishop Coleman, it may well spare the recipient of the simple belief in continuous life, as justified by the demonstrated facts of Spiritualism."

The author, among numerous other similar cases, relates this of his friend William Howitt, the well-known English author, lately departed—the statement being made, before his death, by Howitt himself:

"I was, one day, engaged, wrote a communication signed with the name of her brother, supposed to be in Australia. The import was that he had been drowned, a few days before, in a lake. Dates and details were given. My parents could only wait, as there was then no transatlantic telegraph. Months passed, and at last a letter came from a nephew in Melbourne, bearing the tidings that their son had been drowned on such a day, in such a lake, under such and such circumstances. Date, place and all the essential details were the same as those given months before through the daughter. Howitt believed that the freed spirit of his son influenced the sister to write; and I know of no explanation more rational than this."

The method of Hammond, Beard and others, of meeting the subject by denying the facts, will not answer any longer. The facts are undeniable. It devolves upon all candid and rational persons to explain them.

## CHRISTMAS POEM.\*

BY RED WING.

[Through his medium, Robert Anderson.]

Hail to the day when first we met  
To form our circle's friendly band!  
To plan and purpose how to send  
The light of Truth throughout the land;  
Our aim was pure—the need was great:  
Humanity on every hand  
Plunged deep in error's cheerless night,  
Cried loud to us in spirit-land.

Impelled by love for human good  
We joined our forces with your own,  
And hoped within the proper time  
To gather much from seed thus sown;  
And now we come to greet you, friends,  
On this great festive hour of joy,  
And point you to our harvest fields,  
That future years can ne'er destroy.

A heartfelt welcome has been given  
To all we've brought within your sphere;  
They've listened to your counsels wise,  
While tears were dried and thoughts grew clear;  
Their dark conditions have been changed,  
And hope been planted in each breast;  
They live to help their fellow-men,  
And life to them is truly blest.

They speak from out the Message Sheet [!]  
To friends they left at death's dark door,  
Proving they are not lost nor dead,  
But only passed just on before.  
The mother's heart has beat with joy,  
The father, too, has bowed his head  
And offered up his grateful thanks  
To Great Manitou overhead.

Yes, souls once filled with doubt and gloom,  
Because of man's wrong view of death,  
Now wear a spring's perpetual bloom,  
And nature breathes a balmy breath;  
For God, its author, is their friend,  
And wisely doeth all things well;  
They know he guides them to the end—  
He has no children down in hell!

These are the fruits on life's fair tree,  
As seen by us, which you have wrought;  
We ask you still to work with us,  
And for the future have no thought;  
The Present is the field of toil;  
Then work it well, both soon and late,  
And when death's angel sets you free  
We'll meet you at the open gate!

[\*] On Christmas eve a small delegation of the personal friends of Miss M. T. Sheilhamer assembled at her home to express to her the compliments of the season and participate in the pleasant service indicated by the presence of a well-filled "Christmas Tree." The exercises of the evening were introduced by the reading of the above poem by Mr. Robert Anderson, Esq., B. O. L.

(†) Referring to the Banner of Light.

One of the most celebrated authors of Paris is thus viewed by his barber: "He comes here nearly every day. He likes to look well, but as for brains, judge yourself. He might enjoy my conversation; he prefers to read the paper."

I have seen and known numerous Infidels in all parts of the land, and I know that among them are many of the most upright and conscientious of men whose lives would be a credit to any Christian church.—Dr. J. F. Clarke.

## Spiritual Phenomena.

## Mrs. Crindle in New York.

To the Editor of the Banner of Light:

Many prophecies have been made, through various media, of wonderful phenomena of spirit power to be given during the coming year, 1881—the closing year of the Christian dispensation, instead of the end of the world, as Mother Shipton and also various biblical authorities have declared it to be—announced as the period that is to give a new spiritual birth to the planet; a year to be fraught with agitations, disasters, pestilence and plague, famine and war. On the threshold of this portentous year we see signs of the fulfillment of these prophecies; already are new and more wonderful spirit manifestations coming to light. We daily find marvels chronicled in the secular newspapers; popular magazine writers contribute essays on spiritual phenomena; and "well-authenticated" ghost stories find their way into current literature.

Among the many signs heralding this added power to spirit manifestations are the materializations given through Mrs. Elsie Crindle, of San Francisco, who has just arrived in this city, and is giving circles at the residence of Mrs. Stoddard-Gray, 324 West 52d street.

I have seen many manifestations of materialization during the last half dozen years, and am somewhat familiar with this phase of phenomena, the true inwardness of which I believe to be less understood and liable to greater mistakes and oftener to wrong conclusions by the honest investigator than any other form of physical manifestation of spirit power. The delicate conditions required, and the total ignorance of mortals in regard to the law operating, readily account for this fact.

Mrs. Crindle is a new meteor appearing in the sky; it is only two years since she commenced her work, and surprising indeed are the results of these two years.

On Friday evening I attended one of this lady's remarkable sances, and I have no hesitancy in saying the manifestations, in perfection of form and features; refinement and completeness of appointments in dress, drapery, etc., etc.; degree of light allowed; rapidity and strength of production, etc., exceeded anything of the same nature ever before witnessed by me. The forms appeared immediately upon Mrs. Crindle being seated in the cabinet, and walked to different members of the circle, announcing themselves and greeting their friends. During the advent of one of these forms thus engaged, an announcement outside the door of the arrival of a friend of one of those present was made; the spirit signified that the party could enter, and he did so, taking a seat in the circle without disturbing the conditions, the spirit not returning to the cabinet, but remaining outside some little time after the arrival.

While the materialized spirit, standing before a table placed in front of the cabinet, was speaking, a trumpet was extended from the cabinet beyond the table, through which "James Gruff" spoke simultaneously with the spirit; the distance between the trumpet and the spirit, as well as the coincidence of the voices, precluding the possibility of its being the same voice.

I have heard it stated, upon what seemed to me good authority, that a female ventriloquist has never been known. If Mrs. Crindle be one, she far surpasses in this art any of the most celebrated male ventriloquists who have become famous; and she would not find it necessary to resort to the far less remunerative rôle of medium as a method for pecuniary gain. Such powers of ventriloquism as this manifestation would display, if exercised in the ordinary channels, would bring her both fame and wealth, whereas the practice of mediumship brings persecution, ostracism and suspicion upon her.

Another notable feature of the evening was the appearance of a little child, about four years of age, with the most exquisite face poet or painter's fancy could embody in verse or put on canvas. Its baby prattle and singing were quite bewildering as its childish accents rose and fell in the lines "Sweet By-and-By." The features were plainly visible as she turned her little face from side to side, that we could see her "little nose," as she said.

A majestic form of exquisite mold and fine proportions, beautifully arrayed in white satin and pearls, with a diadem on her head, was announced as the Empress Josephine. All of the forms were perfect in build, and apparently substantial in substance. There were no tedious delays or interruptions—no doubts regarding the possibility of results, no fear of failure, but all moved in quiet order and harmony.

After the materialization Mrs. Crindle held a dark circle for physical manifestations, the results of which were as wonderful, in this line, as were the materializations.

Flour was placed in each of the medium's hands, which furnished the most positive proof that she did not move about the room. When the light was extinguished four musical instruments played accompaniments to "James Gruff," who sang, in a clear, musical voice, a familiar song. There was tramping, as if many persons were marching about, keeping time to this music. "James Gruff" also sang through the trumpet "Speak Kindly to the Erring" as it floated past each member of the circle. Various other manifestations of unseen forces and intelligence were given, which were impossible of simulation by any method yet known or likely to be discovered by prestidigitator or conjurer.

It is worthy of more than a passing notice that not only is "James Gruff," the presiding genius of Mrs. Crindle's circles, a most wonderful control for the physical phenomena, but he also gives expression to the most elevated spiritual teachings in these same dark circles. Under an apparently rough exterior we find the higher truths exquisitely expressed. In a small pamphlet written by him, through Mrs. Crindle, styled "Experiences in Spirit-Life," he establishes valid claim to be ranked among the teachers of the higher truths of the Spiritual Philosophy.

Mrs. Stoddard-Gray, Mrs. Crindle's hostess during her stay in New York, will be remembered by Spiritualists as Mrs. R. K. Stoddard, who with Master Hough were well known several years ago as physical mediums of remarkable powers. Mrs. Stoddard has been an invalid for four years, but has sufficiently recovered her health to renew her public work, which she will do very soon.

Mr. Henry Kiddle spoke in Republican Hall on Sunday morning, Mrs. Brigham being absent from the city. This brave, cultured, untiring, able worker preceded the reading of his lecture with a few remarks touching the subject, "Spirit-Identity," and his position thereupon, as given in his book published over a year ago. Mr. Kiddle said the subject of identity was at the very foundation of his acceptance of Spirit-

ualism; that its importance was impressed upon him and its verity earnestly studied. He remarked that in that book he had given expression to the logical basis in syllogistic statement of the proof or proofs of spirit-identity. In return, Spiritualists as well as the open enemies of Spiritualism had contented themselves with making garbled extracts from that work, which did not meet their approval; but had not only not answered this logical statement, but, so far as he is aware, have never made the attempt. Mr. Kiddle also remarked that this question of spirit-identity is at the very foundation of the acceptance of Spiritualism by a host of its adherents; that such adherents, at the outset, had received a personal communication—some test or proof of the presence and identification of a spirit known and near to them, and upon this identification they have been induced to investigate the general phenomena.

I hope that the readers of the *Banner of Light* may have an opportunity of reading this admirable lecture in printed form, so I will not further discuss its merits, only adding it ably covered nearly the entire ground.

It is worthy of attention that this new convert to the ranks of Spiritualism, who met ridicule, ostracism and quasi-martyrdom from the Church, the public and his former associates, and who has received hardly more kindly by the Spiritualists themselves, is undaunted in his new pursuit; is already a valuable auxiliary in the propaganda of our beautiful faith, and bids fair to become an important explorer and apostle of its higher truths.

H. M. B.

New York City, Dec. 28th, 1880.

## "Marvelous Phenomena."

Under this title, coupled with that of "Modern Miracles," Horace Greeley Knapp, editor of the *Rockland Advertiser and Chronicle*, New York, N. Y., details in the columns of his paper what he witnessed recently in the presence of Henry Slade. From the account we extract the following:

"So much has been said of Dr. Slade and his so-called mediumship that we determined, for the benefit of ourself and our readers, to make a personal investigation of his powers, and accordingly, a few days ago, we directed our steps to his residence, at No. 238 West Thirty-fourth street, New York City. We were the first caller that morning, and having made the appointment by letter we found the Doctor in readiness. From the reception room on the first floor we were immediately invited to the séance room, which is apparently an ordinary sitting room, on the second floor. A cheerful fire was glowing in the grate and two large windows flooded the room with daylight. We were invited to a seat at an ordinary lefthand table, which, at the Doctor's suggestion, we inspected minutely and then slightly changed its position in the room. Upon placing our hands upon the table it creaked and trembled, and loud raps were immediately heard. We then took two clean slates, and placing a small particle of pencil between them laid them on the table before us, when the movements of the pencil were immediately distinctly heard.

We requested the medium to hold the slates from the table and immediately beneath our chin, and under this change the writing continued. Meanwhile our hands were upon the table; we raised them slightly two or three times without the knowledge of the medium, and we noted that the moment we broke our contact with the table the writing ceased. This suggested the idea of asking Dr. Slade if he could get communications alone, and his reply was, 'Never.' Three taps upon the slate indicated that the writing was finished, and upon examining the inner surfaces we found a communication in telegraphic dots and dashes, which, as transcribed by the young lady in charge of the Nyack office, reads as follows:

*Omnis sufficientia nostra a Deo est.* (All our sufficiency is from God.)

Immediately after this came the following:

DEAR SIR—Try the slates. Prove all things and hold fast to that which is good." This is our object in coming to you—is to have you prove all things before passing judgment. You don't know me, I am Wm. Perry.

Our next experiment was with a small pocket compass, which we placed upon the table, and to our astonishment the magnetic needle was moved in any direction we requested, either verbally or mentally. Many other slate communications were received under the most varied and rigid test conditions, precluding the possibility of the medium's instrumentality in their production, and finally a lengthy communication in Latin signed L. de Long, of which Dr. G. Bloede, of Brooklyn, has kindly given us a literal translation. This message is apparently from an ecclesiastical source, and is probably a quotation from the Catholic Vulgate. We have not yet had the time to investigate.

Next occurred a series of remarkable physical phenomena. A slate held in our left hand was suddenly seized and carried underneath the table to the opposite side (far beyond the reach of Slade, whose feet and hands we held beneath our own); here it remained a moment in a perpendicular position and was again suddenly returned to our hand. We then placed upon the slate a pencil and held it beneath the table, when the pencil was immediately thrown, by a circuitous course, upon the table. Invisible hands appeared to pat us familiarly and tug at various parts of our apparel; an upholstered chair was moved across the room and turned upside down, and the table at which we were sitting was raised about eighteen inches from the floor, where it remained for a moment and then gradually descended.

The testimony of our senses in the above remarkable manifestations is no less reliable than in the fact that we live, move and have our being.

## Meetings in Portland, Me.

To the Editor of the Banner of Light:

Dr. H. P. Fairfield has just closed an engagement of two Sundays with the People's Spiritual Meetings, at Army and Navy Hall. He gave us four lectures (two each Sunday), besides helping us in our four evening private circles, &c. Dr. Fairfield is an earnest worker in the cause of spiritual progress, and a willing subject in the hands of his guides. He has made many friends in Portland, and we hope to have him here again. His lectures are very interesting, instructive, practical and easily understood by all. Societies desiring a good speaker, one who will do all in his power to help them, would do well to secure his services if possible. His address is Stafford Springs, Conn., box 35.

Our Society here is small, but with the help of those who have ascended to the higher life we mean to keep up our meetings and make them a success. Spiritualism seems to be troubling some of our reverend gentlemen here. The Rev. Mr. Burr, one of our Advent brethren, recently "picked us up" and "dropped us" (in his mind) into the bottomless pit, taking for his text the Waite-Lincoln farce, which, in his estimation, proved all spiritual manifestations to be fraudulent. The Rev. C. A. Hayden, whom you will perhaps remember some years ago as a noted speaker in the spiritual field, but who now is in the Universalist ranks, and is pastor of one of their churches in this city, has also preached two sermons against us, but we still live, and believe that all of this commotion will serve to lead persons to come and hear for themselves.

## New Publications.

GERMS OF GENIUS. Famous Painters and their Pictures. By Harry W. French, author of "Castle Foam," "Art and Artists in Connecticut," "Ego," etc. Boston: Lee & Shepard.

Fifty full-page engravings, copies of the finest paintings found in the most popular studios of Europe, of the last generation, accompanied by short, comprehensive sketches of the artists and descriptions of the subjects delineated by their masterly skill, serve to render this a most desirable acquisition to the library of every lover of true art and fine literature. No pains have been spared to make the volume complete in its presentation of the stories wrought upon the canvas, and the struggles in the lives of those who through them achieved greatness, in the belief that social familiarity with great artists and their works is the surest way to receive from them instruction, enjoyment and inspiration.

THE SILVER MEDAL. By J. T. Trowbridge. Illustrated. Boston: Lee & Shepard, publishers.

The name of the author of this book is a guarantee of its excellence. The principal story, "The Silver Medal," is that of a boy who, well-disposed at heart, becomes associated with those inferior to him in moral principle. They plan a robbery, tempt him to join them, and he becomes a participant with them in crime. It so happens that the house on which the midnight raid is made is the home of a young man who once saved from drowning the boy who now, during the absence of the family, joins others in robbing it, and that among the articles taken is a silver medal that had been awarded at that time for the heroic act. The robbery having been committed, the remorse that followed, the attempt to return the medal, resulting in this boy being detected as one implicated in the theft, the arrest, the trial, conviction and imprisonment, and his final release with a hard lesson well learned and profited by, go to make up a story tending to establish more firmly the principle of right in those who already possess it, and serve as a warning to those inclined to wrong doing, gently guiding them into better paths. Eight other stories complete the volume, of which "The Toddlebs on a Train" is exceedingly amusing in its relation of the curious mishaps, misunderstandings and mistakes of Mr. and Mrs. T. and their son Wadley.

HOME, SWEET HOME. By John Howard Payne. With Designs by Miss L. B. Humphrey. Engraved by Andrew. Boston: Lee & Shepard.

An elegant little *blown* of a volume, containing the words of the popular song as it is best known; together with two verses added to the same, as it appeared in sheet-music form by Mr. Payne for his relative, Mrs. Bates; and the song as originally written, giving the lines which were afterwards omitted in order to adapt it to the sweet and tender melody heard by Mr. Payne when traveling in Italy, sung by a peasant woman. This edition is illustrated with nearly twenty engravings, exquisite both in design and execution.

## Thomas Gales Forster in San Francisco.

To the Editor of the Banner of Light:

The engagement by the Spiritual Society here of Thomas Gales Forster, the veteran spiritual orator, is an event deserving of mention. The sight of his sunny face, now set round by a halo of snowy locks and beaming as of old with his ever youthful smiles, calls up a pleasant memory of the early days of Spiritualism.

I remember well the time of his protracted engagement at Buffalo, almost the first "settled pastorate" in the history of the movement, when John M. Spear, Mrs. H. F. M. Brown, Susie Johnson and a few more of the same blessed sort "had begun their labors," and when the young and entrancing Cora L. V. Scott had but just entered upon that career whose end is not yet. A memorable period indeed in the history of Buffalo and of Spiritualism as well, whose records were written in the "Age of Progress," and whose influence is still felt in this progressive age.

But I proposed rather a word of the present than of the past. And it is a pleasure and privilege to speak of the labors of this gifted and faithful worker. Some may perhaps have counted Mr. Forster as out of the field, when, after the public labor of almost a generation, and one life nearly worn out in the work of the angel-world, he essayed to husband his remaining strength by the preparation of his lectures. Let me assure all such that he is to be counted in again, as one having received a fresh baptism and renewal.

One observes a little less of the force and vigor of his early days, but this loss is more than made good by even greater clearness of thought, elegance of diction and profundity of statement than when he spoke wholly under spirit-control. I am sure I speak the sentiments of the most intelligent and aspiring of his audiences when I assert that his lectures are marvels of originality, purity and clearness, uniting logical power with spiritual breadth and catholicity.

Mr. Forster is accompanied by his gifted wife, whose letters to the *Banner of Light* have shown her to be equally alive to the best thought and highest spiritual attainment; and the influence of their united labors is as vitalizing and purifying as their personal presence is genial and pleasing.

Our audiences are all too small, but the interest is growing, and if we may not send Mr. Forster back to the Atlantic bearing golden fruitage for his labors, I trust he may find in this genial shore ample spiritual compensation for the instruction he is imparting and the help he affords to all who value that which is of and for the spirit.

C. M. P.

San Francisco, Cal., Dec., 1880.

## Matters in Washington.

To the Editor of the Banner of Light:

We have been having a mixed breeze in spirit matters in our city within the last few weeks. Miss Jennie Hagan, the renowned inspirational poetess, has been holding forth to public and private audiences to the admiration and wonder of all who have listened to her apt and appropriate effusions. She has been received in the best of society, and all regret she will have to depart from here this week, to fill an engagement at Bridgeport, Conn.

Two weeks ago that traveling mountebank, "Henry Cook," held forth at the National Theatre, and was followed, last evening, by another mountebank, sailing under the name of J. M. Colville, who claimed to be, by flaming advertisements, a spiritual medium, endorsed by all leading papers of the various cities. Some of those who attended inform me the whole proceeding was a farce, in which those who danced to the tune of "humbug" paid the fiddler. Every year or two of these traveling mountebanks turns up here, claiming very nearly the full name of some one of our best mediums. Heretofore it was "Mansfield," now it is "Colville."

It is very strange that this man Colville, who puffs himself up in the papers as the most celebrated spiritual medium, has never been noticed and endorsed by the *Banner of Light*.

Yours truly, JOHN EDWARDS.

Washington, D. C., Dec. 27th, 1880.

[These fellows are impostors, unquestionably, as our correspondent avers, and the public should be on their guard. "Henry Cook" is no doubt an *alias*, and the same is undoubtedly true of "J. M. Colville"; and as to their having been endorsed at any time by the *Banner of Light*, or other paper devoted to the cause, we pronounce the statement a falsehood, their "flaming advertisements" to the contrary notwithstanding.—Ed. B. of L.]

We publish this week the prospectus for the Boston *Banner of Light*, a high-toned religious journal. The *Banner* is in its forty-eighth volume, and is widely known as the ablest spiritualistic newspaper in the world. As a specimen of typographical neatness it is without a peer. The *Banner* has many friends in this neighborhood, and ought to have a wide circulation, because it deals with one of the most vital questions of our lives.—Ohio Democrat, New Philadelphia, O.







By a throbbing at the wrist a physician divines the state of health and the condition even of one invisible organ and another. And this is because of his knowledge of the animal economy, which, simple as it now seems to be, is yet but very recent. The strange, astonishing discovery every there was, when it was first known whence the pulse meant! And so that phenomenon which we call spirit-rapping is commonly and justly itself a rapping, and is to be taken to mean that invisible origin is not to be treated as inscrutable. And when the knocks evince intelligence and even acuteness, then it is certain that our inequifiveness has an opening as to other laws of the universe than what James Millerever dreamed of while writing his *Analysis of the Human Mind*, or than what his son the philosopher, or Buckle the historian, could ever have conceived of. Those tiny rappings will, for almost any candid thinker, split and shiver through the neck of modern materialism, dragging it into the sea of despair. For no lasting effect, can the pulpit preach faith to the pews while the sitters therein have paralysis of the heart, from the special skepticism of the day, which lurks in so much literature, and which dominates in so many minds. But there is a spiritual philosophy, which is the antidote of that earth-born thinking, and it finds itself illustrated and enforced by the mystic knockings. For, indeed, they are the knockings of a noble spirit, and they are under our hands like the throbbing of that spirituality with which all existence is charged. And that philosophy is the spiritism, which Ralph Godworth wrote the "Intellectual System of the Universe." It is what Henry More and Richard Baxter would have agreed to. It is what Plato vaguely saw. And it is what mostly the writings of Swedenborg are conformed to.

These spiritual rappings hold strong, steady, and certain point. And with trusting the point the thinker has the eyes of his understanding open to new ways of thought, to a fresh sunshine on life, and to certainties that are like rocks to rest under, in a weary land.

Epes Sargent's early curiosity about those



Rochester knockings have been grandly justified by the information which he got, by the books which he has published, and by the help which he has been to some that sat in darkness, and to others that were liable to be carried away with every wind of doctrine.

The spiritual rapping was accounted madness, at first, but the method there is in it has been as successful in its way, and for a certain end, as the foolishness of preaching. It was in the early years of our present era. It was no true philosophy which shuns a fact, and only means. And one little fact, like one point in law, may be enough to convict a most ingenious structure of being erroneous.

Plotinus said that it was the consummate perception of philosophy to realize that everything sympathizes with everything. In a material way our modern science knows it; and in a spiritual way ourselves we may well believe it. Of the most familiar thing, the meaning often escapes us for want of notice. And often, to day, it is like a new truth when one reads these words of Paul in an argument, "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." And this happens because of the marvelous structure of the human frame, as to brain and heart, and the systems arterial, venous and nervous. And every member of the whole body receives its life from the beating of the pulse and every sensation in the foot is known of in the general council of thought, that is in the brain. That is wonderful to think of, when one does think of it; but from a palpable fact as to bodily health, Paul reasoned as to the manner of spiritual estate; and from the spirit of life, as it quickens in a human body, to the law of the spirit of life as operative in society. It is of nature that every individual is himself and not any body else; and it is also of our nature that no man can live to himself alone. Altogether, any more than in a common way he can die to himself so exclusively as not even to leave behind him a troublesome body. We are greater or less, good or bad, according to the souls we are akin to by hearty feeling or conjoint knowledge. Spiritually, and we cannot help it, we are members one of another. And however we may think, and however we may set our faces, and despite geography and chronology, and all seemings, yet because of the heart, out of which are the issues of life, and because of spirit and its laws, "his ye are unto whom ye obey."

Down all depths and up all heights, and from sphere to sphere, by transcendence, all creation visible and invisible is law pervaded. And that spiritual laws transcend those that flesh is heir to, is but just as electricity transcends gravitation, while yet subservient with it, to the same creative end. As laws obtain in the next world as certainly and necessarily as this. And were we worthier than we are, we might see something for us, though as through a glass darkly. The world is full of analogies and affinities, because even of the fountain-head of that influence that quickens man and beast, flower and river. The spirit of life has law for itself, and God himself is law and law-giver.

St. Paul, arguing on the resurrection of man as being a visible actuality, did not disdain to derive for it the visible basis, to the growth of a grain of wheat. And when he wrote "There is a natural body and there is a spiritual body," he wrote something to be thought about; and as to which men of larger science than himself might, in his spirit, discern a magnitude of meaning, befitting their newer needs. And we ought not to be afraid to reason it out.

The spider spreads its artistic web, and the bee builds a cell in a comb, by an instinct of that same geometry which meted out the heavens with a span, and the stars, for their respective distances. And as to God, "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made."

Not a sparrow falls to the ground without our Father's knowing it. And never was even a falling pebble forgotten by the law of gravitation. If by Cuvier could build up a beast from one fossil bone, and conjecture, as he has done, what he might have done, what sooner it lived in, so is it likely that at sight of a human soul departing this life, an angel from farthest heaven might know by its look the region it would find and the scenery.

What better, according to the gift that is in him, can any one do for his fellow pilgrims on their way to the city "whose builder and maker is God," than to indicate for recognition those signs, of which some are like signboards in desert places, and like voices from far ahead, or like a sense of coming change, or like meteors in common daylight, telling of a light exceeding, and others again like the outskirts of a glory which itself eye has never seen.

Mr. Sargent was very comfortably housed all his life long, but he lived laborious days. It was only six weeks ago that he published the "Scientific Basis of Spiritualism." Less than three weeks ago there was a long letter by him printed in the *Independent*, of New York, on his favorite subject, in relation to generation and while he knew he could live but a very few days. A Cyclopaedia of Poetry, on which he had been working for several years, was completed just about a month ago. The posthumous volume will be published in New York.

Wonderful to the last was our friend's vitality, as for work and against disease. And wonderful also was the mental clearness he had, and the firm, zealous way in which he kept it. And his last words to his brother—partly spoken, and when his tongue failed him, partly written—were an assurance that the cheerfulness of the light he had lived in was brightening his consciousness to the mortal end.

At the conclusion of Mr. Mountford's eloquent tribute to Mr. Sargent and the cause he had so bravely espoused, Rev. Mr. Brooks offered prayer, and the services concluded with a feeling selection from the choir, and a benediction. The remains not being exposed to view, the usual ceremony of a final leave-taking by the assemblage was omitted, and the people dispersed. The immediate relative proceeding with the charge to Hill's undertaker, where the internment in the family lot was consummated.

The intelligence of the demise of Mr. Sargent has produced the profoundest impression among the friends of Spiritualism wherever it has been received—as witness the following letters which have already reached us from correspondents in New York and Brooklyn:

A Word from Prof. S. B. Brittan.

I learn through the secular press that our worthy friend and brother, Mr. Epes SARGENT, has finished his long and honorable earthly career. The private despatches received from your office, Mr. Editor, prepared me for this announcement, so that I was not taken by surprise. We are called to pay our tribute of respect to an eminently good man, and one of the most prolific and useful of American writers. When I remember that he was a skillful journalist of long and varied experience; that he achieved a reputation as an essayist, biographer and novelist; that he was successful as a dramatic author, and wrote admirable school and other books for the young; I realize how large a place he occupied in the popular mind and heart. If he was not generally assigned a very prominent rank among our American poets, it must not be forgotten that our greatest effort in the art of versification, Edgar A. Poe, was a friend of Mr. Sargent's. The poems of the sea as he was not accustomed to commend the writings of the most distinguished authors of his time.

Our eminent friend brought a trained intellect to the investigation of Spiritualism, while all his faculties were yet in full play and unimpaired. The result was, a settled conviction of its truth; and with an honest purpose—superior to all motives of a selfish interest, and personal ambition, indicated in the last, his "DESPAIR OF SCIENCE," "THE PROOF OF IMMORTALITY," and his last and crowning work, "THE SCIENTIFIC BASIS OF SPIRITUALISM," are valuable contributions to our literature. By his wide range of information, the remarkable versatility of his mind, his devotion to useful labor and scrupulous fidelity to truth, he has made a lasting impression on the times, and left us an example worthy of imitation.

Spiritualists have reason to honor the name

and cherish the memory of Epes Sargent. The world is wiser and better to-day, and humanity more hopeful, because he lived and had his lot among us—because he shed the light of his superior intelligence on our mortal pathway and the great problems of our immortality.

It is well for the living to respect the services and to venerate the memory of those who, in the phraseology of this world, are called the dead. We thus manifest our appreciation of their lives. Indeed, we do almost equal honor to ourselves in thus showing our respect for the virtues which adorned their lives. Our friend had about filled up the measure of the years allotted to man. With an intrepid and patient spirit he fought out the battle of life, and gained an honorable victory—a victory never to be achieved on the tented field, where life goes out in the fierce fire of destructive passions. No! it was a conquest, more worthy of human nature, because it called into action the diviner faculties of the soul.

"Toll not the solemn bell;  
Invoke no canon with its thunders loud,  
The joyful tale to tell."

Our ascended brother fought the battle of life without carnal weapons. His was a victory won in the sweet fields of peace. All honor to his memory! Yours faithfully, S. B. BRITTAN.  
105 East 40th street, New York, Jan. 2d, 1881.

"How! Ye Pines, for the Cedar Hath Fallen."  
To the Editor of the Banner of Light:

Such was the unique text used by T. De Witt Talmage on the occasion of a discourse on the death of Epes Sargent. So it comes to me on reading in the New York Herald this New Year's morning of the transition of our brother, Epes Sargent, to join our other old co-workers in the faith—John Pierpont, Fannie Conant, Achsa Sprague, Dr. H. F. Gardner, Judge Edmonds, Dr. Hare, Prof. Mapes and many others. Bro. Colby, our old compatriot in the work are falling daily, reminding you and I that soon too we shall join them. All honor to the memory of this true and noble man who met all circumstances here witness to the truth. The Brooklyn Spiritual Fraternity will hold appropriate memorial exercises Friday evening, Jan. 7th. S. B. BRITTAN, Pres.  
407 Waverly Avenue, Brooklyn, N. Y.,  
Jan. 1st, 1881.

[We are informed that invitations have been sent to Dr. Eugene Crowell, Dr. William Fishbough, Prof. Henry Kiddle, Prof. J. R. Buchanan, Prof. William Denton, Dr. Henry Slade and others to unite with the Fraternity in its Memorial services in honor of our risen brother.]

At a private séance held at the residence of Miss Shillhamer, on Sunday evening last, among others Mr. Sargent controlled, but could not speak. After cordially shaking hands with the friends whom he personally knew, he seized a pencil and rapidly wrote the following brief sentences so characteristic of the noted author: "I have solved the mystic problem of Death, and found the proof palpable of Immortality. I am glorified. This is Eternal Life. The spirit triumphs over matter, and rises eventually above earthly conditions. Nor time, nor space, nor materiality can affect me ever more."

Shortly after the above was written, Mrs. J. H. Conant controlled the medium and wrote as follows:

"We have many spirits here to-night, assisting in the second birth of Mr. Sargent—exalted spirits—who welcomed him to the spirit-world, and now aid him to return."

Among the spirits present were Robert Dale Owen, William White, Henry J. Raymond, N. P. Willis, and others. Mr. Sargent subsequently informed us, through the agency of another spirit, that had we held a séance on the very night he left his earthly form, he could, then and there, have made known his presence. His last words to us were: "All is light!"

**The Poor Children's Christmas at Terre Haute.**

On Christmas Day about two hundred poor children and a few adults in like needy circumstances assembled in Ponce's Hall, Terre Haute, Ind., upon invitation of the well-known materializing medium, Mrs. Anna M. Stewart, who, with a number of lady friends, had arranged to give them a reception. Excellent piano and vocal music was provided by a lady from Michigan, in which the children joined, after which each was presented with some article of clothing suited to its wants. All were then conducted to rooms, on the upper floor, where an abundant feast of good things, prepared by kind and willing hands, awaited them. Happier groups never participated in a festive occasion; there were pleasant words and loving smiles and kindly looks for those unaccustomed to such a mingling of heavenly with earthly scenes. They were most beautifully served, and, thus fed and clothed, were rendered supremely happy by those who not only wished but provided them with the means of having a "Merry Christmas."

An episode in the day's festivities was the presentation of a beautiful piece of handwork tapestry, artistically arranged with Mrs. Stewart's initials, A. M. S. with the motto "Feed My Lambs," presented by a lady friend in appreciation of her efforts in behalf of the poor children.

**Rampant Bigotry.**

The Boston Morning Herald, curiously observes, says the Boston Herald, that "during the past ten years Mr. Epes Sargent's name has entirely disappeared from the public view, his wonderfully prolific pen seeming to have been relinquished." In point of fact, our live contemporary adds, his pen has, perhaps, not been busier at any time of his life than during the last ten years. This is shown by the list of his published works on Spiritualism, and his constant contributions to the Spiritualist and secular press upon that subject. It is probably true that his espousal of an unpopular cause diverted his pen from the more generally recognized lines of literary employment, but in the last ten years he has held high rank in Europe, as well as in America, among those who have given any degree of serious thought to the strange phenomena of life which long ago arrested his attention and compelled his faithful study.

Albert Morton, at 850 Market street, San Francisco, is agent for the *Banner of Light* on the Pacific Coast. He will supply copies of the paper, receive subscriptions, and, having constantly in stock all the books and pamphlets published by Colby & Rich, is prepared to fill all orders for the same. His place of business is easily accessible to the public, and full information in regard to the spiritual movement, the location and addresses of mediums and lecturers, etc., may be there obtained.

Mrs. James A. Bliss, the well-known materializing medium of Philadelphia, Pa., would like to open a correspondence with parties on the railroad line between Philadelphia and Kansas City, Mo., with a view of holding séances in large cities along the route, some time during the coming spring. Her address is No. 1620 South 13th street, Philadelphia, Pa.

The funeral discourse of the father of Mrs. Maud Lord Mitchell was delivered in Chicago on Sunday, the 26th ult., by Mrs. Cora L. V. Richmond. Mrs. Mitchell is at present located in that city.

**Mrs. Cora L. V. Richmond's Return to Chicago.**

After an absence of seven months, was the occasion of an enthusiastic reception tendered her by the First Society of Spiritualists and their friends of that city, at Martine's Hall, on the evening of Thursday, Dec. 23d. The platform was adorned with numerous floral offerings, conspicuous among which was a large bed of exotics, bearing the words, "Welcome Home," wrought in tiny blue forget-me-nots. The exercises began with instrumental music, followed by the singing of "Home again" by a quartet. An address of welcome was then delivered by Mr. Frederick P. Cook, to which Mrs. Richmond responded in an impressive and eloquent manner. After a song by Mr. Jules Lombard, Mrs. Richmond improvised a poem, alluding to her visit abroad, the journey home, the pleasure of reunion, and the tributes of flowers, in a graceful and poetic style.

A sociable interchange of greetings and good wishes, a dance by the younger portion of the company and an adjournment of others, with Mr. and Mrs. Richmond, to the residence of Mr. and Mrs. Morris Hodge, where a supper was served to as large a number as could be accommodated, formed the remaining events of a most enjoyable occasion, those participating considering themselves fortunate in once again meeting Mrs. Richmond under such pleasant auspices.

The First Society of Spiritualists of Chicago, whose regular speaker is Mrs. Cora L. V. Richmond, has engaged as its permanent place of meeting the beautiful auditorium, Fairbank Hall, Central Music Hall building. We are pleased to see it stated in the *Times* of that city that the society is in a flourishing condition, being out of debt, with money in its treasury. Attention to the subject of Spiritualism is greatly on the increase, and the resumption of Mrs. Richmond's ministrations is a matter of rejoicing.

**Brittan's Secular Press Bureau.**

The following table presents the amount paid for the last year on account of the services rendered by Prof. S. B. Brittan in the secular press in defense of our cause, and that which is already forthcoming for the second year:

Amount Pledged for 1880.	Amount Pledged for 1881.
Religio-Philosophical Journal, Chicago, Ill.....	25.00
Paid for 1881.	
A Friend of the Banner of Light (2d installment).....	50.00
A New York.....	50.00
Melville C. Smith, New York (2d installment).....	25.00
Mrs. A. G. Smith, New York.....	25.00
Alfred G. Judger, 170 Broadway, New York.....	10.00
M. V. Miller, New Lyme, Ohio.....	2.00
Paid for 1881.	
A Friend in Connecticut.....	10.00
J. P. Wilcock, Bradford, Ontario.....	2.00

A strong incentive toward the assisting of this worthy enterprise will be found by a perusal of Mr. Lakey's admirable remarks on the Editor-at-Large and his work, as printed on our eighth page.

**Another Worker Gone Home.**

We have learned, just as we go to press, that Mr. D. C. Densmore, editor and publisher of "Voice of Angels," passed to spirit-life from No. 5 Dwight street, Boston, on the 2d inst., of disease of the heart. He was in his 68th year.

At Mrs. Ada H. Foye's séances in San Francisco, Cal., the most inimitable evidences of spirit presence, power and personal identity are being constantly received. The raps are loud, clear and distinct. They are heard in every direction, and as easily recognized to be from different persons as individual hand-writings. Mrs. Foye is clairvoyant and clairaudient, and writes messages with the rapidity of thought from right to left, and from the bottom to the top of the sheet. The editor of *Light for All*, who states the above as having been witnessed by him at a recent séance, says he came away, as did all others who were present, perfectly satisfied. Mrs. Foye's séances are held at 126 Kearney street, on Sunday and Wednesday evenings.

The *Advertiser*, Milan, O., reports the incidents of a birthday reception tendered to the well-known inspirational speaker, Miss E. Anne Hinman, of West Winsted, Ct., at the house of Mrs. M. E. Bronson, in Milan, on the evening of December 1st. About one hundred friends were present. Miss Hinman was the recipient of a purse of money, on presenting which Mr. Samuel Fish, in behalf of the donors, made a few appropriate remarks, to which the lady feelingly responded, giving some account of her personal history and labors, incidentally advocating the equality of the sexes in a very forcible manner. The occasion was a very pleasant one to all concerned, and will remain with them one of the brightest "pictures that hang in Memory's hall."

By a notice elsewhere it will be seen that Mrs. Elizabeth Davenport Blandy, the renowned physical medium (and sister of the well known "Davenport Boys"), is now in Boston. Her séances (regarding one of which we shall speak more fully hereafter) are specially worthy the attention of investigators; her mediumship, founded upon years of successful service, is beyond question, and we cordially recommend her to the public attention.

In the course of a letter received by us from William Tebb (in Eng.), he says: "The movement (anti-vaccination) is going on apace; some large towns, like Leicester, Keighley and Bingley, refuse to put the cruel Vaccination Acts in force, and the revolt now fairly begun will swell with a rapidly increasing volume."

The views of the *Hartford (Ct.) Daily Times* are given in another column, regarding Epes Sargent's latest work, and the testimony of Prof. Zellner. The review invites, and is worthy to receive, the closest attention of our readers.

New York and Brooklyn reports of meetings we were obliged to omit this week on account of the preoccupation of our columns with a full statement of the life and death of our ascended brother, Epes Sargent.

Prof. Brittan delivered a lecture in the Harvard Rooms, New York City, last Sunday, the thoughts embodied in which, a correspondent informs us, "were 'like apples of gold' to the large audience in attendance."

By a note from her husband, which we print elsewhere, it will be seen that Mrs. Emma H. Britten is prostrated by severe illness in New York City.

Alfred Mudge & Son, printers, 34 School street, Boston, have our thanks for choice specimens of calendar work for 1881.

Will "X. Y." please let us know where we can address him in regard to "The Life?"

**Magnetized Paper.**

After twelve years' experience in magnetizing paper for the sick, I have no hesitation in saying that if human testimony is reliable, the utilization of forces in nature to heal the sick at a distance by and through the vehicle of paper, is a practical mode of healing with some persons, and where the power is adapted. Notwithstanding many persons cannot establish faith in it, but looking upon it as imagination only on the part of the patient, yet in hundreds of cases that have come under my treatment I am satisfied that there is a power outside and beyond "imagination" that produces the cure. I have evidence in numerous cases that this mode of healing is in harmony with natural laws, and therefore based on sound principle. To me, the so-called "faith cure" and "prayer cure" are governed by the same natural laws. Fortunate it is that there can be no human law enacted that can prevent nature's forces in any form from being utilized for the benefit of humanity.

If any sick person not able to pay for the paper desires to test its efficacy, I will, on receipt of postage and full address, send some by mail. This offer remains valid until the 20th day of this month, inclusive.

A. S. HAYWARD,  
Magnetic Physician.

No. 11 Dwight street, Boston, Mass., Jan. 8th, 1881.

Rev. W. H. Cudworth, of East Boston, who is now taking a trip around the world, has completed the tour of the Holy Land and is now, or will be soon, in Japan.

Sour stomach, bad breath, indigestion and headache easily cured by Hop Bitters.

**Brooklyn Spiritual Society Conference Meetings.**

At Everett Hall, 398 Fulton street, every Saturday evening of the year.

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. DAVIS, Chairman.

**Brooklyn (N. Y.) Spiritual Fraternity.**

Mrs. R. Shepard-Little speaks in Fraternity Hall, corner of Fulton street and Gallatin Place, every Sunday, at 10 A. M. and 7 P. M. Fine music and singing. Social Meeting every Thursday evening. Friday night, Conference Meetings. Jan. 7th, annual election of officers and discussion of the year's work.

Friday, Jan. 14th, a grand vocal and instrumental concert. Tickets 35 cents. Proceeds to aid us in our Sunday meetings.

S. B. NICHOLS, Pres.

**Eastern District Brooklyn Spiritual Fraternity.**

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7 P. M.

D. M. COLE, Pres.

**RETAIL AGENTS FOR THE BANNER OF LIGHT.**

BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin street.

THOMAS MARSH, 919 Washington street (south of Pleasant street).

LUTHER W. HIXBY, 217 Washington street.

G. W. WHELEIGH, Boston and Maine Depot, Haymarket Square.

A. HALL, 17 G street, South Boston Dist.

G. D. JOHNSON, 6 North Main street, Fall River, Mass.

E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street.

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**SPECIAL NOTICES.**

**Mrs. Sarah A. Danskin**, Physician of the "New School," asks attention to her advertisement in another column. D. 25.

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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. Ja. 1.

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J. W. FLETCHER, No. 22 Gordon street, Gordon Square, W.C. Agents for the sale of the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works* published by Colby & Rich. The *Banner* will be sent at 2d class rate, Lower Bermondsey, every Sunday.

**AUSTRALIAN BOOK DEPOT.**

And Agents for the *Banner of Light*, J. H. FERRY, No. 84 Russell street, Melbourne, Australia. Has for sale the works on Spiritualism, *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

**SAN FRANCISCO BOOK DEPOT.**

ALICE MORTON, 520 Market street, keeps for



## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Providence Street and Montgomery Place, every TUESDAY  
and FRIDAY, at 8 o'clock. The Hall will be open at 2  
o'clock, and services commence at 3 o'clock precisely, at  
which time the doors will be closed, allowing no ingress  
until the conclusion of the service, except in case of abso-  
lute necessity. The public are cordially invited.  
The messages published under the above heading indi-  
cate that spirits carry with them the characteristics of their  
earthly life, to that beyond—whether for good or evil—con-  
sequently those who pass from the earthly sphere in an unde-  
veloped state, eventually progress to a higher condition.  
We ask the reader to receive no doctrine put forth by  
spirits in these columns that does not comport with his or  
her own. All express as much of truth as they perceive—  
no more.  
It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact for publication.  
As our angel visitors desire to behold natural flowers  
upon our Free-Circle table, we solicit donations of such  
from the friends in the life who may feel that it is a plea-  
sure to place upon the altar of Spirituality their floral offer-  
ings.  
Miss Sheehamer wishes it distinctly understood that she  
gives no private sittings at any time; neither does she re-  
ceive visitors on Tuesdays, Wednesdays or Fridays.  
Letters appealing to this department, in order to  
secure prompt attention, should in every instance be ad-  
dressed to Col. J. P. Barber, or to Lewis B. Wilson, Chairman.

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

Séance Nov. 10th, 1880.

### Invocation.

Out of the fullness of the heart, oh Father God, we  
cry to thee! Feeling the necessities of the spirit, we  
approach thy throne-house of love, wisdom and  
knowledge for their supply, knowing that thou wilt  
never deny one of thy children. We come to thee, this  
hour, with thanksgiving and praise in our souls, for all  
that thou hast bestowed upon humanity. We look  
backward over the dark ages, and through the pages  
of past history, and by their revelations we find that  
whatever of good there has been for man, whatever of  
light and truth and knowledge has been possessed in  
the past, we may gather up for our own instruction;  
and whatever of error and evil, darkness and igno-  
rance, was his portion, we may cast aside, feeling that  
they were permitted for the experience and discipline  
of humanity, so as to bring man to his present place  
of development. We may look forward to the future,  
gleaming with its prophecies of good to man—with its  
knowledge and truth which stream downward before  
the human vision, and feel that that which is in store  
for humanity must, of necessity, be good, because thy  
promises have ever been fulfilled.

### Lavinia Merrick.

My name is Lavinia Merrick. I am very de-  
sirous of reaching my niece, Mrs. Susan H.  
Halsey, who is in Peoria, Ill. She spent many  
years of her early life in my home, and it is to  
her, of all others, that I desire to come, because  
I feel that by her I shall be welcomed, even  
though I appear as one from beyond the grave.  
I wish to say to her, Susan, you are not exactly  
on the right road for learning much concerning  
immortality and the future world. I am anx-  
ious to lead you in the right path, and perhaps,  
through you, others who are near to me. I  
know that you are not convinced of the theo-  
logical teachings which have been given to you,  
yet you are more apt to lend an attentive ear to  
them than to seek outside the church for some  
knowledge concerning eternal things. If you  
can only believe that your aunt has returned to  
speak to you, I feel that you will seek earnestly  
or some deeper knowledge of me and my home  
in the spirit-world, and this is one reason why  
return.

Many years ago, when we were seated in con-  
versation together, our thoughts and our words  
turned toward spiritual things and the mysteries  
of the future. Then did we speak to each other,  
and agreed that whatever true knowledge con-  
cerning immortality either one should gain, we  
would hasten to impart to the other. As I have  
passed beyond material things, and now possess  
that knowledge concerning immortality, I re-  
turn to impart it to you. There are certain  
affairs, likewise, connected with material things  
that I would desire to reach through you, and I  
wish you would take my message, should you  
receive it, to William. Tell him I want him to  
look into my own affairs and see that they are  
satisfactorily settled. He can do so, and it  
would benefit me in spirit. I do not know why  
it is that so many pass out of the body unwilling  
to will away their effects, unwilling to give their  
last wishes and testament; but it seems to be so.  
I was not afraid that if I made my will I should  
die immediately; but still I kept putting  
it off, feeling there was time enough. Now, I  
regret this very much, and I hope my friends  
will see to it that while they are in sound health,  
and possessing all their mental powers, they  
will distribute, or rather write down their de-  
sires concerning the distribution of their material  
affairs. They will feel much happier when they  
come over if they do this.

I am not one used to speaking in public, and I  
may get my words a little mixed up, but I think  
my friends will understand me and comply with  
my wishes.

### Col. J. P. Barber.

More than four score years silvered my head,  
but I feel myself, Mr. Chairman, in very good  
condition for an old man. I can truly say that  
the most blessed, the most happy, are those  
who are the most busy in the spirit-world, and  
I have snatched a few moments from my spiri-  
tual work to return and send out my word of  
greeting and remembrance to my friends and  
dear ones. I have kept the run of earthly time,  
so to speak, since my departure, which was  
more than five years ago; but to me, in my  
spirit home, time has passed so pleasantly it  
seems but weeks. I find myself looking beyond  
for knowledge concerning the ways of life and  
the work laid out for humanity. Now I want  
my friends to feel that I am well and active;  
that I have met my dear ones, and they are in  
constant association with me. We are all in a  
beautiful home—made beautiful by the individ-  
ual efforts of each one. I will not take up any  
more of your time, merely stating that I am  
Col. J. P. Barber, from Nashua, N. H.

### Mary E. Collins.

[To the Chairman:] Will you please to say,  
sir, that I have come back to send my love  
home to my friends? It is not very long since  
I died, and my friends are yet feeling sad when  
thoughts of me come across their minds. I  
wish to say to them, You would not feel so sad  
did you realize what a pretty home I have in  
the other world. I have no care, no pain to dis-  
turb me; I am getting along beautifully, and I  
feel to rejoice in this new life and to send back  
to each one my love and the assurance that  
they will all be well provided for when they  
come to the spirit-world. I am not yet quite  
eighteen years old. I was not very anxious to  
die and leave this earth, for I cannot say that I  
was really sure of what was beyond. Now I  
am glad that I went as I did and when I did,  
because it ushered me into a beautiful home  
where everything was as real and tangible to  
me as material things were when I was in the  
body. I have not a great deal to say now, but  
if my friends, any of them, will let me come  
somewhere where I can speak I shall feel de-  
lighted. I am from Hyde Park. My name is  
Mary E. Collins.

### Henry Kaynor.

This is what I call a queer place. I put my  
hand on the lady's head, and so far as I could  
see was all open—no walls enclosing any space,  
but stretching away out. I could see people—  
spirits, I presume you call them—clustering  
around, catching some words or some expres-  
sions that were being uttered. I do not under-  
stand this thing very well. I do not know why  
I should perceive walls and a narrow space now,  
when a moment before all was boundless; how-  
ever, that is not to the purpose. I am here to  
send a message to San Francisco. My friends  
think I am dead and buried, with six feet of  
dirt on top, and here I am turning up in Bos-  
ton. Well, they may think I have gone through  
and come out on the other side, if they like,  
only I want them to realize that I am here.  
They always thought I was a queer fellow. If  
I had not been, I'd never have gone to Califor-  
nia. That ain't saying that all queer folks go to  
California, by any means; but I was queer,  
that's all; and if I had been like any one else I  
should have remained in my old home, and let  
well enough alone. I have friends in San Fran-  
cisco by the name of Graham, John and Wil-  
liam, and they have friends by the name of  
Thompson, who are likewise my friends. I am  
anxious to reach them all, and take this method  
of doing so. I did not go out very easy nor very  
willingly, I will confess, and there has always  
been some doubt and uncertainty in the minds  
of my friends whether all was right or not. Now  
I would say there is no one to blame for my exit  
from material life except myself; although I did  
not deliberately commit suicide, yet if I had at-  
tended to myself and my needs more, I would  
probably be in the form now. However, that is  
to no purpose at present. I want to tell my  
friend William that he is embarking in an un-  
certain speculation, and if he does not mind he  
will find himself shipwrecked—lost overboard.  
He had better look out concerning his opera-  
tions, for he will certainly find himself in an un-  
desirable position. He must know to what I  
refer, because he has, at times, uneasy sensa-  
tions himself.

I wish to send my regards to my friends, and tell  
them that I have met my family and my mother,  
although I am not occupying the same plane that  
they are, which is not to be expected. They are  
satisfied with a quiet home life. I am of a roving  
disposition, and, therefore, am more likely to  
be found among material things and overlook-  
ing earthly scenes than up higher. I am satis-  
fied with things as I find them, and I hope my  
friends will be glad that I have returned. Hen-  
ry Kaynor.

### Sarah L. Martin.

[To the Chairman:] Sir, my departure from  
material life was sudden, and, I may say, unex-  
pected. I had no premonition at any moment  
of the nearness of my departure to the other  
life. Whilst standing in conversation, I felt a  
sharp, stinging pain, and fell, striking my head,  
and in a little while I passed from the body; but  
I am glad to say I find myself possessing a body  
as natural appearing and tangible as the one I  
had just cast off; and I would like to have my  
friends and associates recognize my presence in  
Boston, so far away from home, and feel that I  
have returned to send out my regards and love  
to them. I would say that after becoming ac-  
quainted, so to speak, with my new life, and the  
new home offered to me, I found myself attract-  
ed to little children, and I felt anxious and de-  
sireous to teach them. I am myself a pupil and  
scholar in a higher school than any I had ever  
attended, and from that time to this I have been  
striving to gain some knowledge, to acquire in-  
formation concerning the new life which is  
mine, that I may be able, by-and-by, to take  
the little ones who come to us under my charge,  
and teach them concerning spiritual things.

I find, likewise, that the little ones who come  
to spirit-life untainted, undeveloped in the ma-  
terial, are brought back by wise and kind teach-  
ers to those through whom they may gain ex-  
perience of mortality, and, as it were, find their  
lives rounded out to completion by gaining at  
once spiritual knowledge and earthly informa-  
tion. Many things I have yet to learn which I  
should be glad to impart to others, but at pres-  
ent I feel that I must devote all my energies to  
the task of acquiring information for the un-  
foldment of the human spirit. I found my-  
self returning to old scenes and in the pres-  
ence of those who were connected with my  
duties, but I could not manifest to them. I  
feel that if I could only make my presence  
known and have each one realize that the death  
of the body does not necessarily cause the sepa-  
ration of the spirit from those with whom it is  
connected by ties of sympathy and affection, it  
would give me unalloyed pleasure, and I hope  
that I shall gain power and experience at this  
place to return to those who are near to me,  
and in some way be able to send forth my influ-  
ence, that they may feel my presence, or at  
least strive to realize that the dead are not far  
away.

My name is Sarah L. Martin. I am from Chi-  
cago Mound, Lyons Co., Kansas. It is a year,  
or very nearly a year, since my decease.

Séance Nov. 10th, 1880.

### Juliette T. Burton.

Yes, it is true that the Reaper whose name is  
death gathers in the flowers as well as the  
bearded grain, but he only transplants the beau-  
tiful tender blossoms to a fairer and sunnier  
clime, where they may bloom outward in love-  
liness and purity beneath the warm and genial  
sunlight of perfect love. I have roamed over  
the fields in the immortal world, and I have be-  
held the beautiful flowers of humanity, the ten-  
der little blossoms of innocent childhood, bloom-  
ing forth in the fragrance of their innocence  
and beauty, and spreading abroad a sweet influ-  
ence which delights the minds of all who come  
in contact with them. I have watched the lit-  
tle buds unfolding into beauty and fragrance;  
I have seen them sending forth their rich odors  
toward earthly scenes, and those loving hearts  
who mourn for them in sorrow and weeping;  
and I have felt, oh parents of earth, oh friends  
in the mortal, that if you could realize that  
your little ones are tenderly cared for; that  
they are blooming in beauty in a world of light  
and loveliness; that they are unfolding all the  
innocent, beautiful attributes of being, such as  
purity, love, and all that is sweet to behold, you  
could not mourn for the loss of your little ones;  
you would rather rejoice that they have passed  
beyond mortal experiences, that they have for-  
ever fled from earthly associations in the flesh,  
and that they have become angels of light and  
glory to lead your spirits over the shining path-  
way to your immortal home. And I return,  
this hour, because I wish to say to my friends,  
Grieve not for me in spirit; feel not that I have  
been taken from my scenes of labor: in the  
spiritual world I am the teacher and guardian  
of a group of dear little children whose lives are  
unfolding like the beautiful flowers, in lovel-

ness and beauty, whose hearts are opening to  
the instructions of the angel-world, and whose  
souls are unfolding into new attributes of being.  
I am also used as a medium for the higher  
powers; that they may send down from the  
celestial spheres their messages of instruction  
to those around me, that they, in turn, may  
transmit these messages to earth, carrying with  
them an influence which shall benefit others.

This is my mission, and I desire to say to my  
friends that I regret not one experience of mine  
while on earth. Although reverses came to me,  
and all my possessions were swept away, and  
the tide of affliction came across my soul, yet  
now I am satisfied that these experiences un-  
folded my being, and I was thus enabled to re-  
ceive the visits of the angels, to sense the pres-  
ence of loved ones gone before. And through  
my organism they were enabled to send forth to  
mourning friends tidings of their immortal life.

Through my experiences in life I found that  
the North possessed sterling hearts, whose  
friendship was warm and true, and that I was  
to bring from the sunny South an influence to  
the North that would be of assistance to the  
angel-world in their mission of light to earth;  
and in passing through mortal scenes to immor-  
tal conditions, I have at last realized that all  
has been ordered wisely and well by those who  
were higher than myself, and that my own  
spirit had received its furnishing through the  
conditions it had been called upon to pass. I de-  
sire to send out my love and gratitude to many  
earthly friends, and say to one and all, I remem-  
ber you, each one, with love and kindness; I can  
never forget your friendship and all the sweet  
associations connected with you and with me.  
Remember that I shall be with you to send forth  
my influence, and whenever possible to give you  
my message of love and greeting. Juliette T.  
Burton, of New York.

### R. W. Huntington.

Mr. Chairman, will you kindly announce  
through the columns of your paper that R. W.  
Huntington, of Montreal, has returned, and  
would like to meet his friends? Also will you  
kindly add that I have met my dear companion  
in the spirit-world, and that all the sorrow and  
affliction which came to me while in the body  
has been more than amply compensated for in  
my reunion with her and others in the spiri-  
tual world? My friends felt sad that I should  
have been cut off as I was, so early in life; they  
felt that a brilliant career had been blighted  
and blotted out. I would say to them: My  
friends, you are entirely mistaken; this new  
spiritual world which I have entered offers to  
the immortal soul such opportunities for unfold-  
ment that there can be no cessation of labor; the  
spirit that desires to work earnestly for its own  
advancement and for the enlightenment of oth-  
ers cannot be extinguished; its brilliancy of in-  
tellect will still stream outward to lighten the  
pathway of others; it is not dimmed in the  
spiritual world, but may become brightened,  
may grow keener and stronger by means of  
heavenly associations and by paying attention  
to those higher teachers, who are delighted to  
give instruction to such as seek for knowledge.  
We expand our faculties; we grow stronger in  
intellect; our minds become capable of receiv-  
ing more than they ever could have done while  
cramped and confined by earthly limitations.  
Therefore, friends, think of me as one who is  
pressing onward, having left the material shad-  
ows of life behind and entered into the broad  
sunlight of spiritual existence, like a flower,  
striving to unfold and bloom outward, that it  
may send abroad light and beauty and perfume  
for the blessing of others.

### Betsy Hapgood.

[To the Chairman:] I am proper glad to see  
you. You are a stranger, but I take kindly to  
you. I am an old body, sir. I lived in Hudson,  
Mass. I was pretty well weakened down, and  
I couldn't stay on earth any longer. I lived  
eighty-four years, and I saw a great many  
changes. The good old style of living passed  
out during my recollection, and these new-  
fangled notions came in. I couldn't abide 'em,  
but I had to take up with them, like everybody  
else. Well, I went out of the body; I found my-  
self in a new home; I had some of the old-fash-  
ioned people with me, too, and I had a happy  
time. I didn't come across any of your "gim-  
crackery"; no, all that I met was good, solid  
and substantial, and there is my home now, but  
I felt I would like to look around a bit and see  
what was going on this way. You see how it is,  
I lived here so long that I got used to it, and I  
felt kind of lonesome like after I got out. I met  
my old friends, but it seemed as though I must  
come back to the old home and look around a  
bit. I came, but I couldn't see nothing, no how,  
so I just happened to find the road leading to  
this place, and thinks I to myself, I'll pop in  
and see what's going on; so you'll please excuse  
me, won't you, sir. And if any of my friends  
should hear tell that I've come back, I'd like  
them to feel that I remember them and thank  
them for all they did for me. Tell them I am  
well situated, won't you? My name, sir, is  
Betsy Hapgood. I have not been a spirit (that's  
what you call it) very long; it appears to me it  
isn't many months since I passed away. Much  
obliged, sir.

### George Luther.

[To the Chairman:] Sir, I have grown in-  
terested in this Spiritualism since passing be-  
yond the border. I am indeed reconciled to my  
new existence. It is not many months since I  
passed on, having been called from the body  
during the late summer; but I feel that I have  
gained indeed a new life, that I have grown  
strong and free, and have thrown off many of  
the years that weighed me down while in the  
mortal form. I lived a good long life in the  
body. I had many pleasant associations and  
dear friends; I have nothing to complain of. I  
had a dear companion, and we lived together  
many, many long years—a life-time, in fact—all  
of which were harmonious to us. To my great  
joy only a few days separated us, and then we  
were rejoined in an immortal wedlock in the  
eternal spheres. You may speak of it as golden  
wedding. No, indeed! far happier and brighter  
and sweeter was that grand reunion in the spiri-  
tual world! We met and felt that only a few  
days had separated us, and that forever we  
should now be together, gaining experience for  
ourselves as we pass onward. Many dear ones  
have we met, and we are happy. We have a  
beautiful little home upon the borders of a  
sweet stream where we ever keep open house,  
and where all are welcome. I desire to say to  
my friends in the mortal, Weep not for those  
who have gone before; their homes are radiant  
with beauty. We send you remembrances of  
our love and affection. We have returned to  
you in the past few months, but were unable to  
manifest our presence. Now I believe that the  
time will come when you will receive the angels  
in your homes, that you will open wide the  
doors of your hearts, that they may enter in

and write upon the tablets there those golden  
rules of life, those sweet instructions concern-  
ing spirituality of being, that will make your  
souls blossom like the flowers. Friends, where-  
ver you are, we send you our greeting, and we  
would gather you all in, as in days of yore,  
were that possible; but by-and-by we hope to  
meet every one of you upon the banks of the  
stream of life, and welcome you to our own  
sweet home.

I am from Rhode Island, Mr. Chairman. I  
wish my message to go to Warren and Westerly,  
that my friends may see it, and feel that I have  
returned. I am impressed that a friend of mine  
will read my message and hand it to others. I  
thank you kindly, sir; my name is George Lu-  
ther.

### Cornelia Gifford.

I come with the hope that I may pierce through  
the shadows which fall around the earthly  
homes of my dear friends. It is not that I have  
passed to the spirit-world that they mourn, but  
they have friends on earth whose conditions  
are such that they bring shadows, and sorrows,  
and trials in their train, and it seems as though  
the hopes of certain friends of mine were blight-  
ed for all time. I would say to my friends:  
Your hopes are not blighted, but will be real-  
ized. But it will take some time before those  
darkened conditions can be thrown aside—be-  
fore the clouds will lift and the shadows disap-  
pear. But if you will only have sweet and  
trusting faith in your spirit friends, and will  
meet frequently together in private council,  
and by earnest prayer and sweet songs invite  
the presence of your angel loved ones, then will  
they be able to come in closer communion with  
you, and affect the conditions which you so  
much deplore. At present your condition spiri-  
tually is enshrouded by darkness, and this pre-  
vents your spirit-friends from coming close to  
you. They wait at your hearth-stone, but they  
cannot find entrance to your interior being, be-  
cause you have erected barriers around about  
you; but if you will throw these down, they  
will come in; then we can work for your ad-  
vantage. You do not seem to realize this, yet  
you question: "Why do not my friends in spiri-  
tual life assist me?" "Why have they not assisted  
those for whom I work?" But we answer, We  
cannot labor without proper conditions; we  
cannot work unless you provide us with Instru-  
ments for our use, and you have not done so;  
you have raised obstructions in our way, and  
conditions have been unfavorable.

Now if you will only seek to prepare the way  
for us to come, rest assured we shall be glad to  
return and to give you assistance. You ask:  
"Had William better undertake the journey he  
has in contemplation?" and I have come here  
to reply. I know that you have not expected  
to hear from one of us from this place; you  
have thought we would come to a private circle  
and give instructions, but we could not do so;  
we could not give you there what your spirit  
most needs, because it seems that the medium  
at that place desires to have you flattered, and  
to have you believe all is for the best; but I  
say it is not. If you will change conditions and  
invite us privately into your own home, we will  
come and give you assistance. I reply that Wil-  
liam had not better undertake the journey; if  
he does he will find himself in need of assist-  
ance he cannot obtain. If he will remain qui-  
etly where he is, he will find in the coming sum-  
mer new changes coming to him and his condi-  
tion brightened. He may then make those  
changes he most desires. Please to give him  
this as my message, and tell him it is my ear-  
nest desire that he will comply with my request  
and remain in his present condition, even  
though he hears not from his friends who are  
far away. He must not seek them; he will  
hear from them by-and-by, and all misunder-  
standings will be made plain.

This message is to my son William. Mrs. G.  
H. Gifford, who is a medium, reads the *Danner*,  
and she visits another medium to receive in-  
struction, and has requested me privately to  
come to that person. I could not do so and  
speak my mind, consequently I have approach-  
ed this place. My name is Cornelia Gifford.  
My message is to go to Oswego.

### MESSAGES TO BE PUBLISHED.

Nov. 10.—John A. Curtis; Mrs. Alice Frazer; Carrie  
Lewis.  
Nov. 21.—George Pressman; Mary Crowley; Sarah Mil-  
ler; Jonathan Pratt; Charles E. Morley.  
Nov. 27.—David S. Farr; Lydia M. Flinders; Lizzie At-  
kinson; Mary Bennett; Samuel Taylor; Dr. Henry Clark;  
Charles Augustus.  
Nov. 30.—Evelyn T. Chandler; Willie Foote; Asa Fletcher;  
Mary Arnold; William Howland; Henry S. Tolman;  
John.  
Dec. 3.—Rev. Thomas C. Moses; Lyman Odell; Mrs. G.  
H. Gifford; Jonathan Berry.  
Dec. 10.—Mrs. A. M. Barnes; Hugh Cowan; Sybil White;  
John Edwards; George P. Martin; Mary Abbie Poole; Aunt  
Chloe; Forest Flower.  
Dec. 17.—Mrs. A. M. French; Flora B. Cartmill; Wil-  
liam Butler; George P. Elliot; Elias Shaw; Nellie A. Lang-  
maid; Simon Thomas; Lillie Perkins.  
Dec. 20.—Rev. W. W. Porter; John L. Chandler; James  
Weed; Helen S. Lout; Freddie P. Fiske; Samuel Curtis;  
Big Beaver.  
Dec. 27.—Gideon Frost; Katie F. Hand; Lizzie L. Graves;  
Julia Leonard; Robert L. Tilden; Mary J. Knowles; Rosa  
Abbott; Jennie Ryder; Emma Gray.  
Dec. 28.—Mrs. Mary J. Smith; Robert Beggs; Capt. John  
Coolidge; Mary J. Birch; Maria L. Gorton;  
Noah Hill.  
Dec. 29.—Robert Dale Owen; Louis R. Peabody; Eva May  
Clark; Hattie A. Palmer; Mary E. Edder; Frances Black;  
Mattie Sayles; Flossie Reed.  
Dec. 30.—Hannah Brittain; Willie J. Bray; Thomas E. V.  
Jones; Andrew Merrill; Henry J. Hubbard; Caleb Hutchin-  
son; Mrs. Jennie Johnson; Dancing Bear.  
Dec. 31.—Rev. Nathaniel Lassel; Mrs. Betsy Moore;  
George W. Thompson; Ella Armstrong; Maria Long; B.  
F. Hughes; Samuel G. Howe.

## REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. EMMA HARDINGE BRITTON,  
AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

### Questions and Answers.

Ques.—On Sunday, Dec. 10th, at Berkeley  
Hall, in the lecture, it was said (as the question-  
er understood it) that the cultivation of ascetic  
studies would unbalance the mental faculties,  
and was wrong. Now it seems to the question-  
er that the philosophic world is gradually ac-  
cepting the truths contained in the mystical  
revelations of life's physical and spiritual phe-  
nomena. In the light of incarnation theories it  
is claimed that ascetics only shorten, by their  
eternal unfoldings, their journey to the spiri-  
tual, to which we are all hastening, and from  
which we all can come for earth's incarnation.

Ans.—We find here a comment, but no ques-  
tion. So far as we can realize the thought of  
the writer, we take exception to the proposition  
laid down against the practice of asceticism.  
The practice of asceticism, in a special case,  
forms an exception to the rule of life. We per-  
ceive that there are many abnormal conditions  
in life forced upon the artisan, upon the oper-  
ator, upon the toilers of earth, who are com-  
pelled, like the engineer at the furnace or the  
laborer in the mine, to ignore the ordinary rules  
of hygiene, to devote themselves, for the benefit  
of the race, to special exceptional conditions.  
We all know that asceticism is one means of sub-  
duing matter; but whilst the practices of as-  
ceticism have unfolded to the world the possi-  
bilities of the subjugation of matter and the

triumphs of the spiritual power over matter,  
they form no law of life; they simply prove the  
possibility of subduing matter and permitting  
the spiritual faculties to have the ascendancy.  
Were these practices continuous throughout  
all society, it would entirely subvert the whole  
order and harmony of those activities upon  
which civilization depends. Whilst we cordial-  
ly endorse the special practices of life that per-  
mit abnormal martyrdom to unfold great good,  
great possibilities for the race, we still main-  
tain that the normal equilibrium of the func-  
tional activities of mind and matter forms the  
best rule of life, the best order, preserving  
harmony and unfolding all the possibilities of  
the great machinery of the human structure.

Q.—[By J. N. B.] The twenty-second chap-  
ter of Matthew contains the following pas-  
sage: "For many are called, but few are  
chosen." It appears to have been used to  
confirm the Calvinistic doctrine of election,  
but it seems to the writer to have a special  
spiritual significance much above that low and  
selfish dogma. Will you give us the true inter-  
pretation of the passage?

A.—There is not, among the various sects of  
Christendom, one which fails to derive its au-  
thority from the Bible. The book is one; the  
methods of reading it are multifarious. But in  
attempting to resolve all forms of belief into  
the one universal idea of the Christ spirit and  
the Christ doctrine, in attempting, also, to en-  
ter into that pure realm of higher metaphysics,  
we realize that in this special passage there is  
depicted the whole philosophy of life. The  
Great Spirit and his ministering angels call  
you all; there is not one to whom the highest  
possibilities of earth and heaven are not open-  
ed; not one but that, after some fashion, is cal-  
led; called by the highest power, and, through  
the still, small voice of the Fatherly Spirit, to  
perform the noblest destiny of which life is ca-  
pable. But how few obey the call! how few  
are they who hear the voice and answer! Those  
who do so are indeed of that elect who take  
rank in the noble army of life, fight its battles,  
lead its armies, and may emphatically be called  
chosen. Not the chosen of a sect, not the  
chosen of the Father, but the chosen for the  
performance of those special duties to which  
all humanity are called. In this sense, friends,  
recall your own life experiences. Within the  
circle of your own duties, large or small, how  
often have you been called, how seldom do you  
find yourself chosen to perform the highest  
work of which your spirit is capable. How  
often have you beheld those within your own  
circle called, and how few and how seldom the  
opportunities in which you find them chosen.  
Does not the noble cause of Spiritualism most  
forcibly illustrate the generalities of this posi-  
tion, that all humanity has been called? The  
rappers sounded out the telegraphic signals to  
all mankind. There is not now a family, a  
home, an assemblage, large or small, of human  
beings, where the potencies of spiritual com-  
munion may not be unfolded if men will only lis-  
ten to the call. The modes by which these pow-  
ers can be disclosed and become manifested as  
media for communicating with the higher world  
are now so universally before us it is almost un-  
necessary to dwell upon them. Thus humanity,  
with one voice and in one vast army, are called.  
How few are chosen! Even in this very gather-  
ing you are chosen, not because of some arbitrar-  
y favor or partially on the part of the angel-  
world which has called you, but because you  
have placed yourselves in the attitude of re-  
ception; hence by your own will you are chosen;  
at least it seems so to your speaker, that this is  
the philosophy implied in the sentence of the  
great philosophic teacher of Nazareth who ut-  
tered the words.

Q.—[By the same.] What is intuition?  
A.—Intuition is spiritual knowledge; spiri-  
tual knowledge is spiritual perception. You  
have five senses, each of which is a gate, through  
which material knowledge enters in. All that  
you can recall of that which is called knowl-  
edge, has been obtained through one of these  
avenues, and above and beyond them is the  
sixth sense, that which you vaguely call intu-  
ition—teaching from within. It is spiritual per-  
ception. You have not recognized it hitherto,  
because, at present, you only stand in the first  
dawn of the day of the spiritual senses. It is  
but thirty-two years ago since you knew, be-  
yond peradventure, that you were vitalized by  
the third element of being—spirit; but thirty-  
two years, since you began to learn that there  
are laws/senses, emotions, organs and powers,  
all of which belong to the inner man or the  
spirit, and that these avenues of external knowl-  
edge merely supply the spirit with the experi-  
ences necessary for the brief, transitory pas-  
sage it would perform on earth. Beyond and  
before this earth, from the two eternities, be-  
tween which man is a pilgrim, are spheres of  
knowledge, so much broader, grander and  
mightier than those you can obtain on earth,  
that intuition appears to take a leap up to the  
realm of principles. While knowledge is faith-  
fully plodding along the road to discover the  
various steps, intuition gives wings to the soul,  
which carry it away into the realms of the im-  
measurable. Mere knowledge, the reason, which  
formulates material knowledge and then passes  
judgment upon it, still grovels upon the earth,  
yet is most necessary for the earth, most essen-  
tial for the practices and activities which earth  
demands of us; but intuition is the glorious in-  
ner light, that lamp lit from the very beginning  
of eternity, quenchless through the eternities,  
which gives us witness of the soul itself, which  
brings us face to face with those phases of  
being which belong purely to spiritual existence.

### A Spirit Communication.

To Thos. R. Hazard, Nov. 18th, 1880.

"My Dear Papa—I never came to this lady  
before, but I want to bring you my love. You  
see I know how to use the pencil. My darling  
sisters are present; they bring their love too.  
They surround your spirit, emanating from the  
interior being, and as your kind and loving  
thoughts go out toward the angel-world, an aura  
of delicate purity streams outward toward our  
spirit-home.

"Oh, my dear father, how bright and pretty  
it is in the home of the angels, the only home I  
ever knew. I love to bring the sweet immortal  
flowers to deck your way and to beautify your  
spirit.

"I rejoice always when I can come to you.  
My heart is filled with joy when I can make my  
presence known. I am so happy that you learned  
of my existence in the spirit-world. I love the  
dear mediums, because it is through them I can  
convey you that I have life and being.

"I seem to come very close to you, papa, and  
can manifest powerfully when you visit our me-  
dium friends (for materialization), as you did  
last evening. We are all very happy, and we  
bless you with our love.

"Your little spirit-daughter, CONSTANCE."



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# Banner of Light.

BOSTON, SATURDAY, JANUARY 8, 1881.

## BEFORE THE NEW YORK CONFERENCE.

THE EDITOR-AT-LARGE WORK UNDER DISCUSSION.

At the Harvard Rooms, in New York, on the last Sunday of the old year, the regular session of the Spiritual Conference was one of unusual interest. Mr. CHARLES D. LAKEY, proprietor and publisher of the *American Builder*, delivered a ringing speech on the work of the Editor-at-Large. Our special reporter has furnished us with what he is pleased to call the skeleton of Mr. Lakey's eloquent and forcible address. Just now the exhibition of this anatomy should interest all of our readers who may be looking about for an opportunity to make a profitable investment. The reader will perceive that this is no very naked skeleton. On the contrary, it shows muscle, mind and motion, while it is warmed and animated by something like a vital flame. If any one is still cold in his chronic indifference to this important work, he may warm himself by the true fire which an earnest spirit kindles.

### MR. LAKEY'S SPEECH BEFORE THE SPIRITUAL CONFERENCE.

I never had but one objection to this Editor-at-Large project, and that was, the name. I failed to see how a man could be an editor without a journal. And yet, knowing Mr. BRITTON as an able journalist, and having some knowledge as well of the press of this country, I never for a moment doubted that he would be successful.

It is a mistake to suppose that the journalism of today is but a reflex of public opinion. That the press is and always has been conservative. I do not deny that it likes to be on the popular side of great questions, is apparent to all. But the man who stands at the helm of a great newspaper in these modern times is not at heart a bad man. He is the product of the civilization of today. He is not a religiousist. Over him superstition holds no sway. He is broad in his views of men and things. He believes that right is better than might; truth than falsehood; and, as

Humanity sweeps onward toward the circle of the younger day.

he from his elevated position gathers inspiration, and grows into sympathy with whatever lifts up the race. A great newspaper has large financial interests to be looked after, and at times its course may seem to antagonize the right; but give it a chance and it will show that it is not in sympathy with wrong, and above all, that it does believe in fair play.

Spiritualism is a great religion, coming down out of the heavens to bless this world. Men do not welcome a new religion. They try to suppress it, to herd it out of existence. In olden times fire and sword, rack and thumbscrew were brought into requisition to destroy that which the gods had ordained should live. To-day no such means are available; and yet the means employed are ten times more powerful, for they consist of appeals to the judgment and to the heart. Spiritualism is a religion of living facts; facts unswerving, that are born to it with each new day of its life. From the very first its enemies have sought to break the force of these facts by appeals through the public press. For a quarter of a century there was a general denial; the facts did not exist; and when the testimony as to the facts became perfectly overwhelming, resort was had to misrepresentation. And I undertake to say that no system of religion or philosophy has ever been so vilified slandered as Spiritualism. The pulpits of the land have rung with the falsest of charges. And what wonder if, amid the falling pillars of a faith on which subsistence depended, men everywhere should implore the aid of that great engine, the press? They have been doing this for years with more or less of success. Nor should it be thought strange that statements coming from sources of influence, should, however much of falsehood they might contain, often find their way into the daily newspaper.

It was to help counteract such influences as these that Dr. S. B. Britton modestly began his work one year ago, in the full belief that the press of this country was in favor of fair play. I need not tell you that he has been eminently successful; this you already know. The great daily press has received his contributions and scattered them broadcast. His articles have been timely; shells from a rifled cannon, falling with unerring certainty into the camp of the enemy. When "a minister of the gospel" in our neighboring city of Brooklyn, slanders us in his pulpit before an audience of two thousand people, our Editor-at-Large smiles him before an audience of seventy-five thousand, in the *Brooklyn Eagle*. Almost without exception, where an insidious attack on Spiritualists has been smuggled into the columns of an influential newspaper, Dr. Britton has been allowed to have his say; the audience has followed the poison; and when he applies such an antidote no man dare suggest that he does not belong to the regulars.

So efficient have been these services that it has been thought advisable to keep Dr. Britton in office. Funds are wanted for this purpose. Can any doubt that money thus expended will be put to good use? Let us see. Suppose a business man found it necessary to correct through the press false statements concerning his affairs, and it required fifteen thousand lines to do the work. Ordinarily the cost of such matter would vary but little from a dollar a line when paid for as an advertisement, to say nothing about the cost of labor in preparing the matter. I have written many columns for weekly papers that were paid for at this rate. The cost, then, to the business man would be in the neighborhood of \$15,000. But Dr. Britton has had printed within the past year in defense of Spiritualism matter that would make about fifteen thousand lines if it had been charged for as an advertisement. Not one cent has been paid for its insertion, and all he has received for his services has been about \$1,200, less some two hundred dollars necessary incidental expenses of the service.

Look at his work from another point of view—from a more elevated position, where we get a more commanding outlook. The Church spends millions of dollars annually for the propagation of the Christian faith. The expenses of a city church, with an average attendance of one thousand people, are seldom if ever less than \$15,000 in the aggregate. In many instances, of course, the cost is immensely greater. The Rev. John Hall I believe gets a salary of \$20,000. Now, the pastor of such a church, if he didn't go off yachting or fishing in the summer, would in one year preach one hundred and four sermons. He would speak chiefly to one congregation; but if he had a new congregation on every occasion, he could say at the end of the year that he had presented his views of the truth to one hundred and four thousand people.

Now then I will assume that one of Dr. Britton's articles is worth as much in defense of Spiritualism as any single sermon is worth in defense of Orthodoxy. Is this fair? Yes; very well. Then estimate the value of Dr. Britton's article in the *Boston Herald*, which is seen and read by more than three hundred thousand people; on the supposition that one paper is read by three persons. One article, which could hardly have cost Spiritualists more than forty dollars, is more effective than all the preaching of a city pastor during three years. Where the city pastor, under the most favorable conditions, reaches one hundred thousand people in a year—and this he never can do speaking to the same congregation—your Editor-at-Large in one day speaks to three hundred thousand.

Such papers as the *Boston Herald*, *Rochester Democrat*, *Toronto Mail*, *Cincinnati Enquirer*, *Boston Transcript*, *Hartford Times*, and many others of large circulation and influence, have opened their columns freely to hear what we have to say in defense of our sublime truths. We can well afford to keep this veteran journalist at his good work. Now that the opportunity comes, let it not be said that Spiritualists were indifferent to the needs of the time. All honor to a press that has shown its independence of a false public sentiment, and that has been willing to hear both sides

of a question second in importance to none that has ever stirred the heart of humanity. I say: Let the good work go on.

There is a light about to beam.  
There is a light about to stream.  
There is a light about to beam.  
There is a light about to stream.  
There is a light about to beam.  
There is a light about to stream.  
There is a light about to beam.  
There is a light about to stream.

### Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist League meets in this hall, 22 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Palmer Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 10½ Washington street, every Sunday at 10½ A. M. The public cordially invited. D. S. Ford, Conductor.

Berkley Hall.—Free Spiritualist Meetings are held in this hall, 4 Berkeley street, every Sunday at 10½ A. M. and 7½ P. M. The public cordially invited.

Highland Hall.—The Foxbury Spiritualist Union holds meetings in this hall, Warren street, every Thursday, at 7 P. M. Regular lecturer, W. J. Colville.

College Hall.—The People's Spiritual Meeting (formerly held at Palmer Hall) is removed to this hall, 10½ Essex street, second floor. Services every Sunday at 10½ A. M. and 7½ P. M.

Ladies Aid Parlor.—The Spiritualists' Ladies Aid Society hold their meetings at their Parlor, 75 Washington street, every Friday afternoon and evening. Business meeting at 4 o'clock. Mrs. A. C. Perkins, President; Mrs. H. C. Cushman, Secretary.

Prospect House, 51 Prospect street.—W. J. Colville holds a public reception in these rooms every Friday, at 3 P. M., and lectures on "Revelation" at 8 P. M.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 10½ A. M. in Temple of Honor Hall, Old Fellows' Building, opposite Belknap Park Station. Sunday next, subject, "The Future." In the evening, W. J. Colville will occupy the platform; subject, "Pyramids of Egypt—What do they Teach?"

New Era Hall.—This is indeed a "Happy New Year" to our Lyceum which opened yesterday under the most flattering auspices for another season of labor. While the angel of death has visited many of our sister Lyceums, and taken from them some of their most active workers, our little Lyceum has not yet been broken. To the Brooklyn and Cleveland schools we would extend our heartfelt sympathy. Brother and Sister Howard of Brooklyn have been called upon to part with their three little ones, Rosa, Daisy and Angeline. Albert Howard, a member of our school is respectfully tendered them in their hour of affliction, we would have them remember that death is but the beginning of life, and that "your loved ones are still with you."

The order of exercises at our Lyceum yesterday was as follows: Selections by the Orchestra; Silver Chain recitation; Banner March; reading, recitations, vocal and instrumental music by Alfred Millem, Mamie Elliot, Bertha Knapp, Albert Howard, Burroughs, Alberta Feltton, George Feltton, Hattie Morgan, Jennie McIntyre, Laura Brickett, Carrie Shelhamer, Nellie Welch, Carrie Hull, Flora Twitwell, Bessie Stevens, Emma Ware, Claudia Russell, Arthur Hall, Eva Feltton, Gertrude May Bosquet, Julia Hecker, Minnie Goldthwait.

Remarks were also made by the Conductor. During the exercises we were favored by two very fine selections by Miss Lillian, also by a solo by Miss E. D. Perkins, both of which met with merited applause. Miss Thompson is to read before our Lyceum every Sunday during the month of January. The Physical Exercises and Target March closed the day's proceeding. See *Shawmut Spiritualist Lyceum*, Boston, Jan. 3d, 1881.

PAINE HALL.—The new year opened auspiciously, and the members and friends met wishing each other a "Happy New Year," and that the clouds might come across the sky to fill with gloom what should be warmed with heaven's sunlight. Certain it was that no cloud obscured it to day, as the bright eyes and rosy cheeks of the little ones testified. Though in midwinter, we feel that we were in summer. The exercises began at 10 o'clock, to engage in the pleasant exercises of our school. Love and harmony dwell in our midst, and where there are these there is heaven.

There were recitations by Flora Frazier, Louis Buehler, Esther Estlin, Frank Tinsley, and Jennie Rickwell, by request; songs by Miss Helen M. Dill, and a duet by Sadie Perkins and Miss McDermott. Our good friend, Dr. Richardson, who is ever ready with a kind word of encouragement, responded to the call of Mr. Burritt. The exercises, led by Miss Dill, were in unusually good time.

The orchestra played some fine selections during the session, and too much cannot be said in praise of our excellent conductor, Mr. Burritt.

Mr. Burritt as Conductor made some excellent remarks, urging all to be more zealous in the new year upon which we have entered. The exercises closed with the Target March. E. L. OSMOND, Cor. Sec. *Children's Progressive Lyceum*, No. 1, Prospect street, Sunday, Jan. 2d, 1881.

COLLEGE HALL.—The meetings last Sunday at this hall were well attended and full of interest. In the afternoon, Rev. Colville delivered an interesting discourse on "Political Economy," a subject chosen by the audience, which was well appreciated in its delivery. In the afternoon an essay was contributed by L. A. Gronlund, on the "Position of the Laborer in the Cooperative Commonwealth." The subject was well discussed, and the audience was very attentive. At its conclusion an animated discussion followed. In the evening Mrs. A. V. Wildes favored us with an excellent essay on "The Effect of Spiritualism on the Hearts and Homes of the Poor." M. A. E.

LADIES' AID PARLOR, 75 WASHINGTON STREET.—The test circle and conference held in the Aid Parlor, Sunday, Jan. 2d, was the fifth one of these meetings, and the Society's happy and busy day. The public that the enterprise of having Sunday meetings was well appreciated, and the services have proved to be successful, having a steady increase of attendants each Sunday, all acknowledging the beautiful harmony of feeling that seems to permeate all with its softening influence.

Every Sunday afternoon a test circle is held, different mediums giving their services. In the evening, there is a general conference, presided over by Dr. H. H. Richardson, and attended by many of the speakers in the cause, such as Mrs. Storer, Greenleaf, John Wetmore, Messrs. Lincoln, Weymouth, Mrs. Dr. Perkins, also Mrs. Cella M. Nickerson, a young and promising spiritualist speaker, and improviser of songs.

When the facts before the public are given with judicious care to the poor of Boston, the Society cannot fail of accomplishing the two joint objects for which it was organized, viz. to help the poor, and to help the world. The poor of Boston are in a most deplorable condition, and the Society is doing all in its power to help them. The Society is also doing all in its power to help the world, by giving the public the facts of Spiritualism, and by helping the poor of Boston.

All speakers and mediums are cordially invited to meet with us and help on in the good work.

Mrs. A. C. PERKINS, 75 Washington St., Conductor.

The Society that convenes in this cozy little place every Friday afternoon and evening, is still working quietly and steadily on for the good of suffering humanity. The average attendance of working members is unusually large, and much work accomplished. In taking the ladies of the Society through the various rooms of the Society, the ladies of the Society have been enabled to find their place of meeting in a neat and comfortable manner. Many thanks are due all such friends and mediums as are present to be one of the most delightful which has yet been held—a spirit of perfect harmony pervading the whole of the large assembly.

On Friday, Jan. 31st, a very interesting Old Year's entertainment was held in the parlors of 94 Pembroke street. Nearly one hundred and fifty people were in attendance. The exercises were varied and interesting, including readings, recitations, songs, and instrumental music in addition to inspirational oratory were furnished by the following professional and amateur artists: Mrs. Jennie Morris, Madame Fries-Bishop, Miss Greenleaf, Miss Green, Miss Friend, Mr. Edward E. Parker, Mr. J. W. J. Colville, each a valuable contributor to the enjoyment of the company receiving hearty and well merited applause. At 10:30 P. M. supper was partaken of in the dining room. At 11:15 at least one hundred people joined in the service. The evening was conducted by Mrs. Colville, who presided to the close of the old and birth of the new year. Shortly after midnight the company dispersed, wishing each other every blessing for the new year. This gathering was a most successful one, and a most delightful which has yet been held—a spirit of perfect harmony pervading the whole of the large assembly.

W. J. Colville's Meetings.

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On Sunday last, Jan. 2d, New Year's services were held in the parlors of 94 Pembroke street. The services were large and representative. Mr. Colville's inspirational discourse was a practical appeal to every individual to realize his own importance in the great work of the world, and to remember that none can do his duty until he has first done his duty to himself. The motto given was "Overcome evil with good." From this text Mr. Colville's inspiring influences spoke at length, and very earnestly.

their lecture being a plea for toleration and universal kindness. During its delivery honorable mention was made of the great and noble souls who had passed from their earthly bodies during 1880: notably Lydia Maria Child, Lucretia Mott, Dr. Channing, and most recently of all, the great and noble soul of Epes Sargent. The lecture was regarded as one of the speaker's happiest efforts—the poem following it drawing forth similar praise.

At 3 P. M. George A. Fuller delivered a very fine discourse on "Jesus of Nazareth: his Teachings Compared with those of Modern Spiritualism." Mr. Fuller has won golden opinions from this congregation, who are always delighted to welcome him to their platform. His effort of yesterday has only deepened their favorable impressions of himself and his work.

At 7:30 P. M. a New Year's vesper service took the form of a complimentary benefit to Mrs. Jennie Morris, the Society's talented organist. The musical numbers were very finely rendered, the solos being particularly effective. The leading soloists were Madame Fries-Bishop, Mrs. Morris, Miss Mabel; Mrs. Woodward and Mrs. Colville. Each of these vocalists was presented with a very handsome musical tribute. Mrs. Colville's solo, "The Love of God," was particularly applauded for their fine piano and violin accompaniment; the same medley of praise was also deservedly extended to the lady (name not known to us) who acted as accompanist to Mrs. Morris, and whose relationship is a lady of great talent, and deserves a grateful expression of regard for her kindness in volunteering her services to a Society with which she has only been connected for a very few weeks.

Mr. Colville delivered a brief, inspirational address, followed by a poem on "Music" and "No Set in Heaven"—the subjects being chosen by the audience.

Next Sunday, at 10:30 A. M., Mr. Colville will lecture on "The Love of God." At 2 P. M. he will deliver a discourse in memorial of Epes Sargent, during which discourse his guides will review Mr. Sargent's latest work, "The Scientific Basis of Spiritualism."

On Friday, Jan. 7th, Mr. Colville will resume his regular Friday afternoon public receptions in the parlors of 94 Pembroke street, at 2 P. M., to which the public are cordially invited. In the evening, at 8 o'clock, his course of lectures on "Revelation" will be resumed; subject for Jan. 7th, "The Woman Clothed with the Sun."

Mr. Colville is open to engagements out of town for Tuesdays and Wednesdays. He is also ready to officiate at funerals. Address 94 Pembroke street, Boston.

### Mr. J. William Fletcher

Held Dec. 22d his usual Wednesday evening reception, which was very largely attended. During the evening, Messrs. Keeler and Ackley gave one of their highly interesting light sciences, which, we are informed, were messages to the different persons present—in several instances signing the message with the full name of the spirit. In every case (our informant states) this was pronounced to be correct, and all present expressed their satisfaction with the result.

This part of the programme completed, several recitations were given, and Mr. Fletcher was controlled for a time, affording many illustrations of his extraordinary mediumistic power. Miss Rind gave some pleasant recitations, and the evening was most appropriately closed. At a late hour the company broke up, and wishing their host the compliments of the season, repaired to their homes.

Sunday evening, 20th, Mr. Fletcher gave his lecture, "Wonders in Spirit," which he need scarcely say was listened to with great pleasure. Mr. Fletcher held his regular reception on Wednesday, Dec. 29th, which was well attended; during the evening many interesting phases of mediumship were given, and the audience was most gratified by the results. Mr. Fletcher was controlled for a time, affording many illustrations of his extraordinary mediumistic power. Miss Rind gave some pleasant recitations, and the evening was most appropriately closed. At a late hour the company broke up, and wishing their host the compliments of the season, repaired to their homes.

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