VOL. XLVIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 22, 1881.

\$3,00 Per Annum, }
Postage Free.

NO. 18.

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BRITTAN'S SECULAR PRESS COLUMN

The Editor-at-Large at his Work.

[From the (Newburyport) Merrimac Valley Visitor.] PROGRESS OF THE GREAT REFORMA TION.

THE LIVING FORCE IN THE MORAL WORLD-SPIRITUALISM UNITES FAITH AND PHILOSO-PHY-RELIGION RATIONALIZED AND SCIENCE SPIRITUALIZED.

BY S. B. BRITTAN.

The Andover Professor on Spiritualism - The Spirits at Stratford-Rev. Ellakim Phelps, D. D. - The Spirits and the Bible-Irreverent Handling of the Sacred Canon-Fantoccini by the Invisibles in the Wardrobe-Demon Suspected of Arson-Waiting for the Savants-Falling Back on Demonology-Science in Desputr and Theology Desperate-Where are the Angels of Mercy ?-Tartarear Jail Delivery-Power of Spirits over the Elements-Views of the Ancient Greeks-Testimony of Philosophers, Apostles, Pagan Historians and Christian Fathers-The Truth

When the general at the head of an army finds himself in an exposed position, and harassed by constant assaults from without—with a prospect of soon being obliged to surrender to the along his lines—he may not stop to discuss the sailants with such weapons as he may be able to acts from similar motives; and even the religjour teacher, instead of bearing about him the shield of righteousness and the sword of the spirit, may perhaps be tempted to depend on some infernal magazine for his armor. Even for the incendiaries.* doctors of divinity do not wait for the gods to place consecrated weapons in their hands. On the contrary, they strike back with a will, often in a spirit of unholy hostility, and with such implements as may enable them to serve the purpose of the hour by the circumvention of the enemy. The neculiar strategy exhibited of late in the war against Spiritualism, is a suggestive text which, in the mind of the reader, may justify some special application of the foregoing observations; at the same time the subject requires further elucidation.

We cannot pause in the midst of more important labors to notice the many frivolous objections to Spiritualism that daily fall from the the scientists who honestly investigate are conlips of the unthinking multitude. But we are reminded that there are men of experience who long since had opportunities for personal observation, and who are admitted to possess a certain reputation for scholastic acquirements and intellectual ability. When, for example, such a man as Prof. Austin Phelps, of Andover, expresses his views on a subject which carries along with it the strongest evidences of our immortality, and is so closely allied to the fundamental principles and essential interests of all revealed religion, we can only treat him with proper respect by weighing his words, which I propose to do in this communication.

As early as 1850 remarkable spiritual phenomena occurred in the family mansion of Rev. Eliakim Phelps, D. D., of Stratford, Conn., father of the Andover professor, who was then about commencing his theological studies. At first he was supposed to entertain the suspicion that the manifestations were the mischievous tricks of the children of Mrs. Phelps by her former husband. At the solicitation of the venerable doctor, Mr. Austin Phelps went home on a visit, expecting to speedily explain the mystery and put an end to the disorderly proccedings at the old homestead. He soon satisfied himself, however, that the children had no voluntary or conscious agency in the matter. He pursued his investigation with a pious determination to stop the noisy demonstrations of the spirits; but they never recognized his authority. They did not even respect the wishes of the venerable master of the house. While he was engaged in prayer for deliverance from his infernal visitors the spirits would hurl the Bible at him. Sometimes the sacred canon would pass close enough to his head to brush his whiskers, but never doing him the slightest personal injury. We have no conclusive evidence that the invisible powers undervalued the truths contained in the book. One of the spirits declared "There was a good deal of truth in the Bible, but a good deal of nonsense, too." While

they did not regard it as a fetich to be worshiped, they took occasion to show that they had no special reverence for the chemical elements of paper, printer's ink, and the sheep, goat or calf-skin with which it was bound. Neither prayers, entreaties nor denunciations imposed the slightest check upon the daily and nightly serio-comic performance which the good doctor regarded as nothing less than the most diabolical infestation.

The assumption that the spirits at Stratford were all of an infernal type or degenerate character-diabolical in disposition and malicious in deed—is not supported by a rational analysis of the facts. The present writer lived at Bridgeport-within the distance of four miles -during the exciting period, and repeatedly visited the residence of Dr. Phelps. The facts plainly indicated that the spirits were determined to command attention. They had something which they deemed it important to communicate, and evidently resolved to be heard for the sake of their cause. Courtly people are accustomed to gracefully bow their intrusive visitors out of their presence; but when the Doctor attempted to exorcise his unwelcome guests by prayer and speeches referring to their characters in terms more orthodox than complimentary, they only manifested a still stronger determination to remain until the object of their mission should be fairly accomplished. When at length candid inquiry succeeded dogmatism and denunciation, the apparent violence ceased, and the manifestations assumed a more quiet and orderly character.

The phenomena at the Phelps mansion con-

tinued during a period of some seven months, and it is believed that a candid review of the facts would fail to discover any positive evidence that the spirits had the least disposition to inflict personal injury on any member of the family. They only emphasized the demonstrations of their presence in the degree necessary to secure respectful attention. If the silver spoons were "bent double by no visible agency," they were all made "straight as before, with no dent or crease, or sign of having been bent" at all. When the family wardrobe was mysteriously entered and emptied of its contents, and the garments so disposed as to represent the efligies of a number of human beings, the ciothes were neither destroyed nor damaged. The doors were not materially injured by the "tremendous hammering," which always appeared to be on the opposite side from the observer. On one ocwily and powerful enemy that is thundering casion, when the whole family went to church leaving the house locked up, they returned findmorality of the measures to be adopted in this ing the front door wide open, which suggested emergency. Under such circumstances saints | the idea that a robbery had been committed; and sinners look and behave so much alike that | but not an article of personal property was missone may not recognize a difference so marked ing. It is true that the doctor's barn was one as to admit of a logical distinction. Each holds day destroyed by fire, and that the invisible his ground as long as possible, repelling the as- powers fell under suspicion of being the authors of the mischief. I was never able to discove find, only capitulating when further resistance any reliable evidence that the spirits were guilty is in vain. The individual in the battle of life of arson; but as they were presumed to have come in hot haste from that realm of intense incandescence so glowingly described in the Calvinistic theology, it was but natural that those who were sound in the faith should look to hell

For a solution of the problem involved in the modern spiritual mysteries, Prof. Phelps, having waited long and in vain for science to explain the facts, reluctantly rests for the present on the demonology of the Bible, as will be perceived on perusal of his recent letter to the Congregationalist. The Professor occupies his present position from necessity rather than choice. He does not seriously object to the historical evil demons of the Jews and Greeks, but timidly shrinks from those whose incursions cross the orbit of his life. He still indulges a lingering hope that the savants may vet "give us something better"-vain hope, since verted. In the mean time the "despair of science" is the desperation of theology. I extract the following paragraph from the Professor's letter:

"I do not hold to the hypothesis that Spiritualism is of Satanic origin, without qualification. I hold it as a hypothesis, the probability of which must depend on the degree of mastery which science obtains over the whole subject. It is only under the condition that before some of the phenomena in question, science is dumb, that I resort to the supernatural theory at all In common with the rest of the world. I am waiting for science to recover from its 'despair,' and to give us some explanation of the facts which shall deserve respect. It is not wise to find more of the demoniacal in the universe than we are compelled to find. But so long as science gives us nothing better, my mind falls back upon the Biblical demonology, as being the most probable thing we have, within the range of human knowledge, in explanation of the mystery."

It may seem a little singular that a man who sincerely accepts a religious system for which he claims a supernatural origin, should question physical science for over thirty years for an explanation of similar mysteries, and that we should still find him patiently "waiting for science to recover from its despair"! Is there not something anomalous in the Professor's attitude? Why should a man who really believes in the power and disposition of God and his invisible ministers, and of the devil and his angels, to work in opposition to natural laws and all ordinary methods, manifest such extreme reluctance in accepting the present application of his theory?

It will be observed that Prof. Phelps, Rev. Charles Beecher, Rev. Joseph Cook and others, in accepting the demonological theory, admit the spiritual origin of the modern phenomena. This is a most important concession to Spiritualism, and these men are on record as leading the way for its final acceptance by the Church.

*For Professor Phelps's own narrative of his observations at his father's residence, the reader is referred to "Spiritual Manifestations," by Rev. Charles Beecher.

They seem to have discovered that this is the | ancients that their eminent authors do not aponly way in which they may hope to successfully defend the claims of revealed religion against the scientific materialism of the age. Forced to retreat from a field that is lost, and to reluctantly fall back on the demonology of the Bible as the fortress from which alone they may hope to vindicate its own claims, these gentlemen appear to derive a melancholy satisfaction from the reflection that the Spirits in these days are all evil, and therefore propersubjects of our pious displeasure and of the Divine reprobation.

But how is it possible for the rational mind to have a preference for this view of the subject? Can it afford any sane man or woman-any creature in human shape-pleasure to believe that while there has been a general jhil-delivery in the infernal regions, to the imminent peril of this world, still the celestial angels are all either cooped up in the orthodox heaven, or off on an everlasting pleasure excursion to other worlds? Are there indeed no angels of mercy who enjoy their freedom, and will come at our call to shield the helpless, and lead earth's poor wanderers home?

Perhaps the ostensible motive of some of our modern divines is not the one that really determines their action. I certainly have no disposition to judge them uncharitably. It would seem, however, to an unregenerate observer that the chief purpose in accepting the phenomena of Modern Spiritualism as illustrations of ancient demonology, is to turn the essential facts to practical account in the clerical way against the materialism of science. That these facts furnish the clergy with powerful weapons which may be used with great force in that particular direction, there can be no doubt. And as nothing can have been made or permitted to exist in vain, our religious people may finally be able to utilize hell and Modern Spiritualism by converting the whole into an armory, from which the soldiers of the cross may be able to draw their implements and means of defense in their war against the most formidable enemy of

I trust I shall not make the mistake of treating the superficial Lews of even the enemies of Spiritualism with ther undue levity or severity. The truth I am called to defend is one of grave importance and far-reaching in its relations to the highest human interests. A subject of such solemn moment; so profound in its principles; so subtile, irresistible and universal n its influence, should inspire a just sense of personal responsibility in the public teacher, and it should be treated in a manner becoming its high quality. I do not propose to temporize, nor to diminish the force of a great truth by unnecessary qualifications. If this truth is the sword of the spirit, who shall venture to blunt its edge, or permit it to be tarnished by unworthy hands?

In the history of the early nations, especially in their sacred literature and monumental remains, we discover many evidences of the occult mysteries which appear to have been everywhere identified with the origin of religious ideas. Indeed, it may be safely affirmed that every religious system which has exerted any strong and lasting influence on the human mind and character, has been founded on certain spiritual facts, or phenomena illustrating the intimate relations of the physical world and the realms of incorporeal life and intelligence. The ancient nations not only believed in the existence and presence of invisible intelligent beings, but they recognized their power over the elements and forms of the physical world, their capacity to influence human feeling, thought and action, and to direct the current of public affairs. The religious ceremonies of ancient Greece; her esthetic revelations, dramatic creations and every form of commemorative art. history and poetry-all abound with evidences of the recognition of Spirits from another world. Hesiod, one of the earliest Greek writers, believed that Spirits presided over the destinies of men. His views concerning their existence, presence and influence within the sphere of human life on earth are expressed in the following lines:

Aerial Spirits by great Jove designed To be on earth the guardians of mankind; Invisible to mortal eyes they go. And mark our actions, good or bad, below; The immortal spies with watchful care preside And thrice ten thousand round their charges glide; They can reward with glory or with gold. Such power divine permission bids them hold,"

The most gifted minds, in all countries and in every period of the world's history, have entertained the spiritual idea, and given it various forms of expression. The Hebrews, Greeks and Romans ascribed important facts in their experience, and many events of national importance to the interposition of invisible intelligences The sacred books of the Hindus and other Pagan nations recognize the powers of the unseen world in the management of human affairs. The Jewish, Christian and Moslem Scriptures are filled with allusions to Spirits, their positive existence, the revelation of their presence among men, and the diversified exhibitions of their power. St. Paul speaks of "the prince of the power of the air," and St. Jerome assures us that in his time the doctors of the Church entertained the opinion that the air was peopled by Spirits. Such references are often met with in the writings of the apostolic fathers and early historians of the Church, who believed that the more impure spirits did not occupy the higher or more ethereal regions of the atmosphere, but were disposed to dwell below in intimate relations, with the earth. The fundamental fact of the constant interpenetration of the mortal realm of being by the inspiring_influences and moral forces of the Spirit-Spheres, was so generally accepted among the

pear to have thought it necessary to marshal proofs in support of a proposition which no competent authority was likely to dispute.

And here I must mention the fact that a very common theological assumption has been the means at once of leading multitudes of sincere believers into a mischievous error, and of libeling millions of saints in heaven. It is boldly assumed that all demons must necessarily be evil spirits. Prof. Phelps, being a Greek scholar. is of course better informed, and might readily correct this error if so disposed. And yet he falls back on the demonology of the Bible without so much as a single intimation that a demon may be a pure and good spirit in spite of the bad name given him by the translators. The truth is, the Greek word is altogether neutral as to any moral suggestions respecting the charactor of the intelligences to which it was an plied. The Platonists recognized the presence of invisible genii, and believed that men were incited to both good and evil deeds by their influence. Socrates was visited by spirits of opposite characters, and a good demon was his counsellor. Lactantius accepted the idea that there are two general classes of demons, celestial and terrestrial, and he regarded the latter as primarily the authors of all the wrongs perpetrated on earth. The original word is very improperly rendered devil in the English version of the New Testament. The demons of the Greeks were evidently spirits of men who had previously existed on earth. To say the least, they were individualized intelligences of the human stamp. The word signified nothing more. It certainly did not determine the moral character of these intelligences, since there were both celestial and terrestrial demons, or good and evil Spirits.

The false idea I have attempted to expose has no better foundation than a dogmatic assumption without proof and against reason. It has been long and tenderly cultivated by those who know how sadly this thorn in the world's path has scratched and lacerated our poor humani ty. Let it now be plucked up by the roots and destroyed by the consuming fire which is the most expressive symbol of the Truth. We can not exhaust the evidence in support of our position. According to Hesiod, when men of the Golden Age died and became demons, the change was viewed as an "honorable promotion." Rev. Charles Beecher, in his "Review of the Spiritual Manifestations," published in 1853, quotes the words of Plato to show that, in the opinion of that illustrious philosopher, when good men die they attain honor and become demons"; also the testimony of Philo to prove that "soul and demon are different names for the same thing." In this sense the word was used in the Greek Scriptures. Hence when we read that certain persons were "possessed f devils." we are not necessarily to infer that they were under the dominion of evil spirits, since the shades of noble men, celestial demons. or (if we must follow the translators) very good devils, might exercise a controlling influence

over mortals. It was the privilege of the clergy to "fall back upon the Biblical demonology" for a probable solution of the modern mysteries. The time had come when they felt obliged to do something; and, because science could suggest nothing better, they have, alas, fallen back to perdition! In the words of the eloquent Roman -spoken at a funeral-" What a fall was there,

my countrymen!" But will they be able to rest any more comfortably in the present fallen state by longer cherishing the falsehood that the Spirits are all unclean? Have they such an unreasoning prefcrence for foul demons that they must have such to the utter exclusion of all others? And must they continue to defame the characters of all the inhabitants of the Spirit-World of whose existence they have any positive knowledge? If they are going to depend on demons to arm them against the subtle materialism which, in the name of science and positive philosophy. now threatens the interests of the Church, they ought at least to have the grace and magnanimity to refrain from bearing false witness against their spiritual neighbors. Let them tell the whole truth about the demons; that their misguided followers may know there are some pure and wise Spirits still sent to this world on errands of angelic protection, of sweet fellowship and heavenly mercy.

When the dark Ethiop learns to change his skin; When the flerce leopard takes away his spots; When wolves turn shepherds, and protect the sheep When frosts grow kind, and kiss to life the flowers When tyrants fall in love with Liberty, Sectarian creeds will cease to stab the soul." [Concluded in our next.]

These lines are from the spirit of the author of the 'Course of Time,' whose theology has been radically feormed by his residence in the heavens.

"That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief; not confined to rustics, but participated in by the intelligent. A pleasing terror gathers round the writer's evening fireside at the stories of apparitions, goblins, ghosts. In the old times the Romans had their lares, or spirits of those who had led virtuous lives; their larvae or lemures, the spirits of the wicked: their manes, the spirits of those of whom the merits were doubtful. If human testimony on such subjects can be of any value, there is a body of exidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever, that these shades of the dead congregate near tombstones, or take up their secret abodes in the gloomy chambers of dilapidated castles. or walk by moonlight in moody solitude."- Prof. JOHN WILLIAM DRAPER, M. D., LL.D., in History of Conflict between Religion and Science.

Never does a man believe so strongly in the attraction of gravitation as when he sits down in a chair and finds it gone.—Rhinobeck Gazette.

Foreign Correspondence.

LONDON LETTER.

The Case of the Fletchers: A Wonderful Manifestation of the Materializing Type, etc.

To the Editorof the Banner of Light:

I have thought that some account of the Fletcher ease might be of interest to your readers in America and throughout the world. The Banner of Light goes everywhere, as is right, and your readers want the truth—no more and no less.

The prosecution of Mr. and Mrs. Fletcher for fraud

is one of a series of severe blows to Spiritualists. His not the first and will not be the last. We had an almost exactly similar case with Home, when he accepted a gift of three hundred thousand dollars from a wealthy Jewess, who insisted upon adopting him and making him her helr. The trial of that case brought out a great body of testimony to the facts of Spiritualsm, and undoubtedly advanced the cause.

The prosecution of Slade led directly to the investigation of the phenomena by Prof. Zöllner and his fellow professors of Leipsle, and the publication of the splendld results of their investigations. The so-called exposures of mediums in England have been a means of advancing the cause. It'ls an unpleasant method, but very effectual. The newspapers will not, because they dare not, publish the facts that are or would be offered to them by Spiritualists in favor of Spiritualism, but they give their columns freely to the smallest details of any scandal or prosecution. So the blood of the martyrs was the seed of the church. The spirits night save their mediums from these prosecutions, but they do not see fit to do so. Probably they have good reasons. Their work is to spread Spiritualism and hey know what will do it.

It seemed to us that Mr. and Mrs. Fletcher commied a grave indiscretion in taking charge of the property and person of Mrs. Hart Davies, but after receiving a full account of the matter I am not disposed to blame them. She, it appears, appealed to their benevolence. They gave her an asylum and received her property, the amount of which has been, however, mewhat exaggerated. I can have no doubt that the Fletchers acted in simple kindness and good faith. It seemed a good arrangement for all parties that Mrs. Davies should have an asylum, and that her property should be sayed for her own benefit. But from a worldly point of view, it was a great mistake, owing to he peculiar disposition of Mrs. Davies. I will not, however, anticipate the facts that must come out in the cross examination and in the course of the pend-

Mrs. Fletcher's coming to England under the circumstances was simply and sublimely herole. She knew precisely what she had to encounter. She left New York with a telegram in her pocket assuring her that she would be arrested before she left the steamer at Greenock: yet she left her sick husband and family, determined to face a prison perhaps penal servitude, to meet the charge against them. On the last day of a most tempestuous voyage she told the captain, to his great astonishment, that the police would come on board' to take her to London. She sang her last song with her fellow-passengers, and quietly went on shore with the officer in plain clothes who bore the warrant for her arrest, and who, to his honor be it said, was as kind to her on the journey and ever since as if he were her own brother. He did his best to find her decent commodation in London, but was obliged to take her to Bow street. The old Police Court and lock up here is one of the worst in London, and in one of the lowes districts, including St. Giles and the Seven Dials. Fielding has left a graphic account of what he had to deal with when he was a Bow-street magistrate. A new Court and prison of magnificent proportions are nearly completed, but in the meantime the old ones are at their worst, and Mrs. Fletcher was obliged to stay for one night in a den of filth and vermin. Her friends who met her at the railway terminus did the best they could by buying rugs, &c., to make her comfortable, and in the morning, after the formal charge, she was remanded to the House of Detention, not so bad as Bow street, but considerably worse than the usual

It is a principle of English law that an accused person is to be considered innocent until he is proven guilty. The practice is to treat him worse than if he were guilty until he is proven to be innocent. Mr. Flowers, the Magistrate, considered the charge as made by the Jewish police lawyer Abrahams, so serious that he refused bail, so Mrs. Fletcher was taken to Pentonville. Two persons were allowed to speak to her each day, for fifteen minutes, through a grating. She was compelled to live on prison fare, and all presents, even fruits and flowers, were rigidly excluded. This, however, did not last long. Mr. Lewis, one of the best London solicitors, was engaged, and when he stated to the Magistrate that the property of the prosecutrix had all been restored to her, and that he had a perfect defense, ball in \$5000 was accepted and given at once by two prominent Spiritualists, one of whom is himself a Magistrate, and a man of wealth and position.

The remand was for a week. A crowded court welcomed Mrs. Fletcher to her seat of honor in the prisoner's dock in the centre of the court. Her solicitor was ready to cross examine the prosecutrix, but there was a further delay. A few months ago a reform was made in English criminal proceedings by the appointment of a public prosecutor. This officer had decided that this case was one of public interest, and he took it out of the hands of Mr. Abrahams and instructed Mr. Wontner, who, of course, wanted time for prepara-

tion: so the case went over to Dec. 21st. [*] Mrs. Fletcher has come here expressly to have a full investigation. Mr. Fletcher's medical adviser would not consent to his crossing the Atlantic. She is quite equal to the occasion, confident of success, and determined, at any risk, to have a full investigation. Her friends are, of course, perfectly satisfied of her innocence, and those who were disposed at first to blame her and her husband for imprudence, are obliged to admit, when they know the circumstances, that they would probably have done the same. It is not possible to predict the verdict of a British jury-perhaps of any jury. I have seen a man convicted and sentenced to Ceath whom I knew to be innocent. He received, a few days later, Her Majesty's pardon. The red tape In the hangman's halter could be cut in no other way. I have not a shadow of doubt of the perfect innocence of Mr. and Mrs. Fletcher, nor that in all this matter they did what they thought was for the best in regard to the woman now appearing against them. I have no doubt that this is a malicious persecution; but I have the hope, also, that it will advance the cause of Spiritualism, more, perhaps, than many years of or-

We have got through our Christmas-three success-[Continued on eighth page.]

[*] The case came up at the above date, and after some legal skirmishing and the presentation of some testimony on the side of the government, was, at the request of the Public Prosecutor himself, postponed till Jan, 7th; since which time we have no advices regarding it.—ED. B. of i.

Free Chought.

CHRISTIAN SPIRITUALISM.

To the Editor of the Banner of Light:

To many there is a repugnance to the use of this expression. It is thought Spiritualism, in its general bearings, will be injured by any sort of identification with the Christian religion even in its purest and simplest form. But it requires Ancient and Modern Spirtrualism both, in all their forms and phases, to consti-tute Spiritualism proper. Phenomenally, Modern Spiritualism is merely a reduplication of what is ancient and historical. "The Bible overflows with these phenomena, and it is utterly impossible to disconnect the older from the more modern phases.

The Church is justly consured for discarding the modern while contending for the genuineness of what is found within the two lids of the two Testaments. And most certainly the person is censurable who sets aside the relationship that absolutely subsists between the Christian manifestations and the demonstrations of our own days.

The analogy is so clear, as it respects the manifestations connected with the early rise of Christianity and the flood of such now being poured out on the world, that our credulity cannot be taxed in accepting the narrations found in the synoptical gospels and in the Paul-

In the light of these facts what is meant by the name of Christian Spiritualism? Nothing more than the fact we accept the possibility and the probability of what comes to us through the pages of the New Testament. Jesus himself was continually en rapport with the spirit world; and the conversion of St. Paul can in no way be so rationally interpreted as in the light of Medern Spiritualism. Mediumistically Paul knew whereof he affirmed, and the reality of angelic ministrations was hardly out of the mind of him for a moment who taught us to call no man Master. The New Testament cannot be intelligently read save as we read it in the light of the marvels everywhere occurring. No key has been furnished which so effectually unlocks the mysteries of St. John's Revelations as do similar phases of the same marvels to-day.

Has any modern advocate of Spiritualism made any clearer statement of mediumistic gifts than the Apostle gives in the first letter to the Corinthians?

"Now there are diversities of gifts, but the same Spirit, And there are differences of administrations, but the

And there are diversities of operations, but it is the same

God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal,

For to one is given by the Spirit the word of wisdom; to

another the word of knowledge by the same Spirit;
To another faith, by the same Spirit; to another the gifts

of healing by the same Spirit; To another the working of miracles: to another prophecy

to another discerning of spirits; to another divers kinds of longues; to another the Interpretation of tongues, "

There is not a clear-headed and well-informed Spiritualist in America, in all probability, who accepts in their entirety the creedal statements of any known ecclesiastical corporation in Christendom, though in matters of opinion there may be some points of agree-Those who have a repugnance to Christian Spiritualism are not asked to go to the Papal, the Anglican, the Presbyterian, the Methodist or any evangelical church, to learn the truth in these matters We simply ask that a common-sense view should be taken of what the New Testament has to say on this subject. We can no more divorce Jesus, Paul and their contemporaries, who were brought in contact with the angelic world, from the great body of Spirituallsts, than a person can be separated from the kinship of his family relations. In accepting Christian Spiritualism in this light, is it going further than any Spiritualist may consistently be asked to go?

If one wishes to act the part of an Iconoclast there may be objects his war-club can spare. After saying the worst that can be said of the Bible, there is much In it profitable for doctrine and instruction. At this late day a wise erlecticism, should, be used in establishing our convictions. If the following injunction comes from the New Testament, it is as applicable

"Finally, brethren, whatsoever things are true, whatso ever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are lovely, whatso ever things are of good report; If there be any virtue and if there be any praise, think on these things."

D. M. Bennett, 141 8th street.

This interesting work of eighty-one pages embodies a running statement-clinched with illustrative and compendious remarks-of the facts and surrounding circumstances whose procession reached that stupendous denouement known to history as the French Revolution.

It is the demand of the present age that the great majority of things intended for popular perusal must be brief and to the point. The modern reader, cramped for time, and brought face to face with multitudinous matters for consideration, seizes readily upon information regarding a given topic which comes to him in an abridged but close-linked and analytical form; while he is for the same reason obliged to deny himself the pleasure of a stroll through more pretentious and extended volumes bearing on the same theme

The work by Mr. Bell, whose title heads this ski teh, is one of the most signal instances of success in putting a wide fielded topic into readable and popular shape, and at the same time one in which brevity bears special sway. The mighty story of how the vast continent of the old time French political and ecclesiastical systems sank. Atlantis-like, out of sight amid the swirling waves of what seemed to-that realm the end of all things-even national existence itself-has been rendered familiar to the minds of those who have given attention to the voluminous works of Carlyle and Alison, Michelet and Abbott and other authors, but a condensed and reliable (and at the same time attractively readable) form of the narration is by no means so readily obtainable. And in view of the wide extent of ground to be covered and the small space afforded by the number of pages entering into the brochure under review, we think its readers will feel to agree with us that Mr. Bell has embodied the story in a ready-reference shape, which, while it is bristling with facts, is not by any means a dull statistical skele-ton, but is clothed upon with eloquent diction and infilled with a stirring spirit akin to that of the scenes and days whose sangulnary details it portrays. The reader, as the work proceeds, becomes conscious of the long roll of the billows, as point by point the fierce indignation of an outraged and suffering people sweeps away more and more of what the first burst of revolution had spared-till the final catastrophe occurs!

Beginning with the assembling of the States General in Versailles, by Louis XVI., in 1789, the author takes a backward glance at the years of oppression of the people by kings, nobles and clergy, and the uncounted sufferings which have at last resulted in the spectacle of the delegates of the starving commoners sandwiched between those of the so-called religious (?) and the political powers of the kingdom in an effort to obtain, by and through parliamentary means, that which the tide of events is declaring that the sword shall eventually win. France was not yet free from the feudalism of the Middle Ages; all authority, wealth and privilege were vested in the hands of three classes of persons-the King, the clergy and the nobles; everywhere the people met with only despotism; famine was reduced to a science, and the commoners were the only certain tax-payers-the two privileged orders of clergy and nobles paying virtually whatever they pleased, and no more. According to Van Laun:

"In 1789, the approximate number of the privileged classes in France is about 270,000, possessing three fifths of the territory, which territory is disproportionately rich in comparison with the other two-fifths, for on it are situated the most imposing buildings, containing vast treasures of accumulated property in shape of furniture and objects of art, the gathered masterpleces of centuries."

(Van Laun, vol. 1., p. 7.) Agricultural lands were deteriorating under the takeall-return-nothing system tof husbandry which was

made necessary that the farmer and his family might live and pay taxes to-day, leaving to-morrow to take care of itself; and the gloom of a hopeless midnight (which the pen of Dickens has so forcefully depicted was fast settling down over the land-precursor of the red dawn of a coming national judgment day!

The author deplets this dark condition of affairs with graphic pen, follows the tide of events to their blood consummation-which latter he declares to be their natural and logical sequence—and points out the fac that the French Revolution was really the gradually matured fruit of seed sown; it was an evolution, not a blind disaster; it was not a sudden outburst on the part either of political enthusiasts or free thinking iconoclasts—or both—but religionists and all classes of minds furnished their quota to the developing elements: A proportion amounting to 270,000 privileged persons had for generations back spoiled and taxed to the verge of legal robbery 25,000,000 Frenchmen; and gradually worked upon on the one hand by a new power which had (though often unrecognized) sprung up-the power of mind and opinion (born of the encouraging influence of the establishment of the American republic, etc.)and on the other by the fierce instincts of empty-handed hunger, the many at last rose up against the few and swent them from the earth.

Among some of the best results following this Revolution, as cited by Mr. Bell, were the abolition of feudalism, and the creation of a middle class of landowners really interested, through the rights they held in the agricultural system of the country-thus increasing the amount of the crops, and giving food to the people. Van Sybel is also quoted as epitomizing the outcome of the movement as follows: "Freedom of labor, equality before the law, and the unity of State.' The concluding portion of the pamphlet is devoted to a cogent and conclusive defense of Thomas Palue. and a brief narration of his connection with the French

Revolution, Those who wish to peruse a really excellent sum mary of the stirring events to which reference (in outline) has been made above, will do well to secure a copy of Mr. Bell's brochure.

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM. By Allen Putnam, Esq., author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmertsm, Spiritualism, Witcheraft and Mira-cle," "Agassiz and Spiritualism," &c. Boston: Col-

by & Rich, publishers. This is a substantial volume of 482 pages, really pos sessing much interest, whether the reader coincide: with or dissents from the reasoning. The author is a native of Danvers, and was originally a Unitarian clergyman, but has been long out of the profession. The sincerity of his views will not be questioned by any who know him. The author's plan and objects are indicated in the following extracts from his preface:

Indicated in the following extracts from his preface:

"It is not our purpose to write history, but to give a new explanation of old events. The long and widely tolerated theory that New England witcheraft was exclusively but out workings of mundane fraud, imposture, cumning, trickery, malice, and the like, has never adequately met the reasonable demand of common sense, which always asks that specified agents and forces shall be probably competent to produce all such effects as are distinctly ascribed to them.

"Persons who of old were afflicted in manner that was then called bewitchment, and others through or from whom the afflictions were alleged to proceed, are

was then called bewitchment, and others through or from whom the afflictions were alleged to proceed, are now extensively supposed to have possessed organizations, temperaments and properties which rendered them exceptionally pliant under subtile forces, either magnetic, mesmeric, or psychological, and who, consequently, at times, could be, and were, made ostensible ulterers of knowledge whose marvelousness indicated mysterious source, and ostensible performers of acts deemed more than natural, and which, in fact, were the productions of wills not native in the manifesting forms. The special forces that produced bewitchment, and are put in application now, do not become sensibly operative upon any other mortals than peculiar sensitives; and their action upon such is often most castly and effectively manifested through aid obtained from other similar sensitives.

When, in days to come, some abler and more pol-

other similar sensitives.

"When, in days to come, some abler and more polished pen shall apply, in the solution of witcheraft marvels, a theory that shall be based on the classes of agents, forces, &c., which are now evolving modern marvels, its fitness and adequacy will attract wide attention, and command general acceptance.

"Opportunities for studying spirit manifestations came in the writer's way more than twenty years since, and have been recurring quite steadily down to the present hour. Release, long ago, from examping mill horse rounds of professional life and thought, and consequent freedom to live and move relatively aloof from annoyances and fears which known or suspected attention to unpopular and tabooed matters is apt to bring, permitted him to be a more open, avowed, persistent, and studious observer of these marvelous works than could most other persons comfortably, who had spent early years in neademic and collegiate halls. Unhampered by dread of shirs, innucndoes, hints, or growls from either parishioners, patients or clients, be accepted found and study out stewy to not hoorst this certific contents. Tunbridge, Vt. GEO, SEVERANCE.

| Comparison of the Comparison of the Causes and Results, By W. S. Bell. New York:
| D. M. Bennett, thi sib street | Bell New York: | D. M. Bennett, thi sib street | Bell New York: | D. M. Bennett, thi sib street | Bell New York: have not generally recognized. Thus, as he judges, clews have been acquired to such knowledge as promises, in days not distant, to furnish not only a solution of ancient witcheraft that will stand the tests of time and common sense, but cause human physical science to bring within its embrace agents and forces which have heretofore escaped its recognition. The varied phenomena of Spiritualism, witcheraft and miracle are all within nature."—Salem (Mass.) the zette.

LIFE'S TRIUMPH.

A few evenings since, while in the company of a party of friends, M188 M. T. SHELHAMER was controlled by her poetical guide to deliver the following poem, which we print rerbatim as given by Spirit John Critchley Prince:

Oh, children of the earth, rejoice, And praise your Father's name ! Let every mind and every voice His wondrous love proclaim; To every heart that sorely bleeds There comes an answering cry-For every soul's divinest needs

There is a full supply.

The lonely captive, in his chains, Beholds the dawning day, When, freed from sufferings and pains, His soul shall pass away: For Justice every life controls Within the heavenly spheres As Freedom's mandate grandly rolls Adown the march of years.

The weary reaper in the fields Feels hope within him swell, For life a glorious harvest yields To him who labors well: A rich fruition, born of toil, And well directed powers, Will blossom from the fertile soil In fruitage and in flowers.

The nations cry in walling tones Beneath the scourge of War, When desolation marks its own, And every heart is sore: But gentle Peace, with smilling face, Awaits the coming day, When she shall take her rightful place, And all earth's kingdoms sway.

And Death, the leveler of caste, The common foe of man, Himself shall conquered be at last. Through Life's eternal plan; For Truth, the great Deliverer, stands Beside each open grave, To shatter Error's cruel bands, And every spirit save.

Then, children of the earth, rejoice, And praise your Father's name. Let every heart and every voice His wondrous love proglaim; For pain and slavery and strife And death shall soon be o'er. And only endless Love and Life Remain forevermore!

Many old school clergymen have had a habit of spic ing their prayers, especially at funerals, with bits of local and personal history. Old Dr. Bently, of Salem had his historical passage in each funeral prayer; and on one occasion it was as follows: "Oh, God, the man who with his own hand felled the trees and hewed the timber, and erected the frame of the house in which we now are, was grandfather of the man whose funeral obsequies we have met to-day to perform."

Kanner Correspondence.

Illinois.

STERLING .- Upon renewing her subscription, Mrs. F. E. Rogers writes: "There are some things that we can get along without, but the Banner of Light and Miller's Psychometric Circular' are indispensable. We feel that the twain must go hand in hand to answer the demands of 'the incoming tide' of advancing light that is destined to filumine the dark places of earth with its glorious rays. If the Banner and Girrular' could be read and appreciated by every family, we might soon look for the millennial morn. We have read with intense interest in the Banner of Dec. 18th, 880, an account of the materialization at Astoria of the angel daughter of Mr. and Mrs. Hatch of that place. Surely the 'kingdom of heaven' has indeed come to a favored few, foreshadowing the good time coming. and the power of spirit over the material, with unlimited possibilities for performing its perfect work when we have learned the part we are destined to take in the great drama of life, and become capable of performing it well.

The spiritual element has been at low tide in this place for a long time. A little interest has been maniested during the past summer by the occasional visits of Dr. Dobson, from Iowa, through whom the spirits produce independent slate-writing, materializing of lands, and other interesting phenomena. One of our Indian guides, Howassee, assures us that 'Orthodoxy s getting thinner.' Its believers, many of them, are availing themselves of the thin places, straining their eyes for some glimmering ray of spiritual light, yet fearing to acknowledge the truth that will make them free, if they dare to be true to their highest convictions of right. May the dear old Banner yet wave over a world made bright and beautiful by the light gleaming from its pages of living inspiration."

APPLE RIVER.-J. L. Code, enclosing a newspaper clipping relating to a recent death in California, caused by vaccination, says, that, in his opinion, it amounted to nothing less than murder. He objects to shooting people, and for the same reason protests against their being poisoned "according to law" or any other way. Hence he strongly opposes vaccination.

CHICAGO.-M. E. Congar, after referring to Mrs. Richmond's welcome home—an account of which we have already published—alludes to the change of the place of meeting of the First Society of Spiritualists, ind says: "To those who are acquainted in Chicago this will seem to be a strange move, for the reason that the West Side has been considered the spiritual centre, not only of Chicago, but of the entire North-West; and for the Society to move its meetings away from this inspired centre argues, to say the least, a faith and trust on the part of the officers which to me is surprising. The new Hall Is beautiful, and the audiences that have thus far greeted Mrs. R. have been confirmatory of the wisdom that instituted the change. It will not do for Spiritualists to be selfish, and it would really seem to be so for West-Siders to keep so gifted and inspired a medium as Mrs. R. exclusively to themselves in a city situated as this is. I wish to mention another item in this connection: A Mr. Martin has finished, furnished and adorned a beautiful parlor (with cloak room adjoining), on the corner of Wood and Walnut streets, and dedicated it to the uses of the Spiritualists, for sociables, mediums' mectings, ladies' sewing-circles, &c., &c.; and I have never in my thirty years' experience and observation in Spir itualism, seen so fine a room dedicated to such grand and glorious purposes. Allow me to say in conclusion that I am in entire sympathy with the Editor at-Large movement, and shall make my contribution, before the first quarter of the second year is closed. I do not remember any movement of the spirits or Spiritualists that has seemed so fully to merit the approval of every one, and I feel sure no other person than Dr. Brittan could be chosen who can so efficiently fill the position which he is called to occupy. Sargent's 'Scientific Basis' is the most positively convincing of all works since the advent of Modern Spiritualism. No candid, thoughtful, observing man or woman can fail to see and feel the mighty power and influence of such a book."

Ohio.

CINCINNATI.-Annie C. Rall writes that Mrs. Jennle Holmes and her nephew, Edwin Gilbert, have held materializing séances at her residence for two weeks to the entire satisfaction of all who have attended them, many being for the first time convinced that those whom they had thought "dead" can appear and prove by their presence that eternal life is an as sured fact. Mrs. Rall says: "My spirit sister, Mrs. Wm. K. Lewis, appeared several times, and, on the last occasion, after moving the cartain aside, she knelt and with uplifted hands blest the company present. She then retired, and returned once more with a basket of flowers, placing it in my hands. She came so near there was no mistaking that it was my sister in her spiritual beauty. The third time she appeared, this time at the side of the curtain, and privately spoke to me. She placed her hands on my head and whispered, 'Bless you, my sister?' Frequently at materializing circles there are persons who cannot discern the features, and wonder that some can while others cannot I believe persons should visit such seances without thinking of what they hope to see, being willing that all the rest may be served first. Thus they will avoid becoming too positive. The best evidences of the truth of this phenomenon have come when least expected. In becoming forgetful of ourselves we become negative; then the veil is withdrawn and our loved ones are with us. Mrs. Holmes's scances are very in-teresting to all who attend them, and do not fall to convince those who have before seen nothing of the kind that there is something in Spiritualism'eminently worthy of their attention. Mrs. Holmes may be addressed care of George wall, 482 West Liberty street

EAST LIVERPOOL .- A correspondent writes that the friends in this place are anxiously waiting the arrival of some good medium-a large number of its residents desiring to know something of the evidences of the reality of a future life that are given by Modern Spiritualism. The town has a population of 6500,

Pennsylvania.

PRANKLIN .- R. S. McCormick writes: "On the morning following the close of the Casadaga Lake Camp-Meeting last August, nine persons met in the scance room of R. W. Sour, the medium, After a double slate had been examined, and all were con vinced that it was perfectly clean, a crumb of pencil was placed upon it. It was then closed, and securely bound with a cord. Mr. Sour took the slate, and held it on the end of his fingers and thumb, in view of all. We soon heard a scratching sound as of the bit of pencil moving on the slate. In a few moments he handed the slate to me. I took off the string, opened the slate, and found written upon it the following com munication:

munication:

'Dear Parents and Friends—I have been chosen between the many friends present to write a few words, if possible, to you all. Therefore I will say, Friends, be of good cheer; try to learn the truth; when learned adhere to it, practice it, teach it to the world by practicing it. No matter how many seeming temporary disadvantages and difficulties you may have to encounter, be true to the principle, and you will triumph in the end, because you will have made then life a grand success.

CLINTON II. MCCORMICK.'

(The parents of the person whose name is signed to

(The parents of the person whose name is signed to the communication were present.)

I have not written about this independent slate-writ ing on account of anything connected therewith being strange or new; but in part for the suggestions contained in the communication.

I cannot conclude without saving I take great interest each week in reading your estimable paper, so well conducted, and in such a spirit of kindness and real toleration."

Missouri.

HANNIBAL.-Mrs. A. L. Andrews writes: "I send ou the enclosed statement of a cure, as I see the I. D.s are plotting for protective laws in the legislatures of many States. They fear the heaters, nature's own physicians, and well they may when these latter take the patients of the regular M. D.s from the verge of the grave and restore them to health and use-

fulness": 'Our daughter was taken with St. Vitus dance | minds and hearts of many to the light of truth."

and nervous prostration. I consulted the best medical faculty in the city of Hannibal, Mo., and gave medicine according to their directions until she became so weak she could not speak or swallow anything, and she had no use of herself whatever. I then called in S. II. Cook, magnetic healer, and after he treated her ten minutes she could speak and swallow. In two days she was able to sit up and feed herself, and in three or four weeks was entirely restored to health. S. Simms. Mary Slinms."

New York.

NEW YORK CITY .- Mrs. Milton Rathbun writes: The second sociable of the Cartier's Ital Society, which was held at that place on the 10th of last month, proved a success both financially and socially. Not only were we merry dancers, but listened to short speeches from Mr. Hull and Prof. Buchanan, which were racy and entertaining. Miss Bishop sang so well that all were glad to give her a second hearingwhich is saying a great deal, when we remember the anxiety of the dancers to proceed with 'the order.' We had, also, recitations, very fine, from a little Miss and a lady, whose names have escaped me.

I cannot forbear a word of affectionate greeting to the dear old Banner of Light, that comes to us so regularly, filled with food good for all souls. I often feel like pouring into your ears words of commendation for the noble work you are accomplishing through the Banner. Having had some business experience, I know your pathway is not all the time 'a bed of roses' but I trust the thorns may always be well covered."

SPRINGVILLE .- Mrs. Mary A. Charter (well known as a test medium in Boston for years past) has recently changed the ground of her labors to the Empire State and is at present located at 51 Main street, Springville. She met in Buffalo with many friends of the cause, Mr and Mrs. Frank being specially notable among the number. She attended the Yorkshire Quarterly Meeting in November, where Lyman C. Howe, Mr. Taylor, Mrs. Morse and others were prominent in the interesting services. She was the guest of Mrs. Warner, in Yorkshire, and of Mr. Brown, at Versailles; at Gowanda she was appreciatively received by Truman Allen, Her time, she reports, is fully occupied, and her mediumship has gained in strength since leaving Boston. Jan. 8th—afternoon and evening—the friends joined with her in celebrating the anniversary of her development, at Taylor's Hall, Springville. Mrs. Charter intends making her way slowly toward Michigan. and desires to make engagements on route. "Miss Jennie Rhind," she writes, "has been here, and was liked very much during her stay; indeed, the friends would be pleased to welcome her back to this locality. It seems to me that I appreciate the Banner of Light more than ever since I left Boston—though when there I thought I loved it as much as I could, and could not feel at home without it. It will always have my prayers, and my efforts too, for its success."

LOCKPORT .-- Mrs. William Cull, Corresponding Secretary, writes: "The dear old Banner of Light comes to us as regularly as the seventh day of the week, always filled with the choicest of literature in the interest of our cause, while but little personality of a recriminating character is ever found in its columns. Long may it continue its good work for the freedom of the world and the benefit of suffering humanity. As the Corresponding Secretary of our Society, I feel called upon to give in brief our history in the past up to this date, and hope, by so doing, to encourage the hearts of others less favored than ourselves: Eighteen months ago we organized our small society, hired a hall, and commenced our meetings-securing speakers from abroad when we could afford, by dint of effort, to pay them; when we could not we had meetings of our own in the form of conferences, which have been more or less successful.

In this way we have kept up Sunday evening services ever since we organized. We have had the assistance of some of the best speakers and mediums in the field, among whom it affords me pleasure to name Mrs. E. L. Watson (who is now speaking to admiring multitudes on the Pacific coast), Mrs. Colby (who is indeed master of assemblies), and others not so well known to the public, but earnest, faithful workers. Among the mediums who have done most efficient work-as the spiritualistic public already know-is Harry Bastian, the world-renowned medium for materialization, independent voices, &c. No medium or speaker has ever done more to awaken a deep interest in the public mind than he. Mrs. Carrie E. S. Twing, W. H. Powell, and others, have been with us-all instruments of the angel world, and each, in his or her own way, demonstrating the truth of spirit-return.

About two months ago Dr. T. B. Taylor and wife came here. They have settled with us, and gone into business in a business way. We now have a regular lecture every Sunday evening to increasing and deeply interested audiences. I think the most of our society and friends feel that the demands of our cause are fully met in the forcible and telling addresses of our present speaker. One substantial evidence of it is ound in the fact that our city press, particularly the dally papers-both of which have heretofore been very reticent-are now giving copious reports of the Sunday evening lectures, and other doings spiritualistic. The most radical utterances have been faithfully renorted. and not a pen has been raised to reply to the argunents advanced. These are facts 1 wish to emphasize, for they are significant, and augur well for our cause. Mrs. Taylor is a good test and materializing medium. Her materializations are not so demonstrative as those of Mr. Bastian, are more quiet in character, and less convincing to skeptics perhaps—but when we come to know Mrs. Taylor it is only to love and appreciate her nediumship."

Po the Editor of the Banner of Light:

Happening to fall in with a "Memoir of the Rev. Daniel M'Allum, M. D., by the Rev. Jon. Crowther," N. Y., 1840, I find the following:

'April 2d, 1821. . . . She will soon be removed"-referring to his wife, then ill-"and I shall hear that voice no more till it is enriched with the accents of angels. But shall I hear her then? Oh that I may!'

"In the course of a few days the fears expressed in the preceding paragraph were realized. . . . In common with many other eminently wise and holy men, he seems to have entertained a belief in the communion of departed spirits; and on one occasion he thought it was, in his own case, actually realized."

"This afternoon," says he, "while engaged in reading Mrs. Fletcher's Life, page 252, where she is described as having said to her husband, in a dream, 'My dear, do you visit sometimes?' and he answered: 'Many times a day,' I felt a strange but delightful consciousness that the angel spirit of my dear, dear Ann was present with me. My emotions were delightful. Tears flowed down my cheeks; and at length I was enabled to say, 'Thank God for this, also! and-my-heart rose in gratitude to him.'

On page 70 of "Memoirs" above named I find: "There are some subjects," Addison observes, in his opinion, "concerning which a wise man will stand neuter, such as the appearance of spirits, &c. Such things have occurred and may again occur."

On page 71 Dr. M'A. says: "I have, however, always indulged the idea that the children of men were protected by guardian angels, and that these angels were such of the departed spirits as had, during their lives, been eminent for piety and virtue—that such were permitted to hover around their friends who yet dwell in tabernacles of clay."

Dr. M'A. seems to have been a man of great piety. He was born at Inverness, Scotland, June 22d, 1794. G. L. D.

Writing under a recent date, a medium now in London says: "The Banner of Light is a welcome visitor here, and its visits are looked forward to with great pleasure each week. Long may its glorious work continue-opening the "Feeble Logic."

JANUARY 22, 1881.

To the Editor of the Banner of Light :

In a brief notice of the decease of our lamented friend, Epes Sargent, the Free Religious Index of the 6th inst. says:

"Apart from a better literary style, Mr. Sargent's ritings on Spiritualism possess but little above those of their class. They exhibit the same feeble logic and strained and inconsequent reasoning peculiar to the works of Spiritualist authors."

The works of Spiritualist authors for the most part assert the existence of spiritual beings. The "feeble logic" is generally restricted to a single inference from the alleged facts. For example, hundreds of witnesses know and declare that writing is executed without the direct conscious intervention of any mortal, other than mere personal presence near the instruments upon which the writing is performed. They know and declare it to be done under conditions which preclude direct mortal agency, or that of automatic mechanism. The witnesses infer that persons, invisible and intangible to the ordinary action of the human senses, execute such writing-that is, that spirits do it. This is an illustration of the "strained and inconsequent reasoning peculiar to the works of Spiritualist authors." The works of Mr. Sargent on Spiritualism cite multitudes of instances of this charactor, attested by as weighty an amount of evidence as can be brought in support of any extraordinary facts that can be proved by testimony. But it is "feeble logic" and "inconsequent reasoning" with a certain class of thinkers, to infer from any imaginable data the existence of spirits. By these thinkers the proof of any such existences is tacitly assumed to be absolutely impossible. This is the more remarkable, as the same school is loud in the assertion of the principle that the possibility of extraordinary alleged facts is to be determined by the facts themselves, and not by our antecedent and à priori presumptions and beliefs.

The scientific rule, is, Verify your hypothesis by your facts. But this rule is reversed or set aside when alleged spiritual phenomena are in question. Men of science first strenuously deny the facts; next, if they seem to be real, they attribute them to fraud; thirdly, if the facts cannot be thrust aside, they hold that it is 'feeble logic" to deduce from them the existence and intervention of spirits.

It is unquestionable that the belief in the intervention of spirits in our affairs by speech, by writing, and personal cpiphany, has begun, and spread widely in all quarters of the globe within that part of the century that closes in 1881. The men of science and the teachers of the churches have contributed next to nothing to the diffusion of this belief. Theology, science, and dilettanti rationalism have remonstrated and cried aloud against the delusion, and brandished Mrs. Partington's broom in the face of every investigator; but all these efforts have been unavailing. The epidemic heralded by skentical inquiry in all directions is on the increase. The delusion enhances very strangely just in proportion to the earnestness of the investigation. So that it has now become evident to many candid minds who have not fallen in with the religious movement that has accompanied the diffusion of the phenomena, that a class of facts is known to the people at large. which men of science for some reason are bound at all hazards to ignore. The Index is an ardent supporter of this style of scientific procedure. Its disposition either to ignore the spiritual phenomena, or to deny any legitimate inference from them of the reality of spiritual beings, is palent. Let it keep on its course. The right of a journal not to recognize unpleasant facts cannot be questioned. It can follow the crowd after the recognition has become general. It is no proof of "culture" at present to admit a spiritual fact.

"The Banner of Light," says the Index of the same date, "assumes the credibility of the miracles of Lourdes. Thus Spiritualism joins hands with Roman Catholic superstition."

The majority of Catholic and Protest nals ignore the spiritual phenomena, and treat all who accept or study them as demented or dangerous persons. So does the Index; and in so doing may one not say that it joins hands with both Catholic and Protestant bigotry?

The monkey that looks behind the glass for the fellow whose face he sees in it, is a philosopher of the same type with those men of science and theology who would explain the phenomena of Spiritualism either by trickery or involuntary physical agencies. But with these gentlemen the Index is hand and glove. D. L.

Washington, D. C., Jan. 7th, 1881.

Epes Sargent.

HIS DEATH ALMOST SIMULTANEOUS WITH THE PUB-LICATION OF HIS GREAT WORK, "THE SCIBNTIFIC BASIS OF SPIRITUALISM."

Epes Sargent, author and dramatist and honest man. died last Thursday night, the 30th of December, in Boston. He was sixty six years old. Mr. Sargent was a writer and thinker of no little celebrity. His biographies, histories, novels, comedies, tragedies, school books and standard popular works cover a wide field of industry, and will long be the living evidences of his busy and useful life. For many years Mr. Sargent had taken a deep and active interest in the subect of Spiritualism. His investigations of the subject were searching, and prompted only by a desire to prove or disprove its claims to intelligent consideration. Among some deception practiced by mountebanks for gain he found much and even more that was genuine, and which convinced him that Spiritualism was a great, beautiful, blessed truth, and that its many phases of manifestation were facts from which all mankind might derive comforting assurance of certain and desirable immortality. He was the author of 'Planchette, or the Despair of Science," of "The Proof Palpable of Immortality," and other published works bearing upon this great subject. He had also just completed an exhaustive work on the whole subject, in which he claims and assumes to have proved that there is a scientific basis for Spiritualism. Indeed the title of this new book is "The Scientific Basis of Spiritualism." It is a neatly printed volume of nearly 400 pages, bearing the imprint of Colby & Rich, Publishers, Boston, 1881. This book is the last great work of Mr. Sargent. It is the honest record of the incidents of his search after the truth of Spiritualism and a frank statement of the conscientious conclusions at which he arrived. Investigation the more fully confirmed his faith. The singular fact that the publication of "The Scientific Basis of Spiritualism" was almost simultaneous with the death of its author gives an added interest to the book, and the immediate reader cannot but be impressed with the thought that while he is nerusing its still fresh pages the spirit of Epes Sargent has but just entered the realms which shall attest to him the truth or error of his convictions. The book will doubtless have a wide sale, especially among those who have an awakened interest

in Spiritualism.—The Saratoga (N. Y.) Sun, Jan. 8th.

TRANSCENDENTAL PHYSICS. An Account of Experimental Investigations from the Scientific Treatises of Prof. Züliner; translated from the German by C. C. Massey, Esq., of London.
This is a conscientious and rigidly discriminating record of unquestionable facts, showing that occult forces, invisible intelligences, attend incarnate manifestations of Life which we call persons, more things being in the air than are dreamed of by arrogant philosophers; a profoundly interesting book which gives materialistic wiselings many tough nuis to crack; finely printed, fully illustrated; price \$1,50; Colby & Rich, 9 Montgomery Place, Boston, Mass.—The Word.

ATHANASY.

BY EDWARD F. HAYWARD.

I stood at sunset on the hills as day,
Amid the pageantry of change, went down;
The western sky was all aflame with light.
That, mantling over dusky shapes of clouds,
Grew fickle with a thousand shifting hues,
Turning the soher vestments of the day
To robes of romance for the night to wear;
And as the great red sun bent low and sunk,
I watched it shiking with a tearful eye,
As Faith and Courage, through the blood-red hues
Of Doubt, went down in sunset for my soul.
And then came one who told me he was deed

Of Doubt, went down in sunset for my soul.

And then came one who told me he was dead—
The youth I loved, who lived in noblest deed;
Who held his faith unshocked amid the din
Of doubtful battle, and before all fear
Threw down the conquering courage of his soul.

And he was dead who, dying, wavered not,
Siill claiming life through all the forms of change,
Rejolcing in the light when darkness fell;
Nay, nay, I said; If aught of death there be,
'This I who die, not he, since never once
The light within his faithful soul went down,
And but an hour ago it died in me.
He lives who never gave his hand to death,
While I, with all life's pulses keenest keyed,
Lie cold and still among they forcet.

I see the living die, when they forget
To live; I see the dying live when they
Forget to die; and all of death is but
Forgetfulness of that small spark of God
That ever waits remembrance at our hands.
Not they our dead, whose forms we lay away
To sleep in mother Nature's time-worn lap,
Or drink forever at cold Lethe's brink!
No dead! save where Dishonor digs the grave,
Or croaking Doubt sits at the conquering tomb!

Or croaking Doubt sits at the conquering tomb!

No death! And yet the world so full of dead;
Of cold, pale shapes of infant purity;
Of haggard forms, of lifeless, silent vows;
Of sunken eyes that once dared look to heaven,
And pallid lips that soon forget lifs praise!
No death! And yet our hearts so full of days
That, golden once, have turned to ashes now!
Of hopes that stirred us then, to stir no more;
Of deeds and doubtings, like accusing ghosts,
That haunt the darkness of our living tomb!
No gravo! Yet graves on every hand! No grief!
Yet mourners in our hearts, and everywhere!
But still, the giorious thought! no death for him
Who dares to live, to face with faithful front
The fact of his divinity; who scorns
To die, with life so full around him, till
The last great throb of human victory come.
Thus, in the thought! I saw how life becomes

Thus, in the thought, I saw how life becomes A revelation in our faith, and how By might of battle all our souls are tried, Assured of destiny yet more divine, To trust and wait, in patience growing strong, To fight and win, through weakness of our souls: This Life; the other Death! Until again I took my courage up, wrapping my soul Within the living breast plate of its faith; And, thus made strong to trust diviner ways, Went forth anew to battle and to praise.

A PHANTOM SHIP.

t'ric following-interesting account (with accompanying comments) is furnished us by Joseph P. Hazard, Esq., who received it in a letter from the gentleman who personally witnessed the occurrences he relates.—ED. B. OF L.]

While the ship Osage, of Philadelphia, Capt. Furber, was on her voyage from Canton, China to New York, in the year 1837, the following oc-

July 25th, noon position of the ship was S. Lat. 28°, 34'; E. Long. 35°, 57'; at 8 A. M. wind moderate from S. to W., perfectly clear, ship going through the water about six knots, close-hauled to the southward.

On coming to the deck from breakfast, the man at the wheel called my attention to a sail in sight, about four points on our lee or portbow. It was apparently a square-built, fullrigged brig of 250 tons, with long top-gallant masts, but no royal yards aloft, under two topsails, two top-gallant sails, foresail, jib and trysail, and she seemed to be distant from our ship about three or four miles. Capt. Furber and Mr. William C. Goodhue, of New York, a passenger on board, coming to the deck at the same time just after me, both saw the vessel as I did. and Capt. Furber, asking us to watch her, went to the cabin for his spyglass. The vessel was so near that we gave no heed to his charge; when he came on deck with his glass, not over two minutes afterward, the brig had disappeared from sight off the deck, and sending a man at once to the fore-royalyard with a spyglass from that lofty outlook she was not to be seen. She had, in the space of not over six minutes, totally disappeared.

The day, at the hour named, was peculiarly bright and cloudless; later, it became squally, with winds varying from N. E. to S. W., as is usual in that sea.

the ship made, in the 24 hours ending with noon, 131 miles on her course to the S. S. W.

July 27th, winds S., S. W., S.; noon observation, lat. S., 30°, 22'; lon. E., 32°, 01'; distance run for 24 hours ending at noon, 114 miles. Weather during this day was variable and at times squally: but at 8 A. M. the sky was bright and clear. our ship close-hauled to southward; we saw a square-built, full-rigged brig, apparently of 250 tons burthen, of precisely similar appearance in all her details of spars, sails set and rigging, to the vessel which two days previously had so suddenly appeared and disappeared to us, as before related. We first saw her in precisely similar position, viz., four points on our lee or port-bow, standing the same course as her predecessor; she kept in sight for three or four hours, until by reason of the distance run by both vessels we lost sight of her.

The last vessel was without question a real bona fide brig, and, likely, bound from the coast of Africa to the Isle of France; and the former mysterious craft-what was she? We all supposed it was the same vessel as last seen, reflected to us two days in advance of her real advent, by a sort of mirage condition of the atmosphere-peculiar to those seas, and which is so interestingly explained by Sir David Brewster, in his little book upon "Natural Magic."

We had sighted the Island of Rodriguez, the southernmost island of the Isle of France group, on the 10th and 12th July, and the southern coast of Madagascar on the 20th and 21st July, and made the Coast of Africa, near Natal, the 28th July.

The distance run by our ship from the time the first or phantom vessel disappeared, until the second, her prototype, kept us company, was about 250 miles, and the time elapsed between the disappearance of the one and the appearance of the other was just 48 hours.

Now if it is possible that the atmospheric condition peculiar to those seas can do night-work reflecting of burning lights, we can have the solution of the "Flying Dutchman."

If from the deck on a dark clear night I should see looming against the horizon a ship's tall spars and shadowy sails, with glimmering lights on her hull giving ghastly countenances to her deck-watch, appearing for a moment and then disappearing without apparent cause or atmospheric change—and more, if such "phantom' should continue to appear and vanish under such conditions at intervals in the space of the night-watches—I should certainly feel as if philosophical explanation was at fault and a real case of the supernatural had come to show itself. And again, if the real vessel which we saw had preceded her miraged prototype, reversing our experiences, we might have felt it was the token of disaster, a vessel's death, which was the token of disaster, a vessel's death, which had some mysterious connection with our own ship, or those on board of her; as in many well-debt.—Mayor Prince.

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authenticated cases the spirit of the human dead just after death lingers around its chosen life's locality, seen of many, our case might have remained to us invested with the mysterious. But our vessel gave us no such pleasant claim to the supernatural. It came, and took a bright sunny morning for its visit, and then sent its seal following to confirm our belief in the natural causes which must have controlled it. I am sorry to invest this relation with so

'matter-of-fact" a dressing, but if you draw different conclusions, I shall enjoy your more poetical ideas, while not departing from my own views regarding it. W. W. SCARBOROUGH. Cincinnati, O.

By Mr. Scarborough's own account, as given in his most interesting and valuable contribution concerning his own experience in these mysterious premises-and perhaps the only well-authenticated account of the "Flying Dutchman" within reach of most of its readers-it appears that he entertains no doubt as to the purely spectral character of the ship that he saw approach his own, and, after passing her, suddenly disappear, as if it were a spirit ship, not a real, material one-an exact fac simile of the one he saw only a few days thereafter, and which latter he believes to be a real ship, and not the "Flying Dutchman"not a phantom ship-for the reason that she did not suddenly disappear, and near by, like her predecessor, but held her course, and, out stripping his own, gradually disappeared on the distant horizon.

This view may be correct, but it appears to involve the assumption that, although a phantom ship may, and did, overtake and pass the real one, in which Mr. S. was a passenger, it would have been impossible for her to have held her course and gradually disappear on the horizon, as its successor did.

Until such impossibility shall have been proved, whether or not the second appear ance of an exactly similar craft was really a phantom or only an ordinary ship, must remain an open question, at least with those who believe the first one was a phantom. J. P. II. Peacedale, R. I.

Spirit-Life.

ENTRACT FROM THE PRINCIPLES OF NATURE, VOL.
III., BY MRS. MARIA M. RING.
Life in spirit is the continuance of modes developed in the material state. Man learns his lessons in this state for use eternally. He is prefigured by youth, who are initiated into mature life by their schooling of experience, study and observation. Earth-life were vain, and its acquired experiences wasted, if the latter were not to be utilized in the second stage, as lessons whereby to shape thought and action. To aconire knowledge of nature, of laws of matter and mind, of principles governing in human nature and soclety, and in every department of science and art, is to be furnishing the mentality for eternity. No knowledge is vain that expands the intellect; and gathering acts of human history and experience, is for use in the life that is, and is to be; for in the latter thelessons of experience have to be utilized far more than they are in the first state.

The occupations of people in spirit-life correspond to those they follow on earth, of necessity. Man being one with nature, he must eternally deal with its forces. He must labor with organs of touch; traverse surfaces with organs of locomotion; he must subsist on elements of food: be refreshed from fountains vital with elements exhausted nature craves; must clothe himself with fabrics woven by his own skill, or by "figleaves," that nature supplies to him while he is learning the art of fabricating material for himself. Finally, o must forever remain the being he is created at first his needs must continue the same, his defendence on the mother that bore him. This progress consists in perfecting the modes he at first develops; in spiritualizing them; not, in any sense, in outgrowing them. . .

The gardens of the blest have been sung by poets from time immemorial. Bards have tuned their lyres to inspirations of spirits, who would that the benighted of earth should have something to beguile their lourney through the hideous loneliness-some ray of light from heaven to plerce the gloom of mortality. These dreams of poets have been actualized as nearly as they could be, where Oriental imaginings have found expression in gardens like those of Eastern princes in medieval times. Art conserved on the spiritual plane s superior art; and skill exercised with ethereal ele-Next day, 26th July, the weather was squally, ments converging on the sphere, produces what skill sky overcast, winds N. E., S. W. and South; expended on grosser elements cannot. . . . There is naught on earth to compare with the coloring of a landscape on the sphere. The ethereal waves that excite vision are multiplied according as the percentions are refined and unfolded to eatch the impress of the spiritual ethers. The scale of colors of light, like that of notes in music, is extended indefinitely, each successive octave in the rising scale being a repetition of the harmonies of the last, with this difference: the higher the octave, the finer, more ethereal the color; and it is the blending of the higher and lower that produces the marvelously beautiful and harmonious effects above described. . . . Things are "what they seem" by this subtle light. It reveals the character of substance to the skilled observer. The prevalent ethers in any form of substance, organism and mentality, are revealed by the tints emitted therefrom: and hence, in the sphere, character is studied by this unerring light; but only by such as have earned the science of colors, and can eatch the finest tints that excite vision there. The hypocrite can wear no garb that will conceal defects of character written in indelible characters all over him.

The Indian and his Wrongs.

In reference to this theme of reflection, which has reached such prominence in the public mind of late, The Cosmopolite publishes an editorial from which the subjoined pithy sentences are extracted:

"Hardly is there one imposition practiced upon him and he is by undue influence compelled to accede to the avaricious white, before another is forced upon him. . . From the earliest time of our occupation of this cont nent we learn of him only defending his home. His manner of defending it, though we term it barbarous, is but that which we could expect of a people living as we find-them. The race is not to be blamed for the manner of warfare which we class as 'simply awful.' It has been their custom to be banded as tribes, a custom even older than our knowledge of the Indian and in such have arisen disputes between the several tribes which only ended in war and consequent ambitions that a warrior was the highest, as in Lycurgus' teachings, of man's estate; and yet with all that, we find him honorable. It has been our experience to witness certain occurrences which convince of such fact, and it is with pleasure we can in this give evidence of at least one who has done some traveling among the Indians, that they are not as bad as is usually the custom of our brother whites to represent. In this we will not attempt to show special places or facts where the Indian has been abused, but in general we cannot pass mentioning the present attempt, though working quietly, to take possession of the Indian Territory, to once more deprive our dusky brother of his home, and have a groundwork for speculations, and an increased traffic on railroads leading to that country.

. . It is not republican to so oppress them. Are they not human? Have they not the same rights in place upon this earth as ourselves? They are not averse to becoming civilized, if that which we repre sent be fact, and we keep our promises; but let us be tray them, and forever they are our enemy. And are they not in point of fact right? What is more sacred or at least ought to be, than a man's or country's promise? What is higher? . . . Take it all in all the Indian has been the most abused of any race."

New Publications.

THE HARVEST OF YEARS. A True Story. By M. L. B. Ewell. New York: G. P. Putnam's Sons, 182 Fifth Few books that are published so warmly commend

themselves to the good graces of the reading public as this. Written in the style of an autobiography, it pictures forth in natural outlines and coloring, with no ambition for sensational effect, the life and growth in good words and works of a household within whose charmed circle, soon after its introduction to us, enters Clara, a lady whose husband has recently passed from earth, leaving with her an only child, a son, and a fortune which she feels it her duty to employ in doing good. She enters her new home as an angel from heaven; her loving and tolerant spirit illumines her path with a beauty of holiness that is irresistible in its influence to bless and clevate all whom she meets. Subsequently other characters enter, until finally we become familiar with a circle of those whom we love and esteem as friends, not mere creations of fiction, myths of a story-teller's fancy, but real, living beings, they and us conjoined in that harmony that all hunger and thirst for, but which few only attain. The purpose of the author is to show that all can, by pursuing an unselfish and faithful course of justice toward themselves and each other, become as mortals should, an abiding help one to another, and bring to their homes a daily communion of souls that will cause every hour of their lives to be replete with love and pleasure.

DOWN SOUTH; OR YACHT ADVENTURES IN FLORIDA. By Oliver Optic. With eight illustrations. Boston: By Oliver Optic. With eightee & Shepard, publishers.

The hero of this volume is a straightforward, resoute, self-reliant boy who, with companions in harmony with his own adventurous disposition, makes various excursions on the St. John's River, from its mouth to a point above the head of ordinary navigation, with a n across to Indian River, on the sea coast, a trip up to Ocklawaha, to the Lake Country of Florida, and shorter runs up the smaller streams. The narrative of these excursions, attractively written, is interspersed with incidents that will greatly delight the boys, who have come to look upon their favorite author, "Oliver Optic," as the " Peter Parley" of their times, and gladly welcome any new book from his pen. This forms the fifth of the "Great Western Series," which one more will complete.

WHAT MUST I DO TO BE SAVED? A Lecture by Robert G. Ingersoll. Washington, D. C.: C. P. Farrell publisher.

This edition of one of the most popular lectures of its distinguished author is the only correct copy published, having been thoroughly revised and corrected by him, and issued under his sanction.

AUTOBIOGRAPHY OF MARY ANTOINETTE DOOLIT-TLE; containing a brief History of Early Life prior to becoming a Member of the Shaker Community; also, an outline of Life and Experience among the Shakers. Mt. Lebanon, Columbia Co., N. Y.

This is written in answer to the inquiry, "What induced you to become a Shaker?" The author has been connected with the Shaker Community fifty six years, a sufficient guarantee that she is well-informed ipon the subject. The present is the second edition, and contains, in addition to the writer's recollections of early childhood and causes that led her to join the Shakers, a brief outline of the interior workings of that Order, how they spend their time, their social relations and spiritual enjoyments.

BRIEF NARRATIVE OF EVENTS TOUCHING VARIOUS REFORMS. By Jane D. Knight. Albany: Weed, Parsons & Co.

This is similar to the pamphlet last mentioned. The author was reared in the Society of Friends, and united with the Shakers at Mt. Lebanon, N. Y., in the year 1826. She is now seventy-five years of age, and, "near-

A collection of short and exceedingly pleasing stories that will charm the children, whether they are readers or listeners. They embody truthful incidents of child-life, and a great variety of scenes that happen so frequently in every family that the stories appear to be revelations of home secrets with which the reader may have thought himself to be the only one familiar. As a volume of entertaining reading for the youngest of the household, it will be highly prized.

An Ancedote of Theodore Parker. THE VOICE OF GOD IN THE SOUL-EARLY MEDIUM

When a little boy in petticoats, in my fourth year, one fine day in spring, my father led me by the hand to a distant part of the farm, but soon sent me home alone. On the way I had to pass a little pond-hole, then spreading its waters wide; a rhodora in full bloom -a rare flower in my neighborhood, and which grows only in that locality—attracted my attention and drew me to the spot. I saw a little spotted tortolse sunning himself in the shallow water at the foot of the flaming shrub. I lifted the stick I had in my hand to strike the harmless reptile, for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels and the like, and I felt a disposition to follow their wicked example. But all at once something checked my little arm, and a voice within me said, clear and loud, "it is wrong!" I held my uplifted stick in wonder at the new emotion-the consciousness of an unvoluntary but inward check upon my action, till the tortoise and the rhodora both vanished from my sight. I hastened home and told the tale to my mother, and asked what it was that told me it was wrong? She wiped a tear from her eye with her apron, and, taking me in her arms, said: "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little and leave you all in the dark without a guide. Your life depends on heeding

Bigotry is not yet dead. It is reported that some of the Christian ministers in Pennsylvania refused to read Gov. Hoyt's Thanksgiving Proclamation from their pulpits, after he had changed the phrase "Christian Commonwealth" to "Commonwealth of freemen." Such ministers appear to think that no people have any political rights in this country except Evangelical Christians. Bigotry like this would openly persecute, if it had the opportunity. We would quite as lief that the administration of our government should go into the hands of the Roman Catholics as into the hands of such narrow-minded Protestants. But, if the people shall faithfully maintain the central principle of our free institutions, neither of these fates will be allowed.—Free Religious Index.

THE NATION COMMITTED TO A DELUSION BY EDWARD JENNER.—In 1823 Edward Jenner died. And in 1825 smail-pox was as prevalent in London as during any of the three great epidemics of the preceding century. This was two years after Jenner's death. I wish he had lived to see that epidemic, because I think he must have given vaccination up. Jenner was a timid man; he could not stand a great deal of opposition. He was too nervous to give his eyidence to the Parliamentary Committee, viw. vocc, and I think he would have had honesty enough to acknowledge the failure had he lived tili 1825. Small-pox was no more banished then than now. It was more prevalent than it had often been. And as to vaccination, the whole of the assertions as to its value were made before proof was possible. And the nation stood committed by a Parliamentary vote to the practice before time had proved the assertions of its parlisans to be unfounded, to be the delusions they were afterwards demonstrated to be by the stern logic of experience.—
Alexander Wheeler, Darlington. Alexander Wheeler, Darlington.

The San José (Cal.) Weekly Mercury says of THE RELIGION OF SPIRITUALISM; ITS PHENOME-NA AND PHILOSOPHY," by Rev. Samuel Watson: "It is a neatly printed volume of 400 pages, and treats of Spiritualism and its phenomena from a Christian standpoint. He endeavors to show that the Bible accounts of the manifestations of spirit phenomena are the same in kind as the modern manifestations of the same phenomena. He says: 'Christianity, as we understand it, stands upon precisely the same basis as Spiritualism, and whatever destroys modern manifestations must, with unprejudiced minds, do the same with the ancient, though they may have become hoary with the veneration of antiquity."

Section and Assessment

The second second

Verifications of Spirit-Messages.

o the Editor of the Banner of Light: In the Banner of Light, published Oct. the 30th, I found a communication from my mother, Lydia Jones, who passed to spirit-life three years ago. One year ago (through this same source) a communication from the same source). source) I received a communication from my father, FRANK JONES. I would say to friends and strangers that I gladly accept these tokens dad strangers that I grady accept these tokens of love and remembrance as coming from the dear father and mother.

Yours respectfully, Phene M. Parker.

Phanix, N. Y.

NANCY OREEN. . To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the Hanner of Light of Dec. 11th, 1880, we find a grand and heart cheering message from NANCY GREEN. We believe the spirit communicating to have been the wife of Joshua P. Green, a farmer living on "Twenty Mile Stream" in this town. She passed to the higher life on Saturday, April 27th, 1877, from her husband's home. It is true, as she says, that she was interested in the Spiritual Philosophy, so much so that I was requested (by the family) to secure the services of Mrs. Nellie J. Kenyon for the solemn occasion, if possible, which I did, much to the gratification of some two hundred persons who had assembled at her late home to show their respect for her and her dred persons who had assembled at her late home to show their respect for her and her worthy family. She speaks of being assisted and instructed by that grand and noble spirit, Theodore Parker. This calls to mind the fact that, as I listened to the discourse, I turned to a neighbor standing by and said, "Those are the words of Theodore Parker." I had read so many of his discourses through other media that I recognized his powerful, inspiring presence; and after returning to my home "Anawa" (Mrs. K.'s little Indian control) said that ence; and after returning to my home "Ana-wa" (Mrs. K.'s little Indian control) said that "when her medium came to a funeral the old guides had to stand one side and let the Parker brave come The undersigned cheerfully bear testimony

that the message is characteristic of Mrs. Green. Very respectfully,

LUTHER O. WEEKS, EMMA D. WEEKS, SAMUEL RIST, OZRO T. SPAULDING, CATHERINE SPAULDING. Cavendish, Vt., Dec. 26th, 1880.

R. L. DASHIEL.

o the Editor of the Banner of Light: In the Banner of Light of Nov. 27th, I read with much pleasure the message of the Rey. R. L. DASHIEL, and I have not a doubt of its being from him, for it is correct in the name and place where he died. He was well known here. He dedicated the M. E. Church in this place, and was a missionary. I have shown his message to some of the members of the Church, and

they think it is very like what he would write.
Yours truly, M. E. CALHOUN.

East Liverpool, Columbiana Co., Ohio.

ABBIE B. WORTHEN. Fo the Editor of the Banner of Light:

In the Banner of Light of Oct. 30th and Nov. 20th were communications from Annie B. Worther, who lived here, and desires to get in communication with her friends. The last message was advanced out of the regular order by her request, which specially attracted and interest-

have inquired her out, and find that she lived here, worked in some of our manufactories, and am informed she was a member of the Portland-street Baptist Church. She is said to

have been a kind-hearted and worthy lady.

I am also informed that not long previous to 1826. She is now seventy-five years of age, and, "nearing the confines of another world," desires to leave this memoir to those who may be interested in her history.

AIM, FIRE, BANG! STORIES FOR YOUNG FOLKS. By Julia M. Beecher. Boston: Lee & Shepard, publishers.

A collection of short and exceedingly pleasing sto-

In Memoriam D. C. Densmore.

From Boston, Jan. 3d, Mr. D. C. Densmore, in the 68th ear of his earthly sojourn.

Mr. Densmore was an earnest worker in the cause of truth, and lived in and for Spiritualism. As the editor of the Voice of Angels he was the means of accomplishing much good, and will be greatly missed by the many who knew him. He had been very ill for a long time, but his interest in the work never flagged for a moment, while his last days were comforted by the presence of such friends as could minister to his needs, among whom was Mrs. Sprague, from whose home in Dwight street he passed away. The service was conducted by the writer, who spoke in a feeling manner of the good which had been done by the ascended brother. These remarks were followed by Miss Shelhamer, whe, under control, voiced the thoughts of the angels in a most touching manner.

A worker has gone to his rest.

J. WILLIAM FLETCHER. 94 Pembroke street, Boston.

Passed to Spirit-Life:

From Barton's Landing, Vt., Dec. 28th, 1880, Goodwin F.

Ordway, aged 32 years and 3 months.

Another fellow-traveler on this earthly tenting-ground has dropped his mortal covering and passed on into the realities of the immortal habitations; has gilded beyond our earth-dimmed mortal vision to thread the fabyrinth of being on its spiritual side and become a worker in the great spiritual side and become a worker in the great spiritual temple "not made with hands, eternal in the heavens," A worthy young man, faithful in the various relations of life, upright, generous and true to his honest convictions of life, upright, generous and true to his honest convictions of life, upright, generous and true to his honest convictions of life, upright, which he lived, he was an ardent friend of Temperance, and a zealous worker for this holy cause. In his religious belief he was an avowed Spiritualist, working for its advancement when opportunity-offered, yet caring more for truth than for any sect or name. In the family circle from which he has just gone out is an aged mother (of whom he was the epicial dependence), brothers and sisters who sorrow, not for him, but for the loneliness which this change has brought to their home and hearts. May the All-Father comfort them in these hours of loneliness, and may the faith which has been their consolation in the past still be the eternal anchor of their souls!

Even South Roston, Dec. 14th, Mrs. Enuma D. Hunt. Ordway, aged 32 years and 3 months.

From South Boston, Dec. 14th, Mrs. Emma D. Hunt,

From South Boston, Dec. 1993, 2003.

aged 29 years.

Suddenly, without a sign of warning, the subject of this notice was stricken down and called to her angel home after only a few hours of suffering. She was a genial, happy spirit, beloved by her associates and idolized by the companion who now feels his home is left to him almost desolate. He however knows his Enuna lives. The blessed consolation of Spiritualism is his; he is confident he will see her and hold sweet communion with her spirit when the first wild surges of grief shall have passed away, and with peaceful, calm resignation, he can look "beyond the vell." Funeral discourse by the writer.

Mrs. MATTIE E. HULL.

From Charlestown, Mass., Jan. 7th, Mr. John Houston,

From Charlestown, Mass., Jan. 7th, and Jan. 3 aged 80 years 7 months and 7 days.

After a long and useful life, he has entered that rest where, free from cares of earth, he may still be a comforter to his faithful wife and kindred. May the angels comfort them till they join him again. After sweet music from the choir, led by Mr. Marsh, and services by the writer, his earthy form was laid away by loving friends.

SAMUEL GROVER.

162 West Concord street, Boston.

From Scranton, Pa., Nov. 10th, 1880, James Compton, aged A firm believer in Spiritualism, and one of Nature's no-blemen. His remains were followed to their resting place by a large concourse of friends of every nationality and shade of religious belief. He leaves a wife, who is a very excellent medium.

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

Spiritualist Convention.

There will be a Convention of the Spiritualists of New Hampshire at Manchester, commencing Saturday, Jun. 22d, 1881, at 10 A. M., and continuing over the following Sunday. The object of this Convention is to form a State organization, for the purpose of strengthening and advancing the cause of Spiritualism. E. B. Chaddock.

A. C. Emeny, President,
B. P. Burderer, Secretary,
"Monchester Society of Spiritualists."

Concord, N. H.

The Vermont State Spiritualist Association The Vermont State Spiritualist Association Will hold its winter Quarterly Convention at the Town Hall, Rutland, on Friday, Saturday and Sunday, Jan. 21st, 22d and 23d, 1881. Beside a large array of home talent, the services of Joseph D. Stiles and W. J. Colville have been secured. Music by the Duxbury Glee Club, The several railroads centreing in Rutland will grant free return checks to those attending the Convention. Board at the Berwick Hotel, \$1,00 per day.

W. H. Wilkins, Secretary. Rew Books.

SCIENTIFIC BASIS

SPIRITUALISM.

BY EPES SARGENT,

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

This is a large 12moof 372 pages. In long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of ontents, condepséd as it is, gives no idea. The author takes the ground that since natural science is

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

All this is clearly shown; and the objections from "scientific." clerical and literary denouncers of Spiritualism, ever since 1847, are answered with that penetrating force which only arguments, winged with Incisive facts, can lin-

In all that it claims for its "basts" the book is purely scientific, proceeding by the inductive method from facts as well confirmed as facts in any other science. The postulate is fairly presented that other supersensual or preterfinman facts, not included in the "basis," are however made scientifically credible by its establishment.

Mr. Sargert remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly ecurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now 'the despair of science, 'as I called t on the fittle-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt. 12

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CHAP, 12.—The Great Generalization.—Theism in the Light of Spiritualism. The Divine Personality. Prayer. Doctrine of Spheres. Psychometry. Illustrative Facts. Dangerous Assumptions. Object-Souls. Incautious Investigations. Concluding Reflections.

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BY G. DAMIANI, P. M. L.

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SPECIAL NOTICES.

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

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

Banner of Bight.

BOSTON, SATURDAY, JANUARY 22, 1881.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

For Business Letters should be addressed to Isaac B, Rich, Bamer of Light Publishing House, Boston, Mass, All other letters and communications should be forwarded to LUTHER COLBY.

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

"Transcendental Physics."

In this third volume of Prof. Zöllner's Scientific Treatises, translated from the German into. English, the translator remarks, in his preface, that it is not surprising that the testimony of German scientists, who are named, publicly given to such facts as are described in this book, should cause much excitement and controversy in Germany. He also remarks that the indisposition to see in the alleged phenomena of Spiritualism, as regards their reality and independence of known causes, a simple question of evidence, has be neverywhere apparent. Nevertheless, it is just from this point of view that the public must by degrees be brought to regard the subject-says the translator. The irrelevance of any other mode of treating it will sooner or later be recognized. The value of human testimony is determinable by known criteria, which can only be applied by a critical examination of the statements made, having regard also, to what is ascertained about the witnesses.

What Zöllner is pleased to call "transcendental physics," merely to escape the necessity of admitting the existence and operation of intelligence according to the belief of Spiritualists, means a fourth dimension of space-length, breadth, and thickness being the other three. In the term Space is obviously included all Matter. This novel hypothesis of a fourth dimension is traced by Prof. Zöllner historically, in the writings of some of the most eminent phiosophers and mathematicians; yet he almost necessarily involves it, in his account of it, with scientific and metaphysical discussions, and with controversial topics. The first chapter of his book is a very general abstract of the subject our fifth page, it will be seen that additional atin the Quarterly Journal of Science, in April, 1878, when the first volume of the author's treatises appeared.

The investigations of Prof. Zöllner were carried on with the distinguished medium, Henry Slade, who, as the world at large knows, was convicted, a few years ago, at Bow-street Police Court in London, under the fourth section of the Vagrant Act, of using "subtle crafts and devices, by palmistry or otherwise,' to deceive Prof. Lankester, F. R. S., and certain others; and was sentenced by the magistrate to three-months' imprisonment, with hard labor; but the conviction was afterwards quashed on appeal to the Middlesex-Sessions, for a formal error in it, as returned to that court. Prof. Lankester had but two sittings with Mr. Slade, and professed to believe that at each of them he had detected the mode in which the writing was produced on the slate. It was subsequently to having left England and taken a long rest on the Continent, that Slade gave the wonderful seances with Zöllner which are faithfully recorded and theoretically explained in the present volume.

Prof. Zöllner, in all his volumes, speaking from the high standpoint of a true man of science, does not hesitate to express his indignation at these transactions in England, and at the unmeasured abuse of Slade in the German press, in strong terms. In his dedication to Mr. Crookes he refers to the polemic in which, in the course of these several treatises, he has undertaken to encounter with unsparing force certain tendencies among men of science and in the press, which he regards as demoralizing in the highest degree. In the course of it he says: "It is necessary that the truth should be regardlessly out-spoken, in order to encounter lies and tyranny, no matter under what shape they threaten to impede human progress." And it is in this sense that he invites judgment on his combat against scientific and moral offences, not only in Germany, but in England.

A certain Free Religious insect, which buzzed in vain against the late Epes Sargent's admirable work "The Scientific Basis of Spiritualism," even before the book had been brought out, has now adopted new tactics, and has endeavored to implant its puny sting upon the literary fame of this gentleman even after his decease!-at least so far as that reputation is involved in the production of spiritualistic litera- foresight of a man who understands the logic ture. Our valued correspondent, "D. L." of Washington, plainly shows up the "feeble logic" of Mr. Sargent's detractor, as will be seen by reference to our second page. In other parts of the present number will also be noted words of kindly appreciation from widely distant of the Bromfield-street Methodist Church, in sources concerning Mr. Sargent's work, which (N. Y.) Sun, the Gardiner (Me.) Home Journal, and the Cape Ann (Mass.) Advertiser.

A Nut for Infidel and Christian Unbelievers to Crack.

On Sunday evening last we attended with a few personal friends a private spiritual scance in this city, when, to our utter surprise, we received through the agency of the medium the following communication:

"I am glad to meet you-to return to you and testify to the great truth and stupendous fact of immortality. I will own up, fair and square, that I was mistakenthat all my ideas and opinions in the earth-life in regard to a future state of existence were false; hence I had the wind taken out of my sails when I found myself a conscious, living man, after my demise. So to day I am here to say that I am glad to come to you, to express myself as satisfied with this life; but I have to work, work early and late, for the welfare of my own spirit. I missed so much on earth that I feel as though I were only about half made up. I am now busy rounding out my being. Your father is here tonight, and wishes me to give you his love. You were right, and I was wrong. Yours cordially,

SAM. SMITH COLBY."

Mr. Colby, who passed on not long since, was a native of Salisbury, Mass. He was an outspoken infidel, a patron for years of the Boston Investigator: he was honest in his views that at the death of the body he should cease to exist, and many times wondered that we should believe in the fallacy, as he expressed it, of spirit-communion and the alleged immortality of the soul. As often did we asseverate the fact that we were fully convinced that our spirit-friends could and did return to earth through the instrumentality of media, thus giving us indubitable evidence that man was not only a physical, but likewise a spiritual being.

His expression, "I had the wind taken out of my sails," may be explained by the fact that he was a mariner by profession. Another point in his message, viz., "You were right, and I was wrong," is of marked significance, as on a certain oceasion we said to him, "If you die first, and find that you 'still live,' as an individualized being, I want you to promise me that you will return and say, 'You were right, and I was wrong," He has faithfully kept his promise. Neither the medium nor any one else except ourself was aware that such a promise had been made, and the circumstance had gone entirely from our mind until the spirit repeated it at the scance in question. We then asked him if he had seen, since his translation, his old friend, William D. Bartlett, of Amesbury. His reply was in the affirmative r when he remark ed that Mr. B. was a mechanical medium, and had been from his youth up, although he was not aware of the fact; and that he was always assisted by kindred spirits in the useful inventions he had from time to time produced for the benefit of mankind.

Materializing Mediums.

When a critic takes the ground that investigators--not the spirits-should provide the conditions at all spiritual circles, and that the practice of non-testing mediums would make no distinction between true and false mediums. we think, to say the least, that an untenable position has been assumed. The fact is, that the spiritual world has ever advocated the reasonable testing of its mediums. It has never objected to honest investigators taking proper precautions against the practice of deception and imposture, until the system of testing, and of accusing mediums of trickery, became so brutal and unmanly that they-the spiritswere obliged to take the matter of providing conditions into their own hands-in justice to their sensitive instruments and to themselves. The maxim of "believing every man innocent until he is proven guilty," is reversed by many of our (so-called) investigators, and the motto, Believe every medium guilty of trickery until he is proven innocent to my satisfaction," seems to be the standard by which they live. Of course no medium with a spark of self-respect will submit to such a mandate.

The 33d Anniversary.

By reference to the card of J. B. Hatch, on by Mr. Crookes, an article originally published tractions are announced, and more details given in connection with the Anniversary exercises to be held under the auspices of the Shawmut Spiritual Lyceum by the Spiritualists of Boston and vicinity, at Music Hall, next March. It gives us pleasure to announce that the cordial invitation extended by the management to the Spiritualist organizations of Boston to join in the services, has already been accepted by the Berkeley Hall and Ladies' Aid Societies; and we hope that others may follow this kindly example, and unite their forces to make the occasion indeed worthy the great cause whose modern advent it seeks to commemorate.

Prof. Kant says, "I confess I am much inclined to assert the existence of immaterial beings in this world, and to class my soul itself in the category of these beings. We can imagine the possibility of the existence of immaterial beings without the fear of being refuted, though, at the same time, without the hope of being able to demonstrate their existence by reason. Such spiritual beings would exist in space, and the latter notwithstanding would remain penetrable for material beings, because their presence would imply an acting power in space, but not a filling of it, that is, a resistance causing solidity. It is, therefore, as good as demonstrated, or it could easily be proved, if we were to enter into it at some length; or, better still, it will be proved in the future-I do not know where and when—that also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world; that it produces effects in them, and in exchange receives impressions from them, without, however, becoming lumanly conscious of them, so long as all stands well. It would be a blessing if such a systematic constitution of the spiritual world, as conceived by us, had not merely to be inferred from the -too hypothetical-conception of the spiritual nature generally; but would be inferred, or at least conjectured, as probable from some real and generally acknowledged observation." Thus speaks Kant, the great German philosopher; and Modern Spiritualism responds to his wish and call almost in the exact manner he signi-

Fa John G. Whittier, alluding to Gov. Long's suggestions in his message relative to capital punishment and woman suffrage, very truly remarks: "Gov. Long has spoken not only with the courage of his convictions, but with the of events and the general drift of public sentiment."

The Commonwealth, referring to a successful effort made by the pastor and members this city, last Sunday, to raise \$25,365 for the we transfer from the columns of the Saratoga purpose of canceling its debts, says: "We don't object; but did n't it have a slight shade of doing secular business on the Lord's day?"

The Answer to Andover.

On our first page will be found the opening installment of S. B. Brittan's admirable reply to the animadversions urged by Prof. Austin Phelps against the philosophy and phenomena of Spiritualism. We shall give the concluding portion next week.

The editor of the Merimac Valley Visitor has indeed set an example of manly fairness and unimpeachable justice which strongly illustrates the improved tone of the Press and is worthy of all imitation. Regarding Spiritualism as a subject of such importance as to merit | this lady (to continue the appellation into its a candid and fearless consideration of its claims, he presents to his readers one of the most elaborate papers from the pen of the Editor-at-Large, filling nearly eight columns in that journal. Nor does he hesitate to express his estimate of its quality. The answer to Prof. Austin Phelps, D. D., of the Andover Theological Seminary, and indirectly to the Orthodox clergy of New England, is one that may furnish them much food for reflection. Andover's assault upon Spiritualism was published in the Congregationalist. The editor of the Visitor informs his readers of this fact, and in further reference to the subject he says:

"An answer to Prof. Phelps was first sent to that paper (Congregationalist), but as religious papers have less liberality and a lower standard of justice than the secular press, it was rejected. We give place to the reply to the Andover Professor. . . . All interested in Spiritualism will be pleased with this paper. . . . It

deals with the subject with a strong and fearless hand, . . It is written by a learned gentleman who has given years to the study of Spiritual Philosophy, and is known by his writings and addresses upon that subject in every State of this Union, if not in every civilized nation on the globe. . . . We know it will interest thousands of people in this country who are not habitual readers of the Visitor."

The attention of those who have accustomed themselves to think that Dr. Brittan's labors as Editor-at-Large are not productive of adequate results, is respectfully called to the conclusiveness of this reply, and the signal advantage gained for the cause by its publication in a paper printed in the immediate vicinity of Professor Phelps's field of labor.

Harry Bastian in London.

It may be considered as good evidence of the genuineness of Mr. Bastian's mediumship that though in a strange country, and depending altogether upon what came from his séances for his support, he has been unable for two months to give any, and has during that time been devoid of income, though under considerable expense. No cessation like this would have occurred had the materializations been, as some have unjustly intimated, produced by himself, or in any manner of way under his control. He was told by his guides that his mediumistic powers would be withdrawn, and they were. He was also told for what length of time; two months, and it proved to be so. The two months having expired, the power returned, and on Tuesday evening, Jan. 4th, he resumed his séances at 2 Vernon Place, Bloomsbury Square, London, proposing to continue them every Tues day and Friday evening until further notice. In alluding to what we have above referred to, the Medium and Daybreak remarks: "Mr. Bastian has escaped the perplexing influences of a vory turbulent time by his enforced yet necessary rest, and we hope his career will be all the brighter in the future on account of it."

PET On Thursday A. M., Jan. 6th, the first meeting of the Institute of Heredity was convened in Wesleyan Hall, 36 Bromfield street, Boston. This association has for its officers Hon. Daniel Needham as President, our friend Mr. Loring Moody as Secretary and Treasurer, and a good and representative list of Vice Presidents, together with Societary and Local Directors. The several boards of government are made up of ladies and gentlemen representing various parts of the country, and in the laws of human life and relations by means of public meetings, lectures, and so forth.

From the New Orleans Picayune of the 9th we learn that Mr. Charles H. Foster, whose success during his present stay in that city in attracting the attention of large numbers of the most intelligent classes to the subject of Spiritualism, and in convincing them, through his mediumship, of its truth, has been quite marked, a few evenings previous entertained a select company of the literati at his roomspersons well known to the reading public and others of culture, all of whom heartily participated in a most enjoyable occasion; and, notwithstanding the reporter says, "The talk was of literature and the arts-of all else polite, except spirits, which came not to the feast, unbidden nor at all," there were, doubtless, many more guests than the host invited."

Dr. Ira Davenport, sen., (who is located at 31 Indiana Place, Boston,) called on us recently and gave the information that he unqualifiedly, recognized the message of Mrs. AL VIRA GARDINER, printed in the Banner of Light for Dec. 4th. He said he had known her intimately while she was in the mortal form, and living in Akron, O., in 1859. He made the lady's acquaintance through residing in her home with his daughter (now Mrs. Davenport Blandy). Through the peculiar characteristics of the matter given, also through the messages sent in the communication, he is certain that Mrs. Gardiner was the communicating spirit

We shall print next week an admirable review of certain phases of the Indian question -from the nen of Rev. Geo. B. Cheever, D. D.as contributed to the Boston Advertiser of a late date. Every friend of the red man will, we are sure, be pleased with its energetic sentences and fearless demands for justice.

The Boffin's Bower Fair in aid of free dinners for working girls will open, on the 25th inst., at the Bower, No. 1031 Washington street Contributions may be sent to Macullar, Parker & Co., and to the Bower. This is a laudable enterprise and should be liberally patronized.

"Messrs. Keeler and Ackerly gave very convincing proofs of spirit power on the evening of Jan. 14th, at Phonix Hall, Brooklyn, writes Wm. Dunscomb; adding, "I believe a large majority of the audience went away satisfied with the result of the seance.'

"Healing Through the Laying On of Hands Punishable by Death in the Eighteenth Century, and by Fine and Imprisonment in the Nineteenth Century," is the subject of an able article from the trenchant pen of Thomas R. Hazard, which we shall publish next week.

Birthday Celebration.

The "Ladies' Aid Society" celebrated the seventy-second birthday of Aunt Mary Stearns in its parlors on Friday, the 14th instant, she being an active and much-esteemed member of that Society. We have made use of the popular prefix to her name in that if this most excellent lady and Spiritualist was referred to without it, few would know who was meant; but with the affectionate prefix of "aunt," few are better known than she is in the ranks of Spiritualism in Boston. The nephews and nieces of sequences), to the number of two to three hundred, met on that occason to congratulate her with their tributes of flowers, gifts and speeches, and the evening was delightfully spent. Every one felt as if the expressions of good-will, however complimentary, were honestly given and well deserved, and the lady herself seemed the picture of happiness and health as she sat like a duchess—which she is, in the higher sense-on the platform, evidently proud of her "relations," who so completely filled all the space in the room.

Dr. A. H. Richardson presided during the evening, and offered introductory remarks. Capt. Richard Holmes was delegated to make the presentation speech (and he did so felicitously), whereby the various friendly tributes were transferred to the keeping of the donce and further remarks were made by Geo. W. Smith, Esq., Mrs. Maggie Folsom, Mrs. II. W. Cushman, Mrs. Carlisle Ireland, J. B. Hatch, sen., John Wetherbee, Mr. Downing and others. Charles W. Sullivan added to the interest of the occasion by the rendition of songs and recitations. The closing word was spoken by J. William Fletcher, and the assembly adjourned with pleasant memories of the occasion.

The Statue to Theodore Parker.

Elsewhere will be found the appeal of the Memorial Association of Boston, for the erection of mementoes within the city to distinguished men, for contributions in aid of the proposed statue to Theodore Parker. The sum contemplated to be spent in securing this most worthy object is ten or twelve thousand dollars. The late Nathaniel C. Nash in his last will and testament bequeathed five thousand dollars to this purpose, and the rest it has been decided to ask for in the form of contributions, which will doubtless be forthcoming from many willing hands. The simple proposition to erect this statue to Theodore Parker in the city of Boston, made as it is by a number of our most prominent citizens, including an ex-Governor of the State and the present Mayor of the city, is the best practical evidence needed of the fact that a great change has taken place in public sentiment since Theodore Parker first preached the living truth with such boldness and courage to all men. It leads a St. Louis journal to remark that "the whirligig of time brings in its revenges, when, in a city where men and women were once imprisoned, whipped, and hanged for daring to worship God as conscience dictated, a statue rises to perpetuate the memory of a man, compared with whom the most heretical of these victims of Puritan intolerance was intensely orthodox. This statue will mark a grander and more fruitful victory than that commemorated by the granite obelisk on Bunker Hill." Which is all too impressively true and well said to need the addition of a single word to make it more so.

"Light."

We are in receipt of the first number of the new English publication (an announcement concerning which appeared in these columns a few weeks since) "LIGHT; a Journal devoted to the Highest Interest of Humanity, both Here and Hereafter." It completely fulfills the promises of its projectors, both in its typographical appearance, which is unexceptionable, and the general tenor of its contents-which last are list of names are those of many who are promi- able and vigorous in their nature. The new panently identified with movements for the de- per will unquestionably prove a welcome visitor relopment of social science. The object of the at many homes, an able advocate of the cause Institute is to reconstruct and establish the of Spiritualism, and a defender of the truth unfoundations of social order upon the natural der whatever name it may present itself. It is brought out by the Eclectic Publishing Company, 13 Whitefriars street, London, E. C., England, and some of the brightest Spiritualist lights in the United Kingdom are to contribute to its columns. We heartly welcome this transatlantic co-worker, and trust its future may be all which its publishers and the people hope for it.

EF Mr. J. J. Morse, agent for the Banner of ${\it Light}$ and our spiritual publications in England, informs us under a recent date that he has removed his office and residence to 53 Sigdon Road, Dalston, E., London, at the desire of the Dalston Association of Enquirers into Spiritualism. The Association will resume its regular sessions in the first week in February. Mr. Morse succeeds Mr. T. Blyton, who has assumed his new duties as Resident-Secretary of the B. N. A. S., and is now located at 38 Great Russell street, W. C. Mr. Morse says of the new paper, Light, to which we refer elsewhere, that t begins its new career under the most flattering prospects, and gives promise of accomplishing the fullest measure of good for the cause in Great Britain.

The Magazines.

GOOD COMPANY.-No. 16 of this publication reaches us from its office in Springfield, Mass., and is the vehicle of much that is good in the way of articles embody ing useful information, stories replete with dramatic interest, and poems instinct with inspirational fire. Still it cannot desist from keeping up its usual "bark" at Spiritualism—which is this month presented in the form of a brainless effusion by Sophie Swett (whoever that may be), entitled "Miss Mehitable's Romance." in which a fraudulent pretender is made to do duty toward the discrediting of the materializing and other phases of spirit communion—the object of his introduction being evidently to create an impression in the minds of the uninformed that all which Spiritualism has to present in the way of phenomena, mental or physical, is of a like reprehensible and untrustworthy character. Good Company will learn better by-and-by.

THE MEDICAL TRIBUNE, a Monthly Journal of Medicine, Surgery and Collateral Sciences, edited by Alexander Wilder, M. D., and Robert A. Gunn, M. D. entered upon its third volume with the issue of the present month. This work is eminently worthy of patronage, as it has been and is now the champion of freedom to investigate, and the right to utter honest conviction. It is, and has ever been, strongly antagonistic to oppression and despotic rule, whether the pretext be science, religion, or the maintenance of social order, believing that every person has the right, as to his business or calling, to do what best suits his interests or tastes, provided he does not infringe on the same rights of 'others; hence it opposes all attempts to deprive any one of the right to heal the sick or do any other act beneficial to humanity. Issued by the Nickels Publishing Company, 697 Broadway, New York, at one dollar a year.

WHAT NEXT?—They are going to run street cars in Chicago by an endless underground cable. The horsemarines will kick at this innovation upon their rights.

Successful Scances for Materialization. To the Editor of the Banner of Light:

Last Monday evening I attended a materializing séance at a private residence on Tremont street, where the conditions were so harmonious and appropriate that the angel friends of those present were able to materialize their spirit-forms so as to present themselves almost as tangibly and naturally as when they lived on earth. There were some ten or twelve sitters present, a very large proportion of whom recognized relatives, family connections or friends among the heavenly visitants, who nearly all walked out from the opened curtain (behind which the medium could at the same time be seen reclining on a sofa), and either went to their personal friends in the circle or beckoned them to come to where they stood. outside or just within the folds of the curtain. There were eighteen spirit-forms materialized in all, every one of which was perfect in feature and form, and clothed in the richest costumesuch as progressed spirits always, or almost always, appear in. A highly-cultured gentleman present, who had never been at a materializing séance before, remarked at its close that he felt during the whole evening as if he

Last evening (Thursday) I was at a séance ield at a private residence on Hancock street, for spirit materialization, where a select company of seven individuals only (beside the medium and her husband) were present. There seemed not to be a breath of inharmony present sufficient to move an aspen leaf. The consequence was that no less than twenty-four fully materialized spirits, perfect in form, feature and costume, came out from the curtained enclosure within which the medium was at the same time seen lying on a sofa clothed in a tight-fitting crimson jacket, and dark skirt.

should be on his knees in the presence of such

sublime and beautiful manifestations of spirit-

The beautiful and affecting scenes that then and there occurred between returning spirit parents, wives, sisters and children of those present no pen can adequately describe, nor would the space of a whole number of the Banner of Light be sufficient to contain a succinct narration of the half of what transpired on that glorious evening. The features of nearly all the spirits were not only plainly outlined, but absolutely chiseled in perfection. Many of them came without any veil whatever over their faces; and the identity of the majority it was impossible to mistake.

Such glorious and heavenly opportunities can only be partaken of and enjoyed by minds that have progressed beyond the idea of applying physical tests to spirit manifestations, which, so far as I have learned, always tend to confuse and bewilder rather than convince.

So perfect was all that occurred on this evening that 1 believe there was not a sitter in the circle present who felt any more doubt of the genuineness of the manifestations than of his or her own existence, and who would not have felt it akin to blasphemy or idiocy to question the truth of what was witnessed. And yet there are honest individuals professing to be not only believers but instructors in the Spiritual Philosophy, who seem to be wholly incapable of understanding or abiding by the laws that govern in the beautiful phenomena of spirit-materialization-which disqualification entirely unfits them from becoming participants in witnessing successfully the manifestations that occur, however innocent of any evil intention they may be; whilst there is another class of investigators (so claimed) whose coarse and malignant natures seem totally incapable of grasping or acquiring anything of that last and highest of all the phases of spirit-power, "spirit-materialization," and whose poisonous presence at a materializing séance is sure to produce disastrous effects.

THOMAS R. HAZARD. Boston, Jan. 14th. 1881.

ERRATUM.-In Mrs. Decker's accurate psychometric description of Epes Sargent, in our last expression." Owing to an error in the manuscript furnished us, it was printed "cold" instead of "bold," which materially changed the

Epes Sargent, the well-known author and itterateur, died Thursday, Dec. 30th. Hewas one of the ablest and best-known defenders of Spiritualism, and his death will be mourned by every Spiritualist in the land .- (lardiner (Me.) Home Jour-

Movements of Lecturers and Mediums.

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

Mrs. H. V. Ross, the excellent materializing medium, of Providence, R. I., is engaged to hold a series of séances at Dr. Jehl's, 207 East 62d street, New York City, the second week in February.

Will any reader of the Banner of Light be kind enough to forward the address of J. Edwin Churchill (spiritual lecturer, and last heard from in Florida,) to his anxious sister, Julia A. Glass, Napoleon, Henry Co., Ohio. Thomas Walker is very successful at present in his

new field of labor, Port Elizabeth, South Africa, The theatre is crowded every Sunday evening, and the city is alive with excitement on the subject of religious reformation. Glies B. Stebbins is now at home, in Detroit, Mich.,

and is doing good service by his lectures delivered in the vicinity.

Mrs. Abby N. Burnham is drawing crowded and increasing audiences in East Braintree. She spoke there Sundays, Jan. 2d, 11th, and 16th. Is engaged there Jan. 20th, 21st, and 23d. The Braintree Observer, also the Gazette, gave very flattering notices of her lectures. Her permanent address is No. 9 Davis street,

Prof. Wm. Denton spoke to crowded houses Sunday, Jan. 16th, at Cartler's Hall, 23 East 14th street, New York City. On Jan. 23d his subjects will be, in the morning, ' 'Prayer; in the Light of Science and Common Sense," and in the evening "William Lloyd Garrison in Heaven," and stereopticon illustrations. Mr. Denton will give another course of lectures on Geology during next week, probably at Republican Hall, his first course of seven lectures being a success in every respect.

Dr. H. P. Fairfield will address the society at Meriden. Conn., on Sunday the 23d.

Mrs. M. S. T. Wood lectured before the Society of Liberalists and Spiritualists at East Dennis, Mass., on the 9th.

L. K. Coonley is to lecture for the society in Worcester, Mass., Sunday, Jan. 28th. He hopes to have Messrs. Keeler and Ackerly with him at that place. For engagements address 9 Davis street, Boston, Mass.

God's Poor Fund. Received since our last acknowledgment:

From a friend, \$5,00; a friend, Worcester, Mass. \$1,00; Henry J. Horn, New York City, \$5,00; "G.," \$10,00; Solomon Eagle, Marblehead, Mass., \$1,00; a friend, Lebanon, N. H., \$2,00; M. F. M., New York City, \$1,00; "Four Score and Three," \$1,00; Eben Snow, Cambridge, Mass., \$10,00; John Backlyeft, Waverly, N. Y., \$1,00; "T.," Lowell, Mass., \$1,00; R. N 8., 50 cents.

BRIEF PARAGRAPHS.

"Gillett was wise, humble; his frequent public utterance was-Wisdom permanently wishes no upholding; Truth needs no sponsor; Virtue will wish no vell, Purity no cloak, Honesty no lantern, Justice no laws, Rulers no earthly reward-Right and Truth keeping virtuous companionship."

An Ohio M. D. could n't tell whether a boy patient had lung fever or cancer of the stomach, but the boy was good enough to say that he broke his arm the day before, and thus got the doctor out of his dilemma.—Chic.

The English took ground against us in our late civil war, and now they are liable to have just such a war in Ireland. Under the circumstances how can they blame the Americans for siding with the Irish people? The divine law of compensation never falls.

Hasn't Gen. Grant been ovated about enough? : There is such a thing as overdoing the toast.

He who has more learning than good works is like a tree with many branches but few roots, which the first wind throws on its face; while he whose works are greater than his knowledge is like a tree with many roots and fewer branches, but which all the winds of heaven cannot uproot.—The Talmud.

The cost to the British Government of the war in Afghanistan was £17,600,000, including the cost of fron tier railways.

It's a nil wind that blows nothing any good.—Non Orleans Picayane.

The Massachusetts Woman Suffrage Association will open its annual meeting at the Meionaon, on the evening of the 27th inst., and will hold sessions the next

"A spirit may hover in the air that we breathe! The depths of our most sacred solitude may be peopled by the invisible! Our up-risings and our downsittings may be marked by the departed. In our walks the dead, as we have called them, may be with us; in our banquets they may sit at the board; and the chill breath of the night-wind may bear a message that our senses receive not, from lips that have once fondly talked with us."—Bulwar's "Eugene Aram."

How many fond mothers and frugal housewives keep their pretty daughters and their preserves for some extra occasion or person-till both turn sour.

Beaconsfield, it is said, wrote "Endymion" twenty years ago. Therefore, young man, be not east down that your contributions to the papers have been rejected. Instead of sending them to an unappreciative press, stow them away for twenty years. At the end of that time they may bring you much gold. At any rate, it is worth trying. Stow them away.—Ex.

There is nothing in the four quarters of the globe more unreliable than the hind quarters of a mule.

An exclusively scientific training will bring about a mental twist as surely as an exclusively literary training. The value of the cargo does not compensate for a ship's being out of trim.—*Prof. Huxley*.

There can be no freedom for any one to do a wrong to himself or to any other. True freedom is the right to do right. Every wrong is, of necessity, a direct violation of the principle of freedom.

When a man's duty looks like an enemy, dragging him into the dark mountains, he has no less to go with it than when, like a friend with loving face, it offers to lead him along green pastures by the river-side.—George Macdonald.

My friend, the foreigner, called on me to bid me farewell before he quitted the town, and on his departure he said: "I am going at the country." I ventured to correct his phrascology by saying that we were accustomed to say, "going into the country." He thanked me for this correction, said he profited by my lesson. and added: "I will knock into your door on my re-

A Philadelphia miser, wanting a dog to guard his property, selected a bob-tailed one, his theory being that the exertion of wagging a long tall would increase the dog's appetite.—Philadelphia News.

It is suggested to Digby by his friend Jo Cose that a tragedy in two acts might have been done with one axe, and some might hatch it up without that.

A prefect was one day listening to a speech of welcome delivered at his reception by the municipal council, when an ass began a horrible braying. "Gentlemen," said the prefect, to whom the speech was a sad here, "please speak in your turn; I cannot hear you both at a time."—Paris Paper.

When E. H. Chapin began his ministerial labors in Charlestown the ladles urged him to wear a gown in the pulpit. He declined doing so, until, urged a third time, he consented, provided he might select the material. This was agreed to, and he named green baize. He never saw the gown!

The St. Paul Pioneer Press says: "We have excel-lent laws against immorality, but they are not en-forced," which induces the suggestion that laws against immorality generally represent ideal, rather than actual goodness, and hence their non-enforcement. Boston Herald.

"Turning points in life"-street corners.

A non-committal old lady, being asked her opinion of a neighbor, replied, "Why, I don't like to say anything about my neighbors; but as to Mr. Jones, some times I think, and then again I don't know-but a'ter all, I rather guess he'll turn out to be a good deal such a sort of a man as I take him to be."

I slept-and dreamed that life was beauty; I slept—and dreamed that hie was bea I woke—and found that life was duty. Was my dream, then, a shadowy lie? Toll on, sad heart, courageously, And thou shalt flud thy dream to be A noonday light and truth to thee."

A favorite paragraph with Lucretia Mott, when her autograph was asked for albums, was: "In the true marriage relation the independence of the husband and wife is equal, their dependence mutual, and their obligations reciprocal."

Ingersoll has given voice to an aphorism that will live. "A compromise," says he, "is a proceeding in which the hypocrites deceive each other." That's very good indeed.—Leavenworth Times.

CHARACTER OF MALLEABLE IRON.—Malleable iron is said by Forguignon to be intermediate between steel and gray pig-iron, differing from the latter by the special nature of its amorphous graphite and its great er tenacity, and from steel by its small elongations and its large proportion of graphite.

With Nature, brave and good and wise, I pass straight on to Paradise.
And so in perfect peace I dwell,
Content to know that all is well;
That God in Nature lives and moves,
And boundless love each moment proves.
I see pure goodness near and far,
In rain, and sun, and evening star.
And hark to hear the triumph song,
Elernal Law cannot be wrong!
And though earth's lights and shades appear,
Through all I find a heaven here.

—[Susan II. Wixon.

Attention is called to the advertisement of the Banner of Light, in this issue, published at Boston, Mass. It is a great exponent of Spiritual Philosophy, and numbers Its readers by the thousands .- The Crestline

(Ohlo) Advocate. "Now I'll aim me," said the marksman. - Williams port Breakfast Table.

The Free Religious Index

Sheds a tear at the late disposition of the Parker Memorial building. The hint to the recipients of the fraction of their investments to use their returns for something that shall quite as worthly represent and perpetuate Theodore Parker's work in Boston," is all very well-no one can ever err on the side of liberality. I think, however, the liberal community has had ample knowledge and opportunity to keep the Berkeley-street ship affoat, and would have done so if it had thought it necessary to Theodore Parker's remembrance; but, to say nothing about the "liberal public," the Parkerites themselves seem to have fled from the sinking ship, until only about a score of men and women were left to sustain the society. The once thriving institution of the Parker Fraternity was run so long with Theodore Parker left out of the play. that it died a natural death; and the society itself will, if it is not a corpse already. The fact is, the Philo-Parkerites found the flavor of their departed pastor apparent in other churches; there is hardly

one in Boston, liberal or illiberal, that has not absorbed into it some of the Parker flavor, and been more liberal and rational thereby. In one sense, that is his great and enduring memorial. Like the memorial of Plate, the world now is full of reduced Plates. Parker is growing world-wide also; still, a visible symbol is always in order, so I hope the statue will become a fact.

I, who was and am a Parkerite as well as a Spiritualist, have for the last ten years left the Memorial Society, and have found Theodore Parker elsewhere; not in the pulpits, supplementing and improving theological thought, but where his presence and his thought were more apparent—and that is among the lights of Modern Spiritualism. As the old faces faded from the Parker Fraternity and the society, the newer ones, in reduced quantity, assumed to fill their places without success; and but for the bust, the por-trait and the name, there was nothing to remind one that Parker was ever connected with it. But in spir-Itual circles he is and ever has been a living star; and now, to find Theodore Parker, one must be a Modern Spiritualist; and the Index, instead of shedding tears, should, with all others who revere the name of Theo. Parker, be thankful that it not only fell into the hands of a prominent Spiritualist for spiritual purposes, but that the moving influence that brought it about was the spirit of Theodore Parker himself.

JOHN WETHERBEE.

Brittan's Secular Press Bureau. AMOUNTS PAID IN AND PLEDGÉD FOR 1881.

Friend of the Banner of Light (2d installment), \$500,00 A New Yorker
J. N. Y.
Mrs. A. Glover, 114 West 23th street, New York
M. V. Miller, New Lyme, Ohlo.
Memphis, Tenn
Mattled Goldard, Boston, Mass.
Eugene Crowell, M. D., Brooklyn, N. Y.
H. G. C., St. Louis, Mo.
Mrs. H. J. Severanco, Tunbridge, Vt.
Eugene Crowell, Brooklyn, N. Y.
M. Larkin, Downington, Penn.
Moses Sibley, No. Springfield, Mo.
Hugh R. Williams, Somersville, Cal.
Four Score and Three.

Pledged for 1881. Pledged for 1881. A Friend in Connecticut.
J. P. Willcock, Bradford, Ontario.
Melville C. Smith, New York.
Alfred G. Badger, 179 Broadway, New York.
S. H. Nichols, Brooklyn, N. Y.
C. Snyder, Baltimore, Md.
E. J. Durant, Lobanon, N. H.

A Most Generous Proposition.

DR. J. V. MANSFIELD, of world-wide reputation as a test-writing medium for spirits-otherwise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1881, answer sealed letters for the benefit of the Brittan Secular Press Fund. Persons who have not hitherto subscribed to this fund may forward any sumprovided it is not less than Dr. Mansfield's usual fee of three dollars, and an addition of twentyfive cents in postage stamps-together with a scaled letter, to the subscriber.

The scaled letters will be answered at the earliest convenience; the three dollars, or more, accompanying each letter will be entirely devoted to the Editor-at-Large work, the twenty-five cents being required for postage on the correspondence. Should the liberal spirit manifested by Bro. Mansfield prove to be contagious (as we hope it may) among Spiritualists of large means and lucrative business, we may expect to witness a speedy and indefinite expansion of the good work already inaugurated. All communications elicited by this proposal should DR. S. B. BRITTAN be addressed,

165 East 49th street, New York.

THE EDITOR AT LARGE.—Let me congratulate our friend and brother, Prof. Brittan, upon the able and successful completion of his first year of missionary work in this new field, and to express the hope that the seed thus sown may bring forth an hundred fold in the near future; and as one of the carnest, practical laymen in the spiritual vineyard, let me dyge upon the thousands of Spiritualists all over the land, who have not as yet contributed, and who have found joy and peace in believing, to send according to the blessings they have received, a small contribution to this work, for it is through the secular press largely that we are to reach the great struggling heart of humanity. Thousands are resting from active work, who, in former years, were zealous in the cause; it is to on it. you I make this appeal: you should each and every one send your mite, large or small, to the editor of the Banner of Light. Do not wait for another appeal, but send it now, for it is said "It is more blessed to give than to receive." Try it, my brother or sister. From other cares, duties, responsibilities, I send my mite, and pledge \$5 for the work. I would it were an hundred times more. May this appeal reach a thousand hearts, and bring forth a thousand responses. A suggestion to Bro. Brittan: Send short, pungent articles that the secular press will be glad to print. The spirit-world prophesy this year to be one of great promise to our cause. This work of Bro. Brittan's must be strengthened, and placed upon a firm basis.

Friends, act, and act now. S. B. NICHOLS.
467 Waverly Avenue, Brooklyn, N. Y.,
Jan. 9th, 1881.

To the Editor of the Banner of Light:

Mr. J. B. Hatch, Conductor of the Shawmut Spiritual Lyceum, of Boston, contemplates paying a visit to the Cleveland Lyceum between now and the 1st of February, when the subject of bringing all the Lyceums together in convention will be discussed. THOS. LEES.

Statue of Theodore Parker.

THE BOSTON MEMORIAL ASSOCIATION TO THE PUBLIC.

Part second of the second codicil to the will of the late Nathaniel Cushing Nash, of this city, reads as follows:
""1 give and bequeath to the city of Boston, or to any seciety or corporation therein for the erection of statues, if such there shall be, as my executors shall determine, five thousand dollars, to be used as a contribution to the erection of a statue of the late Theodore Parker, of said Besten."

The executors under the will having signified to the Boston Memorial Association that the testator undoubtedly had in mind its organization and purpose in making this beest, and the sald executors having expressed a wish that the Association should assume the custody of this contribution on condition that it endeavor, by other contributions from interested friends, to erect the statue contemplated by Mr. Nash in some public place within the city of Boston, the Executive Committee respectfully announces that it has recepted the trust.

In furtherance, therefore, of the purpose contemplated, the Executive Committee of the Boston Memorial Association calls upon the public interested in the varied services and memory of Theodore Parker to add in the object by such ecuniary contributions as may be deemed expedient. It is designed to creek a statue estimated to cost from \$10,000 to \$12,000; and the Association, upon receipt of this sum, inclusive of the bequest of Mr. Nash, will proceed at once to consummate this purpose.

All subscriptions should be raid to Henry II. Edes, Esq., Treasurer of the Association, at No. 87 Milk street, Boston. SAMUEL A. GREEN, SOLOMON B. STEBBINS, ALEX'R H. RICE, HENRY H. EDES, GILBERT ATTWOOD, FRED'R O. PRINCE. WM. R. WARK, CHAS. W. SLACK,

PRENTISS CUMMINGS, Boston, Jan. 5th, 1881. Executive Committee.

Convention in Michigan. The Spiritualists and Liberalists of Van Buren and adjoining Counties will hold their next Convention at Breedsville, Mich., in Gray's Hall, commencing Friday evening, Feb. 4th, 1881, and continuing over Sunday, the 6th. Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers, and a good time is anticipated.

L. S. Burdick, President,

Box B. Kalamazoo, Mich.

1. L. Warnell, Secretary.

B. L. WARNER, Secretary, Paw Paw, Mich.

A Card

To the Spiritualists of Boston and Vicinity. The Shawmut Spiritual Lycoum of this city, having completed its arrangements for the observance, at Music Hall, Boston, of the Thirty-Third Anniversary of the Advent of Modern Spiritualism, the management desire to state that the following will be the order of proceed-

that the following will be the order of proceedings for the day:

At 10 A. M. the celebration will begin by a lecture from W. J. Colville (who has kindly consented to close his hall on that day, and join, with his society, in our services): Lyceum exercises, together with remarks by J. William Fletcher and others: also readings by Miss Jeanette Howell and Lizzle J. Thompson.

The services for the afternoon will be opened with an organ concert by W. J. D. Leavitt, the popular organist of this city; after which Mrs. Cora L. V. Richmond will deliver an address, closing with an inspirational poem suited to the occasion.

In the evening Mr. J. Frank Baxter will occupy the rostrum, and in addition to his lecture will exhibit his wonderful phase of mediumship. During the session Mr. Baxter will render some of his fine vocal selections.

A corps of Jubileo Singers have been engaged for service at the hall the entire day; and at each session will sing selections which have a

each session will sing selections which have a world-wide reputation.

In addition to those above mentioned every public speaker in the vicinity will be invited to join in the exercises.

A separate hall has been engaged for the purpose of holding a grand ball, which will close the festivities.

A privitation is extended to all Societies and

the festivities.

An invitation is extended to all Societies and individual Spiritualists to join with us upon this anniversary occasion in making it one worthy the name of Spiritualism. The pupils of the Boston Lyccum are invited to occupy seats in the different groups, and also to take part in the morning exercises.

In order to give all an opportunity of aiding in this celebration, subscription lists have been opened—all subscribers to receive in return re-

opened—all subscribers to receive in return reserved seat tickets. These lists can be found at the Banner of Light office; at C. E. Cooper's, Post-Office Building, Main street, Charlestown District, and at the office of Mrs. Maggie Folsom, No. 2 Hamilton Place. Reserved seat tickets are also for sale at the above places, or can be obtained of any member of the owner set in

be obtained of any member of the organization.
The price of tickets, which are now ready, has been placed at the extremely low figure of fifty and seventy-five cents, the holder being entitled to the same reserved sent for the enentitled to the same reserved sent for the entire day and admission to the ball in the evening. Single tickets for either entertainment, twenty-five cents. Now, friends, let us all join hands in one grand jubilee. Those out of the city and those residing within it who desire seats are requested to transmit their orders at an early date, as our motto will be, "First come; first served." All orders sent to the address, "J. B. Hatch, 54 Green street, Charlestown District, Boston," will be promptly filled.

Per order of Committee,

J. B. Harcu, Chairman.

The Banner of Light Free Circles.

Miss Shelhamer holds scances for spirit communications every Tuesday and Friday afternoon at three o'clock precisely. All are cordially invited to attend.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-At Everett Han, 395 runon street, 1997 at 8 o'clock.
After those speakers who have been invited to attend the Conference and take, part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. Mrs. R. Shepard-Lillie speaks in Fraternity-korner of Fulton street and Gallatin Place, every Sun-day, at 101/2 A. M. and 7½ P. M. Fine music and singing. "Fraternity Social" every Wednesday evening. Friday, Jan. 28th, "Science of Morality," Mrs. Hope Whimple!

Friday, Jan. 2010, Whipple:
Friday, Feb. 4th, Mrs. Mary A. Gridley.
Friday, Feb. 1th. "Ancient and Modern Inspiration." Prof. Henry Kiddle.
Friday, Feb. 18th, Mrs. Hester C. Poole (probably).
Friday, Feb. 25th, literary and musical entertainment.
Tickets 25 cents.

S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Frateruity

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. COLE, Pres.

Kidney and urinary trouble is universal, and the only safe and sure cure is Hop Bitters. Rely

For Sale at this Office:

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

ings.

**Allist Shelhamer wishes it distinctly understood that she

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

gThe following message—given dan, 7th - is printed in advance at the request of the controlling pirit.)

L. Judd Pardec.

I am here, Mr. Chairman and friends, to speak for one who is at present unable to speak for himself. I refer to my co-worker, medium and friend, who has recently passed from the body. I wish to say that he is present at this circle today, and very auxious to manifest himself. His anxiety precludes the possibility of his making anxiety precludes the possibility of his master, himself known, and consequently I have stepfed, advice as will stand him in good service for all his in to do this for him. I would speak both for himself, for myself, and for the entire band inter-Ohio; myson is there. My name is Sarah Miller. ested in the work in which he is engaged. I desire to say that the work will proceed, uninterruptedly. Such is our desire and our purpose. We in-Itend to keep our paper, The Voice of Angels, before the eyes of humanity, just as long as we see the need for it. I do not believe there is one Spirit--ualist, in the form or out of the form, who desires to see our journal blotted out of existence. I believe that the more openings we have for the spread of spiritual truth, the better for our cause; that the more the public becomes acquainted with our philosophy through the medium of the spiritual press, the brighter shall our philosophy shine, and the deeper will it sink into the hearts of the people. I know that our liftle paper reaches out to far distances where no other spiritual publication can come, and where it shines like a star of hope for those weary, struggling hearts who long for some tidings of immortal life, who are waiting the centing change, who desire to receive some knowledge of the great beyond; and if it can come to them through our pages, in humble ways, are we not doing a work for our Father, and for the angel-world?

From the earnestness of the spirit of my friend I am led to come and speak here this. hour, and to say we are not discouraged; rather are we more encouraged than ever before. We are actively at work, sending forth our thoughts here and there, through different organisms, that we may reach the great heart of humanity which is longing and yearning for tidings of its beloved dead; that we may bring that great beating heart consolation and peace and knowledge which shall brighten and sustain it through all coming time. We are engaged; we are active; and while our friends feel and recognize this we shall be blessed and sustained to carry on our work. We have provided for this emergency. It is not for me to say now, at this time, in what way, but it will appear in due time, and our work shall still continue on My friend desires me to send his love and greeting and his thanks to all friends who were kind and attentive to him, as well as to those who assisted him in his labor, in his hours of toil; unto all he sends a greeting, and assures them that he is well now and is at work. In a little time this will be made plain; for the present he is contented to remain behind the scenes, unknown and unnoticed.

While here I desire to send out my fraternal greeting and regards to every friend. I feel I have a host of friends, dear old associates in the form, who at times send out their thoughts to me in the spirit-world, which I can receive and which bring blessing and encouragement to my being. Unto each and every one I bring my love and blessing. Be sure I shall still cooperate with you in any way which seems best. I shall still be by your side, to manifest or not as seems proper, but to encourage you and to bring you an influence of strength from that great source of strength and light and knowledge, the spiritual world, where angels and archangels join together in working out the welfare of the human race, in alleviating the suffering of mankind and enlightening the ignorantswith knowledge, truth and wisdom. L Judd Pardee.

Séance Nov. 234, 1880. Invocation.

Oh thou who art the Giver of All Good, who bestow eth every blessing upon humanity, thou who art the searcher of all hearts, we come at this hour that thou mayest behold the aspirations of each spirit present to lay before thee the wants of every soul, that we may ask of thee that supply of spiritual things which shall give sustenance, which shall bless and benefit the inner being. We do not come asking thee to change one of thy eternal laws, but ask that thou will bestow on us only that which is of use. We come hoping to be brought nearer thee and thy kingdom; aspiring to reach out in order to grasp spiritual things, that they may be dispensed to the lowly and the sorrowing. We ask that thy blessing of love may flow down upon every soul; that strength and consolation may be given unto every

heart, enabling it to bear the burdens of life and the trials and sorrowful experiences which, even though they may east 'the spirit down in gloom, will still bear It upward toward thy eternal realms of goodness. We come, oh Father asking that thou wilt give strength to those disembod at spirits who gather here, so that they may gain some new experience, that they may be able to send forth their words of cheer or instruction to mortals on earth, and when they return to their spiritual homes, may they indeed feel that they have been baptized anew with thy love and thy power. In all things wilt thou ever guide and guard thy dear humanity, that the coming race may be still more highly unfolded in spiritual things, and that all mankind will

Sarah Miller.

nal laws. Amen.

by and by rejoice in a knowledge of thee and thy eter-

Theome here because I want to reach my son. Mishame is George Miller. I want him to feel that I can come to him. He does not realize this, and it distresses me very much to follow him round and round, and not have him know I am by his side. I have found him unpleasantly situated for some time. I want to say to him George, your mother is aware of your condition; she feels more keenly than you can how distressing it is to your spirit; but I desire to say to you: Look up! the clouds are soon to pass away and you will find yourself freed from

spirit-world; in other words, he is soon to die; he cannot live much longer, as he has an incurable disease. I am sure of this, because I have watched him from time to time; I have been in his presence with his physicians; I have heard their opinion; and not only this, but I can see, from this side, that it is true, and he will soon pass away from earthly scenes. Then you will find yourself able to work out as you desire, and then I believe that you will try and turn your face in a different direction. I desire that you will. I want you to come East, because here you will work into better conditions and find more opportunities to outwork your

I was a poor old woman. I worked hard for a living. My fingers were bent and worn, and my son will know how my hand was bent; but still I could sew and strive to toil on and on. hoping for a better time; and I wish to say that were I in the body now I should do just the same if I had no more opportunity than I then. had for doing better. But I have found those brighter times now, in the spirit-world. I do n't take advantage of them as I might, because I am constantly drawn back to my son, who is unhappy, and I want to give him a word of cheer-to tell him that his unhappiness will pass away within Knother year, and for him to keep up his courage, because he will find himself free and in better circumstances in a little while. I wish to add that when this happens and the party I refer to dies, I want my sor George to go to my old friend Harrison-he will understand-and have a long and carnest talk with him, because he will receive from him such

Clara Alice Morley.

My friends live in New York City. I passed tway in New York. I lived there all my life. My name is Alice Morley. I was called Alice, but I had another name; my first name was Clara. My mother is still living. I am more auxious to reach her than any one else, because it is she who feels my absence most keenly. It is a long time-it seems to me a long time-since I passed away, and still my mother mourns, and I find she is breaking down in health. I could not come to her anywhere else, and so was directed here. I thought that perhaps if she could receive a message from me it would be of comfort to me, and would also cause her to cease her great grief. If she still continues to feel as she has done for the last few years, I am informed she will come to the spirit-world. Now it would give me great delight and pleasure to receive my mother in my new home-I know she would be charmed with it-but I have two little brothers still on earth, and I feel it would not be wise to draw my mother away from them, as they need her care and protection. She sometimes feels that if it was not for them she would like to go, but for their sakes she desires to remain. It seems to be a continual struggle for the spirit to remain in the body: sometimes she is weak, ill and suffering, and then I feel that I would give anything to come and speak to her. I want to tell mother that father is with me; he passed away since I did. I was the first to meet him in the spirit-world; he felt so tired and worn-out that he was delighted to meet me and to go with me to my beautiful home. Now he is strong and happy; the old disease has left him entirely, because it was of the body, not of the spirit. The spirit was tired and weak and weary from long struggling for existence in the material, but that has passed away, and all is well. He wishes me to send his love to mother, to tell her we are all bright and happy; we are living in a beautiful home; we can often return to her to guide and guard her and the little boys.

I think perhaps my mother will seek out a medium now where I can come and talk to her. If she does it will give me great satisfaction, because there are so many things I can say to would also guide her in certain affairs of life. My mother's name is Clara, too-Clara Morley.

Séance Nov. 26th. 1880.

David S. Tarr.

I feel drawn back to this place, for a great deal rests upon my spirit; I feel that I must speak, not only to the dear ones of my own ciates who in olden times labored heart and hand with me for a good and worthy cause. I desire to send my love to my companion, and to say unto her, I am striving to guide and proteet you; keep up your spirits, for I will help you all in my power. I know what is taking place, and I come to bring a word of cheer. Tell our son that I am pained and mortified to witness the course he has chosen in life: I call upon him from another life to mend his ways, and to seek to cheer the declining years of his mother. Oh, if he could realize what a store of sorrow he is laying up for himself, he would pause in his career, and turn unto a new path. If he values the love and respect of his ascended father, he will listen to my words of warning,

and strive to live a useful and a manly life. I feel a desire to waft my fraternal greeting to my former friends and associates; I extend the hand of friendship to them, and assure them that although years have rolled on since my departure from the body, yet I am frequently good work in which I was engaged. I come to bring a spiritual influence from the heavenly temples, that shall give them a new impetus to go forward fearlessly in their work. Oh, my friends and brothers, unto you who have labored side by side with me in the past, I would say, God speed your good work for the benefit of unfortunate, strengthen the weak. I feel that you are working for the right, and I rejoice in your labors; I remember you all with love, and a higher plane, where love, purity, fidelity and truth are realized in spirit as well as expressed

by letter. I say to you, my friends in Boston and surrounding places, although my voice is silent, and my words go not forth as in days of yore; although my presence is missed from the old familiar circles, yet I wish you to feel that the spirit liveth after death, and it can return to earth to interest itself in aught that concerns humanity. If you can only realize that I am with you, urging you on in your work, and giving you my aid and blessing, I am persuaded it will be better for us all. Oh, my friends, there is a grand work before you; strive to put forth all your powers in the direction in which they are engaged; there is need of this; falter not by the way, become not disheartened at the failures or mistakes of others. Persevere in your work, and you will find a grand success in the

again sometime and somewhere to speak to my to come again I shall certainly avail myself of the opportunity, to give my friends some knowledge of that beautiful temple of light and love which stands in the world beyond. Many of our old associates are with me in the eternal world; they send back their greeting. Bidding one and all Godspeed, I am, friends, David S. Tarr.

Lydia M. Flanders.

[To the Chairman:] I felt that I would like to come back, sir; I would like to have my friends know that I can come. I lived in the body fifty-two years, and I feel that I was pretty well worn out. Now, when I come, I am a little tired, but I wish my friends to know that I am not tired in the spirit-world. I am well, and have a pretty home. I have met many who passed away before I did-some of them years before, others not so long; I do not miss even one from my circle of associates, and I am happy and in their company whenever I wish. This is all very pleasant to me. Then my surroundings are so bright and pleasant! I feel that I have nothing to wish for, only I desire to send back to my friends some little knowledge of my welfare. I lived in Woburn. Please to say that I send my love to all, and thank them for their attention to me. My name is Lydia M. Flanders.

Lizzie Atkinson.

[To the Chairman:] Do you welcome every one, no matter who or what they are? I have n't felt very well for a long time. It is a long time since I knew where I was, and I was in Portland last. I do n't know what I am talking here for. But I feel as though I had been hardly used, that's a fact. I don't know but what it is all right.

I had a dream, or something-some one here says it was yesterday—it seemed to me like a dream. I thought I was in Portland, walking the streets, and looking round to see some of the people I used to know. I saw the old places and the old shops—the old shop, too, that I had something to do with-but nothing seemed to be right, nobody seemed to know me, they did n't take any notice of me at all. Then I heard somebody or something say it was Thanksgiving day. I thought it was a pretty cold Thanksgiving day for me. I used to know a good many people. I suppose they were rough. I didn't seem to know anybody then, and I felt as though I was left out in the cold entirely. Then I thought I would jump overboard. I went down to the wharf and I did jump in. And then I don't know whether I woke up or not, but, I saw some strange people around me, and I heard one man say he guessed it was about time to take me in hand. And I thought it was, too, when I was left out in the cold Thanksgiving day, nobody taking any notice of me. They didn't even give me a drink. I used to get a drink when I wanted it, when I was here, because you see I used to deal in it a little.

I don't know what to make of this, except that the man I heard talking when I woke up is here now, and he tells me to say what I have a mind to. The last thing I knew of here I was in the water, and then the last thing I knew of since then was my dream. I have got things a little mixed, because you see I am a little mixed up. I feel as if there was no chance for anybody anywhere. I don't know what to make

I used to be in Portland, and I have some friends in New Hampshire. I don't know as they would know me now-they used to. I thought I'd like to come round and see them, and I couldn't find out anything I wanted to. Do you suppose I ever will? [Yes, that is probably the object of your being brought here.] I you were in Portland—how long ago it was?] don't know whether it is a year or more. It seems as though it was a year, but I can't tell, because I do n't feel right in my head. Do you think it is wicked to sell liquor? Lots of people do sell it. Well, I don't know. I suppose it is n't right if it makes people bad in their heads; mine is n't anything extra, to tell you the truth. Do you think I will ever see those people I used family, but likewise to those friends and asso- to know? Do you think they will want to see me? Must I give my name? I was n't very old. If the "old scratch" had n't got into me I do n't think I'd be here now. I hate to give my name. It is Lizzie Atkinson.

Mary Beaman.

[To the Chairman:] Are you willing I should come? I used to work in Fall River; it was a long time ago. I have friends there I feel I should like to send a letter to, and I have no other means of doing so unless you allow me to come here. My name is Mary Beaman. My lungs were bad, and I was sick for some time. I had to go away and try to get better, but instead I grew worse, and finally passed from the body. When I left Fall River I promised some friends that I would write to them, but I was never able to do so, and I have always felt that I ought to have sent them word concerning some things I left-certain little belongings of mine which I left with one of my friends; her name is Sarah Jenkins, I am pretty sure she beside those who gather in council to speed the is in Fall River now-for she has my things with her still. I told her to keep them till I came back or wrote for them, which I have never done. She knows where my brother lives, and I think if she gets my letter she will do as I want her to. I wish her to put all my things into a box, all but the book bound in blue and gold-I want her to keep that. The others. Go on; uplift the fallen, befriend the rest I would like to have her pack and send to my brother's care, for my mother. My mother knew that I had those things, and I want her to have them. If my friend will do this, I am I know that by and by we shall join hands upon sure I shall feel much happier. Mother will feel better, too. Then if they all feel that I have come back to speak of these things, I think it will perhaps lead them to look into Spiritualism, and in that way I may get opportunities of coming frequently to them in person-so I have many motives in returning. I think the greatest blessing that could come to me through this would be to get near to my friends, so that | most commonly mediums in the spirit-world. they could realize my presence. I have never thing preventing me from coming-some obstacle in the way; I cannot define it. My friends don't believe in Spiritualism-they have never had any experience with it. I think if they could realize that I can come, they would be glad to have me; but there is something that keeps me back. I was told that if I came and gave my message here, I should gain power, and

I want to tell my friend Sarah that her Uncle this that disturbs you now. That person who | future; for after you have passed beyond the | Henry, who died a good many years ago, is not | telegraphy. The spiritual telegraphic mechan- | ual existence.

perhaps be able to come closer.

holds the power over you is soon coming to the earthly life you will find yourselves hailed with exactly with me, but I have seen him, a good ism consists of many parts, and before the elevation of humanity. I feel that I shall come | know this, and to hear that he sometimes tries to manifest to her. He has hever been able to. friends even more fully than I have done here If she can ever find an opportunity of sitting to day. I feel it a duty and a privilege to ex- with a medium, I think he can come to her, bepress myself as I have done; if I find myself able to come again I shall certainly avail myself of would succeed. I don't know as there is anything else I would like to say, only I hope I shall be able to come again and speak to my friends - not to take up the time here, but through some other medium.

Samuel Taylor.

[To the Chairman:] Well, comrade, I am glad to greet you. I am not personally acquainted with you, but I feel that I am friendly toward you. Now, I did not know anything about this Spiritualism when I passed over—I wish I had, for it would have been of great advantage to me. You see, I was all wrapped up in the clouds, so to speak. I believed in eternal punishment for the wicked, and endless happiness for the good; and all that sort of thing. Well, I don't mean to say I was particularly good myself, but I thought I could manage to slip through some way, and get into the higher place. It is quite a number of years since I went out. I went in a hurry, and if I have n't come back in a hurry, I have been scouring around somewhat ever since. I have some friends in Syracuse; it seems to me I would like to wake them up. They have not much idea of the future world, and the life they are to lead hereafter. I have had considerable experience in this spiritual life. It has not all been pleasant and agreeable, I assure you. In the first place I had to unlearn a great deal that I gathered here, to throw it off and begin anew; then I had to come to the knowledge that every other man is just as good as I am, only that he, being a creature of circumstances, may not have been surrounded by the same conditions that I have been, and consequently was not in a favorable position to unfold his goodness. Well, then, after that I learned that there was a great deal of goodness of which I had never dreamed; that there were beings so much higher than myself that it was impossible for me to comprehend their goodness. I have been striving to reach up to that I am very far below it yet, but still I am grop ing along.

Now I want my friends to know that, al though they are not particularly wicked, they are not to pride themselves on their goodness, because if they do they will have that pride taken out of them when they come over to our side. We do not believe in pride, not at alland I came to know it. I had some considerable influence when I was in the body, but I drifted away from the early scenes of my life. consequently my influence became somewhat lost and weakened. Absence, you know, seems to cause a person to become somewhat forgotten. I want my friends to know and feel that I am not absent, that I have returned to let them know that I am taking cognizance of all that is going on.

When I left my friends and went to another part of the country, I sought to find out what was best adapted to me as a man, in that new place, and I wrote pretty full-accounts of my new life to my friends; so I feel that I could give some pretty full accounts of my new life on the other side, to my friends, if they care to receive them. They used to tell me they were glad to receive my letters and to know how I was getting along. I hope they will have the same feeling now, and I want them to investigate this Spiritualism, to look up something about this new country they are coming to-to study the lines of travel here so as to be able to take the shortest cut. That is my advice, and they will do so if they grow humble and feel that everybody is as good as they are. Give to those that need a helping hand-give something more than a shake of the hand-and they will find they are all right, so far as they can be. On this side of life our old ideas and theomotives and perform good actions their theories may go to the winds; they will be cared for. My friends will say that I am the same queer old fellow I always was. I want them to feel that I am. Samuel Taylor.

MESSAGES TO BE PUBLISHED. Nov. 26.— Dr. Henry Clark John Augustus. Nov. 30.— Evelyn T. Chandler; Willie Foote; Asa Fletch-er; Mary Arnold; William Howland; Henry S. Tolman; Jennie Wiley.

Jennie Wiley.

Dec. 3.—Rev. Thomas C. Moses; Lyman Odell; Mrs. C.

H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane
Reed; Jonathan Berry.

Dec. 7.—Hattle M. Barnes; Huch Cowan; Sybil White;
John Edwards; George P. Martin; Mary Abble Poole; Aunt
Chloe; Forest Flower. Chloe; Forest Flower,

Dec. 10.—Mrs. A. M. French: Flora B. Cartmill; Willlam Butier; George P. Elliot; Ellas Shaw; Nellie A. Langmald; Simon Thomas; Lillie Perkins,

Dec. 14.—Rev. E. W. Porter; John L. Chandler; James
Wood; Helen S. Loud; Freddie P. Fiske; Samuel Curtis;
But Beave Wood; Helen S. Loud; Freddie P. Fisher, School Wood; Helen S. Loud; Freddie P. Fisher, School T.-Glideon Frost; Katle F. Hand; Lizzle L. Groves; Juna Leonard; Robert L. Tilden; Mary J. Knowles; Rosalle Abbot; Jennie Ryder; Emma Gray.

Dec. 2.—Mrs. Elsie J. Smith; Robert Beggs; Capt. John Cooley; Sarah J. May; J. G. Birchim; Maria L. Gordon; Voals Sil.

Cooley: Sarah J. May: J. G. Birchim; Maria L. Gordon; Noah Sill.

Dec. 24.—Robert Dale Owen: Louis R. Peebles: Eva May Clark; Hattle A. Palmer; Mary E. Fuller; Frances Black; Mattle Sayles; Flossel Reed.

Dec. 23.—Hannah Brittan; Willie J. Bray: Thomas Evants; Adeline Merrill; Henry J. Hubbard; Calob Hutchinson: Mrs. Jennie Johnson; Dancing Bear.

Dec. 31.—Hev. Nathaniel Lasself; Mrs. Betsey Moore; George W. Thompson; Ella Armstrong; Maria Long; B. F. Hughes; Samuel G. Howe.

Jan. 4.—James Mofit; Mary Goodwin; Isaac D. Smith; S. P. Lake; Bethlah B. Collyer.

Jan. 7.—Samuel F. Monroe; Clarence Henry Gordon; Clara L. Lehman; Martha A. Dodge; Joseph Hill; Charlotte Engle; Winnie Jacobs.

Jan. 11.—Juliette Mauley; Myra S. Mason; Joseph Clarke; Henry Thornton; Sarah A. Waters; Mrs. Matilad J. Padelford; William Morgan; Wasso.

Jan. 14.—Henry Adams; Havinla F. Gibberson; Cyrus Morton; B. Kent; Lucilla Warner; Edmand Dole; Mary J. Ellis.

REPLIES TO QUESTIONS. GIVEN THROUGH THE MEDIUMSHIP OF MRS. EMMA HARDINCE BRITTEN, TTHE BANNER OF LIGHT PUBLIC FREE-CIRCLE HOOM

Questions and Auswers.

Ques .- [By J. B.] What habit or condition of life on earth will best enable us, when we reach the other side, to return through a medium and communicate with our friends still in earth-

Ans.—The habit of duty: whatsoever it be

that is nearest to you. There is not a single condition that we can make that is so high, so potent to insure spiritual power hereafter, as the cultivation of the good that is nearest to you. Those who are mediums on earth are There are mediums, or rather medium-spirits, been able to do this; there seems to be some- there, just as necessarily as here on earth; but these are but mediums. There is not a spirit whose will is strong and whose affection is kindled to revisit the earth, to inspire those he has left behind with messages of warning or encouragement, that may not do so. You complain that you frequently invoke the presence of your beloved spirits, those to whom your affections have most tenderly gone forth, and they fail to respond. They simply fail because there is a lack of adaptation in the spiritual

gratitude by noble souls who ever work for the | many times. I think she will be pleased to | spirit can return and communicate with you, it must not only master the system of telegraphy, but obtain the services of a mediumspirit. There are no special conditions, then, that would favor the return, or enable you more surely to determine that you can put aside the spiritual laws of which you now know nothing, and communicate beyond a peradventure. As you enter the spirit-world you will be subject to the conditions by which you are surrounded. If you find a telegraph working well in the spiritual world, and an operator at the other end of the line who is in adaptation and affinity with the spiritual telegraphist whom you employ, you may communicate. Lacking these conditions, the very highest may succumb. Every living spirit can and does, to some extent, become a centre of influx upon this earth: but for a direct communication you must all be dependent upon the conditions of spiritual telegraphy. We would ask you to rememberduring the beneficial, valuable, long-continued and patient exercises which have been presided over during so many years by your present faithful and untiring Chairman - how many and various have been the conditions of the returning spirit, from the very lowest depths of crime and ignorance to the very highest pinnacles of knowledge and purity. All spirits have returned, all and each representative spirits, but all and each through methods and adaptations; while, standing around the working telegraph, hundreds, perhaps thousands, of loving hearts were there, waiting to speak words of consolation and encouragement to those they had left behind. There are still laws of limitation and laws of adaptation in the spheres, which render it possible for some, and only for some, to communicate. We can therefore lay down no other law for the life hereafter than an earnest, faithful observance of every duty of the life here: standing upon such a sure foundation as this, you will at least enter upon the conditions of your future existence with the best chances. Be assured that as the science of Spiritualism increases, it will ultimately open the door between the spiritual and the natural world by a perfectly well adapted and perfectly universal mode of communion.

Q.-Assuming that there is a natural term of life for every one, does the fact of a man's not living out that term necessitate his remaining as a spirit in the earth-sphere until he has completed it?

A .- The assumption is right, and the deduction is, in part, right. There is a natural. sphere which we must all live through, here or hereafter: there is a round of duties which all must perform, and a certain amount of work which belongs to every earth pilgrim; but, looking upon the scheme from another point of view than that of earth, we perceive that some may perform these life duties in a less period of time than others: some may outwork them in a few years, others require a long life for their accomplishment. At present the spirit has to become subjugated to the laws of matter; these laws are, as yet, imperfectly understood, hence the organisms of matter are not prepared by health and harmony for the reception of the spirit, and in the present conditions of artificial life, with the prevalence of much disease, the organism becomes unfitted for the use of the spirit prematurely. For this reason lives on earth appear to be shortened, and the spheres of natural duty to close early and untimely. For these cases there is a remedial sphere, a sphere of earth, a world analogous to that described by the clear seer, Swedenborg, a world of spirits which in its lower strata of conditions we would call the realm of the dwellers on the threshold, and there the broken duties of life must be fulfilled, there those spheres of usefulness which have been untimely snapped by disease or accident must again be taken up and performed. Friends, we would enlarge upon this thought, and tell you that there is not a spark of genius, a form of intellect, a method of don't see how that can be. I don't see much ries count for nothing; motives and actions are activity, which one human being can display, of anything, anyway. [Do you remember when what go to make up the sum and substance of but what belongs to all, but what all must exlife in the other world. If my friends have pure | perience. Yet in my Father's house are many mansions; in the glorious realms of progress, to the eye of the clairvoyant spirit there are countless lines which stretch away into infinity's measureless ocean; there are lyceums and colleges, cities and worlds, spheres of duty for all, where all life's unfulfilled purposes blossom out, and where every bud untimely nipped shall expand. Sometimes we perform these duties by a mission to earth: sometimes by becoming a servitor, by guiding the footsteps of trembling, stumbling children of earth, and holding them up. There are many methods, all of which form a part of the duties of the spirit. But in all, in every condition, you must courageously outwork every possibility of the soul, and thus levelop every power and function of the mind. Q.-[By S. Carter.] Is there any such thing as intelligence without personality?

A.-We know of none. Intelligence, to be understood at all, must be recognized as the attribute of spirit. Let us attempt to lead you. into the realm of a brief definition of what being is: We assume—we do not lay it down as authority, as the only truth, but it is to us truth -we assume that there are but three elements in the universe, since these comprehend all we know-matter, force and spirit. Matter we believe to be a congeries of spiritual forces, but this we will not enter into now. Matter is the realm that appeals to our sensuous perception: matter is the entire of that visible universe which we take cognizance of as material beings through our senses. Force is spiritual substance; force is the soul of matter. We know force, however, only by its attributes: these are twomotion with its dual modes of attraction and repulsion; these comprise the spiritual body of the universe. The third element is pure spirit. and that has but one attribute, intelligence. We do not undertake to say there are not intelligences whose existence have long preceded this earth. Lines finite one way cannot be infinite another; so we believe the lines of our beings to be infinite in the past, in the eternity from whence we came. Far, far away on the road that we have left are the first commencements of form, but spirit is forever and intelligence forever; yet intelligence, the attribute of spirit, must become incarnate, must be molded into form before it can be exhibited or known. We recognize force in combustion, in the flashing lightning; we realize it as we tread on the round, rushing world, bowling through space at immeasurable speed; we do not see it, we only realize its effects. It is the same with intelligence: we can only realize its effects, and these do not come into operation until it is first clothed upon by force, and has become incarnated in a material body. While we claim the sum of intelligence, the realm of spirit, to be what we vaguely call God, we only know of intelligence as an entity, as an individuality, after it has been incarnated in matter, molded into form, and has taken shape as an individualized spirit-

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THE SPIRITUALIST NEWSPAPER.

Newastlo-on-Tyne, England, 29 Blackett street. Aug. 7

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Jan. 8. —lw*

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Stein---Copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size, 22x28. "THE DAWNING LIGHT."

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In 1872 Propesson John, the distinguished institutional Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order with his soul in full accord with this subject and its dawning light, how could be been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! To give the picture its despess significance and interest, the ideal with the real was united, embedying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of flimy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "lumnortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windiass drawwell, with its chain and caken bucket. A little farther to the left is the gate through which a path leads to the house are fruit-trees, and an old-style windiass drawwell, with its chain and caken bucket. A little farther to the left is the gate through which a path leads to the house are fruit-trees, and an old-style windiass drawwell, with its chain and caken bucket. A little farther to the left is the gate through which a path leads to the house from the lopen gate, stands the village smithy with its blazing force, and the honest son of toil. While above and beyond the shop, resting against the slide of the hill, is the mansion of A. W. Hyde, from whem Mr. For rented this house, in the background, stretching along the horizon, is a naked hill, amost lost against th

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SUBSCRIPTION are entitled to one of the above Premium Engravings. COLBY & RICH. [Continued from first page.]

ive Sundays, for Monday was Bank Ibiliday and Boxing Day, as the shops were shut, and all business suspended until yesterday. On Monday night the thirty theatres and two hundred music halls of London were crammed, and the same all over England.

The Fletcher trial was, of course, adjourned over the holldays, and will be resumed on the 7th of January, Mr. Lewis, the solicitor for the defense, is one of the best in London, and will do justice to his client: But in the higher court, which will try the case if it goes to trial, no solicitor can appear. He can only instruct abarrister, and the cost of legal proceedings—the cost of justice—is enormous. A solicitor of Mr. Lewis's standing expects a retaining fee of \$250, with corresponding fees for each appearance in court. The bar-rister will require \$1000, and his junior \$500, with daily "retreshers." The chance of a poor man is very small. Happily Mrs, Fletcher has friends on both. sides of the Atlantic.

What we want is a full and fair trial, in which evidence shall be given of the facts of Spiritualism. A hundred witnesses of the highest-credibility can be put into the witness box to testify that they have re-ectived undoubted messages from their spirit friends through Mr. and Mrs. Fletcher. Persons as high as any lu English society, even the very highest, can give this testimony. Our only fear is that the case may break down before this evidence is admitted and pub-

Success in any way provokes envy, and of envy comes malice, and all sorts of uncharitableness. Spiritualists. I regret to say, are much like other people. Those who make friends thereby make enemies. The chief ineiter of the prosecution is a healing medium, so called, and his most active coadjutor is, I am sorry to say, the editor of a Spiritualist paper. It is not pleasant to see (

When Mr. Pletcher proposed to take Steinway Hall, in the centre of fashlonable Tyburnia, his proposal was rejected with lofty scorn. The proprietors would not for an instant entertain the Idea of such a desecration. "Very well," said Fletcher, "before the week is over you will be glad to let me have it." In a few days they surrendered at discretion to the pressure brought to bear upon them, and wrote to say that the hall was at his service. It was well filled every Sunday even-! ing mail the departure of the Fletchers for America," place of one by the name, of Tohn, when some were in company with the woman who has been used to bring about this prosecution.

A CONVENCING MANIFLESTATION.

While walting for the slow progress of legal investigations, let me give you a manifestation. On Christ, as they spoke in a different tongue from their own, mas morning I was wakened out of a sound sleep by a loud, clear voice, not unknown to me, which said:
"Dr. Nichols, your daughter Willie is coming to wish you a happy Christmas." I waked my wife, and the words were repeated to her. The room was made light by the moon and the street gas lights, and sit, a bit," but the spirit told him that as he valued his ting up in bed, we saw the form of our daughter, who died sixteen years ago, the day after New Year's. Shecame to the bedside and said, "Dear mamma, I wish you a happy Christmas!" "Is it really my Willie?" she said. The voice in the corner which had first awakened me said, "Yes, it is Willie-she will give you her sign." She placed her hand upon her mother's hand, and then raised it to her forehead, and made on it the sign of the cross. Then she said, "Dear papa, I wish you a happy Christmas !" and also made the same sign with her finger on my forehead. Then saying, "Good-by, dear mamma-good-by, dear papa," she went back about a yard from the bedside and dissolved into the atmosphere.

Larose and struck a light. It was 120 A, Me. The two doors of the bedroom were shut—the wholedouse In perfect silence. Was it an illusion or a reality? subjective or objective? There were two persons who, from a sound sleep, became very wide awake, and saw a form well known and loved. They heard two distinct voices. They felt the pressure of the hand. Here were three of the five senses exercised by two persons. We both heard two voices, and saw

A curious matter connected with this manifestation was that four persons, sleeping in different rooms of the house, all more or less mediumistic, waked at about the same time, just after this occurrence, and all complained in the morning, but before they knew of it, of a feeling of exhaustion, for which they could not account. Three of them are well-known mediums. Light, a new Spiritualist weekly paper, is to be pub-

lished on the 8th of January- and not too soon, for we very much need a good organ of the cause in the T. L. Nichols. world's metropolis.

22 Fapstone Road, Earl's Court, London, S. W.,)
Dec. 29th, 1880.

AUSTRALIAN LETTER.

THE GUT OF HEALING Passessed by Mr. Geo. Milner Stephen, to which I have referred in previous letters, is still exereised for good. For some two months past Mr. Stephen has been in Melbourne, where he was just as successful in "healing the sick, giving sight to the blind," &c., as in Sydney. The highly Orthodox naturally say it is all imagination on the part of the patients, but they conveniently omit to say how it is that other people do not excite this so-called imagination in the same way so as to secure the same results. The following account of Mr. Stephen's mode of operation was furnished to the South Australian

Chronicle (Adelaide) by Mr. Charles Bonney,

"I suppose you know that G. M. Stephen is in Melbourne, healing very many diseases. He has rooms in Collins street, where he does his work every day excent Wednesday afternoons, which he gives to curing the poor, for whom he charges nothing. I was determined that I would go and see, so I managed to get two tickets, and A - and I went in with the poor people yesterday. We heard he would begin at two o'clock. When we got there we found an immense crowd, and all the damaged people you would have thought there were in Melbourne. After some trouble we got into the passage leading to the door, which was not opened till half-past two, and when it was opened, there was such a pushing! cripples and all trying to get in. At last we got into the room, which was quite filled in a minute or two. Then the doors were shut, and after a little speaking the work began. Mr. and Mrs. Stephen and another lady were upon the platform. Mr. Stephen told the people that the wonderful gift of healing many diseases had been given to him, and although be could not cure all diseases he could cure a great many. He said he hoped, the people would keep thirty feet from him, as their influence would be so mixed with his that if they came nearer he could do nothing. He then said he would like those who were suffering from pain to come one at a time, as he liked to relieve pain first, and the other patients he would attend to after. A man was then helped on to the platform, bent up with pain, who had not been able to use his arms for a number of years. With great difficulty his coat was taken off, and then Mr. Stephen began, and in a few minutes the man stood upright, stretched out his arms then moved them about, and sald, 'God bless you' to Mr. Stephen. He then said he had not been able to use his arms for many years, and was always in pain, and now the pain was quite gone. He could stand upright, could walk about, and could put his hands to his head; for years he had not been able to touch his head or comb his hair. The poor man was in such a state of delight that although the had to go off the platform to make room for another patient, he went walking about the room and forgot to put on his cont. This is only one out of quite forty cases. So now I have seen with my own eyes that Mr. Stephen can do what has been said of him. One or two cases he did not succeed in.'

SPIRITUALISM IN SOUTH AUSTRALIA. The Rev. S. Green, of South Adelaide, is an exceeding High Churchman, and he is investigating Spiritualism. The other day he deliverhe had always taken great interest in the subsonal investigation into it and was well ac-

tion, he felt as though he was en rapport with it. He gave a very interesting account of the rise and progress of Spiritualism, as at present understood, relating many well-authenticated instances of table-turning, spirit-writing and rapping, and other similar phenomena, some of which he had himself witnessed, which he thought were conclusively proved to have been produced by no material agency. He quoted from various writers on Spiritualism, including Sergeant Cox, Professors Crookes, Wallace and of Jan. 8th. DeMorgan, and Mr. S. C. Hall, to show that although the most searching inquiries had been made, with the view of impeaching the veracity of Spiritualists as to the manifestations caused through the agency of mediums, they (the writers) had been able to come to no other conclusion than that there was some force at work which could not be explained by ordinary rules. Men in all professions and walks of life had investigated the subject and witnessed phenomena which they asserted could not be produced by human agency, and unless it was believed that all these had conspired together to make false statements, then they must take their assertions as facts. As far as he himself was concerned, although be had, in the course of investigation, observed many wonderful things, he was still keeping his judgment in suspense, as the evidence did not seem to him to fully establish the principle. It seems to me that this is the sort of investigation that Spiritualists ought to court. I doubt not that Mr. Green will besuch things, but I remember that Judas was one of come one of our most doughty champions, al-the twelve. some time before he is enabled to throw off completely the shackles of Orthodoxy.

L. E. HARCUS. Sidney, N. S. W., Dec. 2d, 1880,

Foreign Items of Interest.

A correspondent of the Hawcra Star, New Zealand relates that several natives were asleep in the lodging aroused by a voice outside calling, "E Tohu! E Tohu?" Those nearest to Tohu woke him up, and, the voice continuing to call, he went out, and those within heard him in conversation with some one outside, but, nothing could be gathered of the subject under discussion. After a time Tohu returned and explained that a spirit from another world had come to speak to him and urge him to conclude his work, for he had already been too long about it. Tohn to this answered," Wait protection he must conclude his work at once. To this Tohu assented, and the interview closed.

Spiritualism is rapidly gaining ground in Sweden. The leading papers that formerly refused to publish any article on Spiritualism excepting such as ridiculed the doctrine, have of late thrown their columns open to a serious discussion of the matter. Many a Spiritualist has thus been encouraged to give publicity to his opinions without standing in awe of public ridi cule. Several of Allan Kardee's works have been translated into Swedish, among which his "Evanglie selon le Spiritismo" is particularly well rendered in Swedlsh by Walter Jochnick. A spiritual library has been established in Stockholm.

The Herald of Progress (London) remarks that French Spiritualists are more spiritually-minded than-English, and in partial evidence thereof allades to the observance of the first of November as "Commemoration Day "-an occasion held sacred by the Spirltualists in Parls, and devoted to special communion with the spirit-world, especially with spirits who are in want of kindly remembrance and sympathy. At two o'clock in the afternoon of that day all the circles pray that union may be the aim and object of all the adherents of the cause.

The Rev. Joseph Cook, of this city, recently lectured in Glasgow, the subject of one of his discourses being, "Does Death End All?" On a following Sunday Mr. J. J. Morse lectured in the same city, his controls taking the same subject, and reviewing Mr. Cook's position with great ability. In regard to the distinction drawn by Mr. Cook between the spiritual phenomena of these times and those of eighteen centuries ago, in classing the former under the heading of superhuman, and esteeming the latter as supernatural occurrences, it was said that such distinction was a very unfortunate one for Mr. Cook's-Christianity, inasmuch as the Bible he valued so much contained nothing in the shape of "miracle" that could not be summed in the same category "superhuman" facts of to day.

A clergyman of Australia, Rev. J. A. Fawcett, writes to Alfred F. H. Stephen that be is compelled to give his adhesion to Spiritualism, having received startling evidence of its truth. It appears that on the morning he mentions he awoke just before daylight, and felt strongly impressed to seat himself at a table. He did so, and placing his hands at the centre they began to quiver. He then took slate and pencil, and was astonished to see his hand moved by some power independent of his own volition, and more so to witness a message upon the slate in a style of writing entirely different from his own. He says; "I now will speak that which I know fearlessly and not doublfully. The communion with spirits is most interesting. I shall keep the writing on the slate to show the people on Sunday. They will be startled, I am sure. Even my co-religionists here will be amazed."

Mr. F. O. Mathews, who, it will be recollected, was imprisoned three months in England for being a medium, continues to lecture and describe spirits whom he sees among the audience, with great success. He states that when he left Wakefield Jall, the clergyman, who knew his family, advised him to give up Spiritualism, go amongst his friends, and study for the ministry. He replied that he had a meeting for that very evening, which he attended, and has since continued in the work, believing that Spiritualism de-

monstrates the truth of Immortality. Miss Houghton is meeting with much success in London, the attempt some months since to prove her act of healing the sick a crime against the laws of England, and to imprison her for doing that which Christ declared to be a proof of discipleship with him, having attracted the attention of the public to her remarkable powers. The last number of Spiritual Notes contains a communication from Mary E. Tebb, certifying that, having suffered almost unceasingly for more than a month, the nain being frequently most exeruciating, Miss Houghton, hearing of her trouble, called upon her and said: "Let me try to relieve you." She made some passes, and presently her hand touched the inflamed part, where it rested some time. The pain gradually subsided, and within an hour was all gone; and up to the time of writing, six days after, there had not been the slightest return

Increasing interest in the visible appearance of spirit-forms is apparent throughout England, and reports are being published of materializing seances given with great success in London by Mr. Rita, Mr. Herne, Mr. Basilan, and others.

En In the obituary notice of the late Epes Sargent in last week's Advertiser, it was said that "he had written but little within the past ten or a dozen years." This referred entirely to secular works and should have been so stated, as it is well known that some of the best spiritualistic literature in the country was from his pen within those years, among which is "Planchette, the Despair of Science," "Proof Palpable of Immortality," "The Scientific Basis of Spiritualism," together with numerous pamphlets, magazine and newspaper articles on the same subject. His mind and pen have never been busier, nor occupied with more important ed a lecture on the subject at the meeting of subjects, than within the period named, and no the Pickwick Club. In his lecture he said that one has done more than he to make people aware of the great mission of Spiritualism. He has ject of Spiritualism, and as he had made per- found readers and made converts where lesser men would have failed.—Cape Ann (Mass.) Adquainted with most of the works on the ques. vertiser.

A Word of Explanation—Christianity.

To the Editor of the Banner of Light:

Proud-spirited as I naturally am, I am not too proud to correct any mistake—any error in thought, word, deed, book-paragraph; or to explain any misunderstanding, making the wrong (real or fancied) right so far as possible. I am referring more particularly, just now, to the quotation from my "Myth, Mau or God?" by Mr. W. E. Coleman, in the Banner of Light of Jan. 8th.

The paragraph was written by me more than ten years ago, in London, while engaged in a least of section of the large ago, in London, while engaged in a least of the large ago, in London ago, in Lond

ten years ago, in London, while engaged in a heated controversy with that eminent Christian Spiritualist, William Howitt, of England.

In these quotations of Mr. Coleman from that book of mine, "Jesus: Myth, Man or God?" relating to "Christianity," it will be seen by any candid mind that I referred to the perverted sectarian Christianity of the last fifteen centuries rather than the Christianity of the first three centuries; hence I used these terms, which Bro. Coleman innocently forgot to mentioninstitutional Christianity"-" this theological structure, judaized Christianity," &c.

As a balance to Bro. Coleman's quotations permit me to quote several passages found near the close of this same book of mine-"Jesus: Myth, Man or God?":

"Jesus' sympathetic character was certainly sweeter than that of the masses of men. His aspirations were exalted. Angels breathed directly upon him. No continued moral perversions impaired the delicate perceptions of his nature, chilled the fountain of his feelings, nor the currental flow of his soul's affections.

. . . If I rightly understand his essential and peculiar characteristics, his preëminent greatness consisted in his fine harmonial organization; in a constant overshadowing of angelic influences; in the depth of his spirituality and love: in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling into the spiritual gifts of Essenian circles; in his sont-pervading spirit of obedience to the mandates of right manifest in himself; in his unwearled, self-forgetting, self-sacrificing devotion to the welfare of universal humanity; and his perfect trust in God. The leading thoughts ever burning in his being for acceptance and actualization were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, "I fully accept this sentiment of Renan-'His life-

deeds of benevolence will grow without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus.' Dying on Calvary a martyr, his principles live forever; while he, a perpetual inspiration to this earth by the law of mediation, discourses of love—universal love, conjoined with work and wisdom. as the only redemptive forces approved and owned of God. Anciently preaching to spirits in prison, he is now preaching to spirits in the celestial mansions of light. This becomes him, because a cosmic ruler, a moral vicegerent, or Christ-angel of this planet, and a willing instrument in the hands of God for the spiritual education of swarming humanities, receiving an ever-flowing, life-giving influx direct from the great heart of the Divine Intelligence. . . .

"Made subject to vanity, experimenting and journeying through this world of shadows, all need the staff of prayer and the lamp of faith-need to feel that God is a constant presence; that Christ is the light of truth; and that loving angels are waiting to minister to our spiritual wants. A life without love and trust, even if it be of the strictest morality, or of a continual ascetic struggle after Divine communion, will never bring the individual really into the Inner Temple. Little children symbolize the receptivities of the heavenly life. The humble heart, sheltered away from the storms of passion, and all vestured over with the fragrant blossoms of sweet human affections, is often nearer in spirit to the angels than the cold philoso-

Finally, I have to say that I make no concealment of the fact that, during the past five years, my convictions relative to the nature, the mediatorial work and the position that Jesus Christ occupies in the moral universe, have been materially modified. J. M. PEEBLES. Hanamonton, N. J.

Spiritualist Meetings in Boston.

New Fira Hall.—The Shawmut Spiritua Lycoum meets in this hall, 176 Tremont street, every Sudday at 10½ A. M. J. B. Hatch, Conductor.

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

Berkeley Mail.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 1015 A. M. and 3 P. M. Vesper Service first Sunday in every month, at 75 P. M. The public conflaily invited. President and Lec-lurer, W. J. Colville. Highland Hall.—The Roxbury Spiritual Union holds needings—in this hall. Warren street, every Thursday, at 3, p. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hal, 616 W ashington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

provided.

College Hall.—The People's Spiritual Meeting (formerly held at Pythlap Hall) is removed to this hall, 31 Essex street, second flight. Services every Sunday at 10½ A. M., and 2½ and 7½ P. M.

Landles' Ald Parlor.—The Spiritualists' Ladies' Ald Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 4 o'clock. Mys. A. A. C. Perkins, President; Mrs. H. W. Cushman, Secretary. Pembroke Rooms, 31 Pembroke street,—W. J. Colville holds a public reception in these rooms every Friday, at 3 r. m., and lectures on "Revelation" at 8 r. m.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 74 P. M. in Temple of Honer Hail, Odd Fellows Building, opposite Bellingham Car Station. Sunday next, conference in the afternoon. In the evening, Geo. A. Fuller, inspirational and trance speaker, will occupy the platform.

NEW ERA HALL.—A most happy influence pervaded our congregation at the session of yesterday, for in the rendition of all the different selections the audience manifested its hearty approval. Mr. George W. Coots and Miss Lizzie J. Thompson gave each two choice readings, and the verdict of all present was that they fairly surpassed all previous efforts.

Among the pleasing incidents of the day was the presentation, by Conductor Hatch, of a beautiful ring to our little friend, Gracle Burroughs. The ring was the gift of a hady friend who appreciates the efforts of our pupils; this little miss was one of the first to join the ranks of our Lyceum, and every Sunday she favors the audience with a selection of some kind. John Wetherbee, Esq., was present and gave a word of cheer to all.

cheer to all. Our exercises were, as usual, opened with instru-Our exercises were, as usual, opened with instru-mental nusle, followed by vocal music by the Lyceum, Silver Chain Recitations, Banner March; recitations, etc., by Emma Waye, Gracic Burroughs, Kittle May Bosquet. Albert Rand, Albe Johnson, Mary Green, Bertha Hall, Carrie Shelhamer. The physical exer-cises were under the direction of Miss Ella Carr and were finely executed. The Target March closed the services for the day. In concluding this report, I wish to return thanks to the proprietors of the Ranner of Light for publishing

In concluding this report, I wish to return thanks to the proprietors of the Banner of Light for publishing the communication from some friend of the children in its columns last week. We are sadly in need of more, just such interest in the welfare of our young. Spiritualists should send their boys and girls to the Lyceum, and they will then pass on to the spirit-world happier than they otherwise could, through a sense of duty performed.

We also wish to return the thanks of our Lyceum to Mr. Warren Sunmer Barlow for the presentation of books, which were delivered to us by Messrs. Colby & Rich. Such favors are highly appreciated by every member of the Society.

Soc'y Shawmut Spiritual Lyceum.

Boston, Jan. 17th, 1881.

PAINE HALL.—Jan. 16th was a lovely day, and a large audience was the result at Paine Hall. Many of the members of the Ladies' Aid Society were present and joined with us in the enjoyment of the exercises. The school has with new zeal commenced the work of the year, and officers and members are a unit in purpose. With the determination manifested we cannot but succeed in our undertakings. There has been a change in our exercises and our visiting friends express their satisfaction. The new corps of workers are resolved to make Lyceum No. 1 such in excellence as well as in name.

To our out-of-town friends who have contributed so much financially for our aid we express our heartfelt thanks. May they live to see the crowning results of their kindness.

After a fine selection by the orchestra, the Lyceum

Californ's Progressive Lycoma No. 1,
Sunday, Jan. 16th, 1881.

Ladies' Aid Society, held at 718 Washington street, the following officers were elected: President, Mrs. A. A. C. Perkins; Vice President, Mrs. M. V. Lincoln; Secretary, Mrs. A. M. H. Tyler; Assistant Secretary, Mrs. Nellie Baxter; Treasurer, Mrs. Martha Pratt. A competent Board of Directors was elected for the ensuing year, and, with the cooperative sympathy of all charitably disposed Spiritualists, the Society hopes in the future, as in the past, to count itself as one of the noble charitles of Boston.

From our labors in the past we have gathered enough knowledge, experience and hope to launch us upon another year, with encouragement and faith that through our efforts a gleam of sunlight may be carried into many a darkened, monotonous life among the unfortunate poor.

There is, in the unfolding of the sad stories of human life, which reach us from time to time, a pathos that appeals so strongly to the hearts of the members that much assistance is rendered, known only to the parties interested, and their invisible guides.

The Sunday meetikgs are growing in interest and numbers. Sunday, Jan. 9th, the rooms were filled by an appreciative audience, who listened to the respective controls of Mrs. Nelson, Mrs. Carlisle-Ireland, Mrs. Bagley and Miss L. A. Clouse, who were the mediums for the evening. The meeting was of more than usual interest.

EVENING STAR HALL, CHARLESTOWN DISTRICT.

EVENING STAR HALL, CHARLESTOWN DISTRICT,—Mr. J. Wm. Fletcher will speak in this hall Sunday evening, Jan. 23d, at 7½ o'clock. C. B. M.

W. J. Colville's Meetings.

On Sunday last, Jan. 16th, Berkeley Hall was very largely attended at both services. In the morning W. J. Colville's inspired lecture was on the Wise Woman and her Work. The intelligences inspiring his utterances delivered a telling and very practical discourse from two texts selected from the Book of Proverbs, in which the wise woman is described as one who buildeth her house, and the virtuous woman as one who coltheth all her household in scarlet. At the outset of his remarks the speaker argued that selfishness and obedience to the instinct of self-preservation were-by no means the same thing. Selfishness necessitates prisons, police forces, standing armies, and all severe punitive measures for the suppression of crime, which is the legitimate fruit of self-shness. When nations, and individuals, losing none of their legitimate impulse of self-preservation, overcome self-shness, perfect order and harmony will be possible. There will be an all-powerful law then enforced, but it will be none other than the law of love.

In training children every truly wise mother manifests in all her conduct the kindest concern for their read welfare. She finyresses upon them the fact of her genuine love; she puts herself in their place, and remembers the days when she was a child. She treats them with courtesy and respect, and only commands when persuasion is unavailing. Even when she is solven persuasion is unavailing. Even when she is observed to the case to a moller confessor. In whom, team to the head of the confessor in whom the confessor in the property of the prope

reception of friends every Friday afternoon.

Mr. J. W. Fletcher.

Mr. J. W. Fletcher.

Before eight o'clock on Wednesday evening the parlors of 94 Pembroke street were filled, it being Mr. Fletcher's regular reception night. Some time was passed in social conversation, the host relating many pleasant incidents of Eastern travel. The company were then favored with some excellent music rendered in a most artistic manner by Mrs. Edward Bond, followed by several reclations, &c. Mr. Fletcher was then controlled by one of his guides, and answered various questions which were propounded in an interesting manner. After this control another came who kept the company alive with interest by giving names and communications to those present, all of which tests were recognized, and some were pronounced most striking.

These receptions are open to those who are sincerely interested in Spiritualism.

On Saturday Mr. Fletcher held a successful scance in Lawrence; and on Sunday afternoon, upon urgent invitation, made some very/perlinent remarks upon mediumship at the regular lecture room. This led to a great desire to hear more of him, and the money was raised and hits services secured before he left the hall.

Mr. Fletcher will lecture Sundays as follows: Jan. 23d, Evening Star Hall, Charlestown District, att T. M., Jan. 30th, Good Templar's Hall, Lawrence, Mass.; first Sunday in February, Charlestown; the remainder of February in Portland, Me.

Private sittings daily at 94 Pembroke street, Boston.

Mrs. Blandy's Seances in Boston. To the Editor of the Banner of Light: As many of your readers already know, Boston has

Private sittings daily at 94 Pembroke street, Boston.

become the residence of that wonderful medium, Lizzle Davenport Blandy. Many who have never before been able to gain admission to her seances, may now find the opportunity of being present.

What is the peculiar charm in Mrs. Blandy's seances? How is it that those who have most frequently attended them can never sufficiently express their satisfaction at their good fortune in having made the ac. quaintance of her particular band of spiritual beings? There are many pleasant and startling manifestations of the physical type usually presented at these sittings, but these alone are not sufficient to account for the en thusiasm we so frequently meet. The use of musical instruments is curious and strange; "Belle's" eastanets and conversation, her galeties and her wit, her nets and conversation, her galeties and her wit, her pathos and her symbathy must always be attractive; and "John's" humor, in spite of his piping voice, affords a distinct relish, and so of much more that might he mentioned. But the chief source of permanent attraction, we are certain, for the carnest, serious and intelligent frequenters of these scances is in the certainty they feel that here a wide door is opened for knowledge of the world beyond-for definite and certain information directly from friends who know of what they tell—whose experience, during many years, covers all they declare, all they describe. Herein is the charm which "May," and "George," and "Beancle" exert over all serious listeners, as soon as their confidence has been established in the unimpeachable character of these manifesting intelligences.

[Mrs. Blandy's séances are held on Thursday evening of each week at No. 31 Indiana Place, Boston.]

New York and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

We have recently inaugurated in Fraternity Hail, corner of Fulton street and Gallatin Place, Sunday meetings, with Mrs. R. Shepard-Lillle as our teacher and instructor; and it seems eminently fit and proper that our sister should be ordained by the spiritual world to proclaim the "ministry of angels." Her father and grand-father were both Orthodox ministers, and she herself was for many years a member of the Methodist Church; and the ever-recurring questionings of her soul as to the inconsistencies of the Orthodox creed and the absurdities of dogmatic theology, drove her into the ranks of materialism. From this mode of thought she was led to the adoption of our faith through the unfolding of her own medial powers; it would seem, therefore, as if she was in the regular line of apostolic succession.

Her quick intuitions and great spirituality make her a grand and heautiful instrument to voice the teachings from the supernal spheres. Her zealous efforts in the cause do not cease with her Sunday ministrations, for she has had weekly neetings at Newark, N. J., and arrangements are nearly completed to have one meeting on a week-day evening in New York City. At our "Fraternity Socials," held every Wednesday evening, she is always present, and ready, with sweet songs, poetical readings of character, improvised poems, and descriptions of our spirit-friends (so that they are recognized), to aid us in every possible way.

Our Sunday lectures are attracting a thoughtful and intelligent class of men and women who do not usually attend spiritual meetings, but who have been so long starved upon the dry husks of Orthodoxy, and who crave so carnestly spiritual food, that the glowing inspirations through Mrs. Lillie come as healing baim to their parched and hungry souls, while like the dews of heaven come the blessed messages of love from their friends gone before.

At the close of the evening lecture last Sunday she gove, as usual, typical, improvis

heaven come the blessed messages of love from their friends gone before.

At the close of the evening lecture last Sunday she gave, as usual, typical, improvised, poetleal readings of character, with spiritual names as known by guardian spirits; and in two Instances her descriptions were clearly recognized. Around one gentleman who had never been in our hall before she saw his father, sister and his own child, and he publicly stated that he was an entire stranger to Mrs. Lillie, and that her descriptions were entirely satisfactory. At the close of the meeting, before pronouncing the benediction, she saw and counted over sixty spirits surrounding their earthly friends, and said if she had time and strength she could describe them all. These poetleal readings and descriptions are very interesting and satisfactory. Her lectures are practical—from subjects selected by the audience. We hope to be able to secure her services regularly until the summer vacation.

Mr. J. T. Lillie, who presides at the plano and sings so beautifully, adds much to make our meetings attractive. There should be a dozen more such meetings held every Sunday in Brooklyn, and this could come to the front. We get occ. slonally an active worker from other States; among these we are glad to welcome to our ranks Mr. N. Blanchard, an old New England Spiritualist who now resides in Brooklyn.

We are holding "Fraternity Socials" every Wednesday evening to aid us in bringing our families together more closely in the bonds of unity and fraternal brotherhood. The one for this week was held at the hospitable residence of our genial Treasurer, Charles J. Warren, Esq., and a goodly company met and spent the evening very pleasantly, in social converse, in dancing and in listening to "readings," until the "wee sma' hours" reminded us that it was time to separate. Our social for Jan. 26th will be held at Bro. Fred Haslam's, corner Marcy avenue and l'ulaski street, W. C. Bowen is to give the opening address at the conference on Friday evening, Jan. 21st; subje

497 Waverly avenue, Brooklyn, Jan. 15th.

Second Society of Spiritualists.

Second Society of Spiritualists.

To the Editor of the Banner of Light:

The third sociable of the Second Society of Spiritualists of New York City proved a success as to numbers and finance, although the weather was severe, and traveling difficult owing to the accumulations of snow and ice.

The fourth sociable is to take place at Cartier's Hall, 23 East 14th street, on Friday evening, Jan. 28th. By these pleasant meetings we hope to know each other better, and thus add true pleasure to our lives, as well as to strengthen the Society in whose advancement we take so much interest.

Mrs. M. RATHBUS.

The Turcomans have defeated the Russians. The fight was a severe one. The Russian artillerymen captured with their guns were all massacred.

Hop Bitters does not exhaust and destroy, but restores, cures, and makes new.

PRANSCENDENTAL PHYSICS

An Account of Experimental Investigations' from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER,

Professor of Physical Astronomy at the University of Letysic; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Honwary Member of the Physical Association at Frankfort-on-the-Main; of the "Scientific Society of Psychological Studies." Paris; and of the "British National Association of Spiritualists" at London.

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

CHARLES CARLETON MASSEY,

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

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