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Berkeley Hall.

Spirit E. V. Wilson's Answer to Prof. Phelps.

A Trance Discourse delivered by Spirit E. V. Wilson, through the Medial Instrumentality of W.J.COLVILLE, In Berkeley Hall, Boston, Sunday Afternoon,

Nov. 6th, 1881. [Reported for the Banner of Light,]

INVOCATION. [BY SPIRIT GEORGE RUSH.] Eternal and Infinite Spirit, author of life, with whom there is no variableness, neither shadow of alteration, in every age thy hallowed light has gilded the span of human experience. While human creeds and human theories, born of the hour and of the attainments of the moment, may rise and fall like meteors, yet faith and hope and love, yea, every virtue, all moral excellencies, all gifts of the spirit, all rich menta! endowments ablde forever and forever.

In one age of the world thy spirit speaketh with greater clearness than in another, for as men are always advancing nearer and nearer to the perfect man do they behold thee more and more clearly. The revelation which came to the ancient Jew is insufficient for us to-day. The knowledge communicated to the seers and savants of India, of Persia, and of Egypt is inadequate to supply our needs at this moment. And thus we gratefully acknowledge the supplementary inspiration of to-day and the continuance of the flow of spiritual water from the ever-living fount; so that wherever we may be, at whatever time and in whatsoever condition, we have only to stoop and drink of the water of the river of everlasting life that is ever fructifying our lives, which would otherwise be barren and dead.

We praise thee that no human prejudice nor bigotry can close up the flood-gates of inspiration. We praise thee that all the attacks of the enemies of truth only result in their own discomfiture, while the truth goes on conquering and to conquer.

We praise thee that all persecutions which have ever been endured by apostles of freedom have only caused truth more widely to spread, while their blood has flowed and enriched the soil wherein it germinated; so that the blood of the martyrs has been aptly called "the seed of the church." And if to-day any apostles of freedom, any mediums for spiritual communication, are called in question: if the methods of the spiritual world are assailed; if men in their pride, presumption and bigotry will not listen to the angels' call, we know that there will be everywhere some hearts found ready to receive the good seed of the heavenly kingdom, and that it will bring forth fruit in their lives even an hundred fold.

We know that there are millions of hearts to-day who are anxiously watching the signs of the times, and longing to hear beloved voices resounding from the unseen shore; we know that there are lives daily and hourly brightened by angelic ministry; and we believe not, for we cannot believe, that thou, the Eternal Fount of Goodness, our father and our mother Godthou who lovest all thy children, and treatest them all equitably, will allow them to be deceived and led astray by evil spirits when they are searching for truth: but rather that their loving friends offer to assist them in the path of goodness.

We will not believe that thou. Eternal Spirit of Good. dost allow thy rival and thine enemy to capture the souls whom thou lovest, and lead them to destruction unawares. When thine angels come unto us, and men call them devils, may we remember that the great Seer of Galilee, thy noble and pure Son, Jesus Christ, was said by the Orthodox of his day to be possessed of the devil: casting out devils, by Beelzebub, their Prince. When their opposition is manifested to free dom, to truth and inspiration, may we remember that all that is good and useful bas been attributed by the ignorant and the bigoted to the devil. While the ignorant and the bigoted and the unkind and the unjust find the devil everywhere in the universe, may we, as dutiful children and as lovers of thy law, as those who frame their lives in obedience to it, find the devil nowhere, but thyself everywhere. And thus by our own purity and by our own justice and loving kindness, may we find in nature that which responds unto the goodness in ourselves-that even through a feeble glimmer, a trembling spark, the divinity in ourselves may yet shine out in glory. May we by all virtuous undertaking, by all noble thinking, acting and speaking, fan that spark into a flame so bright and glorious, and helpful to our brethen, that we

binger of the perfect day. May our lives become daily more and more helpful to others as we enjoy the blessedness of angelic communion. May we become more and more ready to lend the ear to all the voices of the spirit, while by our own striving after goodness in the spirit we are protected from all malevolent influences May we help to transform devils into angels, by following in the best way-the lovely road of charity. And thus unto thee, Infinite Spirit and God of Love.

may we offer acceptable praise by living lives of good. and obeying thy perfect will. Amen.

DISCOURSE.

In the columns of the Banner of Light for Nov. 5th, 1881, we find an article from the pen of the Rev. Austin Phelps, D. D., of Andover, entitled, "How Shall the Pulpit Treat Spiritualism?" It is our purpose this afternoon to reply to that article very briefly, and to sift the evidences as far as we are able-if there are any evidences which can be brought forward against the legitimacy of Modern Spiritualism by churchianic opponents. You may be aware that what we refer to was copied into the columns of the Banner of Light from the Congregationalist of the 19th of October last. Prof. Phelps is considered a man of authority in certain ecclesiastical quarters. He is supposed to stand high up in the Orthodox world, and whenever he speaks there are many who are ready to listen; and we are afraid there are a great many unthinking people who will follow a leader like a flock of sheep, who are ready to abide by his suggestions without realizing that from first to last he brings forth no argument in support of a doctrine which is at once irrational and detestable; and that Prof. Phelps advocates a course of duplicity by telling the clergy to preach the Devil, though they are not at all sure of the existence of a devil; and that while they may have their own doubts as to the existence of His Satanic Majesty, they are to treat their congregations as though they had no such Prof. Phelps admits that whatsoever there is

in Spiritualism which is not the result of jugglery or deception, may be explained by scientists in future days, but considers that all attempts at explanation are for the present to be set aside, and, to use his own word, the devil must be "resuscitated." Thereby Prof. Phelps admits that the devil is already dead and buried; the devil has died out of modern theology, and faith in the devil has almost entirely left the minds of all intelligent people. Dr. Phelps, by using the word "resuscitated," shows that he acknowledges this; that faith in the devil is not only on the decline, but is almost gone. He undoubtedly finds that the Orthodox Churches cannot live without the devil. He discovers that in order that they may be supported, the devil must be awakened from the dead. Consequently men who are educated, men who have passed through college and have been loaded with honors, men who have taken the title of "Doctor of Divinity," men who have been called presumably by the Holy Spirit of God to enlighten the world, are to preach up the devil to the people, even when they themselves have had no positive convictions that the devil exists. The greatest danger to morality is that of making assertions with the lip which our own hearts do not endorse. We emphatically discountenance the practice of singing or reading anything during our meetings which we cannot individually assent to with the heart. A minister or a lecturer is perfectly at liberty conscientiously to read, to sing or to advocate anything which he himself believes, without pausing to inquire whether his congregation or audience endorses the sentiment or not. But, for any man or woman to stand in a public place and proclaim with the lip that which he or she does not conscientiously believe with the heart, is most decidedly to act the deceiver's part; and if the truth is so weak that it requires to be supported with vague utterances which the heart will not assent to, then truth itself is unworthy of fighting for and unworthy of living for.

The first assertion that Prof. Phelps makes concerning Spiritualism is this: "Starting on the most general and assured ground of belief respecting this delusion." How does Prof. Phelps know it is a delusion? If he admits, as he does later on, that evil spirits communicate, then Spiritualism is not a delusionit is a fact! Prof. Phelps has nothing to substantiate the use of the word "delusion." therefore he begins a very weak argument with an unsupported assertion. He continues: "May not much be accomplished by simply exposing the irreligious drift of it, as seen in its own records? If you please. Prof. Phelps. will you tell us what religion is? You are a believer in the Bible, and you consider that the whole of the New Testament is inspired. Turn to the Epistle of James for the definition of religion, and the inspired Epistle of James says that "pure religion and undefiled," which is certainly the very best kind of religion, is this: "To visit the fatherless and the widows in their affliction, and keep one's self unspotted from the world."

Will you please tell us in what spiritual paper you have found the opposite course advocated as a religious course, and when or where Spiritualists or mediums, under inspiration, have urged people not to visit the fatherless and the widows in their affliction, and not to keep themselves unspotted from the world? As far as we have knowledge we boldly state that the general drift of all spiritualistic teachings, on the platform and through the agency of the press, is in the direction of cultivating human sympathies and prescribing rules of life which, if followed, make this life happier and holier. If on certain occasions words have been uttered and practices advocated by Spiritualists which are 'irreligious," have no uncharitable statements | in Brahmanism, Buddhism, Parseeism, and all ever emanated from the pulpit or from the

Land a comment of the same which is the contract

of religion whose lives will not bear close inspection? But just as every Christian is ready to say we have no right to condemn Christianity as a system, because certain professing Christians are impure, neither have any the right to condemn Spiritualism because certain Spiritualists may be impure.

Christianity claims to be eighteen hundred and fifty years old; Christianity is, therefore, more than eighteen centuries older than Modern Spiritualism. And if Spiritualism found people, as it certainly did, in a condition to attract the lowest and the vilest denizens of the unseen world, the Christianity which has not reformed the world in eighteen hundred years is certainly more to blame than Spiritualism, which has oftentimes had saddled on its back all the errors of a far older and more pretentions system.

There is nothing in the teachings of Spiritualism which is of an irreligious character; while, on the other hand, it is undoubtedly an endorsement of irreligion to tell a man he may live any kind of a life, and, repenting at the very last moment, go to the very heights of glory on the merits of a crucified Saviour. It certainly does put a premium upon vice to advocate a vicarious atonement, teaching that Jesus bore the penalty of human sins upon the cross eighteen hundred and fifty years ago, and that to-day persons can be saved entirely through trusting in him.

It certainly is not advocating the cause of truth or of true religion to tell people, as they have been told thousands of times from the pulpits. that their righteousness "is as filthy rags," and that they must be saved through faith in the Saviour who has made atonement for them, or lacking this faith be lost forever. There are many good people in the Orthodox Church there are many noble-minded and charitable people, who believe in the most horrible untruths; and yet, at the same time, no matter how good the professing Christians may be, the doctrine of the vicarious atonement is irreligous and wrong, because it tells us that though we have done the wrong, some one else must be punished for it. There is nothing which exercises a more deadly influence in society than telling a man, woman or child that he or she cannot help doing wrong, and that some one else will suffer the consequences of it. It is contrary to the Law of God, contrary to the Law of Nature, which is the Divine Law. "The soul that sinneth it shall die." While the soul can never pass out of existence, never be annihilated, or lose its individual form, it may die as to its happiness and as to its glory. It may sleep in the cold grave of misery in consequence of misdirecting its energy, but through the life sublime-no soul being hopelessly doomed.

Again we quote from Prof. Phelps: "Some," thing is gained if we can show to the satisfaction of thinking men that this thing [Spiritual ism] is not religion."

What is religion? According to Jesus, religion is anything that makes life practical and good. If religion means obedience to God through obedience to the Laws of Nature, it means simply a power in the land which develops a love of virtue and of mankind. And we contend that Spiritualism in all its aspects tends to develop a religious feeling among men, and to make them more religious than they would be without its hallowing influence, because whatever else Spiritualism proves, it proves that in the future life retribution surely awaits every person; that no word, thought or action ever goes unpunished or unrewarded, according to its deserts; and as I turn to Matthew's gospel and there find Jesus telling who will be on his right hand on the day of judgment. I do not find that he says anything about the people who called him "Lord" or who believed in his blood: but he says everything of those who have done their duty and acted charitably to their fellowcreatures. Does not Jesus distinctly emphasize the fact that on the day of judgment every 'sheep" on the right hand has led a good life, a charitable life, and every "goat" on the left hand has lived an impure and an uncharitable life? Does not Jesus say that you may call him 'Lord" as often as you please, but that will not save you; but if you give a cup of cold water to a thirsty disciple you shall in no case lose your reward? This gospel places the Pope of Rome and Col. Ingersoll on one level; the Materialist, the Roman Catholic, the Jew, the Brahman and the Mohammedan are lost sight of in this picture; if they are all equally sincere in their belief and action, they will go hand in hand into the kingdom of heaven, where sects

and creeds are unknown. The religion of Jesus knows nothing of the doctrines of modern Christianity. They are all spurious excréscences. They may proceed from the misinterpretation of the letters of Paul. You may support them as the Calvinists do, by references to the Epistolary writings, but support them out of the Gospels you cannot. Jesus was a mere moralist, and we challenge anybody to prove that he was anything more. He certainly was nothing less. The religion of Jesus is pure, simple morality, and we challenge any one to prove that it is anything more than that; and it is certainly nothing less. The pure morality of the religion of Jesus is this: to do unto one's neighbor as one desires his neighbor to do unto him; this constitutes obedience to the laws

I have the profoundest admiration and the deepest reverence for the character of Jesus as it is portrayed in the gospels. The religion of Jesus, as there portrayed, seems to be the very flowering out of all that is excellent and divine other older systems. The religion of Jesus is a may show forth in our lives a light which is the har- | religious press? Are there no black sheep in | religion of love, a religion of justice, and a re- | condemned relatives in hell.

the theological fold? Are there no professors | ligion of truth. But Orthodox Christianity I ! detest with all my heart, for Orthodox Christianity is no more like the religion of Jesus than the soiled plaster which covers a beautiful fresco is like the fresco which it hides. I am willing to worship at the shrine of Jesus: I am willing to give him the very highest place among the teachers of men: I am willing to regard him, if you please, as God manifest in the flesh; but in the religion which bears his name I find almost nothing of the doctrine which he promulgated.

Where do we find the Orthodox of the days gone by? The Orthodox Jew? How does Jesus treat the Orthodoxy of his time? "Woe unto you, scribes and Pharisees, hypocrites." How did Jesus stand in the opinion of Orthodox people? They said, "Crucify him, and release unto us Barabbas.'

The Orthodoxy of eighteen hundred years ago, which claimed that he was controlled by Beelzebub, was-as the Orthodoxy of to-day is -a fossilized sham. The Orthodoxy of to day and leading people to believe that they must is nothing more nor less than a popularized system of deception: telling the people to attribute everything to the devil, when they do not know that there is a devil; telling people to bow down before the shrine of Diana of the Ephesians, just because the silversmiths of the city can get their living by making the silver idols: Whereas if the spiritual deity is adored, if men realize that the forms and ceremonies of religion are not essential, and that creeds, and churches, and salaried ministers, are not as necessary as reformed homes and purified lives, then the trade will undoubtedly begin to decline. And it appears that the stock in trade of the Orthodox churches to-day, according to Prof. Phelps, is His Imperial Highness, the Devil. [Applause.]

Prof. Phelps continues: "Granted that it more of these than a religious delusion must the vile things and false, which are its practical system of religion. God does not thus contradict himself."

What is beyond the villany of the Christian Church of the fifteenth and sixteenth centuries? Can we go any further in villany than to its extreme limit—the commission of murder? Wholesale massacres have taken place in the name of the Christian religion. As long as the Christian religion was anything like the religion of Jesus, the Christians were persecuted and murdered by Jews and Pagans; but as soon as the Christian religion forsook Jesus and worshiped idols, as soon as the creeds of the ay that the Roman e persecutors. You may Catholies were guilty of all the atrocity. It is true that they did burn men and women at the stake, but so did the Protestants. Calvin was a persecuting spirit in his time, as relentless as any Papist. In the days of the Protestant Kings of England, Roman Catholics; were burned. In the days of the Roman Catholic Kings, Protestants were put to death. Catholicism and Protestantism are just alike in their attitude toward liberal thought. They have gone to the extreme limit of murdering men because they dared to form an opinion and express it. If anything is vile and atrocious, is it not murder? And, if you please, Prof. Phelps, while we can prove to you from history that your Christian ancestors have murdered multitudes in the name of religion, will you tell us who has been put to death during the last thirty-three years at the instigation of the Spiritualists? and what Spiritualists have attempted to murder or burn at the stake, or ever imprison, their opponents.

Where is the villany in connection with Spiritualism? Where are the pious frauds and murderous actions which are so intimately connected with the history of Christianity? If you are a Christian you live in a house of glass; and if you throw stones at others whom you imagine do not live in a secure habitation. if they throw back any missiles in return you will find that your house cannot stand as well as theirs. We think that if the history of Christianity is as disreputable as it is represented by Christian historians who make the best of it, it would be in good taste for the Christian to hold his tongue concerning other systems until he has entirely gotten rid of all vices from his own; and not until he has entirely wiped out all the blots from his own escutcheon should be busy himself in casting out the motes and beams which are in the eyes of his brethren of other persuasions. I do not tell you that there is nothing good in Christianity, but I affirm that there is just enough good in it to make it respectable-just as Prof. Phelps says there is just enough truth in Spiritualism to make it attractive. I do decidedly state that a system of religion that appeals to man's fear of the devil and his dread of hell is no true religion at all. If I make you an honest man by frightening you into honesty through fear of the devil and of hell, I do not make you a good man at heart, because if you had a fair chance to escape the consequences you would be a thief, you being honest only through fear of punishment. Religion does not play upon people's fears; it does not hold hell and damnation over their heads; but religion appeals to man's tender sympathies and better nature It cultivates his love for virtue. Can anything be viler than the theology of Jonathan Edwards, who was very appropriately eulogized in the Congregationalist immediately after Prof. Phelps's article had been printed? Jonathan Edwards's religion teaches that the happiness of the saints in heaven will be increased by the

contemplation of the eternal sufferings of their

While I attack Orthodox Christianity, which Prof. Phelps represents, I do not attack Universalism and Unitarianism, and if there are any Unitarians and Universalists in this hall. what I say regarding Orthodox Christianity, with its long bloody history, they will know does not apply to them. The Arians in the fourth century were very much like the modern Unitarians. They were peaceably disposed people. They did good as far as they were able, and they were treated shamefully and cruelly by the Orthodox party, who were in the majority. The early Universalist preachers of America were treated just as badly as Modern Spiritualists would be if the Orthodox churches were in full power. Universalism does not appeal to man's fear, nor does it preach the devil neither does Unitarianism; and, therefore, Universalism and Unitarianism may be considered as religious because they do appeal to man's better nature. But the Orthodox minister, who is continually speaking to men's fears, repent in this life just because if they do not it will be very hard for them in the world to come, does not stir up the divine life in his congregation. Do you think that those people who abstain from sin through fear of being found out and punished, are people who are virtuous at heart? Certainly not! Religion must appeal to man's better nature, not to his fear of hell. Anything that simply appeals to man's fear of hell, in so far as it does this is irreligious.

Prof. Phelps says again that the pulpit achieves much if it teaches effectually that the Christian faith is true, and the "drift" of Spiritualism is altogether wrong morally, and that the Christian conscience cannot but be blurred by such communion with the spirit world. Then the Christian must decidedly not follow Jesus Christ. If I am to be tried and condemned at says many true things and good, it has no a Christian bar for holding communion with spirits, where will you put Jesus when he, on have to be attractive to believers. Meanwhile the Mount of Transfiguration, talked with Moses and Elias? Here you have no angelic loophole outcome, are sufficient to discredit the whole as to escape through. These were men. Moses and Elias were human spirits, and Jesus in the moment of his transfiguration communicated with human spirits; and thus to do what Jesus did in the moment of his highest exaltation is to do what is most offensive to the Christian religion as interpreted by Prof. Phelps. This is not surprising, because his religion is exactly the reverse of the religion of Jesus; and just because we admire Jesus' and believe his religion to be so simple and true, we have no sympathy with the Orthodox Christian system. Jesus said unto his disciples; "These signs shall follow them that believe." What right has Prof. churches usurped the simple teachings of the Phelps to bring up the text: "An evil and Nazarene, the Christians themselves became adulterous generation seeketh a sign," and uso it against Spiritualism? Jesus, before he ascended into the spiritual world, said: "These sions shall follow them that believe." If Jesus meant that no signs should be given to us, following our teachings, would be have told us what signs we might expect? And if we are told to expect a sign, is it not likely that Jesus will keep his word? To believe in the veracity of Jesus is, according to Prof. Phelps, to be "evil and adulterous," for Jesus said, "These signs shall follow them that believe," and Prof. Phelps makes out every true believer an adulterer. They do not follow all people, and are now almost wholly withdrawn from the church in consequence of its unfaithfulness. Jesus works outside of the churches because the church creeds are so very small that he cannot get his large soul into such infinitesimal quarters. [Applause.]

> Prof. Phelps says even more on this point; his words are :

"Make the Church a unit against it [Spiritualism], and it can live only as one of the religious monstrosities of the times, which, like Mormonism, do not carry weight enough to make them respectable. No body of men can long hold up in broad daylight a thing which the judgment of the Christian Church has put under the ban. That thing must become offensive to the moral sense of men. It must rot."

Do the scientists of to-day ask permission of the church to advocate their theories? Do the very respectable people who sit at the feet of the material scientist ask whether the churches endorse every scientific theory, or whether they do not? And are all those scientists who hold the very highest positions in all parts of the civilized globe to be regarded as disreputable? To use the remarkably chaste language of Prof. Phelps, must their theories "rot"? Has not Darwinism dared to hold up its head while the Christian church and Prof. Phelps have not endorsed it? Have not scientists continued to advance truths as they have discovered them in spite of the efforts of the Evangelical churches to suppress them? Has not Mormonism, on the contrary, sunk because it is a revolt against human nature—its decline having really almost nothing to do with the opinion of any church concerning it, but a great deal to do with the opinions of physiologists? Col. Ingersoll is just as much opposed to Mormonism as Prof. Phelps can be, and certainly Ingersoll is not supported by the churches. Three thousand people will often gather in a hall, and pay an admission fee, to listen to Col. Ingersoll, and has not the Church put its ban upon his lectures? How is it that he can get large audiences of respectable people? How is it that Mr. Bradlaugh in England could make his way to an election to Parliament when all the churches were most resolutely opposed to him? How is it that day after day, and year after year, the churches are obliged to make concession after concession to the world in order that they may induce people even to come into them? How is it they cannot get audiences in many places unless they engage the very finest music? These signs show the very high estimation in which the Evangelical churches are held by the people. As a rule the

religious newspapers of to-day state that the of retaliation, but to enforce the law of love. minister's position is not at all what it used to | He came to appeal to the higher sensibilities of be, and that the churches have no such influence over the thought of the world as they had churches were in power, if they had dealt mergrowth, and had not tyrannized over the minds and souls of men, they would have been Houses of God and Gates of Heaven until this day.

A liberal church is a great blessing. A church may be the centre of great usefulness. But because the churches have abused their power, away from them in disgust. Look at them in most enlightened land on the face of the earth. hold at all in Germany to-day. And in the face modern scientists are investigating Spiritualism of God. and finding that it is true, do you think that the intelligent masses will be frightened by the warning that if they dare to encounter the antagonism of the Church, they will imperil their soul's salvation and forfeit their respectability? The Churches are the causes of much modern infidelity; and if they had not preached such atrocious doctrines as they are now just beginning to leave off preaching, Spiritualism would scarcely have been needed to convince men of a rational hereafter, and to clear away mystery concerning a future life. Why is Mormonism and unhealthy. For a man to have many wives is for him to degrade himself and to degrade the women with whom he associates, and sow seeds of depravity and disease in the future generations.

Physiology protests against Mormonism; the necessities and the rights of children expose the errors of the Mormon system; and men from their knowledge of human life, and the requirements of the human mind and body, turn naturally with disgust against anything which is so direful in its consequences. It is not the Christian Church which has caused the decay of Man's acquaintance with himself, and his inis to be found in sensuality the fruitful cause of tical experience here that a life of chastity is the looking at the highest among the lower creations he can learn that the very best and highhave been kept in check by those who understand something of the science of life. Certainby the Church has exerted some influence against Mormonism, but we find all intelligent people are a unit against it, condemning polygamy on purely physiological grounds. We affirm that It is not because the Church says it is wrong, but because human nature rebels against it, that it cannot thrive,

If you can prove that Spiritualism degrades human nature; if you can impress the enlightoned men and women of to-day that their minds or their bodies are impaired by their having lesson. If spirits ever come back from the anything to do with Spiritualism, then all com- other side of life, lying, treacherous and immon sense people will shrink from it. And if pure, they are warnings to us. Do we wish this can be done there will be no need of resus- to be as they are? Just as the pitiable condidoes not show any injury which it does in the the rescue. [Applause.]

not that such a man as my master divineth?" assistance you can render them. cians, while they forballe the common people to exercise their gifts for various reasons.

Were not the prophets of old merely spiritual mediums? If the Bible tells you anything against Spiritualism it tells you only that you are to discountenance the perversion of mediumship. It never advises you to have nothing to do with and discredit all spiritual gifts. Black magic is running after false gods, the worshiping of golden calves, the indulgence of impure practices, and submitting to unclean spirits. This is denounced by all wise prophets of all times as well as by Prof. Phelps. Is not his God the Jewish Jehovah? And what is the Jewish Jehovah? Is he not a Concrete Being, or a conglomeration of beings? Some of those beings are pure and beautiful, and others are of the very lowest moral type. And if you wish to find any instances of diabolism in the Old Testament you will find that more evil results have followed from obeying Jehovah than from disobeying him. For Jehovah has told man to slaughter innocent women and cannot have anything to do with the material children-commanded them to behave in so disgusting a manner that the recital of their good there. You cannot assist your fellow-men crimes would be impossible on this platform before a refined audience.

Who constituted the Jehovah of the Jews? Not one spirit, but many. The vice of the Jew was that he bowed down to every spirit, and acknowledged the right of all outside intelligences to rule over him. If we are to do the same, and obey the church as blindly as the Jews obeyed their corrupt Genii, may we not behold a similar exhibition of unclean gods? Remember that in obedience to the God of the Old Testain obedience to the God of Christianity in the sixteenth century men were burned at the stake.

Jesus came not to destroy men's lives, but to fetters upon you; you are free to exercise all save them. Jesus came not to magnify the law your devilish powers!" And the devil goes

man's nature, and all his teachings do so.

Take the Bible, and you can prove anything fifty years ago. And why have they lost their out of it. The Bible is a very good book. It influence? They have lost it entirely because contains the most valuable suggestions and the they have abused their power. When the most perfect laws possible in a crude age; but it contains, beside this, a great deal of rubbish cifully and justly; if they had allowed room for and a great deal of uncleanliness. You know very well there are many passages in the Bible which purport to be communications from Jehovah which you would not dare to read on a public platform or in the schoolroom. You know you would be ashamed to allow your children to read the Bible completely through, beover all the civilized world men are turning cause of passages which are so disgusting that you cannot bear to have your children look upon Germany. Germany has been considered the the page where they are written. Were these communications from God? from the guardian German scientific and literary attainments are | angels of the Jewish people, from pure and holy proverbially, great; yet neither the Catholic spirits? No! they were not. They were comnor the Protestant Church has practically any | munications from the corrupt and tyrannical priesthood, who wallowed in the mire of sensuof these facts, Prof. Phelps says he only requires | ality, and who ruled with a rod of iron; they the opposition of the Church in order to effect- made their own wicked laws, and allowed themually silence all spiritualistic speakers and selves to be victimized by unclean spirits, who exterminate all spiritualistic influences. When pretended that they were under the influence

I admit, with Prof. Phelps, that there is a great deal of iniquity practiced in the name of Spiritualism; I acknowledge that many communications are listened to and attended to which come from unholy and unhappy souls; I acknowledge that the record of Spiritualism is not altogether clean, and I testify that the Bible, and the Bibles of all ages, and that common-sense everywhere, protest against holding communion with undeveloped spirits, and allowing them to get the better of us. But I do frankly say that I never have heard of any objected to? Merely because it is unnatural spirit so disgusting as the Jewish Jehovah. I un certain the Banner of Light, or any spiritualistic paper, would not allow such communications to enter its columns as are crowded thickly upon the pages of the books of the Chronicles and the Kings.

I believe that in the past, as well as in the present, men have prostituted their energies and degraded their mediumistic powers, and that by so doing they have allowed themselves to become obsessed by unclean spirits. I know that there have been persons willing to give up everything for populatity, and communications which have come through them have been Mormonism; it is the average intelligence of of an impure nature. I know this to be true; the majority of citizens of the whole country: but until I find something which is worse, or, to say the least, as bad as that which is swallowed nate sense of justice, prove to him that there by the Church, because it claims to be a command of Jehovah, I shall certainly consider that every conceivable evill-Man can learn by prac- Jehovah, which Prof. Phelps worships as God, no better than the vilest spirit. But as there most pleasing life, and a life which makes him are also evidences of angelic inspiration, both the most useful to his fellow-creatures, and by now and in the past, let Prof. Phelps and his colleagues and followers learn to draw the line between true and false Spiritualism, if they are est animals are those whose lower propensities to be listened to by rational beings. They may well display all their powers and use all their invectives against the evil if they but acknowledge and endorse the good.

Let us have only that Spiritualism which is pure and fair, and which is a power in the land, making for righteousness; let us admit freely that there are many evils connected with Spiritualism; but let us remember that even these evils are allowed to take place; and that even the unholiest communications give us some evidence of the real condition of the unseen world. Even from the lowest spirit we can learn some good citating the devil. But Prof. Phelps, finding tion of the drunkard is an eloquent oration in that he cannot put down Spiritualism by organ-behalf of the temperance cause; just as the izing a rational crusade against it, as reason | emaciated frame of some libertine is in itself a lecture upon the pernicious consequences of world, is obliged to implore the devil to come to immorality, even so an unveiling of the hells, of all that is false in the unseen world, and the Again we quote the learned Professor: "May presentation to you of spirits in the very mire bas lived a wicked life who have lived a wind life who have life who have lived a wind life who have lived a wind life who have life wh not still more be accomplished by a thorough of wickedness, is in itself an incentive to good. re-discussion in the pulpit of the teachings of the Bible on the subject of ancient magic?" we admit that there is a great deal in Spiritualwe admit that there is a great deal in Spiritual-Any one who knows anything about magic, ism which needs to be expurgated, while we knows very well that there are various kinds believe that there are many communications of magic, and that magicians of a high order in unreliable and impure, we are sure that they all lands have encouraged red and white magic, are allowed to be made-and in the judgment and have protested against black magic. And of wiser spirits than we they are educational any one who has ever read the Bible, as Prof. in their effects upon men as they destroy the Phelps ought to have read it before he talks delusion that we shall be purified by death, and about it, knows this; also, the Bible tells us introduced in a moment into future happiness, that when Joseph, a man after Jehovah's own whether we deserve it or not. I maintain that heart, occupied the very highest position in the unclean spirits have been allowed to appear in land of Egypt, his divining cup was found in order to show men that they are not bound the sack of Benjamin, his younger brother, and | down in hell, but are living here, around this the servant sent to recover it said: "Think ye earth, and that they can be elevated by the

A man who occupies the highest position in the | I am ready to believe, indeed I know, that land of Egypt, and has been placed there by these spirits flock around you and ask your as-God, according to the Bible, is a diviner-that sistance; that they can be elevated as your is, one who practices the art of divination; and lives are improved; and as you need to learn the the argument which is brought forward to jus- lessons of life and to know what the future tify his divination is that he is so great a man world really is, these darker ones are allowed that of course he practices it. All great people to appear. You receive a revelation concerning in early times and Eastern lands were magi- the results of vicious lives, and to know what these consequences are, is very often to be persuaded against indulgence.

Prof. Phelps goes on to state: "May we not wisely advance our mine still further and deeper under the foundations of the delusion by resuscitating the popular faith in the Biblical demonology?" And he proceeds to remark that "we are suffering from an extreme reiction." and that it would be well to encourage all reasonable faith in the devil; he then endeavors most vainly to prove what he believes, viz: that God allows evil spirits to roam the universe at large, while the pure, the beautiful and the wise are altogether unable to interfere.

Now, think of this conception of God: Here is a pure noble man, like President Garfield. called into the spirit-world in the very midst of his activities-only for a few months having occupied the presidential chair before being called upon suddenly to pass into the spiritual state of being. God says to President Garfield: "You can come up here to heaven, but you world any longer. You cannot do any more forward. You cannot communicate with them. That is impossible; but come up to heaven and be satisfied with your crown and golden harp.' Children lose a dear mother, and that tenderhearted mother turns to God and says: "Can I be the guardian angel of my child? I love my child more dearly than my own life. May I protect and minister unto my child?" And God says: "No, you cannot! But you may come up to heaven and receive your crown and play your golden harp." But according to the ment, men were cut into pieces alive, and that | churches, when the devil asks God: "May I lead your children into error?" God says: "Oh! yes. You may do so and welcome. You can do all the harm you like. I shall put no

about "as a roaring lion, seeking whom he may devour," while hosts of imps go about and assist him in his work. Prof. Phelps clearly teaches that the good spirits must remain shut up in heaven, and be satisfied to relinquish all interest in human affairs, leaving humanity and their own dearest friends in charge of the devil -and thus the angel friend who purports to minister unto the child as a mother is a devil

who is allowed to personate that child's mother. I dare to state that this faith, at the shrine of which Prof. Phelps is a devotee, is blasphemy. [Applause.]

God will not let your mother come to you and help you, but causes the devil to array himself like your mother, and use your mother's face and words! Am I to believe in a God so deceitful as that? Am I to believe in a God who will not allow a good spirit to come near you, but allows the devil to impersonate your relatives and friends? If you are willing to make merchandise of your spiritual gifts, and to make your living in a shameful way, as certain people do; if you are investigating Spiritualism in order to deceive your fellow creatures, then it serves you right if he allows the devil to impersonate your friends. But if you are a kindhearted and honorable father; or a pureminded, youthful maiden, or a member of a select circle, the members meeting for the purposes of inquiring into truth, and the devil comes to you arrayed in the garb of an angel of light to lure you to destruction, must not God, if he allows that devil to do what he will not let an angel do, love to see souls lying in anguish, and must he not wish to give his kingdom over to the devil?

I dare not pursue this subject any further, or say more in connection with this branch of it; it is so positively blasphemous to attribute to God the actions and the motives which are clearly attributed to him in Prof. Phelps's article. [Applause.]

The devil created as an angel of light and allowed to follow you throughout your lives; a hell created for the devil, and the devil allowed to get as many people as possible into it; and saints allowed to go up to heaven and rejoice forever in the thought of the suffering of the damned: These are the leading figures in the Orthodox farce. Do you wonder that infidel lecturers are drawing large and influential audiences, while such are the teachings of the churches?

I turn from this black picture of the devil which is to be forced upon us by clergymen who are uncertain about his existence themselves: and from this revolting spectacle of an angry God who deceives his creatures; and from the clergymen who do not know that such a God exists, while they preach about him so freely, to the sublime teachings of Spiritualism, and there I find teachings harmonizing perfectly with the religion of Jesus and all great teachers, doctrines and evidences satisfactorily convincing to every human mind, who will dismiss prejudice and allow facts to speak for themselves. Spiritualism says to you truly: My dear friends, God is loving; God is just; God is the infinite foundation of integrity. Your mother, your father, your brother, your sister, your teachers, your counselors and your ancestors are around you, and are helping you forward, day by day and hour by hour. And those whom you have dearly loved on earth are your nearest friends in spirit. The Divine Energy in Nature is forever giving unto them the greatest possible power to help you. You can never be victimized by evil unless you encourage that which is unholy and impure in yourselves. Restraints are put upon evil beings by the workings of the immutable laws of Nature, and when they pass into the spiritual world they find themselves impotent. In the spiritual world good spirits have all power given unto them; and every man who has lived a good life on earth has a greater power than the devil (so called), and may wield that has lived a wicked life, who has debased himself, and entered into the spiritual world as a fiend, has no power at all to injure you unless you give it to him. The wicked spirit is fettered by its own crime, and hedged in by its own transgression. The haunting spirits, who have appeared in all ages of the world, have demonstrated the fact of the impotence and the bondage to which evil spirits are subjected; whereas the almost almighty power of intelligent and wise guiding spirits to overcome all the machinations of any individual or abstract Satan, proves to every intelligent mind that good is the positive power, and that good alone is the triumphant force in nature.

If there is anything in Spiritualism that is wicked, it is your own folly that made it so. If evil spirits have any power over you, they use your own impure magnetism against yourself: and whenever men and women will descend to lasciviousness, or any low practices, and encourage impure thoughts, they furnish materials which evil spirits may employ against them. Unless you play into their hands, and give them the force, they cannot use it against you, and will have no power to harm you. God has given to the good power in proportion to their goodness, and has given to the evil weakness according to their lack of spiritual unfoldment. Could you see into the spiritual world, and behold it as it really is; could you see the hosts that are working to day for the emancipation of the world; could you see the tyrants and bigots who are striving against man's freedom, you would find that Prof. Phelps is under a pitiable delusion, and is being made use of by those very undeveloped spirits who have power over bigot ed minds that will not welcome the light.

Good spirits do not advocate deception. They believe in honesty and straightforwardness and they also believe in saying just what they really believe. They believe in letting the truth fight its own way, even though their cause for the time being seem to decline. They believe in starving to death in a garret for truth's sake, rather than in descending to deception in order to live luxuriously in palaces. If you cannot support a cause by telling the truth, then allow

support a cause by telling the truth, then allow it to die its natural death.

I do not wish to say one word against Prof. Phelps. I do not wish to call in question the integrity of the man, but I oppose his blasphemous theory, and I do wish to defend God from the insults that have been heaped upon him by this his avowed servant. And I declare that it is my duty to do so now through the lips of another, as it was when I was upon the earth, known to the world as E. V. Wilson. In this discourse I have been greatly assisted by the band of guides regularly inspiring this instrument. To them I am deeply grateful for the privilege of addressing you to-day; perchance you have not recognized me fully; my own individuality I have tried to introduce, but, not being very familiar with this speaker, while my thoughts have reached you intact, their clothing has, however, in some instances been put upon them by the friends who have made the delivery of this lecture by me a possibility. To you I return grateful thanks for your kind and courteous attention. May all blessings rest upon you forever. it to die its natural death.

you forever.

The Kostrum.

[From The Times, Chicago, Oct. 31st, 1881.] Further Glimpses of My Heavenly Home.

A DISCOURSE BY MRS. CORA L. V. RICHMOND.

A large audience gathered in Fairbank Hall last evening to listen to a lecture by Mrs. Cora L. V. Richmond, purporting to be controlled by the late President James A. Garfield, the subject being "Further Glimpses of My Heavenly

Make way for truth upon the earth! 80 fair her form, so bright her face, That wakened into heavenly birth, You see alone her perfect grace.

My FRIENDS-Again I appear before you in this guise; again in response to your kind sympathy I speak words that if not valuable to you will certainly be so to my spirit. Imperfect as must be this form of utterance, difficult as it is to convey through another organism and brain the thought of the spirit, still, when one has no other channel of communion, and when this, by kind invitation of the spirit-band, is offered, I certainly would be more than spirit if I could refuse the word that burns for utterance. Since the last time that I addressed you here my spirit has grown more familiar with its new form of life, more accustomed to this form of communion, for many mediums have received visitations from me. Through every channel that it was possible I have given a word of greeting or utterance, that I might the more sary to speak that which I shall learn in my spiritual home.

The first thought that came to me after death was as when one stands at the eventide upon some mountain, beholding the glory of the sunset sky, vistas of golden beauty opening before the vision, great crimson scrolls of light that one could only penetrate with the vision of Deity-all rolled in grandeur before me. The splendor was so great, the vastness so profound. that at first it seemed to dazzle the power of mind and thought: but there was quick reaction, and there then came that which corresponds to the fading away of the light. I mean by this that after the flush of the reception of friends, of the consciousness of being, possessing every faculty of mind and thought-after this was fully assured to the awakened spiritual one who has felt this in earth-life there comes no flattering response when the years of human life are recorded by the stern monitor, con-

And just here I wish to confess again that during that sea on of self-examination I was filled with an utmost regret that the opportunities afforded in the earthly life were not improved by me in searching for spiritual knowledge. Admonitions I had, direct messages and ministrations; healing power that I but little understood was given to restore me to health through kindly hands, and more than one mespolitical preferment which it never entered my thought could be realized. Afterward there came also admonitions and warnings, prophecies of the danger to human life in my own person, which I laughed at and threw aside as the idle dreamings of fanaticism. I am here to confess now to those friends, some of whom are here present, who endeavored to enlighten me cate with mortals, that in that hour of retroknowledge, and I would have given more for life and death. Now if I had that knowledge, the knowledge that some of my compeers had, I would give all the years of political life, all the years of training for success in earthly pursuits; for I find the lack of that knowledge is the one weakness of the spirit.

If my words shall avail to reach even a single heart that is here, whether he believes in the personality of this message or no, let him for the moment remember that the powers of the spirit are immortal; that these alone shall suffice when he casts aside his material dwelling; and though the spirit is builded of the fulfillments of duty, and though its strength is fashioned in doing that which for the moment and hour seems the highest and best, do not be selfdeceived as to what is highest and best. 'Remember that the spiritual part of man is the greater part; that its existence is eternal; that with only a feeble glimpse, how small seemed its blemishes you feel on entering the spiritual the spirit that I possessed! And yet, among state, and that its strength constitutes the them I was recognized, and smilingly he who power of the spiritual world; and though feeling that considering the weakness of human nature and the proneness to err. I had never wantonly injured a fellow-being. I felt the lack of the knowledge that I might have possessed. of the opportunities slighted, and of the overvaluing of those duties that after all might have been better performed had the spirit been fully aware of its immortal inheritance. This

word in passing. When this after-glow of the spiritual came again—the after glow of sympathy from the world below-I then felt the vastness of the spiritual kingdom around and above. It was night, as far as the earth was concerned. That which was glorious and beautiful in the earthly life was dimmed by the change of death; only the light of love remained, and that was made more beautiful, and rested as a star along the horizon of mortal existence which was fading from my spiritual vision. Then came on the full depths of the vision of the night. It was no longer darkness, but sphere on sphere and star and world and system of splendor, one succeeding another; and in the midst of this a yearning arose in my mind, felt often when upon earth, to behold the founders of the nation, the republic, which, though it seemed smaller every instant compared to the vaster realm that I had entered, still had been the hope, the guiding light of earthly ambition and love, and I firmly believed (as I now believe) was the hope and guiding light of the nations toward liberty.

I was led into the council of the nation, and there were those who have ever governed wisely or unwisely according to their knowledge and condition. In the midst were three. I was pointed to these as having most to do in the formation of that wonderful declaration that fashioned the avenue for the liberty of our people, for the foundation of the government of our fathers—the elder Adams, Thomas Jefferson; but chiefly, and crowned with greater light and radiant with a more ancient splendor,

I saw the face and form of Thomas Paine, who wrote with hand of fire the wonderful declaration declaring the freedom of the people of the earth, the inheritance of human liberty. And as I gazed upon his countenance the long night that had separated him from the love of this people came up before me, and I said: "Who will roll the shadow away from the face of that spirit, who, loving man, therefore loved God?" And I know the shadow is being rolled away. and the people will remember in the midst of their liberties the bright thought, the wonderful genius, the surpassing splendor of this great

I was not satisfied with this, but I was taken on. My guide, whom I mentioned previously [Lincoln], was still beside me; he bore me through council after council of those eminent in history, the wonderful geniuses of freedom in past time. Through France and England. raising up before me the councilors who had given just laws, the rulers who had been kind and humane, and those in humbler life who had served freedom all unacknowledged; to Rome, where now the shriveled empire sits half breathing and groping in darkness; to Rome, where but lately the dark night of the Romish church reigned with uninterrupted power and sway; to Rome, where from over the whole earth the signs of despotism were signally and distinctly revealed, and where one ban still sits brooding like a nightmare—the power of the Romish church to-day extending its influence over all the nations of Christendom-and I was told by those sitting in council that this would present the next great danger to the Republic. I did fully become possessed of the knowledge neces- not think so when on earth; I do not know it now; but those wiser than I state this will be the struggle, religious liberty or religious slavery under the ban of a power that will call to its aid the benighted portion of every nation in Christendom. I could not but see that which was revealed, and I reveal it as it was given to me. I saw beyond this record, beyond the blood-stained fields of Christendom, beyond the terrors that have been graven upon the history of two thousand years by religious warfare, beyond the strivings of sectional policy, and the differences that have been introduced in local governments; I saw ancient Rome rise before the vision in splendor, and from it the patriot souls that went out when the great Romish nation was founded-the empire-that which constituted the glory of the world. And those who were numbered among these saviours were not power, I felt the wave of retrospection. To the Casars, were not the royal rulers, but those who spoke the words of truth and freedom, framing laws in secret chambers that were to give Rome the government of the world.

I saw Greece and the statesmen that gave to her the highest eminence among the nations of the earth-Solon, Lycurgus-grand, great constellations of greatness. And, still more ancient, I passed to the old cities of Egypt, where, rising before me, as reproduced in the spiritual state, were the wonderful cities that have perished from the face of the earth; and there in the midst I saw the one from whom were first designed all the liberties that have been the sage from the world of spirits, predicting that | heritage of the nations of the earth since thenone grander, more sublime, more majestic in form than any whom your vision can picture or whom the eye of man can behold-yet reigning not by the right of king, nor of power or individual inheritance, but by the splendor of his surpassing greatness, whose influence is felt upon the nations of the earth, but who is unknown even by name; a ruler appointed for the concerning the power of spirits to communi- political prosperity of nations in whom government is wisdom and justice is love; who I was spection I felt most keenly the lack of this | told is the arbiter of the destinies of earth, and who with millions of spirits rules and governs the possession of the knowledge that it would the destinies of nations of men-statesmen who have afforded me to speak with the world of rise to do his bidding-and by scintillations spirits when on earth than all the honors that from his sphere breathes words of eloquence came to my earthly existence, crowned as they and of patriotism among the nations of the were with the full tide of the nation's sympa-thy. And I speak thus respectfully and in full ridors of light, or grouped around in constelconsideration of all the marks of sympathy and lations of beauty, were mighty minds, anrespect that came to me in the solemn hour of | cient in splendor and in thought, bearing the majesty of perennial youth, the glory of their own achievements, each crowned with the excellence of their own lives. In dim distances I saw outlines of other kingdoms, and far away a still brighter light that pointed to more ancient splendor, whose countenance, even, I could not see, whose groupings were like groups of stars devoid of form; but I was told these also were spheres of souls. And even beyond these were still brighter lines, and more glowing countenances, that I was told were angels that kept watch over the whole earth, and bearing the standards of whatever truth shall come to man.

Can you not conceive how small in the midst of these glories my feeble thoughts became? Can you not conceive how insignificant an atom might feel in comprehending the universe around? Without that comprehension and was my brother and friend stood beside me there, and said we are told that such will be our inheritance if we also fulfill, according to the measure of our capacity, the duties of each

passing moment. I am told that every secret can be revealed: that the earth contains no storied treasures that the mind of man may not inherit by communion with the world of souls; that when cities, are disentombed the minds of the past are drawn to you; and even now the ancient Babylonian kings are thronging to that mysterious place whence the records of their doings are now being revealed, and the world will know more because of these external excavations. I am told that there is no subtle art, no profound science, no wonder of ancient Egypt that may not dawn upon the earthly mind through these same communings. I am told that schools for these communings are already established, and that these instruments—similar to the one I now employ to communicate with you-are to be made available for the transmission of all the knowledge that man has sought mainly in schools of human lore. I did not believe it when in the human form: I could not realize these methods, and I do not now say that this method is to supplant the normal and natural exertion of the human intellect—but I do say that it is to crown that natural and normal exertion with higher fulfillment; that it is to add to the knowledge you already possess the knowledge of the spiritual kingdom, and that where man gropes but blindly now in the pursuit of knowledge, I see that he will be able to be certain; for the vision of the spirit, extending in wider range and limited only by the power of knowledge, must be more capable of giving to the human thought that which the mind and soul of

man craves and longs to know. With all earthly knowledge there is limit; with all history there is a time when we pause, and human thought can explore no further; with the vision of man and the material senses and the inventions of science and the discoveries, still there is much that is lacking, and we feel forever cramped and dwarfed, while in the material senses, with the limited nature of that which we strive to learn. Knowledge is power; but it is not knowledge simply of intellect, or art, or science. I know that knowledge is goodness, is truth, is purity, is love, and we begin our spiritual knowledge in the alphabet of the goodness of the little child. If this means anything to your comprehension, why not begin here? And to the lispings that will come from the spiritual kingdom, to the thoughts that will force themselves daily upon your consciousness. to that which in the hurry and bustle and confusion and turmoil of earthly life there seems to be no time to attend to, give time, give attention, give thought, and you will be rewarded by the knowledge that I have named.

Now I perceive how many thoughts and gifts of the human mind are awakened and quickened; how inspirations come upon our daily pathway here like flashes of light from the spiritual realm; how even in the daily darkness and perplexity of human affairs the spiritual light probes and cuts the Gordian knot of some problem, leaving the mind free to its fulfillment; how invention is stimulated and prompted from the side of life that is nearer to the sources of things, and how science with her manifold discoveries is capable of solving only what inspiration shall give. I now discover that which was certainly closed to my external vision and comprehension—that true inspiration does not consist simply in any formal word, or creed, or prayer, but in the voice of the spirit that ministers continually in the message that comes to every heart whenever that message is needed, and in the guidance that every life may feel if every life will but listen to the promptings of intuition. The voice of the spirit, I am told, is named intuition on the earth. Geniuses have recognized this voice, have listened to it continually, and by the ever open gateway of inspiration have drawn from sources of knowledge and fountains of wealth, and made the world glad. Oh! that all could be but geniuses! But all are; in embryo there sleeps within every human heart that which shall one day be quickened into a song; in silence there slumbers within every mind that which one day shall be awakened into brilliancy and power. And so there is slumbering within every thought this night, the immortal triumph that you cannot but feel when the darkness of time shall roll away and the immortal light shall fully and assuredly dawn.

I may be asked: "What are you to do? What will be your occupation? Are you busy with affairs as you were upon earth? What is the pursuit of the spirit? Is it anything that can be named practical?"

And here is precisely the difficulty. Between the natural and the spiritual state there is a | brought us a letter from our mother, who rechange. It may be compared to the chemical change that passes in the flower when it is think, boys, I went into the little north room transformed from a seed that slumbers in the darkness to a beautiful rose that greets the light. The quality, the essence is there in the germ, but there is no more comparison between rose and germ than between atom and sunlight, yet both are qualities and expressions of the same thing.

The spiritual state I find real. I find it surpassingly real; more real than earthly life; less doubtful in the possession of powers and attributes. Sensation often deceives; physical things often betray: change and time and sense steal away the certainties of the mind: but I find the spiritual realm is real to the degree that nothing in the spirit ever changes in the way of perishing, but unfolds, and that which the earthly man is, as a germ, becomes as a flower, as a tree, as a star in the spiritual realm. This is why, when speaking of spiritual pursuits, you will not, perhaps, realize what I mean; but do listen to what I say, and afterhas dawned upon me in the full realization. Pursuits cannot be material in the spiritual life. I mean that we cannot feed, clothe, build, sustain with reference to material sensation; but in proportion as we cannot do this-because it is not required—so are we required to do more because it is necessary. By doing more, I mean that we can exercise our faculties; that | To my mind her spirit-children and husband the mind is more called upon; (there is greater tax upon the qualities of the spirit, and that which is within us must serve for our entire possessions. Therefore we are obliged to labor continually for greater possessions. I found no inheritance waiting for me in the spirit-life beyond what I had earned, and if taken by surprise and with grateful joy at some unexpected possession. I was told that it was mine by the rightful inheritance of creation: that I did the deed or lived the thought that enabled me to nossess this. Weak as I found in many places my nature, feeble as are some of my possessions of the spiritual kingdom, it is strength to know that no change can take from one that which is a possession of the spirit, and friendships, affections, good deeds, thoughts for humanity, desire to benefit one's kind, and the fulfillment of every duty as it seems at every hour become the possessions forever of the spirit in spiritual life. These are my treasures. and builded up from these the labor of the coming eternity will fashion that which I shall possess hereafter.

As to my pursuits, whatever I am best qualified to do that I must perform. If it be to speak an hour of that which I learn in the kingdom of the spirit, or to endeavor to influence my fellow-men in the performance of their duties, or, deeper still, to penetrate this outward veil of inertia that lies between the mind of man and the world of spirit, I shall certainly attempt to do this, and shall succeed in exact proportion to the spiritual capacity that I find I possess; and as growth is accelerated by the exercise of these capacities, so every faculty becomes quickened by the imparting of knowledge, or joy, or sympathy, or affection to others.

There is knowledge that I covet. I will seek it, but not in selfish ways; for I find that that which we gain by self-seeking we lose on entering the world of spirits, where self must be forgotten in the greatness of the life around us. and where ministration, even in the feeblest capacity, constitutes the strength of the spirit Without building, or weaving, or gathering treasures, without probing for mines, or the discovering of material wealth, I find every moment occupied, every second of time full, and the capacity only struggling to gain that which is offered for the grasp of the spirit. Oh! to quicken these immortal powers, to strengthen this spirit, to be enabled to know all that lies within the grasp of the truly awakened soulthis I covet; and this night, if you follow me with your thoughts as you have followed previously with your sympathy and affection; if you clasp with me the hands that are extended, seemingly in the dark; if you perceive with me the glories of this realm, and endeavor to triumph with me over the failings of the human

life, you too will be rewarded by glimpses of this Of our Father's dear care for his children above, heavenly state; and those worlds and kingdoms that I have pictured, and those splendors that I have painted, and the Ancient Thought that reigns supremely in the heavens above you, driving away all the narrow limits and all the narrow confines of human creeds, revealing the one glory of the perfect religion, the one truth of the perfect government, the one thought of the immortal soul of man, will strengthen you in the performance of your daily duties, and you will perceive, as I have perceived, the golden pathway, spiral, and extending forever, that leads from the lowermost state of earth to the highest angel in the far-off heavens; and you will then not wonder that I long to burst the bond of silence that lies too often between your world and that in which I now dwell, and to say: "Immortal souls still living upon the earth, quenchless spirits still inhabiting the bond of clay, if you would have that which counts for more than gold or jewels, or precious things of earth, listen to the voice of the soul, and let its words comfort, its thoughts sustain, its pinions bear you heavenward. The earth, I am sure, will then become the dwelling-place of happy spirits, like these mysterious yet palpable realms wherein I have just entered, and where I stand as a little child, waiting for the guiding hand to lead

Spiritual Phenomena.

Interesting Incidents in the Last Hours of a Spiritualist.

To the Editor of the Banner of Light:

me on.'

Some incidents attending the transition of my mother to spirit-life are so marked as corroborations of our faith, that I venture to believe they will be of interest to your readers. and so transcribe, partly from memory, what gladdened our hearts and fulfilled our hopes while the cords that bound her to earth were being loosed.

Mother was an exemplary member of an Orthodox Church from early life, and passed on at the ripe age of 88 years. About a year after my father's death, which occurred in 1868, with my brother Eli I visited, for the first time in my life, a medium (Mrs. Hardy, of Boston, now deceased), who, being entranced, reached out her hand and said: "How do you do, Henry?"
"Who are you?" I asked. "I am your father," was the reply. To the question, "How shall I know you to be my father?" he replied; "I have appeared unto your moth-I said : "Did you speak with her ?" "No, but I stooped down, put my arms around her neck and kissed her," he answered. The next morning's mail, to our utter astonishment, sided in Enfield, Mass., saying: "Don't you and laid down and got a little doze, and your father appeared unto me-verily I saw him-but he looked as in younger years. How strange!"

Three weeks later, visiting her, I asked if, when she saw father, he spoke to her, and she said, "No; he stooped down, put his arms around my neck, and kissed me;" thus verifying, in minutest detail, the words of father to us in Boston.

Her spiritual vision was more fully opened a short time previous to her departure. One afternoon, while supporting her in bed, her head leaning upon my shoulder, I noticed her intently looking at something, and said, "Mother, what do you see?" She replied, "I see some beautiful beings in white and blue," and then began counting, with extended finger and gradually lifting eyes, until she reached thirteen and then exclaimed, "Oh! there are so many I cannot count them; but in their midst I see a clear space, and in it is a beautiful lady in ward the meaning may dawn upon you, as it white shining garments—oh, so beautiful! so beautiful! Henry." Her description and movement gave the idea of an archway of spirits with one in the centre.

At another time she said, "I have been down where the boys were laid, and the ground looked beautifully, for it was all strewn with flowers, and I saw the boys there with father.' were trying to overcome the dread which she had always had of the grave.

One day, looking up quietly, she said, "Your father is here, and here come your brothers, Edwin and David"; and after a few moments added, "here, too, is Aunt Ruth looking so natural, and a Shaker lady with her."

Again, one morning with a countenance perfeetly radiant with joy sho said, "Oh, Henry, I see such a beautiful being ! so bright and glistening, with a halo about his head, and some one leaning upon his shoulder, not so bright and heantiful-I think it is Jesus, and John, the disciple. The shining one says he will do all he can to comfort me."

At another time she described an old neighbor as standing by her bedside, and called him by name-one who had passed on only a few days before, and of whose decease neither she nor I knew, prior to his appearance.

Her last vision was of the "beautiful lady' named above, accompanied by one who, after a good deal of scrutiny, she said was a little Indian girl; and after mother's death we found in one of her pockets a letter written to her two years before by "Minnehaha," the little Indian control of Miss Nellie B. Lochlan (an account of the ascension of Minnie has already been recorded in the Banner of Light), saying, When you go over the shining river, grandma, I will come with my little cance, and take you by the hand, and you shall see me, so you will not be afraid." This letter had passed from the recollection of all who watched by that bedside, yet "Minnehaha" did not fail to keep her promise, and show herself to "grandma" when the trembling moment came. She made the request many times that we sing her favorite song, "The Sweet By-and-By," and with some few changes the following lines, given inspirationally through Miss Lochlan, were sung to her in that tune; when she would exclaim, 'Oh Henry! how beautiful those words!"

We shall meet on that beautiful shore," mother. And AGAIN sing the song that you love, Of the "Sweet By-and-by," where our loved never die

But live in fair mansions above. We shall meet on that heautiful shore." mother. A bright joyous band once again. Dear father and brothers, with kindred combined,

Never more to feel sorrow or pain. We shall meet on that heautiful shore," mother. Where dear ones have gone to prepare mansion of beauty so bright, mother, With flowers of perfume most rare;

Where the sun never shines, or the moon's gentle rays Ever fall on those mansions so pure, Where the glory of God and the smile of his love

Fill the universe over and o'er. We shall meet on that beautiful shore," mother, We shall live, we shall love, we shall sing

The first of the second se

And on earth let the sweet music ring,

Till the "Sweet By-and-by" shall resound far and nigh, And all shall be filled with the love Which the Father doth give, that his children may live Evermore in his mansions above.

After singing the above one evening, she said: Our love for each other can never be broken. We think it is but little, but it is a great deal. Our love for each other is very deep; it reaches into the great future, and there it will stay; there our Father dwells, and there we shall all dwell in his love. These words of mine, children, will become very precious to you, and will sink deep into your hearts."

Then she asked us to pray with her that she might go to sleep, adding, "I shall go home in the morning." Her request being complied with, she closed her eyes and sank away to sleep, while a beautiful smile illuminated her countenance; and she never awoke again to complete consciousness in this life.

Her funeral services were conducted by our esteemed brother, W.J. Colville. An invitation was extended to the Orthodox minister, my mother's pastor, who, surrounded mostly by his own congregation, opened with Paul's words: "Be ye steadfast and immovable, brethren"; and proceeded to speak of the wrath of God as manifest in death through sin, saying: When we think of thy wrath, oh God, we are almost led to doubt if there be a God." Here his words were suddenly checked, as if he realized with us how dark and vague was his faith. When he ceased speaking the above appropriate hymn was sung by those who at her bedside had watched her ready acceptance of the love and faith it expressed, and could render it not in the spirit of hope only, but in that of knowledge.

Mr. Colville then rose, and standing between two Orthodox ministers, with his eyes fixed upon the many tokens of affection surrounding the casket, asked, "Have these flowers sinned that they should die?" and in his inimitable manner proceeded, by similes drawn from all the realms of nature, and by evidences from both ancient and modern times, to show that death is only the gateway to life; is ever the benefactor and deliverer from lower to higher conditions of existence; and thus a manifestation of the divine Love and Wisdom: that the body of the mother, sister and friend was only the worn-out cage, from which the bird or spirit had emerged to join loved one's earlier released, and to become a guardian angel to those who remained; and in closing improvised a beautiful poem upon a mother's love.

For more than an hour his wonderful nower held the large gathering in closest attention; and I venture to say that discourse will never be wholly erased from the memory of any who II. W. Smith. heard it.

Greenwich, Mass.

THE FIRST THANKSGIVING DAY-A. D. 1622.

'And now," said the Governor, gazing abroad on the 'And now,' said the Governor, gazing abroad on the piled-up store
Of the sheaves that dotted the clearings, and covered the meadows o'er,
"T is meet that we render praises because of this yield of grain;
"T is meet that the Lord of the harvest be thanked for his sun and rain.

And therefore I, William Bradford (by the grace of God to-day, And the franchise of this good people), Governor of Thro' virtue of vested power—ye shall gather with one accord.
And hold, in the month November, thanksgiving with the Lord.

He hath granted us peace and plenty, and the quiet we've sought so long;
He hath theorete the wily savage, and kept him from deligns stream.

from doing us wrong: And unto our Feast the Sachem shall be bidden that he may know
We worship his own Great Spirit who maketh, the
harvests grow.

So shoulder your matchlocks, masters: there is hunting of all degrees;
And fishermen, take your tackle, and scour for spoil

And maidens and dames of Plymouth, your delicate honor our First Thanksgiving, and make it a Feast of Joy!

We fail of the fruits and dainties so close to our hand in Devon;

—Ah, they are the lightest losses we suffer for sake of Heaven! But see, in our open clearings, how golden the mel-

ons lie; Enrich them with sweets and spices, and give us the pumpkin-ple!"

So, bravely the preparations went on for the autumn The deer and the bear were slaughtered; wild game

from the greatest to least
Was heaped in the Colony cabins: brown home-brew
served for wine,
And the plum and the grape of the forest, for orange
and peach and pine. At length came the day appointed: the snow had

At length came the day appointed: the snow had begun to fall.

But the clang from the meeting-house beliry rang merrily out for all.

And summoned the folk of Plymouth, who hastened with glad accord

To listen to Elder Brewster as he fervently thanked the Lord.

In his seat sate Governor Bradford; men, matrons and maidens fair; Miles Standish and all his soldiers, with corselet and

sword, were there;
And sobbing and tears and gladness had each in its turn the sway,
For the grave of the sweet Rose Standish o'ershadowed Thunksgiving Day.

And when Massasoit, the Sachem, sate down with

his hundred braves, And are of the varied riches of gardens and woods and waves,
And looked on the granaried harvest—with a blow on his brawny chest,
He muttered, "The good Great Spirit loves his white children best!"

And then, as the Feast was ended, with gravely offi-The Governor drew his broadsword out from its scabbard there.

And smiting the trencher near him, he cried in herole way,
"Hall! Pie of the Pumpkin! I name thee Prince of
Thanksgiving Day!"
—Mrs. Margaret J. Preston, in Nov. Wide Awake.

There are five cities in the world having each a population of over 1,000,000 inhabitants—one each in Britain, United States, Germany, France, and Austria. Then there are nine having more than 500,000 inhabitants—three in Great Britain, three in the United States, two in Russia, and one in Turkey. Of cities having between 200,000 and 500,000 inhabitants there Britain, four in Germany and Italy, three in France, two in Spain, and one in Russia, Austria, Belgium, Holland and Portugal.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL ism"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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God's instrumentality in entancinating the African Slave in America. Spirit-messages from Franklin, Lin-coln, Adams, Jackson, Webster, Penn, and others, to the author, Thomas Richnord. Cloth, 81.00, postage 6 cents. For sale by COLBY & RICH.

God Dealing with Slavery.

INAUGURAL ADDRESS OF

Paper, 25 cents. For sale by COLBY & RICH.

Prof. John Tyndall, D.C.L., LL.D., F.R.S. Delivered before the British Association for the advance-ment of Science, at Belfust, Aug. 19th, 1874.

Written for the Banner of Light, WHISPER US OF SPIRIT LIFE.

> BY MILTON H. MARBLE. Oh, whisper us, angels, Of that blessed shore Are known nevermore;

Where sorrow and sadness Where Love aye invites us With soul-cheering song; And rich strains of music Float ever along. Yes, whisper us nightly,

In beautiful dreams, Of pure, spotless beauty, Which there ever gleams Above and around us, On every hand-Of the beautiful splendor Within that bright land.

Oh! say, if forever Sweet Wisdom shall dwell In home of the angels! If so, all is well. Yes, whisper us, angels, Of that blissful home Where dark, chilling sadness May nevermore come. Table Rock, Neb.

Western Locals, Etc.

Utlen, N. Y. The City-Progress of Spiritualism-The Olive Branch-Rev. E. P. Powell and His Work-Spirit Messages - A Remarkable Scance with Mr. Joseph A. Caffray- Memo-

Utica is one of the most noted inland cities of the great State of New York. There is a vast amount of wealth here, and hundreds of elegant private residences are to be seen which display a cultured taste in all of their appointments. The citizens are justly proud of the fame which their city has gained: they never tire of dispensing a generous hospitality. The local newspapers are ably conducted.

Utiea is emphatically conservative on the question of religion; though here, as elsewhere, the leaven of free thought is slowly but surely

SPIRITUALISM

has many adherents in the city, and among people who hold high social positions. Years ago lecturers on the subject visited Utica at frequent intervals, and were always accorded a good hearing. A. A. Wheelock preached for two years in Progressive Hall, and after the meetings were discontinued in that place he spoke for one year in another hall in the city.

The writer had the pleasure of addressing the friends in the Opera House on Sunday, Nov. 6th. Rev. E. P. Powell (Independent) and a majority of his congregation, the local Agnostics, Liberal Christians and Materialists were present; and these, with the resident Spiritual-

s, made a large congregation. The utmost attention was given to what was said, and the audience seemed to be intensely interested in the references which were made to Prof. Zöllner's experiments, the work of the Banner of Light, and the quality of current Spiritualistic literature.

THE OLIVE BRANCH.

This monthly Spiritualist journal has been published for six years. It has a history which is decidedly unique.

When Spiritualism came to the Reynolds family, of Utica, a great sensation was created in prominent social circles. The family was noted for its wealth and conservatism, and that its members-in several branches-should publicly identify themselves with Spiritualism was considered a most startling and incomprehensible thing by conservative church people.

What caused this new experience to our friends? Death-or, rather, that phenomenon of life called death-transpired in the family, and William II. Reynolds, a bright and energetic young man, passed to the spirit-world after a brief illness. His relatives were absolutely prostrated with grief. Then it was, with their hearts aching with pain, that they turned to Spiritualism for comfort. And they did not seek in vain. The loved one returned again and again and manifested his presence to those who so deeply mourned for him. David Jones (a brother-in-law) was soon developed as a writing medium, and in a short time Spirit William II. Reynolds requested that a Spiritualist journal should be published for the benefit of humanity. His request was complied with, and the Olive Branch was ushered into life. For several years it was sent broadcast gratuitously. At present the small sum of one dollar per year is charged.

The paper has a sphere of its own. It is not a newspaper, and does not attempt to give a report of what is transpiring in the general field of Spiritualism. It is almost exclusively a record of spirit messages (most of which are written through the mediumship of David Jones, the editor), and the communications which are published in its columns are uniformly of a high order. Mr. Colville's discourses are printed in the Olive Branch, and of late the radical addresses of Rev. E. P. Powell have appeared on its pages.

The Olive Branch does not engage in theological controversies. Its technical editorial department is well poised, and the comments which are therein made of current issues are always rational, and void of acrimonious feeling. To interpret the philosophical and religious influence of Spiritualism by means of numerous spirit messages from intelligent sources, seems to be its fundamental purpose.

REV. E. P. POWELL.

This gentleman was for years a prominent minister in the Congregational Church, and was located in Adrian, Mich. At an early day his radical sentiments disturbed the conservative brethren. Mr. Powell kept growing, and finally he took a good jump and left his ecclesiastical enclosure. He preached for the Unitarians for a short time in Chicago, but, being under such a headway of real progress, he could not tarry long even with the dainty and cultured Liberal Christians. Finally he returned to the homestead in Clinton, N. Y., and practically retired from the ministry. The preacher's "gift," however, would not be quieted, so when he was called to fill the Universalist pulpit in Utica, temporarily, he acquiesced and entered upon the duties of that position.

Mr. Powell's discourses soon began to attract large audiences. His radical sentiments jarred the sensibilities of some of the deacons. The dear conservative brethren were astonished to see the church filled with people; nor did the honest and that the phenomena are produced fact that many prominent Spiritualists were becoming regular attendants escape their vigilant observation.

Other clergymen were called to the pulpit, and the result was that many prominent members withdrew from the church to rally around Mr. Powell as the pastor of an Independent Religious Society, holding services in the City

Opera House. The Banner of Light representative had the

preacher on Sunday afternoon, Nov. 6th. He is a bold and original thinker and preaches in a fresh, breezy, and controversial style which injpresses one with his earnestness and sincerity. He is a rationalist, and has outgrown the superstitions and narrowness of sectarianism. He is now utilizing his scholarship and past experience in the pulpit, for the benefit of the cause of liberalism.

Mr. Powell is held in the highest esteem by his congregation. His work is of a high order, and the members of the Independent Society are to be congratulated on their good fortune in securing a preacher of such mental calibre and personal worth.

SPIRIT MESSAGES.

David Jones, editor of the Olive Branch, is a finely-developed writing medium. Following are portions of a communication, written under spirit influence, in the presence of the writer, on Nov. 7th:

. . . The need of the hour is a more clearly defined exposition of actual occurences that are taking place. . . . Phenomenal Spiritualism should be made a study. . . . Think these matters over, and when you offer an explanation of occurring facts, do it in a way and manner that even the most skeptical will be forced to say, There is a foundation of fact upon which these things rest. . . .

A gentleman formerly connected with the Hanner of Light is here. He speaks as follows: It fills my soul with joy to see the old Banner flung to the breeze; send my compliments to Colby and Rich, and tell them that the Banner of Light is as dear to me as ever. William White. . .

Dr. Gardner, of Boston, comes with kind greetings to all.

Dr. Grover, of Boston, says: Right blessed are they who keep a strong heart and a firm purpose to dare to do the right. .

A lady comes and says: Tell Mrs. Lincoln that Mrs. Starbird is not dead. W. H. REYNOLDS. (Signed),

A REMARKABLE SEANCE. On Nov. 8th, in the evening, the writer at tended a séance given by Mr. Joseph A. Caffray, at 73 Spring street, Utica, N. Y. The medium is a young man of good address, and has been before the public only a short time; but taking the séance herein mentioned as a sample of his powers, he is destined to become widely known.

Twenty persons-Editor Jones, of the Olive Branch, being among the number-were present. A small stand was placed in the centre of the circle with several musical instruments upon it. Hands were joined-or rather, your right-hand neighbor clasped your right wrist with his left hand, thus leaving your right hand free. In this manner the circle was completed the medium sitting as one of the number.

The light was put out, and in a very short time a powerful "spirit voice" was heard, and parties all around the large circle were touched by "spirit hands." Indeed, it seemed as though a dozen hands had been materialized for the occasion.

Finally, as an experiment, the medium left the room, and the circle was formed again. Powerful raps were then heard on the stand inside the circle. Several parties present stated that, on other occasions, the spirit-voice had been heard, and the materialized hands had touched the sitters, while the medium was in an adjacent room.

Early in the evening the medium had requested several of the visitors to write the name of some spirit-friend with whom they desired to communicate, on a pellet. This pellet was retained by the sitter, the medium having nothing to do with it whatever-neither seeing nor

The second part of the séance was in a dim light. The musical instruments were removed from the stand, and a "silex slate"-which folds like a book-was taken from under the table cloth. This slate had two inside leaves. making six surfaces in all, for writing to appear upon. The light was turned up, and the slate was carefully examined by those who desired to do so, and all agreed that there was not any writing upon it; whereupon the slate was put upon the table, and covered by the cloth. The lamp was then placed upon the table, and turned down, and the circle formed again, as before. After singing for several minutes, the sitters listened, and the sound of writing could be distinctly heard underneath the table-

No pencil had been placed in or near the slate or on the table.

After further singing raps were heard, and soon after the spirits called for more light. Upon examining the slate fourteen communi-

cations were found upon it—each surface being filled with writing.

The medium then read the communications, and in each case some one in the circle would recognize the message and take out a pellet, upon which, as would then appear, the name of the communicating spirit had been written by the sitter, as referred to before in this letter.

Editor Jones, however, did not write any name on his pellet, but Richard Reynolds and William and John Reynolds signed a message on the slate to him.

Spirit George Dix wrote on the slate and desired to be remembered to Gen. Jonathan Roberts, of Philadelphia. John Gray, who seems to be the presiding genius in the materializing of hands, wanted to be remembered to all who read the Spiritualist papers. Mr. Dolphus Maynard received a message from Lottie Smith, who wanted her name in the Banner report of the circle. Several messages of a private na-

ture, involving tests of identity, were read. The "spirits" seemed to be in high glee, and the writer judged that the seance had been a marked success in every respect, yet he was told by several regular attendants that the 'power" had not been so strong as usual. During the séance the musical instruments were played upon at frequent intervals, and were thrown into different parts of the room;

spirit lights also appeared. Mr. Caffray intends to travel and exercise his gifts as a medium. Editor Jones, of the Olive Branch, who has had several opportunities of attending Mr. Caffray's séances, is enthusiastic over the manifestations which therein occur, and declares that no one can attend the séances without being convinced that the medium is by spirits. Indeed, such is the opinion of all, with whom the writer has conversed, who have participated in Mr. Caffray's professional receptions.

The séance is the great source of power for Spiritualism. Mrs. Morgan, 27 Whitesboro street, Utica, N

Y. is a fine trance-médium.

pleasure of listening to this anti-sectarian Troy, N. Y., is successful in his work among the people.

Mrs. L. F. Foss, of 510 West 23d street, New York City, an excellent medium, has been visiting friends in Troy, N. Y.

Miss Minnie E. Hopkins, of Utica, N. Y., sends regards to the Newburyport delegation to Lake Pleasant. She intends to meet the Newbury port friends soon in New London, Conn.

Curious but true, Spiritualists are the life of over three-fourths of the alleged independent religious societies all over the country. Socalled liberal and free-thinking preachers should bear this fact in mind.

The Bunner reporter desires to return thanks to the Utica friends for their very cordial greeting. Editor Jones, of the Olive Branch, and his energetic wife, most hospitably entertained the itinerant journalistic commissioner.

Mr. W. J. Colville's receptions in Troy, N. Y. were well attended. The writer was present at the farewell meeting at 93 Grand Division street, on Nov. 3d, and listened with pleasure and profit to the profound utterances of the distinguished medium. Mr. Colville referred to the work of the Banner, and advised all the friends to subscribe for that paper.

CEPHAS.

New Publications.

THE NORWAY MUSIC ALBUM. A Selection for Home Use from the Folk-Songs, Dances, National Airs, etc., of Norway. Arranged for Piano and Solo Singing, with a Four-Part Song, edited by Auber Forestier and Rasmus B. Anderson. 4to, boards, pp. 260. Boston: Oliver Ditson & Co.

There is a halo of peculiar beauty about the quaint ongs and charming melodies that this volume brings o the American public from the "Land of the Midnight Sun," and no one will take it in hand without having forcibly brought to mind that worthy musician. Ole Bull, to whose performances the public are mainly indebted for what they know of the music of the Norsemen. The volume is dedicated to his memory in a charming lithograph frontispiece, comprising a portrait of Ole Bull, and several vignettes of scenes characteristic of his native country, the whole replete with instructive and spiritual meaning. Following this we have an interesting account of his life and works, and memoranda of the music and musical composers of Norway; then the simple songs and dances, as sung and danced by the people as they go about their daily tasks, or gather in festive groups to celebrate some event of their national or family history. These have been inherited, and are, as stated in the introduction, weird tunes, improvisations in their original form. inspired by the spirit-voices of the fjords, the mountains, the waterfalls, the forests, and by the orchestral strains which are actually heard among the mountain regions, passed along from one untutored player or songster to another, tenderly and solemnly dealt with, and only altered or modified, unwittingly, by the un-conscious touch of individual fancy." The latter part of the collection includes more recent compositionssolos, quartettes and piano pieces. The words of all the songs are in Norse and English, a number of them being by Norway's great poet, Björnstjerne Björnson.

N. W. AYER & Son's AMERICAN NEWSPAPER ANNUAL, containing a Catalogue of American Newspapers, a carefully-prepared list of all Newspapers and Periodicals published in the United States, Territories and Dominion of Canada, with valuable information regarding their Circulation, Issue and Date of Estab-lishment Political or other Distinctive Ven lishment, Political or other Distinctive Fea-tures, and Advertising Rates; together with the Population of Cities and Towns, as well as Counties in which they are published. A List of all Newspapers of the United States and Canada that insert Advertise-ments arranged by Counties with a Descrip-States and Canada that insert Advertisements, arranged by Counties, with a Description of each State, Territory and County in the United States; giving the Location, Area, Character of Surface and Soil, Chief Products and Manufactures; forming a valuable Guide to the placing of any line of Advertising; also, separate Lists of all Religious and Agricultural Publications, the various Class Publications, and all Newspapers published in Foreign Languages, omitting those that do not insert Advertisements. 8vo, cloth, pp. 736. Philadelphia: N. W. Ayer & Son.

There remains little for us to say after giving the bove copy of the title-page of this volume, further than to remark that the contents are all one is led to expect, and to add that their distinctive features are: thoroughness of detail, freedom from irrelevant matter, simplicity of arrangement, excellent facilities for reference and unusual care in compilation. To every should follow.

How is Your Man? or, The Sharks of Sharkville. Realities of the Graveyard Insurance System. 16mo, paper, pp. 130. Boston: Lee & Shepard, publishers.

This is designed to expose the iniquity of a specuative insurance mania, that, having taken its rise in Pennsylvania, is rapidly spreading through the South and West. The "system" derives the peculiar name above applied to it from the fact that it flourishes by insuring only the lives of those supposed to be on the brink of the grave; the policies being held by strangers who hope to realize large sums on the death of the insured. One of its features is indicated in the statement made by the author in his preface that he conversed with a nan six weeks after his "mock funeral," he having "died" to draw ten thousand dollars. The story is short and racy, and forcibly illustrates its subject by many startling recitals, claimed

to be based on actual occurrences. THE FATE OF MADAME LA TOUR. A Tale of Great Salt Lake. By Mrs. A. G. Paddock. 16mo., cloth, pp. 352. New York: Fords, Howard and Hurlbert.

This is said to be something more than a creation of ancy; a true story constructed of realities existing on very side of the author during a residence of ten years in the city of Salt Lake, that in their strangeness and romance surpass any fiction that could be invented.

THE MANAGEMENT OF SICK CHILDREN.-The vicissitudes necessarily incident to an out-door and primitive mode of life are never the first causes of any disease, though they may some-times betray its presence. Bronchitis, nowa-days perhaps the most frequent of all infantile diseases, makes no exception to this rule; a draught of cold air may reveal the latent prodraught of cold air may reveal the latent progress of the disorder, but its cause is long confinement in a vitiated and over-heated atmosphere, and its proper remedy ventilation and a mild, phlegm-loosening (saccharine) diet, warm, sweet milk, sweet oatmeal porridge or honeywater. Select an airy bedrom, and do not be afraid to open the windows. Among the children of the Indian tribes who brave in open tents the terrible winters of the Hudson Bay Terrifory, bronchitis, croup and diphtheria are Territory, bronchitis, croup and diphtheria are wholly unknown; and what we call "taking cold" might often be more correctly described as taking hot; glowing stoves and even open fires in a night nursery greatly aggravate the pernicious effects of an impure atmosphere. The first paroxysm of croup can be promptly relieved by very simple remedies: fresh air and a rapid backward-and-forward movement of the arms, combined in urgent cases with the appli cation of a flesh-brush or piece of flannel to the neck and the upper part of the chest. Paregoric and poppy syrup stop the cough by leth-argizing the irritability and thus preventing the discharge of the phlegm, till its accumulation produces a second and far more dangerous par-oxysm. These second attacks of croup (after the administration of palliatives) are generally the fatal ones. When the child is convalescing let him beware of stimulating food and over-heated rooms. Do not give aperient medicines; costiveness, as an after-effect of pleuritic affections, will soon yield to fresh air and a vegetable diet.—Dr. Felix Oswald, in Popular Science Monthly ence Monthly.

Liver Coughs, often taken for Consumption, W. H. Vosburgh, the healer, & Hoosick street, are cured almost instantly with Hop Bitters.

Banner Correspondence.

Maine.

PORTLAND .- A correspondent writing under date of Nov. 14th says: "The sociable held in Army and Navy Hall, last Thursday evening, Nov. 10th, was a complete success. The Com mittee, Mrs. Walker, Mrs. Runnells, Mrs. Lilley and Mrs. Berry, assisted by the talented organist of the Society, Miss Alice Hatch, left nothing within their power undone that would tend toward making the evening an enjoyable one to all present, and a financial success for the Society. The supper tables were loaded with the good things, and were patronized by all present. Then came the literary part of the exercises, which consisted of finely rendered selections by the choir, and a timely address upon "Practical Spiritualism," by Geo. A. Fuller. At the close of these exercises the company disbanded, each going to his home feeling that the evening had been well spent.

The meetings at Mercantile Hall, Sunday, Nov 13th, were well attended. In the afternoon Mr. Fuller discoursed upon "What has Spiritualism Accomplished?" The speaker labored to show that its tendency was to liberalize and spiritualize everything. It had worked both within and without the churches—but its great est work had been accomplished among that great class of the human family styled the unchurched. Countless blessings sprang up wherever its footsteps pressed. The desert air of materialism was filled with fragrance wafted from the scented flowers of heaven. The harsh creeds of Orthodox Christianity, under its influence, were relaxing their hold on humanity. It was hastening the day when despotism and slavery would be known no more upon the earth.

In the evening at 7:30, in accordance with a previous announcement, Mr. Fuller spoke upon subjects and questions propounded by the audience. Among the many questions answered may be mentioned the following: 'Did the spirit exist previous to existence of the physical body?' The answer was very elaborate, but may be condensed thus: 'Yes; in that great sea of conscious intelligence known as Deity.' 'Is there any positive evidence of the existence of Christ outside of the Bible?' 'If positive evidence is to be found anywhere for the existence of Jesus it must be found outside of the Bible. Because the accounts of his life as given therein are very contradictory, and evidently composed many years after his decease. The revelations of Spiritualism upon this subject have also been unsatisfactory; even if he should manifest it would be very difficult for him to prove his identity. In my consideration of this question, mark you, I substitute the word Jesus for Christ. Jesus was, in our opinion, the man, and Christ the overshadowing power. The records transmitted to us from the past, containing the lives of religious reformers, supposed by the masses to be incarnations of Deity, are very unsatisfactory. Many exalted spirits claim that they have seen and conversed with Jesus. If you are willing to take their word upon this matter, you have evidence outside of the Bible proving that Jesus did existotherwise you have no testimony save that of the gospels.' Many other questions were announced, and one subject, 'Hume, Humboldt, Voltaire, Paine and Ingersoll,' was spoken upon at considerable length. The speaker's effort seemed to be fully appreciated, and was

loudly applauded at the close. The music at these meetings, both instrumental and vocal, deserves more than a passing notice. Miss Hatch, Mrs. Runnells, and Mr. Morgan are all very fine singers."

Massachusetts.

WORCESTER. - Fred. L. Hildreth writes "We are having a shower of good things. Oct. 23d and 30th our gifted sister, Sarah A. Byrnes, gave us four glorious lectures. May she long business man who wishes to extend his business the be spared for the mission, is our hope. Friday evening, Nov. 4th, we commenced our sociables. The programme consisted of readings, songs. recitations, &c., closing with a social dance Nov. 6th we welcomed our English brother, Dr. Monck, to our midst, and after listening to his teachings witnessed some of his magnetic treatments on the platform, the recipients testifying that he read their cases aright, and many he helped at once. Owing to his being delayed in the evening, President Smith called upon our Brother Jay Chaapel (who is here as manager of Mr. Rothermel's séances) for remarks, which were listened to with interest, and he in turn introduced our brother; Dr. Slade, who favored the audience with an account of some of his wonderful experiences in Europe. Nov. 8th Dr. Slade gave a lecture in Grand Army Hall upon the subject of his experience as a medium, which was very fully attended and listened to with marked interest. Nov. 9th Mr. Rothermel gave a séance at Mrs. Maynard's, 54 Pleasant street, and your scribe being present witnessed all the phenomena which have been often described in your paper. It was a success, and some of our hardest skeptics were convinced. I must say that Bro. Rothermel is a wonderful medium. A. B. Brown, editor and publisher of the Republic, 460 Main street. Worcester, and his estimable wife, had a sitting with Dr. Slade, and to his honor be it said, gave in his grand paper a fair and truthful account of what transpired there, including a communication from his oldtime friend, Theodore Parker, and one from his brother, J. Q. A. Brown. All praise to Bro. Brown for his devotion to Truth. Let the press of this country but do likewise, and our faith will in a few short years become the cornerstone of the world's religious convictions."

SPRINGFIELD. - H. A. Budington writes: 'I have attended four séances of the new materializing medium, Ralph J. Shear, of Dalton. Mass. From three to six forms appeared each evening. On two of the evenings the materialized spirit drew aside the curtain and showed Mr. Shear sitting in his chair, while the spirit was visible. This was seen by some six persons at once. Mr. Shear has had these forms appear for the past two months. It is a pleasure to know that another medium for materialized forms is now in the field. Mr. Shear is a young man of twenty-three. His neighbors report him a person of good habits, and during his stay in Springfield he won many friends by his faithfulness to his engagements, his good conduct? and his very promising gift of mediumship."

ONSET BAY .- Sidney Howe writes: "Old Aunt Hannah passed to the pleasant world of spirits, June 17th, 1881, aged 81 years. She was an earnest Spiritualist and a former owner, in part, of land that now belongs to the Onset Bay Association. The house she once occupied is situated in the village of Agawam, near Onset. On a recent visit I found it to be a one-story building, having a large chimney in the centre. In the kitchen was the old open fireplace with nearer and more perfect communion with spirit-

. . . .

andirons; a crane, with hooks, hanging on one of which was the iron tea-kettle; in the corner were shovel and tongs; near by was the bellows; one side of the fireplace was Aunt Hannah's low, straight-back chair with cushions in it. It was so inviting I took a seat in it, when the spirit of Aunt Hannah said : 'Arise and take a chair opposite; that's for strangers!' I obeyed. Passing into the back room I saw quantities of iron pots, spiders, and skillets with legs, as in days of olden times. In the garret was the old spinning-wheel, chests, stool, a string of corn, her husband's round-toed boots that had stood there since he died, twenty-eight years ago. Her sitting and bed-room contained the oldstyle tables, chairs, looking-glasses, and many curious things too numerous to mention. Mr. C., who now owns the place, takes great pleasure in showing his friends the antiquated house and what is therein.

A word to the Onsetters: We at Onset have a social meeting, with a circle, every Sunday evening."

CHELSEA .- A correspondent writes: "The meetings of the Chelsea Spiritual Association are well attended by intelligent audiences seeking for more light from that world toward which all are moving on. Our society is greatly indebted to Mr. W. J. Colville, who has always taken a deep interest in our welfare. Mr. E. W. Wallis gave us one lecture, which was highly appreciated. Eben Cobb gave us one of his able discourses on a recent Sunday, which was highly appreciated by all hearers.'

OXFORD.-George A. Amidon writes: "In this pleasant, quiet town the attention of the public has been newly called to the spiritual phenomena, through that most gifted physical medium, A. W. S. Rothermel, of Brooklyn, N. Y., whose séances are among the most interesting and instructive we have witnessed, because they are given in a light that renders them satisfactory to both skeptics and Spiritualists. He gave a scance, Nov. 11th, in my parlors, to about twenty-five persons. Messages of a varied character were written in the light with a pencil, on a tablet resting upon the medium's head, and also while some one held it. The music-box, which our invisible visitants wound up and caused to play, was lifted by a spirit-hand high above the curtain, the hand being in full view, while it swayed the box back and forth several feet; at the same time it played a delightful air, and finally rested it upon the medium's head, from whence it was passed to Mr. Chaapel. Numerous hands were shown. patting the hands and heads, and taking off the eye-glasses, etc., of several persons in the audience, while a stranger was kneeling in front of the medium, holding his hand, his hands being at the same time tied. This was done in a full, clear light, while the spirits would turn their hands slowly over and over, that all might see them. Mr. Rothermel sat nearly two hours without hardly moving a muscle, while our spirit-friends gave the audience test after test of their loving regards and interest, and their desire to convince those present of the great facts of the Spiritual Philosophy.

I hope Mr. Rothermel will be kept at work and sustained, for the skepticism not only of the church people but of Spiritualists, as regards materialization, must vanish when they see the manifestations of spirit-presence and power given in his presence."

The truth of the above is vouched for by Mr. and Mrs. G. A. Amidon, Mr. and Mrs. B. Gates, and Mr. and Mrs. J. Barnes.

PRINCETON .- E. H. Heywood writes: "The marvelous phenomena of slate-writing I recently witnessed in a scance with Mr. Phillips, 1044 Washington street, Boston. I carried two new slates with me, which were not out of my sight during the sitting; while these two slates, in broad daylight, were held tightly together above the table by myself and the medium, on the inside of one, without any pencil, a message to me was written and signed, purporting to come from a deceased brother. Other notable tests were also given.

Slade two slates (which I and a friend previously carefully inspected) were laid upon my arm with a bit of pencil between; one of Dr. Slade's hands laid upon the centre of the table touching mine and my friend's; with the other he held the slates together. While thus laid upon my arm, the whole inside of one of them was written over in a clear, plain hand with a message signed 'J. Hall,' the scratch of the pencil being distinctly audible while the writing was done. At Dr. Slade's bidding distinct and accurate replies were written to questions put by me, the questions being written by me upon the top of the slate, and the answer upon the bottom of the slate, neither being seen by him until after both were written. Slates by invisible force were carried under the table and thrown upon the opposite side. First a chair rose and floated in the air, then a cane, then the table itself was lifted from its four feet at least twelve inches, and swung in space!

Dr. Slade goes from Worcester to Salem; thence to Hartford, Conn.; thence back to his residence in New York City."

New York.

ROCHESTER.—Cornelia Gardner writes that the firmest believers in the Spiritual Philosophy sometimes desire to test the truth of communications received by them. She says: "I find myself in just that position. My husband has been confined with a broken knee-cap five weeks; and while a competent surgeon has performed the mechanical part well, we have had some very striking manifestations of spirit power in the way of healing; no other hands than those of spirits have been used in the frequent manipulations to which he has been subjected nightly, that being their principal time to work. About two weeks since, a new force and intelligence was made manifest by one who claimed to have been in his earth-life a resident of Boston and known as Dr. Warren.

[I have nevér known of more positive evidences of the power of spirits than we have had during these five weeks, which without their presence and aid would have been dark indeed, but with it the sick room has been illuminated constantly, made pleasant, and pain and suffering that so often attend such injuries greatly lessened. They promised us they would attend him and do their work well, and they have so far, and we shall trust them to the end, and hope for the best results."

SARATOGA SPRINGS .- Mr. P. Thompson writes: "We wish to be known as spiritually alive in Saratoga. Many who are foremost in our ranks are going away for the winter, butwe hope to keep the fire burning upon our altars. We sustain, as heretofore, our lectures by Mrs. Brigham, two every month, and last month she met in a private parlor a few friends on the third evening, affording apparently a

intelligences than can be had in a public hall. Although no physical phenomena occur through Mrs. B., she affords the most convincing evidence of spirit-agency in the teachings she gives. In her is illustrated the fact of inspiration, and whoever follows her closely will be assured that this is yet a living reality and able to lead them into all truth. There is a kind of self-evident conclusion which we are compelled to accept, and the simplicity and beauty of that which really constitutes religion compared with the deep mystery of theology as presented in the past, is such that the feelings as well as the reason are captivated, and one is lifted almost unconsciously into a purer and higher appreciation of our god-like possibilities. Without allowing indulgence in a wrong with the hope of shirking its consequences, we are made to see that a true life is the only passport to happiness.

We see with much encouragement the action of the Church Congress in England with regard to Spiritualism, and rejoice at the prosperity and enlargement of the Banner of Light. Those who have been faithful to their convictions and true to their conceptions of truth, need have no fears for the good in store for them.

Dr. Slade paid us a short visit, and turned the tables upon some who would have us think that the tables of stone were the only ones that had a 'call to preach.'

We have regular Sunday evening conference meetings, and many among us are mediumistic, but there are very few good test mediums. According to report, the phase of materialization is improving. We shall in our future meetings devote one hour of the evening in cultivating this among us by making requisite conditions.

California.

MODESTO.—C. C. Luther writes that a copy of the Banner of Light having been sent him by his brother, he became deeply interested in Spiritualism, and though skeptical all his life, complied with the request of a friend to visit a medium. What followed we give in his own words:

"About four months ago I was induced, by the solicitation of an esteemed friend, to witness for myself some extraordinary evidences of the presence of spirits through a medium then here. I complied with my friend's solicitation, from a conviction of duty to myself and an innate desire to learn something upon a subject fraught with consequences of such interest and importance to every human being. I was introduced to the medium by my friend; being a perfect stranger, of course she had no knowledge of my antecedent life. The medium's name is Mrs. Doctress Patterson, of Portland, Oregon. Mrs. Patterson requested me to sit at a table occupying a position near the centre of her room. After a few commonplace remarks, the medium also seated herself at the table some three feet in front of me. After a few moments, she appeared to have a slight convulsion, and, with her eyes firmly closed, talked for one hour and a half. During my sitting I was surprised and astounded at the many facts related pertaining to myself, father, mother, brothers and sisters. She gave the correct number, and names of the family, and also my own family. Her first utterance was, 'Trouble, trouble, trouble!' I had lost a wife and five children, and of course had experienced much sorrow and heart-rending trouble. She said that I had many personal friends and relatives who had long been in the spirit-world And especially she said: 'You have one brother far advanced in'spirit-life who is a bright and shining star. possessed of the highest spiritual intelligence. among the heavenly hosts.' The brother alluded to has been dead forty-seven years. I was not surprised to hear her statement. I hope it is true. I have no reason to disbelieve it. I have no evidence that her statement is not true. I asked, 'How did you obtain the information pertaining to my childhood?' She immediately more than satisfied. replied, 'From your mother.' She said that my friends desired to make my friends desired to make me sensible of their presence and love, that I might more fully realize the benefit of their ministrations. The medinm gave a correct description of my parents, brothers, nephews and children, also a description of my father's physical disability previous

sible to embody in a brief letter. In conclusion, I will state that I cannot conceive why or how any fraud can be practiced by the medium, as some people allege. She stated that I was born in a log house on a hill, close by the water, which was strictly true, and gave a description of the locality and surroundings."

to death. Much information of real solid truth

was imparted by the medium which it is impos-

District of Columbia.

WASHINGTON. - Flora B. Cabell writes: "Our first lecture for the season, Sunday last, P. M., was a perfect success. Major Thomas Gales Forster, our speaker, was eloquent in his subject, 'Spiritualism the Grandest of All The large hall was filled with the élite of the city. Tallmadge Hall in its palmiest days never looked more bright or gay than on this occasion. As if swept by some enchantress hand, the large stage was tastefully decorated with choice growing plants and flowers (a little bower of beauty), filling the air with their delicate perfumes. In the midst of this miniature garden, this little 'Eden,' stood our venerable speaker, a grand old pioneer and advocate for the cause of this beautiful gospel of truth, Spiritualism, the grandest truth ever given to man; a truth that makes this life worth living for, robs the grave of its victory, teaches us there is no death, opens the doors and windows of the hitherto unknowable, gives us bright glimpses through the 'gates ajar' of a better life beyond, and enables us to hold sweet converse with loved ones gone before to prepare the way and receive us when we reach the Land of Souls.

The organ was presided over by Colonel S. Rogers, who is acknowledged to be one of the finest of vocalists.

Although we have not had in Washington public lectures till recently, Spiritualism has not been losing ground, but, on the contrary, private circles, home mediums, parlor entertainments, etc., have been the order of the day. Much good seed has been sown, and we now anticipate a glorious harvest in the near future. Surely the angel world must have sent us just at this time this grand old patriarch and pioneer as the husbandman for this, the harvest time."

Michigan.

ALLEGAN .- J. G. W. Weeks, M. D., upon renewing his subscription; writes: "As evidence of my appreciation of the Banner of Light allow me to say that I have been a Spiritualist since 1852; was one of the first subscribers for the

through all the painful experiences of the first ten years of spiritual struggle in New England, which fell with such crushing force upon ministers (of which I was one) and their families. But the truth still lives, and so does your humble friend. I will only add what thousands feel: Well done, good and faithful servant; for all your labors in this life your reward is

BREEDSVILLE .- Mrs. E. A. Squier writes: 'I cannot send my subscription without a few words personally to you in expression of my very great satisfaction that there is such a paper as the Banner of Light, that I ever formed its acquaintance, and that I can receive its visits from week to week. I would like to take you by the hand and thank you for your moderate, candid, genuinely liberal course."

lowa.

ANAMOSA .-- N. G. Sayles writes as follows especting the great need of Sunday-schools in which truth may be inculcated to the young. His remarks, applicable alike to very many localities, call for the establishment of the Children's Progressive Lyceum, a system of Sabbath instruction and exercise worthy of far greater consideration by adult Spiritualists than has thus far been given it. Mr. Sayles says: "Are we not losing a great deal by not having our Sunday-schools in every place where a halfdozen or more can be got together. Now this is a prominent town, of some four thousand inhabitants. I built and completed the first house in it in the autumn of 1847. There are perhaps fifty Spiritualists in it, and apparently dead; whereas if we had a Sunday-school for the young, it would start them right, and assist to keep the older ones awake; and what would be a better prompter to good conduct than to inculcate into the young mind that the spirits of their departed friends and relations are all the time near, and watching over them? I merely drop these ideas for your consideration, knowing there are many, very many places similarly situated. Cannot some friend suggest a cheap and easy mode of organizing a Lyceum?'

WALL LAKE.-Henry W. Wilcox writes that sixteen years ago, when a youth, his attention was attracted by an advertisement of Mrs. A B. Severance, of White Water, Wis., and he applied to her for a brief delineation of his character and diagnosis of his disease, also what business he was best adapted to. In return he received a very satisfactory answer, and has lived to see nearly all her predictions relating to himself fulfilled. He thinks her advice given at that time has helped him a great deal in making a success in life, financially as well as otherwise, as he was a poor boy at the time. and can now see that if he had followed out her instructions strictly in regard to living hygienically (which were simple and not hard to follow under favorable surroundings.) it would have been worth thousands of dollars more to him, as he thinks his health would have improved still more and he could have been still more successful in life. His sister, Lillie A. Wilcox, had instructions from Mrs. S., and home treatment for rheumatism, which resulted in effectually curing her of a lameness of three years' standing. He further states he has had readings from other clairvoyants, but that he has never found any one to equal Mrs. Severance for giving correct delineations of character, changes in life, and directions for self-improvement, mental and physical. Having become personally acquainted with Mrs. Severance he knows her to be a woman of culture and refinement, generous and self-sacrificing, and a woman who has many warm friends in the town she lives in as well as abroad; and, further, he knows several persons who have written to her for readings, and in every instance the parties have expressed themselves as being

Texas.

INDUSTRY .- Mrs. A. M. Fordtran writes I feel to tender you my heartfelt congratulations, on the enlargement of our dear old Banner of Light. I hope all of its readers felt the delight which I experienced on opening the first number of the present volume. I am happy to note that the Message Department is to continue, for I ever have and shall read that portion of the Banner with great pleasure. Our beloved cause is spreading slowly, but surely. My family, a large one, have nearly all been drawn to the truth through the wonderful mediumship of Mrs. Annie Jackson of Waco, who is an independent slate-writing medium, communications being given in daylight, and at all times. We have had the pleasure of a visit of four weeks, during which time she made many converts. My husband, eighty years old, a life-long materialist, is now a believer. Family secrets and transactions of over forty years were written by Mrs. J. at her home in Waco, concerning my family affairs so fully that it took one hour for the spirit to write, and my son-in-law, Dr. G. C. McGregor, to transcribe, none of the parties knowing anything of the facts when given. and I am one hundred and fifty miles away from them. Oh! it is truly wonderful. Although my subscription is not out by two months, I have remitted the same to you through my friend, Mr. J. S. Norton of Brenham; also to the Editor-at-Large-Fund, and God's Poor Fund. I would send more, but we have some poor mediums to care for. May God and the angels bless and protect you in your noble work. I am nearly sixty-four years of age, and hope to live long, and always take the dear Banner of Light."

Illinois. PEKIN .- A. B. Redlon writes: "I was pleased to see in the Banner of Light of Oct. 15th a commendatory notice of Mrs. A. B. Severance, of White Water, Wis. I have no personal acquaintance with Mrs. Severance, never having seen her, but a little over a year ago, having heard of her, and feeling that I needed advice which she might be able to give me, I wrote to her, and received in reply a psychometrical delineation containing, aside from two or three tests to which my letter could have given her no clue. advice and counsel which have been of incalculable benefit to me. May God bless her, and all others through whom our spirit-friends can speak to us, and teach us how to live. It almost seems to me that woman exists as a link between men and angels, and that she is making her love a stepping-stone by which man may climb to spirit spheres. Surely, it is man's duty to render the mediums all the assistance in his power."

LINCOLN.-Rachel J. Brancher writes: "1 am doing missionary work in getting my friends to subscribe for a paper which has brought joy, Spiritual Telegraph, and have marched with the strength and light to many sorrowful, weak and Banner since its first number was issued. I am | darkened souls. I feel my faith strengthen and now sixty-eight years old, and have passed my love for truth and humanity increased by

reading and practicing the glorious truth contained in the Banner of Light."

Washington Territory.

CASTLE ROCK,-Leander Bemis upon forwarding his subscription writes: "I must have spiritual food, and I get more and better for the same money in the Banner of Light than from any other source. The Lectures and Message Department are worth more than you ask for the paper. I think the Message Department is doing great good throughout the country, and I trust that its doors may never be closed."

Ohio.

BELLEFONTAINE, - James Cooper writes: The Banner of Light, grand before the enlargement, is now magnificent." .

> For the Banner of Light. TO GERALD MASSEY.

A tribute from one English poet to another—the one in spirit-tife, the other yet on earth: written by Spirit John Critchley Prince, through the mediumship of MISS M. T. SHELHAMER.

Brave soul who dwellest on the earth Encased in fleshly bonds of clay! The angels recognize thy worth In heavenly lands not far away. They watch thee with their holy eyes, And guard thee with divinest care-As on the hills of Paradise They bless thee in the hour of prayer.

Brave, earnest soul, whose fearless voice Is sounded in defense of right t Celestial white robed hosts rejoice And praise thee in their homes of light, That thou dost wield thy magic pen Against oppression, sin and wrong, Till heaven and earth resound again With music from thy rhythmic song.

Oh, we would bless thee for the strains That echo from thy mystle lyre! The holy, prayerful, sweet refrains, That kindle Truth's immortal fire! Oh, we would bless thee for thy song Of sympathy toward the poor, Whose rhymed sweetness tells the wrong, And pain and suffering they endure.

We watch thee with a sweet surprise To find thy soul so crystal white, And clear as dew 'neath summer skies Reflecting back the heavenly light. For thou art warm, impulsive, true To sympathy and human love: And thy sweet soul bath struggled through The earthly deeps to heights above.

As one who feels thy mystic power To elevate the weak and low, To permeate the saddest hour With gladness pure as shining snow; As one who knows the potent charm That thrills through every song of thine— Who senses every impulse warm That floods thy soul with light divine,

Oh, I would bring thee words of cheer From loved ones in the world above. Who bless thee that thou livest here To brighten earth with heavenly love Oh, I would bring the royal gem Of sympathy, of love, of truth, And form a matchless dladem To crown thee with immortal youth!

Press on, glad spirit! o'er the gleaming heights Of proud Parnassus-gained by noble power, And bear aloft Progression's brilliant lights To plant their standards on each lofty tower! Press on in soulful sweetness, while the song Of angels floats around thee from above: And God, who triumphs over every wrong, Enfolds thee in his arms of perfect love!

Boston Spiritual Conference Meeting. To the Editor of the Banner of Light:

Our meeting on Wednesday evening, Nov. 16th, at Berkeley Hall, was well attended. The Chairman, Mr. Grosvenor, entertained us with an original poem on the Bible, and after prayer and music the writer was requested to open the discussion, which he did by affirming the vast importance of the recognized "almoners of heaven's spiritual bounty," the mediums, conducting themselves in such a way as to avoid any discrepancy between their beautiful teachany discrepancy between their beautiful teachings and their practice, and to this end suggested that mediums form a Society, admitting to it none but those known to be correct in daily life; that each receive a certificate of membership as evidence to all whom he should meet of his integrity of character; that a school of instruction be established, supplying the best conditions for spiritual development; that when these mediums were fitted for their work, they he sent to various centres, such as Roston or he sent to various centres, such as Boston or New York. The speaker proposed that a build-ing be rented, divided into reading and lecture-rooms, and smaller apartments for the use of healing mediums, the whole to be supported by furnishing the mediums with remunerative emturnishing the mediums with remunerative em-ployment for one-half their time and the volunary contributions of friends.

Dr. Eames, in an carnest speech, seemingly under influence, combated this idea, and thought that mediums should be developed rather through suffering than by so much fostering care, which tended to decrease rather than increase true nobility of soul. It was only in the furnace of affliction that our dross car be purged away, and the true gold of our char-acters made to shine with unwonted brilliancy.

A gentleman, who declined to give his name, entertained the audience with interesting remarks upon the wonderful nature of medium-ship, but did not see how a medium could be a minister of God, and at the same time a doer of evil. He endorsed Dr. Phelps's statement about the decline of church plety in the rural districts, but thought the Methodist church was doing much good, and believed that we are on the eve of one of the greatest moral are on the eve of one of the greatest moral changes the world has ever seen. He was followed by Dr. Rhodes, who dwelt on the importance of self-culture, and the "discipline of fire," and said that so long as Jesus selected Judas for one of his disciples, we should not cast any one from us. The next speaker was Madame Parker, who, in her usual modest and felicitous manner disproved the assortions of Madame Parker, who, in her usual modest and felicitous manner, disproved the assertions of those who opposed homes for mediums, explained her plan for the cultivation of mediums, and opposed the idea of their living in idleness, or as recipients of the charity of others. Mr. Hunter, a Scotchman of talent and philosophy, then arose, and in a few well chosen words endorsed the views of Mrs. Dr. Parker, and complimented her highly as second to no medium in America for devotion to the great cause of humanity. He knew her well in England ten years ago, where she sustained an exalted reputation. He also complimented Mr.

alted reputation. He also complimented Mr. Colville in glowing terms.

Dr. Eames replied to some questions and reaffirmed his idea of mediums caring for themselves. The meeting closed at quarter of ten. selves. The meeting closed at quarter of control of the next meeting will be: "Is it practicable to establish homes and schools for mediums?"

Yours fraternally,

C. S.

Verifications of Spirit Messages. REV. GEORGE B. JOCELYN.

To the Editor of the Banner of Light: In the Message Department of the Banner of Light of August 6th is a communication from REV. GEORGE B. JOCELYN. Not having seen any recognition of the same from any one, I wish to say that I knew of the person, but was not acquainted with him, having never seen him. He was the originator of the temperance organization called "The Temple of Honor." He wrote its ritual, wrote all its degree rituals and the "Manual of the Temple of Honor," all works of superior merit, and said to excel all other works of the kind. Being a member of the above-named organization I speak what I know

of the man. He was a Methodist minister, and was also at one time (if not at the time he passed over) at the head of some institution of passed over) at the head of some institution of learning in one of the Western States. In the message he speaks of the temperance work, also of teaching, and of "feeling his old difficulty coming upon him." I was told by one who has heard him speak that he had a very weak voice, and that it was with difficulty that he could speak so as to be heard by a large audience. As hear as I can recollect, he passed on about four years since, as the message says. I have friends in Boston that I will consult, who had considerable knowledge of and acwho had considerable knowledge of and acquaintance with him, and if anything of importance is learned, will give it you later.

Yours truly,

F. W. JONES.

Bridgeport, Conn., Nov. 11th, 1881.

JOSEPH CHESSMAN. To the Editor of the Banner of Light:

On seeing the communication of spirit Jo-On seeing the communication of spirit Joseph Chessman in your issue of October 22d last, I considered that I would be dereliet of duty did I not make some effort to verify it. I accordingly, in pursuit of this object, applied to a well-known rigger of this city, who in reply to the inquiry "if he knew him" replied, "Know him! I think I should. I have been in his employ for twelve years." A high-churchman, treating Spiritualism with uniform contempt, he seemed not only surprised but apparently dumfounded at the reality that presented itself on perusing the article. He subsequently acknowledged, though reluctantly, the characteristic truth of it, particularly the significant manner in which he speaks of his going out.

Yours for the Truth,

J. Madison Platt. San Francisco, Nov. 9th, 1881.

What Members of Parliament have Said about Compulsory Vaccination

Acts. "The inequality of the Vaccination Law is a strong reason for doing what we can to mitigate its severity."—The Right Hon. W. E. Gladstone.

"I am not disposed to counsel people to submit passively to laws which in their hearts they thoroughly

sively to laws which in their hearts they thoroughly disapprove, especially when their consciences and their health are concerned."—C. H. Hopwood.

"If the ingenuity of honorable members could devise some way of mitigating the evils attending the operation of the present Vaccination Law. I should be glad to consider it."—Right Hon. Sciater-Booth. The President of the Local Government Board can-

not deny that children died under the operation of the Vaccination Acts in a wholesale way."—J. W. Pease. "Each (small-pox) epidemic, since Jenner's system, liad been more severe than the preceding one,"—Right Hon. Earl Percy.

"I have received most touching letters from all quarters, complaining of the grievous sorrow and suffering inflicted on families through the Vaccination Acts."—Str Thos. Chambers.

"I consider the present mode of carrying out the (Vacchation) Law most cruel and unwarrantable."—W. H. James.

"The law which inflicts penalty after penalty on a parent who is unwilling to have his child vaccinated, is monstrous. I think your case one of great hardship. These repeated penalties are, in my view, most unjust. I wish the law were changed."—The Right Hon. John

"I maintain that all the elements justifying compul-sion on the part of the State are wanting in this in-stance of Vaccination."—P. A. Taylor.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY Epes Sargent. Boston: Colby & Rich.

This, the last work of the above talented and wellknown author, most ably sustains his reputation as a champion of Spiritualism. The author has carefully drawn together a mass of evidence from his own ex perlence and from trustworthy and reliable witnesses. embracing various kinds of physical phenomena. But the foundation of the argument for a Scientific Basis seems to be laid on Clairvoyance and Direct Writing. and the author invites refutation, or explanation on any other hypothesis than that Clairvoyance is a manifestation of the soul. With sharp and well directed arguments Mr. Sargent refutes the opinions of Wundt, Carpenter, Beard, Hammond, Youmans, and others of the same school. Referring to the investigations of the Rev. Joseph Cook, Mr. Sargent says:

the Rev. Joseph Cook, Mr. Sargent says:

"The Rev. Joseph Cook has drawn down upon himself the attacks of some of his evangelical brethren because he and his friends had the candor and the courage to testify to certain objective phenomena which they witnessed in my library. Upon these they are at liberty to put what construction they please; to explain them by an undiscovered psychic force or by the cooperation of evil spirits, or by nothing in particular. It is enough for Spiritualism that they have not ignored or misrepresented what actually occurred."

With reference to so-called exposures, he writes:

With reference to so-called exposures, he writes: "The influences affecting the phenomena are extremely subtile and imperiectly known. But I have repeatedly learned this from practical study and experience. The unuttered thoughts, the will, the aniperfence. The unuttered thoughts, the will, the animus, of persons promiscuously present at a sitting for phenomena have an effect upon their character and facility of production which is none the less potent because occurt and incredible to the unprepared tailed. I have known a medium—whose honesty was never questioned, and in whose presence the most indubitable phenomena would readily occur under the severest test conditions, to be medially paralyzed by the presence of two or three persons, each bringing perhaps an adverse spiritual environment, all vehemently opened to the success of the experiment, and not only an averse spiritual environment, an venericity op-posed to the success of the experiment, and not only intent on the detection of fraud, but earnestly hoping to find it. Admitting the spiritual theory, is it unreason-able to suppose that such persons may have brought influences, which if the medium had not intuitively resisted them, would have so affected her as to confirm their own unbelief and suspicions of trick?"

If the is so, and our area experiences confirm the

If this is so, and our own experiences confirm the oninion, there is as much necessity to test the sitters as the medium; and it clearly proves that our intentions, motives and purposes ought to be of the purest whenever we presume to come into active contact with the world of causes, even though invisible to us.

In illustration of the sympathy there exists between the materialized form and the medium, the author quotes from Dr. F. L. II. Willis, as follows:

quotes from Dr. F. L. H. Willis, as follows:

"On one occasion a gentleman present drew a knife from his pocket with a long, keen blade, and taking no one into his counsel, watching his opportunity, plerced with a violent blow one of the pyschic hands. The medium uttered a shirlek of pain. The sensation was precisely as if the knife had passed through his hand. The gentleman sprang to his feet exultant, thinking he had made a most triumphant expose of trickery, and fully expected to find the medium's hand plerced and bleeding. To his utter chagrin and amazement there was no trace of a scratch even upon either hand of the medium; and yet to him the sensation was precisely as if the knife had passed through muscle and tendon, and the sensation of pain and soreness remained for hours."

The value of such a work cannot be too highly esti-

The value of such a work cannot be too highly estimated. The facts are undenlable, and demonstrate the reality and possibility of communion between the two worlds of Being.-Herald of Progress, London,

Passed to Spirit-Life:

At Young's Hotel, Boston, Nov. 5th, of apoplexy, Capt. Prince S. Crowell, of East Dennis, Mass., aged 69 years.

At Young's Hotel, Boston, Nov. 5th, of apoplexy, Capt. Prince S. Crowell, of East Dennis, Mass., aged 63 years, Capt. Crowell was one of the leading and prominent men in the Cape Cod District. In early life he followed the sea, but in later years was engaged in shipping and railroad enterprises, accumulating large wealth by his far-seeing and intuitive knowledge of men and things.

In the early movement of Anti-Slavery, he was found shoulder to shoulder with Garrison, Phillips and other prominent Abolitionists for the freedom of the slave.

Capt. C. was the soul of honor in his business relations; his word was considered as good as his bond with persons he haddealings with. He had no political aspiration, although sought and requested to fill responsible oflees. In religious belief, he was an outspoken, "liberal thinker"—not a vestige of the doctrine that the innocent should or were capable of suffering for the guilty was in his make-up; but the philosophy of growth in goodness, as well as usefulness in earth and spirit spheres, was embodied in his daily life and practice. In the early days of Spiritualism, he was not ashamed to investigate its claims. Twonty-five years ago the writer of this attended many spiritualistic gatherings with him, and knows that he fully realized and acceptance the philosophy of change at death as being a birth to a higher life of usefulness and activity, its condition in that state being founded on its obedience, or otherwise, to natural law, and not upon its acceptance or rejection of any special form of belief.

He leaves a widow and five children, who will miss his genial face and noble, stately form: but his spirit will without question be with them to comfort and bless.

From Charlotte, N. Y., Sept. 5th, Mrs. Emma G. Mov-

From Charlotte, N. Y., Sept. 5th, Mrs. Emma G. Mowatt, second wife of Geo. V. Chandler, in the 24th year of

her age.

Deceased was a native of Colborne, Canada, and in early life became a member of the Christian Church, but after her marriage, from reading the Banner of Light, and attending the spiritual lectures hold in Rochester, N. Y.. became liberalized with the principles of the Spiritual Philosophy, and met her change a thorough Spiritualist. Already her husband and friends have had many assurances of her guardianship and care. Her loving disposition and kindly nature endeared her to all who knew her, and she is greatly missed in her household. Her funeral was largely attended by friends from Rochester and the vicinity of her adopted home.

Com.

New Books.

Man and his Relations.

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OF THE

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and Mental Phenomena, assemblifted in MAN and the Aulmad World.

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SPECIAL NOTICES.

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

Banner of Light.

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THE WORK OF SPIRITUALISM Is as broad as the universe. It extends from the highest spheres of angelle life to the west conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to

The Fourth Dimension of Matter.

bless mankind, -dohn Pierpont,

In the Medical Tribunc for November, the opening article is by Alexander Wilder, M. D., and contains a clear and succinct exposition of Zöllner's new and startling theory of Subtention, or the Fourth Dimension of Matter. After stating the fact that Prof. Zöllner suggests, in his treatise on Transcendental Physics, that in addition to length, breadth and thickness there is still a fourth dimension, by virtue of which a body may seemingly occupy the same space with another, and so pass through its substance, he explains that "as the three dimensions named are so many modes of ex-tension conceivable by the mind, and comprising what is known and acknowledged in regard to the possibilities, a writer has proposed for the fourth the not inapt name of sub-tension. It would denote a principle underlying terrestrial physics, if not actually opposite, as they are usually taught and understood."

Dr. Wilder tersely observes that there are two ways of assailing new ideas-by ridiculing or abusing those who propose them, and by trying to account for the phenomena on other principles. He says he is not himself in favor of any smothering process." A philosopher will not they none of them convey an idea, that they do work in that way. The first teachers at Padua refused to look through Galileo's telescope at the moon or the planets. But Kepler wrote to writer must be for all these items of mental Galileo, "Courage, Galileo, and advance!" Yet | provender at one time might be expected to be Dr. Wilder poniesses to conservatism enough dissatisfied with the entertainment, as he seems to love what is antique and venerable in prefer- to regard it, provided for him. ence to that which innovates and disturbs. Still be would regard it as pitiful wis- really the most humorous. He objects to the dom to let this disinclination or this fear hold | messages that "they are not in good, that is, pure one back from learning and weighing new English; and every one of them is phrased in propositions. He believes the field of human knowledge is to be enlarged, and not all in one by declines, at this point, to tell us what that

Commenting on the theory of the "fourth dimension," Dr. Wilder remarks that religious persons, especially those of a mystical turn, need find little perplexity over it, for the reason that they acknowledge the existence of spiritual forces as well as material ones. He says that the indwelling of spiritual essences in human beings is an idea that transcends common physics, yet none but professed skepties deny it. It adds, he explains, no weight to the body, no new physiological formation; a dead man weighs as much, has as many organs and as much blood as when alive.

Yet there is a world of difference between a dead and a living person. Life, thought, and will are as real entities as physical strength, attraction, appetite and the like. None of these, however, add material elements to the body, so that they can be mathematically estimated. "We know this much," says Dr. Wilder, "that 'matter is capable of attenuation to a degree that places the material condition apparently in the background." "Perhaps," he incidentally observes, "it began in some such way;" but this he does not stop to discuss. He quotes Dr. Lapham as saying: "If matter may be changed to the condition from which it came, namely, to the ethereal condition, as water is changed to steam, then can we consider the phenomena of transmitting a solid through a solid as altogether beyond the domain of science? There is perhaps a complete gradation, which from God began through Nature's ethereal to common gross matter, and then a development in organization from matter through the vegetable and animal kingdoms up to man."

Another says: "I have no knowledge of any such dimension of space, nor do I realize the necessity for any such explanation. When a real knot is tied in an endless rope, or when a ring of iron is suddenly sprung upon an investigator's arm, under circumstances precluding possible trick by sleight-of-hand, he has done it by instantaneously rendering a sufficient section of the matter as soft as water." Prof. Crookes calls this psychic force. Dr. Wilder proceeds to say that it has been shown in experiments in animal magnetism that manipulators could make steel magnetic. The presumption then is, he says, that magnetism, like heat, may overcome for the time the ordinary conditions of cohesion; and if it be further allowed that magnetism is an effort or action of the will, the whole matter is explained very well.

Another or perhaps we should say a more elaborate statement of the same theory is quoted by Dr. Wilder as follows: "The instant this chemical nerve-force meets the section of matter to be melted, the change from hard to soft hesitate whether to pity or to laugh, on reading and from solid to fluid is as quick as a flash of the statement of this new and unheard-of obightning; and not less quick is the withdrawal jection to the possibility of spirit communion. for all purposes was \$8,674,291. On the other remember the announcement.

mitted, you logically perceive that the human selves to mortals in the method which is neararm could suddenly and unconsciously pass est at their command and the best suited to through the appropriate section of an iron ring, | their use, whatever that method may be. or a rope could be made to pass through itselfmatter folding over and interpenetrating matter-so rapidly and so perfectly as to transcend both the observation of investigators and the logical conclusions of the intellect."

This is a sort of an explanation, and that is all. But it may be better comprehended by understanding the phenomena of diffusibility in gases. One gas acts as a vacuum to another. Just as much of each of two gases will diffuse into the space of the other as would expand into | Man." The first one was preparatory to those a vacuum of the same size. The vapor of alcohol will enter a receptacle that is already filled to its utmost capacity with steam, just as if no steam were there. And after this the vapor of ether may also be added, to the same degree. The receptacle will hold as much of either as if neither of the others was present. And it is possible that one might go on in this way indefinitely. The space can contain them all, uncompounded, at the same time, each acting as if it were the sole occupant of that space.

Dr. Wilder does not attempt any advocacy of the new theory of a fourth dimension. He sees no good reason to dispute the phenomena which | ginator in turn back into eternity. He held relate to it. He believes there is a truth in the it will require a hero, who is also an expert manipulator, to unfold and elaborate it.

A Mere Matter of Language.

Not many weeks ago the Dallas (Texas) Herald published an article editorially on "The Isms of the Day" that was evidently intended to be a crusher. Possibly it is, for such persons and things as were made to be crushed easily. A little more bottom to the writer's mind would enable him to say what he wants to in terms which would at least have a fixed meaning for himself. But being of such an utterly loose mental texture, possessing the frothiest of information, animated by the narrowest prejudices, and actually disdaining to employ intelligently the language which he constantly taunts others with being ignorant of-he makes such a mess of his effort to criticise as to prove not much more than his own incapacity to treat what he has no conception of-and evidently thinks it his duty to denounce,

The particular ism at which he aims his disjointed and meaningless phrases is Spiritualism. Not that he denounces it outright; he professes too tender a regard for the multitudes who believe in it, even at the North. Still, he says he is glad to know it has comparatively few followers and believers in the South. The reason he gives is, because the philosophy, "or what-'ever you may call it," "is false, is pernicious, is dangerous indeed." Now that is really no reason at all, but a narrow and barren prejudice only. He does not see that, however,

This writer says he reads the Banner of Light but only to be "astounded at the so manifest folly printed in its columns." He would like to be amused instead, but he admits it is "too serious a matter" for that. We do not much wonder, in fact, that one who writes in such an indescribable style such nondescript notions, and who himself has never yet learned the alphabet of clear and consecutive expression, should characterize the Message Department of the Banner as containing nothing of value. He objects to the messages, with his head curbed in proudly, as if he would be accepted for at least a philosopher, that they are all alike, that not contain a thought, and that they do not impart information. A man so ravenous as this

The serious part of his charge, however, is the idiom peculiar to New England." He cruelpeculiarity is, which is of course our loss and his gain. But when he comes to the culminating point of stating that "it is not reasonable that a Southern-born and reared man or woman would, returning from the spirit-land, converse in a language that is a verbiage different from that they used in life"-he puts us wholly out of conceit with his ideas, thoughts, information and language together. Nevertheless he complacently adds, that "if the provincialisms of this life are retained in the spirit-world. it is reasonable that each spirit will use that one peculiar to him in life, and not the one peculiar to the New England States." Now we have no idea but that a communicating spirit would be just as willing to express itself in the Texan as the New England language, only it would naturally inquire if the "verbiage" used by this writer in the Dallas Herald is really a specimen proof of that language. If it is, no person of average intelligence could very well

blame such spirit from asking to be excused. No one in particular minds it when such a writer as this observes, in his own "pure English," that "the humbuggery of the whole spiritual nonsense is patent on its face"; because he says in the same breath that "the wonder is that sensible people can be deceived by it." We should say so. A humbug so patent on its face that sensible people are deceived by it! That is indeed a phenomenon the like of which is sel-

From the foregoing there is nothing to extract that deserves the most meagre comment, except the suggestion-perhaps the writer would prefer to call it an "idea"-that the spirits of people that have lived in the South can never be "induced to speak in the language of the North." In the first place we must inform him that because of the peculiar mental process made use of in controlling a medium, the returning spirit, while giving expression to his (or her) own thoughts is led to use largely the language of that medium in making them known; therefore the phraseology in the messages transmitted, against which he so strenuously objects because the medium in this case is a New-England lady, is that of New England; while communications given for instance in Dallas, through a native Southern medium, would naturally partake of the linguistic peculiarities of Texas. Then, again, it is barely possible that there is no North and South in the spirit-world; and if this queer writer on Spiritualism and New England and the English language should earry his sentiments with him, he might find them a something to be outgrown (rather than cherished) in the broader light of the better land. Spiritualists themselves will

of the force, and the restoration of the part to | Some of them, we feel sure, will have the charits previous ordinary condition. Of course the lity as well as the humor to say that disempossibility of this dissolution of a solid once ad- bodied spirits are at liberty to express them-

Beliefs about Man.

Mr. Savage, of the Unity Church in this city, is preaching a series of discourses concerning the origin of man, which of course involve and include a discussion of the doctrine of evolution. His third discourse had for its special theme, "Sin and Salvation," in which he peremptorily denied the dogma of the fall of man. The second of the series was on the "Origin of which were to follow, being a general answer to the question: "What is Man?" He lays down his premises by saying that the first essential for improving human nature is to understand the elements of which it is made up. First we must know what man is, how he came to be what he is, what are his deficiencies, and in what way development may proceed.

He affirmed that the problem would be no nearer solution by going back through the ages to the beginning of life. We should still have to confront the question of the origin of matter, and the origin of its originator, and of his orithat we cannot really think of the origin of matter that is well worth ascertaining, although things; we must think within the limits of our nature; it is needless to struggle for more than that. Our concern is simply with the inquiry, how man came on the earth. He refused to accept the story of creation, the flood, and the reproduction of nations, except as an unauthenticated legend. It did not originate with the Hebrews, but was brought by them from Babylon, and thence from a still older people in the Euphrates valley.

Mr. Savage refuses to accept the story for an other reason, that there are facts in Egypt in stone which show a high state of civilization four thousand years ago. And the science of language-philology-is against the story, too. According to Genesis, all human development has occurred since the flood; but existing languages can be traced back to that time, and they show no signs of unity-if of relationship. Ethnology is also opposed to the story. Four thousand years ago, monuments were made in Egypt showing negroes as fully developed in race features as they are to-day. Yet we are asked to believe that in the last four thousand years negroes, Chinese, American Indians, and all other diverse races have effected a development. Geology has likewise shown that the Bible story of creation cannot be literally true.

Paleontology has revolutionized the thought of the world. The discovery of marine shells in the Alps has put the date of creation far back of the six thousand years of the Bible. Life has been on the planet for millions and millions of years. It has been proved, he proceeded to say, that there is a development of organic forms from the time of the oldest rock strata to the most recent. There may be gaps in the record, but the series is nevertheless recognized by common intelligence. At one end is the lowest form of life; at the other end is man, the culmination. The marvel only is that the record has been so perfectly preserved. Mr. Savage alleged that the only theory possible for rational beings to hold is, that of the development of the organic forms in one stratum out of the organic forms of the strata below. The theory of spe-

cial creations he absolutely rejects. Theologians, he observes, allow the fact of development until they come to man; to account for him they hold a special act necessary. Yet they give no reasonable ground for their belief. The explanation is simply egotism; they dislike to acknowledge their relationship to animals. Yet man shares almost every faculty with animals; nor can the line be precisely feet: he may have been born of ancestors very unlike himself; or he may have sprung from ancestors somewhat unlike, but generally like himself.

And he proceeded to consider each of these three theories. The first, in his opinion, is not worth seriously considering; there is no shred of proof of it. Nor is the second theory, in his opinion, supported by the slightest proof, which may be called proof. Only the third theory is left, and that is named Darwinism. No matter how many breaks in the evidence may be pointed out, he declared that all the evidence to be had on the face of the earth is in its support. The first two theories, then, have no support. The third has sense. But he pronounced it utterly unphilosophical and unscientific for a man to be a materialist; the best scholarship of the world tells him he must think of himself as a spirit. Man, according to Mr. Savage's view, is the animal who has developed a consciousness of himself; the animal who stands at the summit of attained civilization, never dreaming that he is at the end, but believing in an infinite possibility of, progression; because he believes in an infinite life at the heart of things, he has ended by thinking that he is a Son of God.

Falling Off in the Churches.

We cite the subjoined as one example of the instinctive turning away from the heartless creeds of the past which is so general on the part of the modern mind. The constant recurrence of this falling away in other churches than the one instanced below has alarmed even Prof. Phelps and his ministerial brotherhoodfrom central, staid old Andover, outward through all the radii, even to the periphery of the Orthodox wheel-till they are willing to invoke the exercise of the darkest passions of human nature to sustain them in putting down Spiritualism, which they recognize—and justly —to be the prime cause of this general illumination and enfranchisement of the moral "common sense" of the masses.

The instance is as follows: The Evangelist, a self-styled "religious" weekly, makes a comparative statement of the strength of the (Northern) Presbyterian Church, which is peculiarly timely in the light of current events, and extremely interesting. At the time of making this report, the denomination is represented to have 5,598 churches in regular operation, in which sermons are preached and ery Place, Boston. prayer-meetings held every week, except in hot weather. Attached to these churches are regular Sunday-schools, in which are taught 633,561 children. During a term of seven years past, this church has grown to the extent of 380 ministers in full standing, and 599 churches. Parties intending to hold sittings with him be-

church "on examination," otherwise called converts, has been steadily diminishing for the past five years, having now dwindled to 25,344 members.

Now this, in all practical lights, is calculated to discourage those who devote themselves to minds. We present the following from the conthe care of the churches. The old Presbyterian establishment has generally been supposed to possess great strength, whether it was as popular as some of the others or not. Here is a showing of a gain in ministers and in churches | religious press (so-called) keeps up an ominous

for the past seven years, but of a falling off in the membership. It must require a wonderful power of faith to sustain the spirits of the managers in the face of an exhibit of this charac-

The Conference Meeting

Has always been found to be one of the most valuable adjuncts to Spiritualist Conventions, Grove and Camp-Meetings, and a powerful assistant in making of interest the sessions of local organizations everywhere-giving, as this order of informal gathering always does, an opportunity for any so desiring to state their views to their fellows from the rostrum, and affording to all additional facilities for cultivating a more extended acquaintanceship personally with others holding the same ideas in the domain of faith and practice."

Such being the beneficial effect of the social conference, when oratory is involved, a like beneficial result may logically be expected if the system be introduced into the realm of pubopinion, and upon that plan we have acted for many years past—the Banner Correspondence department being regarded by us as a conference on paper, wherein any brother or sister who feels disposed can briefly (as under the 'ten minute" rule of the forensic conference) state whatever appears to be of interest to him or her, in the localities where they reside. Any one who will take the trouble to examine into the matter will see that in that department we print from week to week matter which partakes largely of the nature of like recitals in the conference and "experience meeting." At each issuance of the Banner of Light we give extracts (all we can afford room for) from the letters of volunteer correspondents residing in all parts of the United States, who feel moved upon to write us accounts of what is doing for Spiritualism in their respective neighborhoods. We are always glad to receive these kindly letters from our readers, wherever located, and earnestly invite all who may be so disposed, no matter if they are "unaccustomed to writing for the press," to break over any feeling of reluctance in this regard, and forward us in their own fashion details of what is going on where they dwell touching the holding of seances, the development of media, the delivery of lectures, etc. We will, on our part, make use of whatever portions of their letters we judge to be most available; and the "conference" thus participated in will we feel sure, be enjoyed by the friends and workers everywhere, whether they be participants in or readers of its "proceedings."

That we may not be regarded as straining a point in order to utilize the comparison we have instituted between a general conference and our "Correspondence" department, we call attention to the following epitome of the contents of that department for the present week:

MASSACHUSETTS .- Fred L. Hildreth speaks of the services rendered the cause in Worcester, of late, by Mrs. Sarah Byrnes, Dr. Monck, Henry Slade, et als. and pays a just tribute to the independence of spirit manifested by A. B. Brown, Esq., editor and publisher of the Republic of that city, in putting the facts of a scance attended by him [B.] before his readers: H. A. Budington, of Springfield, tells of what he witnessed in presence of the new materializing medium, Ralph J. Shear, of Dalton, Mass.: Sidney Howe draws a pleasant picture of an old-time home near ONSET BAY: A correspondent writing from CHELSEA refers found that divides the animal and vegetable to the well-attended session of the Spiritual Associa kingdoms; no more can it be found that divides | tion there, and bears witness to what W. J. Colville, the animal kingdom and man. There are three E. W. Wallis, Eben Cobb and others have done as thinkable theories, he stated, that can be held speakers to render those meetings successful: E. II. as to the origin of man; he may have been ere- Heywood, of Princeton, endorses the mediumship of quent remarks. He has been engaged to speak ated instantaneously from the dust beneath his Dr. Slade, also of A. H. Phillips, the independent slate- in Tallmadge Hall, Washington, every Sunday writer, and relates phenomena accorded to him during sittings with these gentlemen: G. A. Amidon, of Ox-FORD, treats in like manner the mediumship of Mr. Rothermel.

NEW YORK .- Cornella Gardner, of Roghester, relates the recurrence at her home of direct spiritmanifestations, whereby her husband has been greatly benefited in a case involving a surgeon's skill: P. Thompson, Esq., writes from SARATOGA SPRINGS regarding Mrs. Nellie J. T. Brigham, and the valuable service which her lectures and séances have wrought for the cause in that place.

ILLINOIS .- A. B. Redlon, of PEKIN, tells what Mrs. A. B. Severance accomplished for him through her psychometric powers: Mrs. Rachel J. Brancher, of LINCOLN, refers to the Banner of Light in kindly

IOWA .- N. G. Sayles, of ANAMOSA, champions the Children's Lyceum cause.

WASHINGTON TERRITORY .- Leander Bemis, of CASTLE ROCK, speaks appreciatively concerning our Message Department, the value of the lectures printed from week to week in the Banner, etc. MAINE .- A correspondent writing from PORTLAND tells of a pleasant social meeting held there recently under the auspices of the Spiritualist Association; and also makes commendatory reference to the recent

addresses of George A. Fuller in that city.
CALIFORNIA.—C. C. Luther writes from Modesto regarding the tests he received through the medial

gitts of Mrs. Dr. Patterson, of Portland, Ore. DISTRICT OF COLUMBIA.—Mrs. Flora B. Cabell, of Washington, writes of Thomas Gales Forster, and the success which is attending his meetings this winter at the nation's capital.

MICHIGAN.-J. G. W. Weeks, M. D., of ALLE-GAN, speaks favorably of the Banner, as also does Mrs. E. A. Squier, of BREEDSVILLE; and James Cooper, of Bellefontaine, Ohio, expresses himself in like manner.

Mrs. A. M. Fordtran also writes from Industry, TEXAS, and H. W. Wilcox, from WALL LAKE, IOWA. We think a glance at the above will serve to firmly establish our right to the comparison with the institution of which this article begun; and also to demonstrate the practical value of the "Banner Correspondence" department to made by certain parties in the West to hold Col. Spiritualists everywhere. Friends, the "conference" is open; let us hear from you in brief. sponsible for the outcome of the dastardly

Read "ZOELLNER'S TRANSCENDENTAL Physics." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysterics of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgom-

J. William Fletcher-as will be seen by reference to his advertisement on our eleventh page-will soon leave his office in Boston, to fulfill a month's engagement in Philadelphia.

hand the number of persons admitted to the "The Rev. Robert Collyer Looking in the Bible for Guitenu's Inspiration."

Under this suggestive heading the New York Sun, of Nov. 14th, devotes some of its space to a report of Mr. Collyer's consideration of a topic which is just now awakening reflection in many densation made by the Sun, as another evidence of the fearlessness of modern secular journalism, which dares to inform its readers openly on many mooted topics, concerning which the and frowning silence:

"Guiteau's declaration that he was divinely inspired to murder President Garfield was the topic of the Rev. Robert Collyer's sermon at the Church of the Messiah Sunday morning. It was not rare, Mr. Collyer said. for murderers to set up such a defense. In one of the Eastern States not long ago a man who had murdered his children declared that God had demanded the sacrifice, and compared himself to Abraham.

'If the cause of this madness remains,' said Mr. Collyer, you cannot stamp out the curse by hanging the guilty man, or sending him to an asylum. Men must be taught what true faith is. Had Guiteau been I Jew the people would have said to the Jews, "There is something wrong about your faith; and if this thing goes on we shall hold you in some degree answerable for the consequences."

'We should see where the bad spot is in our faith, and endeavor to remove it. The stories of Abraham, who would have slain his own child, and of Jephthah, who murdered his own daughter, are stories locked up in a system of faith. God could have nothing to do with such black intentions. The churches still hold to the idea that the whole Bible is a divinely inspired book. There are preachers who recite its myths lished literature. Such, at least, is our own and legends in a dramatic and impressive manner to susceptible audiences, as if they were events of yesterday, and occurred only a little way up the Hudson. It is not an uncommon thing to hear of men who have gone mad under the influence of such teaching. This bigotry to the Bible, this bondage to the letter, makes men commit murder.

'Let us say to these churches and ministers, "Here is something you must look to t" It was asked of Col. Ingersoll after the assassination, "What can you say to comfort us now? Not one word!" Although this is true, it is also true that there is nothing in Mr. Ingersoll's belief that would have prompted Guiteau to the commission of his crime. We must say to the ministers, "You must revise your standards and take this evil doctrine out of them. It is an insult to the white majesty of Heaven.""

"Trancoid"-al Jurisprudence.

That sciolist par excellence, Dr. George M. Beard, is about to make another onslaught upon the popular patience. It is announced by a Philadelphia exchange that the Putnams are soon to bring out this new effort to "darken counsel with words of no meaning," and that it will bear the suggestive title of "Trance and Trancoid States," etc. The secular critics are already bearding this singular genius by making the statement that he has not in all his utterances. oral and printed, brought out anything of positive value; while Spiritualists, themselves, know that if another educated man (so-called) exists on earth who surpasses Dr. Beard in stolid self-complacency, and in utter and inane ignorance on the subject of the spiritual phenomena, and the fields of mesmeric and psychologic research, that man has at least failed to put in an appearance in behalf of his claim. The peculiar nomenclature made use of by Dr. Beard is severely dealt with by the exchange in question, it particularly wishing it understood that the term "Trancold," coined by him, is "alike terrifying to the ear and abhorrent to the intellect": which assertion we prefer to broaden out till it covers all the various lucubrations which he has from time to time brought before a suffering world.

We were recently privileged to greet many friends in the course of a brief visit to Washington, Baltimore and Philadelphia, and shall retain pleasant memories of the tour. We regretted to find our old and valued acquaintance, Gen. John Edwards of Washington, confined to his house by serious illness. We attended Mr. Thomas Gales Forster's lecture on Sunday evening, Nov. 13th, and found a large audience in waiting to listen to his eloevening during the winter.

While in Baltimore, Mr. and Mrs. Wash. A. Danskin indefatigably exerted themselves to make our stay pleasant, which it was, decidedly, and we desire to thank our host and hostess for their kindness. We had an agreeable and highly satisfactory sitting with the spirit guides of Mrs. Danskin. Mr. Danskin accompanied us to the Baltimore park, which is an ornament to the city and a pleasure to every beholder. It comprises between seven and eight hundred acres, is ornamented by statuary, and has a fine lake. Mrs. Danskin by the popular verdict is declared to be very successful in the treatment of disease, by letter and otherwise. Several prominent people in Baltimore, who at first repudiated her because of her belief in Spiritualism, were, however, when sick, glad to have Dr. Rush prescribe for them after the 'regular" doctors had failed to effect a cure; and every case thus treated through Mrs. D.'s mediumship was brought to a successful conclusion.

While in Philadelphia we attended a séance at the residence of Mrs. Katie B. Robinson, 2123 Brandywine street. Our sitting proved very interesting. Some thirty spirits manifested, including some of our translated co-workers, and relatives. Mr. E. R. Place, so recently passed on, made his presence known, and was desirous of expressing thanks to all who aided him in his last earthly hours.

In answer to the inquiries of our friends regarding the "Jackson-Johnson" trial at Denver, I have to say that I reported on the 2d of October, "ready for trial." For some reason the U.S. district attorney was not disposed to proceed, and said that I need not appear again until I was notified. A. B. MEACHAM.

[The above, from the Council Fire (Washington. D. C..) for November, tells its own story. We adverted some time since to the attempt Meacham and other friends of the Indian re-Jackson-Johnson" affair (on the part of the whites). It seems that the Colonel has just scored a palpable victory over the borderers who were on his trail; and we join with all lovers of truth and justice in congratulating him thereon.—ED. B. of L.]

We have received from the Secretary the official report of the Quarterly Meeting held recently in South Haven, by the Spiritualists and Liberalists of Van Buren and adjoining counties in the State of Michigan. It will appear in our next issue.

Our thanks are tendered the author for copy, received on the eve of going to press, of 'Spiritualism at the [Eng.l Church Congress, And for that time the sum of the contributions | fore his departure from this city will do well to | by M. A. (Oxon), with Advice and Information for Enquirers," a timely and useful publication.

Arbitration for the Indians.

A Scalped and Scarred Peacemaker's Appeal for the Red Man.

The National Arbitration League meeting, held recently at the Estreet Baptist Church, Washington, D. C., proved one of more than orthe undivided attention that it deserved, coming, as it did, from one whose experience and knowledge of the Indian character is probably more thorough than that of any one in our

country.

Col. Meacham is a man whose personal experience with the Indian has not left a spark of revengeful spirit within him, though his treatment at their hands has furnished the history of the country with a chapter of bloodshed and suffering seldom found within its pages. He is a man some fifty-five years of age, though he looks older. His height, build and weight are about the average. His head is bald pretty well up from the forehead, and the scars that mark it around the lower part of the skull show how near it came to being entirely devoid of hair. Seven scars remain to tell of the eventful day in the lava beds, when, during a conference under flag of truce, the treacherous Modocs arose upon Gen. Canby and his staff, and left among the dead on the field that noble officer, while Col. Meacham lay beside him mutilated almost beyond recognition. Tomahawk and bullet wounds covered the latter until no signs of life were visible, until Winema, the Modoc squaw who had warded off many a savage stroke, came to his relief and found that his body was still warm with life. His scalp had been cut and town from the head left henging body was still warm with life. His scalp had been cut and torn from the head, left hanging over his eyes by but a small piece of the flesh of the forehead. It was months after that before Col. Meacham was able to tell the story of the butchery. In treating of arbitration as a remedy for In-

In treating of arbitration as a remedy for Indian troubles, Col. M. said he would not attempt to discuss this subject aside from its relation to the Indian. He spoke of the Indian as he was found by the discoverers of America. Then the Indian was a peace-loving, confiding man; his simple laws fow, his ceremonies sacred. With scant history found upon the rocks or handed down by father to son, he had no literature and application to live in literature and or handed down by father to son, he had no literature, no ambition to live in literature, and none to live beyond the memory of his own tribe. At that time Col. Meacham recited several instances to show that in national matters, and, in fact, in settling all great difficulties among themselves, arbitration was the recognized method. Referring to the massacre of Gen. Canby in the Lava Beds, he said: "If good faith had always been kept with them no horrid massacre would have disgraced the name of Modoc." Then taking up the case of the Sioux chief, Sitting Bull, "There never has been a time," he said, "when this chief would not have left to a court of arbitration all cause of quarrel between him and the Government of quarrel between him and the Government of the United States. Arbitration presupposes and recognizes that both parties have certain rights in the premises, and this is just what Sitting Bull has contended for from the beginsitting Bull has contended for from the beginning of the troubles to the present time. He claimed to be heard in his own behalf. This we have denied him. He asserted that he had certain rights in the northwest, and especially in what is known as the Black Hills. The Government half-conceded their right by agreeing in the treaty of 1863 that the Black Hills should remain a hunting country for the Sioux India. in the treaty of 1863 that the Black Hills should remain a hunting country for the Sioux Indians for a period of twenty years. It was also understood that white men should be kept out until the expiration of that time. I blush for my Government when I remember that within four years of the making of said agreement it authorized the invasion of the Black Hills by an armed body of men, who discovered vast mineral deposits, and although the Government did not authorize the settlement of that country by white men, it suffered it to be done." try by white men, it suffered it to be done."
"Let us," he said in conclusion, "as the leading nation of the world, redeem ourselves by

fulfilling the covenants made by our fathers that this continent should be the home of justice to all men; and let us stand out boldly as the champions of human rights without qualification." Stepping Down and Out.

The servants of the church are becoming refractory in every direction. They are shaking off the reins of ecclesiastical government and leadership, and having ventured to think for themselves, are resolved upon speaking for themselves; the consequence is, councils are called, trials held, and the rebels are deprived of their standing in the church militant. This revolutionary movement has finally belted the world, and the Harbinger of Light announces that at Melbourne, Australia, the Presbytery have "sat" on Mr. J. C. Stewart, and because he would not retract his statement that the standards appeared to him to teach that millions of the heathen are consigned to endless perdition, that some infants are non-elect, and that the world was created in six literal days, that august body of solemn seigniors have manifested their power and prudence by taking from Mr. Stewart his official position as a presbyter. "The discussion, for the most part," remarks the Harbinger, "was extremely diverting, by reason of the assumption of omniscience by some speakers, the quibbling and hair-splitting indulged in by others, the falsifications of history and doctrine, the wonderful professions of charity and brotherly love, and the funny antics of these very funny men."

The Boy-Revivalist, Harrison, has been making himself very conspicuous of late in San Francisco. At a meeting held there recently he spoke of the manner of his departure (when it should supervene) from earthly experiences in the following singular language: "Sometimes I think I shall not die. But when my time comes angels will come and place me under their wings and bear me gently away." 'All which shows that the young man has the same exalted view of himself as that held by the late Elder Knapp -who preceded by some dozen years Prof. Phelps in ascribing the spiritual phenomena to the devil-and others of his genus. It is singular that the entire want of proper self-respect argued in his (H.'s) description of his projected entry into Paradise did not strike even the callow intellect of the "Boy Evangelist"; himself; but then the ideas it embodies are, after all, the logical outcome of an acceptance of the doctrine of vicarious atonement. Most people would prefer entering heaven walking upright, and in plain sight of whoever might be there to see, rather than to sneak into it, tucked "under the wing" of a theological "angel."

Read the notice of the late Epes Sargent's able work, THE SCIENTIFIC BASIS OF SPIRIT-UALISM, which we copy from the London Herald of Progress. Prof. Phelps's ministerial "Satan-finders," and the chronic "fraud-hunters" to be found among Spiritualists themselves, will both encounter advice applicable to their peculiar mental states by a perusal of this close condensation of valuable facts on the part of our English contemporary. Read the notice, we repeat, and then read the book itself-which Colby & Rich have on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Daily Sun. Fall River, Mass., republishes the communication contained in the Message Department of the Banner of Light, Nov. 19th, from David A. Brayton, who, it will be recollected stated that he had been intimately connected with several institutions in both there and in North Adams.

Cleveland (0.) Lyceum Sociables.

The Semi-Monthly Sociables of the Cleveland Lyceum are thoroughly enjoyed by those who attend them. They are held in Weisgerber's Hall, corner of Prospect and Brownell streets. That of the present week will be held on dinary interest. Col. Meacham's essay received the undivided attention that it deserved, com- every alternate Tuesday evening thereafter until the middle of March.

> The following kindly reference to the Banner of Light's enlargement appears in The Spiritual Offering (published at Newton, Ia.), for Nov. 12th. D. M. & N. P. Fox, its editors and publishers, have our sincere thanks for

their good wishes thus pleasantly expressed: THE BANNER OF LIGHT.—We call attention to the prospectus of this, the oldest and largest spiritual paper in the world. As an eight-page paper it gave weekly an immense amount of valuable reading matter; now, with twelve pages, its facilities to disseminate our teachings pages, its facilities to disseminate our teachings are proportionally increased. Two weeks ago, in one issue, its patrons were favored with the reading of three lectures delivered by three of our best speakers, besides a great variety of other interesting matter. This is unparalleled in the history of spiritualistic publications. The marked success of the Banner, as evidenced in its enlargement and increasing influence for good, demonstrates as true the assertion that. Spiritualism is growing, and never before in its Spiritualism is growing, and never before in its history has its power been felt as now. The fact too should not be forgotten, that from the large publishing house of Messrs. Colby & Rich every known Spiritualistic and Liberal publicaevery known Spiritualistic and Liberal publication can be obtained, their publishing facilities
now ranking with the best in America. We
congratulate the publishers of the Banrer, and
especially its veteran editor, Luther Colby, who
has for so many, many years stood at the helm
and kept the ship steady in its onward course.
Of him it may be said:

"Well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence."

The State of Texas met with a severe loss on the 9th by the burning of the Capitol building at Austin, and the total destruction of the State Library and Museum, ancient historical collections, and many valuable portraits and other paintings; fortunately, however, nearly all of the State Records were saved, as were also the plans for the new capitol. The fire originated in the record room in the basement of the building at noon, but from what cause is unknown. At the time the board of commissioners for the erection of the new capitol were in session, with whom were Gov. Roberts and others, some of whom narrowly escaped loss of life. The actual loss to the State is beyond computation, for the reason that it fell mainly on works of historical value that no money can replace. The Governor worked heroically in rescuing everything possible until urged to desist by friends who feared for his safety.

The following is from the Hartford (Ct.) Courant's "Religious World" column, and appeared under date of Nov. 5th. We are informed by a correspondent that this part of the Courant is gotten up by a Reverend D. D,—himself of the Congregational Church; this fact will give the excerpt criticising Prof. Phelps additional weight with the reflecting:

"Prof. Phelps is an honored and brilliant elergyman, but his counsel to the pulpit on this matter is not marked by much wisdom-quite otherwise. Fancy the 'pulpits' resounding with discussions on the old notions of magic, necromancy, demoniacal possession and the acknowledged beligerent powers of Satan Good Lord, deliver us !'

Spirit E. V. Wilson has, through the medial organism of W. J. Colville, given a discourse in reply to Prof. Phelps, of Andover, which will, we think, provoke much thought in that individual's mind-of course pre-supposing freedom of thought to exist under the complete separation of Church and State. breastplate of an uncompromising creedal champion such as Prof. P. aims to be. Turn trations of the laughable marvels of Mesmerism in to the report on our first page, reader, and see if you do not agree with us.

Owing to the Banner of Light forms going to press one day earlier on account of the occurrence of "Thanksgiving" during the week just closed, several articles of merit arrived too late for insertion. Among them were a Chicago letter from Mrs. Helen Barnard Densmore; and an interesting account of the late encouraging action taken by the Connecticut Eclectics regarding the disgusting practice of vaccination; we shall give these articles to our readers next

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver. Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place. Boston.

"A. Rothermel, physical medium, has been recently giving very successful and satisfactory séances in the light in Worcester, Milford, Oxford and other towns near Boston." So writes Jay Chaapel, who adds that he (R.) can be addressed at 45 Pleasant street, Boston,

MRS. H. V. Ross has recently held a number of materializing séances at the residence of J. A. Foster, in Anthony, R. L. that gave such great satisfaction that Mrs. R. was strongly urged to remain longer; but other engagements prevented her from doing so.

Read the account of a sitting with the new medium, Joseph A. Caffray, of Utica, N. Y., which our correspondent "Cephas" contributes. See fourth page.

Mrs. S. M. Ingraham, of Windsor, Vt., has our thanks for a bouquet of flowers for our Public Free Circle-Room.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for that city, and held large interests in works sale, and furnishing interesting letters of travel. COLBY & RICH.

BRIEF PARAGRAPHS.

The Medical Retrospect, official organ of the Medical Association of the District of Columbia, has letters from eminent physicians and surgeons assailing the treatment of Garfield by Dr. Bliss. Advocates of progress in medicine will look on with perfect resignation while the struggle between the "regulars" proceeds-confident that in this instance (as generally) the truth of the apothegm that when a certain class in community "fall out" honest men will get their dues, will find demonstration.

The Banner of Light continues its issue of twelve pages, which we understand will be permanent. The Banner in its enlarged form is the cheapest spiritual or other journal we know of.—Voice of Angels.

"HELEN'S BABIES."-An entirely new edition of this famous book has been published by T. B. Peterson & Brothers, Philadelphia, Pa., with a very handsome illustrated cover, having portraits of Budge and Toddie, Martha, Mary and the Goat upon it.

> HAYES'S RIDE. Out from the West on the Sabbath day, Bringing the Norwichers fresh dismay, A spirited steed through the village bore A pair at the rate of 2:40 or more, With Rutherford breaking the Sabbath day.

There is war in Zion. It is alleged by the press accounts that a recent comparison of the amount of work done, and the amount of money expended by the Amerlean Bible Society, shows that it costs twenty dollars to distribute a one-dollar Bible, and about afteen hundred dollars to convert a one-cent heathen. The struggle over the affairs of the Society has begun in good earnest-the Connecticut brethren, who have made the attack, saying that they mean business.

It is said that a Birmingham curate recently stated from the pulpit that the Lord fed five hundred persons with five loaves. The clerk whispered from below, 'Sir, the reading is five thousand," "Hold your tongue, you fool," was the reply; "it's just as much as they can do to believe the five hundred."

Prof. Robertson Smith, late of Aberdeen University Scotland, who was suspended from teaching on account of his advanced liberal ideas, was presented, Nov. 1st, with £1,000 worth of books, and it was announced that a sum exceeding his former salary had been raised for his benefit by his supporters.

In love of home, the love of country has its rise.—Dickens, in Oid Curiosity Shop.

The Idaho Enterprise laments that the untamed bleycle has now invaded its part of the boundless West. The editor protests, and rightly, that these vehicles have no right " to run on the sidewalks," but not being bigoted, he announces that he has "no objection to their being allowed the streets, providing a law is enacted requiring the riders or drivers to wear tails

The sermon that the Rey, James L. Hill delivered at Lynn, several days ago, was not remarkable in quality; yet the preacher became so affected that he had to lean on the desk for support, the sexton fell flat in the aisle, the choir could not sing the doxology, and a number of women, were carried out in a fainting condition. It was coalgas from the heater, and not eloquence from the pulpit, that produced this commotion.

—The Truth-Secker.

The Gulteau trial still drags its slow length along It would seem as if the "malpractice" theory was about to be accented by the defense, rather than that of insanity. The spectacle on Saturday, 19th, of the assassin bending in simulated nonchalance over the fragment of the late President's spine which was brought into court, proved too much for the feelings of the audience, and when, on adjournment, the prisoner was en route for the jail, the van containing him was shot at by a pursuing horseman, who afterward made his escape. Guiteau received a slight fleshwound in the wrist. The police subsequently effected an arrest in this case, but at the time of our going to press the question of identity is regarded as somewhat problematical.

Rev. Dr. Thomas lectured before the Philosophical Society, Chicago, recently, advocating the teaching of ethics and morals in public schools and the use of text books, compiled from Christian and Pagan sources, for

In the French Chamber of Deputies, Nov. 17th, M. Roche, of the Extreme Left, introduced a bill propos-ing secularization of the property of religious orders and the edifices of seminartes and consistories, and

Prof. A. E. Carpenter will present Tremont Temple, Boston, every night in November (except Sunday nights, and the night of Nov. 28th). The exhibitions he has given of his powers, at that place, and up to the present time, have been well at tended and successful.

A religious controversy at Nevada, Ia., resulted in he election of four anti-Christians out of the six School Commissioners, and the Bible has consequent ly been excluded from the public school.

Commissioner Price, in his annual report, says that "if white men were treated as we treat the Indians, the result would certainly be a race of worthless vagabonds." Something like this has been heard from a good many of Mr. Price's predecessors. But it is not observed that the treatment is materially altered for the better. the better.

Movements of Lecturers and Mediums

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week. 1

We are requested to state that Mrs. Dr. Abbie E. Cutter is at present III, and absent from Onset Bay She will return as soon as able. Answers to communications sent there will be delayed in consequence, but will be honored in due time.

Jennie Rhind lectured in Lynn, Mass., on Sunday, Nov. 13th, in Dr. Burdett's course.

Miss Lessie N. Goodell lectured in New Haven, Nov. 13th, and is to return there at an early date. She is to speak in Cummington Nov. 27th, and in Worces ter Dec. 4th and 11th.

"Christian Infidelity" and "Biblioal Objections igalist Spiritualism" were Moses Hull's subjects, n Frobisher Hall, New York, on Sunday last. Dr. L. K. Coonley lectured on Saturday and Sunday,

Nov. 19th and 20th, for the State Spiritual Association, at Sutton's Mills, N. H. He is to speak for the Society at Wakefield, Mass., Sunday, Dec. 4th.

God's Poor Fund.

Received since our last acknowledgment: From Mrs. Mary P. Gray, Everett, Mass., \$1,00; F. H. Morrill, Philadelphia, Pa., \$2,00; Martin P. Chase Steadman, N. Y., 50 cents; M. W. Waitt, Victoria, B. C., \$5,00; George James, Andrews Settlement, Pa. \$2.92; W. H. Card, Covelo, Cal., \$10,00; Jos. Davis Tenino, W. T., \$2,00; Washington Peck, Tenino, W. T., \$1,00; Thomas H. Blake, Athol, Mass., 60 cents.

Read "ZOELLNER'S TRANSCENDENTAL Physics." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby-& Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

"THE SCIENTIFIC BASIS OF SPIRITUAL. ism," by Epes Sargent—his last great work PREVIOUS TO HIS DECEASE-IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

The Cotton Exposition.

The Atlanta (Ga.) Exposition is indeed a splendid exhibit, and will do the South a great good. The Atlanta Constitution (Ga.) pays quite a compliment to the delegation from Chicago and the Northwest, and styles Hon. George S. Bowen, of Chicago, the "Moses" of that party; also speaks of prominent men from Wisconsin and Indiana helium helium heliudid in the numconsin and Indiana being included in the num-

ber attending.

A great variety of machinery for the preparation and the manufacture of cotton is exhibited. A remarkable feat was accomplished on Goyare remarks and feat was accomplished of Covernors' Day. Cotton was taken from the plants in the morning, it was ginned, cleaned, woven, and colored; and a suit made from it was worn by Gov. Colquitt, and another by Gov. Bigelow, of Connecticut, at Gov. Colquitt's reception in the evening. Surely this fact shows how marked evening. relous are the machinery and the handiwork of

In woods and minerals the exhibits are val-uable. Coal and iron are in abundance and of good quality. North Carolina exhibits min-

of good quality. North Carolina exhibits minerals wine, and fruits.

On "Governors' Day," Governors Colquit of Georgia. Bigelow of Connecticut, Jarvis of North Carolina, Hoyt of Pennsylvania, and Blackburn of Kentucky, each spoke for our industrial and commercial interests with decided of foot which was highly accounted. effect, which was highly appreciated. Hon. W. K. Sullivan, of the Chicago Daily Journal, made a speech that surpassed all others. Hon.

The railroads have reduced their rates of fare. The Chicago party are enthusiastic and pleased with their trip, and recommend others. o go and visit the grand Exposition at the

A Card.

During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a life time. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book can-vassing) \$50 per month and expenses paid. So, if you are out, of employment, send your name

if you are out of employment, sent your mane and address at once to the Wallace Co., 60 Warren street, New York.

The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is

(who are one of the most remain in this city) is the best ever made to the unemployed."

The Wallace Company make a special offer to readers of this paper who will write them at once, and who can give good references.

The Secular Press Bureau,

PROF. S. B. BRITTAN, MANAGER. Present Address, 29 Broad street, Newark, N.J. This Bureau was established in 1879 by the Spirit World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that Prof. Brittan may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

| CASH PAID. | - 1 |
|---|----------|
| From Jan, 1st to Sept, 30th, (nine months) | £1415,05 |
| Mrs. A. E. Morrill, Philadelphia, Penn | 3,00 |
| S. A. Morse, Philadelphia, Penn | 3,00 |
| Louis Horton, Somerville, Mass | 1,00 |
| Friend, Reading, Mass | 1,00 |
| Chas, D. Prindle, Charlotte, Vt | |
| C. E. T., Concord, N. H | 1,(4) |
| Andrew Thom, Fort Reno, I, T, | 1,75 |
| Moses Hunt, Charlestown, Mass | 20,00 |
| G. B. Crane, St. Helena, Cal. (received through the | |
| agency of The Two Worlds) | 10,00 |
| A. P. Andrew, Jr., La Porte, Ind | 25,00 |
| Mrs. Almeda Fordfram, Industry, Tex | 3,60 |
| Henry Train, Morgan City, La | 5,00 |
| Mrs. C. B. Marsh, E. Calais, Vt | 2,00 |
| CASH PLEDGED. | ٠. |
| Melville C. Smith, New York | 25,00 |
| Alfred G. Badger, 179 Broadway, New York | 10.00 |
| M. E. Congar, Chleago, Ill | 2.10 |
| Augustus Day, Detroit, Mich | 3,00 |
| B. F. Close, Columbia, Cal | 3,00 |
| Oak Leaf and Helping Hand | 5,00 |
| Charles Partridge, New York | 50,00 |

To Business Men. Now that this paper, which circulates in every

civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference Will hold a Three Days' Meeting in Spiritual Hall, Omro, Dec. 2d, 3d and 4th, 1881. Frank T. Ripley, of Hoston, has been engaged, and other speakers invited to participate. Friends, please bear in mind that you are all interested in the truths of Spiritualism. If your business is such that you cannot attend, please send what you feel able to out Treasurer, J. Woodruif, Ripon, provious to the meeting. Mr. Ripley will give tests of spirit presence from the rostram during the Convention.

Usual courtesies to all:

WM. M. LOCKWOOD, President,
Onro, Wis., Nav. 11th, 1831.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. MORSE, the well-known English leadings J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Ranner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Daiston, London, E., England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

AUSTRALIAN ROOK DEPOT.
And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 81 Russell Street, Mellourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFURM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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ed in Genesis III; 6.

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Message Department.

Public Free-Circle Meetings

Archebl at the BANNER OF LIGHT OFFICE, corner of Province, street and Montgomery Place, every Turaday and Frithay Afternoon. The Itali (which is used only for these somers) will be open at 20-lock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no agress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

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

**Fit is our carnest desire that those who may recognize

nor need on.

Air It is one carnest desire that those who may recognize the messaces of their spirit-friends will verify them by informing us of the fact for publication.

Air As our amelyislants desire to be all natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

We invite written questions for answer at these sonaices.
(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wodnesdays or Fridays, I age Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

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

Seance held Oct. 21st, 1881.

Invocation.

Nearce held Oct. 21st, 1881.

Invocation.

Oh: thou who knowest the wants of the human soul, and who will respond in thine own good time and way, we look to thee for that power which will inspire us to do our duty and to fulfill our missions as they are outlined to us. We look to thee for that strength which will sustain us through the trials and experiences of life, which will spur us on to make higher and better and nobler endeavors, day by day, and which will implant within the lofty desire and and to excel in good and spiritual things. We approach thee, oh our Father, certain that we shall receive of thy tender sympathy and affection, certain that we shall feel thy benediction of love flowing down upon the soul, and we ask that we may still prove faithful to our work, and to that which we feel to be right. In all good works, in all lofty aims and endeavors, in all ender charities and sympathies, one for the other, in loving services unto each other, may we prove faithful, and may we thus pray without ceasing, not by words but deeds. May we, in our little daily sets and words, express unto those around us, and unto the higher ones above who watch our lives, thoughts filled with sympathy, love and tenderness, and in this way may the aspirations of the soul go forth higher and higher, until they muct with some response from the angels beyond the material sphere. And oh, our Father, not in lip service would we come to thee, but bearing the record of our lives, may it open before thy sight as one which, although it may contain blemishes, and mistakes, and failures, yet bears the impress of true and noble living. Thus would we pray thee, invoking thy aid and sympathy, and promising to do our duty as well as we may know how.

Questions and Answers.

CONTROLLING SPHRIT.—We are prepared to consider your questions, Mr. Chairman.

QUES.—[By Mrs. M. A. Darling.] Warren Chase says that when we are asleep upon earth wo are awake in the spirit-world, and meet and converse with those whom the world terms "dead." If this is so why is not the fact of such interviews alluded to by those who communicate through the Message Department of the Banner of Light?

ANS.—During the hours of sleep the spirit of the individual has the power at times to pass out from earthly scenes into the spirit-world, and witness scenes and incidents occurring there, and also come into communion with its

out from earthly scenes into the spirit-world, and witness scenes and incidents occurring there, and also come into communion with its spirit friends abiding there. At other times the spirit of the sleeper, not being fully able to leave the body because of some disturbance connected with the physical, has the power to enter into communion with spirit friends surrounding it. Such experiences are rarely remembered by the individual in his waking hours, or if remembered the memory is but fragmentary. It is true that spirits in returning do not frequently allude to their experiences with earthly friends; yet we believe we are making a correct statement when we say that spirits have returned through the Messago Department of the Banner of Light, not only through the instrument we are now controlling, but also through those who occupied this position in times past, and have made statements to the effect that they have met and conversed with their mortal friends in the spiritual life, during the hours of slumber of the physical bodies of their friends. Undoubtedly each one of you, in passing to the spiritworld, will recognize individuals, scenes and surroundings that you never beheld with your mortal eyes, but which you have become familiar with during your visits to the spirit-world, while the mortal form rested in slumber.

Q.—[By C. E. Makinson, Attleboro' Falls, Mass.] Have we a moral right to accumulate wealth by the labor of others? If not, is restitution made in a future life?

wealth by the labor of others? If not, is resti

A.—We contend that any individual has the right to accumulate wealth sufficient for the maintenance of himself and those dependent upon him, in comfort, and to provide for the future so far as to make provision against the engagements of against the engagements of against which would in eroachments of age or disease, which would in-capacitate one from bodily labor. Each indi-vidual who is industrious, intelligent and healthy, can do this much. But we do not be-lieve that individuals have the moral right to neve that individuals have the moral right to employ the labor of others for the mere purpose of accumulating large fortunes. There are different departments of labor. Many individuals are competent to work with the hands, provided they are intelligently guided by those possessing large brains, and therefore it is necessary for certain individuals to labor for others, and for certain individuals to labor for others, and for certain individuals to employ others in the performance of labor; but it is not necessary for any man to employ labor at the expense of the laborer, which we find too often done. We hold that very few individuals can accumulate wealth by the hundreds of thousands, in perfect justice to all and honor to themselves; some one must suffer, either the employé or some individual associated with the successful financier in business relations. Consequently the man who causes another to suffer for his own aggrandizement or enrichment, will find own aggrandizement or enrinment, will find in the future that he has pursued a very wrong course, restitution for which will have to be made, by the individual who has done the wrong being obliged to spend his future in seeking for the advancement and welfare of others: in seeking to lose all thought of personal self in the desire to benefit and bless his kind. A lifetime upon the earth is brief compared to eternity; and restitution will surely be made throughout

wrong and caused others to suffer.

Q.—[By C. B. C.] While I do not doubt the fact,
I would be pleased to ask why is it that all
mediums of strong power become so weak and
exhausted as to injure their health? Why canthe work by given to ward off such could it has

not power be given to ward off such conditions?

A.—There has never yet been a machine invented in mortal life that would withstand the wear and tear of continual friction. It is the wear and tear of continual friction. It is the same with humanity. Mediums, more especially those who are being constantly used and operated upon by individuals in the form, by individuals outside of mortal life, are pressed upon by various magnetisms, more or less of which are incorporated within their systems; were they not surrounded by bands of powerful intelligent spirits who to a certain extent ful, Intelligent spirits who to a certain extent ward off these adverse influences and magnetwant on these are set and magnetisms, and to a certain extent supply the waste which is continually going on, they would break down long before they do. It is impossible to supply the full amount of power required by mediums in their work. A medium who enters into the field of public labor, for a season possesses certain amount of vital force which can sesses a certain amount of vital force which can be expended in that work; but various mate-

minds, irrespective of the nationality of the person and the language that person employs to express his ideas? This being so, cannot one spirit impart to another, and that other in-

one spirit impart to another, and that other intelligently receive information, though each is ignorant of the earth-language of the other?

A.—Language is the vehicle of thought in physical life, but it is not a necessity to the spirit. Those who have passed beyond the experience of earthly life can communicate intelligently with each other without the aid of mortal expression. But all spirits do not comprehend and understand thought alike. Thought is the same to all spirits, but it may be further developed in the minds of some than in others. The spirit most advanced will understand all that the lower spirit desires to communicate, the same as the student who is advanced in scholarly attaluments will comprehend all that is expressed by the younger student. But a spirit holding a thought which is partially developed will not be able to comprehend that spirit holding a thought which is partially developed will not be able to comprehend that same thought when entirely elaborated by a spirit further advanced in intelligence and knowledge, any more than the young child just beginning to understand the rudimental principles of mathematics will be able to comprehend the higher principles embraced in Algebra which the advanced scholar understands—because experience and study are required in this branch for the attainment of perfection, as well as in other departments of life. Two unis branch for the attainment of perfection, as well as in other departments of life. Two spirits occupying the same plane of thought, embracing the same ideas, will be able to understand each other thoroughly, irrespective of the various languages they may have employed when in the form.

Martha S. Wyman.

I have not much to say, yet I would like to make myself known. I am an old lady; I feel to day, as I come, aged and worn, because so I felt before I passed from the body. In the spirit-world I am not so—I am gaining strength and youth As I come have to day and yet. spirit-world I am not so—I am gaining strength and youth. As I come here to-day and perceive those who are gathered here, I feel that perhaps there is no room for an humble body like myself, yet I am invited to come and speak I only wish to tell my friends that I am happy: that the mistakes, the sorrows and the pains of earthly life seem to be swallowed up; I only remember its pleasures, its joys, its bright lines—and they come to me with extra force in my spirit-home. I am satisfied. I would not come back to live in the body if I could. I hope I shall never be obliged to do so. I have a bright home and a good one. I have met friends; they home and a good one. I have met friends; they are with me and join me in love to those who remain. I am Martha S. Wyman, from Winchester, Mass. It is hardly two years since I died and left the body.

Moses C. Chapman.

To the Chairman: It was in the spring, sir, when I was called from mortal life—the first of April—it will be two years the coming spring. I inhabited a mortal form—which became so familiar to me that at first I felt lost without it—for fifty-nine years, but I became accustomed to my spiritual body and liked it very much better than the old one, for it does not seem to be subject to the same amount of wear and tear. better than the old one, for it does not seem to be subject to the same amount of wear and tear as the mortal. I have friends in different places in Massachusetts I would like to reach if I can, at least those who are near and dear to me. Many years ago I resided in Milton: later on in life I was in North Leominster, where I passed away, where friends of mine now reside.

passed away, where friends of mine now reside. I wish to assure each one that I am with them as in the past, only more thoroughly and completely, because I am not engaged in those outward pursuits that so much attract and interest the mind. My spirit can blend with theirs more completely, because there is no separating wall between; no misunderstandings can arise; wall between; no misunderstandings can arise; no misconceptions; spirit understands spirit without the possibility of mistake. So I have found it in my experience, and I speak from what I know, not from the knowledge of any other. To my friends I send my best love, my kindest sympathies, and the assurance that I shall be more than glad to greet you all, and will welcome you when you come to the spiritworld. Remember me to all friends, to all old-time associates who sometimes think of me, and time associates who sometimes think of me, and assure them that I am not dead, but that I live to take an interest in them and to greet them in the future. Moses C. Chapman.

[A lady who was present when the above message was given informed the Chairman, at the close of the scance, that she was well acquainted with Mr. Chapman, and knows that all the statements made by him in regard to his earth-life are perfectly correct. She was very much pleased to witness so convincing a manifestation of spirit-identity.]

Sybil A. Conant. I wish to communicate with Mary E. White, of Philadelphia. I am told that I may do so from here. The lady is my sister, and I am very anxious to come into communion with her, for she is in need of knowledge concerning the spiritual life. She is also in need of advice concerning the mortal life. My sister is a seam-stress, and obliged to labor for her daily living. She has many hours of weary toil, and she sometimes feels that she would like to lie down and sleep never to wake again. I have with and sleep, never to wake again. I have witnessed these moods of depression: I have seen her hours of weariness, and her longing for the old life when we were all together in our counold life when we were all together in our country home. I wish to tell her that although the old home is broken up, although brother William is far away on foreign seas, although her sister has passed away, and is, as she thinks, dead, and mother and father too, have departed from earthly life, yet we are not all scattered; we are together; for even those who are in the spirit are with her in her humble home, and we send out to our loved one who is far away. insend out to our loved one who is far away, in-fluences which strengthen him in his career; which bless him, even though he knows not from whence they come. And I wish to say, also, that he will return to her when his time of service has expired. Then she will not be lonely any more; then will she feel that she has something to live for; for we know that brother something to live for; for we know that brother William will bring with him that which will sustain, support and strengthen her in her work, and he will locate near his old liome. Therefore I send these words of encouragement, pointing to the future. The months roll by with slowness and weariness, we know, but they are speeding away, and a better day will soon dawn. We all send our love. As I said, we are together; we have a sweet home in the spirit-world prepared for those who remain in the mortal. Not many years shall pass before they will join us, and then we shall look back upon all our earthly experiences, not with sorrow, but with 'ease, and sometimes with pleasure. I am Sybil A. Conant.

Charles S. Sisson.

I feel impelled to approach and to manifest. I have attended this meeting more than once in the past, without having a desire to control and the past, without having a desire to control and speak; yet to-day the remarks made by your chairman, concerning the accumulation of wealth, have impressed themselves on me, and I cannot shake them off. I was considered very wealthy, and a man of influence and position, yet, as I look back upon my earthly career, and then behold my spiritual life, I am not satisfied with what I possessed, and with the life that was mine while in the body.

It seems to me now that I did not make the most of my opportunities and abilities; it seems to me now that I attended too thoroughly to material interests, and not sufficiently to the welfare of the man, the spirit, the immortal

welfare of the man, the spirit, the immortal part of my being. I desire to send out a few words of warning, of exhortation and of advice to those connected with me by the nearest ties, and who are, to-day, in the possession of that worldly wealth which was mine. I wish to send out with these words my love and expressions be expended in that work; but various material and spiritual influences are continually pressing upon her, and drafts are made upon here system which cannot be fully supplied—hence exhaustion ensues. It is only a question of time when the frame will break down entirely under such treatment. When you can invent a machine that may be kept in perpetual motion and will withstand the wear and tear of time and never give out, then may you be able to find mediums who can continue in the work which the spirit-world brings to them and withstand all its frictions and influences without breaking down under the pressure, and not before. If the physical gives not out, the mental will be sure to do so.

Q—Is not an idea or thought the same in all

idle, and to rust. I have watched his career with pain and sorrow. Could he but realize that there is something in life to be obtained besides pleasure or personal aggrandizement, he would not fritter away time, and other things which are his, nor seek the haunts of dissipation, but he would attend to the unfoldment and development of his spirit, his mind and intellect, and at the same time seek to benefit his fellow-beings.

fellow-beings.

I send out my greeting and words to all who were connected with me, and are to-day connected with me by ties that mortal life cannot neeted with me by ties that mortal life cannot sever, and assure them that the life of the spirit is something more than can be comprehended by mortals; that the doings of earthly life make up the life of the spirit to a certain extent; that we create the condition of our existence over there, by our actions here. It is true, as the spirit said who answered the questions, that we should accomplate wealth without do that we should accumulate wealth without do-ing injustice to others. We either grind the la-bor out of human beings, for a mere pittance, or we seek to overreach our business associates. We look upon our transactions as legitimate, as perfectly fair dealing; we take advantage of all the license that the law allows us; we accumulate vast possessions, and when we pass to the spirit-world, we find we have nothing there. Our overreaching, our injustice, our exactions, weigh against us in the balance, and we are held down by all these things, when we would fain rise above them. My home in the spiritworld is good, but it might be better; my surroundings are pleasant, they might be brighter. I understand it. And as I return to mortal life, I feel to speak a few words, imperfectly ex-pressed though they be, and to say to those who pressed though they be, and to say to those who are my friends and my relatives: Look well to your earthly career: seek not for vast possessions; assist those who are in need; not by encouraging idleness, but by allievating want; seek to bless those who are worthy, by employing their abilities to the best advantage for themselves, not for self. Allow a little of God's smilght to enter their homes—I mean, his sunlight to the property of the surface of t

light of happiness and peace.

I was well-known in New York. My sons, my friends and associates are there. At times, I return to the old haunts and places, and try to come into communion with these friends. I am sorry to say I find them so enwrapped in ma-terial interests that I cannot reach them. I send out a thought from here, hoping to pene-trate the outward crust and reach the spirit within. My name is Charles S. Sisson.

George Whitney.

George Whitney.

[To the Chairman:] Allow me, sir, to express myself in a few words. George Whitney, of Phillipston, Mass. I was prominently known in that place. I occupied public offices, and was also a member of the School Committee. I have a desire to reach my friends, and have them know that I am still an active man, for I despise idleness: I wish them to know that I take an interest in education, and also desire to promote the best interests of humanity. I believe in education. I believe it to be the grandest moral renovator and elevator of the race. lieve in education. I believe it to be the grandest moral renovator and elevator of the race. I believe that education, properly directed, will save humanity from much that is evil and its consequences in the future. I believe that ignorance is a curse indeed. That "ignorance is bliss," is entirely false. Knowledge is power, and when you give that power to all human beings, they will be able to care for themselves, body and soul, and work for their own best interests. Therefore I appeal to my friends to work early and late for the advancement of humanity, for its education and unfoldment. I manity, for its education and unfoldment. I appeal to them to seek to bless others; in this way they will most certainly bless themselves; therefore it is the best policy to pursue in every

direction. I desire my friends to know that I shall seek for knowledge in the spiritual world, and if I receive that which I think will instruct them, and be of practical use to them; I shall seek avenues through which I may impart what I obtain to those who care to listen:

This is all I have to say. I send it out, trusting it may be received. I shall look anxiously for the result. I thank you, Mr. Chairman.

G. F. Hayward.

G. F. Hayward.

[To the Chairman:] I am hardly pleased with this feeling of pressure which comes over me, but I desire to return to mortal life for a few moments. If you will, sir, kindly allow me to tell my story, I feel it is possible it may be seen and accepted as coming from me by my friends who are in the form. My home was in Nevada, far away from this place, yet it was congenial to me. I have friends in Virginia City whom I trust I shall be able to reach. A little event happened to me—I call it an event or an incident, because I have learned that there are really no such things as accidents—which carried me out of the body in something of an unpleasant manner. I was a road-master; and in pursuing my duty and avocation, was traveling upon the engine of a down freight train. I was on one that was borne by two engines, and was upon the forward one. When we turned the upon the forward one. When we turned the bend near the Merrimac Mill, near Virginia City, we encountered a luge stone. As I perceived that we should certainly strike the rock, I jumped, very naturally; but the engine, in striking the boulder, hurled it from the track and it fell upon me. That was the cause of my departure from the physical. I was not prepared to go; I was not prepared in any sense, as I feel it now, to pass from the mortal to the immortal side of existence. There was very much that I would have performed and settled immortal side of existence. There was very much that I would have performed and settled myself had I known that I was going to leave the body; there were friends I would have wished to communicate with ere that time arrived; there were directions I would have liked to give; but that was not to be; consequently I am obliged to be satisfied with things as they are. I am so, to a certain extent; and if my friends can realize that I have the power to return to watch over them, to perceive their doturn, to watch over them, to perceive their do-ings, to understand their interests, I shall feel better satisfied. If they can seek out a medium—as you call these instruments—for me to come to them and hold private and personal interviews, I shall be fully satisfied; for I perceive this spiritual world is a good and glorious one, and it presents opportunities to the spirit to employ its energies and capacities to the fullest extent.

The occurrence of which I speak, which sent me out of the form, happened about eighteen months ago, and after this lapse of time I find myself in Boston, seeking to manifest to my friends as a spirit—not without a body, for I am in full possession of an organism in the other frame, yet intelligent, conscious, active and earnest, who desires to reach them, to send them his love, to assure them of his safe arrival and welfare in the spirit-world, and of his desire to meet and converse with them in private; also to assure them he is satisfied, that he will meet and greet each loved one, in the immortal life, some time in the future. I may not have expressed myself very clearly. I feel that if I can do so in any degree it will be a pleasure and gratification. I am G. F. Hayward.

Séance held Oct. 25th, 1881. Questions and Answers.

Ques.—[By E. A. Coffin.] I have been led to believe that the inhabitants of spirit-spheres are accustomed to term the Power that made this planet "Sensorium." Please inform me

this planet "Sensorium." Please inform me whether the belief is correct?

ANS.—There is a certain order of spirits who delight in the mysterious, who call the power who created this planet and other planets, and quickened them with life, "the Sensorium" of the Universe; but this class is not found in all the spheres of spiritual life. There are many spirits who call the Power that created the planets the "Central Light"; others, the "Creative Force," the "Supreme Intelligence," the "Infinite Power," and so on. As spirits advance in knowledge, and are able to grasp and comprehend more and more grasp and comprehend more and more the Infinite, to understand more and more of Deity, they themselves partake, in a certain measure, of infinitude, and attempt less and less to explain and define these terms to mortals, knowing that the finite can never understand the infinite. Words, to spirits, are nothing; ideas, knowledge, comprehension, are

Q .- Are the spirit-spheres invariably peaceful and quiet, or are they subject to seasons of excitement, noise, and general confusion?

A.-We are not of those who believe that A.—We are not of those who believe that mind is developed from matter, for we know that matter is created for the uses, and purposes, and experiences of the spirit; so do we also know that outward conditions are caused by the inward; that physical surroundings develop from the spiritual. We hold that the surroundings of a spirit correspond to the conditions of that spirit. Those who delight in turmoil, in confusion, who are never at rest, will find themselves inhabiting spheres where local find themselves inhabiting spheres where local ind themselves inhabiting spheres where local disturbances and commotion frequently arise; those who delight in peace, who are harmonious, will find themselves dwelling in spheres where calm is the general condition, where tumult is unknown, where peace forever abides. It depends upon the state, the condition of the spirit; the outward surroundings and conditions are symbolical.

are symbolical.
Q.—Are the sun, moon and stars, as seen by

Q.—Are the sun, moon and stars, as seen by the dwellers upon earth, alike visible to the residents of the spirit-world?

A.—The sun, moon and stars, visible to you of earth, are likewise visible to the inhabitants of the spiritual world; also many other planets which are invisible to you of earth, even though you seek for them through the telescope, are plainly seen by many of the inhabitants of the spiritual world.

Robert T. Tucker.

[To the Chairman:] I have come here to-day to tell a little story all about myself. Am I correctly informed that this is the fall of '81? Then I would say that it will be ten years the coming spring since I dled. It was the latter part of March, in the latter part of the week, and if I am not mistaken the services over my remains were held upon the following Monday. Had I remained in the old body two months longer I should have passed my seventy-seventh year on earth—but that anniversary came to me in another life—and for nearly ten years I have been residing in the spirit-world with my friends. Many of them passed on before I did, but I have met and welcomed others, who came to the other life since my departure from earth. They all join me in sending their

fore I did, but I have met and welcomed others, who came to the other life since my departure from earth. They all join me in sending their regards and greeting to those who remain.

There are a few in the body whom I would like to reach, and to have know that I can return from another life. My interest, however, centres in the spiritual life, because most of my friends are there, and because I have found a work there which is agreeable to me. I occasionally like to return and see how this world is advancing, and how its inhabitants are getting along. My name is Robert T. Tucker, and my home was in Canton, Massachusetts. In my time there were many Tuckers in that place, but I have seen them pass away, one by one, before my departure from earth. I have seen others coming along to the spirit-world, since that time—one not very long since. I find they are thinning out, on this side; yet there are those remaining who may need to know and learn something of the spiritual life and its doings, and I come as a representative of many an old neighbor and friend who is unable to come himself and speak to those who knew us while in the form, and to request them to seek to know something of the life which is beyond this present one.

I believe I have given all that is necessary, and have got my story straight, for I polished up my memory before coming in, as I was desirous of doing well. I believe that whatever is worth doing at all is worth doing well. [To the Chairman:] Much obliged to you, sir.

Lucy J. Brown.

My mother reside in St Louis; her name is Mary Brown, and she is a widow. My father is with me in the spirit world, and I wish to say, for him and for myself, that we are happy and contented. We know things are not so pleasant for mother as she would like them to be and as we would like to make them, but we also know that the trials and the shadows will pass away and the sunshine will come to her, if not in the mortal, surely in the spirit-world. I have sought to return to my mother through a private circle, in St. Louis, but I did not know how to proceed, I think, as I did not succeed at all to my desire. I was only able to make a few unintelligible marks upon paper, and I left in a state of dissatisfaction. I was invited here that I might learn how to control a medium and to state of dissatisfaction. I was invited here that I might learn how to control a medium and to send a message to my mother. I have come, bringing my love and also father's love to her and to Georgie, and to tell her that we have not forsaken her; we are not far away; that we are in entire sympathy with her at all times, and are very often by her side. My name is Lucy I Brown J. Brown.

Benjamin Pierce.

[Addressing the audience:] Good afternoon, my friends. I am pleased to come here to-day. I have attempted to do so many times, but have not before succeeded. I was an old Spiritualist while in the form. Spiritualism and its truths while in the form. Spiritualism and its truths were a great consolation to me for many years. I did not believe, for I knew that Spiritualism was true; it was something that I could take hold of and appreciate for myself. I could feel it not only possible, but true, that I could come into communion with those who had passed on before and learn something of their whereabouts and their manner of living. Not only this, but the philosophy of Spiritualism appealed to my reason, and I accepted it as my religion. I met with some persecutions because of this. I was frowned upon by those who did not believe as I frowned upon by those who did not believe as I did. There were many around me who would have been glad to have had something occur that would make me renounce my Spiritualism -that would cause me to deny and decry it--that would cause me to deny and decry it—but it was so much a part of my life that nothing could affect it, and so I passed on to the spiritual world. I had no fear of death; I knew whither I was going and whom I should meet; and my expectations were fully realized. I wish to say to my friends that the half was never teld; it was investible for me to compensate to say to my rivends that the man was never told; it was impossible for me to comprehend all things concerning the spiritual life which my friends were living, and which is a part of my own life at this time; and it will be impossible for me to explain these things to those who remain in the body, because they will not un-derstand them. They are not material things, and have nothing to do with matter; they are entirely spiritual, and one must be a spirit, in-dependent of matter and mortality, to comprehend them. I send my regards, my remembrances, my fra

ternal greetings to all friends. I have been in their midst during the past, and I shall be with them in the future, and will endeavor to make my presence known as frequently as possible. I have shown myself to mediums; they have seen me; and certain friends of mine know that I can and do return. I am from Chattanooga, Tenn. Benjamin Pierce. I passed on to my glorious home in the spirit-world somewhat more than six years ago.

Mrs. Lizzie A. Hall.

I wish to return because I have found that Spiritualism is true, and through Spiritualism Spiritualism is true, and through Spiritualism I can come into communion and contact with my family and friends who are now on earth. I wish to send my love to my friends in my former home, and tell them that there is much that I could reveal if they care to listen and will seek an opportunity for me to come to them in private. As I look back over the last few hours of my earthly life I rejoice that I passed away as calmly and quietly and beautifully as I did. I did not feel ill. I had retired to slumber: my spirit seemed to pass out, out, far away I did. I did not feel ill. I had retired to slumber; my spirit seemed to pass out, out, far away from home, as in a dream. I met with friends I had known in girlhood's days; I saw faces which had been familiar to me long, long before, but whose bodies had been buried beneath the dust of earth. I felt like one who is welcomed to childhood's home. And as I sought to break away, because something seemed to draw me back, I found that I had indeed entered a new home; that my earthly body was to be laid at rest, and that my spirit should live forever. I had no sorrow, no pain; all was pleasant to at rest, and that my spirit should live forever. I had no sorrow, no pain; all was pleasant to me. Nothing seemed strange to me, but all things were familiar; those who were with mewere old friends who had come to give me greeting. But I have not forgotten those who remain in the body. Oh! no; I often seek to manifest to them. I watch them as they pass to and fro in daily life; I perceive that changes are to court to them—to one in particular are to occur to them—to one in particular—changes that will be for the best, and with which I will be satisfied, as also will others in the spirit-world. But I felt that I would like

to send my love, and assure each one that I am satisfied with what came to me; that I am not at rest, but at peace. I say, not at rest, because there is no idleness where I am, and rest seems to imply inactivity. I say I am at peace, because all is calm and pleasant; and yet I am at work in harmony with others in the spiritual at work in harmony with others in the spiritual world, seeking to devise means and plans for the benefit of those who are in the darkness of ignorance concerning the spiritual world. I seek to work first for those at home, and afterwards for those outside of home.

My husband's name is John Hall; he resides in Quincy, Mass. My name is Mrs. Lizzle A. Hall. I lived in the body about forty years.

[Mrs. E. A. Pratt, of Randolph, was in the circle when the above message, and also the one from Mr. Robert T. Tucker, were given. She stated to the chairman that she was well acquainted with both the parties, and fully recognized them from the accuracy of the statements in each message, especially so in the case of Mrs. Hall.]

Controlling Spirit,

For Luther Stone, J. Ballester, Alice Murray, Edward Bowen.

Edward Bowen.

There is a spirit present, a male, who tells us that he has been endeavoring to control at this circle for a number of years. He presents the appearance of an elderly gentleman as he approaches and comes in contact with material life. In the spiritual he is a very bright and shining intelligence. He tells us that he understood a great deal concerning Spiritualism while in the body; that he was a believer in its teachings and truths, and that he realized his expectations and hopes. When he reached the immortal life, he found his companion and dear ones ready to meet and welcome him. He says: immortal life, he found his companion and dear ones ready to meet and welcome him. He says: "I have been seeking to manifest at your public circle, for I felt it my duty, and I also desired to send out fraternal greetings to my friends, particularly to the officers and members of the Boston Spiritual Lyceum. I wish them to know that I always feel an interest in them and their work, that I take an active part in all that concerns them to-day, as I did in the past, or as I sought to do. I meet with them from week to week, in company with others who have passed on before. We compose a grand Lyceum in the spiritual world, reaching from the infant child to the matured man and woman; and we ever seek to guide you in that from the infant child to the matured man and woman; and we ever seek to guide you in that which seems to be right. We will still extend our influence to you, and through you to others, also; at the same time, we ask your coöperation, your carnestness of spirit in the work. Your sympathy and your love will thus be extended to all humanity, and you will become a power not only in Boston, but in the world." He gives his name as Luther Stone.

A male spirit approaches, who talk us he bear

not only in Boston, but in the world." He gives his name as Luther Stone.

A male spirit approaches, who tells us he has not resided in the spirit-world for any length of time. He does not understand how to control a medium, but is anxious to do so, as he desires to enter into communication with his friends, especially those who have charge of his effects. He says, "I was a business man in the body. I feel now that I have lost my vocation. I am not entirely at rest. I had a cigar establishment, a manufactory and retail store combined. I was attracted to the old place until it was disposed of, and then I severed my connection with it to a certain extent; still it is familiar to me, and I, at times, return to the old place. I wish to send my love to my friends. I wish them to know that death has lost its sting for me. We are not bound by any creed, we are not dependent upon ourselves and our own merits: this I have learned, and only this. I have found a home and friends awaiting me. This is all that I can tell concerning the other life; but I am looking forward to something more." Ho says, "Please to state that I was well known in New Orleans, where I resided." He adds: "Those who passed daily to and fro, and are familiar with Exchange Alley, and the Old Corner, will know of me." He gives his name as J. Ballester.

A young lady present. I should judge about as J. Ballester.

as J. Ballester.

A young lady present, I should judge about twenty years of age, desires to communicate. She resided in Frederick County, Maryland. She says her friends are in Fredericktown and Baltimore, and this is her message: "My name is Alice Murray. I wish my friends to know that I am not sleeping until the resurrection time; the resurrection came to me when I passed out from the body." She explains that her intimate friends believe that the spirit sleeps until the judgment day, when it shall be awakened and called to account. She desires to dispel this helief, and to bring a knowledge of immortal life, also of the power of spirits to return and communicate to mortals. This is her first attempt to communicate. She promises to come in the future and give something more. more.

A male spirit approaches, not more than thirty-five years of age. He says, "I was somewhat known in New Hampshire." My home was in Piermont. I have a brother living in Haver-hill, N. H. I passed out from his home. When I return here and find that my message is to go forth I feel somewhat ashamed to speak con-cerning my manner of death, and yet it is best that I should. I ended my own existence; not because I was depressed by any outward circumstances, not because I was financially embarrassed, or that there was any stain upon my harvesty. barrassed, or that there was any stain upon my character. My surroundings seemed to be pleasant, and they were so, to a certain extent. At times I felt a power pressing down upon me which I could not determine or define; it was as though I were enwrapped in clouds, and it troubled me. I had moments when it seemed that I could not bear up any longer; that death were preferable to life; and in one of these moments I took my life in my own hands. I have ments I took my life in my own hands. I have seen the causes now that operated upon me while in the form that explain my condition, and I am satisfied that I have passed out from the mortal. I return because I wish my friends not to grieve for me; not to feel that I am eternally lost; on the contrary. I am happy I am not to grieve for me; not to feel that I am eter-nally lost; on the contrary, I am happy. I am pleasantly situated, and knowing that I have the power to return and bring my love and seek to assist those who are here more fully than I could have done were I in the body, I am in a measure satisfied; and in consideration of my feelings, and of the conditions through which I, at times, passed, I do not say I veret my act. and of the conditions through which I, at times, passed, I do not say I regret my act. I probably should have become very unhappy myself, and have made others unhappy likewise. It is best that I have passed on. At the same time I warn all my friends against attempting to take their lives. They cannot do it! They may change conditions but they cannot get away from themselves, and it is best for them to remain in the body. I may seem to speak in contradictory terms, stating that it was best for me to put myself out and for them to remain—but for myself out, and for them to remain—but for their own welfare I speak as I do. I cannot perceive any tendency in any friends to do this thing, but I feel to speak a word of warning." The spirit gives his name as Edward Bowen.

MESSAGES TO BE PUBLISHED.

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Oct. 28.—John Raymond; Susie D. Litchfield; Nathaniel White; George B. Gates: Sarah Donnell; Mrs. Lucy S. Webster; Edward Gwinnell; Clemmie Norton.
Nov. 1.—George F. Fitch; Charles Grant; Charles R. Barstow; Henry Gleason; Maria Morris; Cornelius Mayer; Hattle Isabel Gibbs; Mrs. Hattle A. Stone.
Nov. 4.—Abel Hunt; Clara White, to William Blake; Annie Marston; Mrs. Louisa Mills; Capt. E. E. Rudolph; Celetè, to Henry Lacroix; White Flower.
Nov. 8.—Hervey Baker; John E. Balley; Annie Tracey; J. C. Bandeld; William Foster; Viola: Mrs. Louisa M. Wright; Amasa Thayer; William B. Reynolds; Lavinia Grace; Margaret Sanderson; Maria Cleveland.
Nov. 11.—Benjamin Carpenter; Mrs. Mary F. Roberts; John Milton Jones; Hannah Anderson; Mrs. Mary E. Yanvey; Ench Steere.
Nov. 15.—Mrs. Anna O. Farley; George Curtis; Jeremiah Allen; Addison Wight; Mrs. Lavina Tirrell; Mrs. Phelemia Cole; Letty Arnold.
Nov. 18.—Lotela, for Joseph Brooks, Mrs. Patty Spaulding, Benjamin W. Lord, Mary E. Lyons, George Sparhawk, Abble Frances Clarridge, Margaretta A. Gore, Frank Wolcott, Elizabeth Allen, Charlie Bhepard, Annabel, Dewdrop.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

No hospital needed for patients that use Hop Bitters, as they cure so speedily at home.

Free Thought.

THE MYTHO-ZODIAC THEORY OF RE-

The Month Abib; Lunar Months; The Way the Jews Reckoned by the Moon for the Beginning of the Year; The Time and Manner of Observing the Passover, and its Design; Old and New

> BY F. J. BRIGGS. PART V.

To the Editor of the Banner of Light:

I now propose a particular description of the Jewish month Abib, or Nisan (April), and the way they reckoned their times for the observance of the Passover. I do this to show that the time was governed by the season for their first harvests-had no reference to any constellations of the Zodiac, but to the season for their first harvests, and the phases of the moon.

Sir Isaac Newton says: "All nations, before the just length of the Solar year was known, reckoned months by the course of the moon : and years by the return of winter and summer, spring and autumn; and in making calendars for their festivals, they reckoned thirty days to a Lunar month, and twelve Lunar months to a year; taking the nearest round numbers; whence came the division of the Ecliptic into 360 degrees. . . . But if the moon appeared a day or two before the end of the month, they began the next month with the first day of her appearing; and this was done generally, till the Egyptians of Thebais found the length of the Solar year. . . . The years of these nations were therefore Luni-Solar, and kept to the four seasons. . . And the Emperor Julian writes, 'For when all other people, that I may say in one word accommodate their months to the course of the moon, we alone with the Egyptians measure the days of the year by the course of the sun.""

After the Egyptians, by observing the heliacal risings and settings of certain stars, had found (very nearly,) the true length of the solar year to be five days longer than the calendar year, they, says Newton, "added five days to the calendar months, making the Solar year to consist of twelve months and five days. . .

In memory of the emendation of the year, they dedicated the five additional days to Osiris, Isis. Orus senior, Typhon, and Nepthe, the wife of Typhon-feigning that those days were added to the year when these five princes were Thus, though they did not have "a month of Sundays," they had five Sundays in succession to wind up the year, such as they

"In the sepulchre of Amenophis," [this was Amenophis or Amenoph III, whose reign Newton places about B. C. 930, Wilkinson 1430,] "they placed a Golden Circle of 365 cubits in compass, and divided into 365 equal parts, to represent all the days in the year, and noted upon each part the Heliacal Risings and Settings of the stars on that day; which Circle remained there till the invasion of Egypt by Cambyses, King of Persta." [B. C. 525.]

This story of the Golden Circle in Amenophis's tomb was doubtless a fabrication of the Egyptian priests to impose upon foreigners, (and it was imposed upon the Greek historians. Newton quotes,) years after the invasion of Cambyses, in order to carry back their knowledge into a fabulous antiquity. They were up to such things. and this is only one out of many that they told to make out an incredible antiquity and boast over others. But it shows, as Newton says, that they "applied themselves to the observation of the stars, and by their heliacal risings and settings found the true solar year to be five days longer than the calendar year." And after they had corrected their old year by making a circle of 365 equal parts to represent the 365 days of the year, they noticed and marked down the heliacal risings and settings of the stars on each day. But their circle also demonstrates that in arranging and perfecting it, they made no use in any way of the Constellations of the Zodiac, or the constellations in any other part of the heavens, even as they have been mapped out. They noted only single stars or asterisms, or clusters of stars that rose or set on each day. They had no Zodiac, as I showed in Parts Two and Three, and as this further demonstrates.

With these indubitable facts, it is to my mind sheer unreason to quote, as some do, Dupuis, Volney or any other writers of that school, to uphold the Mythor Zodiac theory in order to get rid of the personal existence of Jesus.

The Israelites did not adopt this more correct Egyptian reckoning of the year. This also would seem to indicate that it was not in use among the Egyptians till after their exodus from Egypt. Their months were measured from the first appearance of one new moon to the first appearance of the next. And twelve of them they reckoned a year. Dr. Jahn, professor of Oriental Languages in the University of Vienna, and a most thoroughly studied Hebraist, says: "The return of the new moons was announced by the sounding of silver trumpets, (Numbers xxviii: 10, xxviii: 11-14,) and in this way provision was made for keeping up a knowledge of the end and commencement of every month." Upham, his translator, adds in a note:

"The days of the new moon were not ascertained by astronomical calculation, as the Rabbins assert, but were the days on which the new moon first made its appearance, as is maintained by the Calvites. This is evident from the fact that Moses did not regulate his chronology on astronomical principles, but by the aspects of the earth, the return of the seasons, etc. Further, the Talmudists speak of the signs of the appearance of the new moon, and it is clear that neither Philo nor Josephus knew anything of the distinction be-

tween the astronomical and the apparent new moon. As they reckoned their months from the appearance of one new moon to another, and the new moon appears sometimes in twenty-nine days, and sometimes in thirty, so their months were correspondingly of twenty-nine or thirty days. As the new moon appears, in some years, five times in twenty-nine days, in others six, and in others seven, their years varied from three hundred and fifty-three to three hundred and fifty-five days. So each one of their ordinary years was ten, eleven or twelve days less than the solar year. Thus, if the new moon appeared April 1st, the next year it would appear on the 20th or 21st of March, and that would commence the new year. The next year it would be about the 10th or 11th of March, and that would begin the month Abib, or year with that date.

To correct this gain, and keep their feast of the Passover at the season designed, they added, as often as the case required, another Lunar month to the end of the old year, making it comprise thirteen instead of twelve moons.

Thus they regulated the beginning of the year by the approach of the season for the Passover: for they could not keep the Passover till their early harvest was ripe, so they could offer its first fruits, and they could not offer the first fruits till the 16th day of the new year, and could not commence their harvest till that offer-

ing was made. Writes Josephus: "On the second day of unleavened bread, which is the O. S. without making any correction. And

the 16th of the month (Abib or Nisan), they first par-take of the fruits of the earth, for before that day they do not touch them. . . . After this it is that they may publicly or privately reap their harvest."

Thus, this festival could never be held till some time in the month of April, for their early crops were not matured earlier. "In Egypt." Kenrick writes, "wheat is now sown in November and reaped in April; barley sown about the same time is ripe a month earlier." But in Palestine, according to Rabbi Schwarz, they did not commence sowing till into December. While sowing, it was a proverb with them, 'There are yet four months, and then cometh the harvest." Dr. Jahn says:

"The crops in the southern parts of Palestine and in the plains come to maturity about the middle of April: but in the northern and mountainous sections they do not become ripe till three weeks after, or even later." "The second day of the l'assoyer, i. e., the sixteenth from the first new moon in April, the first handful of ripe barley was carried to the altar, and the har vest commenced, comp. John iv: 35. The barley was first gathered; then the wheat, spelt, millet, etc. The time of the harvest was a festival. It continued from the Passover until Pentecost, seven weeks." "On the second day of the Passover, i. o., on the sixteenth day of the month Abib, a sheaf of barley was offered up, . . also a meal offering, etc."

This was of new barley meal. None of their grains ripened in March. According to Rabbi Schwarz, the season is only so far advanced in March that the fruit trees blossom, and the garlic is ripe.

When they saw that the new moon appeared late enough in March for the barley to ripen by the 16th day after, then they commenced the year with that moon. But as it appeared every year from ten to twelve days earlier, when it appeared too early in March for the barley to mature in sixteen days, then they deferred the commencement of Abib and the year to the new moon in April, and appended this month to the old year, making it a year of thirteen moons. To illustrate this: Smith in his Bible Dictionary has made a computation for three years to show how they reckoned. A. D. 1863, the new moon appeared March 21st. When the new moon appeared at the same time to the Israelites, it brought the 15th and 16th of Abib on the 4th and 5th of April. On the 4th the paschal lamb was eaten, they held their commemorative feast PROPTER VIAM; and on the 5th they brought to the altar the sheaf of newly cut barley, and meal made from newly cut barley; and after that they began their harvest. A. D. 1864. This year (under like circumstances with them) the new moon appeared too early in March for the harvest, and so they waited till the next new moon, April 7th. This brought their 15th and 16th of Abib on April 21st and 22d, and made their old year consist of thirteen Lunar months. A. D. 1865. This year the new moon's appearance was March 28th. This, in their day, brought their Passover April 11th and 12th, and their new year and month of Abib commenced March 28th.

I have been thus particular in order to demonstrate fully and conclusively that the Passover festival and the paschal lamb had no more allusion to Aries than the barley meal had to the Pisces to feed them, or the barley sheaf to Taurus for that bull to devour; but that it was only a religious preparation for their first harvests, and a commemoration of their alleged feast PROPTER VIAM on the evening preceding the commencement of their journey from Egypt to the Land of Canaan. The only thing about the whole affair that could be tortured into something astronomical was their watching, not the astronomical, but the apparent changes of the moon! Furthermore this festival never was celebrated till too long after the Vernal Equinox to have anything to do with that. And all the bluster and false theorizing about old

Abib, or Nisan, March; and others April. This arose from the different data of reckoning called O. S. and N. S. None of those writers meant that Abib corresponded exactly with March or April, but was made up mostly of the month

they named. The Lunar month is not an arbitrary division of days, but is regulated by the changes of the moon, and so cannot correspond precisely with differently calculated months. As Sir John Herschel says, "Our own division into twelve unequal months is entirely arbitrary, and often productive of confusion, owing to the equivoque

between the lunar and calendar month." When Julius Cæsar corrected the Roman calendar, B. C. 345, he made the year consist of 365 days, and every fourth year of 366 days. "This correction was eventually insufficient," for, in counting the year at 3651 days, it was made 11 min. 9 sec. too long. This mistake, imperceptible for a short time, produced a day too many in every one hundred and thirty four years; so that by the year 1852 the spring equinox, which should have fallen on the 20th of March, came ten days earlier."

"Pope Gregory XIII, to make the equinox come right, decreed the suppression of ten days; so that the day after the 4th of October that year was counted the 15th." He also introduced regulations as to the leap years. The sun 'crossed the line" at that time on the 11th of March, and by his change he brought it down to March 21st, or, rather, he set the month forward ten days, so as to have the equinox come on the 21st. According to that O.S. reckoning March did not commence till the 11th N. S., nor end till April 10th; and the first day of April did not come till the 11th. This O. S. made Abib correspond more fully with March, and

they so named it. But the Protestants were too spleened and spiteful against Catholicism in all its relations to admit that anything but that which is false could come from there. So they refused to receive a well demonstrated and useful truth through Catholic hands. And it is an astonishing fact that the Protestant countries fought and rejected it, and floundered on in their error and folly for more than one hundred years. Finally, about A. D. 1700, the Protestant countries on the continent, except Sweden, adopted

the N. S. "Old John Bull," however, was "true blue." He pawed and bellowed on his O. S., stamping ground more than half a century longer with the same "blind staggers." After that he recovered of his ailment enough to see how to adopt the N.S. Then to equalize the reckoning with other countries, they found it was necessary to strike out eleven days. This they did by calling the day after Sept. 2d, 1752, Sept. 14. As this made April commence eleven days earlier, it brought the month Abib mostly in April. After this, those English writers who continued to call Abib March, followed the writers under

those now who want to misrepresent the Passover as an astronomical festival of the sun in the sign Aries, continue to "follow in the footsteps of their illustrious predecessor," that body of "old fogy" Christians, and still miscall Abib March, to make that feast in April appear as if it was a feast of the equinox in March, and are ready to regard those who correctly call Abib,

April, of trying to pervert the truth. The readers can see that I am attacking that Mytho-Zodiac Theory of Religion in quarters that is demolishing it. Of course it will arouse opposition to save the idol. But I shall not be diverted from the work by abusive assaults, misrepresentations and quotations from writers misled and misleading, to sustain a baseless and misguiding theory. I propose to "stick to the text," and follow none but well-informed and reliable authorities on the subjects for which

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- [Percy Bysshe Shelley.

A man may learn infidelity from books and from men, but never from nature.

CALM TRUST. Oh Nature! teach To me the secret of thy calm, deep trust, That I, like thee, may make the heavy hours Of life dear with the infinite peace of God! So shall the shades that 'round my pathway close Fold me as softly and as tenderly As to her breast the silent Night folds thee; And there shall yet be beauty in the gloom! -{Ernest W. Shurtleff.

So grasping is dishonesty that it is no respecter of persons; it will cheat friends as well as foes; and were it possible, God himself!-Bancraft.

. CHECK IN TIME. The dyke may leak so slight at first, A child might stop its feeble tide; But if unchecked, in torrents bursts, And spreads disaster far and wide. So with mankind; if evil thought Gain footbold in the youthful mind. Life's dear experience has taught Its poison lingers long behind. If on the threshold it be met, Ere inclination's hope it fires, And stoutly fought, its sun shall set; Such is the course that right inspires.

He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever .- Vedas.

(From the St. Thomas (D. W. L.) Times, of Sept. 21st. 1 THE HUMAN BATTERY.

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done to prove that man is merely a heap of countless molecules, producing, by chemical action, thought, intellect, love, veneration, and all that goes to make up the sum total of human design. man affection, that few indeed are they who do not shrink back appalled when face to face with death under such circumstances, knowing full well that the empty tenement before them, though weighed, carved, boiled, burned or de-composed, cannot tell them one word on the

composed, cannot tell them one word on the subject.

And yet, had our young student dared to raise the veil—dared to free himself from the shackles of a false theory, binding round his own soul with fetters of iron, and depriving it of its brightest aspirations, he would have felt less appalled, and might not have shrank from the task before him.

But let us leave the chamber of death, ever remembering that only through a study of man in such like conditions can we arrive at a knowledge of his visible construction. For the mechanism, of man, whether physiologically or psychologically considered, is a wondrous thing indeed, even when husbed in the sleep that bears us to another life. From the moment that the newly-born babe opens its eyes upon this world and passes from helpless infancy on through youth and manhood to old age—until it stands face to face with a new birth into a higher plane of existence—man, the summit of earth's errestion is unique in his construction. higher plane of existence—man, the summit of earth's creation, is unique in his construction, and the most wonderfully made of all mundane

s review him in his normal condition, full of life, vigor and happiness, glowing with health and full of that electricity, magnetism, nerve other or fluid that goes to make him what he is. To do this properly, however, we will have to touch upon a few of the com-paratively recent discoveries in science, which, destructive as they appear to our preconceived notions of the soul's immortality, only serve to confirm them on a broader and more expansive scale, when properly understood and applied to the mechanism of man. Without doubt one of the greatest discoveries

Without doubt one of the greatest discoveries in medical science has been that of the nucleated cells of the human body. This has certainly lifted some of its professors out of the "infantile state" that has so long distinguished the disciples of Hippocrates, Galen and Paracelsus, and has placed our knowledge of the human organism on a somewhat firmer basis than what the absence consequence of an instant when what the obscure researches of antiquated physiologists have hitherto done.

iologists have hither to done.

The discovery of the nucleated cells of the human body is due to a German anatomist named Schwann. Though nearly two centuries ago Malpighi and afterwards Leeuwenhoek, the first an Italian, and the second a Dutch anatomist, began the microscopic examination of the textures of the body; yet it is only within the last thirty years that all the tissues and organs have been systematically examined. Thanks, however, to the assiduous researches of patient observers, it has been demonstrated that every being without exception—animals of warm or cold blood, insects, infusoria, trees and plants—are constructed exactly in the same manner and with the same elements. All are and plants—are constructed exactly in the same manner and with the same elements. All are formed by cells, somewhat modified, it is true, when they pass from the animal to the vegetable, but in each kingdom they are extremely uniform, so much so, that there is little difference between the cells of a whale and those of a fly. Moreover, when a careful examination is made of living beings at the moment when they commence to form themselves, it is impossible to distinguish the one from the other; they are all then constituted of one single cell, the germ of the egg or that of grain having the same aspect and properties in every created being. The nucleated cell, then, represents life in its essence. In it is contained the germ of the future being. It is the one form without which all vital manifestation becomes impossible. While this fact remained unknown, doctors have never been able to understand vital phenomena, nor the diseases which they have been called upon to treat. nomena, nor the diseases which they have been called upon to treat. In short, the cell is not only life in its essence, but a battery in itself; and when in health and in combination with the countless millions that go to make up a man, forms a Human Battery of unlimited power, and unsurpassed for the purposes of heal-And now, the reader may ask, what is a after all? In modern physiological works like that of

In modern physiological works like that of the eminent surgeon John Marshall, F. R. S., we find a cell described as follows: "A complete animal nucleated cell is a round or roundish vessicle of microscopic dimensions, which, like the vegetable cell, is composed of the following parts: a cell wall or envelope, composed of homogenous membrane; within this, in some cases, a soft growing layer, thought to represent the primordial utricle of the vegetable cell; cell contents, fluid, or semi-fluid and granular, the most essential part of which is the growing protoplasm; a smaller vesicular body within this, called a nucleus; and within that one or two nucleoil." But recent discoveries have shown that these cells play another and more important part than the mere formation of the human economy. Each cell, besides being microscopic,

is a little magnetic battery in itself, producing electric currents, similar to the ordinary battery, only instead of being charged with acid and zinc, these living piles are kept in action by carbon and oxygen: carbon for their use being furnished by food and the oxygen by the atmosphere. Hence the necessity of good food, exercise, ventilation, and magnetic treatment, and the utter uselessness of powerful drugs that only destroy their chemical or electrical action, if we would keep these microscopical living batteries in order. It is possible that some people may smile at this, but I would ask their patience for so much that may be new to them, and remind them that the positive and negative currents of the human nucleated cell are not a

tience for so much that may be new to them, and remind them that the positive and negative currents of the human nucleated cell are not a vain hypothesis, invented to explain the phenomena of life. They are real facts—facts that have been proved hundreds of times by the most perfect instruments known to physicists. Illustrious savants, such as Manteucci at Florence, Dubois Raymond at Berlin, have proved over and over again that living tissues, notably the muscles and the nerves, were traversed by electric currents; and Dr. Gregory, for many years Professor of Electricity and Chemistry in the University of Edinburgh, says, in his chemical science: "The existence in all parts of the body of an alkaline liquid, the blood and an acid liquid, the juice of the flesh, separated by a very thin membrane, and in contact with muscle and nerve, seems to have some relation to the fact now established, of the existence of electric currents in the body, and particularly to those which occur when the muscles contract. The animal body may therefore be regarded as a galvanic engine for the production of mechanical force.

A warking man, it has been calculated, pro-

of mechanical force.

A working man, it has been calculated, produces in twenty-four hours an amount of heating or thermal effect equal to the demand in raising nearly fourteen millions of pounds to the height of a foot. But from causes connected with the range of the temperature, he can only produce, in the form of actual work done, about as much mechanical effect as would raise only produce, in the form of actual work done, about as much mechanical effect as would raise three millions five hundred thousand pounds the height of one foot in twenty-four hours." There is not the slightest doubt in my mind with respect to these facts. My own practical experience in Animal Magnetism long ago convinced me that we were all human magnets, and that through this aggregation of molecules compacted into the shape of a man so long as life continues, amid and about each one of them with a speed we cannot even imagine and a powcontinues, amid and about each one of them with a speed we cannot even imagine and a power we are unable to measure, pass the pulses of ether, the waves of light and the streams of that magnetism which is possibly the one physical force of the universe. But what do we learn by these facts? Simply this: that any man full of light and vices the size of light had thealth and vigor, being a congeries of living bat-teries, and knowing how to apply them for cura-tive purposes, is a natural healer, whose very presence infuses life in a sick chamber, and whose touch dispels the shadow of death from many a desponding heart given up by those who should have made themselves familiar with the

use of this divine agent centuries ago.

But this Natural Healer (a scientist in the application of what is the common property of the whole human race) fails of regard unless he shall creep in under the legis of a diploma won

shall creep in under the agis of a diploma won in the regular schools, or achieve eminence by following the same studies and ascribing his God-given power to every other thing but the right one. Why is this? Why is man so willfully blind to the power of this wondrous vital force that is within every one of us?

Every day marks an era in the progress of electrical discovery, and no man would dare-to predict the future in store for it, nor set a limit to what it may be applied to; and yet here is a power—a power belonging to every healthy human organism, that if we could only store it up, as they have succeeded in doing with electricity, man would hold in his hands the greatest force in the universe, and all would be subject to him. Mysterious in its origin, palpable in the nucleated cell, perceptible in the material effects produced before our eyes, it is undoubtedly the foundation of all we call miracle. To it we owe those instantaneous cures—the bugit we owe those instantaneous cures—the bug-bear of skeptics—the thousand and one incom-prehensible things that occur daily around us and all that is wonderful in nature; and we dare venture to say in the words of the great French magnetizer, Le Baron Dupotet, "Every physician, priest or philosopher who lives unac-quainted with the singular facts arising from a study of vital magnetism is incomplete in his knowledge and wanting in the true light of Sci-

St. Thomas, Sept., 1881.

Confessed Ignorance of the Clergy Concerning the Future Life.

The Rev. Dr. Scudder, in a sermon published in the Baltimore Presbyterian, pleadingly and inquiringly asks:

"WHAT SORT OF A PLACE IS HEAVEN? We often ask this question. Our conceptions of the heavenly world are exceedingly vague. . . . What will be the nature of my being there? What change will overtake this body of mine, the present home of my soul? Will the senses be quickened? Many animals eclinse us now in the keenness and delicacy of sense. The eagle's flashing eye, and the delicate ear of many of the lower animals, far outreach our own in scope of service. Will our senses be multiplied there? Shall we see the invisible things that now brood about us, pleading for disclosure? . . . Shall we control the winds and waves? We do that even here and now, to some extent. Shall we be nourished by external processes, as are the plants? Shall a vivified atmosphere sustain and reinforce us there? What shall be the employments of the skies? . . Artists are born; poets are born; preachers are born mechanics are born. Each has his bent. Happy he if he keeps in the orbit of his being. What will each do when he reaches the invisible beyond? Will the botanist find flowers perennial? Will the antiquarian plunge into the recesses of newly-discovered wonders! Will the inventor find scope for his imagination and designs? How will our life-work here be linked with

there is no marrying nor giving in marriage? WILL THE FAMILY CIRCLE EXIST IN HEAVEN? Will there be household ties? . . . There are ranks among the angels. One star differeth from another in glory. What will be the government of heaven? Will it be a confederate Republic? Shall we read each other's thoughts there? We do that here sometimes. We are dominated by spiritual laws of which we take all too little account."

the work of the skies? 'Will the 'domestic' relations

cease? Will the laws of sex still hold sway, and man

still be man, and woman still be woman, even though

This Presbyterian preacher, after making the humiliating confession that his conceptions of the future world "are exceedingly vague," proceeds to ask a dozen or more questions about the conditions, the homes, and the employments of the future life. Other ministers are troubled in like manner. And while several Spiritualist books and pamphlets answer to a great or less extent some of the inquiries above propounded, Dr. Peebles's late work, entitled, "Immortality-our Homes and our Employments Hereafter; or, What a Hundred Spirits Say of Life in the Spirit-World," answers, or treats in a most exhaustive manner, the questions of this clergyman, and others that quite possibly he never conceived of. Will some liberally-inclined Spiritualist purchase and present a copy of 'Our Employments Hereafter" to this Pres-

"Our Employments Hereafter" to this Presbyterian divine?

Apropos to the above, Judge Swayne of Louisville writes: "I have purchased several of Dr. Peebles's books on 'Immortality and the Spirit-World,' and given them to preachers and elergymen. If any need enlightening upon these subjects, it is our parsons."

Dr. G. N. W. Swayer, of Denver, writes: "Dr. Peebles's last work, treating of 'our homes and our employments' in the world of spirits, has afforded me the sweetest comfort, and given me the greatest satisfaction. When clouds gather over me I read a chapter in that, and they the greatest satisfaction. When clouds gather over me I read a chapter in that, and they pass away, giving place to my attending spiritiends. The chapter summing up the general teachings of spirits is one of the most valuable things in the literature of Spiritualism."

For sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, Mass.

[From Light, London, Oct. 15th.]

SPIRITUALISM IN AMERICA. SPECIALLY CONTRIBUTED BY E. W. WALLIS.

Spiritualism in America seems to be in an unpleasant state at the present time. There are jarring strings which sound disagreeably upon the ear that is auxiously strained to catch "the harmony of the spheres." It can hardly be said yet, "See how these Spiritualists love one another," in America any more than in the old country. The great question of questions, "Are materializing mediums genuine?" still agitates the minds of many; but, just now, the question as to the value of the Banner of Light's Message Department is being discussed with more or less freedom and feeling. Into the merits of the subject, pro and con., I will not enter, beyond saying that all spirits, whether in the flesh or out of it, are not Solons, and consequently we must expect different spirits to manifest varying characteristics and abilities.

Since returning from Lake Pleasant I have visited the Banner Publishing House, and was cordially received by the courteous and genial editor-in-chief, Mr. Luther Colby, whom I found to be a most earnest Spiritualist and a firm believer in the spirit-world. Since I have seen and talked with him I can better understand the position the Banner takes. He is of opinion that Spiritualism is the work of the spirits, and that he is an instrument in their hands and their representative, so to speak, on the earth, or one of the channels through which they have chosen to manifest. The Banner is their organ, started at their suggestion, and while conducted on a sound commercial principle, is still the spirits' paper. He claims that a powerful band of spirits are in sympathy with the work, and part of their plan is to keep an open channel through which they may freely manifest and be put in communication with friends on earth. Thus free circles have been established and are held twice each week, at which different spirits speak, delivering their messages, as far as possible, in their own style. Hence the Message Department of the Banner. The room in which these circles are held is

consecrated by being set apart for the purpose, and must be no little expense to the proprietors. The medium at present is Miss Shelhamer, a young lady of nervous organization, quite unpretending, and spirituelle in appearance, and her face looks honest and true. I spent an evening in her society with other friends, and, judging from the impression I then had, believe her incapable of deception. I have attended three of these Free Circles when from fifty to sixty persons were present on each occasion, which is itself an indication of the interest felt. The whole proceedings were quiet, orderly and agreeable. Questions were submitted by the chairman and very intelligently answered, after which some general remarks were made by the control, followed by the different messages. Each spirit caused some alteration of tone and gesture, and if deception was being practiced Miss Shelhamer must be a very versatile actor. This afternoon a message was given from a spirit who was at one time connected with the Boston Post when Mr. Colby was upon its staff. Mr. Colby assured me that the message was correct, and declared his confidence that Miss Shelhamer knew nothing about the man or the facts stated, in her nor-

mal state. While at the camp, as stated in a previous letter, I had slate-writing from George Thompson, through Phillips, the medium (who, by the way, I understand intends visiting England next year). I had not told this in the Banner office, but a week ago, while conversing with Mr. Colby, he suddenly turned to me and said: "You know George Thompson; he's here now and wishes you had been at the circle this afternoon." The next Tuesday I attended the circle and a message was given from George Thompson to me through Miss Shelhamer. I did not know this gentleman in earth-life, but receiving these three corroboratory messages, where there was no collusion, as far as I can learn, I am compelled to believe that he has in reality manifested to me, and am grateful for his sympathy and good will.

A gentleman stated to me this afternoon that nine spirits had spoken at the Banner circle, and been recognized by him; and a lady from Chicago stated that her own spirit-guide had manifested through Miss Shelhamer, and sent her a message at a time when she was most distressed in mind, which had strengthened and comforted her very much. The messages are very natural and plain, spoken in just such a manner as any ordinary person would speak who wanted to communicate with a friend by the aid of a third person, and must be very comforting to those who receive and recognize them. The considerable number of verifications which are published in the Banner is proof that they meet a need, and are appreciated.

CHALDAIC RECORDS OF UXMAL, -Dr. de Plongeon, a Mexican antiquarian [who, by the way, is an old correspondent of the Banner of Light], announces some interesting discoveries among the ruins of Uxmal, in Yucatan, and he believes that Chaldaic words form an inscripof a Masonic lodge. Of the supposed Masonic remains it is not safe to speak until further details are published, but it would not be surprising if, through stone records at the Isthmus, prising if, through stone records at the Isthmus, the early civilization of America, now long extinct, were traced to the far East. At present all theories about the source of this civilization must be based on mere conjecture, but as the Mediterranean was full of ships and sailors in the days when the Chaldean language was in daily use in Egypt and Asia Minor, and as the legend of Atlantis, the island in the Western ocean, seems to have existed even at that time, it is not improbable that other navigators may have been as thoughtful and venturesome as Columbus. Vessels in the Mediterranean twenty centuries ago are believed uresome as Columbus. Vessels in the Mediterranean twenty centuries ago are believed to have been quite small, but so were two of the little fleet of Columbus. In short there would have been nothing more wonderful about an Atlantic voyage in the days of Cæsar, when Carthaginians seemed really to lave sailed from the Mediterranean to England, than a similar trip in the time of Columbus, whereas there were good reasons for the lucky discoverers not returning to their native land. Elbow room and the right to do as one chose have not been easy to find on the Mediterranean within two thousand years. Fac similes of the Uxmal records will be awaited with great interest.—

New York Herald.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Rheumatism comes from inactive kidneys. Hop Bitters never fails to cure it.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

A farmer once hitched to his plough A jaded old mule and a cough; This team, strange to say, Refused to obay, And ran at the sight of a sough.

A jury is a number of men chosen to decide which lde in the case has the smartest lawyer.

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SPIRITUALIST MEETINGS.

BEVERLY, MASS. - The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall. Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

Secretary. The public cordially invited.

CHICAGO, LLL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 r. M. overy Sunday. All are invited. Z. T. Griffen.

A Meeting of Spiritualists and Mediums will be held at Grines Hall, 13 South Halstead street, Sundays, at 3 r. M. J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clairvoyants and test mediums. Strangers and others cordially invited. Geo. Mostow, Chairman.

man.

The First Society of Epiritualists holds regular evening meetings in Fairhank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs. Com L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

ton, Secretary.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets **irregularly* in Weisgerber's Ilail, corner Prospect and Brownell streets, at 7½ r. M. Thomas Lees, President; Tilie II. Lees, Secretary. The Children's Progressive Lycaum meets in the same place at 10½ A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie II. Lees (Watchman), 105 Cross street, Cleveland, O. Time it. Lees (Watchman), its Cross street, Cloveland, O. CEDAR RAPIDS, 16WA,—First Society of Christian Spiritualists meets every Sunday, at 7% r. M., at Enos Free Library Rooms, Iowa Avonuc. Inspirational speaking. Dr. J. L. Enos, President: Mrs. Mannle V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer. HANSON, MASS.—Regular meetings are held on al-ternate Sundays. W. Hood, President; Mrs. Imogene McClellau, Secretary; Mrs. Barnabas Everson, Treasurer. INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 83% East Market atreet, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Buell, Secretary.

LYNN. MANS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 m. and 8½ P. M., under direction of Dr. George Burdett.

The First Society of Progressive Spiritualists holds meetings every Sunday morning and evening at Templars' Hall, 30 Market street. G. W. Fowler, President.

LEOMINSTER. MASS.—Meetingsare held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. F. L. Haskell, President; Mrs. Fannie Wilder, Corresponding Secretary.

Haskell, President; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2r. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Neithe C. Weir; Treasurer, F. Lindguist, LOWELL, MASS.—Meetings are held every Sunday, at Grand Army Hall, atternoon and evening.

MANCHESTER N. H. Spirituallst Society holds public circles every Sunday at 6½ P. M. in its hall, No. 14 Opera House Block, Hanover street. Ass Emery, President; Joseph Freschi, Vice President; G. F. Humrill, Secretary.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ P. M.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday atternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2% and 7% o'clock,

Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry,

PHILADELPHIA. PA.—The First Association of PHILADELPHIA. PA.—The First Association of Sprittualists holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall corner Spring Garden and 8th street.

The Keystone Association of Sprittualists holds a Spiritual Conference every Sunday at 2% P. M. at the hall corner Spring Garden and 8th streets. Everyholy welcome. The Second Association of Sprittualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marior, President; Charles W. Yard, Socretary.

HAN FRANCISCO. CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at 1 xora Hall, No. 737 Mission street, above Third, Also meetings for lectures and séance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

rector, Mrs. Emma Searvens.

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Mystic Bath, Charlestown District, - Meetings are held at this hall, 76 Mains areal, every Sanday afternoon, at a o'ctock.

Chelsen. The Spiritual Association holds incettings at a and 75 gr. w. in Temple of Henor Hall, Olds Fellow's Building of the Spiritual of the

NEW ERA HALL-On Sunday, Nov. 20th, we had with us as a visitor from far beyond the Mississippi River, Dr. E. G. Granville, formerly Conductor of a Lyceum in Terre Haute, to addressing the children he said that the reports published from week to week of the doings of our Lyceums afforded much pleasure to himself and others in the distant region in himself and others in the distant region in which he dwelt, and that among the Rocky Mountains the old miner could be found enjoying a spiritual feast gleaned from the columns of the Banner of Light. The Doctor spoke of a good work about to be achieved; and we wish him God-speed in his labors.

Gen. Wisewell, of Washington, D. C., together with Mr. Geo. Hosmer, also raised their voices in praise of the dycenin movement.

in praise of the Lyceum movement.

The exercises of ened with instrumental se-

lections, followed by singing and the Silver Chain recitation. The Banner March was next in orrecitation. The Banner March was next in order, and then the following joined in the literary portion: Little Blanche, Mamie Henley, Willie Farmum, Emma Ware, Charlie Gray, Bessie Brown, Hunnah Nottinger, Emma Abbott, Kitchie May Bosquet, Gracie Burroughs and Ernest. The Physical Exercise and Target March.

Fleet. The Physic d Exercise and Target March closed a grand session of the Lyceum.

We regret exceedingly the decision of the Cleveland Lyceum as regards visiting Boston upon the Thirty-Fourth Anniversary of Spiritualism, as it was our carnest wish to have them present to assist in the exercises which are in active preparation at Music Hall. But as they cannot be with us as a body, arrangements will be made for every Lyceum in the country to send delegates, in order that one day of the three which, it is proposed to celebrate shall be devoted to the benefit of the children.
J. B. HATCH, JR., Sec.

Shammit Spiritual Lyceum.

PAINE HALL -- Nov. 20th was all that could be desired. The sun's bright rays shed their splendor over all within and without. The in-

"beautital," a new exercise, which was generally participated in.
Bectations were given by Alice Souther, Theyer Chainey, Ella Waite, Fred Young, Emma Bucttner, Mantie Havener, Sadie Peters; songs by Jennie Smith, Emina Parr and Nellie Thomas; a plano solo by Etta Parr, and a plano duett by Misses Holen M. Dill and Emma Bell. Mr. James Horn, a visitor, gave in a masterly manner imitations of different actors. manner imitations of different actors.

The calisthenies were led by Helen M. Dill, and the exercises closed with the Target March. [The following document will explain itself:

To the Editor of the Banner of Light: The report hasing from some cause obtained currency that the Children's Progressive Lycenin No. 1 has not padd up its old debt, which has hung so long over that organization like a dark cloud, we, the undersigned, would say that the Lycenin has settled with us in full and that the property is now in the milineumbered possession of the school.

W. H. DURELL,
GEO, W. LANG.]

F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-Our hall continues crowded, and hosts of new faces are seen among our audiences from Sunday to Sunday. Our last sessions have been enhanced by an unusual array of talent. John Wetherbee, upon "Anthrotadpology," went deeper into the mysterious chain of continuity between the lower animals and man than Darwin ever dreamed of. He glided from

than Darwin ever dreamed of. He glided from the tadpole, enthralled in darkness, up to the light-enfolded saint with marvelous lucidity. Father Locke was eloquent, as usual, with speech and song. Mr. Street, of New York, gave a fine address: Bro. J. B. Hatch, Conductor of Shawmut Lyceum, favored us with a stirring speech, and spoke with feeling of the grand work the dear old Banner is doing in carrying Light into many of earth's dark places. Mrs. Maggie Folsom's racy rehearsal of spirit experience was warmly received. Mrs. Dr. Perkins and Jennie Rhind spoke with power under spirit control. under spirit control.

I place the tests at the bottom of this report.

I place the tests at the bottom of this report, because they are the foundation upon which rests the whole structure of our glorious philosophy. Many were given at our different sessions by Mr. J. T. Sell, Mrs. Nellie Nelson, Mrs. A. I., Pennell, Mrs. L. F. Walker, Mrs. I., W. Litch, Mrs. Leslie, Mrs. Dr. Court and Mrs. Henley, and in most cases recognized at once. The music, vocal and instrumental, by Mrs. Stone and Mrs. Wentworth, added much to the pleasures of the occasion. pleasures of the occasion.

EBEN COBB, Conductor.

CHARLESTOWN, "MYSTIC HALL," (No. 70 Main street,) Sunday, Nov. 20th.-Mr. F. A. Heath occupied the platform in the afternoon at the usual hour. Several very fine songs were improvised and sung from subjects furnished by the audience. A discourse was delivered by the controls of the speaker on, "There is a Natural Body and there is a Spiritual Body," explaining the laws of the materializing of spirit-forms, &c., in a manner instructive and interesting to all. Several excellent and satis factory tests were given by the controls of the medium to several persons in the audience. Mr. Heath will occupy the platform in this hall next Sunday, Nov. 27th, at 3 P. M.

5. The disqualification of a witness at Toronto, recently, 8. The disqualification of a witness at Toronto, recently, on the ground that he was an Agnostic, adds to our knowledge of matters and things in Canada. The supposition that because a man is not sure about what goes on in the next world he is therefore an incompetent witness as to what he sees going on in this world, when his evidence may be very important to the rights of a plaintiff or a defendant, caused Mr. Justice Osler to suggest that there was a chance for improvement in this respect in the law of the Dominion. Berkeley Hall Meetings.

Sunday last, Nov. 20th, W. J. Colville gave in the morning, under influence of his unseen inspirers, an instructive and practical discourse upon "The True Gift of Healing; How we May all exercise It." At 3 P. M., his treatment of "The Restoration of the Devil" was a powerful of thinks a gament to prove that and dayly of timist argument to prove that evil, devils, and hells are due to human imperfection alone; and that the time will come when good will be all in all.

In addition to the morning service on Thanks-

in audition to the morning service on Thanks-giving Day a Grand Musical Festival Service will be held in this hall next Sunday, Nov. 27th, at 10:30 A. M. Madame Fries Bishop, soprano; Mr. J. T. Talcott, cornet soloist; Miss J. Mc-Intire, organist. Mr. Colville's discourse will be from the words: "The Harvest of the Earth is Rine." A portion at least, of the collection be from the words: "The Harvest of the Earth is Ripe." A portion, at least, of the collection will be devoted to charitable uses. At 3 P. M. Mr. Colville will speak on "Rev. O. B. Frothingham's New Departure as Indicative of the Future of Free Religion."

On Sunday, Dec. 4th, the third anniversary of the formation of the Society will be celebrated. Mr. Colville will speak at 10:30 A. M. and 3 P. M.; and a grand sacred concert will be given at 7:30, for which tickets at twenty-five cents each are now ready. The Committee are in need of more

750 P. M., and desires out of town engagements for any evenines except those of Monday and Friday. Thursday is most convenient to him. Societies near Boston can secure his services for Societies near Boston can secure his services for Sunday evenings Dec. 11th and 18th, if a train leaves Boston at 5 or 6 P. M. Address for par-ticulars, 50 Worcester Square, where Mr. C. is delivering accourse of lectures on the "Spiritual Marvels of the East," Fridays, at 8 P. M.

Spiritualist Meetings in Brooklyn.

The Brootelyn Spiritum Bit Society i olds meetings at Everett Halt, 25 Fu lon stret, every Sunday, at a and 5 F. M. H. W. Benediet, President, Regular speaker, Hrs. F. O. Hyzer, Conference, Saturday, at 8 P. M. Prof. Dean Chairman.

Dean Chairman.

Atrooktyn Spiritual Fraternity.—Sunday services in Lang Hariof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fullon Ferry. November and December, Mrs. R. Shepardt Lillie will speak un der spill control at 3 and 7 P. M. Prof. J. T. Lillie, an ascompished piants and worallst, has charge of music. Conference meetings held in Lower Half of Brooklyn Institute every Friday eventug, at 7% o'clock. Nov. 25th. 97the Sablath, P. Deacon D. M. Cole; Dec. 2d. 9 Menral Acthasha, P. Deacon D. M. Cole; Dec. 2d. 9 Menral Acthasha, P. Col. Win, Heinstreet; Dec. 2d. 9 Westal, "The Sablath, "Loc. 16th. "Organization," A. E. Newton, edition of Tron Worlds; Dec. 25th. 97the Gilts of the Spirit, "Rev. Dr. F. W. Monek, with healing from the platform, Dec. 25th, an Experience Meeting, S. B. Nichols, President.

The Eastern District Spirifual Fraternity meets at Latham's Hall, Minth street, near Grand, every Sunday, at 7½ P. M. D. M. Cole, President. 3.75 P. M. D. M. Vote, a resumm.
The Eastern District Spiritual Conference meets
The Mathematic attention at Phoenix Hall, at 74. Charles

R. Miller, President; W. H. Conin, Secretary,

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

Our andiences are now limited only to the capacity of our half, and if our meetings concapacity of our hall, and if our meetings confinue to increase each week as rapidly in the inture, we shall have to occupy the large hall of the Institute. We had announced that Judge A. H. Dailey, Ex-Surrogate of King's County, would steak for us last night on "Organization." The Judge is an excellent extempore speaker, but by request he had written out his lecture, which might be termed more properly a treatise upon "Worship," as he did not elaborate any plan for organization. The Judge is far more reverent and religious than many of his profession, and while he still remains a member of a Christian Church, is loyal at all times to the fundamental truths of Spiritualism, which shows that an earnest, religious soul who investigates the facts of Spiritualism, must of necessity become a full believer. Earnsoul who investigates the facts of Spiritualism, must of necessity become a full believer. Earnest, devoted men in all branches of the Christian Churches are looking toward our faith as that which is to supplement the Christian system of ethics, bind the race more closely in the bonds of brotherhood, and bring the two worlds into unity of spirit. Such was the tenor of Judge Dailey's address.

splendor over all within and without. The increasing throng is a sight to make glad the heart, and such greeted us to-day. No moscopied seats were to be found. The ball was packed, and with as fine an audience as ever attended a Lyceum session.

Mr. Danforth officiated as Conductor, and in an able namer. The best of order was observed, and the exercises relected great credit upon the nambers. The children were ready with their selections, which contained the word of the spirit to manifest its presence to the vision, hearing and palpable feeling them witches or being possessed of devils; and now that the inquisitive spirit of man will not now that the inquisitive spirit of man will not be controlled or put down by any such outhe controlled or put down by any such ontrages, we find the clutrel looking around for the next best move. Why, here in this city are churches in abundance. Their spires pierce the sky in all directions. Their aisles are soft, altars elegant, and preachers eloquent; but where are the hearers? There are not more than five in one hundred of the 600,000 souls in this city who attend church. What is the matter? are not men as wicked as ever? Very likely. Is not heaven just as sweet as ever, and hell just as hot as of old? Certainly; but you find that people do not believe this doctrine of hell and eternal damnation, and want to know hell and eternal danmation, and want to know more about heaven than the preacher is able, from any knowledge of his own, to tell them. The public is surfeited with theoretical preach-

The moment the churches saw that from the second Nazareth of the world the spirit of some departed man or woman was knocking for the door to be opened, that it might come back and whisper in the ears of poor humanity the good news of glad tidings from the spirit-world; the moment it saw that men were running to and moment it saw that men were running to and fro with tears in their eyes and joy in their hearts because some spirit father, mother, wife or child had come back to tell of the glorious realm to which the pure and good were invited; realm to which the pure and good were invited; the moment they saw that a burning hell was a figure of speech, and heaven just what we make it for ourselves, it seemed to some who lived upon the credulity of the ignorant, that Othello's occupation was gone. Wherever, then, theoretical clouds with which they had overcast the sky were pierced by the rays of truth, they ran around with all sorts of plastic mud to stop it. They have called their congregations together, and told them the devil was about to have a big harvest. They have tried to hide the growing harvest. They have tried to hide the growing rents made in their theology by holding over rents made in their theology by holding over the heads of people umbrellas made of exploded fabrications, and now that the emergency grows they are ready to cast in their robes, but they cannot stop the fires that are kindled. They will eventually turn around, and say, 'Why, of course it is all true, we knew it all the while, but bless your dear hearts, you were not quite prepared for it.'

Now please let me not be misunderstood. I do not admit all that is told me from the mouths of mediums as coming from departed spirits to be true. It may all come from the spirit-world, and if it does, I, for one, am fully satisfied that lying and deception are made very easy there This fact argues nothing against the truth o the phenomena, but it proves that a liar here is a liar there, and that as a man sows, so also shall he reap. I say to all lovers of spiritual truth, seek for guidance from those whose lives are pure and exemplary; act upon your reason and best judgment, giving due heed to the im-pressions obtained through spiritual communpressions obtained through spiritual communion. What we need here now is a concentration of the efforts of those who agree with us, that we may establish a church on such a basis that we may bring to it all who thirst for draughts from the living waters which proceed from the very Throne of God. We have societies, lectures and free discussions. They are all useful in their way, but it is time now for us to gather those who harmonize with these or similar views, and bring with us all who can similar views, and bring with us all who can

give us aid.

Our building may not be so grand in architectural design at present; it may not be so costly an edifice as some others, and though its walls be unadorned by frescoes, its pillars with-out ornaments, if we have the presence of God made manifest in our hearts, and the hallowed influence of holy angels made visible to our very senses; if we shall hear, as did the shepherds of old, the angelic host saying again, 'Glory to God in the highest, peace on earth and good will to Philadelphia.

man,' we shall feel indeed that the day of peace has come, the millennial truly dawned on earth, and we shall worship in spirit and in truth Him whose throne is the universe, and in whose presence we shall dwell in joy forever and forever." [Applause.]
Short addresses were made by Deacon D. M. Cole, Judge Wm. Coit, Mr. A. E. Newton and Mrs. R. Shepard-Lillie, under spirit control. A committee on organization was appointed to discuss plans and report at a future meeting, consisting of Judge Abram H. Dailey, Deacon D. M. Cole, Judge Wm. Coit, Mrs. Mary A Gridley, A. E. Newton, editor of The Two Worlds, and Fred Haslam, Esq. Deacon D. M. Cole gives our next Fraternity Conference lecture, subject, "The Sabbath," on Friday evening, Nov. 25th, and on Dec. 2d Col. Wm. Hemstreet, subject, "Mental Actinism."

S. B. NICHOLS.

Brooklyn, N. Y., Nov. 19th, 1881. Brooklyn, N. Y., Nov. 19th, 1881.

Eastern District Conference, Phonix Hall, Brooklyn.

To the Editor of the Banner of Light:

After the usual opening exercises, Nov. 16th, Mr. Miller, the Chairman of the Conference, introduced Dr. Granville, of Terre Haute. Dr. Granville said: "From one of the chosen tunds with which to carry forward the work in this place; friends can help in no better way than by freely disposing of tickets to this entertainment.

W. J. Colville bectured to a large audience in West Newton on Wednesday, Nov. 16th, and in Chelsea Sunday evening, Nov. 20th. He will speak again in Chelsea, Sunday, Nov. 27th, at 730 P. M., and desires out of town engagements for any overline speak again in Chelsea, Sunday, Nov. 27th, at 730 P. M., and desires out of town engagements and surface of the chosen ones in your city I have received proofs of the chosen ones in your city I have received proofs of the life beyond, and of a personal and constant guardianship that will sustain me for months to come. Why, you have such feasts here that you ought to feel more enthusiasm than I have seen manifested in many cases. Spiritualism is so mighty a truth we should live it, and dare to own it before all men, as did the miners I ones for any overline. me, 'Stranger, we live by Spiritualism, we act by it, we think by it, and we are ready to die by it! We have nothing to be ashamed of, and none need go. Nicodemus like, in secret, under the shade of night, to meet their loyed ones who come to commune with them. Let the world know that the gates are not merely ajar, but wide open, and from the celestral realms, upon a ladder like that seen by Jacob in his dream, angels ascend and descend continually. Spiritualists base their belief upon the rock of knowledge, which stands firm in the midst rock of knowledge, which stands firm in the midst of the sea of doubt. Since I came here I have received everywhere the kindliest welcome, and whenever I have been in this hall I have been conscious of feelings of fraternal kindness coming from all. I am about to leave, but I shall never forget the people of this city and the good which I have gained."

Mrs. Kimball next spoke of psychometry as a power that comes from the mighty Over-Soul, and as one of the spiritual elements should not be made subservient to the physical nature, but superior, so that we may be no longer subject to

superior, so that we may be no longer subject to the limitations of matter. "This power," she said, "is the blossoming out of the angel within said, "Is the blossolining out of the angel, within you, and I see attending all who have it (and there are many here) guardian spirits sending down their influence to unfold you. When you go into the new life, these gifts, of which Psychometry is one, will be your wealth. With each individual rests a responsibility for their culture. It would be well to hold scances in your wealth. culture. It would be well to hold scances in your own homes, devoting one room to the single purpose, and thus receive directly influences from the angel-world." To the inquiry, "Where is Summer Land?" Mrs. K. replied: "It is close around us, and we make it here if we make the conditions. None of us can say what Spirit is, but by going into the silence of the inner temple and holding ourselves receptive to the divine influence, we may come near it. The Ancient thought he had found Kirvana, but Nirvana is not that which he thought it was. Nirvana is not that which he thought it was. Nirvana is in active labor to uplift and unfold

Nirvana is not that which he thought it was. Nirvana is in active labor to uplift and unfold the undeveloped and the ignorant."

Following her remarks, Mrs. Kimball psychometrized a number of articles, her delineations being in every case correct.

Deacon Cole said: "I have before spoken of the spiritual phenomena, as signs of the true Church. When John sent to Jesus to know of his claims, he said, "Go and tell John the things that ye do see and hear; the sick are made whole, the lame walk, the blind see, and the deaf hear. If spiritual phenomena are a delusion, how about the church delusion? May not people be psychologized into a mighty sorrow for a vague, indefinite sin, and a belief that they are forgiven and saved? The early Church held that the signs should follow them, but the Church now argues that the signs shall not follow."

The conference then closed its interesting session. The attendance, which has been very good for some time past, this evening fully tested the seating capacity of the hall.

W. H. Coffin, Sec.

Everett Hall Meetings, Brooklyn, N. Y.

To the Editor of the Banner of Light: On the evening of Sunday, Nov. 13th, Mrs. we are so constantly enjoined to 'try the spirits,' are we not also directed to try the investigators?" said: "There are thousands upon vestigators r said: There are thousands upon thousands occupying the places of investigators, while only a few occupy the place of mediums. We should test the claims of mediums, because the investigator will get tried in that capacity. But I am looking forward with a great deal of pleasure and expectation to the time when the question of sincerity and honesty on the part of our mediums will no longer be raised, from the very fact that materializations and all this order of phenomena in Spiritualism will become so genuine and widespread that, our homes being well supplied with the evidence, we shall never endeavor to present it upon the rostrum as proof or test. This must certainly occur, and by-and-by our spirit-friends are to come right down upon our rostrums, visible to all, and associate with us in trums, visible to all, and associate with us in all our paths of life, not for tests, but because they will desire, and we shall be glad to have them come, not merely to convince us of their presence, but to give us the benefit and pleas-

ure of their congenial society.

In the meantime we must work faithfully and loyally to help along this glorious result. To that end we have met here to-night, and every time we assemble in this hall our work is being carried on. We have our inspirations, we bring conselves together as questioners as being carried on. We lavoke our inspirations, we bring ourselves together as questioners, as counsellors, and we have only to be faithful, to be loyal, to be in earnest, thoroughly truthful and thoroughly negative while thoroughly honest, keeping all the time negative to heaven or the spirit-world by being positive to this. The more practical, the more faithful, the more effort toward the fulfillment of all our duties, and the approximate all our responsibilities. and the answering to all our responsibilities, the more earnest in the outgrowth of all good, the more imminent will be this glorious con-

summation."
On the scriptural passage, "This mortal shall put on immortality," she prophesied that the time is coming when death shall be swallowed up in victory, because there will be no further possibility of a visible transition between what we call this world and the world beyond. It is a fact of the control of matter by spirit, and the change is to be brought about by no miracle, but by the same avecesses that a boy puts off his the change is to be brought about by no miracle, but by the same processes that a boy puts off his babyhood; and we change all the tissue of our body and the circulation of our blood, every atom having transformed countless myriads of times, in an instant—so by the same processes, moving up to the everlasting object before us, we are to pass on, rematerializing and dematerializing forever, and forever; and the dematerializing forever and forever; and the idea of ever a time having been when a man or a woman had so many pounds of avoirdupois matter that could not be mastered will be

CHARLES H. BENEDICT, Acting Secretary.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

On Sunday evening, Nov. 13th, at the Church of the Messiah, New York, Rev. Robert Collyer presided at a meeting in memory of the good and gifted woman, illustrious for the beauty of her life, Lucretia Mott, of

Portland, Me.

To the Editor of the Banner of Light: The sociable and supper we held recently, were under the management of a committee of ladies—Mrs. Walker, Mrs. Runnels, Mrs. Libby and Mrs. Berry. The tables were bountifully supplied with good things, and did great credit to the taste of those who had them in charge. The literary exercises were varied and very interesting. The vocal and instrumental music, furnished by Mr. Morgan, Mrs. Runnels and Miss Hatch, was of a very high order, and was fully appreciated by all present. Miss Hatch, our accomplished young organist, deserves more than ordinary praise for her zeal and untiring efforts in furnishing the very best of music for all our meetings.

Mr. Fuller's lecture upon this occasion was

one of his very best efforts.

This entertainment was an experiment; its success will warrant our making further attempts in the same direction.

tempts in the same direction.

The interest in the meetings during Mr. Fuller's stay with us has steadily increased. Last Sunday evening the large audience were highly satisfied with the able and interesting manner in which his guides answered questions presented by the audience.

Mr. Edgar W. Emerson, of Manchester, N. H., a very highly recommended test medium, will unite his services with those of Mr. Fuller the last two Sundays of this mouth, and we trust

last two Sundays of this month, and we trust great good will be accomplished in the cause of truth.

Yours,

Portland, Nov. 19th.

Springfield (Mass.) Meetings.

Po the Fultor of the Banner of Light : Sunday again called together larger audiences than at any previous time during Mr. Fletcher's engagement with us. The lectures were radical and pronounced, but met with a hearty re-

sponse, and many marks of approval.

In the afternoon "The Word of God" was explained, and dealt with in a manner which

explained, and dealt with in a manner which would indicate an understanding of the subject and the requirements of humanity. At the close of the lecture several important questions were answered in an interesting manner.

In the evening the hall was filled with a very intelligent audience. The speaker was particularly happy in his remarks, and gaye some very satisfactory tests, a few of which we subjoin: "I see a young lady; she looks as if she passed away with consumption. Now I see a collection of people. 'St. James's Church' is now written. Her name is Holden—Lizzie A. Holden." (Recognized.) "I see a man who has been in spiritlife for some time. I now hear 'civil engineering,' and see him clad in uniform; his name is ing, and see him clad in uniform; his name is Barnes, James Barnes." (Recognized.) "Samuel Crane, and a little boy over whose head I see 'Johnnie,' come to Mary Crane"—message given and recognized; and many others, all of which were declared to be correct.

Lynn, Mass. To the Editor of the Banner of Light :

Mrs. Clara A. Field spoke on Sunday, Nov. 6th, in the course of meetings conducted in this city by Dr. Burdett; her remarks being received with great satisfaction on the part of her heaves?

Her afternoon lecture was upon the general subject of religion; and in the evening she gave in addition to her address, psychometric readings, involving tests of marked power. One gentleman, a Methodist in belief, and a stranger to this medium, strayed into the afternoon meeting, and was so well pleased with what he heard that he attended again in the evening on which occasion he received a psychometric reading from his handkerchief, which he sub-mitted to Mrs. Field for the purpose, and was so well pleased therewith that he went forward at the close of the service and thanked her personally for this demonstration of her medial

powers.

Mrs. Field gives these psychometric readings regularly at the close of her lectures. Societies in waut of a good speaker and medium will do well to give her a call. She can be addressed at her residence, 19 Essex street, Boston. ***

Meetings in Philadelphia.

To the Editor of the Banner of Light: Our regular lecture season was opened in September, Mrs. Amelia Colby being our speaker for that month: A. B. French, Clyde, Ohio, followed in October. Mrs. Colby is speaking for us again this month, calling out a large at-

for us again this month, calling tendance.

On Wednesday evening of this week Mrs, Colby spoke in Lincoln Hall, corner Broad street and Fairmount Avenue, to a large audience, Societies wishing a good speaker should send

for Mrs. Colby.

Mr. Fletcher speaks for us in December; Mrs.

W. Wallis, March; W. J. Colville in May.

We welcome the good old Banner of Light with its added quantity of reading matter, it always being filled with living truths and facts that should induce every Spiritualist to subscribe at once.

JAMES SHUMWAY.

scribe at once. JAMES SHUMWAY,
Sec. First Association of Spiritualists.
Philadelphia, Pa., Nov. 18th, 1881.

Meetings in Lowell, Mass.

Sunday, Nov. 20th, Grand Army Hall was not large enough to hold the throng that gathered to hear and see Mrs. Carrie Loring of East Braintree, and Dr. Henry Slade, who has been with us several days, converting many to Spiritualism by his remarkable slate-writing and other manifestations.

The lady is eloquent in the extreme, and should be kept busy by the different societies.

Dr. Slade is creating much excitement with his

Dr. Slade is creating much excitement with his

Dr. Slade is creating much excitement with his peculiar phase of mediumship, and is kept quite busy holding scances.

Next Sunday, 27th, Mr. Victor Nelson, of New York, will speak for us, and later in the week give an entertainment, showing his several different phases of mediumship.

Dr. S. J. Damon.

Passed On

From Winchendon, Mass., Nov. 7th, of paralysis, Joshua Tucker, M. D., of Boston, aged 80 years. Mr. Tucker was formerly a prominent dentist, having an office in the Albion Hotel in this city, and was a man of sterling integrity. Several years since he was attacked by a painful affection of the nerves which baffled the skill of the most noted physicians of this country and of Europe, and was finally relieved by one who, by the old school of medicine, would be termed "a quack." The writer called upon Dr. Tucker two winters ago, with a request that he should state his experience to a Committee of the Legislature, having in consideration a bill for the regulation of the practice of medicine in this State. He declined doing so, giving as a reason that he was too old to take any ground publicly in opposition to the regular school of which he was a member, but was any ground publicly in opposition to the regular school of which he was a member, but was willing to state the case to any who called upon him. He signed a remonstrance against the passage of the bill, objecting strenuously against the enactment of a law that would deprive the "quack" that cured him of liberty to cure others whom the regular M. D.s pronounced incurable. whom the regular M. D.s pronounced incurable. He also attended the hearings before the Committee, and used all his influence for the defeat of a report in favor of the proposed law being made by them. Dr. Tucker was a firm believer in Spiritualism. He found great peace and happiness in its philosophy, and joy in the communion he had with relatives and friends who passed on before him.

Roston. Mass.

The Rev. Dr. Walter Ching Yung, pastor of a San Francisco church for Chinamen, was recently married in Christian fashion to Ah Ting Few, a belle from Hong Kong; but, though the bridegroom wore a suit of clerical black, the bride was gorgeously clothed in a Chinese costume.

Spiritualist Meetings in New York.

The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hail, 85 West 32d street, at 10½4. M. and 7½ F. M. J. A. Cozino, Secretary, 134 West 46th street. Children's Progressive Lyceum meets at 2 F. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. 21. A. Newton, Guardian, The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobiaher Hall, 22 East 14th street. Mrs. Milton Bathbun, Secretary.

Received from England.

RAPHAEL'S PROPHETIC ALMANAC

PROPHETIC MESSENGER, Weather Guide and Ephemeris. FOR 1882:

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