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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. I. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for November. I was about to indite an obituary notice of this valuable periodical, as several of its numbers had failed to reach me; and certainly no sadder theme in the records of journalism could have

claimed my attention. One of the first and noticeable articles in the present issue is a "Project of Concord and Union," proposed by some English Society of Spiritualists to that of Paris, and accepted, almost as a necessity, in view of the present and prospective persecution which we are and may be subject to. No pecuniary obligations are to be involved, nor any interference with the par-

ticular direction of any society. Some central bureau could be established in every country where the name and place of every spiritualistic society, and the numbers pertaining to it, could be registered, and from whence, in times of need, of peril, the word might go out for aid.

The Petit Journal has the following: "We received last evening the letter given below. The phenomena are not more extraordinary than those we have seen at the Salpétrière* in the service of M. Charcot; those which we know from the works of M. Dr. Burg, and those related by M. Jules Claretie in his curious ro-

mance. 'Les Amours d' un interne.' 'We have thought that its publication might result in a scientific examination of these pathological manifestations:

'CAMPAN, the 25th of August, 1881, MONS. EDITOR-I have the honor to communicate to you the following notice of a phenomenon unknown to us here, and which you may find worthy of publication. It occurred at Sainte-Marie-de-Campan (Haute Pyrénées).

A young girl sixteen years of age had been ill for eight mouths. At the end of that time she took no nourishment or liquid of any kind for the space of

During this last period she prayed her parents to call in a number of persons to hold her in a certain crisis which she named, and in which she was to suffer great agony. She said she would then awake and car as formerly. (All resulted as she stated.)

From the time she ceased to eat (and still, encore maintenant) she spoke all languages without ever having acquired them, and knew all persons without ever having seen them; knew what they carried about them, and their thoughts; knew what they said and said of her; in touching a book with the hand she knew the contents of any page named-knew the hour,

Some believe this to be a miracle; others, that she was in communication with the spirits; but the greater part know not what to say.

D. ADORRET, Proprietaire d Campan." An editorial note to the above adds: "Mons. Canarie, a retired officer, Mme. Lassalle and Mme. and Mons. Lauzin, have certified to us that the account given by Mons. Adorret is the truth." A very touching and beautiful letter from the

patriot Mazzini, on the death of his friend Venturi, is the next attractive article; but I must snatch from the golden fabric only a thread or two to be twisted into poor, cold English: "Venturi shared with his wife and myself a faith in the future, founded not on the dogma of the monies at the tomb, we require not the aid of any priest; our prayers are in silence, born of than this appearance of death, more powerful than the void and the mystery, the arcanus, fills my soul and that of the poor afflicted widow -the rainbow of hope, of promise, descending upon the tomb; an expectation, a ray d'esper-Which were reported, some time since, in the Banner of Light.

through the shadow of grief and tears. That ray celestial we call Immortality. . . . Bending toward the afflicted widow leaning upon my arm at the grave, I said to her in a low voice: Charles is not there, but in him you have now a guardian angel.' She raised to me her eyes overflowing with tears, and said: 'I know it-Je

Mons. Carrier writes from Politiers the following account (which I will make as succinct as possible), of an unexpected vision witnessed by himself and daughter: They were auditive mediums. Mons. C. had lost, on the 11th of August last, a devoted wife; and he could not but mourn her as a departed guardian angel of his terrestrial life. But her spirit had returned and upbraided him for want of faith, and even said it was hence useless for her to communicate with him. Still, as the excessive grief of the family was on her account, she could not wholly leave them, but would rather bring with her one who had suffered a vast deal more than they. She named the 7th of September, when she would return. "At the appointed time," says Mons. C., "my daughter and myself went to my chamber. It was ten o'clock at night when we heard a loud noise in my adjoining dressing-room, and our two lights were instantaneously extinguished without our knowing the cause. At the same moment the spirit of my dear companion, with a tall young woman, advanced toward us. Our astonishment was profound. We had not thought ourselves materializing mediums. My beloved wife presented her companion, and then gave us some excellent advice. The tall young woman subsequently unfolded to us the story of her life, and how she had died in the hospital but she added: 'My death in that miserable place was not without some good, for the two women attending me, impressed with the truth of the responses I gave to persons interrogating me about Spiritualism, began to inform themselves concerning it. One is already convinced, and the other is on the road to it. My earthlife was full of toil and privation. We lived without any amusements, any diversions generally enjoyed by the world. Work, communications with the spirits, friendship, study, sufficed. Take courage. . . . Her voice then changed to one of sadness, for she said, 'she had not done for our cause as much as she ought; for it was not sufficient to believe, but we must let our light shine for others; and that it would afford her much happiness when her family would break away from the reserve they had imposed upon themselves.' &c. She also hoped her mother 'would place outside of he window such flowers as she used to cultivate for her to sell."" . . . (It would seem that many of these little details of life, dear to the gentle spirit when on earth, should be more attentively considered by us who remain behind.) "The speaker's voice gradually failed as the form melted away."

The more lengthy articles of the Revue, such as "Philosophes et Savants"-a deeply interesting dissertation from the prolific pen of Mons. Ch. Fauvety; "Spirit Conferences at Boiry-Notre-Dame," at "Blacke-St-Vaast" and at "Rouen," I can only thus briefly name. I ought, however, to notice one or two articles more; one especially that indicates that there is progress even in Spain, that submerged country, stifled in the grasp of papacy, as Victor Hugo says. Referring to a grand banquet at Lerida the Gaccià de Cataluna speaks in these terms : "It is impossible to give an idea of the brilliant discourse of Sr. Amigo, editor of El Buen Sentido (a spiritualistic paper), who raised a thunder of applause in recalling to mind the inquisition conservatrice, and in designating in well chosen phrases how it has to-day attacked the liberty of conscience in the person of the Director of the Normal School, M. de Miguel, a martyr to his religious spiritual convictions. Sr. A. was grossly interrupted by one who demanded the interference of the government; but the determined attitude of the orator enabled him to finish his discourse; vindicating his position-that liberty of conscience is one of the most noble of our inheritances."

"The grand orator, Don E. Castelar, had preceded Sr. Amigo with alike sentiments. 'Proscribe thought,' he said, 'it will leave everywhere, in its wanderings, its seeds; thrust it into a dungeon, it will issue forth. Do more: give it to the executioner, as Huss and Jerome of Prague, of whom but ashes remained, it hinders not the spirit from keeping the fire eternally burning on the hearthstone of liberty."

Must I pass over "The Spirit Possesses a Divine Germ," the "Obsequies of Mons. Ladame," mayor, advocate and earnest Spiritualist, and "A Study of Swedenborg" by Mons. Godin, the distinguished founder of the cooperative society of Guise? They are each worthy of a page; but the page is lacking.

BELGIUM.

Le Messager, of Liege, of the 1st and 15th of October, opens with "Converts to the Light," which says: "The number of those who come out each day from the clouds of error to enter by degrees into the light of spiritual truth is relatively so great that the most obstinate of our opponents will soon be under the necessity fall, but on that of progress. So, for these cere- of making a note of it. . . . The heavens declare the glory of God; this is true, if we apply to the word glory the most elevated conception the saddening occasion. All separations are of the human mind; but when put in relation saddening. . . . But a trust more powerful to that applied to a sanguinary conqueror who perhaps has won this distinction through battlefields, it is an implety which the lovers of la vérité cannot adopt."

"God and Creation," by the able writer,

Mons. René Caillé, and "Spiritualism in Antiquity," by Dr. Wahn, are continued in each number of the Messenger, and give a double in-

too lengthy to make any synopsis of them available. The latter, I might say, however, refers in a very interesting manner to the Egyptians' conception of God-they being in reality monotheists-and quotes Mons. Lacoste's work (Essai critique sur l'Exode); which, though occupied more especially with the Hebrew people, has many details concerning Egyptian cult; showing, that though seemingly worshiping many gods, they had a sublime conception of one, the supreme: "all other belief being unworthy of those profound philosophers who meditated censelessly upon the origin of things, and studied in nature, the animate and inanimate, their successive developments. Hermes addressing Thoth says: "It is difficult in thought to conceive of God, and by the tongue to speak of

The Messenger quotes from the Banner a short article on Mr. Slade's mediumship; and from the Philadelphia Sunday Press a glowing account of what is done through Mrs. Debar, Princess Edithe, daughter of Lola Montez. It states that she is enabled to produce a picture upon the ceiling over her head, but of course by invisible hands; and that "The artist Leclair and Bierstadt are among the number of believers, and the most enthusiastic. Leclair has all confidence in the lady, and Bierstadt has specimens of her painting, which though not of great artistic merit, he would not sell for a million of dollars." Lady D. sits in the light-everything is aboveboard, as the saying is-and on canvas or silk, pinned to the window-curtain or hung upon the wall, a picture appears at her bidding." etc.

I ought to mention that the first purse of the three thousand francs offered by Mons. Guerin for the best work on Spiritualism, has been awarded to the eminent writer, M. Eugene Bonnemère, for his l' Ame et ses manifestations à travers l'histoire-the soul and its manifestations throughout history.

The Moniteur of Brussels for October is in hand. Though small it soars sunward and seatters truth all along its way. Its tone is cheerful. honeful. At a recent reunion of Spiritualists, preparatory to a Federation, "the assembly was numerous, embracing all ranks of society. The members present were unanimous in accepting the program in inhmitted to their de-liberation, the object being to transce for the purpose of propagandism. . . . All the world to-day knows Spiritualism. Its enemies are so assailed, baffled, ridiculed, they have in some sort made it popular. . . . We have no fear in saying that any impartial person, with a desire to inform himself in respect to his destiny, will, with a proper study of these principles, recognize the doctrine of Spiritualism as the only rational one, the only one that gives a solution of psychological problems which agitate the human soul, the only one that satisfies hu-

man aspirations in view of the great future.' Here is also an announcement of a new periodical in Holland entitled Een nieuw veld voor de wetenschap, enz-"a new field of science," in accord with the productions of Messrs. Wallace, Crookes, Varley, Fleetwood, Humboldt, Flammarion, Perty and other savants. Its introductory remarks are quoted at some length, showing that "these inexplicable phenomena have attracted attention and given birth to many books and lively polemics; . . . that all the attempts that have been put forth to overturn Spiritualism have been absolutely fruitless; . . that every new objection finds itself hurled against some new facts, still more extraordinary and inaccessible to fraud," etc.

'Spirit Photography" is then historically treated (also from the above-named new Holland journal), and the "Histoire d' Un Homme,' which is wholly extracted from Dr. Eugene Crowell's interesting book, in which his conversion from Atheism to Spiritualism is related.

Next we have a short analysis of Mons. Bonnemère's book (noticed above), and that of M. Rossi de Giustiniani, "Spiritualism in History," which examines the faith of savage and demi-civilized people, the culte of ancient races, Hindus, Chaldeans, etc.

The second edition of a work in Spanish I may as well notice here-"Spanish Statistics," by Don Madoz. "The author shows that the Catholic domination over the consciences, institutions, manners, produces a fatal depopulation, ignorance and the ruin of the people. He proves by authentic figures that during the seventeenth and eighteenth centuries the three thousand one hundred and twenty-six convents in Spain had cost for their maintenance sixtyone milliards, three hundred and eighty-six millions, and one hundred thousand reals de Vellou, without counting what these mendicant orders have gathered from the people:"

The Moniteur also says that another periodical, entitled Le Papillon, appears now in Paris, edited by Mme. Olympe Audouard, and though not claiming to be spiritualistic, is highly commended for "its instructive and interesting articles." Mme. A. is known as a writer, and has been ridiculed by some French critics for having the disembodied in her house, and is doubtless a Spiritualist.

The Annali Dello Spiritisma, of Turin, (October number,) begins its present issue with the twenty-seventh chapter of that grand work by Viscount de Torres Solanot, "Catholicism before the Time of Christ," which has been translated entire by the editor of the Annali for his magazine. Let us hope that we may sometime see it in an English garb. The chapter named above treats of "Intolerance and its Fatal Consequences; Catholicism, and its Decadence; Incompatibility of Priestcraft with Liberty of Conscience; Errors to be Combated; Superior Conceptions of Life."

"How I Became a Spiritualist," from the

ance, more holy, more beautiful as it shines | terest to this excellent periodical; but they are | pen of a Sr. Alessandro, is a lengthy exposition | couple of pages. From his remarks I would of what is experienced in this country, almost hourly, by a vast host of our faithful brethren. Seeking lodgings, Sr. A. was suddenly impressed to enter a house, though there was not, as is usual, any notice upon the door of apartments to let, and found that he had hit upon what subsequently proved of great importance to him in the way of spiritual revelationsbrought about by fortuitous circumstances, under the supervision of the invisibles, and almost as dramatic as the denouements seen often in plays.

Another account is given of a séance in Scotland, where many recognized spirits appeared, one of whom, wearing a Spanish scarf over the head, had the face of Lola Montez. Under the heading of "A Liberated Spirit, after its Diverse Experiences in Mortal Existence," reference is made to the torment, the atrocious suffering one may experience-efficacious in purifying us-in memory of a misspent life; adding: "Then re-incarnating itself, it has a new probation, advances in refinement, and thus repeating its experiences, becomes meritoriously worthy of the life normale, spirituale, without being obliged to rehabilitate itself in mortal body." . . . Re-incarnation seems, with a great many, the only solution of ill-favored conditions met with here and hereafter.

SPAIN.

El Criterio, of Madrid, and three numbers of La Luz, of Barcelona, have been received. The 'sessions" of the Madrid Society of Spiritual ists first attract attention in the former, for their record contains the eloquent address (continued) on Spiritualism and its relation to humanity, by D. A. Garcia Lopez-quoting among other writers Sr. Callejas (who says that "Man is a necessity of God, and God a necessity of man") and the savants of our faith, so often referred to in England and France. .

The seventh article on "Spiritualism is a Philosophy," or "The Philosophy," enlarges upon the proposition that there exists one universal essence; . . . that truth is still a truth though we may not know it and may try to obscure it; . . . that in nature there exist no preferences, or privileges—privilegies; that all proceeds from God and all tends to-

ward him, etc., etc.
"Clouds and Light," a new work by Sr. Navarro y Murillo, is here reviewed with much sympathetic phraseology, by Sr. M.

"Great sensation has been created in Rome by the seceding from Catholicism of the Canon S. Pedro, the Count Champelle.'

Sanz Benito.

La Luz opens its brilliant pages by a review warns me to notice only contents, with-out enlargement. "Fanaticism," "The True Priest," and several other lengthy articles, are from the able and prolific pen of Mme. Soler; while a variety of themes are discussed with much force by Mile. Sanz. No short quotation could do either of them justice. Louisa, Pages and Mateos, appear as new and worthy contributors. It is to be hoped that Mme. Audouard's Papillon will prove equally a gem of beauty and worth in the crown of woman's genius.

GERMANY.

I have received four numbers of the new weekly paper Der Sprechsaal and the Psychische Studien, each of which, if translated in full, would occupy a large space in our splendidly enlarged Banner of Light. Der Sprechsaal is destined to occupy a high place in the popular mind. I must only name some of its more prominent articles, which will show its animus: "Modern Spiritualism" (in which Messrs. Fichte and Zöllner's views and experiments are examined); 'Dr. Wm. Fishbough"; "Chas. Foster"; "Alex. Aksakof"; and "Trance Manifestations."

With Psychische Studien I must be equally brief. Its first article, "Spiritualism Historical and Experimental," is devoted particularly to Mr. Bastian's séances; its next to "Double Consciousness," relating to Mrs. Roff's mediumship; these are followed by learned dissertations-"Schopenhauer's Views of Immortality," etc. Then we have a notice of Mrs. Louisa Andrews's Lectures on Spiritualism, Miss Fancher's wonderful experiences, the haunted house in Paris (of which Mr. O'Sullivan has written), Dr. Cyriax's new German paper (the Sprechsaal), the Banner of Light (its camp-meeting reports, etc.), Mr. Crowell's Two Worlds, and other items of popular inter-

The Deutsche Zeitung, of Charleston, S. C. though it has published, I think, some of Dr. Blöde's articles, seems to be a strictly business

Licht, mehr Licht, being in the German language, though published in Paris, may well come under the above national heading. Four numbers of this handsome weekly are in hand, dating to October 30th. "Cogito, ergo sum," I think, and hence I am, opens the present issues, with a curious diagram I have not time to solve. A host of attractive articles follows: space forbids even to name them. I should say, however, that the Banner of Light is quoted respecting the mediumship of Mrs. Anna M. Stewart, as reported in a letter from Terre Haute, May 30th, 1881; also, Sigma's article.

SOUTH AMERICA.

I have received, this month, from these southern quarters, only the Revista Espiritista, of Montevideo. Rio Janeiro and Buenos Ayres magazines are missing. The Revista in hand, however, opens with a notice of the Revista of the "Sociedad Academica" of Rio, and says in reference to it: "We are happy, very happy in viewing these laborers (those having the same end in view-seeking the Father) in this field, as it demonstrates advancement." "To the apostles of progress" the editor devotes a

single out a line: "The instruction of youth is the gathering of the foundation stones of a na-, tion's prosperity." This was also President Garfield's idea, and is that of Governor Long, and thousands of others whose far-seeing comprehension demands the utmost respect; yet our streets show how little attention is paid to (where necessary) compulsory education - a erying necessity.

MISCELLANEOUS.

La Chaine Magnetique, Paris, for September and October, is, as usual, a sparkling fountain of good and erudite things. On page 33 there is an engraving of an enormous tree, from which are pendant wires or ropes that lead to people sitting under it. The inscription beneath the picture is, "The magnetized tree, discovered through somnambulism at Victor Ross's, by the Marquis de Puységur, in 1781." "Echoes from the Press" in respect to the life, works and death of Baron du Potet are all that heart could desire, though some have caviled about the religious ceremonies at his obsequies as not being in keeping with his professions and faith. A positive proof, by demonstration, has been given by Mons. Levasseur, that magnetized water is readily distinguished by taste; for, having placed upon a table six glasses of water, one of which was magnetized, all, except those who chewed tobacco, when called upon to taste, discovered the difference. In the October number a rough engraving is given of Charles Lafontaine, pere (father). On the same page begins "Physiology and Psychology, Spiritualism"; then we have a "Theory of the Transmission of Thought," in which occur these lines: 'To argue that the lucidity of a somnambulist is only a transmission of the thought of the magnetizer, is to send us back fifty years

into the past." On de Grenzen van Twee Werelden," etc., of Holland, being issued in the Dutch language, will hardly have a world-wide reputation; yet, from the neatness of its form and the character of its themes, thus far, I may say that few magazines deserve a warmer welcoming. The present issue has little to say of Spiritualism; but it treats of somnambulism, and of our abused Indians in New Mexico, and concludes with a letter on magnetism from Lavater, dated Zurich, Sept. 10th, 1785.

Pseudo-Christianity.

Reading in Leigh Harca "Table-Talk," the other day, we encountered the following specimen of essay, which, it cannot be denied, has a striking application to the present time:

"Some religious persons the other day, with a view the promotion of Christian union, had a meeting in Birmingham, at which they are said to have come to these two resolutions: First, that it is 'everybody's right and duty to exercise private judgment in the interpretation of the Scriptures"; and second, that 'nobody is to belong to their society who does not hold the doctrine of the divine institution of the Christian ministry, and the authority and perpetuity of Baptism and the Lord's Supper."

"This is the way Christianity has been spoilt ever since dogma interfered with it; ever since something was put upon it that had nothing to do with it, in order that people might dictate to their neighbors instead of loving them, and indulge their pragmatical egotism at the very moment when they pretend to leave judgment, free and to promote universal brotherhood.' It is as if some devil had said: 'Christianity shall not succeed; people shall not be of one accord and find out what's best for 'em; 1'll Invent dogma; I'll invent faith versus reason; I'll Invent the Emperor Constantine: I'll Invent councils, popes, polemics, Calvins and Bonners, Inquisitions, auto-da-fes, massacres; and should Christlanity survive and outgrow these, I'll invent frights about them, and whispers in their favor, and little private popes of all sorts, all infallible, all fighting with one another, all armed with their sine qua nons, for the purpose of beating down the olive-branch and preventing their pretended object from superseding my real

"I do not believe, mind, that any such thing was said, or that this chaos of contradiction has been aught else but a fermentation of good and ill, out of which good is to come triumphant, perhaps the better for the trial; for evil itself is but a form of the desire of good, sometimes a necessity for its attainment; but the seeming needlessness of so much evil, or for so long a period, is provoking to one's uncertainty; and the sight of such a heap of folly is a trial of the patience. Our patience we must not lose, for then we shall fall into the error we deprecate; but let us keep reason and honest ridicule forever on the watch. A. But they say that ridicule is unfair. B. Yes; and make use of it whenever they can. In like manner they deprecate reason, and then reason in favor of the

The governor-general of Canada, during his journey through the extreme northwest, was in personal conference with the Canada Indians, listening to their complaints, studying their condition, and taking counsel as to their treatment in the future. In the Dominion, as on this side of the line, civilization, so-called, is pressing slowly, but with fatal certainty, upon the great reservations where Indians live by hunting and the chase. But no statesman in Canada dreams of acquiring any rights now held by the Indians without full compensation, or with-out winning them, through friendly and honor-able treatment, and with their free consent, to a mode of life adapted to the change which awaits them.—Boston Post.

We call attention to the Banner of Light prospectus in another column. That oldest organ in the world of the Spiritual Philosophy has lately been enlarged to a twelve page paper. It is a beauty in typography, rich in the contents of its columns, and every way worthy of a greatly extended circulation. Every one who desires to keep pace with the advance religious thought of the times should subscribe for the Banner of Light.—Norwalk (O.) Experiment.

Doctor X. is as bad a sportsman as he is a physician, but this does not prevent him, as regularly as the season comes round, from spending a fortnight in the fields with his dog and his gun. "And that's the only period of the year when he does n't kill anything," said one of his colleagues, kindly.

NIGHT AND DEATH.

Mysterious night! when our first parent knew Thee from report divine and heard thy name, Diddhe not tremble for this lovely frame, This glorious canopy of light and blue? Yet, 'neath a curtain of translucent dew,

Bathed in the rays of the great setting flame, Hesperus with the host of heaven came: And lo! creation widened to man's view! Who could have thought such darkness lay concealed

Within thy beams, oh sun? or who could find, Whilst fly and leaf and insect stood revealed, $% \left(t\right) =\left(t\right) \left(t\right)$ That to such countless orbs thou mad'st us blind?

Why do we, then, shun death with anxious strife? If light can thus deceive, wherefore not life? -[Joseph Blanco White.

Western Locals, Etc.

New York. The Work of Spiritualists-Notes by the Way-Troy, Albany, Ballston Spa, Saratoga, Deansville and Syracus

What do the Spiritualists propose to do: This question is often asked, in a very flippant way. The other day, while riding in a Wagner Drawing-room Coach, a pompous skeptic hurled the above interrogation at the writer, who blandly replied thus:

We shall wage a fair and honorable warfare against perpetuating superstitions relative to the Bible and Jesus Christ: we shall proclaim immortality as a demonstrated fact, and call for witnesses out of our congregations: we shall have a heart fellowship for all earnest seekers after truth, of whatever name; we shall not forget the amenities of society in our zeal for converts; we shall not allow love for our cause to blind is to goodness outside of it: we shall exall mediumship as a gift worthy of careful study; we shall accept the truth from all sources; we shall strive to follow all good and great characters; we shall preach God in nature and in man-the universal incarnation; and our Easter will come with the rising of the sun, each day, which, we shall pray, may see in us a resurrection from lower to higher planes of

Our questioner then asked for a copy of the Banner of Light.

There are hundreds of Spiritualists in this thriving city. Years ago meetings were maintained regularly, and all of the prominent lecturers connected with the cause of Spiritualism were invited to address the people. The Children's Lyceum was also largely attended. After a time, however, the meetings and the Lyceum ceased to exist. A few years ago the interest was revived, and Rand's Opera House was crowded to hear J. Frank Baxter, and other speakers. At present the friends meet regularly each Sunday for conference. Musical exercises, and a display of mediumship serve to interest those who attend. Mr. Colville recently visited Troy, and delivered a series of powerful discourses.

E. F. Rogers, a prominent Spiritualist, expressed himself as follows not long ago to the

Spiritualism is a growing power in the world; it is the leaven which will spiritualize the church. Spiritualism will go to the church. The church has always ignored all the great facts of history; only under an irresistible pressure does the church change. Such change is now imminent, and Spiritualism, a visible power, is entering the alleged sacred precincts of the church. The wisest thinkers, in my judgment, begin to see that progress, at this time, lies along the line of existing institutions. Spiritualism will infiltrate the church. So long as the good work is accomplished it is entirely a secondary consideration under what name it is

ALBANY.

The friends meet on Sunday evenings in Mil-North Pearl street, is an intelligent Spiritualist, whose heart is in the work. Mrs. Morse, the lecturer, made her home at the last named place. There is a demand for mediums and speakers in Albany, and with concerted action on the part of the friends meetings could be easily supported. Mr. and Mrs. Watkins are veteran Western Spiritualists, and they will constitute a strong reinforcement for the local

BALLSTON.

The Banner reporter was warmly greeted by the resident Spiritualists of this thriving town. Mrs. Nellie Brigham ministers regularly to the Spiritualists on two week-day evenings each month. The neat chapel erected by our arisen brother, B. J. Barber, is an excellent place in which to hold services. There are many Spiritualists among the prominent citizens. Dr. B. W. Noxon, one of the deacons of the Spiritualist Society, is at present sojourning in England. 'His many friends will gladly welcome him

SARATOGA SPRINGS.

Spiritualism has a strong hold among the intelligent population of this great summer resort. Mrs. Brigham visits the place monthly, and may be said to be the pastor of the Spiritualist society. Editor Huling, of the Sentinel, is an out-spoken Spiritualist. Editor Pease, of the Sun, is also an earnest worker in the new movement. He has shown his independence and good sense by publishing in extenso the account of the recent Church Congress in England, in which the subject of Spiritualism was

DEANSVILLE.

The writer had the pleasure of addressing the friends in this thriving town on Nov. 20th. The claims of the Banner of Light were presented here, as elsewhere, and the people were called upon to rally in support of the journalism of Spiritualism. Mrs. Byrnes has lectured successfully in this place, and is held in high esteem by the people. The local Spiritualists are wealthy. The subject of Spiritualism has been discussed here by the ablest speakers in the field. Recently a movement was made in the direction of reviving the meetings. Such a course is highly commendable. Go ahead, dear friends, and carry forward the work to a grand

SYRACUSE.

Wealth and conservatism dominate in this city. Lectures on Spiritualism are of rare occurrence; but the development of mediums seems to be a feature of this locality. Messrs. Caffray, Watkins and others, well known to the public, began their careers as mediums in Syracuse. J. Frank Baxter spoke here some time ago. His discourses were highly spoken of to the writer by many Spiritualists, and a general feeling of regret was expressed that his stay was so brief. The Banner of Light is read extensively, and the good work which it is accomplishing is thoroughly appreciated by the local Spiritualists.

CHIPS. Mrs. Boyer, 351 Fulton street, Troy, N. Y.,

receives many professional callers, and her gifts as a medium are highly spoken of.

Marcus Carl, Esq., is President of the Albany N. Y., Society of Spiritualists. Emma Starbuck, of Troy, N. Y., a good medi-

um, has gone to New Mexico. Glory enough for one day: Spiritualism at the

recent Church Congress in England. Mrs. E. P. Head, 5 Gazelle street, Syracuse

N. Y., is an excellent test medium. Silas J. Cheesebrough, 62 Seneca street, Utica N. Y., is a successful healing medium.

Mr. Brown, the jeweler, of Saratoga, N. Y. is an enthusiastic Spiritualist. For years he has been an invalid, but he is worth a dozen of average able-bodied men for courage, intelligence, and enterprise.

Time brings its changes. The question with the church at present is, How shall we assimilate Spiritualism? A few years ago it was, How shall we crush Spiritualism?, Will Prof. Phelps please take notice?

Dr. W. B. Mills and wife, 91 Division street Saratoga Springs, N. Y!, welcomed the Banner of Light representative to their elegant home, and like thorough-going Spiritualists, ordered a good-sized bill of books from the catalogue of Colby & Rich.

The Lake George (N. Y.) Camp-Meeting Association has been legally organized, and lots are now on the market, with a good title guaranteed. For particulars address A. A. Wheelock Ballston Spa, N. Y. By another season the railroad to the lake will be completed, and passengers can land within a few rods of the campground.

Prof. Lockwood, of Ripon, Wis., has published in excellent work on the temperance question, which should have a wide reading. The subject is treated in an original manner and from the standpoint of science. Price 25 cents. Send

Z. T. Barber, of Deansville, N. Y., is a Spiritualist of many years' standing. Though advanced in years and suffering from disease, he maintains a peaceful frame of mind and looks forward to the change called death with composure. The Banner of Light is highly prized by this good brother. "Tell Colby & Rich, Mr. Reporter, that I am an old-fashioned Spiritualist, and give them my best wishes." Such was the farewell which Mr. Barber gave the writer.

While in Syracuse, N. Y., the writer met J. W. Truesdell, who is well acquainted with most, if not all, of the prominent mediums in the country. Mr. Truesdell is a phenomenon. After three hours' animated conversation with him, it was impossible to tell what he really believed on any of the questions which were under discussion. Few people in Syracuse know what to call Mr. Truesdell. The nearest the Banner scribe dare approach the matter is this: J. W. Truesdell is a Cosmopolitan, Utilitarian Agnostic, with a strong predisposition in the direction of art-magic and materialism.

CEPHAS.

Banner Correspondence.

Maine.

PORTLAND. -- A correspondent, writing Nov. 23d, says: "Mr. Geo. A. Fuller, who is speaking for the Spiritual Society of this city during the present month, held a reception at the residence of Mr. F. W. Hatch, 57. Walnut street, Tuesday evening, Nov. 15th. The parlors were filled with invited guests, among whom were many prominent Spiritualists. After singing by all present Mr. Fuller was controlled, and having offered an impressive invocation, answered, for over an hour, questions propounded by the company. Then Nemona, a very lively and chatty spirit, entertained the ler's Hall for conference and scances. Mrs. | guests, and Mrs. Beals, a very accomplished elo-Smith being the lecturer. There is also a week- cutionist, read a selection entitled "Bay Billy," ly meeting at the residence of Mr. and Mrs. which elicited such hearly applause that she Watkins, (8) Beaver street. Mrs. Williams, 203 kindly consented to render another piece, which was equally as well received. Miss Allie Hatch was controlled by an Italian spirit, who sang a number of very fine selections of operatic music, and was heartily applauded. At the close of the exercises the people lingered as though loth to leave,

The regular Thursday evening circle was held at the residence of Mr. N. Woodman, on Chestnut street. The parlors were literally packed with earnest seekers after the truth. The singing by the choir was excellent. Mr. Fuller spoke briefly upon the duty of Spiritualists, and was also controlled by Nemona, who gave some of her quaint expressions and some tests. Remarks of a very interesting character relative to the duty resting upon all Spiritualists to sustain, wherever practicable, Progressive Lyceums for children, were made by Dr. French Webster. Dr. McClellan spoke upon the superiority of Spiritualism over that of all other forms of belief. Mrs. Berry gave fine descriptive tests, and Mrs. Woodman and Miss Hatch sang under spirit-influence.

On Friday evening a smaller gathering assembled at the residence of Mr. Morgan, corner of Cumberland and Elm streets.

After Miss Allie Hatch had executed in a very skillful manner some excellent selections of instrumental music of her own composition, the influence controlled Mr. Fuller and entertained the people for more than an hour. Nattie, an Indian spirit, controlled Miss Hatch, and gave evidence of spirit return.

Sunday, Nov. 20th, the largest audience ever assembled in Mercantile Hall greeted the speaker; not only the hall, but also the ante-room being filled to its utmost capacity, and it was with difficulty that the speakers wended their way to the platform. In the afternoon Mr. Fuller chose for his subject, 'From the Abundance of the Heart the Mouth Speaketh,' and held the closest attention of the audience, the discourse being pronounced the best he had given in Portland. At the close of the lecture Mr. Edgar W. Emerson, of Manchester, N. H., was controlled, and gave remarkable tests of spirit-return. In the evening Mr. Fuller answered questions presented by the audience.

At the close of Mr. Fuller's remarks Mr. Emerson gave fifteen tests, all recognized. I present a few. Mr. E. said:

(1) 'A spirit presents himself to me as though he had been gone many years; at one time very bitter against Spiritualism, but before his decease became deeply interested in the Subject. He wishes to reach his wife and friends. He gives me the name of Albert Huston.'

(2) 'I see the name of Ambrose Colby; been in the spirit-life many years.'

(3) 'I see an old gentleman, about 66 years old. He resided here many years. I also see "Boston," in connection with him, but don't understand what it means. I get the name of Joseph Bates.' A gentleman in the audience explained that he once resided in the city of Boston.

(4) Nahum Hersum seemed to feel very badly because the family was scattering.

(5) Mary Hardy to her sister, Mrs. Bealsand many others equally as good, all recognized. Mr. Emerson's tests were given quite rapidly, and all carried with them evidence of their truthfulness. The Society feels well pleased with the work which has been performed by Messrs. Fuller and Emerson."

Pennsylvania.

PHILADELPHIA.—"II. A. B." furnishes the following report of an occasion of much interest: "On Tuesday evening, Nov. 15th, the parlors of Mrs. Katie B. Robinson, No. 2123 Brandywine street, Philadelphia, were filled with a lively and happy company of ladies and gentlemen, some thirty or more, the occasion bringing them together being the 69th anniversary of the natal day of Mrs. Jennie Robinson, an old veteran in the spiritualistic ranks, and the mother-in-law of our well-known sister and medium, Mrs. Katie B. Robinson. Not only were there friends in the form assembled to offer their congratulations to the dear old mother, but, according to the testimony of some of the mediums in the company, there were also present a host of the white-robed from the immortal shore, who came to this 'heaven's borderland' to mingle their rejoicings with the loved of earth-life.

Mother Robinson, who for years has been deprived of mortal sight, has had her spiritual vision opened to the glories of the higher life; and, but for the infirmities and pains which have weighed down the imprisoned spirit at times, might hardly have known which world she really inhabited, as she has walked and talked with her dear ones on the spirit side of life from day to day.

Notably among those present were Mrs. Colby and Mrs. Olive K. Smith, and Mr. John Murray Spear, whose venerable head is also crowned with the glory of the Summer-Land. Mr. Spear spoke in a beautiful and touching manner of the occasion which had brought us together, alluding to the changes which the old lady had witnessed during her long years of pilgrimage, contrasting the teachings of the Church in the years gone by with those of our beautiful faith in this progressive age; the one breathing of death, hell and condemnation, throwing a gloomy pall over everything of life; the other breathing of love, life and progress, covering life here and beyond with beauty.

Then followed an interval of song, in which the sweet voice of Mrs. Smith stirred the hearts of all present with the melodies that the angels echoed from their side of life. Miss Maxwell, Mrs. Cleveland, Mrs. Mattson and others also sang appropriate songs, and at times the whole company mingled their voices in some sweet and familiar tune.

Miss Mary Jones, a gifted medium present gave a beautiful description of Mrs. Robinson's spirit home, and described also the loved invisibles standing about her, bringing wreaths of flowers and messages of love, and assured her that hundreds of angels would be watching and waiting for her at the beautiful gates. She saw and described the river of death, which, she said, appeared to be a river, not of water, but of flowers, which the freed spirit would love to cross. Miss Jones was then controlled by the spirit of Lucretia Mott, who delivered an address of welcome to Mother Robinson. It was also predicted through this medium that before another year had rolled around four of those present in the circle will have passed to their spirit homes. Then followed a short address from Mrs. Colby's control, congratulating the aged pilgrim on her near approach to the glory land, where, in a few more nights and a few more mornings, she should lay aside the burdens of mortality, and be able to work for and with her loved ones, ever climbing the stairway of

Progression. Then came White Feather, and other controls of Mrs. Katie B. Robinson, and in sweet words and sweeter song, called up the memories of the voices were now sounding from the higher spheres; and as she sang the rooms were full of their shadowy forms. Then a 'good night' to all present from White Feather, and a benediction from Mr. Spear, and the company gradually broke up, bearing with them pleasant memories of this most enjoyable occasion."

Illinois.

GURNEE .- J. A. Shepard writes: "The Wil son Memorial Association having concluded its labors, and made a report, which embodies a failure to achieve the purpose for which it was organized, 'Farmer Mary' now steps to the front and asks-not charity, but the cooperation of the friends with her in a business transaction that will enable her to save a portion of the farm for a home for herself and children. The farm consists of two hundred and forty acres, one-half of which has a foreclosed mortgage upon it. She is advised by one of the best real estate men in the city of Chicago, and also by her lawyer, that the property cap be sold, if for a year or two longer, so as to save a home stead for herself and invalid son. She, to do this, proposes issuing bonds, secured by first mortgage, the trustee guaranteeing the prompt

mortgage, the trustee guaranteeing the prompt payment of the interest.

Let the friends take hold in earnest, and each do a little, and do it soon. I do not say go and do this, but come and help, my own name standing pledged for the first bond, and I am not rich. Here is the widow's appeal. Let it be baseded:

heeded:

Whereas, The estate of the late E. V. Wilson is In debt, and the farm of two hundred and forty acres and homestead of the farm of two hundred and forty acres and homestead of the farm of two hundred and forty acres and homestead and, for the puppose of raising a fund to relieve the family and save the estate, it has been determined to create a loan by issuing one hundred and sixty bonds of one hundred delates each, drawing interest at four per cent, per annum, and secured by a morigage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bendholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite to our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid.

In conclusion, allow me, with your numerous

In conclusion, allow me, with your numerous other friends, to congratulate you on being able to increase the size—and consequently the usefulness—of the Banner of Light, whose mechanical excellence is only equalled by the beauty and grandeur of the truth it so nobly advocates."

New Jersey.

VINELAND.—A correspondent writes: "The Spiritualists and Friends of Progress have held their Annual Meeting and elected for the ensuing year, A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary, and Susan Cornell, Corresponding Secretary; Mrs. Portia Gage, Treasurer, with the usual number of Trustees.

There is an organization at Vineland, called the Reform Burial Association, one of the obthe Reform Burial Association, one of the objects of which is to so reform public sentiment as to prevent a large amount of waste in the burial of our (so called) dead, by recommending the doing away with mourning apparel, and as a rule the exhibition of corpses at public funerals, etc., etc. The officers are A. C. Cotton, President; Ellen Dickinson, Vice President; R. M. Adams, Secretary, and Susan Cornell, Treasurer."

Spiritual Phenomena.

[From the New York Tribune, Aug. 14th.]

Talking with Weird Forms. An Experiencee that is Hard to Explain.—The Wonders of an Evening in an Astoria Villa.—Appearance of Sixteen Ghosly Figures.—How they Appeared and How they Talked.

A few weeks ago there appeared in The Tribne an account of a reporter's observations at a so-called "materialization séance," held at the house of a gentleman living in a Long Island village. By permission of the gentleman his name and residence are now given, and the following description of a second séance attended by the same reporter is written:

The house of Mr. A. L. Hatch is one of the pretty villas that line the shore of the East River above the Astoria Ferry. It stands in the midst of a large garden and lawn at the end of a densely-shaded, no-thoroughfare street, the grounds in the rear extending to the water's edge. Mr. Hatch, who is an enthusiastic believer in the ghostly phenomena, thinks that the favorable conditions of isolation, freedom from disturbing noises and uncongenial personal magnetism, together with pure air and the fragrance of flowers, have much to do with his success in obtaining what he speaks of as the most wonderful display of supernatural forces seen in the world since the New Testament times. His household commonly consists only of his wife and servants, but for several months past Mrs. -, a medium, and her husband have been living as guests with the family.

The scances, now ended for the summer, have been held not oftener than twice a week, on account, as is explained of their exhausting effect on Mrs. —, who comes out of her trance looking more dead than alive, and is, in her normal state, of a feeble, nervous temperament. Only four persons are invited to witness the performance at one time, so that the sitters, including the host and hostess and Mr. number seven. The arrangement of the rooms on the main floor of the house is as follows: A broad hall runs through the centre: on one side are two parlors, separated by a thick green curtain, and on the other the dining-room and library, between which is the stairway. The front parlor was not lighted during the sitting, and the door leading from it to the hall was locked. In each of the other three rooms and in the hall a single gas-jet burned low. It was light enough, however, in the back parlor to read a newspaper, as the reporter found by experiment. The chairs were arranged facing the curtained doorway, and in front of the open double doors connecting the back parlor with the hall, and in view of the stairs, so that no one could come up from the basement or down from the upper story without being seen.

After tea and a chat in the twilight on the breezy piazza, the guests took seats in the parlor. They were a New York lawyer and ex-judge, a Washington lady, a nephew of Mr. Hatch, lately returned from Spain, and the reporter. The lawyer appeared to have the shrewdness characteristic of men of his occupation; the young man had knocked about the world a good deal, and fought in a revolution with the Spanish Intransigentes, and did not look like a person to be easily imposed upon; the lady from Washington would not be selected as a good subject for hypnotism, and the reporter thought he had learned his trade well nough to keep his eyes and ears open.

The medium went into the dark room and lay

pon a lounge just behind the curtained doors, where she was snugly tucked up with shawls by Mrs. Hatch. The spectators joined hands a moment. Then the hostess rose and repeated the Lord's prayer. "Nearer, my God, to Thee," was sung. Next a big music-box was set agoing. Before it had played through its round of tunes a stuffed dove hanging in front of the curtained doorway began to sway to and fro, and a moment later the curtains were drawn. and out stepped a tall, fair, graceful girl, in a white dress ornamented with numerous broad bands of silver. She was immediately welcomed with affectionate greetings by Mr. and Mrs. Hatch as their daughter Lizzie, who died three years ago. Around her head, and drawn partly across her face, was a long, gauzy veil, and upon her feet, which were very small, and which she showed coquettishly, were curious slippers that seemed to be made of silver thread, and were ornamented with silver flowers that glowed with phosphorescent lustre. She soon withdrew behind the curtain, but in an instant, to everybody's surprise, reappeared in the hall and came into the parlor through the open doors. She put her arms around the neck of her father first, then of her mother, and then of her cousin, the young traveler, and afterward touched the heads of each of the other members of the company. Near as she was to the reporter when she touched him, her face still had a misty appearance, and did not look like solid flesh and blood. Her garments, when she walked, made an electric crackling noise. She stood several minutes by the piano, manipulating her veil, which snapped and sparkled like a Leyden jar. The shade around the gas jet was then shifted by some unseen force so as to throw the light upon her. At the request of the reporter, she went to the curtains and held them wide apart, so that the medium could be plainly seen upon the lounge. Finally, she held a long whispered conversation with Mrs. Hatch at the aperture of the curtains. She was in and out of the darkened room four or five times, the last time appearing in a different costume, much more simple than the robe with the shin-

Counting Lizzie as Number One, there appeared in all sixteen forms in the two hours and a half the sitting lasted. Number Two was an Indian girl, who called herself Mossy Lane. The figure was of medium stature, lithe and graceful. It was dressed in a red skirt, white leggings, moccasins and a striped shawl, and had a silver medal suspended to the neck. The color of the face and hair suggested a half-breed rather than a pure-blooded Indian. The figure seemed about to fall to pieces, and hurriedly retreated. Then instead of coming out of the curtains the apparition reëntered by the open door from the hall, startling the sitters by appearing close behind them. The attitudes were all those of an Indian. The girl seemed greatly astonished and entertained by seeing her reflection in a mirror, and afterward approached the music-box cautiously, as if it were a strange animal she was afraid to touch. The reporter handed her a pair of scissors, and asked for a lock of her hair. The hair seemed short and scanty, but after she had manipulated it a minute or two it hung down to her waist in abundant masses. She cut off a tress, and gave it to the reporter. It was brown and soft, and not at all like the black hair of the medium. Number Three claimed to be an Abyssinian woman. She was robed in white, and wrapped

in a veil studded with gold stars. The Judge was given a lock of her hair. The next apparition was recognized by the lady from Washington as an old schoolmate who died at eighteen. The two embraced and kissed in front of the curtain, and the lady returned to her seat in the circle, trembling, and in tears.

The next ghostly visitor was the sweet, fairhaired girl who at a previous sitting told the reporter she was his guardian angel. He recognized her at once, went forward and took her hand, which felt warm and life-like, followed her back to the curtain, and there detained her for a moment by both hands. She was considerably shorter than the medium. Her garments diffused the same strange, delightful perfume as before, and she gave her friend an affectionate kiss. When he got back to his chair he found he was considerably out of his usual condition of cool and rather phlegmatic observation, and had to make an effort of his will to quiet his nerves.

A tall, dignified person, who the Washington lady said was her mother, came next. The daughter kneeled before her, and the mother put her arms around her neck, and held her face tenderly against hers for several minutes. Number Seven was a still taller woman, who called the young gentleman up to the curtain, but was unknown to him. Number Eight looked like a man of fifty. He had a wrinkled face and a gray moustache. The lady visitor named him as soon as he appeared as a gentleman who died in Ohio to whom she was at one time betrothed. She declined his invitation to advance and take his hand, whereupon he withdrew, but instantly reippeared in the hall, and came into the parlor behind the circle. His costume looked like a white Roman toga. The face was the most distinet that appeared. One curious feature of the performance was this difference in the distinctness of the faces. Some were startlingly lifelike, others were vague and misty, like half-finished portraits. Apparition Number Nine was recognized by the same visitor as Doctor B., who died quite recently in Washington-a positive-looking person with a heavy black beard. Number Ten was called Lemmi, an Abyssinian princess, and a cousin of the other ghost of that nationality. She wore a glittering tiara of jewels, and a white robe curiously adorned with scarlet and gold. The Judge seemed to be preferred by her among the spectators, for she beckoned him to come forward, and gave him her hand. Closely following this graceful and beautiful creature came one who purported to be C. T., a journalist, who died in Philadelphia last year. He was a friend of the reporter. His face had the outlines and moustache of the dead man, but it was very indistinct, and the form remained but a moment before the curtain.

Number Twelve purported to be the guardian spirit of the Judge. She called him to the curtain and whispered something in his ear, Next came a woman who was recognized as Mrs. C., a friend of the Hatches, who died in Vineland lately. The next, Fourteen in number, was a young and beautiful woman, who stood a few feet in front of the curtain with a bit of lace in her hands, which continued to grow and expand as she drew it through her fingers until it became a great fluffy, billowy mass held in both her arms. This curious and pretty operation was called "weaving lace" by Mr. Hatch. Most charming of all the apparitions was Number Fifteen, a bright, lively girl of perhaps sixteen years, with golden hair and merry blue eyes, who was called Violet, and was said to be a daughter of Mr. and Mrs. Hatch who died at birth. Her pretty, smiling little face was quite distinct. She did not come out into the lighted room, but stood holding the curtains apart and beckoned one after another of the sitters to come up and look at her closely. A lovelier being one could hardly wish to see. The last apparition showed herself behind the drawn curtains and then melted into obscurity, dissolving to all appearances into the darkness.

The sitting was now closed, and the guests soon after sat down to the supper-table and discussed the phenomena over their strawberries and ice-cream, in company with their hosts and the medium. All remained over night, and soon forgot the ghostly forms in a sleep that was unbroken by any supernatural visitations. Next morning there was further talk at the breakfast-table. One of the visitors advanced the theory of optical delusion to account for what he had seen, but had to admit that four of his five senses must have been under a spell; for he saw the ghosts, heard them, touched them and smelled the perfume of their garments. The theory of trance was advanced, but with it came the question, Who was the hypnotizer and who the hypnotized?

The Duty of Scientists in Respect to Spiritualistic Phenomena.

To the Editor of the Banner of Light:

ln taking up Prof. Zöllner's Transcendental Physics, any one who has given time and thought to scientific matters and is able to follow him in his investigations understandingly, cannot fail to see how carefully he guarded against error, and how well he plied his reasoning faculties to pick a possible fault in the results given him through the mediumship of Dr. Slade.

Probably the majority of scientists are waiting for the time when they will be able to elucidate the phenomena by the instrumental method, but I believe they will wait in vain, except they are willing to make intelligent spirit and the powers at its command the instrument to bridge the impassable between the worlds material and spiritual. The spirit now holds the key to knowledge; we are at the spiritual door; our next step in enlightenment is to comprehend spirit and all that that word implies. When we know spirit, all obstacles will be removed to a great advancement in all degrees of spiritual knowledge.

When they can give the spirit the privilege to work with the wonderful forces at its command, which forces it is needless to say mortal cannot handle to such advantage as spirit, then some grand problems may be solved. With intelligent, invisible beings around us who can manipulate force as an instrument, it seems reasonable that we should look to them for that knowledge which lies beyond the material. We have seen what this power has accomplished in Prof. Zöllner's case, and it can no doubt be enhanced according to conditions to be discovered

by trial and experiment. I have had ocular proof that the writing on slates through Dr. Henry Slade is produced by a power outside of himself, or rather by a will (intelligent spirit,) outside of himself-the force used in producing the writing being no doubt projected through him and concentrated on the slate where will (intelligent spirit,) is able to utilize it (independently of the proximity or direct contact with the slate of Dr. Slade's hands) in the production of writing; this must be so, as

I have, after being charged by contact with Dr. Slade's hands, and his hands then withdrawn to a safe distance, obtained writing holding the slate myself alone in contact with the under side of the table, one hand being in contact with the hands of Dr. Slade. This proves without the shadow of a doubt and without any more argument that the writing is not done by the hand or magic of Dr. Slade, as a few eminent scientists try to make it appear.

The production of that writing through my own hand gave me more satisfaction than all the wonders that philosophical instruments had yielded me; in a word, the ultimate principle, the creator of all phenomena, was here at work indirectly (through force known only to itself) on the slate. When scientific men and thinkers are prepared to thoroughly investigate this profound subject, we shall get still more wonder-H. W. ful phenomena.

Providence, R. I.

Charles E. Watkins.

To the Editor of the Banner of Light:

This noted medium has just made a visit to this place, stopping with me a few days. He came unexpectedly, but we were very glad to see him, as by reputation we understood him to be a medium of rare power, and of a phase or phases very convincing. The first evening of his arrival we invited in a few of our neighbors and held a circle. About a dozen in all were present. A large table was carried into the parlor, and we were directed to be seated around it, male and female alternately. The medium then cut into small pieces blank paper, and handed to each a piece, requesting them all to write on them the names of deceased persons and a short question under each name, then fold up and roll in the hands, so that when all had done so they should be undistinguishable. They were then thrown to the centre of the table and mixed by moving them about. It is not ne cessary to describe just how the pellets were pointed at by some of the sitters, and then picked up one by one as it was revealed to the medium which to select, as it has been done be fore in the Banner of Light. Each one had his or her pellet selected, the answer to the question given and the name, without one mistake.

I have forgotten to say that just as we were sitting down the medium called for a couple of slates, which were looked up-slates used by our children when attending school years ago They were put upon the table. After proceeding for awhile with the pellets, the medium stepped up to the table, taking one of the slates, and dropping upon it a bit of pencil about the size of a kernel of wheat. He then put the other slate over it, and placing them both near the centre of the table, requested all to reach over and take hold of the edge, he taking hold with the rest. Soon we could hear the sound of writing within. All were nearly hreathless with interest, none but one of us ever having witnessed anything of the kind. Three little raps indicated that the writing was done. The upper slate was removed, and there to our wondering eyes was a letter (if we may so call it) from our son George, written in a bold hand, which was his own truly, filling the slate nearly. At the bottom was a very short communication, a line or two only, in an entirely different hand, and signed William A Barden, a lawyer, who lived and died in Fredonia. There was no mistake in this; the medium never wrote it, as he had not touched the slates until that moment. There was a large lamp on the table all the time in full burning.

A few nights after this we held another circle, inviting in more than we really wanted, expecting that some would not come; but we were surprised by quite a rush. However, we tried to seat them bringing into the parlor two large tables and placing them together. About twenty were provided with seats, leaving out he may be addressed. Yours truly, Watkins and ourselves realized that it was too large a gathering. Those familiar with circles know how this is. At first it was difficult for the medium to get en rapport, or give anything from taking up the pellets. Soon, however, it came all right; but only a portion of the pellets could be taken up, as it would interfere with other demonstrations that the medium wished the sitters to witness.

Some of the names and answers were very striking. One in particular: A young man, a college graduate, wrote, "Theodore Parker," and the question, "Is Spiritualism a truth?" The moment the medium took the pellet, and put it into the young man's hand, he reached for a pair of slates, saying, "This is a powerful spirit-it is just what we want for slate-writ-The usual preparation of the slates was had, and this was written, "My dear friends, this is a truth-Theodore Parker." Just below it, and in an entirely different hand, this was written, "Now that is just what I think-Reuben Tinker." Mr. Tinker was a Presbyterian minister in this place, and formerly a missionary to the Sandwich Islands. The people here have always spoken of him as one of the most talented preachers they have ever had, and withal a common-sense kind of a man, but having a peculiar individuality of his own. This one de-

Both evenings we held dark circles for another kind of manifestation. The medium took his seat in the center of the circle with flour in his hands, put there at his own request, the sitters taking hold of hands, and a guitar placed on the floor. When all things were ready the light was carried from the room, and while having music there came hands all about, patting some, stroking the beard and hair, and even with some grasping the hand. It was all very wonderful to us, though with many of your readers it is no new thing. So far as a medium is concerned, it is well to keep telling of these things in order to establish the fact of he or she being a genuine instrument for spirit control. We have no hesitation in saying that Mr. Watkins is a true medium.

monstration was very convincing to all present.

I have another little story to tell of what we witnessed in our own family after these sittings. Mr. Watkins gave us a private cabinet séance, which to us was the grandest of all. None of our family had ever seen materialization. The medium directed us to put up something as a curtain to the door of a little bed-room out of the sitting-room. We fastened a shawl within about two feet from the top, and then a smaller curtain from the top of the door, reaching down to the shawl. This upper curtain could be easily raised for the show of faces, &c. The medium called for flour to be put into his hands. We said, "No, we do not want you to think we are suspicious; we have all confidence in you." It was of no use; he insisted, and we did as he re-

quested. He took his seat some two or three

feet behind the curtain, and we turned the

light down to a mild twilight. After a little

music out came a hand with the fingers opening

and shutting for a moment or two, and then

drawn in. Almost immediately there came out

an arm bare to the shoulder, with hand open and fingers bending in every direction.

Then began the lifting of the upper curtain, and showing of hands, two at a time. Soon came a face; it was that of our daughter; it looked like her, but the features were rather indistinct on account of the low light; still we thought it must be her face, and we spoke her name. She gave us to understand, in high delight with her hands, that we were right.

My wife's father came next, and was recognized at once. He seemed delighted when his name was spoken.

An old lady came, and gave a side view of her face. She had on an old-time cap, and her profile was so remarkable it identified her at once. She had a long Roman nose, with chin projecting somewhat, as if she had lost her teeth. My wife says: "That looks just like grandmother Higgins." It was amusing to see her bow three times low and in a very slow, dignified way, and then retire.

Another lady made her appearance, and my wife says, "That looks like Sarah Ide." She waved her hands in token of her pleasure in thus being recognized. This lady was a sister of the noted Baptist preacher, George B. Ide, of Philadelphia, who also is now in spirit-life. She was an intimate friend of my wife, some forty years ago. Two or three we could not recognize. One lady in particular stood there for some time, and we spoke six or seven names. but she gave one motion with her hand, indicating that we were not right. She retired slowly, and with a sad look, as if she regretted that we oould not know her. Our son came two or three times, using his left hand in making motions. We requested him to show his right hand, as he had a crooked thumb, made so by a severe injury on the cars. Immediately the hand was shown, and there was the crooked thumb, surely. The medium knew nothing of

At the last the medium directed that the lower curtain be drawn in and over him as he sat in his chair, so that we might see him and the displays above at the same time. We did so, and there we could see him sitting quietly with his hands close together, and hands above moving about, four at a time for a moment or two, proving to us that the manifestations were surely not made by Mr. Watkins.

When the medium came out his fingers were so set in holding the flour that we had fairly to pry them open to relieve him of it. There was the flour just as it had been put there. Some ten or twelve different faces presented themselves, several of them coming two or three times each, going back to get more strength. Hands were almost without number.

To us it was one of the grandest sights we ever witnessed, a thing we have wanted to see for a long time. Now some of these spirits belonged to the church in the flesh, and some of them did not. All of them were beautiful, and had happy faces, and when they threw their kisses to us we could not but feel that they were all good, and in heaven, their loves and their interest for us the same as ever.

Since, I have thought over how Prof. Phelps and others have slandered and are slandering the dead. He says these dear ones of our households, these fathers and mothers, brothers, and sisters, and children, are demons. Shame on him !

Materialization has not been made a specialty with Mr. Watkins, but I am confident he would make one of the best mediums for that if he would devote more attention to it. I do not know but that independent slate-writing is as good a phase of mediumship as any other to convince. so would not dictate to him at all in the matter.

Mr. Watkins wishes me to say through the Banner of Light that, with his family, he will make it his home through the winter with Geo. Taylor, Lawton Station, Erie Co., N. Y., where

S. G. McEWEN. Westfield, N. Y., Nov. 21st, 1881.

Mr. Bastian's Mediumship.

To the Editor of the Banner of Light: Harry Bastian returned from Europe the 7th of July, and has been quietly devoting the past three months to visiting old friends and having a good rest. During the last of his stay with us he gave a few scances, which were, as usual, highly satisfactory, and for the benefit of those interested in this good work. Mr. Bastian is a fine medium for independent voices; and in the dark circles, not only the members of his spiritband, but our own dear spirit-friends come, call our names, give their own names and converse with us. A father came one evening to his son and daughter, saying he felt the same interest in them now that he did when here visibly with them; talked of home affairs, sent a message to the mother, who was absent, and answered many questions, speaking plain and loud enough to be heard by all present. On Sunday evening, Oct. 16th, in the light circle, twelve or more forms came, most of them recognized. One, the form of a man, fully materialized, in height all of six feet, and in weight apparently two hundred and fifty pounds, stepped out two or three feet from the cabinet in view of all the sitters. He was grand and majestic in appearance, with broad, high forehead, and very long, heavy, black beard, while the medium is very slender, but little over five feet in height, and wears side whiskers and moustache. The form of a young girl next came, a beautiful spirit, in long white flowing robes, who, after bowing to friends in the circle, slowly began to decrease in size, until the whole form dematerialized; the dark hair of the head, in vivid contrast to the white, drapery, as both vanished from sight, proving to all conclusively the power of spirit over matter. These séances have created much interest in society, and circles are being held in

many prominent families. Mr. Bastian met with marked success while abroad, and by his kind and courteous manner gained many warm friends. He was the invited guest of princes and noblemen, who, in token of their appreciation, made him the recipient of many valuable gifts; and it is through their earnest solicitations that he has returned to Europe for the winter. He sailed from New York on the steamer "Bolivia" the 29th day of October. May the angels attend and prosper him in his good work.

im in his good work.

Fraternally yours, WILLIAM CULL.

Lockport, N. Y., Nov. 20th, 1881.

"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

\$25 in Doctors' visits will do you less good than one bottle of Hop Bitters.

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New Publications.

A THEORETICAL EXPOSITION of the Law under which Life is Manifested in the Vegetable Kingdom, and of the Economy under which Hybrid Phenomena occur in the Animal Kingdom. By M. A., 200 South 4th street, Philadelphia. 8vo, paper, pp. 42.

With a view of improving the science of agriculture, he author advances views regarding the economy of nature that conflict with the generally-accepted teach-lugs, acknowledging his indebtedness for the same to the instructions of spirits. He argues that vegetable life does not necessarily originate from a germ-seed; that germination is not the result of an excited activity of life latent in the seed when planted; proceeds to state what he considers to be the operating principle, and submits an explanation of the origin and philosophy of unisexual and hermaphrodite individuality, with the constitutional distinctions and relations of male and female thereof. The theory of the author is that a mineral kingdom was developed on earth, and became the germ from which the vegetable was unfolded through the action of exerted divine energy; hence that the gradual progressive refinement in conditions of mineral forces resulting in organized motion thereof, and the succeeding unfoldment therefrom of vegetable individuality, was accomplished through an exerted repulsion and attraction; and by argument and illustrations seeks to prove that individuality once attained is never lost, but is immortal and progressive. The work is replete with phtlosophic thought, highly suggestive, and worthy of careful reading.

THE TRUTH SEEKER'S FEAST: comprising a Savory Picnic of Theological Knick-knacks relating to the Ground-work of Modern Christianity; including other Kindred Subjects worthy of due consideration. Leading subject: The Grand Council of Nice. Compiled by a Veteran Spiritualist. 16mo, paper, pp. 119. Mt. Vernon, Ill.: Exponent Power Press.

Another aid to the investigating spirit of the age, in the line of historical information respecting the compliation of the New Testament. The author is of the opinion that theology, under the guise of religion, has hindered all progress, and instead of cementing the social bonds, relations and natural associations of the human family, as it has professed to do, has invariably caused their dissolution. He therefore thinks it best to inform mankind of the origin of the dogmas that have been thought essential to the world's salvation, to show that they are less in substance than the baseless fabric of a vision, and claims that in this book he has done so. The author is Jonathan Koons, at whose house in Ohio, thirty years ago, the most remarkable spirit manifestations of that early period in the history of Modern Spiritualism occurred, and who, in consequence, lost by the act of an incendiary his barn with its contents, and other valuable property.

BERTHA'S BABY. By Gustave Droz. Sq. 12mo, paper, pp. 162. Philadelphia: T. B. Peterson & Brothers.

There is a charm and a sprightliness about this that render it attractive, but it is quite different in style and make-up from "Helen's Bables," that everybody was running after a year or two since. The author fatls to give us real "baby-talk," or else that baby of Bertha's was beyond his years in expression. For instance, this in a baby's prayer: "My God, bless my grandmother, whom I love with all my heart, with a return of perfect health. Thou knowest, Good Lord, my grandmother, who lives in the Rue Saint-Louis on the second floor." Again, being asked to Riss his aunt, the baby, remembering a conflict with pins previously had when in the arms of that lady, whispers in the ear of his father: "But, papa, I assure you she pricks We miss in this the rollicking good-nature, the many little "wicksey-tricksey" things that made the book in whose steps it designedly follows so merry and companionable a volume; but, nevertheless, it has its beauties in its quaint and touching lines of soliloquy, many fine passages, some amusing ones, and, on the whole, will be found quite readable.

PAMPHLETS RECEIVED: -THE REVOLUTIONARY MOVEMENT IN RUSSIA. Reprinted from the New York Herald, with Notes and Preface by Ivan Panin Cambridge, Mass.: Moses King. A statement of the aims and methods of the "Nihilists," by which they themseves are willing to be judged.

DE NATURA. A Poem on the Religion of Nature, and the Nature of Religion. By Thomas Walker. Cape Town, South Africa: Dormer, Delahunt & Co. 9 Burg street.

EXPOSITION OF THE KEELY MOTOR, Financial, Mechanical, Historical, Actual, Prospective. By O. M. Babcock. Philadelphia.

REPORT OF THE KANSAS STATE BOARD OF AG-RICULTURE for the Quarter ending September 30th 1881. By J. K. Hudson, Secretary, Topeka, Kansas.

PATHEINDER RAILWAY GUIDE (November), containing Official Time-Tables of the Railway and Steamboat Companies, Stations, Distances, Fares, etc. New England Railway Publishing Co., N. E. Weeks, Manager and Treasurer, 117 Franklin street, Boston (Rand, Avery & Co.'s).

HISTORY OF TRAVERSE COUNTY, Brown's Valley and its Environs. By J. O. Barrett, Published by the author, Brown's Valley, Minnesota.

REPORT OF THE WOMEN'S EDUCATIONAL' AND INDUSTRIAL UNION for the year ending May 3d, 1881. Boston: No. 157 Tremont street.

In Memoriam. "Out of this wearisome conflict,

Out of this world of pain. We all shall pass through that golden gate. And never return again-Save as messengers bearing To those who linger here, Glimpses bright of a world of light, And words of hope and cheer."

Bro. W. A. Haskin has passed to the higher life. It cems proper that one who loved him well and appreclated his character should write a few words to his memory. From the early part of his sickness he was conscious that the end of his earth-life was approaching. During my acquaintance, extending back fifteen years, he has been a firm Spiritualist. The faculties of his mind were so harmoniously blended, that he was not troubled with those doubts which intrude unbid

den on others.

During the only brief conversation I had with him during his sickness, he said, "I have done the best I knew how. I have not intentionally injured any one I am not afraid to die, and I do not believe in a blood atonement." He was singularly free from the greed of gain, and loved peace and righteousness, as was manifest in his official services. He loved music, and was always ready to give his services to aid that branch of religious exercises. And now, as his end approaches, methinks I could hear him say:

proaches, methinks I could hear him say:

'I have been almost home, I may not tell,
For language cannot paint what I have seen.
The vail was very thin, and I so near
I caught the sheen of multitudes, and heard
Volces that rolled and answered from afar
Through spaces inconceivable; and songs
Whose harmonies responsive surged and sank
On the attenuate air, till all my soul
Was thrilled and filled with music, and I prayed
To be let loose, that I might cast myself
Upon the mighty tides, and give my life
To the supernal raptures. Ay, I prayed
That death might come and give me my release
From this poor clay, and that I might be born
By its last travall into LIFE."

And then came the separation of the spirit-body from

And then came the separation of the spirit-body from the physical body—"for there is a spiritual body." Commencing at the feet, the spirit gradually withdrew from the nerves of organic life, and at length the attenuated particles escaped from the useless body, through the upper portion of the skull which in infants is unclosed. When the spirit is separated and has gathered the needed electric, magnetic, and other life-elements, it may be seen by the clairvoyant eye, reclining on the ambient air, painitating with perennial life, and glowing with more than youthful vigor, grace and beauty. He is now prepared to walk the shining shore with the host of happy ones already there, and grapple with the problems of spirit-life.

To his life-long companion I would say, Mourn not; he is not dead, but gone before. In a few short years you and I will pass the dark river and meet him there.

It requires an abler man to take advice than it does to give it.

New Rooks.

PHILOSOPHIC IDEAS;

The Spiritual Aspect Nature presents to J. Wilmshurst.

The precise nature of this author's "Philosophic Ideas" may be inferred from his highly satisfactory explanation of Newton's law of gravilation. "Why," he asks, "does matter tend to approach other matter? rayd why should it approach it with constantly accelerating speed?" And his answer is; "This action is the necessary outflow of the Delife attributes essential to matter. Its love and intelligence are shown in approximating so that it can mutually impart and receive more of each other's beautiful and pleasing varieties of motion by sympathetic action." And so on.—Popular Setenc. Monthly, April, 1878.

In the course of his work, among milech matter of profit, he gives advice as to the best method of escaping from a desire for intexicaling beverages; holds out as a maxim for young recopic (and old ones too, for that matter,). "Keep the mind chaste and the body will follow suit," and incuteates the highest order of unselfishness, translating the old sentence, "Fint Institio," &c., with the new rendering, "Do your best for others! If the heavens fall," The work is one of interest alike to the student and the active wrester with the knotled and gnarled problems of life, and should have a wide sale.—Banner of hight.

The author starts out with the central idea of Pantheistic Delsin—all is God, God is all, ..., It has been sald "Knowledge is power." More correctly, Being or Love is power. Knowledge is guidance; the two combined—Wisdom. More of the wisdom of the existence.

Morlion is the first element in change—the essence of variety. Love, the unity, and motion, the variety, constitute all existence. Love in motion is harmony. Harmony is the development of Love-love unfolded, progressed, and ever progressing. ..., Learn all, and teach no less, Let your best lessons be examples. Live well; learn well; teach well; and love well. Well mate and well educate, the true publisophers now and foreyermore,—Reltgto-Philosophers love progression, ..., Learn all, and leach no less.

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In Memory of our Departed Friends.

A Discourse delivered by W. J. COLVILLE. Under Influence of his Spirit-Guides, in Berkeley Hall, Hoston, Sunday Morning, Nov. 6th, 1881.

(Reported for the Banner of Light.)

During the past few months the hand of death has been very heavily laid upon this and many other nations. This remarkable year, 1881, has been verily the year when earthly life has come to an end in the experience of many of the world's greatest thinkers, statesmen, orators, poets and authors; and not only have these representative and public men and women been summoned from earth to their reward and recompense in a higher state of being, but very many private and humble individuals have been compelled to obey the imperative command of that silent and shrouded messenger whom more miscall death.

Only a few Sundays ago our service was a memorial one. Scarcely had we reassemble after the summer recess ere the news of our President's transition sped like lightning from. shore to shore, awakening sorrow and sympathy in millions of breasts. The nation mourned her irrevocable loss: the churches, the various secular buildings dedicated to commercial enterprise, the private residences of our citizens, were draped in black and white, the black being the earthly expression of the natural grief of a nation at the loss of its chosen head, the white symbolical of the purity, justice and present happiness of the valiant soldier who, in the meridian splendor of his ripened manhood, has fallen on the field of life's battle, covered with wounds and glory. England mingled her tears with the copious drops which fell from Columbia's weeping eyes. Human sympathies, the tenderest emotions of which the heart is capable, were aroused at one and the same moment in myriads of breasts. The desolate mother, the broken-hearted widow, the bereaved children, all came in for a large share of that kindly sympathy which, in the hour of pain and loss, is more precious than a mine of gold or caskets filled with richest gems.

We were all hallowed, softened in our feelings toward each other, as we wept in company with those whose grief was more immediate and poignant than our own. Materialism banished Garfield from us forevermore, and spoke of his removal as an evidence that there is no God, or that if there is one, he does not hear and answer prayer. Some of the churches, believing in his eternal life beyond the grave, put him so far away from us that we could not console ourselves even with the thought of his felicity and triumph in heaven; so great and varied were his powers and means of usefulness, we could not reconcile ourselves to his being taken away. Spiritualism, however, found him for us when we knelt weeping at his opengrave, and through the organism of some of our most reliable and longtried mediums he spoke to us, announcing himself as yet alive among us, taking part in all those deliberations which are fraught with most important consequences to the nation, yea, to humanity as a whole. His "heavenly home." sphere of souls which overshadows and inspires this planet, where, with his dear friend Abraham Lincoln and a host of other worthies, he is actively engaged in forming plans for the deliverance of the poor and the fettered from every species of slavery and degradation, and for the promotion of every noble effort to lift the country above the scenes of warfare and corruption.

Not only have we had to say good-by to the earthly frame of our illustrious President, but to take our last look at all that was material in Lucretia Mott, E. II. Chapin, Epes Sargent George Eliot, Benjamin Disraeli, Thomas Carlyle, Dean Stanley and Lydia Maria Child, men and women widely differing in character, opinions and modes of action, yet each and all representative persons, wielding a powerful influence over the minds of the literary and social world. Within a year or so more really distinguished persons have been removed from earth than are often removed in a quarter of a century. It would be invidious and altogether out of place for us here and now to institute comparisons between one and another of these famous persons; they have all done their own peculiar work, a work which no one else could have done so effectually. The reformer, the preacher, the writer, the novelist, the painter, the sculptor, the musician, the inventor, the statesman, the physician, are alike needful in a world such as this to minister to man's varied needs. One is not higher than another in the moral or spiritual scale, unless one is purer, more conscientious than another. He who sows and he who reaps, he who rules and he who serves, are equal, and equally useful and important, if alike sincere, faithfully discharging the duties attaching to their several offices with faithfulness and zeal.

In the eyes of man men are high or low, of great or of small account, because of their mighty or insignificant achievements on the field of battle or in the field of letters. In the eyes of angels oftentimes the lowliest ones of earth the brightest shine; and in the most exalted circles of heaven the crossing-sweeper may be received as an honored member of the best society, while the monarch whom all the world caressed and feted may be disowned as unworthy a place even among those who were beggars on earth, but whose rags concealed honest and generous souls.

We cannot too frequently strive to impress all of you with the idea of man's true equality with his brother man, and to point out wherein consist those differences which, being purely natural and necessary, contribute to the harmony of nature as a whole. Ye who are parents and guides of the young, ye who fill high positions, and stand at posts of honor, see to it that ye impress upon the minds of all your children and dependents the truth concerning the dignity of labor, and the necessity of each one qualifying himself to fill nobly his own niche in the vast temple of universal being. Have confidence in yourselves; believe that you are individually elected by the Supreme to do a work in the world which no one else can accomplish in your stead without frustrating the great design of the universe; for as toil is nortioned out to each, no one can do another's work without neglecting his own, as the task allotted to each is sufficient to consume all his time and exhaust all his energies, if he does his work conscientiously. True it is that all the very greatest of the world's workers have relied upon a strength superior to their own, that on the day of resurrection all faithful souls looking to heaven for assistance in the perform-

indeed that divine strength would be made perfect in their weakness; but through them as channels did they alone expect the divine life through them.

The doctrine of predestination, rightly understood and philosophically interpreted, is rational and helpful, though the Calvinistic view of it, and also the fatalist idea, is repugnant to man's highest intuitions and soundest judgment. To believe that God predestinates some of his children to eternal life and others to everlasting torture, is to represent him as a monster of cruelty and injustice; but to perceive a design in nature, a plan in the formation of the great temple of the soul, and to see every soul appointed therein to a certain place which he alone can fill, is to take of life the grandest possible view, and furnish to all, no matter what their circumstances or abilities, the most powerful incentive to hopeful and courgeous action possible.

When speaking on the President we took ceasion to remind you that the example of his life was peculiarly valuable and instructive to the people in general, on account of his having been one of them, born in a log cabin, making his own way from obscurity to the White House by his own perseverance and honesty; so on this occasion do we specially emphasize the good effects the example of our risen brother, Calvin Tarbell, whose transition to the higher life we celebrate to-day may have on the lives of all who knew him when on earth, and also among those who were never privileged to know him personally but may hear from those who were blessed with his acquaintance, the recital of the many virtues which gave sublimity and power to his long and useful life. He was not a singular man, raised by accident of birth or training far above the ordinary level of men; he was one of you, living unostentationsly from year to year, to a ripe old age, celebrated only on account of his sterling moral qualities. Private heroism always seems to us grander than public displays of brayery. In an exciting moment, when a crowd of spectators is looking on, eagerly watching one's actions, ready to appland valor, it is comparatively easy to play the hero's part. When trumpets are sounding, and eager crowds are chained to their seats or made to stand in breathless expectancy and excitement by the neither rash, belligerent nor egotistical; his article in a recent issue of the Congregationalburning words of a patriotic orator, summoning the youths of the land to join the army and fight for freedom, it is natural, under the influence of such strong excitement as these scenes produce, to leave home, kindred and all that is most dear to the heart, and fight like a tiger against the invader of the nation's safety. Bravery on the battle-field is always glorious; valor, chivalry, must never be despised; but is It not harder to fight one's way along for more than eighty years, enduring the hourly trials and vexations of life bravely when there are no great occasions for the display of valor, and no drums and fires and comrades to spur the soldier on to endurance? Believe us when we tell you that in the eyes of the angels many a man and woman lives a braver and more chivalric life, who is never heard of outside of his he assures us, is here in our world, in the living or her own little circle of friends, than was ever lived by such men as Napoleon, Nelson, or Washington, great as they undoubtedly were. True it is, as the old proverb saith, "Greater is he that ruleth his spirit than he that taketh a city." Thus may our humblest citizen become morally really greater than Darius or Alex-

In the book of Revelation we are told of a great multitude whom no man can number, who have reached the heights of glory only by ings. The very bravest and most distinguished passing through "great tribulation." The men, as well as women, have been notable for though we and our fellows had sustained an words rendered thus may with equal appropriateness be translated out of the original tongue into "constant friction." Some souls seem to bear one great, crushing burden for a little while; others have to carry a less crushing weight, but their burden remains longer on their shoulders. A just retribution awaiteth all hereafter if not here, and those whose lives have been long, and interspersed with many sorrows the world knows not of, will find themselves just on a level in the spiritual kingdom with those whose lives have been briefer and whose anguish has been more intense. We are constantly confronted with the mystery of the removal of little children and very young persons to the unseen world, and often fail to see wherein lies the benefit to themselves and others which must accrue to them if the laws of nature are just and loving. We ourselves have not the least shadow of a suspicion that any accident ever overtakes any one which does not, in the long run, redound to his highest welfare. But many of the workings of God in nature are inscrutable; they can never be clearly understood by minds not yet anything like fully expanded, and we wonder not at the incredulity of modern skepticism, which, in its spiritual blindness, gropes its way in darkness, while the light of everlasting love is all the while illumining the universe. We admit that it is hard to reconcile the overruling and indwelling providence of God with the sudden removal from a centre of immense usefulness of one who, in the prime of life, is just beginning to ascend the ladder of fame, and who is sorely needed by wife, children and society at large, unless we have very clear views of the intimate connection always existing between the visible and invisible worlds; but on this occasion we have no difficulties to meet, no abstruse problems in theology or philosophy to solve.

Our ascended fellow-laborer lived out his full term of days, and died to the body only by reason of the natural wearing out of the structure, after long years of constant use. For more than fourscore years even did the noble spirit retain its occupancy of its earthly shrine, and when at length his earthly race was run, his passing out into eternity was natural, quiet and beautiful as the sleep of a tired child. Well may we speak of his transition as a "happy release." How glad and triumphant is that faithful spirit at this hour. No longer fettered by the infirmities of the flesh, his eye now is lustrous, his form erect, his step clastic. Could you gaze upon his benign countenance at this moment you would behold thereon no vestige of decay, no trace of pain, no hollow cheek, no sunken eye, no furrowed brow; you would not see him as an old man, suffering from the decrepitude of age, but as a young and yet mature spirit, combining the powers of early manhood with the mellow ripeness of age. Man is said to be in his prime at about thirty-three years of age. The early Christians almost universally believed would be clothed in bodies apparently of this

did not act as though they expected divine be- forever. This theory beautifully harmonizes reason of their wonderful sincerity. The selfings to do their work for them. They believed with actual experiences in spirit-life. While we do not look forward to a day when Gabriel's trump will sound to wake the slumbering dead; while we never expect to reenter our cast-off to flow. No great man ever expected God to forms of clay, all spirits acknowledge that they do his work for him, though many of the great- have bodies in the spheres, and that these forms est have felt that God was working in, by and are always indicative of interior development in the spirit-life, as no clothes and no environment can possibly be in the possession of a mind which has not merited all that clusters around it. Our friend's movements to-day are unlimited by the body of infirmity which in recent years oppressed him here. Death has for him only exchanged the corruptible for the incorruptible; the manacles and fetters of clay for a form which is an obedient servant of the soul.

On occasions like the present we do not approve of the once invariable custom of unduly and undiscriminatingly culogizing the departed, making it appear that every one is an angel when he comes to die. Words spoken in response to the dictates of custom, and even of kindly feeling for the mourners, savor largely of lip-service to which the heart is a stranger. A faithful heart asks not for our praise, rejoices not at our flattery; but when the heart is full, and "out of the abundance of the heart the mouth speaketh," the testimony spontaneously given to the virtuous life and blessed example of an honored friend is only that heart's natural tribute of gratitude, which can no more be suppressed than the mountain torrent.

To-day our hearts are brimming over with feelings of gratitude to and respect for our ascended friend; and may we not be allowed the luxury of expressing, even though very imperfectly, something of what is in our soul? We cannot forget that he whose new birth we colebrate was for many years a firm and uncompromising Spiritualist; more than this, he was a spiritually-minded man; not a dealer in cant phrases and sentimental exhibitions of overwrought feeling, but a man who had on all occasions the courage of his convictions. He did not pause to inquire whether or no Spiritualism was fashionable when he advocated it. Was it true? If so, he could not do other than promulgate it. From the first he was a regular subscriber to the Banner of Light, the oldest in the world. He consistently and earnestly promoted all endeavors to sustain the public advocacy of the truths dear unto his soul, and whom he knew anything. His actions were methods were rational and philosophic; he combined strength of will, force of character, with extreme gentleness and docility, and, though a man of vigorous mind, was tender in

We cannot but remember with intense pleasure that it was in the parlors of his old home on Tyler street that we held our first social reception in this city, and that from that day to the date of his transition he has ever been our faithful and generous friend. His relation to this Society has always been that of a prominent member and warm supporter. To-day we do not mourn his loss; we cannot feel that his place among us knows him no more; for, though invisible to mortal eye, his happy and earnest spirit adds to the success of our ministrations, and to the profit you derive from the hallowing influences which throng this place. "He being dead yet speaketh"; dead to the flesh with all its cumbering cares and infirmities; alive in the spirit, he speaks unto you all burning words of zeal and love, his lips touched with a live coal from off the altar of eternal truth.

Natural grief is not to be rudely repressed. The tears of heartfelt sorrow are for all time sanctified; they are like true prayers-the unfeigned expressions of the heart's deepest feelthe tenderness of their feelings; easily moved to tears at sight of others' grief, even when for their own anguish they would show no sign of pain. Jesus, knowing the certainty of Lazarus's resurrection, wept with his sisters at the open grave. But the grief of the true Spiritualist, who knows immortality to be a fact, is a totally different thing from the hopeless sorrow of the great unbeliever, Ingersoll, who, beside his brother's earthly' remains, shed tears of despair, confessing by his very act and word to the failure of the materialistic theory of life to afford consolation and satisfaction in the hour of man's extremity. Ingersoll, though an infidel, is not satisfied with infidelity, and in his discourses plainly states that it is not his intention to crush hope, but only to deliver men's minds from the cruel bondage of degrading su-

perstitions. Some views of the future life are so terrible, so atrocious, that we do not wonder that those who have never seen the beauties of the liberal faith should turn away in disgust, from a God of wrath and a gaping hell. Modern theology has so modified man's ideas of the future life that, even in churches where the creed is unaltered, the preaching is diametrically opposed to the teaching of former years. How large a portion of this change is due to our improved educational syst m, and how much to the silent, even more then to the openly expressed influence of Spiritualism, we shall not attempt to discuss or to decide. It is not, however, out of place here to remark, that our risen brother found Spiritualism a religion good enough to live by, and also good enough to die by. He was never ashamed of his convictions; never afraid to let the world know he was a Spiritualist. He does not hold a high place among the invisibles to-day just because he believed when on earth n their existence and power to communicate with mortals; his present elevation is the result of his whole-souled integrity, his bravery of spirit, his resolution to defend his flag and let nothing detract from the honor of the truth as

he perceived it. We are sorely in need of brave men; we need a noble army of valiant soldiers who can set their faces like flint against the hosts of darkness in the day of battle. A truly conscientious man, be he Brahman, Buddhist, Jew, Christian, or Atheist, is a power for good in the land whether his opinions be erroneous or correct. Opinions change with every new discovery; they are built on the sliding sand of temporary attainment, but virtue is ever the same in every clime; in every age it speaks with one voice and is alike admirable. A person certainly need not believe in the transmigration of souls in order to admire the saintliness of Gautama Buddha's life; they may even think him a fanatic, one who acted unwisely and even wrongly, when he left his father's roof and his beautiful young wife to cast in his lot with the Brahmanical monks, who subsisted on alms and devoted themselves entirely to the contemplation of divine things. We may not all discover the beauty God and angels for strength and/guidance, they and maturity combined would be their portion | yet these characters endear themselves to us by | great man thus know how to concentrate his

sacrifice of these men stamps them forever with the seal of nobility. They bear with them the divine credentials of honor and purity; and the appeal they thus make to our affections, to our inmost souls, must ever transcend the power of eloquence and the profundity of intellectual research.

In this large assembly there are, no doubt, some who have learned to highly esteem our brother, whose religious ideas are foreign to his; but they, we are sure, will be no less willing to add their tribute to his praise than we who rejoice in the light which shone so clearly into his soul. His fidelity to all trusts, and his noble bearing in every family and social relation, raise him to a pedestal of greatness to which correctness of opinion alone could never lift him. You will miss him, but your loss will be more than counterbalanced by your gain. You may receive from him no visible sign of his nearness; no voice in the air may announce his presence; no radiant form may appear before your bodily eyes, but in the silence of the night your spirit and his will commune, and when you awake in the morning and go forth to your respective haunts and duties, the counsel, the guidance you were wont to seek and receive from him, will not be denied you. He and you will have met and conversed; soul will have answered unto soul, and through the blessedness of spiritual communion you will have received your dead restored unto you again, wiser, brighter and freer than he could have been on earth.

Death is indeed a mighty deliverer; the change it produces in a spirit's history is stupendous, for while the mere fact of dying does not alter character, desire or freedom, it gives unbounded liberty to the spirit to roam whithersoever thought leads the way. A spirit released from the body is like a bird let out of a cage. The canary cannot soar so high or remain on the wing so long as an eagle, even though it be equally unchained. The little bird just out of the egg has not the power of flight with which its parents are endowed, and yet it may be just as unfettered by the shell from which it has broken loose. Even so the freedom and power of spirits will vary. The good and most influential spiritualistic newspaper and the wise can travel where the impure and the foolish cannot. In the unseen world all power is the result of moral or intellectual attainment: and thus the theory that evil spirits was a true friend of every honest medium of have more power than good ones is shown to be an absurdity on the face of it. Prof. Phelps's ist can never commend itself to any who believe in a sensible God, to say nothing of believers in a loving God, because he takes the ground that wicked spirits are allowed to traverse space at will and lure us into sin, while our dear relatives and friends are banished from us, even though they may be sharing unalloyed felicity in realms of glory. Be assured that there is no law in nature allowing fiends to assail you, and at the same time forbidding the darlings of your heart to draw nigh and bless you: heaven could not exist for the mother were she disabled from communicating

with her child. Be careful not to confound external evidences of spirit-presence with spirit-presence itself as a reality. We are frequently most powerfully acted upon by our unseen helpers when we know it .not; frequently we think of them in consequence of their proximity to us and action upon us, and when we are crying out for them, and importuning them to manifest to us, they are themselves the present cause of those desires of ours; they are longing to make us realize their nearness, and, in their very efforts to convince us that they are nigh, they cause us to sigh for fuller and freer communion with them. Every time a brave and true heart is summoned from earth we are apt to feel sad, as irreparable loss; but it is verily expedient for us that our loved ones go away. A great teacher of old strove to console his sorrowing friends with the blessed assurance that when he came to them in spirit as the comforter he could do more for them than he could possibly do by remaining with them in the form. By taking away the body he divested himself of his limitations; he was no longer as arbitrarily localized as before, for, while spirits are no more ubiqui tous than mortals, their speed of travel equals the speed of thought, and thus from Calcutta to San Francisco is to the spirit scarcely a moment's journey. So long as a loved one lingers in the form his especial presence is denied to all save the few privileged friends who live in the same house or town with him; but when death ensues the barriers are removed; from place to place the soul can flit with lightning speed, so that, no matter where or when his services may be desired or needed, he can actually come to you and give you all an equal share in his ministrations. The very fact of it being harder for you to realize the presence of a spirit than a mortal is in itself a blessing, because the very effort to unfold the powers of the inner man refines and beautifies your life on earth, and prepares you for the great change whenever it comes.

A lament is often expressed very naturally that all our stalwart old workers are passing to the spirit world, and many on earth are daily inquiring as to who will be found ready and able to fill their places. The great preachers in the liberal pulpits of days gone by, where are they now? Upon whom has their mantle fallen? Who is there to take Theodore Parker's place in Boston Music Hall, and address an audience of three thousand earnest listeners every Sunday? Who are to occupy the thrones left vacant here in Boston by the transition of Channing and Starr King? Who is to be in the Universalist ranks what Dr. Chapin has been? Truly these men and many others rose to sublime heights on great occasions. In antislavery days the issues at stake in the nation were so tremendous that men felt an impetus and an inspiration to action and speech which they do not feel in these more pacific times. Truly the events of to-day are not so stirring as those of twenty years ago, and hence our literature is not so thrilling. A great demand always produces an equally large supply, and no doubt the seeming paucity of very great minds at this hour is rather due to the lesser need for great public demonstration. But let us all remember that the great men were the men who brought all their energies to a given point; who focused their forces and lent all their talents to one supreme end. A truly great man may be great in many ways, but when occasion demands he has a wonderful faculty of calling all his powers together, and, marshaling his forces, evolve the lightning and the thunder of speech or action which, while it startles and electrifies the people, purifies the moral air, ridding it of the foul miasma born of long unance of every duty. But while they looked to age, and that the blessing of perpetual youth in every recorded act and word of Jesus, and interrupted corruptions. Not only does the

abilities, but he never leaves for another the work he can do himself.

If we are to take the places left vacant on earth by the promotion of our distinguished forerunners, there is nothing in the world to prevent us from becoming as great as theyyea, greater, if we will but be as single-eyed and whole-souled as they. It will not be by admiring their good qualities that we shall truly emulate them. Hero-worship is a powerful incentive to action; but if all stood by and gazed at others' doings, the race of greatmen would have become extinct. Cannot you yourselves, with the assistance of those whom you admire ever inspiring you, perform works greater than any they have wrought? Cannot you rise to loftier eminences than they have ever attained, as their wisdom, greater now than ever before, is added to your own in the great work of life? Your spirit-friends crave your cooperation; they petition you for your assistance; you can help them as well as be helped by them, for they are largely dependent. upon you for the success of their laudable endeavors to enlighten humanity. Maccabees, when calling attention to the condition of the departed, says: "It is a good and a wholesome thought that ye pray for the dead." If our friends on earth are ever helped by our prayers, certainly our friends in invisible spheres may be. But what are true prayers? The man who prays "lead us not into temptation," and then leads his fellow-beings into all manner of temptations by taking a mean advantage of their necessities, and so underpaying them for their work that their wages will scarcely allow. them to keep soul and body together, is more responsible for their misdoings than they themselves. He who prays truly is he who works manfully to aid in bringing to pass that which he fervently desires.

We have no sympathy with the Romish idea of Purgatory; we can place no faith in the efficacy of masses offered for suffering souls by priests who are anxious to get possession of the money of the friends of the deceased; we believe not in a purgatorial fire consuming the rust of sin which needs to be burned off a spirit who dies in venial though not in mortal sin, though we certainly maintain that there are spheres of probation beyond the grave. But in these spheres souls do not lie passive while God's hand lies heavily upon them, as theologians of the Romish faith teach. They overcome their frailties; they atone for earthly errors by doing good unto the humanity they once wronged. Every kindly thought and deed returns upon us in blessing, as the moisture rising from the earth again descends upon it; as the clouds always give back to the earth that which they have received from it, and the clouds again are repaid for all they have showered upon the thirsty land. Whether in the form of pearly dewdrops or copious showers of rain, in the great economy of nature every one receives his just deserts. If we have harbored thoughts of wrong against our neighbors, these very thoughts, finding a lodgment in our own spheres, will cast back upon us their dark relections, making our future homes dark, when they might be bright and fair had we only encouraged pure desires. Every one does for himself what he wishes to do for another; all the good we wish our neighbors we attract; and whether it reaches them individually or not, it blesses us; all the harm we wish them is drawn into our own surroundings, and forms part of the obstacles impeding our progression. The penalty of lying in this world is the inconvenience of never being able to believe anything that we are told. As man always judges the world by himself, we invariably suspect others of doing exactly what we should do were we in their places. The impure man denounces all his brethren as libertines, whether he knows anything of their characters or not. The thief believes everybody is dishonest, and is tortured in consequence with the perpetual dread of his companions stealing from him. Jesus takes a poor adulteress by the hand, and softly saying, Where are thine accusers? doth no man condemn thee?" fails to be satisfied of her guilt, and stretches out the hand of compassion and deliverance, with the simple words." " Neither do I condemn thee; go and sin no more." This woman comes to him after a while not only penitent but grateful, willing to exhaust her funds in showering upon his feet the costly tribute of her grateful affection.

No matter whether this legend is true or not, human experience to-day furnishes multitudes of similar illustrations of the attitude of a really pure person toward one suspected of wrong. Never does purity sanction impurity: never does it endorse crime or label it virtue; but, recognizing in all some latent divinity, it appeals to that; it strives to fan the flickering spark of right feeling into a flame, and whether in this life or in another, whether immediately or a thousand years hence, this course of action will always meet its reward and redound to the unspeakable welfare of both donor and recipient. Love never faileth; tongues may cease, eloquent lips may be speechless in the cold embrace of death; hope may be lost in the glories of fulfilled expectations; prophecy may cease, signs and wonders may vanish away; but love, the all-constraining force in the universe which ever makes for righteousness, will live in itself and in its works forever and forever.

It was a misconception of truth that led Shakspeare to declare by the lips of one of his characters: "The evil that men do lives after them; the good is oft interred with their bones." The evil that men do lives after them, perchance, as an atmospheric spirit like that strange emanation from the corpse believed in by the "Berlin Brotherhood" alluded to in that valuable occult work, "Ghost-Land," while the good lives forever like the fair resurrected Constance, whose pure spirit, retaining its every individual power, speaks in accents of undying love to cheer the heart of her desponding friend, and teach him the blessed truth of man's immortality, sought in vain by the sensuous experimentalists, whose earth-bound minds utterly fail to reach out into the realities of the spiritual universe. A materialist may be a very good moral man; there can be no grander life than the life of the Atheist who lives for his fellow-men, straining every nerve to promote their interests while he expects for himself no future punishment for sin and no reward for goodness. Honest Atheism is not a crime, and never ought to be treated as such. To be an Atheist from necessity and not from choice, as many good-meaning people are today, is an affliction, not a fault. No more ought we to be angry because all men's spiritual eyes are not open, than offended because men's physical eyes are sometimes closed; but as we do not go to the blind man to ask his opinion on the selection of colors, as we do not appoint a deaf man to the office of musical critic, neither do we appeal to a man avowedly agnostic in his views for a definite reply to the

have not preserved it, we stand small chance to

query, "Where are our dead, and what are they doing?" The answer comes not from book or priest or church, but from the living souls of the departed; we having the witness of their spirits testifying to the correctness of the intuitions of our own.

Where are our dear ones? What are they doing? Ages might be consumed in answering these queries, and the whole reply not be given, as every spirit's experiences in the future, as in the present, are individual, and peculiar to himself. Every soul, however, passing from the shores of time is aware of possessing capacities unexhausted. The painter, gazing at his own masterpiece, while thousands stand in speechless admiration before his marvelous work, and see no blemish therein, stands himself humbled, tearful, as he discovers blemish after blemish in his greatest effort. His soul soars beyond the canvas, sees another picture, infinitely more beautiful, and hopes against hope that some day hands may be forthcoming which, shall faithfully transmit to canvas the soul's ideal conception. Every life is a picture; every spirit an artist. In the hour of death the scenes of life nass before the vision of the departing spirit with a vividness indescribable. No matter how clean the record, how great the attainment; conscious of manifold shortcomings the soul cries out to the great Spirit of Nature: "Give me a chance to live a more perfect life than this." The soul's petition never goes unanswered, but the opportunity for everlasting improvement stretches out before the emancipated mind, even into the eternity which baffles even an angel's loftiest thought. Thither, into that eternity. our noble brother goes, to work out in yet fuller measure the rich potencies of his soul. You may be his assistants; through you may he work to greater perfection, and not only he, but all your especially loved ones. Be ye faithful as he was, faithful to the angel voice, and a crown of life will the angel Death place on your every brow.

Free Thought.

ASTRAL THEOLOGY.

BY ALEXANDER WILDER.

To the Editor of the Banner of Light :

Several weeks ago there appeared in the Banner of Light a series of papers by F. J. Briggs, which opposed the "Mytho-Zodiac Theory of The writer, after reviewing the declarations of Volney and others, accepts the views of Letronne and the "Encyclopedia Britannica," and declares accordingly that the Zodiac was an invention of the Greeks, not begun till B. C. 500, nor finished till some centuries later: hence that it is not old enough by thousands of years to be the origin of those religious systems all through the East which have been ascribed to it. If the limit of our knowledge is to be circumscribed by what modern authorities permit, especially our scientists of the skeptical order, these deductions must be conceded. Popular science seems to glory in writing the ancients down, and the moderns up; to show that worship is but the superstition of savagery, God the dream of human fears, the soul and immortality but phantasms. It is a little unfortunate for the argument, that writers of this character are at its basis.

When MM. Volney and Dupuis wrote their famous treatises, the expedition of Napoleon had just opened Egypt to European exploration, and a flood of new light, dazzling to the untried vision, burst upon them. That they supposed they saw what was not actually to be seen, in this revelation, would be no marvel. I have never been eager to accept their theories, to the utmost, from an interior sense that they were inspired by a spirit akin to that of the the deductions of Dupuis, Volney, Godfrey friends, Dr. M. Woolley, Grover C. Stuart and Dr. Lazarus, might be overwrought. But between a candid searching for truth in their matrix and an unqualified rejection of the whole, there is a very wide space if not "a great gulf." He who is wise will learn the wisdom of the ancients and prize it aright. Untrue men change truth into a lie by their uttering of it; but true men can perceive, eliminate and assort truth from a mass of error, mistakes, and even false doctrine.

The evidences of an astral theology in the

old-world religions are not so few as many seem to apprehend. The Hebrew Scriptures, which are not, however, so old as many suppose, have a share of these; as also the New Testament in its present form. Men and peo ples had their stars, which acted for them and in the anticipation of their own action. "The stars in their courses fought against Sisera," is the chant of the prophetess Deborah. "There shall come a star out of Jacob," says Balaam, the prophet; "it shall smite the corners of Moab, and destroy all the children of [Baal-] Sheth." The king of Babylon was styled Lucifer, the genius of the planet Venus; and in the Apocalypse the divine one calls himself the Morning Star - the very same luminary. In the Apocryphal book of Daniel, a genius of very much the same description as the Alpha and Omega of the seer of Patmos, represents himself as combated by astral powers. "From the first day," says he, "thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo! Michael, one of the chief princes, came to help me." The Jews regarded Michael as their patron. "Now will I return," adds that genius, "to fight with the prince of Persia; and when I am gone forth, lo! the prince of Grecia shall come." If it is pleaded that these "princes" were spiritual potencies, and not stars or constellations, I have no controversy. It is not improbable that much of the astrology of ancient times was symbolical. and so understood by the men who made use of it. I am ready to believe that very many who criticise the ignorance, superstition and errors of the old-time men have utterly failed to know their real doctrines and beliefs, and so expended a world of energy against a windmill of their own imagination.

In the first chapter of the book of Genesis it is stated that the lights or luminaries in the firmament of heaven were for signs or portents. A reference to the Hebrew original will show

That the Jews observed years, months and days measured by astronomical phenomena, as religious festivals, is a record of their own books. I can think of no Mosaic precept in regard to new moons, but they observed them, like the Pagan peoples around them. The Sabbath was an Akkadian and Assyrian institution,

lations. It was denoted by the seven planetary bodies, the Sun, or Shamas, the Moon, or Sin, Mercury, or Nebo, Venus, or Istar, Mars, or Nergal, Jupiter, or Bel-Mesodach, and Saturn, Kivan or Ninip. These were gods as well as planets. As Saturn was outermost, he was considered as chief, representing and comprising the whole, and his day was hence a day of rest.

Shamas, or Sem, was lord of Assyria, and was styled Dian-nisi or Dionysos (Bacchus), judye of nen; this title is equivalent to Rot-Amenti or Radoman-thus, an Egyptian and Grecian title of Osiris, Istar or Astarte was the Mylitta or Mother; and hence as goddess of maternity was often pictured as holding a child. Lady (or Madonna) was one of her titles; and she was the same as Isis, the Sanskrit Damatri, Dëmëtër and Venus-Urania. That the Blessed Virgin of the Roman Church was a Christian substitution for this goddess, is a fact patent to scholars; as also that "the head of Serapis, marked as the face is by a grave and pensive majesty, supplied the first idea for the conventional portraits of the Saviour."

The Passover of the Jews was apparently a pagan festival adapted at a comparatively modern period to Hebrew ideas. The second book of Chronicles states that since the reign of Solonton there had been no such observance in Jerusalem till Hezekiah; also that "there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the Kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem."

We must be excused from accepting any theory on the subject, based upon the Pentateuch. It was evidently a compilation of no very ancient date, intended for pious purposes, like the stories of Romulus, Deucalion, Bacchus, Gautama and Krisna. The fashion of early nations was to devise for themselves eponymous heroancestors-the patriarchs were of this character-men who never existed. I hold with Professor J. B. P. Lesley, that the story of Moses is entirely unsupported; that it is "a splendid series of incredibilities from first to last"; that "the legends of the Jews of a date previous to the reign of Solomon are utterly unhistorical" -in short, that "the Mosaic records were in ventions of a later age, based on a mixture of Hyksos traditions, Arabian poetry, Zoroastrian mythology and genuine Egyptian and Assyrian monumental history." If we may credit the second book of Maccabees, the collection was first made by Nehemiah, a few years after Darius Hystarpes reformed the Zoroastrian religion; and that it was destroyed by order of Antiochus Epiphanes, and again collected by Judas the Makkabean. This would bring the establishment of the Canon down to the time of the Hasmoneon priest-kings, when it could be made in such a conglomerate form, and would be likely to be shaped to meet the current notions and ambitions of the period. At that time Babylon and not Jerusalem was the seat of Rabbinical orthodoxy.

The Hebrew name of passover is Pasan One meaning of it is a fording of a stream. Hence Tiphsah or Thapsacus was the name of the fording-place of the Euphrates. Another meaning was to go sideways. Thus the prophets of Baal (Kings I., xviii: 26) went sideways around the altar. The mimetic dances of the Mysteries were performed in the same way; as also the witch-dance of the Middle Ages, itself a relic of the older worship. I suspect that the story of Elijah, who calls himself the Ahad. or Alone, and the prophets of Baal, was a corrupted account of the Byblian festival, ending as it. did by a copious shower, the token of the resurrection of Adonis and his ascension on high to the arms of Venus Salambô, his spouse.

The festival of Pasah may denote the departure of the Abrahamid peoples from Assyria over modern exponents of our inexact science, a the Euphrates. It may also denote the sun hostility to faith and human immortality. Nor passing over the equinoctial line. As votaries could I disabuse myself of the impression that or children of Shamas Dianisi, they would observe his rites every spring at this period. Higgins, Robert Taylor, and even our later | Following dates by lunation and not years of 365 days, the period naturally would drift away from the exact 21st of March. Yet the resemblances were kept up very well. To be sure, a lamb was slain instead of a pig, as in Asia Minor and Egypt; but party spirit would dictate this. The search for the slain god was characterized by the loins girded for a march; the procession round the altar, and perhaps the annual dance of the daughters of Shiloh (Judges xxi: 19-21), commemorated the revolution of the planets round the sun. It was not necessary for the commonality to know all that was signified; such learning was sacred or sacerdotal. and therefore occult. On the third day, early in the morning, the god was fabled to arise from the dead. It was usual then to bring water and pour down by the altar; to gather the primitiæ of the harvest of Gallus, and to hold rejoicings. The plaint of Hoi Adon! gave place to the joyful cry, "The Lord has risen, ascended on high!" That the Jews made seven instead of three days of the festival, is not an argument against its astral or Dionysiac character.

There is something in regard to the Lamb which was slain on the occasion. It certainly has an astrological look, and perhaps historical. Seth, or Baal, the god of the tribes of Palestine. usually was denoted by the bull-symbol. Astarte and the Argine Here were cow-headed. The metropolis of the Rephaites of Perca was Astaroth-Karnaim, the horned Istar. The Shepherds, who held Egypt for centuries, worshiped Seth and the serpent Hof or Apap. They were expelled by Ah-Mosis; after which time Amen or the Arcane One, whose symbol was a ram, became the Great God of Egypt. Seth was dethroned and became Typhon, the assassin of Osiris; and the serpent Hof became the Dragon of the Desert. In this revolution the Lamb succeeded the Bull. It is known that Thothmes III., and other Amen-worshipers, held Palestine for a long period, which may account for the lamb of Amen superseding the pig that was slain in the secret worship. But not till after the colonization of Judea by the Persians was the "God of heaven," Anu, Mazda, or perhaps Yava, the Supreme Divinity of that country. It is a significant fact that alongside of the establishment of the worship of Amen, the precession of the equinoxes had carried the Zodiacal signs forward, so that Taurus, that used "with his horns to open the vernal season." was succeded by Aries.

This brings us to the question whether the ancients really possessed the knowledge of asstronomy which has been supposed and denied. So much of their literature has perished, that we are reduced to fragments and institutions to inquire with. Ancient conquest was often completed by making gods into devils, science into sorcery, worship into witchcraft. The learning of Egypt, Phœnicia, Assyria, and archaic India has not only been discredited, but carefully

recover it, and must go without or invent anew. Sextus Empiricus declares that the Zodiac as we have it, came directly from the Babylonians. Other writers go further and assert that the Zodaic, with the figures and signs substantially the same, was common to Chaldea, India, Egypt and Arabia. Sometimes eleven signs only were counted; the claws of the scorpion representing the sign known as Libra. Kallistheres, who accompanied Alexander, procured and transmitted to Aristotle, his uncle, a large mass of Babylonian astronomical matter duly inscribed on clay tablets in cuneiform. Aristotle himself declares: "We have seen the Moon, one-half bright, and the other dark, pass between us and Ares (Mars), which disappeared under the dark side and came out from behind the shining part. Similar observations of other stars are described by the Egyptians and Babylonians, who anciently and for many ages made astronomical observations, and from whom many things worthy of credit have come to us concerning the several constellations.' (De Calo, II, xii.) Diogenes Laertius states also

that the Egyptians preserved records of 373 solar and 832 lunar eclipses. The monuments prove their early knowledge of geometry, astronomy, and other sciences; and they were masters of surveying and mensuration. Pythagoras went to Egypt in the reign of Amasis, and afterward taught the heliocentric system, the obliquity of the ecliptic, the revolution of the earth, the nature of the galaxy.

It is hardly probable, however, that even if the zodiac or "frame of heaven," as it was called, was known earlier than Hipparchus, it had been so extensively elaborated as MM. Dupuis and Volney, and their successors, have supposed. It is not, however, to be doubted that the principal features of the religious myths were transferred to the celestial planisphere, which thus became to men, when books were scarce, a convenient repertory. We may as well concede also more antiquity than popular science is willing. Loukianos has assured us that "it was commonly understood that the Æthiopians were the first who invented astronomy, being led to this knowledge by their cloudless sky and favorable climate, and by their surpassing intellectual sagacity, subtilty and force." Stephanus, of Byzantium, also states that "Æthiopia was the first country with institutions, and the Æthiopians were first to establish religious worship and a code of laws." He declares also that Mithras and Phlegyas were Ethiopian. It may be proper to remark that the designation of Ethiopian once included the population from India to the Atlantic, among whom markedly should be named the Arabians of Yemen, the Akkodo-Chalbans, the Susianians, and kindred tribes of India, Asia Minor, Greece, Northern Africa and Western Europe. I more than half suspect that the Jews and Phonicians were of the same blood.

We now return to another Jewish festival popularly termed "the Tabernacles." The first mention of this is found in the book of Nehemiah, after the Great Religious Reformation by Darius. "They found written in the law which the Lord commanded Moses that the children of Israel should dwell in booths in the feast of the seventh month." It had never been known before; indeed, prior to King Hezekiah, nobody seems to have known about Moses or his institutions. "For," adds the compiler, "since the days of Joshua, the Son of Nun, unto that day the children of Israel had not done so."

The original term for booth is suku, rendered n the plural sukcoth. It was applied to a crypt like the mystic sekos at Eleusis, and was doubtless a sacred pun, such as was common in those days. The Babylonians had a festival of this character, and the twenty-fifth chapter of Numbers seems to indicate something of the same character. In the Akkadian language, which Istar was named Suku. It will be easily perceived that the festival of Sukoth originally related to the goddess of Maternity, and was closely allied to the Thesmophoria which were observed in Asia Minor, Greece, Sicily, and, I think, Palestine and Egypt. I notice a hint of it in Exodus xxxviii: 8; Samuel I., ii: 22.

A closer examination, I think, will show that the Hebrew institutions were not older than Solon; that they were rivals to Pagan rites, and often copied from them. This was the judgment of Plutarch.—(Symposiaes, iv., 6.)

The copying of the Christian from the Pagan observances is even more marked. It is of no use, however, to assert with half-angry vehemence that Jesus was a historical character. I can affirm with equal truth and energy that he certainly was not. Yet I care not to break a lance over it. The story of the crucifixion lacks utterly the evidence of historical accuracy. The Johannean Gospel, which is spurious on its face, asserts that Jesus was arrested prior to the Passover, and executed the day before the Sabbath: while the Synoptics assert that he eat the Passover, was then arrested. though it was "a day of holy convocation," sentenced the next morning, and put to death living but two or three hours on the cross. Others lived for days. Besides, it was not customary to inflict capital punishments during Passover week. (Acts vii.)

The peculiar coincidence of dates with astral phenomena is noteworthy. Christmas is placed at the 25th of December, the birthday of Mithras, and the day that the days begin to lengthen -the sun's infancy; Annunciation the 25th of March; and the crucifixion just before, synchronous with finding the hody of the slain god, Adonis, Æsculapius, Osiris, or whoever he may be. These may be multiplied. What is more significant, the Johannean Gospel, which was Ionion Gnostic, and the first two chapters of Luke and Matthew, which are evidently productions of later date prefixed to those treatises, are those which most favor the astral and especially the Zodiacal theories.

The title Christos applied to Jesus is more likely to be a corruption of Chrestos, a designation of Apollo and other divinities, as well as of the patrician class in certain Grecian cities. Tacitus asserts that the Jews in Rome had a leader of that name. The earlier believers, one or two writers declare, were called Chréstianoi. Even in the first Catholic Epistle of Peter we find the phrase, "The Lord is Chrèstos." Iam of opinion that in this instance, as in many others, both in the Old and New Testaments, redactors changed the words. It has recently been done again at the Jerusalem Chamber; and was no uncommon practice among the writers in the early Christian centuries.

It may be that such a man as Jesus lived. Paul seems to have so believed, and he is authority not to be slurred over. But the Jesus of the Gospels is rather a personage, or personification of a religious system—an ideal rather than a common man. He might very properly and a peculiarity of serpent-worshiping popu- destroyed. If the crypts of the Secret religion bear the title of Christos as representing the

highest ideal of man, God manifest in the flesh. As this ideal man he is the son or emanation of God-the same as every true, divine, spiritual man is.

The name Jesus is curiously allied to others of some note. It is probably a Hellenic form of Joshua; so too is Iasios and Iason, which figure in Grecian story. The Greek and Phonician languages were not so far apart as philologists imagine. A Jewish high priest took the designation of Jason; and the here who went to Kolchis for the Golden Fleece was a personage of the half-god order. lasos was the son of Zeus and the maid Elektra: he established the Korybantic worship, was slain by a thunderbolt, and became a judge of the dead. Iso in the Hebrew and Iaomai in the Greek, mean to save, heal, protect.

As to the identity of the Jesus of the evangelists and epistles with Bacchus, Apollo, and other half gods, the theory is plausible. Most old religions have enonymous ancestors, and sons of God with human mothers. It is an intuition of human beings that they may become at one with God; and from this has been gendered the idea of an incarnation or avatar. Superficial theorizers in their haste, and indeed deeper ones, sometimes have jumped at the idea of copying. Jocolliot in his way is as fanciful as Michelet, Creuzer or Dupuis, yet they are not wholly wrong. It was the opinion of Eusebius that the holy

writings of the Esseneans (healers) were the gospels and writings of the Apostles. Paul declares that he went into Arabia, where these religionists lived, before preaching his gospel. They were a brotherhood, and bore such names as chionim or poor, and nazarim or isolated ones. They cultivated purity of life, paternal love. and abstained from oaths and the sacrificing of animals. We read also in the Talmud of books of the Saddukim, which were not to be preserved from the fire. Rabbi-Mair denominated them avongelion; Rabbi Johanan, Evangelion. These books were as old or older than the Christian era. The Esseneans are not mentioned in the New Testament except as brethren, while both the gentle and learned Pharisees and the sacerdotal Sadduceans are disapproved. It is inferable from these facts that the original Gospel was Essenean, and older than the Christian era, if not than the Hasmancan period; that Paul was a student of this Gospel, and made it the basis of his teachings. The earlier usages recorded are certainly like the custom of the Essencans.

Staniland Wake suggests that the Esseneans were Jews who had embraced Mazdean doctrines. It is certain that Mithraic usages existed in the Christian church. Numerous expressions in the Pauline epistles exhibit familiar knowledge of the Pontic and Persian religion. Baptism, the repast of the holy bread, the white stone, white robe, star, are Mithraic observances. The Johannean Gospel, so remarkable for its blunders in regard to Palestinian geography, is the production of somebody familiar with the peculiar ideas extant in

In the Persia system, the Eternal Being is above all embodied in excellence. There is Mazda the Law forming all things. He is called in Ezra, Nehemiah and Daniel, "the God of heaven." Beneath is the region of planets, where Mithras, the mediator and Saviour, dwells and directs the world of nature.

The source of the astral theology is here perceived. The Supreme Sun, born every Christmas, the seven planets, amshaspands or archangels, the twenty-eight yezeds, or angels, the infinity of stars, ideas, or spirits, are all included. Those fond of detail can go in and find the rest. The text of Malachi is now vividly intelligible: "To you that fear my name shall Shamas Zodek (the sun of righteousness) arise with healing in his wings."

Mithraism was introduced into the Roman world from Pontus, B. C. 70. It speedily pervaded every country, and became the religion of the people. Amalgamated with Christianity it was known as Gnosticism; apart, it was incorporated with the New Platonic philosophy. When the Bishops aspired to supreme rule in the Empire, they found it their chief impediment. Even Constantine was a soldier of the Invincible Sun, till reasons of State made him prefer Christianity. Theodosius in 381 put the worship of Mithras under the ban; but it con-

tinued in various forms till near our own times. The error of Duouis and his followers, it will be seen, consisted in a hastily jumping at conclusions. It was not absurd, however; the Twelve Labors of Hercules can be easily associated with the Zodiacal signs, and both the twelve tribes of Israel and the twelve apostles are of a piece with it. If I had not already transcended my limits, I would trace the matter out. As it is, I will refer to Makrobios, who declares all gods to denote the sun; so that all spirits and peoples can be stars and constellations. The reason why we do not know more, is because the learned class were always priests, sworn not to divulge their knowledge to the

FT The following story was told by the Rev. Langdon, at the Exeter (England) Diocesan A. Langdon, at the Exeter (England) Diocesan Conference. The rector of a living worth £1,000 a year was very ill, and as he was assured he would not live forty-eight hours, he was anxious to arrange his worldly affairs. A lawyer was summoned, and there was discovered a client anxious to get hold of the advowson and next presentation to the living. This client being informed that the rector could not live forty-eight hours longer, agreed to give £10,000 for the next presentation. No sooner were matters settled than the sick man felt a great weight lifted from his breast, and he at once had a great desire for chicken broth, mutonce had a great desire for chicken broth, mut-ton chops, and so on, and gradually got well, living for twenty-five years in the enjoyment of his benefice. The honorable course would of his benefice. The honorable course would have been for the rector to have retired on getting well, and to have allowed the purchaser to at once make the next presentation. But he argued that if he should resign it would be

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.

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.

Drowsiness, biliousness, pains and aches, and ague, Hop Bitters always cures.

For the Banner of Light.

REFLECTIONS After witnessing a materializing scance, in the city of Buffalo.

BY GRANT P. ROBINSON.

My doubts have all vanished, I've clasped her dear form;

I have shaken her hand-it was life-like and warm; I have heard her soft voice, as in words low and sweet She snoke of the loved with whom we should soon meet.

And she bade me be hopeful, and never despair, For my friends were impatient to welcome me there. She spoke of the homestead, the place of her birth; Of those left behind, still to struggle on earth; On the future-my doubts-she most feelingly dwelt, She had thought as I thought, and had felt as I felt. I saw teardrops and smiles on her countenance play, Like the sunshine and showers of a morning in May.

Oh! how brief was that visit! it seemed when she left That the earth of its beauty and charm was bereft, As she slowly and silently passed from my sight. My doubts have all vanished, the future beams bright, And I proffer my thanks to the Source of all Truth. For dispelling the clouds that so darkened my youth !

Was it all an illusion? In light bright as day? Was I dazed, or demented-my mind led astray? And the friends who were with me, and heard the same

Were they too deceived, and had their senses flown? If so, then on earth there is nothing but doubt-Our perceptions are false, both within and without !

Peebles's New Work.

IMMORTALITY, AND OUR EMPLOYMENTS HERE-AFTER, with what a Hundred Spirits, Good and Evil say of their dwelling places. By J. M. Evil, say of their dwelling places. By J. M. Peebles, M. D., author of "Seers of the Ages," Travels Atound the World," etc., etc. Boson: Colby & Rich.

ton: Colby & Rich.

This is a volume of about 200 pages of interesting matter, told in a pleasant way. It answers many of the questions which investigators are every day asking about that other of the "two worlds" where only spirits dwell. The book covers a wide range of topics, as will be seen from the headings of some of the chapters: "The Mystery of Life," "God and Atheism," "Pre-existence of the Soul," "Matter only the Shell of Things," "Doubts and Hopes," "Foregleams of the Future," "Growth of the Spirit," "Clothing in the Spirit-world," "Our Little Ones in Heaven," etc., etc., and closes with a chapter on the "General Teachings of Spirits." To the consideration of all these the author has applied the thought and experience of years, and gives us here the result of a wide observation. His own personal views are supplemented by the testimony of an hundred spirits, on many important and vital questions, and are well worthy of the careful consideration of all those who would obtain light on the many problems concerning man's spiritual existence, as such problems can only be answered This is a volume of about 300 pages of intermany problems concerning man's spiritual ex-istence, as such problems can only be answered by our Spiritual Philosophy. The Two Worlds.

Em-Hi Hung Chang, who is next to the Emperor in China, says: "China views the opium trade from a moral standpoint; England, from a fiscal. England would sustain it as a source of revenue, while China contends for the lives and property of her people. My sovereign has never desired his empire to thrive upon the lives and infirmities of his subjects." Which of these is the Christian country? Which ought to send missionaries to the other? Which will first enter into the kingdom of heaven?— Valley Visitor, Newburyport.

What may not happen in 1881 it is hard o say. Among the most unlikely happenings, viewed from the outlook of a year ago, was the present importation of cabbages from Germany and potatoes from Ireland. The drouth and consequent high prices for vegetables are re-sponsible for the fact that real Irish potatoes, genuine Champions and Skerries, are in the market. They come from a land to whose starying peasants America last year sent shiploads of supplies.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EPESSARGENT--HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—18 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.

Passed to Spirit-Life:

From Bartonsville, Vt., Sept. 11th, 48st, John McRae,

He was one of the first. In this town to accept the truth of He was one of the first in this town to accept the truth of spirit communion, and has ever been an earnest advocate of the glorious gossel. Many of our workers will recall the pleasant hours spent in his home, for with his genial nature he ever bade them welcome. The change for him had no ter-jer. He leaves a companion, who deeply mounts his loss, May she be conforted, for already has he returned and given unnistaskable evidence of his spirit presence. "Truly there are no dead," Funeral services by the writer.

From Springfield, Vt., Oct. 12th, Maria, wife of Richard Halladay, formerly of Rockingham, aged 55 years and 6

signifies. She was one of the best of women. Her sufferings were severe, and she longed for release. We feel she has passed to the home prepared by her loving children, who preceded her, and that still she will be a ministering angel to her companion and remaining children. Funeral services at her residence, conducted by the writer. S. A. WILKY, Rockingham, VI.

From Carson City, Nevada, Oct. 16th, 1881, Mrs. Elizabeth Folstone, aged 70 years.

beth Folstone, aged 70 years.

Mrs. F. has long been an earnest and steadfast adherent of the truth of spirit return and communion with friends in mortal. She and her aged husband carnestly investigated the truths of the Spiritual Philosophy until they became steadfast believers. Often have the Itherant workers in the spiritual vineyard found a wetcome in their hospitable home, and been sent on their way comforted and rejoicing. Sister F. struggled long and wearily with physical disease, but with marked pathence she awaited the hour of release from her sufferings, and truly believed that dear ones in spirit-life visited her constantly, adding and conforting her. This belief is a great confort to her aged companion, on whose arm she leaned as she approached the open gate through the portals of which her loved ones reached to take her in their tender embrace. Already she has returned to the writer, telling her of her new home, how satisfied she is with it, the friends she met, etc.

PAULINE W. STEPHENS.

From Staunton, Ill., Oct. 27th, Mr. B. A. Richards, aged

Our beloved brother has at last entered that rest for which he so ardently longed. For twelve years he has been an intense sufferer. He was one of the old and firm defenders of our glorious philosophy, loved its teachings, and passed away strong in the knowledge that there is no death. For twenty-five years she has advocated the truths of Spirlinalism. He has entertained many of the earliest teachers, among them A. J. Davis, Charles II. Foster and Dr. J. M. Peebles. What a pleasure it was to him!

He was interred at Oak Ridge. A friend of the family read a very appropriate chapter, offered a prayer and made some remarks. Your correspondent was taken control of, and was enabled to speak such consoling words that the tears were all wheel away from the sorrowing wife and children—three sons and one daughter. God bless our cause, when such things can be done. Our beloved brother has at last entered that rest for which

ears were an early one daugnter. God L. Hen-three sons and one daugnter. Mrs. Peter Berniman.

From Chester, N. H., Nov. 12th, from apoplexy, Miss

Eliza Adams.

The funeral services were held at the old home of the family, in East Derry, N. H., Wednesday, Nov. 16th; at 1 P. M., conducted by the writer. The deceased was interested for many years in the care and education of orphan girls. Two of the girls whom she had thus befriended—but now grown to womanhood—were deep mourners at the funeral. One of her sisters, who passed to the spirit-world some two years sluce, came to my home on Wednesday morning before I had left to attend the funeral, and made the request that I read the 16th Pesin. On arriving at the house—I asked for the libbe, and found several marked passages in that Pesin, and learned that the deceased had marked them before her departure to spirit-life.

Laurence, Mass.

From Soquel, Cal., Oct. 24th, Mr. Solomon Wilson, aged 85 years and 7 months.

85 years and 7 months.

Mr. Wilson was a true and consistent Spiritualist for thirty years; full of hope, he looked forward cheerfully for his birth into the spiritual kingdom. He requested to have his body committed to the earth by the light of our grand and beautiful philosophy. Many sympathizing friends gathered at his hone, the residence of his son (Principal of the High School here). The writer conducted the exercises at the home and at the grave, in the Odd Fellows' Cemetery at Watsonville.

Soquel, Santa Cruz Co., Cal.

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

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

perusal.

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

Banner of Pight.

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

Spirit Replications.

It has caused a visible shudder of astonishment, in the churches as well as out, to read the very serious appeal of Prof. Phelps, of Audover, in a recent issue of the organ of his denomination, to set up Satan and his kingdom again in opposition to the supreme rule of God With the advance of civilizing influences, the rigid tenets and dogmas of the Church have become modified and softened until it is obliged to confess that it does not recognize itself in the lineaments of a hundred years and less ago. The reason why the school which Prof. Phelps represents is driven to this strait is, that they see with dismay the new and regenerating influence of Modern Spiritualism rapidly gaining sway over the public mind and heart, and they know that there is no imaginable way of resisting its progress but by alleging that it is a demoniacal and diabolical work, and a certain sign of the return of Satan to assert his authority on the earth. At first thought it strikes one as utterly puerile to meet a notorious spiritual fact with the hostility of so silly an explanation. If this is the best that Old Theology can do as a final resort in the last stages of its career, then it might as well confess to an imbecility that ought to be supplanted by an entirely new order of facts as the basis of a larger and better faith.

In connection with this now somewhat famous letter of Prof. Phelps, it is to be noted that a concert of action appears to have been arranged by the Orthodox ministry of this section in regard to its dealings with Spiritualism. The ministers have at length awakened to the fact that it is something which they can no longer safely ignore, since it is silently, but effectually, baptizing the souls in their assumed keeping in a fresh-flood of spiritual light, and threatens the gradual disintegration of their old creeds and formulas for the purpose of supplanting them with something better. . The clergy have railed, sneered and denounced, until they see that the day for that is wholly gone by. Now they are attempting to revive the old Satanic theory, and in order to give life to it they assert that the spirits which hold communion with mortals are all evil ones, the special emissaries of Satan, and can in no wise be any other. They are evidently, as a correspondent recently stated in these columns. "mustering their forces in a death-struggle for existence." No doubt, if all Spiritualists went openly into the churches and could conscientiously subscribe their belief to the doctrines of the churches, the ministers would account Spiritualism a very true and very great thing. Nay, more, if it were supposable that a majority of church members were believing Spiritualists, the ministers would themselves soon be openly, instead of covertly, as now, preaching Spiritualism from their pulpits.

Prof. Phelps says it is no matter what people may believe about the origin of the phenomena, "the drift of the whole is wrong morally." He calls it in one place "necromancy"; in another, "delusion"; and yet he bases all his subsequent remarks concerning them on their being 'facts." His recipe for crushing out Spiritualism-and it would apply equally well to any other faith that is distasteful-is to "make the church a unit against it"; then, he says, "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." This is the spirit of the Middle Ages; the same that invented the rack and thumb-screw, the spirit of supremacy, authority, dictatorship. It would keep the consciences of men in complete subjection. By whatever name called, it aims at absolute rule, and it means nothing less. In this age, however, it may gnash its teeth and rage as much as it pleases, but it cannot hope to recover the power which has been gradually taken from its hands by increasing public enlightenment. Prof. Phelps's recommendation to the pulpit to revive the teachings of the Bible on the subject of ancient magic fails to cover the case. Although he may think the church has swung over too far in discarding its old faith in diabolical agencies, he cannot hope to correct it by asking it to swing back again to the former extreme.

As the readers of the Banner of Light are well aware, this letter of Prof. Phelps has been thoroughly and completely answered by the spirits themselves in two discourses delivered through the agencies of Mrs. Cora L. V. Richmond and Mr. W. J. Colville. All who have read those

appeal of Prof. Phelps for the restoration of Satan, must by this time have their convictions of treatment through these two distinguished revert to these discourses from a feeling of satonce more before the reflecting:

of Bible teaching on magic is reopened; the im- gion. A better must supplant it. reaction from belief to unbelief in necromancy of the pendulum from opening doubt to settled the Spiritualism of worn-out Orthodox theology.

There is where Prof. Phelps makes his mistake. He is true to the customs and habits of the church in advising organized opposition to the new belief, first proclaiming it to be of evil influence. The church never yet offered hospitality to new and larger ideas, and it never will. It spends its strength on defining, restricting, warning and threatening, and these form the buttresses of its organization. What Prof. Phelps carefully left out of his letter was the real matter of importance; what he said not say that the Church in all ages had denounced and persecuted the bearers of the new admit them in order to preserve its own existence. He did not say that Antichrist had persecuted all within the Church who were endowed with the gifts of the spirit, before the the highest embodiment of merely human authority. He did not say that the same spirit of Antichrist had, during the entire history of the Church since its institution in the form of government, persecuted unto the driving of the better and larger spirits from its fold. The ban has been placed, in all branches of the Church, upon all new truths which are the fruit of scientific discoveries, and upon all truth which they have not themselves staked out,

It is the assumption of ignorance in Prof. Phelps to suppose that Spiritualism can be proved to be necromancy by the study of ancient magic. Why should the Church think itself capable of deciding upon spiritual gifts. when it has been enriched with none for a period of two thousand years? It could not expect to be able to distinguish genuine Spiritualism question, as Prof. Phelps suggests, it may perhaps lead to the unwelcome discovery, for itself, that what is named necromancy is but a genuine manifestation of the spirit. The Church has got to keep up with the progress of the age, or it will lose forever first the sympathy and latterly the support of the intelligent masses. If it prefers to go back to the Mosaic dispensation and entrench itself there, it will find that it is no longer wanted in this age, and will become obsolete and forgotten. It is undeniable that the Church of to-day is operated more according to the law of Moses than ac- and calling the name of a departed sister she cording to that of Christ. The coming of Christ is supposed to be associated with the glad tidings of a higher revelation. It promised and prophesied the influence and power of spiritual from the immateriality of mind and the oneness gifts, whereas the Church, through teachers of personal consciousness; but, observed the like Prof. Phelps, denounces them openly as preacher, the appearance of the departed is an Satanic, and calls for the restoration of Satan's unanswerable argument. If, said he, we im-He virtually says that the Church is doomed unless Spiritu- that record five persons returned to earth, alism is called Satan's work, and Satan's kingdom is acknowledged again.

But he may live to review his opinion, and see that unless the church accepts the facts of | the third heaven. spirit communion it is doomed. When he virtually advises persecution, he does not seem to know that it is that same spirit which has of the spirit-world? That the sainted souls are helped many a new comer into vigorous life. It at rest there; that they have a knowledge of is persecution that sustains many a new religion what is taking place on earth; and that they and form of faith. We see illustrations of it about us to-day. If Orthodoxy could succeed in exciting a war against Spiritualism, it would only result in driving out a number of the knowledge, as previous to their departure; that brighter minds from the Orthodox ranks into the field of Spiritualism. But there can be no war between modern Orthodoxy and Spiritualism, even if the former wishes it; there are too many creeds and factions in the church to unite as the religious power once did when it governed the State, and so ruled everything. We may look for the complete subserviency of Orthodoxy to Materialism sooner than to its being able to array the denominations against the A. D., a period of twenty years. Spiritualism that dissipates all the creeds by first pervading all hearts.

If Antichrist anywhere menaces the Church, it does so in the form of materialism. And still the Church appears to be ready to run straight into its embrace rather than admit and accept the promises of Christ in respect to life in the absence of the soul. It is contrary spiritual gifts in the future, and the actual facts of spirit-communion. To get rid of this God, to the undying love of our nature, to supit prefers to decry God's work by ascribing it to pose for one moment that those who have left the power of the devil. Prof. Phelps, however, admits that the devil is dead, and calls on the pulpits to resuscitate him. This means simply [than in the heaven of idleness so widely that Orthodoxy cannot get on without him. This means the preaching of an entirely new gospel; instead of the gospel of Christ, that of Satan. Spiritualism is conveniently pronounced | dous battle of life." by Prof. Phelps a "delusion." But he does not tell how or why it is so. Upon this naked assertion he proceeds to base all his subsequent argument and appeal. He charges Spiritualism with being "irreligious," yet he does not deign to define religion, so that we may know, precisely what he means by irreligion. Let" him begin by stating what he thinks Christianity has done in eighteen hundred years, that when Spiritualism appears it should be able, as he charges, to attract to mortals only the lowest order of spirits, which Christianity has had no influence over. By his own statement, was it not time that the old way of administering Christ's truth should be superseded by a new

Prof. Phelps announces that it is desirable to show that "this thing" (by which contemptuous term he means Spiritualism) "is not religion." He would much rather do that, then, than have it made plain that it is religion. But as we have just said, if he wants to prove any such proposition as the foregoing, he must first tell us what religion really is. It would be a difficult matter to show that modern Chris- | Castle street (near Tremont). Will make entianity, in the form of its creeds and catechisms, discourses in our columns after perusing the is the same thing as the gospel of Christ. The his services are desired.

various conflicting doctrines may be pulled out of the epistles of the New Testament, which respecting the matter firmly fixed. The modes | are mere commentaries on Christ and the Gospels, but from the latter they cannot be detrance mediums are strikingly different, yet rived. One can find in the religion of Christ they are not less strikingly effective. We now only the essence of pure morality, the fundamental rule of which is to do unto others as we isfaction with their contents, and a desire to would have them do unto us. There is no need bring the gist of some of their sallent points of creeds and formularies to express or embody this. Anybody can understand it without hav-Prof. Phelps advising the Church to kill Spirit- ing to pass through the gates and under the ualism as it killed slavery, shows that he has but heavy doors of ecclesiastical authority. If, a short memory. For in destroying slavery the therefore, Orthodoxy sends or lets go into the Church actually lost many of its strongest other world only such a low and wretched order friends and supporters, it being itself the most of spirits as it says by Prof. Phelps can and do strenuous supporter and apologist of slavery return, it is plain that it has failed to preach as a system. Supposing, too, that the advice of | this simple doctrine of Jesus as it ought, and Prof. Phelps is followed and the whole question | that it is, therefore, not the true Christian reli-

portant fact will have to be admitted that the |. A multitude of questions could be put to Prof. Phelps, as the assumed exponent and dehas likewise been accompanied by a swinging | fender of Christianity, which he would find it very difficult to answer. When, for instance, materialism; and Spiritualism is still again a he charges Spiritualism with being irreligious reaction from materialistic tendencies toward and immoral, let us ask him whether it was the Spiritualism of Christianity, but not toward | ever guilty of such acts of persecution, cruelty and wholesale murder as the Church has been. Has Spiritualism ever intimated its wish to imprison, torture and kill men for merely holding their own opinions, which, if let alone, are perpetually subject to revision? Has it ever encouraged and practiced what are known under the name of pious frauds? Has it anything to be charged with or even suspected of like what is freely recorded by Christian historians themselves against Christianity - the Christianity that has for centuries been imprisoned and imbedded in the stone dungeons of ecclesiastiwas husks, and not vital. For example, he did cism? Does it inculcate morality by threats and the excitation of fears, rather than by the simple teaching of its precepts as the only true truths, until it had at length been compelled to | guide to human happiness? Such questions could be extended to the length of a volume, with only interrogation marks on every page. But Truth makes its way in silence best. The Church of Orthodoxy is only sounding the alarm early Church became a vehicle for containing | for its own safety, and those who love the Truth and dare to follow where it leads need have no fears as to the final outcome.

A Clergyman's Answer to Prof. Phelps.

We have devoted considerable space already to a consideration of Prof. Phelps and his "demonology" crusade as reviewed by the spiritintelligences speaking through Mrs. Cora L. V. Richmond and W. J. Colville: Still we cannot resist the temptation to present to our readers the following instance of utilized commonsense, if not of a heightened spirituality, in the case of an Orthodox divine when speaking of spirit-communion. Though, of course, the reverend gentleman did not in reality level his remarks against the Andover Professor in person, yet what he has to say is such a complete reply to that individual that we take the liberty for necromancy. But if it does reopen the to place his utterances under the heading above given. The case in point, regarding which we wish particularly to speak, is this: Very recently Dr. Newman, the pastor of the Lafayette-avenue Presbyterian Church, in Brooklyn, made a reference in a sermon to the spirit-world that

was highly significant in the direction alluded to. He remarked that Swedenborg was visited by his departed friends, and that Wesley's personal experience confirmed the fact. Adam Clark entertained the opinion that departed spirits returned to earth. Hannah More, when dying, extended her arms to embrace some one, exclaimed "Joy!" and expired. Such experiences are not uncommon in this our day. Strong presumptive arguments may be deduced three of whom had entered the spirit-world through the portals of the grave, one was translated and returned, and one was caught up into

The first that returned to earth was Samuel, the Prophet; and what information did he give know the future. What, asked the preacher, did Moses and Elijah say? That they retained their personal identity, consciousness and they not only knew what was taking place on earth, but had a deep interest therein. From Peter, James and John we learn that there is another life: that there are mansions of delight: that the inhabitants never die, and that the angels will escort us thither. And we have heard from that spirit-land through one who was born here, went there, returned to us, and remained on earth from A. D. 44 till June 64

"This great event occurred six years after his conversion and five years after the Lord's ascension. And what does he say? That the soul and body are separable; that the soul is conscious in this state of separation; and that the body could live under the power of organic to reason, to all our "ideas of the character of our earth have either ceased to live or are disinterested in our earthly welfare." ["Rather." preached] "let me believe," said Dr. Newman, that the departed ones are still the heroes of earth and time, aiding us to fight the tremen-

Dr. Beard, it is intimated, is of opinion that criminals mesmerized, or hypnotized, or 'trancoid"-ed, in court, may be led to tell the truth in the case, and thus, we suppose, "do the State some service" by the abolition of witness fees, and the ruling out of much costly legal machinery. Persons who know anything whatever (which Dr. Beard does not appear to) about the great subjects which this conceited wiseacre attempts to handle with such freedom, will see that the idea of uniting the callous uncertainties of legal practice with the delicate conditions attending either ordinary mesmeric control or the unconscious trance state, is simply ludicrous.

Mrs. Anna Kimball, reputed to be a psychometric healer of remarkable power, can be addressed at 17 Willoughby street, Brooklyn, N. Y., care C. R. Miller, until further notice. All communications promptly answered.

Ra Pierre L. O. A. Keeler is now in Boston, and will hold scances every evening at 152 gagements to go anywhere in the city where

A Remarkable Test.

As stated by us last week, we have recently enjoyed a very pleasant tour to New York, Philadelphia, Baltimore and Washington-the memory of which will always remain with us During our first stop in New York, (as also on our second, made on the return trip) we called on the medium, J. V. Mansfield; in the first instance we were half-jocularly requested to remind a prominent gentleman whom we were to meet in Washington, of a promise he' had made to the medium. We did as requested on arriving in that city, giving no further attention to the matter; on our return to Boston, however, we received the following letter: While we withhold his name for good and sufficient reasons in the premises, we assure our readers that the gentleman furnishing this account of what must be regarded as a striking proof of an active spirit-intelligence in operation, occupies a high and responsible position at the nation's capital:

WASHINGTON, D. C., Thanksgiving Day, Thursday, Nov. 24th, 1881.

FRIEND COLBY: After you left Dr. Mansfield on Saturday, the 19th inst., he wrote me a letter, of which the enclosed is a copy. I received the letter, on Monday, the 21st lust. and I may truly say that I had in no manner recalled my promise to send him a Post-Office Directory, till the letter came. The conversation between you and me at the St. James Hotel, in this city, on Friday, the 11th inst., about a book of his, served in no degree to bring my promise to mind.

But I have a dear lady friend "beyond Jordan" who remembers what I do and say better than I myself, as If she were my ab extra conscience and memory. At a slate-writing scance held in this city on the evening of the Monday on which Mansfield's letter came, she procured another spirit to write a message for me. I being absent from the séance. Its substance I abridge, with some immaterial changes in the lan guage, and enclose the abstract.

I had said nothing to the medium who sat for the slate-writing, either about any promise to Mansfield or any letter for him. The medium is Mrs. Juliette D De Sylvia, and she sat, on the evening referred to, with her mother-in-law, Mrs. N. L. Finson.

You will see that my invisible friend knew (1) that I had forgotten my promise to Mansfield; (2) that you had brought me a message from him: (3) that I mis understood it when delivered; (4) that he wished of Post-Office Directory, and not a borrowed book.

This communication, of which I send an abstract was written by independent hand, with no other in tervention on the part of the medium, Mrs. De Syl via, than the passive support of the slate on which i was written against the under side of a table. am confident that neither Dr. Mansfield nor yoursel have directly or indirectly communicated with her.

This is one of the most clearly defined tests which it has been my good fortune to receive. Its purport was utterly unintelligible to Mrs. De Sylvia or Mrs. Finson, and a great surprise to me, when it came into my hands on Tuesday evening last.

Truly yours, [Copy of a letter received in Washington, D. C. Monday Morning, Nov. 21st, 1881, from Dr. J. V

Mansfield.]
NEW YORK, Nov. 10th, 1881, 61 West 42d street. DEAR —: Just a moment since our mutual friend and good brother, L. Colby, called on me en route for Boston, saying, you said 'you had no book of mine.'

I told him he had misunderstood me-I simply asked hin to remind you of your promise to send me a Post-Office Will you do so? I will remit the Your friend and brother, so? I will remit the price, whatever it may be. .

JAS. V. MANSFIELD. [Communication by slate from " Tom " to -, Mon

day evening, Nov. 21st, 1881.] "She finds that he [--] has been rather unmindful of his promise to our good medium Mansfield; for she has been able to give him considerable through him. She is aware that he misunderstood the message through friend Colby, but hopes he will remember his promise, and forward to him, [M.] if he has not done so, the promised

Post-Office Directory. Good Spiritual Doctrine.

We know not what "demon" (?) controlled the Rev. Minot J. Savage, (Church of the Unity, Boston,) on Sunday, Nov. 27th, but certain it is that that eloquent gentleman pronounced on that occasion a discourse (his seventh sermon on kingdom in order to allot all such precious plicitly believe the Bible record, there should the general topic of "Man") bearing the distinctive title of "The Earthly Outlook," which was a trenchant embodiment of views identi cal with the teachings of returning spirits through the modern media, regarding the excellent portents for the future condition of the human race, as well as an echo of all the good wishes and far-reaching aspirations which progressive souls like Mr. S. everywhere have for the world of mankind.

Mr. Savage in that sermon contended-and he is right, beyond peradventure—that, instead of the world being on an incline, and moving constantly downward toward an abyss of wickedness, it is rather but just awakening to the glories of full day, young, fresh, and full of growing vigor. As scientists insure a practically indefinite age for the world, he saw no reason why its inhabitants should not at last reach the highest stage of development, and he believed that this process was steadily going on.

The questions presented for man's solution in this development were, in the opinion of Mr. Savage, first, the food problem; for, until the animal craving is satisfied, there can be little chance for attention being given to the higher faculties which go to make up man. With the general spread of intelligence incidental to the onward march of civilization, he believed that this problem would be so solved that hunger would no more be known. The problem of a practical abolition of all disease and pain is also to be disposed of, in his opinion, by the spread of intelligence as to nature's laws; and the differences between nations, which constitute a third problem for solution, will be also done away with by the better understanding of the bond of common brotherhood. Mr. Savage also expressed a belief that the English language was eventually to become the world's tongue. and that a common religion, with goodness. charity and love as its foundation, would eventually prevail throughout the world.

Grand Sacred Concert.

The third monthly concert given at Berkeley Hall occurs next Sunday, and the programme, being exceptionally brilliant, deserves, as it will no doubt receive, a liberal patronage. Miss Mattie Sawyer, the wonderful child soprano, is to give three of her popular and difficult selections, which alone is enough to make an attractive entertainment. To this are added readings by Miss Louise Bigelow, a young and promising elocutionist, cornet solos by Mr. R. F. Talcott, with Miss Ida Boyce and others to insure an enjoyable evening. Mr. Colville will give an inspirational poem, and also join in the musical part of the services.

Mr. and Mrs. Jas. A. Bliss, of Providence, R. I., will hold materializing séances every Saturday and Sunday evening at the residence of W. J. Colville. No. 30 Worcester Square, Boston, Mass. Mr. Bliss will give private sittings on Sundays from 10 A. M. to 6 P. M.

Attention is called to the announcement made on our seventh page by S. G. Turner, of Cleveland, Ohio.

Berkeley Hall Meetings.

On Sunday last, Nov. 27th, the services in Berkeley Hall were more than usually interesting, it being the occasion of the Harvest Thanksgiving. Madame Marie Fries-Bishop sang delightfully, and Mr. R. T. Talcott more than sustained his reputation as a brilliant cornet soloist. Miss McIntyre officiated very ably as organist. W. J. Colville's discourses were quite up to their highest standard. The subject in the morning was "The Spiritual Harvest," and in the afternoon "Rev. O. B. Frothingham's New Departure as Indicative of the Future of Free Religion.'

Sunday next, Dec. 4th, the third Anniversary services will be held, it being three years since the Society was formed. Mr. Colville will speak at 10:30 on "Lessons from the l'ast and Resolves for the Future"; at 3 P. M. on "Natural and Revealed Religion." Madame Marie Fries-Bishop will render solos at both services. At 7:30 P. M. a grand Sacred Concert will be given. admission 25 cents, the receipts from which it is hoped may liquidate a debt on the hall which the Society is anxious to cancel before the close of the year.

Mr. Colville has been doing good work in the vicinity of Boston of late, as well as in the city proper. On Wednesday last he held a reception at the residence of Mr. and Mrs. Coolidge. in Somerville, which was attended by a highly intellectual company. On Sunday, Nov. 27th, he lectured in Chelsea to a large audience, and was announced to give three lectures in Charlestown, N. H., Nov. 29th and 30th and Dec. 1st. He will speak in Lynn Sunday, Dec. 11th, at 7:15 P. M., in Mechanics' Hall, corner Summer and Market streets, and is ready to answer calls for Tuesday, Wednesday and Thursday lectures, terms for which will be moderate. All readers of the Banner of Light are cordially invited to his receptions at 30 Worcester Square every Monday at 8 P. M., and are reminded that he is now delivering a course of interesting and instructive lectures and readings on "The Spiritual Marvels of the East," every Friday at 8 P. M. in the same place.

On Thanksgiving Day Mr. C. conducted a very pleasant Thanksgiving service in Berkeley Hall, which commenced at 11 A. M. The discourse has been reported, and will soon be published. The collection, amounting to \$15,38, has been handed in to the Poor Fund. Other donations for the same object are solicited to meet the calls of the approaching season, and will be thankfully received.

The Terre Haute Media.

In a semi-personal letter to us, under date of Bloomington, Ill., Nov. 23d, Rev. F. J. Briggs bears unqualified testimony to the reliability of the materializing mediums at Terre Haute, Ind. From his epistle we condense the following as being straight to the point:

" I have just returned from a visit at Terre Haute, Ind., of about ten days—enjoying the very remarkable spiritual phenomena, and a family reinion with those dear ones from the other shore. The manifestatious are genuine, good, grand and ennobling, both at Pence's Hall and Mrs. Hurst's parlor. The mediums are honest, conscientious and earnest. The committee sustain the same sterling character they ever have throughout the varied assaults to which they have been unjustly subjected. I do not hesitate to endorse the genuineness of the Terre Haute manifestations: the good standing and honesty of the mediums, Mrs. Stewart and Mrs. Hurst; the integrity of the committee and Mr. Hurst. They can vindicate themselves, and they will do it.

Mrs. Hurst has been recently developed as a firstclass materializing medium. An angelic and unassuming lady, earnest, conscientious and good, she blds fair to become one of the most useful of those endowed with that perilous gift. May kind and judicious friends and wise and good spirits protect, defend, support and guide her, and save her from the distressing trials through which Mrs. Stewart, patient, charitable and uncomplaining, has been called cessary spirit and deportment for a scance-room.

Berkeley Hall Discourses.

The seventh number of this very able and popular series of inspirational addresses has been issued, and being a masterly reply to the foolish crudities of Prof. Phelps, should have an immense sale and circulation. We trust that the friends of free thought will see to it that this pamphlet is spread broadcast, so that it may be known how effectually the Goliah of bigotry and superstition has been overthrown by the skillfully used slings of the wonderful young medium who discourses to the Berkeley Spiritualistic Society.

All these Berkeley Hall addresses are able. learned, logical and philosophical-so clear in statement that "those who run may read" and understand them-and richly deserve a reading co-extensive with their merits. So far as this is possible, see to it, reader, that you do your part in placing these convincing tracts in the hands of your friends and neighbors who are thirsting for the light, and praying to be led out of the mazes and mysteries of an effete theology.

The pamphlet-series of the Berkeley Hall discourses can be had on very reasonable terms of Messrs. Colby & Rich, as well as of Timothy BIGELOW, 3 Hancock street, Boston.

We learn that the veteran laborer in the cause of Spiritualism, Allen Putnam, Esq., and Frances M. Remick, one of the oldest and best known mediums of Boston, were united in marriage on Wednesday, Nov. 23d, by the Rev. Adin Ballou, at his home in Hopedale, Mass. [This venerable and most excellent clergyman was among the earlier ones in this region to obtain. proof of the genuineness of spirit-manifestations and to publish an able and instructive work upon the subject.]

Mr. Putnam was a public advocate of the Spiritualist cause upon the rostrum as far back as 1853; and for more than twenty years was constant in giving gratuitous labor and in contributing pecuniary aid to the movement. During the later years, domestic cares and financial embarrassments have limited his opportunities, but not his desire to aid in its advancement. Released now in great measure from those crippling circumstances which have long held him back from much direct labor in the cause he loves, opportunity and need have at length come upon him to put forth his energies for the earning of a subsistence: He wishes to do this in exposition and advocacy of Spiritualism by pen and tongue; and himself and his new companion in their appropriate ways will be glad to render such services as their powers are competent to perform, singly or jointly, at their residence, No. 747 Tremont street, Boston.

Father Locke's New Dime Entertainment will be given at the Ladies' Aid Parlor, 718 Washington street, on Thursday evening, Dec.

See second page for "Western Locals,"

"The Psychological Review."

The November number of this periodical (E. W. Allen, 4 Ave Marla Lane, London, Eng.) opens with notes concerning the recent Church Congress, with the results of which, it remarks, very few Spiritualists will be disposed to find fault; that, "though there was plenty of plain speaking, yet it is evident that both the readers of the papers and the speakers in the discussion which followed made a strenuous effort not only to do justice to the subject, but also to recognize any salient points of agreement upon which a bond of union of any sort whatever could be based," and thinks that this fact is in itself a hopeful sign. George Wyld, M. D., contributes The Christian Saints; Their Method and their Power," an essay read by him before the British Theosophical Society, last July, in which he contrasts the methods of Oriental adepts with the Saints of the Church. "Forms that have Passed Away," by John S. Farmer, Thoughts regarding the Mystical Death," by

A. M. Howitt-Watts, are the remaining principal articles; added to which a "Monthly Summary of Contemporary Spiritual Opinion," and an interesting Miscellany combine to render this a mouthly that cannot be otherwise than a very welcome visitor to all progressive, spiritual-minded readers. .

THE INIQUITY OF COMPULSORY VACCINATION, AND THE UNCONSTITUTIONALITY OF ITS STATUTES. By Alfred E. Giles. Boston: Colby & Rich.

A valuable pamphlet this is, as showing some of the many evils which result from indiscriminate and compulsory vaccination. Especially instructive is it to parents, school-committees, and all persons interested in preserving the health of children from scrofula, diphtheria, skin-diseases, and other ills which not unfrequently follow vaccination.

Convincingly does Mr. Giles answer an Allopathic doctor who insisted on universal vaccination as a preventive to small-pox, and opposed the admission of unvaccinated children to the the following characteristic fashion: public schools, declaring that their "presence is contamination," and their "contact shall be death." "To whom," inquires Mr. Giles, "is their presence contamination, and their contact death"? Is it to the vaccinated children, side-by-side with whom they sit? But if vaccinatcd. how can such children be contaminated, or death-stricken by small-pox, from which they are already shielded by their vaccination? A man clad in bullet-proof armor does not make himself one whit more secure by compelling his neighbors to wear armor."

Mr. Giles concludes that an honest respect for the natural rights, personal liberty, bodily health and the morality of the people, require that the existing compulsory vaccination statutes of Massachusetts (and doubtless of other States) should be repealed at the earliest possible moment, leaving every person to be vaccinated or not vaccinated, according as each one may be assured in his own mind. The pamphlet, price ten cents, may be had at Banner of Light Bookstore.

Thomas R. Hazard recently made a brief visit to this city, and called several times at the Banner of Light establishment. While in Boston he had very satisfactory séances with some of the materializing mediums here residentamong those visited being Mrs. Fay, of 14 Dover street, and the medium whose scances held at the residence of Mrs. Bigelow, on Hancock street, have already been spoken of in these columns. We shall next week print an article from him treating of these experiences.

Read the Messages on our eighth page. Concerning a custom recently instituted by the spirit chairman at these séances (an example of which will be found in this week's communications), B. F. Abbott, of South Montville, Me., writes approvingly, Nov. 21st :

"I noticed a new feature in the Message Department of the last number, which is exactly what I have long thought might be of great service to the many who cannot control easily; and also save considerable time, thereby enabling a much greater number of spirits to communicate than could otherwise do so."

Among the good things which we shall place before our readers next week will be an article by John Wetherbee, Esq., on the present (problematic) status of Rev. O. B. Frothingham. Mr. Wetherbee has enjoyed special opportunities for information regarding Free Religion and its disciples-in the past-and his article will be found to be of marked interest and value.

Nellie G. Littlejohn, daughter of Mrs. Albert Morton, of San Francisco, Cal., was united in marriage to Norman R. Smith, of Los Angeles, on the 17th ult. 'We tender the newly wedded our congratulations, and trust that, equally sharing the events that may befall them, their burdens may be light, their sorrows few and their joys many on the path before

E. G. Granville, M. D., of Terre Haute, Ind., made us a call last week, and attended one of our public free circles. He informs us that he intends soon to locate in Kansas City, Mo., where he will practice as an eclectic and magnetic physician.

In the very same week that the Banner of Light remarked on the clearly visible decadence of the churches, the Watchman, Baptist organ in Boston, published an editorial article that is an open confession of the truth of the observations put forth in our columns.

Allopathic persecution has now reached St. Thomas, D. W. I.-its victim being our friend and correspondent, Dr. C. E. Taylor, magnetic healer. We shall revert to the matter in detail next week.

A report of the Fourth Quarterly Convention of the N. H. State Association of Spiritualists, held at Sutton, N. H., Nov. 19th and

20th, is received, and will appear next week. Regular meetings are held on alternate Sundays in Leominster, Mass.; Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs.

Mrs. C. N. Brown, medium, whose card appears on page eleventh of this paper, has so far recovered her health that she is now enabled to give full attention to her professional duties.

Fannie Wilder, Corresponding Secretary.

A Report of the Twenty-sixth Annual Meeting of "The Friends of Human Progress," held in Brant, Erie Co., N. Y., is received, and will be given in our columns next week.

Read Mrs. H. W. Cushman's card in another column. She is one of the oldest mediums in the spiritual field.

BG G. C. Parmiter, M. D., has a card on the seventh page.

BRIEF PARAGRAPHS.

The U. S.-Chillan war-cloud, which was so threatening last week, is now less pronounced in its proportions. Meanwhile the state of half-conquered Peru continues to be lamentable. A guerilla warfare is kept up on her account by Plerola, the Calderon provisional expedient is in existence to "some extent," while the Chilian ambassadors in Lima are still struggling with the problem of making peace with a country which has as yet no fixed government.

Add a little glycerine to the grease applied to a harness, and it will be kept in a soft and pliable state in spite of the ammoniacal exhalations of the stable, which tend to make it brittle.

Self-ease is pain; thy only rest
Is labor for a worthy end,
A toil that gains with what it yields,
And scatters to its own increase.
And hears, while sowing outward fields,
The harvest-song of inward peace.

—{Whittier.

The Rev. O. B. Frothingham explains that he is no more a believer in Christianity than he was ten years ago; but he is not so firm a disbeliever.

We level the poor to the dust by our general policy, and take infinite credit to ourselves for raising them up with the grace of charity.—Fonblanque.

The children of Oakes Ames have erected a Memorial Hall at North Easton, to the memory of their fa-ther—"the honest old blacksmith," as Gen. Butler

There is a whole sermon in the Persian saying:"In all thy quarrels leave the door open to reconciliation. An Andover student says that the heathen place very little value on a missionary, because he is only

one sent to them. When yesterday I asked you, love, One little word to say, Your brother interrupted us, So please say yes-ter-day.

Thanksgiving passed pleasantly away-the usual festivities being engaged in. The newsboys of Boston were treated to a dinner on that day, under the auspices of the Directors of their Reading-Room, and Gov. Long (invited) excused his absence therefrom in

COMMONWEALTH OF MASSACHUSETTS, ENECUTIVE DEPARTMENT, Nov. 21, 1881.

My Dear Str: My best wishes are with the boys at their Thanksgiving; but 1 am already engaged for that day and cannot be with them. Extend to them the benediction of the Commonwealth, and tell them I trust they may never cry the news of any misfortune to her.

Yours very truly, Jaun D. Long.

"Signs of a severe winter" are now being brought out. The Connecticut sportsmen who bag wild ducks say they have never known these birds, or partridges either, to be so thickly and heavily feathered. Ducks, especially, are loaded with a mass of down under the feathers.

In the Spanish Cortes recently, Castelar, the great orator of that country, and the Democratic leader, of Jewish blood, as are most of the Democratic leaders of Europe, made a bold and stirring speech, approving the recent circular of the Minister of Instruction au-thorizing the appointment of Free Thinkers to profes-sional chairs, and the recognition of the rights of science. science.

The Commercial Bulletin asks-" If Margaret is a nut-brown mald,' can she be pet-named nut Meg, for want of a grater?"

Though England is deafened with spluning-wheels, her people have not clothes; though she is black with digging of tuel, they die of cold; and though she has sold her soul for grain, they die of hunger.—Ruskin.

The man who stole a mask to represent a grizzly bear at a masquerade ball has been arrested for bear face robbery.

When trains are telescoped the poor passengers see

The Louisville Courter-Journal says the story about one man being paralyzed, and another struck by lightning in Arkansas, while uttering the blasphemies about the drouth, first appeared in that paper, and that "when Kentucky tells a good, smooth lie, she wants to receive the credit for it."

No person wants straw spelled backward on the end of his nose. Some one who is not so very far from right remarks

in an exchange: "Charitable institutions in the great cities are great things; but it is a much greater thing to know how to get into one of them, especially if you are poor and friendless and very sick."

Whatever the right hand finds to do must be done with the heart in it.—Dickens.

A SAD DISAPPOINTMENT .- When the Queen paid her first visit to Scotland, many years ago, the following conversation took place between two countrymen: Sandy-Well, Jock, hae you seen the queen? Jock-Ou, aye, I hae seen the queen ! But I wadna gang the length o' the street to see her again. She 's just made like any ither woman, an' they tell't me her arms were a lion an' a unicorn.

The river steamer Albion foundered off Port Barbacoas, while on an ill-advised "outside" voyage to Carthagena, recently, whereby thirty-two out of forty persons on board were lost, and a cargo worth \$30.00 went to swell the riches of "old ocean." The iron ship Culzean sunk at a later date while on her way to the Clyde from Dundee-seventeen persons drowned

Miss L. B. Humphrey obtained in the late designcontest for Prang's Prize Christmas Cards the second and third awards-which, when the talents of the various artists participating are considered, was quite a victory for this plucky and progressive lady.

Going the rounds of the press-The cylinder.

On the third page of this paper our readers will find a large advertisement, with maps attached, of the New England and Colorado Mining and Milling Co. Attention would not be called to this advertisement, if we did not believe it was a company formed upon an honest and proper basis, moving forward in a fair and legitimate manner. The company own over two hundred acres of mineral lands, which give promise of a profitable yield of precious metals when fully worked. The lands are all paid for, smelting works are being erected, and soon the work of developing the mines will be pushed with renewed vigor. The financial agent in this city is Hiram Blaisdell, Esq., who enjoys the confidence of business men, and will be glad to explain by letter, or at his office, 48 Congress street, Boston, all particulars in relation to the company.—Zion's Herald, Nov. 17th, 1881.

Movements of Lecturers and Mediums

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

Mrs. A. E. Reed is permanently located at 56 West 18th street, New York City, where she will be pleased to see all who may need her services.

Mrs. M. E. Williams has taken rooms at 059 Sixth Avenue, New York City, where she will be pleased to meet her friends from 9 A. M. to 6 P. M., daily. J. William Van Namee, M. D., lectured in New Ha-

ven, Conn., Sunday, Nov. 27th. He has been laboring of late in New Jersey. His permanent address is 145 First street, Newark, N. J.

An Elgin (Ill.) special to the Chicago Times records that Jesse Shepard held a musical reception at Mendelssohn Hall on the evening of Nov. 17th-his pres ence and talents calling together a large and appreciative audience.

Lyman C. Howe will occupy the platform at Frobisher's Hall, No. 23 East 14th street, New York, during the Sundays of the month of December-hours 10:4 A. M. and 7 P. M.

The meetings heretofore conducted in Lynn, Mass. by Dr. Burdett will hereafter be directed by Dr. Dillingham - the first-named gentleman having retired from the management. Dr. Dillingham wishes to correspond with good test-mediums with a view to their engagement in the present course.

Mrs. Clara A. Field spoke in Manchester, N. H., on Sunday P. M. and evening, Nov. 20th, in the Spiritualist Hall, New Opera House-giving psychometric readings and tests after the latter discourse. She speaks in Newburyport, Mass., Sundays, Dec. 4th and 18th, and would like to make engagements for Sundays, I good circulation and buoyant spirits.

Dec. 11th and 25th. Address her 19 Essex street, Boston, Mass.

In Peabody, Mass., meetings are to be held every Sunday, in Ashland Hall, at 2:30 and 7 P. M. E. W. Locke, of Chelsea, spoke very acceptably there on the afternoon and evening of the 20th ult.

Mr. E. W. Wallis will lecture for the Brooklyn Fraternity in Large Hall of Institute the five Sundays of January.

Mr. Joshua Fitton delivered his first public address since his return to England, at Oldham, Sunday, Nov.

The Medium and Daybreak states that there is a probability of an early return to this country of Miss Lottle Fowler, upon business requiring her personal

attention. At last accounts Mrs. Margaret Fox Kane was in

New York City. Mrs. Maud E. Lord is having great success, in her mediumistic capacity, in Chicago, Ill.

Spirit E. V. Wilson, it is announced by S. B. Nichols. of Brooklyn, "will control the organism of Mrs. R. Shepard-Lillle on Sunday evening, Dec 4th, and give Some Experiences in the Spirit-World,' and also give tests from the platform as he did in the earth-

Alfred Weldon writes: " Moses Hull fluished a most successful engagement with the Second Society of Spiritualists, New York City, on last Sunday. At the evening lecture on the 'Maid of Orleans, or Spiritualism Four Hundred Years Ago,' every seat was occupied, notwithstanding the fee at the door."

Hon. Warren Chase, the veteran reformer, lectures for the Second Society of Spiritualists of New York City the four Sundays of December. His subjects for Dec. 4th will be: Morning, "The Two Worlds"; evening, "Mediums and Mediumship,"

Sunday and Monday last, Nov. 27th and 28th, Dr. Monck, by special request of a large meeting held at 66 Austin street, Worcester, revisited that city and healed large numbers of sick persons by laying on of hands. A number of prominent New York citizens, including Judge Daley, Dr. Buchanan, Dr. Newbrough, et als., having forwarded Dr. Monck a written request to exercise his gift of inspirational speaking in that city, Dr. Monck has acceded to this request. Science Hall, East 8th street (close to Cooper Institute), having been engaged for him, he will deliver his opening lecture therein on Tuesday next, Dec. 6th, to be followed by his publicly and freely healing the sick poor from the platform. Several representative Spiritualists will take part in the proceedings.

A letter from Harry Bastian, under date of Nov. 14th. informs us of his safe arrival in England. At time of writing he was the guest of Dr. and Mrs. T. L. Nichols, 32 Fopstone Road, London; but he was to proceed at once to the continent to commence his mediumistic work. We anticipate hearing soon a good account of

Dr. L. E. H. Jackson was to leave Bartonsville, Vt., the 23d of November, for Hudson, N. Y.; from thence she was to go to Cincinnati, O.

Dr. L. K. Coonley spoke last week in Wakefield. He would like engagements to lecture or attend funerals. Address him 507 Essex street, Lawrence,

Jennie B. Hagan spoke at Wait's Hall, New Bedford, Mass., Sunday, Nov. 20th and 27th, to large audiences, afternoon and evening. Miss llagan will speak afternoon and evening in the same place, Dec. 4th. She would like to make engagements for Sundays during February and March and for week evenings. Address South Royalton, Vt.

Funds in Aid of Mrs. E. R. Place.

Received since last acknowledgment: From Friend, Tonawanda, N. Y., \$1,00; E. M. M., Vermont, \$1,00; Amos Hutchins, Medford, Mass., 50 cents; J. H., Woonsocket, R. I., \$1,00; Eglalm, Philadelphia, Pa., \$1,00; Henry Seybert, Philadelphia, Pa. \$5,00. [Mrs. Place desires us to express her deep grat itude for the pecuniary assistance rendered by the above named donors.1

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 Montgomery Place, Boston.

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 country, who, if some friend would put them in the way 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 lifetime. 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 canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name 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 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.

THE PARTY OF THE P	
CABH PAID.	
From Jan. 1st to Sept. 30th, (nine months)	\$1415,05
Mrs. A. E. Morrill, l'hiladelphia, l'enn	3,00
S. A. Morse, Philadelphia, Penu	3,00
Louis Horton, Somerville, Mass	1,00
Friend, Reading, Mass	
Chas. D. Prindle, Charlotte, Vt	2,00
C. E. T., Concord, N. H	1,00
Andrew Thom, Fort Reno, I. T	1,75
Moses Hunt, Charlestown, Mass	20,00
G. B. Crane, St. Helena, Cal. (received through the	٠.
agency of The Two Worlds)	10,00
A. P. Andrew, Jr., La Porte, Ind	25,00
Mrs. Almeda Fordtram, Industry, Tex	3,60
Henry Train, Morgan City, La	5,00
Mrs. C. B. Marsh, E. Calais, Vt	2,00
Jacob Peter, Louisville, Ky	4,00
Andrew Thomas Conta Do N. V	7,00
Andrew Thorm, Santa Fe, N. M	2,00
E. Spaulding, Forest City, Cal	10,00
CASH PLEDGED.	
Melville C. Smith, New York	25,00
Alfred G. Badger, 179 Broadway, New York	10,00
M. E. Congar, Chicago, Ill	2,00
Avenue to Detroit Biles	
Augustus Day, Detroit, Mich	
B. F. Close, Columbia, Cal	
Oak Leaf and Helping Hand	
Charles Dartaldes Now Vont	£0.00

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

Hop Bitters gives good digestion, active liver,

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 sale, and furnishing interesting letters of travel. Colby & Rich.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light a fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 4 New Bridge street, Ludgate Circus, E. C., London, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. Colby & Rich.

AUNTHALIAN BOOM DEPOT,
And Agency for the BANNER OF LIGHT, W. H. TERRY,
No. 84 Russell Street, Melbourne, Australia, has for sale
the works on Mpiritualism. LIBERAL AND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

H. SNOW'S PACIFIC AGENCY.

Spiritualists and Reformers west of the Racky Mountains can be premptly and reliably supplied with the publications of Cobby & Rich, and other books an I papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free.

NAN FRANCISCO HOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale
the Banner of Light and Note that and Reformatory Works published by Colby & Rich.

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

DETROIT, MICH. AGENCY.

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colay & Rich. Also keeps a supply of books for sale or circulation.

PROVIDENCE, R. I., BOOK DEPOT.
JAMES A. BLASS, II Greenwich street, Providence, R., will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trundull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Beformatory Works pub-lished by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT, WILLIAMSON & HIGBEE, Bookschers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Bannen of Light Publishing House, Boston, Mass.

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Dec. 3.—3w*

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Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFILE, corner of Province street and Montgomery Place, every TUE-DAY and FRIDAY AFTERNOON. The Hall (which is used only for these scatness) will be open at 20 clock, and services commence at 3 o clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the Scance, every in case of absorate necessity. The public are cordictly furified.

The Messages published under the above heading indicate that spirits carry with them the directed state of their earth-life to that beyond-which their togosid 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 apritis in these columns that does not compart with his or her rev on. All express as much of truth as they perceived.

no more.

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

23-As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerions.

ings.
#0-We lavite written questions for answer at these

ances. Miss shelhamer wishes it distinctly understood that she Alss randomer wises a distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays. Wednesdays or Fridays. I Be Letters of inquity in regard to this department of the Benner should not be addressed to the mechan, in any case, LRWIS B. WILSON, Chairman.

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

Seance held Oct. 28th, 1881. Invocation.

Our Father and our God, once again are we permitted to approach thee, bearing our sheaves of song, our garlands of praise; which we lay before thee as an offering of our love and gratitude; and as we realize that we are thy children may we become imbued with the knowledge that, dearer than all mortal speech, sweeter than all human adulation, is the divine ministering of helpfulness, one unto another; the sympathetic chord extended from hearf to heart, which vibrates with melody, because it bringeth human souls near into cach other. And as these express themselves outwardly in acts of love and deeds of kindness, may we realize that they glow and blossom as things of beauty and immortality in thy slight; and as we receive that knowledge bestowed upon us, may we thrill with new desire to perform our duty, and to fulfill a mission of love for others. May we realize that as we labor for human needs and human elevation, so shall we receive happiness in compensation; and may we aspire for and attain something purer and better, and thus become fitted for companionship with thy angel ones. Amen. angel ones. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are in order, Mr. Chairman,

QUES.—Is not the power and opportunity to communicate with mortals as much of an ad-vantage to spirits as to those who are upon earth? and while we, on the one hand, obtain information from them, do they not also gain instruction from us which they could not other-wise obtain? wise obtain?

ANS.—There is a law of reciprocity in the spiritual world which determines that whoever confers a benefit upon another will receive a blessing in return, and vice versa; consequently spirits, in attempting to enter into communion with mortals and to bring their earthly friends some knowledge or instruction from on high, must, of necessity, receive a blessing in return. Whatever tends to increase the experience or to enlarge the knowledge of an individual, in spirit or mortal life, must be to his advantage; and in coming in contact with physical life spirits are constantly gaining experience and increasing in knowledge. In imparting to their mortal friends of their affectionate natures, they in turn receive the love and sympathy of those earthly ones—consequently they are blessed. At the same time there are spirits in the higher life who have advanced far beyond the material; who have attained all the knowledge which they can attain from physical life; who have gained all the experience which they require from physical life, and are engaged in seeking to be of blessing, of benefit, to mortals. You may ask what benefit they receive in return. That blessing which ever goes with the consciousness of having done one's duty and of doing it well.

Q.—Has there ever been given a revelation from the spirit world to man upon earth by any being who did not, at some time, live as man upon the earth?

A.—We know of no revelation ever having been given to humanity, save by some spiritual intelligence who once inhabited a mortal form.

When a spirit enters into contact or communion with a medium, for the purpose of material-izing a form, if attracts to itself from the medium, and from individuals present, elements of mortal life, particles of materiality, which, of mortal life, particles of materiality, which, through the law of cohesion, combine together around the spirit-form and produce a form similar to that once inhabited by the manifesting intelligence. This form is material, independent of the medium, although partaking largely of the elements composing the medium's body, and also of those elements composing the forms of the sitters present. It may be that I am with them, that I impart my love to them, and I look for theirs in return. I know this form will not be able to express itself by speech, because the yoral organs, not being can accent it and appropriate it to myself and speech, because the vocal organs, not being fully materialized, cannot be operated upon. By transfiguration we mean that the spirit desirous of manifesting itself takes control of the medium, absorbs the medium, as it were, and by his own magnetism and personality is ena-bled to transpose the elements composing the medium's person to such an extent that they lose their identity of form and feature, and come into a resemblance of the form which the spirit once inhabited. In transfiguration the medium's form is used as a framework for the spirit to build upon, thereby doing away with much labor which would otherwise be necessary. In materialization the medium's frame is not used at all, only in giving forth particles of magnetic aura for the use of the manifesting

George Clement Norton.

[To the Chairman:] Do you let little boys come? I don't see any others here, only I. I want to send a letter to my uncle; his name is George Harris; he lives in Germantown, Penn. Do you want to know who I am? I am Clem-mie Norton. My mamma is with me, right here. She wanted to come and she could n't, so she told me to come instead. My mamma's name is Sarah. It was Harris once: it is Norton now. She wants me to send her love to Uncle George—he's her brother—and tell him that "Sadie is happy now, and she has got her little boy with her"; tell him "her sorrows are all uset, and it is peaceful over there." all past, and it is peaceful over there.

I want to tell Uncle George I am having a real nice time. Now, you know, my name was Clement, but they all called me Clemmie. I've got something catching me right there [putting his hand on his throat], and I do n't like it. No

I used to like to have Uncle George come and see me and my mamma. We didn't live right side of Uncle George; he used to have to go in the cars to see us, and he'd always have some-thing nice in his pocket, don't you see? Sometimes it was apples, sometimes candy, some-times oranges, sometimes a whole lot together. He always came just the day before Christmas, and the day before Fourth of July. He brought lots of things when he came at other times; but he brought heaps of things those times. I want to tell him that I remember it all, and I just like to think about it. I guess we'll have a nice jolly place for him when he comes over where I live. [To the Chairman:] Don't you believe Uncle George will be glad to know I remember the little of the company to see

ing to say no more, because I can't. [Where did you live?] Just a little ways from where Uncle George lived. I want to say one thing more; I want to tell Uncle George I saw him one day not very long ago, working in the wool, and I saw him pick up something bright; it was something real ching. and I saw him pick up something origit, it was n't money, but it was something real shining; then he found out who it belonged to, and he gave it back. Now he will know it is me, won't he? I don't know as he'll know that, but he will know that something saw him, though he thought he was all alone.

John Raymond.

I was called John Raymond, when in the body. I have a brother George and a sister Sarah living in San Francisco, Cal., and I am anxious to reach them.—It is a great many years since I departed from the body—nearly twenty. I have never manifested before in this manner, not because I have not desired to do so but because I had no opportunity. Lieft do so, but because I had no opportunity. I left my brother and sister under peculiar circum-

I went away on a business trip to Omaha, Nebraska. I never returned, and my friends have wondered very much why it was so. They know that I am what the world calls dead. They did not hear of my death for a long time after it occurred, but they have known of it for a number of years. I wish to say to George and Sarah that when I left them I fully intended to return at the time agreed upon. I had no motives for action which I had not explained to them; they knew of my business almost as fully as 1 knew it myself; but cir-cumstances arose after Heft them which called my attention to other matters, and which, for a time, drew me away from home. Even then I intended to return to my friends, but sickness and subsequently death intervened, and I was buried among strangers; that is, the body

was buried. I was not.

My friends are growing old; they were young My friends are growing old; they were young in those days. I had not arrived at middle age myself. Changes and experiences of a bitter nature have passed over those who are yet in the form connected with me. I have seen them; I have felt badly because of them. I have sought to relieve their troubles, but did not succeed very well, for I was hampered and limited, and could not work as I desired. The bitterness of the past has gone, leaving a shadow, it is true, leaving traces and scars which will never be effaced, yet it is gone, and now something of pleasure and peace has come to my friends. At this late day, I return, I o send them my greet. pleasure and peace has come to my friends. At this late day I return, to send them my greetings and to assure them I meant to do what was right. I acted for the best as I understood it. I do not know but I made mistakes. Possibly if I had not gone on my journey, I would still have been in the body. I do not know; possibly I would have been—but I cannot return anything that is past. I am satisfied with possibly I would have been—but I cannot regret anything that is past. I am satisfied with my spiritual life, so far as I can be, while they are here. I wish them to know that we shall meet again by-and-by, and that the time will soon be here. [To the Chairman:] Much obliged to you, sir.

Susie D. Litchfield.

I feel attracted here to day, and I am pleased that I can speak. I wish to send my love home to those who are dear to me. I left a dear mother and father when I passed to the higher life. I left them, and I sorrowed that I could not draw them to my side to see the sweet home I had found, where green fields smiled and sweet waters flowed, for I had found a beautiful home in a world which is called the Summer-Land. There I have attended school, and been taught by kind and faithful friends and instructors until I feel that I have found the best, the truest life for me. I am told by those who know, that had I remained in the body I should never have been strong and healthy: I should have been been strong and healthy; I should have been delicate, and could not have enjoyed life as thor-

joice in my powers.

My father is a minister, a teacher of liberal thought. I feel that I can truly say this. I have been by his side when he was all alone—I mean so far as mortals go—and have seen spirits working upon him, impressing his mind with high and noble thoughts, which he has wrought into expression for the good of others. I have seen these spirits attend him constantly, illuminating his mind, culightening his spirit and liberalizing him, and I have felt that it was a decimal work.

been given to humanity, save by some spiritual intelligence who once inhabited a mortal form. It may have been intelligence far remote, yet we claim that the intelligence must, at some time, have inhabited a mortal form, else it could not be comprehended and understood by morta's.

Q.—[By W. C., Boston.] You recently stated that in eight cases out of every ten, returning spirits who have but recently passed away, manifest not through the phase of mediumship called "materialization," but through the phase of age when I was called to the Summer-Land. It is not yet two years since that time. I wish to say that frequently, after my departure from the body, I attended the church, the Unitarian church. I was pleased to be there, pleased to listen to the words spoken, and to the hymns that were sung, pleased to feel the spiritual intelligence that time. I wish to say that frequently, after my departure from the body, I attended the church, the Unitarian church. I was pleased to be there, pleased to be there, pleased to be there pleased to feel the spiritual intelligence that time. I wish to say that frequently, after my departure from the body, I attended the church, the Unitarian church. I was pleased to be there, pleased to be there, pleased to feel the spiritual intelligence that time. I wish to say that frequently, after my departure from the body, I attended the church, the Unitarian church. I was pleased to be there, pleased to be there, pleased to be there, pleased to be there, pleased to be there pleased to be there pleased to be there, pleased to be there pl glorious work. become illuminated, so to speak; I seem to com-prehend what I wish to know, and I am taught hat at such times spirits who have advanced beyond my sphere in the Summer-Land, send down their inspirations to teach my spirit. And can accept it and appropriate it to myself, and that it will enrich my spirit, and give me great and unbounded happiness. I am Susie D. Litchfield. My father is Rev. W. C. Litchfield. I am from South Scituate, Mass.

Nathaniel White.

(To the Chairman:) Will you be kind enough, sir, to announce me as Nathaniel White, of Concord, N. H. I was well known in Concord, and somewhat in surrounding places. I was obliged to bear the burden of ill-health for a long time before my departure to the spiritual world; and during my beauts of wearings and world; and during my hours of weariness and pain I turned my attention many times to eternal things. I sought to look away from the material to that which is beyond. I now know that my experience ripened me somewhat, and prepared my spirit for its present home. I do not regret the past. I was a member of the "United States and Canada Express," and was interested in that business. I do not come to speak of that at present. I merely mention it in brief, for the satisfaction of some inquiring friend. I was and am interested in reformatory measures for the good of humanity. I believe it indeed to them and to you for permitting me.

Once more I must say to my family and to my measures for the good of humanity. I believe it indeed to them and to you my love and am any any love. measures for the good of humanity. I believe that every intelligent individual who prizes the right, who desires to see the world grow better, should seek constantly to make it better—not only in purifying self; but in benefiting others; and I believe that if each one of us would strive to reform ourselves, and seek to reform, in a measure, some erring friend or brother, the world would soon show an advancement in all moral and social directions. The world itself is good; humanity, I presume, must be good, being created by the Supreme Good. But there is much latent within man which should be developed. It needs to be drawn out in order that the goodness may show itself in all its that the goodness may show itself in all its beauty. I appeal to all others to do their part

in calling out the goodness which is within.

I was interested, and am so now, in the temperance movement. I know that intemperance is an evil, and as such I believe that it should be blotted out from the world. I believe in prohibition, not license. I have not changed my views, as yet; no argument has appealed to my views, as yet; no argument has appealed to my convictions to change them, and so I return to state that I stand on the same platform in regard to these things that I stood upon in the past. Now, my friends, I appeal to you—although not present within the sound of my voice, yet I feel that my spirit message will go forth and reach some who knew of me—I appeal to you to do your part in the great battle of life, to perform your mission toward humanity, not only in seeking to bless yourselves. Oncie George will be glad to know I rememore all that? I want 'lim to let me come to see him, and talk to hin and tell him lots of things. I can play with his little girl sometimes—I guess he'll like to know that. My mamma says I must tell about my having another name beside Clemmie. It was George; that was my first name, my name was George Clement Norton; but they did n't call me George. I aint go-

or at least alleviated to a great extent, I feel that it is the duty of every one who has power and opportunity and means to do something toward elevating, strengthening and blessing the unfortunate. I hope to return again some day in the future. I trust my friends will give me a call, and then I shall hasten to respond. I would say I lived to a good age while in the body. My experience in the spiritual has been very brief—but a few months. very brief-but a few months.

George B. Gates.

I am somewhat tardy in returning to mortal life to announce myself from the spiritual world, not because I have forgotten or lost interest in my friends, but because of lack of opportunity—and now I am obliged to come to this public place to make my presence known. I send out a little message, trusting it will be received by friends, and that they will give me a call. I desire my friends who were most intimately associated with me to call upon the metately associated with me to call upon the metately associated. mately associated with me to call upon the medium Mansfield, who is in New York, and I will endeavor to communicate with them through that channel. To my friends in New York I would say, I am interested in your welfare, and in your business pursuits. I am likewise interested in your spiritual well-being. I wish to see that side of your natures cultivated, so that see that side of your natures cultivated, so that when you join me in another world, you will be fitted to enjoy that which is to be found there; you will be fitted to receive and understand its teachings. I return, at times, to my old home and to those haunts which were mine while in the body. I at times enter the office of the Railroad Company, and perceive what is taking place. I am interested in the New York, Buffalo and Philadelphia line, now, not so much as in the past, but to a certain extent. I wish to see it well managed. I am not dissatisfied, but I feel that if I can come into communication with those who are at present in the office of that road, I shall be able to impart some information to them which will be to their advanmation to them which will be to their advan-

Sarah Donnell.

Fifteen years ago I lived on the earth. At that time I passed away to another life. I left a mother here, and I have been seeking ever since to enter into communication with her. a mother here, and I have been seeking ever since to enter into communication with her. She is a poor old woman now, almost alone, and I feel that I must come and speak to her. My name is Sarah Donnell. I wish to tell my mother that the time will soon be here when she will join father and I in the spirit-world. She need not be afraid to meet death, it will be a good friend to her; it will take her away from her cares and trials, and she has many of them. She will find those who are dear to her in memory, but who are still living, and who cherish her love and affection as in the past. They will take her to a good and peaceful home. I wish her to feel reconciled; not to fear any evil; there is none before her. She has done her work faithfully and well. No matter what is told her concerning the future: let her trust to her own feelings, and she will not go wrone; she will not fear, for she will know that all will be well. I think she had better not go any more to the individual that she visits, and to whom she relates her trials and her troubles. She thinks she receives peace and consolation in returns but we do not consolation of the consolation of the consolation of the consolation is not consolation. She thinks she receives peace and consolation in return; but we do not consider it so, for she only receives that which causes her to tremble and fear for the future. If she remains away in her own little home, quietly by herself, her spirit friends will be able to gather around her and give her more of peace and comfort than she has known for many long years. I know that we can do so, because we have in the past been able to do so, to a certain extent; but the influences which gather around her from the parties she visits cramp our powers of expression; they seem to keep us off, and we are not able to do all that we wish. We send our love, and we will wait patiently until mother joins us in the better land. My mother's name is Mary Jane Donnell, and she resides in Oswego, N. 1.

Edward Gwinnell.

l am permitted to come. I know not how I shall express my thoughts, but I wish to reach my family. I have a son, and others of my family that I wish to communicate with. They are in New Haven, Conn., where I lived for many long years, and labored in one shop for nearly thirty years. I have not been. I havely know

long years, and labored in one slop for nearly thirty years. I have not been—I hardly know how to express it—"dead" a great while. I lived in the body a long time.

I did not believe in Spiritualism. I attended church when I could, and accepted the teachings of the ordained minister. I find they have taught me but little. True, I might have known less; but I now see I might have known a great deal more concerning the future life, and I wish my family to understand and learn something of the spiritual life while they remain in the of the spiritual life while they remain in the body. I am anxious for them to learn that I

body. I am anxious for them to learn that I have the power to travel from point to point and place to place with great facility.

America was my country of adoption. I came here many long years ago. Since my departure from the body I have been taking a journey to the old country. I have visited Liverpool, Manchester, London and other places, and also run over to Wales, and I enjoyed my visit. I found that I could come into sufficient contact with nersons that I met—in the body, you underpersons that I met—in the body, you understand—through whom I could see the places and

me.
Once more I must say to my family and to my friends: I send you my love, and am anxious for your welfare. I want you to outgrow ideas and opinions that will confine and darken your spirit. I want you to keep all that is good and truthful, and there is much of that, but there are many things which blind you to the higher light. Throw them aside and let the light stream in, that you may know which way to go and where the journey is to end. My name is Edward Gwinnell. and opinions that will confine and darken your

Séance held Nov. 1st, 1881. **Questions and Answers.**

Questions and Answers.

QUES.—When a spirit addresses a public audience through an earthly medium does he, at the same time, have an audience of spirits?

Ans.—Spirit utterances expressed through mediumistic lips are by no means confined to hearers upon the mortal side. A spirit who controls a public medium for the purpose of delivering a discourse knows very well that his audience is largely supplemented by a gathering of spirits from the other side. He may hold an audience of hundreds in the mortal form, in close attention to his utterances; but he also holds a congregation of spirits numbering thouclose attention to his utterances; but he also holds a congregation of spirits numbering thousands, in still closer attention. The walls of the edifice in which the medium presides confine the mortal listeners; but no walls limit the spirits who gather together to listen to the discourse, and each one will gather some little word of instruction for its comfort and assistance, spiritually speaking, from the words which fall from the lips of the medium.

O.—Mediumistic persons are said to be con-

required, to one particular band, or does one spirit belong to several bands?

A.—One medium may possess a band of spirits who confine their labor entirely to the work performed through that medium. Another medium may possess a band of spirits, part of whom confine their labors to their particular medium, and the other part extend their labors from one medium to another indefinitely. The medium, and the other part extend their labors from one medium to another indefinitely. The bands of certain mediums whom we personally know do not confine their labors to one particular instrument, but distribute the work through many channels. We know of one spirit-physician who is in close attendance upon a public medium, performing a good work through that medium, and possessing an extensive medical practice. He personally informs us that he is also en rapport with a number of other mediums, some of whom are conscious of his presence and assistance, and the others know nothing of his presence; but as he knows that he has the power to perform a work through these various channels, he feels work through these various channels, he feels it to be his duty to do so. We know of another spirit who was a public worker while in the mortal form, and extended his influence and abors through reformatory measures. This spirit is in close contact, frequently, with a public medium, and is also enabled to come en rapport with an individual in the form who knows nothing of mediumship, and would scout the idea of being assisted by a spirit. Yet at the same time this individual is a public worker for marking and is performing a large appount for mankind, and is performing a large amount of good; and this spirit of whom we speak finds himself enabled to stimulate his ideas and faculties, thereby causing his work to expand and become of greater use to mankind.

Q.—[By N. R.] Had spirit influence anything to do with the origin of this Republic, and of the institutions which be instituted by the property of the institution of the contract of the

to do with the origin of this Republic, and of the institutions which characterize the govern-ment of these United States?

A.—There is a Spiritual Congress in the higher life, the sessions of which are convened regularly for the purpose of discussing plans and devising ways and means for the elevation of humanity. The membership of this Con-gress is not confined to representatives of any one nation, but is cosmopolitan in its character, and embraces spirits from every nation upon

one nation, but is cosmopolitan in its character, and embraces spirits from every nation upon the earth. It is the work of the spirits composing this Spiritual Congress to formulate ideas and to elaborate plans for the enlightenment of the human race; and when the time is ripe for so doing, these spirits visit various individuals and communities upon the earth, and impregnate them with their thoughts, ideas and plans until they find expression in outward forms and institutions. Such was the case many forms and institutions. Such was the case many long years ago. It became evident to the members of the Spiritual Congress that a nation should be established upon this globe that would allow larger liberty, greater opportunities, wider scope to man; a nation that would open its arms to the oppressed, benighted and down-trodden of every clime; befriend the unfortunate, and give a new life and impetus to the existence of the world; a nation that would become truly great and powerful in its goodness, and set a glowing example of justice, of equality, of human rights and liberty before the world. Consequently it was decided that a new republic should be established; and spiritual intelligences were sent forth here and forms and institutions. Such was the case many to the existence of the world; a nation that would become truly great and powerful in the goodness, and set a glowing example of justice, of equality, of human rights and liberty before the world. Consequently it was decided that a new republic should be established; and spiritual intelligences were sent forth here and there to susceptible individuals in the form, in order to arouse them into new thought, and a desire for action. Such individuals were found, burning with zeal and a desire to be of benefit to humanity; they were brought together it to humanity; they were brought together it through diverse ways; and the establishment of your republic and its institutions was the result. It is true that we perceive influences of evil, in some degree, working throughout the public institutions of your country; but it is also true that a larger growth, a wider sphere of usefulness is found in this republic than in any other nation of the globe. And it is because we know something of the elements implanted within the Republic of the United States by wise and earnest spirits, that we speak so cheeringly of the future. All that has been prophesied of this republic as a stronghold of freedom, justice and human rights, will be fulfilled in the future, in spite of intrigue, in spite of corrupting influences, in spite of the work of politicians, who strive mainly for their own aggrandizonent at the expense of the people as a whole. The future of the American republic will be beautiful and strong, because it is guided and controlled by the powers above.

George F. Fitch.

[To the Chairman:] Like many others, sir, I have a desire to communicate to mortals. I am not anxious to be heard by the outside world; I do not care to have my words appear in print; indeed, I would prefer that they would not, had I other means of reaching my friends and darawing their attention to the spiritual world and to the existence of those dear ones who have passed to the higher life. But I am attracted to this place, and I desire to send out

world and to the existence of those dear ones who have passed to the higher life. But I am attracted to this place, and I desire to send out a few words to my friends. I would say to them: All is well with me; I am still engaged in active pursuits; I am not troubled by physi-cal weakness or weariness; indeed, the disease which carried me from the mortal to the immortal world was not of very long duration—it attacked me in a vital point, and soon spent its artacked me in a vitat point, and soon spent is force. I felt that my system was congested, and a sensation of inflammation gathered around my lungs and liver, and I soon became aware that my time on earth was nearly spent. I do not care to speak of these things. I came to say to my friends: Arouse yourselves; awaken from your dreams of material life, and direct your thoughts and attention more to the spirit-ual. You have not become informed concerning the new life on which you are to enter; you need to study in a school where you may attain knowledge concerning spiritual things, and so be able to appreciate and understand them when you pass to the spiritual world. I shall be glad to enter into communication with any friend. I have something to say of the spirit, and I have also something to say of the mortal, the business affairs with which I was connected while in the form. I may add here that I was well known as a railroad contractor. I had extensive arrangements with certain parties which I would like to talk over now, from the spiritual side of life. I had other affairs of a business nature, which I would likewise desire to discuss with my relatives. I trust they will seek opportunities for me to do so. I am George F. Fitch, of Portland, Me., where I was pretty extensively known. I send my love to all my

Charles Grant. Thirty years ago I lived in New York City,

Thirty years ago I lived in New York City, where I carried on a little business of my own. It is more that twenty-five years since I passed from the body: I knew nothing of the spiritworld, so called, and its laws. I had a religious faith, and I believed that after the death of the body the soul continued in a quiescent state for a long period of time, in order to recover from the effects of the mortal life; after which period of time it would become aroused to its existence, and then perhaps enter into a condition of eternal rest and idleness, which would be perfect happiness and enjoyment. I found myself altogether mistaken in my views, for in myself altogether mistaken in my views, for in place of becoming inactive and quiet, there was a necessity for me to arouse immediately after my departure from the body, for I became painfully aware of the actions of certain indiriduals in the form concerning my effects and my dear ones, and the desire entered into my soul to seek to influence those individuals and to make them aware of my existence. I was to make them aware of my existence. I was not able to manifest to any one in such a manner as this. But I am glad to say that I did gain the power to influence those individuals who were working against my friends—so much so, that they became dissatisfied with their proceedings; they grew restless and uncomfortable, and were glad enough to give up their attempts to do wrong. Cartain of these par fortable, and were glad enough to give up their attempts to do wrong. Certain of those parties have recently passed to the spirit-world, and I have encountered them. The meeting was not altogether pleasant—but I have no complaint to make. Now I am desirous of returning to mortal life in order to enter into communication with my friends.

My wife passed to the spirit world long since. She is with me, but we have children in New York whom we desire to reach. I think we may do so from this place. I feel that my words will be seen and accepted. My wife's name is Sarah H. Grant. Our children's names are Mary and Richard; my own name is Charles Grant. I speak of these things that we may be

known. I do not desire to enter minutely into the affairs which were mine while in the form, but I must say enough so that my children and my friends will be satisfied that it is really myself who communicates from this place. Therefore I will say that those affairs connected with Martin—who has now passed to the spirit world
—were settled to my satisfation at the last; but
as they passed through a long period of time in
an unsettled condition, I was for many years
dissatisfied, and to a certain extent unhappy.
All is well now, and I have no fault to find.

We send our love to each one, and trust that an
avenue will be general whereby we may return

avenue will be opened whereby we may return and communicate in private, as we feel that matters of importance are calling us back to the mortal world. I was an old man, somewhat limited in expression. I was never used to speaking in public, and I trust I shall be pardoned for any mistake I may have here made.

Controlling Spirit,

For Maria Morris, Cornelius Mayer, Hattie Isa-bel Gibbs, Mrs. Hattie A. Stone.

There is a lady present whom we have observed many times during the last three years. She has been a frequent attendant upon these circles for the express purpose of manifesting herself to her husband and friends. She tells us that she promised her husband to communicate at this circle, and she has endeavored to do to the hear post succeeded in controlling any so, but has not succeeded in controlling any medium connected with the Banner of Light during the years of her spiritual existence. The lady gives her name as Maria Morris, and this is her message: "I have attended circles and have visited mediums near my own material home in New Jersey, and also in New York, when my friends were gathered there. I have sought to manifest, and I feel that my friends know that I have sought to come into commu-nion with them, and that I am seeking to benefit and bless them. I frequently return to bring my love to my companion and other dear ones, to strengthen them in their work, and to surround them with an influence of peace which will bless their spirits. I am preparing a home for them in the spirit-world. I gather up all the bright influences which emanate from their own lives, when expressed in good deeds and noble thoughts and actions, with which to adorn the home I inhabit, the home they will inhabit in the future, and I seek to make it as beautiful as I can. I ask for their cooperation with me

as I can. I ask for their coöperation with me in order to make it truly sweet and beneficial to them when they enter the spirit-world.

I was very ill before I passed away; I suffered extreme agony at times. The nature of my disease was not thoroughly understood, and yet I felt what it was. I now know that what was told me by a certain individual was true, that the disease fastened upon me was incurable. I do not regret my experience of pain and suffering, for it prepared me for the spiritual world, where I can truly appreciate my now healthy and strong condition." The lady says her husband's name is William Morris, and he will receive the message. He has been looking for one for years. one for years.

call a school-girl, who desires to be heard. We repeat the words she utters: "I shall be fourrepeat the words she utters: "I shall be four-teen years old the last of next March. I want to say that I am going to school in a beautiful world called the spirit-land. I have taken up new studies, and I like them very much. There are seven pupils in my class. We do not have so many scholars in one class as you do here; our teacher tells us that a few are as many as she can attend to in justice to them-selves, and so we are seven. We assist each other in our studies, because when one has other in our studies, because when one has learned anything she is permitted to explain it to another, and so we all learn together in unison. I wish to say that I sometimes come back to my home on earth to see those who back to my home on earth to see those who live there, and I sometimes come to the girls and all my friends. They do not know I am present, but I like to come to see how they are getting along. I send them all my love. Tell them I do not wish to come back here to live, but I would be glad if they all could come to me. I died just after my last birthday. I lived in West Newton, Mass. My full name is Hattle Isabel Gibbs."

A very pleasant-appearing lady approaches, who says: "Will you be kind enough to speak for me to my friends? My earthly home was for me to my friends? My earthly home was in South Framingham, Mass. It will be very soon two years since I departed the mortal life. My death occurred upon the last day of the year. I was at the time forty years and about six weeks old. I wish to send my love to my friends. I wish them to know that I am with them. I frequently come and seek to make my presence known. I am so anxious to have them feel that I am not lost to them, that I am still with them. I am so anxious to have them know that they will come to me; that we shall all dwell in a home beyond the river of death. RNOW that they will come to me; that we shall all dwell in a home beyond the river of death. I wish them to realize that the experiences of mortal life, its sufferings, its pains, its moments of trouble, of perplexity, its times of trial and anguish, are all lessons for the spirit, which may be learned and which will guide it in the future. I have found it to be so in my case; and I also know that these lessons, having been learned may be of user to me in my live of work. learned, may be of use to me in my line of work and conduct in the future.

learned, may be of use to me in my line of work and conduct in the future.

I also know that these experiences of pain and trouble and sorrow are past; they are like clouds that have vanished, and my experiences of pleasure, of joy and prosperity are like so many sunbeams, gilding my spirit home and brightening up my pathway. I enjoy them all. I regret nothing. Only a few words have I to say, yet I trust they will fall into the hearts of my friends, and take root and grow. I wish them to seek to live in harmony with the spirit, in order that they may live to develop and expand. They cannot live altogether in harmony with spiritual things, unless they seek to know something of them. I shall be glad to give them anything that I learn. I shall be always glad to speak to them concerning the lessons I gather, concerning the truths which I find, and the beauties which unfold before me. In the future I hope to return and speak more fully. Mrs. Hattie A. Stone."

MESSAGES TO BE PUBLISHED.

WEAVING THE WEB.

To the Editor of the Banner of Light:

Your editorial entitled "Unfinished Things" brings to my mind a poem which I lately found in an old newspaper, entitled "Weaving the Web." It struck me as being not only beautiful as a piece of poetic composition, but as a true picture of the plans and failures of many a life. Will you do me the favor to reproduce it in your columns? And if any of your readers chance to know who is the author. I should be happy to be informed, either through your paper or by MARY B. MAYNARD. letter addressed to me. Council Bluffs, Iowa.

"This morn I will weave my web," she said,
As she stood by her loom in the rosy light—
And her young eyes, hopefully glad and clear,
Followed afar the swallow's flight.

'As soon as the day's first tasks are done,
While yet I am fresh and strong," said she,
"I will hasten to weave the beautiful web
Whose pattern is known to none but me."

"I will weave it fine, I will weave it fair,
And ah! how the colors will glow!" she said;
"So fadeless and strong will I weave my web,
That perhaps it will live after I am dead."
But the morning hours sped on apace;
The air grew sweet with the breath of June;
And young Love, hid by the waiting loom,
Tangled the threads as he hummed a tune.

Ah! life is so rich and full," she cried,
"And morn is short, though the days are long!
This noon! I will weave my beautiful web,
I will weave it carefully fine and strong,"
But the sun rose high in the cloudless sky;
The burden and heat of the day she bore;
And hither and thither she came and went,
While the loom stood still as it stood before.

"Ah! life is too busy at noon," she said;
"My web must wait till the eventide—
Till the common work of the day is done,
And my heart grows calm in the silence wide!"
So, one by one, the hours passed on,
Till the creeping shadows had longer grown;
Till the house was still, and the breezes siept,
And her singing birds to their nests had flown.

And her singing birds to their nests had flown.

"And now I will weave my web," she said,
As she turned to her loom ere set of sun,
And had her hand on the shining threads
To set them in order, one by one.
But hand was tired and heart was weak;
"I am not as strong as I was!" sighed she,
"And the pattern is blurred; and the colors rare
Are not so bright, nor so fair to see!

'I must wait, I think, till another morn;
I must go to my rest with my work undone;
It is growing too dark to wenve," she cried,
As lower and lower sank the sun.
She dropped the shuttle—the loom stood still;
The weaver slept in the twilight grey.
Dear heart! Will she weave her locautiful web
In the golden light of a longer day?

Connecticut Eclectics on Vaccination To the Editor of the Banner of Light:

The Banner of Light of Nov. 19th contains a favorable mention of the position of the Eclectic physicians of Connecticut in regard to vaccination. I think you will add to your testimony when you know them better. Their number is not large, but they are a stanch set They are anti-mercurialists, and all that, as well as unanimously anti-vaccinators. They have resisted the current of Medical Legislation, whether pressed by the "Regulars" themselves, or by their supple sycophants of the American Social Science Association. Encroach on them, or any other citizens, and they are sure to make themselves felt. Yet Connecticut is somewhat old-fogyish. Yale College maintains a half-fossil, half-orthodox respectability. There is a State Board of Health which does about all that such Boards are made for-to draw salaries.

The Eclectic Medical Association held its semi-annual meeting at the Elliott House in New Haven on Monday the 15th. The President, Dr. Edwin M. Ripley, of Unionville, occupied the chair. He is a man still in the prime of life, learning more all the time; a Spiritualist, by the way, and one who will be still grow ing when others are in lethargy.

The question of Vaccination was presented by Dr. L. S. Ludington, of New Britain, who had been appointed to support the practice. It was a half-hearted production, though humorous, for Dr. Ludington is an earnest, progress ive man, and has convictions.

Dr. S. B. Munn, of Waterbury, reviewed the history of vaccination, and combated the pretense that it would protect against small-pox He declared that if a law should be passed to make medical men pecuniarily responsible for the ill effects, no physician would ever vaccinate. He showed what these effects were. Vaccine virus induces a ferment in the blood, with an active tendency toward the formation of pus; erysipelas was liable to intervene. As for protection, there was none whatever. Jenner himself, after several patients had taken small-pox, declared that cow-pox virus was not a prophylactic against attack; but that virus from the heels of a diseased horse was the only safeguard.

Dr. Munn stated that he had observed cases where small-pox existed, in which the vaccinated were attacked, and the unvaccinated, though equally exposed, would escape. Indeed, the disease would seem often to attack such by preference.

Dr. Fisk, of Guilford, spoke of the liability to transmit other disorders with the vaccine virus. It was notorious, he said, that a large number of the animals slaughtered by butchers had diseased lungs and livers. The fact was carefully kept out of sight, but such is the case. Bovine virus taken from such animals would convey the other diseases with it. Scrofula and consumption are so propagated.

Dr. Pease, of Thomaston, said he had been employed in Government service in the army during the civil war. Part of his duty was to vaccinate. The soldiers would be drawn up in line and compelled to bare their arms for him to operate. Some of the sores thus produced were frightful. The arm would swell to inordinate dimensions, even endangering the life of many. Yet it kept off no pestilence; and he could declare from his own experience and observation that vaccination was the veriest humbug imaginable.

Dr. Ludington gave an instance in which leprosy had been communicated to the patient by this process. He cited cases where the same person had small-pox repeatedly; and affirmed his conviction that if variola could not prevent its own recurrence, it was futile to seek such prevention by other disorders.

The debate was participated in by others, and was very interesting. The President gave his experience, which also went to show the uselessness of vaccination as a prophylactic, and the utter impropriety of resorting to it on any other pretext.

The Association then adopted the following resolution by an unanimous vote:

Resolved, That the Eclectic Medical Association of Connecticut hereby declares its convictions against the practice of Vaccination and all legislation making it compulsory; and asks the Legislatures of the several States to pass laws prohibiting Sanitary Boards, School Boards and other local authorities, from mak ing and enforcing regulations for that purpose.

The Scripture is indeed fulfilled: "At eventide there shall be light." The Eclectics of Connecticut will never take a step backward in

this matter. New Haven, Nov. 16th, 1881.

Letter from Chicago.

To the Editor of the Banner of Light:

The personality of spirit control has been one of the most vexing questions discussed, both by Spiritualists and non-Spiritualists, since the advent of Modern Spiritualism. It has been the red rag to enrage many a stalwart in the ranks; it has been a stumbling-block to many an honest, earnest investigator of the phenomena, and often a cause of offence to the stanchest believer in both its phenomena and philosophy.

The laws governing the subtle elements of spiritual life are so little known to us, the methods of spirit control, obstacles to be overcome, and the conditions necessary for its manifestations are so little understood, that a becoming humility should suggest less decided opinions and conclusions upon a subject fraught with so much importance to us than is often manifested by well-meaning people.

There are many who do not question the fact that spirits do control mortal organisms to speak, to write, to paint and to do many other acts of volition requiring intelligence and power, both mental and physical, to accomplish, but the moment those acts are attributed to individual personalities, there is at once a flutter of dissent and criticism. And what is noticeable in this connection, is the fact that this feeling is more pronounced among that portion of the public who believe in the general claims of spirit manifestation than with those who oppose the claims altogether. When it is announced that John Wesley will speak through Mrs. Richmond at Fairbank Hall, there is always a goodly sprinkling of Methodists; when Emanuel Swedenborg is to speak, the Swedenborgians turn out, and the Unitarians when Channing and Theodore Parker are to give the discourse. and the house is filled to overflowing when Garfield is to speak. And this is true as often as these different announcements are made. Why is it so, unless there is something in these discourses that responds each time to the desire manifested to hear from these different minds? It is true that the manner and matter given through Mrs. Richmond are entirely different, that the oratory varies with the peculiarities of each personality, but the remarkable thing about it is that it is sufficiently marked to draw these different classes of people who do not believe in spirit control at all.

When Wesley, Channing, Swedenborg, etc., etc., speak through her, their personality is marked by style of oratory, depth of thought and culture, spirituality, or scientific research, as each quality predominated or predominates; it is true that, as with a finely strung musical instrument, there may be the same tones, the same quality of tone, the same power of tone, the same peculiarity of tone, with each player; and it may be that each performer is limited to some peculiarity of the instrument in giving out his creation, but within that limit he stamps his effort with his individuality. The extent of limitation to which the individual spirit is subjected and the exact nature of that limitation is one of those problems which Spiritualists might with greater profit address themselves to solving, in the humility of ignorance asking for knowledge, rather than in arrogantly criticising and condemning that of which we all necessarily know so little.

On Sunday evening, Nov. 6th, at Fairbank Hall, William Ellery Channing discoursed, through Mrs. Richmond, on Who is the Anti-Christ of To-day? which address was printed in full in the Monday morning Times of this city. If any admirers of the great preacher will read this remarkable address, tracing with a master's hand the rise, progress and culmination of the slavery agitation in this country, and drawing a parallel between the conduct of the Church toward that battle for liberty and its course regarding Spiritualism to-day, naming it in both cases the spirit of Anti-Christ, they will find the same independent, fearless advocate of freedom of speech, freedom of thought and religious tolerance they love so well, and added to these qualities find a diviner culture, enlarged powers of utterance and deeper insight, born of a life in the celestial spheres. Contrary to the usual custom through this instrument, the article of Prof. Phelps, of Andover, copied from the Congregationalist by the Banner of Light, on Spiritualism, was reviewed with a scathing analysis that would have inclined the Reverend gentleman to review his conclusions had it been pronounced by a Channing in the flesh; and those critics who affirm that inspirational speaking is made up of beautiful imagery and flowery sentences would have felt obliged to make an exception in favor of this masterly effort.

At the close of the discourse, a stranger in the audience suggested "Thomas Paine" as the subject for an impromptu poem, and the following was immediately given by Ouina:

THOMAS PAINE.

He was a Patriot, if't be one to know No other land than Freedom best can claim; To prize his country for the deeds that glow: To seek for laws that bring nor wrong nor shame: And, loving Liberty for all men's sake, Strive here her altar and her shrine to make.

He was a Statesman, if to see the best, The highest good, be one; to strive to form The nation's course to wisdom's high behest; To guard it well 'gainst slavery's primal harm, Framing her statutes for the future years, When human hopes should conquer human fears.

He was a Hero, if with lifted hands To strike for Freedom 'gainst the armed world-No battle banners, and no bloody brands, But only her sweet mantle-folds unfurled. Leading the few against the night of wrong, Made Truth's blest victory more sure and strong.

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He was a Teacher i 'gainst dark Error's might He hurled the avalanche of perfect thought; And holding Truth most dear, in all men's sight Proclaimed her grandeur, proved her power fraught With greatest blessings-and beneath God's plan. To serve Him best by truly loving man.

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THE MAN JESUS: A Course of Lectures by John White Chadwick, author of "Faith and Reason," "The Bible of To-Day," etc.

"His life was gentle; and the elements So mixed in him, that Nature might stand up And say to all the world; This was a Man." 1 vol., 16mo, cloth, pp. 258. Boston: Roberts

Whatever opinions one may hold regarding the personality of Jesus of, Nazareth, or of his life and mission, it cannot be denied that the importance of a study of the nature, life and teachings of one who for more than sixteen centuries has been the central figure in the listory of the most enlightened portions of the civilized world, worshiped as a god, and looked upon as the only saviour of mankind, cannot be overestimated. The great mass of readers have not the time, even though they might have the disposition and the means, to enter upon such a study after the manner of the professional student, and it is to place in their hands an aid to the acquirement of such information as will enable them to form a just and reason able conclusion upon the matter in question that this book is published.

So long as the New Testament was looked upon as being the inspired Word of God, free from all error and exaggeration, it was useless to present any statement respecting Jesus that might be obtained from sources outside Its Ilds, especially so, if the information thus procured varied from the accounts therein given as infallible. "But," says Mr. Chadwick, "the doctrine of the New Testament's miraculous inspiration is no longer a doctrine that can be entertained by any person who is at the same time honest, thoughtful and intelligent." From the standpoint Here taken a broad field of Inquiry and research opens to both author and reader; and we instinctively feel that no taint of dogmatic assumption, no effort to force facts to conform to any creed or preconceived opinions, will dim our vision or place obstacles in the way of our investigations. For the same reason we are prepared for the author's remark at the outset, that Jesus is not responsible for the extravagance and absurdity of his mythologists. Because they have enveloped him in legend and fable, there is all the more reason why we should seek to penetrate to his real

first entitled; "Sources of Information." In entering handsome wearing of it," so Jesus made the parupon these the starting-point is at the outmost verge, thence working toward the centre. In other words, the heathen testimony is first considered, then the Jewish, then the incidental, finally that of the New Testament. And to one who has never thought or studied in this direction it will be surprising to learn how little is to be found beyond the confines of the last-named. No pagan writer living at the time Jesus was on the earth makes any allusion to him. The first mention was sevenly years after his death, when Tacitus simply made the record as an Item of history, that such a person was "executed in the reign of Tiberhis by the procurator, Pontins Pilate." And it is still more remarkable that the Jews themselves, with the exception of those of the New Testament, are equally silent, though in the first century two of their most active historians flourished. Philo mentions neither Jesus nor the Christians; and though a passage of great beauty is repeatedly quoted as from Josephus respecting Jesus, the early Christian Fathers who were familiar with his writings, knew nothing of It. It was undoubtedly interpolated for the purpose of sustaining some doctrine, this being at that time a fraudulent act of common occurrence, and easily done. because everything was in the hands of the bishops, of the laity not one in ten thousand being able to read Thus is the student thrust back on the New Testament as his only solid source of information concerning the life and character of Jesus. The remainder of this preliminary lecture consists of a critical examination, which will be found of special interest, of the origin, statements and authority of that record. Considerable attention is given to miracles, they having been considered the greatest proof of the divinity of Jesus. The author is free to say, and truly, that "a supernatural miracle is impossible"; and in reply to the question, "What of the events recorded in the New Testament, and commonly spoken of as miracles?" he remarks that if proved by sufficient evidence they would only widen our conception of nat-

"The Place and Time" is the subject of the second lecture. On these much, depends, for they determine to an immense degree the outcome of the life of any individual. The place was Palestine, and of its location and history much is told in a few words. From 1280 to 1060 B. c. it was the battle-ground of warring tribes that, forced into a single nation by Saul, and consolidated by David, after a union for eighty years, divided into ten Northern and two Southern tribes forming the kingdoms of Judah and Israel. Of the leading characters of that region the author singles out Herod as "one of the most dramatic figures in all history." To his tragic passion for the beautiful Marianne, the late Dean Stanley attributed the fact that Mary is the name of names in the New Testa-

Galilee was rich and fertile. No spot of ground was without an owner; the land was too valuable for pasturage - tillage was universal. The lake, twelve miles long and six miles broad, had three large towns and many villages on its shores. Its waters swarmed with fish; its surface was crowded with the boats of the fishermen, and the hum of the voices of thousands them ascended to heaven, where he now sits waiting of traffickers arose from all its borders. The entire | the sound of a trumpet that shall announce the end region was the scene of an intensely active, thronging, energetic life. Jerusalem was everything to over all people that have existed within it. As might Judea. It was an ecclesiastical city, as our Washington is a political city. Twenty thousand priests dwelt within it, and Levites, Scribes and Pharisees without number swarmed through its busy streets. It was, withal, a gay city, a centre of power; a great magnet, drawing vast multitudes of people to itself by the Oriental pomp of the Herodian Government, the throng of courtiers and ambassadors from every quar-

and down the hilly streets and through the fore-court of the temple.

As Jerusalem was everything to Judea, so the Temple was everything to Jerusalem. Within its walls the great feasts were of frequent occurrence. On these occasions towns far and near were depopulated to swell the pilgrim crowd; and the city and its surrounding villages were literally packed with visitors, the temporary population being at such times three millions. At length fierce contests arose. Every one was looking for the Messlanic ideal of a Redeemer. Enthuslasts set themselves up as the Messlah. There were fifty of these in less than a century and a half: the mighty hope took on a hundred various forms. There came a great soul into the midst of this enormous ferment of political and religious zeal—Jesus of Nazareth. The problem was for him to solve. It could not be evaded; and his solution of it made his life the most impressive tragedy which has, up to this time, irradiated the great stage of history with its marvelous brightness, or shadowed it with its pathetic

"The Birth, Youth and Training of Jesus" form the subject of the succeeding lecture. Of the date and place of his birth, and of his childhood and youth, the anthor finds that no reliable information exists, all accounts relating thereto vanishing upon being critically examined. In considering the training of Jesus he feels that it is important to know, as showing the leading influences brought to bear upon the formation of his thoughts and inclinations, that his time and people were intensely religious; that religion was the great affair of life, its most engrossing theme. A great spiritual power was upon the earth, and manifested itself In numerous ways. Jesus being receptive to these influences, became filled with them. His training was more natural and intuitive than rabbinical and scholastic. This is shown in his public utterances, which give no indication of pedantic study. To employ a familiar expression, they do not "smell of the lamp." They rather have the flavor and fragrance of the town and field, the outdoor activity of every-day life. Since so little is really known of the matters made the subject of this lecture, a large portion of its statements rest upon the New Testament accounts, and the remainder are suppositions, or the result of analogical reasoning.

In the next lecture, "Jesus as Prophet," it is remarked that the entire activity of Jesus was concentrated within the limits of a single year, though the traditional idea is that his ministry extended over three years. In the New Testament accounts a few important points in his career emerge with absolute clearness; but one who studies to learn the truth senses at once the mist and doubt that enshroud those accounts, subjected as they have been to the eliminations and interpolations of the manufacturers of sixteen centuries of theological dogmas. This thought is a ruling one on every page of the volume before us.

Much is said of the relations of Jesus to John the Baptist. The God-Idea of Jesus-was almost the very opposite of that of John. John was a man of almost savage sternness, says Mr. Chadwick, and the God of his imagination was a reflection of himself. On the other hand, the boundless love of Jesus was reproduced in his idea of God as the universal Father of Mankind. He attributed everything to that Father: even the tenderness of his own heart he believed to be but the reflection of the tenderness of God, and he was no such egotist as to suppose that his own love could outstrip that of heaven.

The writer notes that not once in the Synoptic Gospels does Jesus call himself "the Son of God," but the expression "Son of Man" is ever on his lips, as one that sums up, in a perfect manner, the elements of his self-consciousness. The love of man was the great governing sentiment of his life. Not the ideal, the possible, "the coming man," but the man of his own time. the men and women of Palestine, "the most abased of them as much-more than the most respectable." In this connection Mr. Chadwick says:

"The oratorio of 'The Messiah' has long been writ "The oratorio of 'The Messiah' has long been written; its music is glorious; its text an irrational conglomeration of all the absurdities of biblical interpretation that have attached themselves to the mythological Christ. The symphony of the Messiah has yet to be written. It awaits the master-hand, which shall combine the tenderness of Beethoven, at his tenderest, with the tunnituous energy of Wagner in his stormiest mood. And when it is written, the unifying theme which will underlie every movement, from the joyous opening to the dark and stormy close, will be a theme which will express, as well as music can, a love of man, whose tenderness and passion were incalculably pure and high."

The localities of and many of the incidents relating to the teachings of Jesus are next passed in review and graphically described. He put an efficiency into the form of illustrating truth by parable that it never before had. As quaint Thomas Fuller said of the good woman, "She makes plain cloth to be velvet by her able a thing of beauty and of power by his use of it. The essentials of his teachings are considered. and his general attitude in their relations to the parties and divisions that at that time formed the political, social and religious world about him. He was no speculative theologian; his genius was not intellectual. it was moral. The Church has its " Apostles' Creed. but never a creed of Jesus. He made no creed, and not one proposition in the multitudinous array of creeds that exist has his sanction.

Becoming convinced that he was the Messiah, he at the same moment became convinced that he was to suffer and die in furtherance of his mission. The fifth lecture opens at this point, and depicts in glowing colors the whole of the eventful period that followed to its sad and tragic close. The causes that led Jesus to identify his mission with the Messianic office are dwelt upon, and what in this particular might be thought enigmatical, inasmuch as suffering and death were directly the apposite of all ordinary conceptions of the Messlah current at the time, is explained. The great panorama as it now passes before us brings to view the bidding farewell to the towns and villages. and the beautiful sea of his early life; the journey with his disciples to Jerusalem; the arrival at Bethany, and soon after at a point from which they beheld the great city lying at their feet; his triumphal entry, made so by the enthusiasm of the people, who spread their garments upon the ground and waved branches of the palm-tree above him, crying, "Hosanna"; scenes in the city; the betraval; the trial; the death.

The seventh and last lecture is an examination into the origin and growth of the dogma of deification, whereby the man Jesus was made God. For two hundred and fifty years the nature of Jesus was a matter of free speculation. Among the Greeks and Romans the tendency was ever toward the exaltation of man, a tendency facilitated by the worship of the Roman Emperor, eventuating to a belief in the minds of many that the most exalted man was God. In the fourth century the manufacture of church dogmas was zealously engaged in. Arius set his doctrines to the music of the theatres, and chanted them in a loud, nassionate voice. Priests, boatmen, bakers, people of all sorts, sung them in the streets. Said Gregory of Nyssa:

or Nyssa:

"Every corner and nook of the city is full of men who discuss incomprehensible subjects—the streets, the markets, the people who sell old clothes, the money-changers, the dealers in provisions. Ask a man how many oboil it comes to—he gives you a dognatic discourse on generated and ungenerated being. Inquire the price of bread—you are answered: 'The Father is greater than the Son, and the Son is subordinate to the Father.' Ask if your bath is ready—you are answered: 'The Son of God was created out of nothing.'"

Regarding the Resurrection, made the subject of the next succeeding lecture, Mr. Chadwick denies its possibility; but his denial is based on the idea that it was a material one; that according to the Articles of Faith of the English Church, and, as Mr. Chadwick puts it, of three hundred millions of Christians, Christ took again his body of bones, flesh and all things appertaining to his earthly nature, and with of the world, and call him forth to sit in judgment

ter, the soldiers of the Roman garrison clanking up likely a dozen or more; no one positively knows who or how many. Mr. Chadwick, at the beginning, takes this ground. In his first lecture he says: "There is an effect of fragments foined together not too carefully; of different traditions; of different documents freely used with little discrimination. Hence in the same gospel different accounts of one and the same thing, different and sometimes contradictory renderings of one and the same saying, as where Jesus is reported to have said that 'a prophet is,' and again that 'a prophet is not without honor save in his own

> This being the case, it is the part of wisdom to adopt as true those statements which are most generally made and in which agreement exists; and such show most plainly that the Resurrection was a spiritual and not a material one. By far the major part of the accounts teach this; but among the "fragments joined together" a few appear that must have been taken from writers who, believing that if Christ rose from the dead, he must have arisen in an earthly form of flesh and bones, so stated it. They had no idea of a spiritual body or of a spiritual resurrection. Our author is of this class. Alluding to the appearance of the angel at the sepulchre, he says: "An angel in a story is as sure proof that the story is a legend, as a trout in milk that the milk has suffered from adulteration."

Though, strictly speaking, an "angel" is a "messenger," in common acceptation we take it to mean "a spirit, a spiritual, intelligent being." To deny, therefore, the existence of angels and their ability to make themselves visible at certain times and under favorable conditions to men upon earth, is to deny what all nations and tribes, civilized, semi-civilized and barbarous, admit, and all history affirms to be true. Add to such an overwhelming amount of testimony that of millions of observing, discriminating and more than ordinarily intelligent men and women upon earth to-day, and the evidence is such as no other truth ever has or ever can present in its support.

If the man Jesus existed on earth; if he had the fine spirituality of thought, the peculiar spiritually-receptive organization he is said to have possessed, then he may have performed the works attributed to him, so marvelous in the eyes of the people that they deemed them above all laws of nature and called them miracles-for we have a multitude of living witnesses to similar events in our own day. And for the same reason, we believe in the possibility of the disciples and others having seen the spirit-form of Jesus, of his appearing to them suddenly when the doors were shut, of his speaking to them, of his walking with them, of his having shown them marks of his crucifixion, and of his suddenly vanishing from their sight. With such a man as Jesus, with such a circle of disciples, at such a time, these occurrences were not only possible, they were more than probable.

We are not able, within the limits of the present review, to give more than a glance at the instructive character of this excellent book. To be fully comprehended and appreciated, it must be read from its first page to its last, and we can safely assure any one that after having done so, they will thank us for directing their attention to so rich a treasury of thought, from which, in closing, we cannot do better than to copy the following eloquent passage:

following eloquent passage:

"We have recently been told that to appreciate the sufferings of Jesus, we must apprehend him as a sufferings of Jesus, we must apprehend him as a suffering of od. What an absurdty is this! Who could not suffer anything with the resources of an infinite nature to fall back upon? The glory of Jesus is that as a man, and so considering himself—for being the Messlah did not unman him—he went to meet a miserable doom with an unquestioning submission to the logic of events.

When a gulf opened in the heart of Rome, so runs the tale, the oracle declared that the most precious thing in Rome must be thrown into it ere it would close; and men brought their gold, and women their jewels, and threw them into the gulf, and still it did not close. Then came a young man and leaped into the clasm, and it closed and opened not again. His perfect manhood was the most precious thing in Rome. Into the gulf which yawned in the heart of his nation, between the actual and the ideal, Jesus of Nazareth threw himself with noble scorn of death. His manhood was the most precious thing in Palestine. And if the clasm did not close above him if the ideal. manhood was the most precious thing in Palestine.

And if the chasm did not close above him, if the ideal still shamed the actual, and does unto this day, his courage was not less than if the edges of the gulf had kissed above his grave, nor any less should be our gratefulness."

Quarterly Meeting of Michigan Spiritualists and Liberalists. To the Editor of the Banner of Light:

The Quarterly Meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties was held at Opera Hall, in South Haven, commencing on Saturday, Nov. 5th, the worthy President in the chair. After kind words of greeting from the President, the meeting was addressed by Rev. C. A. Andrus, under spirit control, in response to the theme "Our Spiritual Growth: how to Attain its Highest Development," a synopsis of which would fail to do justice to the beautiful lesson given.

The meeting again assembled at ten o'clock Sunday morning, and held a short session for conference.

Dr. Westonfield remarked that whatever apologies he might have to make for deficiencies, he had none for being a Spiritualist. The President saw no more reason to apologize for being a Spiritualist, than for not being one. Mr. Sheffer said, when we use reason as our guide we shall have no cause to apologize in any case. It was remarked that when we live pure spiritual lives we shall have no occasion to make an excuse for our belief, or to boast of our virtues. Mr. Andrus's control again addressed the meeting in answer to the query, "If Spiritualism be True, what Good Does it?" taking exception to the question, as it implies a doubt, and asked. Is anything true? Is life true? Can any one analyze their own life? Theology says bend the knee, and acknowledge that you are less than a man; reason and experience teach that you are men and women, capable of an unlimited degree of improvement. Have you ever met a person who never erred or was deceived? Positive proof is very difficult to obtain. Many former beliefs have been swept away. Mankind have been thousands of years experimenting in religion. Spiritualism is, to a certain extent, an experiment, but it contains tangible evidence, is breaking the bonds of the religious mind. Its teaching leads to truth as it is based on science.

At two o'clock P. M. Mrs. Woodruff occupied the rostrum, taking for her theme "Human Needs, and Common People." The moment a man thinks, there is danger, unless he finds work for his thoughts. Like the opening address, no synopsis can do justice to her discourse.

At seven P. M. the closing session was opened with the reading of an essay by Mrs. Woodruff, who made some remarks on "The Unity of God and Man; the Attempt to Separate Them." Mr. Andrus gave a short sketch of his individual experience, and closed a very harmonious and we hope profitable meeting-to assemble again at Breedsville on the first Saturday in February W. J. DENNIS, Secretary.

Ex-President Hayes, whose recent Sun day carriage-ride in Connecticut with the Rev. Dr. Bacon was the cause of giving both gentlemen considerable notoriety by reason of the fact that Dr. Bacon's arrest for violating an old Connecticut blue law was threatened, is thus talked to by the Cincinnati Commercial: "Law-abiding citizens here have looked up to

"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.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanie" 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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SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds neetings 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, ILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 P. M. overy Sunday. All are invited. Z. T. Griffen.

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

man,

The First Society of Spiritualists holds regular evening
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State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets,
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regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie H. 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 H. Lees (Watchman), 105 Cross street, Cleveland, O. WINNER. — Regular meetings are held on al-HANNON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religiousserviceates & East Market street, every Sunday at 2½ and 7½ r. m. J. R. Buoll, President; S. D. Buell, Secretary, Lynn, MASS.—Mostlars are held in Mechanics; Holl

S. D. Buell, Secretary.

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LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettie C. Welr; Treasurer, F. Lindguist.

Mrs. Nettie C. Welr; Treasurer, F. Lindguist,
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PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings every Sunday at 19½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th streets. W. W. Clayto. President; Dr. James Truman, Vice President; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

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The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.

MAN FRANCISCO CAL—The First Spiritual Union names Marior, Freshent; Charles W. Yard, Secretary,

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Society holds a conference and séance every Sunday at 2

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Also meetings for lectures and séance in the evening. The
Children's Progressive Lyceum meets in the same half at
0 A. M.

Children's Progressive Lycenin meets in the same half at 10 A, M.

SANTA BABBABA, CAL, — Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lycenin meets every Sunday at same hall at 1½ P, M. Assistant Conductor, Mrs. Mary A, Ashley; Guardian, Mrs. Mary F, Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emma Scarvons.

SALEM, MASN.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Mrs. Susan Cornell, Corresponding Secretary. Children's Progressive Lycenin meets at 12½ P. M. Charles E. Greene, Conductor.

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Oct. 8.

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H. Tyler, M.F.I.18368 heldevery Supday, A125 or chock, Test Circles by prominent mediums. Evening, at 7% or clock, Conter-ence meeting. All mediums and speakers are most cor-diaty mytical. Miss Amanda Balley, organist. New Era Hall. Splitted meetings are held in this ball, 6 Trement street, every Sunday, at 2% and 7%. Mr. J. E.

Mystle Hall, Charlestown District, Meetings are held at this hall, 70 Main street, every Sunday afternoon, at

Chelsen. The Spiritual Association holds meetings at 3 and 7 ° r. w. in Temple of Honor Hall, Old Fellows' Bullding, copesite Bellimkan Car Station. Next Sinday afterneon, o net-renet, 'adopt for conterence, 'Boltsides of Spiritualism.' 'In the evening G. E. Pratt will occupy the relationship.

NEW ERA HALL-Our Lyceum met in this hall, Sunday, Nov. 27th, a large number of children and an unusually good-sized audience attending. Being unable to find room, they were tending. Being unable to find room, they were obliged to remain standing in the ante-room. If such interest continues, we shall be obliged to place a sign at the door—"Standing room only," or hire a larger hall. Our friends were only, or interacting that the disappointed in not being favored with the ever-welcome presence of our Conductor, who on this occasion was unavoidably obliged to be absent; but his place was acceptably filled by absent: but his place was acceptably filled by his assistant. We also regret to report that our Guardian, Mrs. Biggs, was detained at home by severe illness. Her duties were very satisfactorily performed by the Assistant Guardian, Mrs. Hatch acting as assistant.

The exercise of the morning commenced by an overture by the orchestra, singing, and Banner Marches by the school. Recitations followed, by Bandia Region Marches by the School.

Marches by the school. Recitations followed, by Bessie Brown, Mary Henly, Ernest Fleet, Emma Ware, Emma Abbott, Gracie Burroughs, and Eva Conkey: songs by Hattie Rice and Little Blanche; repearks by Father Locke. Mr. C. W. Sullivan being present, favored us with two songs. The session closed with Target March.

J. B. HATCH, JR., Sec.

Shawmut Spiritual Lyceum.

PAINE HALL.—November 27th was a glorious day, and the hall was packed. Old friends are returning and additions are constantly being made to our ranks. The Conductor made his appearance after an absence of three weeks on an important mission in Washington. Everything went smoothly and all hearts were made glad at the proficiency shown by the little ones. Father Locke, whose visit must of necessity be a short one, was called upon before the Banner March, and interested the children with one of his entertaining stories. After the march the exercises were as follows: Recitations by Allie Waite, Mamie Havener, Flora Bent, Amy Peters, Arthur Lane, Fred Young, Aaron Lowenthall, Joseph Gottlob, Arthur G. Cook and Flora Frazier; a trio by Sophie and Benjie Smith Cora N. Gooch, Etta Parr, and Nellie Thomas: a piano duet by Misses Helen M. Dill and Emma Bell. Miss Gooch was encored, and gave a selection on the piano; a dialogue was spoken by Emma and Etta Parr. Among the appearance after an absence of three weeks on an important mission in Washington. Every-thing went smoothly and all hearts were made gave a selection on the piano; a dialogue was spoken by Emma and Etta Parr. Among the visitors were Miss Bertha Hall, who favored us with a fine selection on the piano, and J. Frank Keenan, who gave a recitation. Four others who had volunteered their services for want of time were not called upon, but promised to be with us next Sunday. The exercises closed with the Target March.

F. L. OMOND, Cor. Sec.

Children's Progressive Lyceum No. 1

LADIES' AID PARLOR.-The Sunday meetngs of the Ladies' Aid Society commenced the first Sabbath of the present month, and the attendance has largely increased since the openring day. The Society has the valuable assistance of some of the best mediumistic talent to be found in the city and elsewhere for the Sunday afternoon test circles, and many a heart is made to rejoice by the loving messages from the Summer-Land. The evening conference is largely attended, and among the many speakers present can be found such minds as Drs. Storer, Greenleaf, Currier, Richardson, Waterhouse, Dick, Street, Wetherbee, Dowling and

others.
The services of Edgar W. Emerson, of Manchester, N. H., have been engaged for two Sundays, and although young in years, he bids fair to be one of the best platform mediums of the day. His engagement with this Society last May gave general satisfaction, and his return

May gave general satisfaction, and his return Dec. 11th and 18th is looked forward to with great pleasure b: his many friends. His home while in this city will be with the genial, motherly Mrs. N. J. Morse, Hotel Van Rensselaer where he will meet his friends daily.

This Society has a large amount of work laid out for the coming season: Meetings, Fairs, Old Folks' parties and services appropriate to the coming anniversary of Modern Spiritualism, which latter will take place at Paine Hall, Friday. March 31st. and April 1st and 2d. at La-Friday, March 31st, and April 1st and 2d, at La-dies' Aid Parlor, where the services of J. Frank Baxter and many other speakers and mediums

liave been engaged.
The Society cordially invites all Spiritualists and liberal people to join with it in efforts for the alleviation of the sorrows and sufferings of God's poor. Contributions of clothing, both new and old, will be thankfully received by the

Society.

MRS. A. A. C. PERKINS, President.

LADIES' AID SOCIETY FAIR.—The Fair for the benefit of the Charity Fund of the Spiritualists' Ladies' Aid Society opens at its Parlors, 718 Washington street, on Tuesday evening, Dec. 6th, at 7 o'clock. The season tickets, which are only fifty cents, entitle the holder to a share in the following named prizes: 1st, English dining set—forty six pieces; 2d, parlor lamp; 3d, one piece cotton cloth; 4th, camp rocking-chair; 5th, set of glass ware, silver trimmings. The Parlors will be open every day, from 10 A. M. to 4 P. M., for contributions. day, from 10 A. M. to 4 P. M., for contributions, which are respectfully solicited by a committee of which Mrs. A. A. C. Perkins is chairman.

CHARLESTOWN, "MYSTIC HALL," (No. 70 Main street.)-On Sunday, Nov. 27th, Mr. F. A. Heath, the blind medium and speaker, occupied the platform in the afternoon at the usual hour. After a song by the choir, Mr. Heath improvised a poem and executed a fine selection, after which the controls of the medium delivered an interesting discourse on "Saints and Sinners," which was listened to with marked attention. After a song by the choir the medium was taken by his guides to several persons in the audience, and gave to each one a

beautiful "noem-reading" (which was really a psychometric reading rendered in verse). These were very satisfactory to those receiving them, and interesting to all.

Next Sunday, Dec. 4th, Mr. F. A. Heath will occupy the platform in this hall at 3 p. M.

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

Old Boreas, as is his custom on the eve of our annual festival of praise, touched our city with the tips of his snowy fingers, as a warning to us not to forget the homeless ones on the morrow and consequently our meeting at Berkeley Hall on Wednesday evening, Nov. 23d, was smaller than usual; but the guides of Mr. Colville in spired him with heavenly fire, that melts the most icy hearts, and refreshes every listener with the invigorating breezes of that "better land," o'er whose domain "no chilling winds" land," o'er whose domain "no chilling winds" ever blow. The question was, "Is it Practicable to Establish Schools and Homes for Mediums?" After skillfully portraying the delicate shades of mediumship, and describing their susceptibilities and liabilities, Mr. C. advocated the placing of mediums in happy homes, where the aroma of love should educate them in a fitting manner for their future work. 'He doubted the propriety of massing young mediums in one large institution, but if they were thus massed, they should be classified; and he gave an admirable description of the qualifications required for each class of mediumship. He however favored strongly the education of healing mediums in all the intricacies of physiological and anatomical knowledge, so that with the aid of clairvoyance in locating the disease, they could outrie the drug doctors in successfully combating disease. He declared that it was nonsense to say that intelligent spirits rejected

of the providence of God he had, been called upon to pass through the fiery furnace of affliction. He described in an interesting manner his own daily life, in his dealings with others, and avowed his conviction that the development of mediums would be hastened by abstinence from a

thesh diet, tobacco, and stimulating drinks.

Miss Jenny Rhind expressed her interest in
the meetings and in the subject under discussion. She sympathized with suffering mediums, as she had drank of the deep waters of medi-umistic persecution, although she was now on the "mount of celestial triumph." She thought it incumbent on Spiritualists to provide means for the full development of mediumistic per-

Mr. Grosvenor sympathized with all that had been said, and advocated the establishment of a "Mediumistic Bureau," to be filled by com-petent persons who should correspond with inquirers all over the Union in reference to mat ters connected with mediums, and the general welfare of Spiritualism.
The writer replied to an objection made at

The writer replied to an objection made at the last meeting in reference to calling mediums "God's ministers," and then reproving them for immorality. He said that when Peter denied his Master it did not follow that he had never been good. The purest man may fall. There was no hope for such only in God, and no "school for mediums" would ever succeed unless it was based upon a firm faith in him.

Mr. Colville resumed his remarks, endorsed the views above expressed, and said if a person to seets God he is obliged to believe in some sort

rejects God he is obliged to believe in some sort of a Deity, but atheism was preferable to a belief in the tyrannical God of the Calvinists.

Yours fraternally, C. S.

Meetings in Springfield, Mass.

Saturday evening a pleasant company convened at Mrs. Coburn's residence, where Mr. J. William Fletcher answered many questions under control and gave some striking delineations. tions. Sunday was fine, and one of the largest afternoon audiences was assembled in Gill's Hall to listen to a lecture under the influence of Emanuel Swedenborg. The lecture, although thoroughly practical in its character, was nevertheless filled with most beautiful illustrations and dealt with the processity of

control before it was announced.

In the evening the hall was again well filled to listen to a lecture on "The Judgment Day," which was delivered by the usual control. This closed the present engagement, and the lectures will be discontinued until January. Mr. Fletcher gave a large number of private sittings on Monday, with his usual success. He has also held pleasant receptions in Providence and Law-Philadelphia during December, and proposes to give scances in New York City during January. All letters addressed to 9 Montgomery Place, Boston, Mass.

Spiritualism in Lowell.

To the Editor of the Banner of Light: .

For the past few months the cause of Spiritualism has had a grand impetus in this city of Orthodoxy and disbelief. We have been favored with interesting and oftentimes eloquent lectures by some of the best workers known in our ranks. Our hall many times has been far too small to hold the large audiences gathered to ranks. Our hall many times has been far too small to hold the large audiences gathered to hear and see for themselves, and, what would seem strange to the casual observer, very few indeed of those known to be Spiritualists, of which it is estimated there are upwards of ten thousand living in or in the immediate vicinity

of Lowell, come out to the meetings.

We notice among the large audiences lawyers, doctors, merchants and mechanics, all
alike anxious to get some little crumb from the other shore.

The advent of that excellent gentleman and

medium, Dr. Henry Slade, has done much to get us new converts. May the time be near at hand when we shall have more just such honest

workers as Dr. Slade.
Sunday, 27th, Mr. Victor Nelson, of New York,
was to speak for us. Hearrived Saturday P. M.,
but owing to a severe indisposition was unable to appear, much to the disappointment of a large gathering. We however supplemented the young and most sincere worker, Mr. Ed-ward S. Varney, of Lowell, at both the after-

mon and evening service.

Mr. Varney chose for his afternoon subject "Sowing and Reaping," while in the evening he gave us a lesson on "Bible Marvels and Modern Facts." Both these subjects Mr. Varney handled admirably, eliciting the warm approval of those present.

of those present.

Mr. Varney, although a new speaker, is sure to win for himself a name, and make another grand addition to the ranks of spiritualistic lecturers. We feel sure that he would give perfect satisfaction should any Society feel to give him

Next Sunday Mr. F. J. Gurney, of Lynn, speaks for us.

Meetings in East Braintree. Mass.

To the Editor of the Banner of Light.: Our Society had the pleasure of listening to Our Society had the pleasure of Instening to the cloquent and veteran trance speaker, Dr. H. P. Fairfield, of Worcester, on Nov. 13th and 20th. The logical, earnest truths which fell from his lips were well appreciated, and the convincing arguments he employed led many minds into new realms of thought, opening sources of delight which they were hardly aware existed.

existed.

The manner in which Dr. Fairfield treats his subjects is such as to hold the close and undivided attention of his hearers to the close.

G. E. PRATT.

Spiritualist Meetings in Brooklyn. verett Hall, 388 Fulton street, every Sunday, at 3 and . M. H. W. Benediet, President, Regular speaker, F. O. Hyzer, Conference, Saturday, at 8 P. M. Prof. 1. Chalrman.

Dean, Chairman.

Brooklyn Spiritual Fraternity.—Sunday services in Large liallof Brooklyn Institute, corner Washingtonand Concord streets, seven blocks from Fulton Ferry. During December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 and 7 P. M. Prof. J. T. Lillie, an accomplished plantst and vocalist, has charge of music, Conference meetings held in Lower Halt of Brooklyn Institute every Friday evening, at 7½ o'clock. Dec. 2d. "Mental Actinism," Col. Wm. Hemstreet; Dec. 2d. "Mental Actinism," Col. Wm. Hemstreet; Dec. 2d. "Mental Actinism," of Two Worlds; Dec. 2d. "The Giffs of the Spirit," Bey, Dr. F. W. Monck, with healing from the platform; Dec. 30th, an Experience Meeting. S. B. Nichols, President.

The Englery District Spiritual Fraternity meets

The Eastern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P.M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Wednesday evening at Phonix Hall, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

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

To the Editor of the Banner of Light:

Deacon D. M. Cole gave the opening address at our Conference last evening. He said: "The Sabbath had been held by some as the 'Pearl of Days,' as one which should draw out front the human soul all that is pure and holy. Others had made it a sacred duty to keep it, and cited the old time Jewish observance of it, and of their penalties for its violation, thirty of which were punishable with death; others had made it a matter of convenience, with no sacred or holy claim; some used it to work, and others for dissipation. This thought of Sabbath observance had gathered sentiments of love and hate, fear and joy, heavens and hells of the uncounted generations. It had been the subject of innumerable books. Parliamentary discussions, learned lawyers, devout physicians, shrewd ecclesiastics, and most pronounced agnostics have used all their powers in exalting or attacking clesiastics, and most pronounced agnostics have used all their powers in exalting or attacking the Sabbath. Every one has been interested except Spiritualists, and I don't think I have ever heard a word mentioned in a conference in regard to its observance. Is its observance a local custom made into a law? I texisted fifteen hundred years before Sinai. Remember Hesiod sang seventh day holy. Phonicians consecrated one day as holy. Lucian, who hated all religions, says, 'Seventh day is given to schoolboys as a holiday.' Josephus says, 'No city of Greeks or barbarians can be found who does not take a seventh day's rest from labor.' Is not this neseventh day's rest from labor.' Is not this necessary for the muscle, heart and brain? All muscles have their activity and their rest. The laborer and the brain-worker have their rest. laborer and the brain-worker have their rest, and all must have their vacations and periods of rest, so that thoughts may flow into different channels. This is true of all men, and of animals. Rest must be had, and this has been universally settled on the seventh day. In the French Revolution they tried to change all this, and instituted the tenth day for rest; but with thirty millions of people this proved to be a failure. If rest is necessary, why on the seventh day? All through the Bible you see the prominence of the number seven; in the seventh day? All through the Bible you see the prominence of the number seven; in the thoughts also of men in all ages. The moon changes every seventh day. Seven great planets. Look at iron filings, six points around a seventh. Look at ice, flowers and snowflakes. So in diseases. Men early discovered this law, and called the Sabbath divine. Commandments were formulations of spiritual impulses and experiences. periences.

If we were told that the Sabbath to the weary toiler should come a peaceful rest, to the brainworker repose, thankfully accept it. If we are withdrawn from animalism to spiritual activity, we should expect eager looking for and exact observance of these times of refreshing. If in addition to our own experience we should find that everywhere, at all periods of time, men had found a similar good, sought and estabhad found a similar good, sought and established these rest days even without knowing any command, and Sabbath everywhere and Sabbath observance had produced botter physical health, had prolonged life, and made all life more joyous and happy, had increased production and consequent wealth, had lifted men heavenward, and the Sabbath the most blessed regulation it would seem to be chose attack

heavenward, and the Sabbath the most blessed regulation, it would seem to be above attack. Yet it is attacked by the agnostic, because it is supposed to be a command; by the workman, because it might interfere with his freedom. How should the Sabbath be observed? By physical and mental rest, which means different employments, new thoughts. Have you bent all your energies to accumulation, on the Sabbath give. Have you thought of self and family only, give a wider sweep to your love. Busied with movement of matter, think of spiritual laws. There is no mediator between man and his body; nature never forgets and never parhis body; nature never forgets and never pardons. Impuen Sabbath observance and you injure your body. Back to the old idea of the Sabbath I call you; the Sabbath is a delight, a day supplement to the other days, to escape on the Sabbath, tody, soul, and spirit should alike be refreshed. Should Sabbaths be enforced by law? With limitations, yes. Provide for ceson the Sabbath day. It should be encouraged, rather than commanded, for no one can tell which is the proper way, the best observance for any one else.

for any one else.

I ask Spiritualists to honor the Sabbath not because it was commanded at Sinai (if it was so commanded) but because it is the expression of a spiritual law, to us divine because such a blessing to humanity." [Applause.]

Our radical brother, Wm. C. Bowen, was the next speaker. His argument in the main was that superstition, bigotry and priesteraft had retarded the growth of humanity, and noted in the dark ages how the wheels of human progress were blocked by the murders and other crimes of theology. He quoted Jesus' statement that of theology. He quoted Jesus' statement that the Sabbath was made for man and not man for the Sabbath. It should be wisely used for the redemption of the race from the bondage of a dogmatic theology. Science is to be the world's saviour, and Spiritualism is a science that practically demonstrates an immortal life. The

simple rap which science nor theology could ig-nore, is the open doorway to the celestial home, Judge Abram H. Dailey said: "The Sabbath should be honored and observed to aid in the unfoldment of the true spiritual nature of man, unfoldment of the true spiritual nature of man, and in his unfoldment we found harmony and beauty, and we should strive more earnestly for this individual harmony which can be brought about by the rest from daily cares on the Sabbath." He urged upon all to be kindly affectionate one toward another, and to aid all to find out the spiritual truths which alone can bless and says the rese

bless and save the race.

Miss Anna II. Tingley of Willimantic, Conn., made an eloquent appeal to Spiritualists to make their faith practical. "We all have too much egotism and too much criticism as to the much egotism and too much criticism as to the faith of others. Many Spiritualists are too far up in the skies: they should come back, and down to the ABC of Spiritualism. Rev. Mr. F., the Congregational minister in the city where I reside, in a recent sermon spoke of the necessity of man's unfolding and developing the spiritual. If you are a Spiritualist, live your highest and best conception of your faith; and we should show the same catholicity of spirit toward other faiths."

Col. Wm. Hemstreet is to give our next conference lecture Friday evening, Dec. 2d; sub-

ference lecture Friday evening, Dec. 2d; subject, "Mental Actinism." S. B. NICHOLS.

Brooklyn, N. Y., Nov. 26th, 1881.

MRS. R. SHEPARD LILLIE. "

This noble woman and gifted evangel of the New Dispensation, is filling a very successful engagement with the Brooklyn Spiritual Fraternity, at their Sunday services, and winning the respect and love of a large circle of friends. The writer knows of no lecturer in the field more capable, or whose womanly graces and virtues stand out more clearly defined. This virtues stand out more clearly defined. This gifted medium may be said to come to the public platform in the true line of apostolic succession, as her father and grandfather before her were both Orthodox ministers; and their mantle has fallen upon worthy shoulders, for while radical in her teachings there is a vein of true religion and lofty inspiration running through all her public utterances. Her lectures are eminently practical, and in our "question meetings," which are held in the afternoon, the questions are answered clearly and to the the mainter in which Dr. Faritete treats installing and the strephon, subjects is such as to hold the close and undivided attention of his hearers to the close.

G. E. PRATT.

"The mill will never grind with the water that is past," maybe, but the hand organ grinds right along with the airs that are past, a couple of hundred years.

"The mill will never grind with the water that is past," maybe, but the hand organ grinds right along with the airs that are past, a couple of hundred years.

ual truths that follow. On the commencement of Mrs. Lillie's work with us, the band of spirits controlling her announced that there would be given six consecutive lectures by six different spirits whose names and the subjects on which they would speak would be announced. This announcement was as new and strange to Mrs. announcement was as new and strange to Mrs. Lillie as it was to the audience, as she had always refused to have any such announcements made, preferring to let the truth have its effect without any intimation being given of the names of her controls. In accordance with this announcement, Spirit Wm. Lloyd Garrison controlled her organism Sunday, Nov. 13th, and spoke from the subject, "Our Position as Spiritualists relative to Political, Temperance and other Reformatory Movements." It was worthy of this lion-hearted and battle-scarred reformer; full of clear statements and logical reasoning.

reasoning. On Sunday, Nov. 20th, Spirit Horace Greeley controlled her organism, and while it might not have been such a lecture as would show the marked individuality of the sage of the *Tribune*. marked individuality of the sage of the Tribune, it was worthy of any controlling influence. The subject was "What I Know About Sin," and took up the question of Polygany, Crimes of the Individual, and of Society. He said it was all wrong to send to the spirit-world our murderers, thieves and criminals; we must reform and teach sinful men here that all true progress came to the inward life of the individual; that there could be no true forgiveness for sin, for that left its mark upon the individual who perpetrated it, and salvation must be by the growth to purity and right-living by the individual. The spirit said he loved to come to his old office in the Tribune buildings, and that his interest in all that pertained to the elevation of humanity on its social, political, moral and religious growth was greater than when he was humanity on its social, political, moral and religious growth was greater than when he was in the earth-life. In conclusion, he said that he knew his control had been imperfect, but he was grateful for the opportunity to come and once more greet and talk with his fellow-men in the earth life. It was announced that Spirit E. V. Wilson would control Mrs. Lillie on Sunday evening, Nov. 27th, and speak upon "Mediumship and Spirit-Control," and at the close of the lecture make an effort to exercise those the lecture make an effort to exercise those gifts that he possessed in the earth-life.

Mrs. Lillie is now located at 99 Prospect Place,

Brooklyn, and would be glad to answer calls for lectures during the week in Connecticut, Mas-sachusetts, New York, New Jersey or Pennsyl-

vania.

E. W. Wallis, the eloquent young English medium, is to occupy our platform the five Sundays in January.

S. B. Nichols.

357 Flatbush Avenue, Brooklyn, N. Y.,
Nov. 24th, 1881.

Everett Hall Meetings, Brooklyn, N. Y To the Editor of the Banner of Light:

The subject of Mrs. Hyzer's lecture on Sunday afternoon (20th inst.) was "The Relation of Symbolism to Modern Spiritualism, and the Ideal to the Real."

We are as Spiritualists mere learners of our alphabet; the oldest of us have scarcely realized what a great philosophy and grand religion is before us. is before us. When with the eye of the philosopher and seer we go far enough we understand that all phenomena are symbols; that all visible nature is symbolical of invisible nature. Then what is invisible and what visible? Is there anything in the nature of God's universe invisible? No, nothing invisible in the absolute

ute.
Then in what does invisibility consist? It consists in your development and mine; in plane which you occupy; the amount of li which reaches your sphere and the capabilities which obtain in your nature. Therefore visibility and invisibility are only relative terms, as right and wrong, good and evil, truth and error. Move up in the absolute, and there is no real error. You cannot conceive of error in God. Follow any ancient road in history that you will from the primal state where we dis God. Follow any ancient road in history that you will from the primal state where we discovered its first motion, and we find that the nearer the simple positives, germinal states, the more we speak in what we call symbolical languages. All language is symbolical. The simple every-day facts of our life; the beating of our heart; the circulation of our blood; the dropping of our eyelids—all the common-place physiological facts are symbols; types of the real.

real.

Now as to the other part of our subject: How can the real and the ideal be wrought into harmony? We say we have dreams of the beautiful which we cannot actualize, and ask, is it not vain and useless for us to carry ourselves too far after an ideal which there appears small. too far after an ideal which there appears small probability of our ever reaching? This is a propability of our ever reaching? This is a question which you must adjudicate for yourselves. There is no beauty that is not useful. I would love to tell the washerwoman when she has her great load of labor before her for the days it is separating any most sent load. day: It is something you must meet as the artist does the marble or the bronze; it is as great an art to do the work you are called to, and do it nobly, as that represented by Michael Angelo or Mozart. CHAS. H. BENEDICT, Acting Secretary.

Meetings at Silver Lake, Mass., and Vicinity.

To the Editor of the Banner of Light:

The meetings held in this vicinity by J. Frank
Baxter have been completely successful. In
Hanson, Nov. 20th, the Town Hall, seating
three hundred, was full, and Nov. 21st the meeting in Lane's Hall was quite well attended for
a small place, a large proportion of the residents
of which place are Orthodox and Methodists;
but Mr. Baxter put them all on a new train of but Mr. Baxter put them all on a new train of thought. Temperance Hall, Nov. 27th, presented him an audience of about two hundred. Baxter is to give the Hanson Society of Spirit-ualists an entertainment Dec. 8th for the benefit

of its funds.
Silver Lake, Nov. 28th, 1881.

Meetings in Portland, Me.

Messrs. Fuller and Emerson have been very successful during the past week in Portland, lecturing and holding receptions and séances at private residences, a report of which will appear in our column of "Correspondence" next week. Mr. Fuller's engagements are: Dec. 4th, Salem, Mass.; 11th, Newburyport, Mass.; 18th and 25th, Chelsea, Mass. During the month of January he will lecture at Morrisville and North Hyde Park, Vt.; February at West Randolph, Vt., for the "Spiritual Athenœum Society," and March for the Spiritualists of Portland, Me.

Collegiate Change.

The Eclectic Medical College of New York, with which I have been connected, and in which I have presented the most advanced views of the science of man, has recently undergone a material change in its status by the death of its founder, Prof. Newton, and the withdrawal of myself and other liberal members of the Faculty, in consequence of which it no longer enjoys the approbation of the State Eclectic Medical Society.

Having removed from the College, my office will no longer be at 1 Livingston Place, but at my residence, 205 East 36th street, New York. JOS. RODES BUCHANAN.

We were pleased to welcome our friend, We were pleased to welcome our friend, Mr. Luther Colby, of the Banner of Light, to the city last week. He is looking fresh and hearty, and as though the editorial labor of a twelve-page paper bore lightly upon him. We regretted that he and his traveling companion, Mr. Chas. McArthur, of New York, could not have made a longer stay in Baltimore.—Spirit Telephone, Nov. 26th.

For Neuralgia, Pains and Aches in the Back, Kidneys or Limbs—Hop Bitters.

Spiritualist Meetings in New York. The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hain, 55 West 33d street, at 10½ A. M. and 7½ P. M. J. A. Cosino, Secretary, 36 West 36th street. Children's Progressive Lycoum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant-Conductor; Mrs. M. A. Newton, Gustallan.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Troblaber Hail, 25 East 14th street. Mrs. Milton Rathbub, Secretary.

THE NEW ENGLAND AND COLORADO MINING, MILLING AND PROSPECTING CO.

OWN Nineteen Mines and large tunnel grounds, O comprising over two hundred acres of rich mineral lands, near Alma, Park Co., Colorado, surrounded by several of the best paying mines

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Capital Stock, 500,000 Shares.

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125,000 ARE PREFERRED.

Being guaranteed and secured \$1 per share dividends, ex-cinding all other stock from sale or dividend until said \$1 is paid, when its dividends continue equally with common stock, 20,000 shares have been disposed of at \$1 each, onsur-

paid, when its dividends continue equally with commonstock. 20,00 shares have been disposed of at 4 each, ensuring the vigorous and successful working of the Mines. NOVEMBER 1871. 1891. STOCK ADVANCED TO 81.25 PER SHARE. AT WHICH ONLY 5000 SHARES ARE OFFERED UNTIL JANUARY 1. 1892. WHEN PRICE WILL BE 81.50, WITH CONTINUED ADVANCES. THEREAFTER.

This Preferred Stock is sold to procure machinery, continue work and produce ore for market, and to carry out the Company's purposes. It furnishes a safe and profitable investment to all having unemployed moneys in large or small sums.

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