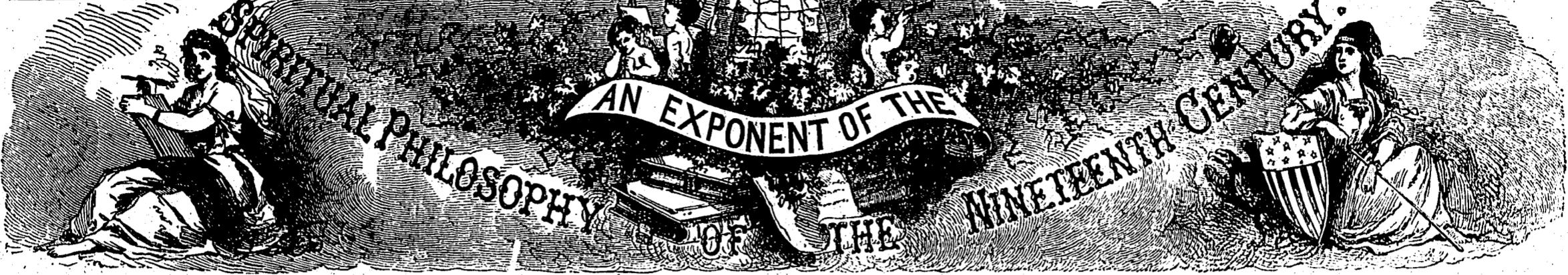


BANNER OF LIGHT.



VOL. L.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 3, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 11.

CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges. Pseudo-Christianity.
SECOND PAGE.—Night and Death, Western Locals. *Banner Correspondence*: Letters from Maine, Pennsylvania, Illinois, and New Jersey. *Spiritual Phenomena*: Talking with Weir's Forth; The Duty of Scientists in Respect to Spiritualistic Phenomena.
THIRD PAGE.—Charles E. Watkins, Mr. Bastian's Mediumship, New Publications, In Memoriam, Book Advertisements.
FOURTH PAGE.—*Berkeley Hall*: In Memory of our Deceased Friends.
FIFTH PAGE.—*Free Thought*: Atrial Theology. Poetry: Reflections. Peck's New Work. Obituary Notices, etc.
SIXTH PAGE.—*Spirit Replications*, A Clergyman's Answer to Prof. Phelps, A Remarkable Test, The Terre Haute Media, Good Spiritual Doctrine, Berkeley Hall Meetings, etc.
SEVENTH PAGE.—*Brief Paragraphs*. Movements of Lecturers and Mediums. New Advertisements, etc.
EIGHTH PAGE.—*Message Department*: Invocation; Questions and Answers; Spirit Messages: given through the Mediumship of Miss M. T. Bholam from George Clement Norton, John Raymond, Susie D. Litchfield, Nathaniel White, George B. Gates, Sarah Donnell, Mrs. Lucy S. Webster, Edward Givins, George F. Fitch, Charles Grant, and Controlling Spirit.
NINTH PAGE.—*Poetry*: Weaving the Web. Connecticut Eclectics on Vaccination. Letter from Chicago. Book Advertisements.
TENTH PAGE.—*Pearls*. The Restorer: The Man Jesus. Quarterly Meeting of Michigan Spiritualists and Liberalists. Retail Agents for the Banner of Light. Spiritualist Meetings. Spiritualist Lecturers.
ELEVENTH PAGE.—*Mediums in Boston*. Book and Miscellaneous Advertisements.
TWELFTH PAGE.—*Spiritualist Meetings in Boston*. Boston Spiritual Conference Meeting. Meetings in Springfield, Mass. Meetings in East Braintree, Mass. *Spiritualist Meetings in Brooklyn*: Brooklyn (N. Y.) Spiritual Fraternity; Everett Hall Meetings. Spiritualism in Lowell. Meetings at Silver Lake, Mass., and vicinity. Meetings in Portland, Me., etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

Revue Spirite, Paris, for November. I was about to write 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 particular 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 Salpêtrière 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 romance, '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-Campain (Haute Pyrenées).

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

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 eat 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, etc., etc.

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. (Signed)
D. ADORET, Propriétaire à Campan."

An editorial note to the above adds: "Mons. Casarrie, a retired officer, Mme. Lassalle and Mme. and Mons. Lauzin, have certified to us that the account given by Mons. Adoret 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 fall, but on that of progress. So, for these ceremonies at the tomb, we require not the aid of any priest; our prayers are in silence, born of the saddening occasion. All separations are saddening. . . . But a trust more powerful than this appearance of death, more powerful than the void and the mystery, the *arcum*, 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-

ance, more holy, more beautiful as it shines 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 le sais*.'"

Mons. Carrier writes from Poitiers 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 earthly life 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 the 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 Notre-Dame," at "Mache-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 *Gaceta 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. 'Prescribe 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 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 of the human mind; but when put in relation to that applied to a sanguinary conqueror who perhaps has won this distinction through battle-fields, 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-

terest to this excellent periodical; but they are 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'Égypte*); which, though occupied more especially with the Hebrew people, has many details concerning Egyptian cult; showing, that though seemingly worshipping many gods, they had a sublime conception of one, the supreme: "all other belief being unworthy of those profound philosophers who meditated ceaselessly 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 him.'"

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 Edith, 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 sayings—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 Bonneure, for his *L'Âme 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 upward and scatters truth all along its way. Its tone is cheerful, hopeful. 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 submitted to their deliberation, the object being to organize 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 human 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*, viz—"a new field of science," in accord with the productions of Messrs. Wallace, Crookes, Varley, Fleetwood, Humboldt, Flammarion, Perly 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 sixty-one millions, three hundred and eighty-six millions, and one hundred thousand reals de vellon, 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.

ITALY.

The *Annali Dello Spiritismo*, 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

pen of a Sr. Alessandro, is a lengthy exposition 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 revelations—brought 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, spirituelle*, 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 Spiritualists 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—*privilegios*; . . . that all proceeds from God and all tends toward him, etc., etc.

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

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

La Luz opens its brilliant pages by a review also of "Clouds and Light"; but space now warns me to notice only contents, without enlargement. "Pantheism," "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 Mlle. Sanz. No short quotation could do either of them justice. Louise, 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 *sciences*; 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 interest.

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

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

couple of pages. From his remarks I would single out a line: "The instruction of youth is the gathering of the foundation stones of a nation'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 crying 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. Lavoisier, 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 Fontaine, *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."

"Op 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 welcome. 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 Idiot* "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 to 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 'no body 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 spoiled 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 pragmatic 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; I'll invent dogma; I'll invent faith *versus* reason; I'll invent the Emperor Constantine; I'll invent councils, popes, polemics, Calvin and Bonners, inquisitions, auto-da-fés, massacres; and should Christianity 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 non*s, for the purpose of beating down the olive-branch and preventing their pretended object from superseding my real one.'"

"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 goats 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 for 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 slight 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 deprecation."

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 securing any rights now held by the Indians without full compensation, or without winning them, through friendly and honorable 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,
Did he 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,
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 Syracuse—Memoranda.

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 perpetrating 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 converse; we shall not allow love for our cause to blind us to goodness outside of it; we shall exalt mediocrity 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 life.

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

Troy.

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 Band'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 writer:

Spiritualism is a growing power in the world; it is the heaven 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 done!

Albany.

The friends meet on Sunday evenings in Miller's Hall for conference and séances. Mrs. Smith being the lecturer. There is also a weekly meeting at the residence of Mr. and Mrs. Watkins, 90 Beaver street. Mrs. Williams, 203 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 brethren.

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 ardent 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 home.

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 considered.

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 journal 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 success.

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.

Catskill.

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 medium, has gone to New Mexico.

Glory enough for one day: Spiritualism at the recent Church Congress in England.

Mrs. E. P. Head, 5 Gazette street, Syracuse, N. Y., is an excellent test medium.

Silas J. Cheesbrough, 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 an 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 for a copy.

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 guests, and Mrs. Beals, a very accomplished elocutionist, read a selection entitled 'Bay Billy,' which elicited such hearty applause that she 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 were 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. Beals—and 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.—"H. 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 together being the 60th 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 echo 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 long-ago and the friends of earlier days, whose 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 Wilson 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 co-operation 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 can be sold, if she can get the necessary assistance to hold it for a year or two longer, so as to save a homestead for herself and invalid son. She, to this, proposes issuing bonds, secured by first mortgage, the trustee guaranteeing the prompt payment of the interest.

Let the friends take hold in earnest, and each do its little part. 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 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 one hundred and sixty acres, under mortgage to the Farmers' Loan and Trust Company, and the said mortgage is in default, and for the purpose 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 dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, and for the purpose of securing the said bonds, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value, and the said farm and homestead are of great value, and the said bonds 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 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 here 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 objects of which is to reform public sentiment as to the treatment of the dead, and to prevent a burial of one (or 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 Experience that is Hard to Explain.—The Wonders of an Evening in an Astoria Villa.—Appearance of Sixteen Ghostly Figures.—How they Appeared and How they Talked.

A few weeks ago there appeared in *The Tribune* 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-throughfare 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 séances, 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 Intransigents, 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 enough to keep his eyes and ears open.

The medium went into the dark room and lay upon 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 shining bands.

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 reentered 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 tresses. 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, fair-haired 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 knelt 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 reappeared in the hall, and came into the parlor behind the circle. His costume looked like a white Roman toga. The face was the most distinct that appeared. One curious feature of the performance was this difference in the distinctness of the faces. Some were startlingly life-like, 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 lover 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*:

In 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

Berkeley Hall.

In Memory of our Departed Friends.

A Discourse delivered by
W. J. COLVILLE,
Under Influence of his Spirit-Guide, in
Berkeley Hall, Boston, 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 men miscall death.

Only a few Sundays ago our service was a memorial one. Scarcely had we reassembled 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 irreparable 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 open grave, and through the organism of some of our most reliable and long-tried 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," he assures us, is here in our world, in the living 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-bye to the earthly frame of our illustrious President, but to take our last look at all that was material in Lucetta Mott, E. H. 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 adored 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 portioned 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, looking to heaven for assistance in the performance of every duty. But while they looked to God and angels for strength and guidance, they

did not act as though they expected divine beings to do their work for them. They believed indeed that divine strength would be made perfect in their weakness; but through them as channels did they alone expect the divine life to flow. No great man ever expected God to do his work for him, though many of the greatest have felt that God was working in, by and 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 courageous action possible.

When speaking on the President we took occasion 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 our living unostentatiously from year to year, to a ripe old age, celebrated only on account of his sterling moral qualities. Private heroisms always seems to us grander than public displays of bravery. In an exciting moment, when a crowd of spectators is looking on, eagerly watching one's actions, ready to applaud 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 burning 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 it is 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 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 Alexander.

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 passing through "great tribulation." The 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 illuminating 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 elastic. 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 that on the day of resurrection all faithful souls would be clothed in bodies of perpetual youth, and that the blessing of perpetuity and maturity combined would be their portion

forever. This theory beautifully harmonizes with actual experiences in spirit-life. While we do not look forward to a day when Gabriel's trumpet will sound to wake the slumbering dead; while we never expect to reënter our cast-off forms of clay, all spirits acknowledge that they have bodies in the spheres, and that these forms 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 indiscriminately eulogizing 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 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 celebrate 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 and most influential spiritualistic newspaper in the world. He consistently and earnestly promoted all endeavors to sustain the public advocacy of the truths dear unto his soul, and was a true friend of every honest medium of whom he knew anything. His actions were neither rash, belligerent nor egotistical; his 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 the extreme.

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 feelings. The very bravest and most distinguished men, as well as women, have been notable for the 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' 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 superstitions.

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 system, and how much to the silent, even more than 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 in 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 discover the beauty in every recorded act and word of Jesus, and yet these characters endear themselves to us by

reason of their wonderful sincerity. The self-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 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 have more power than good ones is shown to be an absurdity on the face of it. Prof. Phelps's article in a recent issue of the *Congregationalist* 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 assault 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 though we and our fellows had sustained an 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 ubiquitous 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 anti-slavery 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, evoking 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 interrupted corruptions. Not only does the great man thus know how to concentrate his

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 they—yea, 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 great men 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. Macabees, 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 reflections, 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 Shakespeare 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 to-day, 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

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? Ares 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, 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 pass 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 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 Religions." 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 modern exponents of our inexact science, a hostility to faith and human immortality. Nor could I disabuse myself of the impression that the deductions of Dupuis, Volney, Godfrey Higgins, Robert Taylor, and even our later 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 peoples 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 criticize 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 this. 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, and a peculiarly of serpent-worshiping popu-

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), *judge of men*; this title is equivalent to Rot-Amenti or Radamanthus, 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, Dümētēr 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 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 to a comparatively modern period to Hebrew ideas. The second book of *Chronicles* states that since the reign of Solomon 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 Krishna. The fashion of early nations was to devise for themselves eponymous heronamestors—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 inventions of a later age, based on a mixture of Hyskos 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 Hystarps 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 Hasmonean 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 *Pasa* or *Pasah*. One meaning of it is a *ford* of a stream. Hence Tiphah or Thapah 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 Salambó, his spouse.

The festival of Pasah may denote the departure of the Abrahamid peoples from Assyria over the Euphrates. It may also denote the sun passing over the equinoctial line. As votaries or children of Shamas Dianisi, they would observe his rites every spring at this period. 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 *primities* 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 Héré were cow-headed. The metropolis of the Rephalites of Perea was Astaroth-Karnaim, the horned Istar. The Shepherds, who held Egypt for centuries, worshipped 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-worshippers, 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 succeeded by Aries.

This brings us to the question whether the ancients really possessed the knowledge of astronomy 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, Phenicia, Assyria, and archaic India has not only been discredited, but carefully destroyed. If the crypts of the Secret religion

have not preserved it, we stand small chance to 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 Zodiac, with the figures and signs substantially the same, was common to Chaldaea, India, Egypt and Arabia. Sometimes eleven signs only were counted; the claws of the scorpion representing the sign known as Libra. Kallisthenes, 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 Arés (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 Cælo*, 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 repository. We may as well concede also more antiquity than popular science is willing. Loukianos has assured us that "it was commonly understood that the Ethiopians were the first who invented astronomy, being led to this knowledge by their cloudless sky and favorable climate, and by their surpassing intellectual sagacity, subtlety and force." Stephanus, of Byzantium, also states that "Ethiopia was the first country with institutions, and the Ethiopians 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-Chalbanas, the Sussianians, and kindred tribes of India, Asia Minor, Greece, Northern Africa and Western Europe. I more than half suspect that the Jews and Phenicians 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 *suka*, rendered in the plural *sukoth*. 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 was the priest dialect of Assyria, the goddess Istar was named *Suka*. 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 *Ezekiel* 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—(*Symposiaca*, 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 Johannine 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 ate 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 body of the slain god, Adonis, Æsculapius, Osiris, or whoever he may be. These may be multiplied. What is more significant, the Johannine Gospel, which was Ionian 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 *Chrēstos*, 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 *Chrēstianoi*. Even in the first Catholic Epistle of Peter we find the phrase, "The Lord is *Chrēstos*." I am 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 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 *Iasos* and *Iason*, which figure in Grecian story. The Greek and Phœnician languages were not so far apart as philologists imagine. A Jewish high priest took the designation of *Jason*; and the hero who went to Kolehls for the Golden Fleece was a personage of the half-god order. Iasos was the son of Zeus and the maid Elektra; he established the Korymbant worship, was slain by a thunderbolt, and became a judge of the dead. *Iso* in the Hebrew and *Isomai* 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 eponymous 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 generated the idea of an incarnation or avatar. Superficial theorists in their haste, and indeed deeper ones, sometimes have jumped at the idea of copying. Jocoliot 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 *ebionim* or poor, and *nazarin* 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 *avangelion*; 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 Hasmonean 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 Esseneans.

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 Johannine Gospel, so remarkable for its blunders in regard to Palestinian geography, is the production of somebody familiar with the peculiar ideas extant in Asia Minor.

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 yezebs, 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 continued in various forms till near our own times.

The error of Dupuis 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 laity.

The following story was told by the Rev. 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 adversary 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, mutton chops, and so on, and gradually got well, living for twenty-five years in the enjoyment 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 simony.

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 SPIRITUALISM"; 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 stance, in the city of Buffalo.

BY GRANT E. 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 spoke 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? I was lured, or deluded—my mind led astray? And the friends who were with me, and heard the same tone.

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!

Peelies'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. Peebles, M. D., author of "Seers of the Ages," "Phœnix Among the World," etc., etc. Boston: 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," "Forebodings 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 by our Spiritual Philosophy. *The Two Worlds*.

Mr. H. H. 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, Newburghport*.

What may not happen in 1881 it is hard to 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 drought and consequent high prices for vegetables are responsible for the fact that real Irish potatoes, genuine Champions and Skerries, are in the market. They come from a land to whose starving peasants America last year sent shiploads of supplies.

"THE SCIENTIFIC BASIS OF SPIRITUALISM."

BY E. P. SARGENT—HIS LAST ORATURAL WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLET WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

Passed to Spirit-Life:

From Bartonsville, Vt., Sept. 10th, 1881, John M. Rice, aged 33 years.

He was one of the first in this town to accept the truth of spiritualism, and has ever since been engaged in its propagation. Many of our workers will recall the pleasant hours spent in his home, for with his genial nature he made them welcome, and with his kind words and his own experiences, he made them feel that they were not alone. He leaves a companion, who deeply mourns his loss. May he be comforted, for already he has returned and given unmistakable 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 months.

She was one of the best of women. Her sufferings were severe, and she longed for release. We feel she has passed away from the mortal coil, and is now in the land of the living, 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. WILEY, Rockingham, Vt.

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

Mrs. F. has long been an earnest and steadfast adherent of the truth of spiritualism, and has been a worker in the cause of the Spiritual Philosophy until they became a part of her life. She was a woman of noble character, and in the spiritual vineyard found a welcome in their hospitable home, and heeded not their wayward and wailing. Sister F. struggled long and bravely with physical disease, but with marked patience she awaited the hour of release from her sufferings, and truly believed that dear ones in spirit would be comforted by her presence. Her passing was a great comfort to her aged companion, on whose arm she leaned as she approached the open gate to the land of the living. Her death was a great loss to her family, and she is sorely missed. Her remains were taken care of 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, and how happy she is. Sacramento, Cal.

From Staunton, Ill., Oct. 27th, Mr. B. A. Richards, aged 33 years.

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. He was a man of noble character, and in the spiritual vineyard found a welcome in their hospitable home, and heeded not their wayward and wailing. Sister F. struggled long and bravely with physical disease, but with marked patience she awaited the hour of release from her sufferings, and truly believed that dear ones in spirit would be comforted by her presence. Her passing was a great comfort to her aged companion, on whose arm she leaned as she approached the open gate to the land of the living. Her death was a great loss to her family, and she is sorely missed. Her remains were taken care of 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, and how happy she is. Sacramento, Cal.

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. 10th at 4 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 befriended—but now grown to womanhood—were present at the funeral. One of her sisters, who passed to the spirit-world some two years since, came to my home on Wednesday morning before I had received the news of her death. She had been thinking of me, and had been thinking of the request that I read the 104th Psalm. On arriving at the house, I asked for the Bible, and found several marked passages in that Psalm, and in the 104th Psalm, which had marked them before her departure to spirit-life. Lawrence, Mass.

From Soquel, Cal., Oct. 24th, Mr. Solomon Wilson, aged 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 was a man of noble character, and in the spiritual vineyard found a welcome in their hospitable home, and heeded not their wayward and wailing. Sister F. struggled long and bravely with physical disease, but with marked patience she awaited the hour of release from her sufferings, and truly believed that dear ones in spirit would be comforted by her presence. Her passing was a great comfort to her aged companion, on whose arm she leaned as she approached the open gate to the land of the living. Her death was a great loss to her family, and she is sorely missed. Her remains were taken care of 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, and how happy she is. Soquel, Santa Cruz Co., Cal.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of **SPIRITUAL**, **PROGRESSIVE**, **REFORMATIONARY** and **ALICE BARRETT** books, at wholesale and retail.

Terms Cash. Orders for books, to be sent by Express, must be accompanied by full or part cash. When the amount forwarded is insufficient to fill the order, the balance must be paid (C. O. D.) unless the books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—used and time preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

In quoting from the **BANNER 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 utterance.

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

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 3, 1881.

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

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
11 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager,
LUTHER COLBY, Editor,
JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

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 Andover, 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 diabolical 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 rallied, 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, "mustered 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 discourses in our columns after perusing the

appeal of Prof. Phelps for the restoration of Satan, must by this time have their convictions respecting the matter firmly fixed. The modes of treatment through these two distinguished trance mediums are strikingly different, yet they are not less strikingly effective. We now revert to these discourses from a feeling of satisfaction with their contents, and a desire to bring the gist of some of their salient points once more before the reflecting:

Prof. Phelps advising the Church to kill Spiritualism as it killed slavery, shows that he has but a short memory. For in destroying slavery the Church actually lost many of its strongest friends and supporters, it being itself the most strenuous supporter and apologist of slavery as a system. Supposing, too, that the advice of Prof. Phelps is followed and the whole question of Bible teaching on magic is reopened; the important fact will have to be admitted that the reaction from belief to unbelief in necromancy has likewise been accompanied by a swinging of the pendulum from opening doubt to settled materialism; and Spiritualism is still again a reaction from materialistic tendencies toward the Spiritualism of Christianity, but not toward 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 was husks, and not vital. For example, he did not say that the Church in all ages had denounced and persecuted the bearers of the new truths, until it had at length been compelled to 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 early Church became a vehicle for containing 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 dealing 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 for necromancy. But if it does reopen the 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 according 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 gifts, whereas the Church, through teachers like Prof. Phelps, denounces them openly as Satanic, and calls for the restoration of Satan's kingdom in order to allot all such precious truths to his keeping and care. He virtually says that the Church is doomed unless Spiritualism 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 spirit communion it is doomed. When he virtually advises persecution, he does not seem to know that it is that same spirit which has helped many a new comer into vigorous life. It is persecution that sustains many a new religion 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 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 subservience of Orthodoxy to Materialism sooner than to its being able to array the denominations against the 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 spiritual gifts in the future, and the actual facts of spirit-communion. To get rid of this it prefers to deny God's work by ascribing it to 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 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 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 one?

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 Christianity, in the form of its creeds and catechisms, is the same thing as the gospel of Christ. The

various conflicting doctrines may be pulled out of the epistles of the New Testament, which are mere commentaries on Christ and the Gospels, but from the latter they cannot be derived. One can find in the religion of Christ only the essence of pure morality, the fundamental rule of which is to do unto others as we would have them do unto us. There is no need of creeds and formularies to express or embody this. Anybody can understand it without having to pass through the gates and under the heavy doors of ecclesiastical authority. If, therefore, Orthodoxy sends or lets go into the other world only such a low and wretched order of spirits as it says by Prof. Phelps can and do return, it is plain that it has failed to preach this simple doctrine of Jesus as it ought, and that it is, therefore, not the true Christian religion. A better must supplant it.

A multitude of questions could be put to Prof. Phelps, as the assumed exponent and defender of Christianity, which he would find it very difficult to answer. When, for instance, he charges Spiritualism with being irreligious and immoral, let us ask him whether it was 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 ecclesiasticalism? Does it inculcate morality by threats and the excitation of fears, rather than by the simple teaching of its precepts as the only true 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 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 spirit-intelligences 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 common-sense, 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 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, and calling the name of a departed sister she exclaimed "Joy!" and expired. Such experiences are not uncommon in this our day. Strong presumptive arguments may be deduced from the immateriality of mind and the oneness of personal consciousness; but, observed the preacher, the appearance of the departed is an unanswerable argument. If, said he, we implicitly believe the Bible record, there should not be left the shadow of doubt. According to that record five persons returned to earth, 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 third heaven.

The first that returned to earth was Samuel, the Prophet; and what information did he give of the spirit-world? That the sainted souls are at rest there; that they have a knowledge of what is taking place on earth; and that they know the future. What, asked the preacher, did Moses and Elijah say? That they retained their personal identity, consciousness and knowledge, as previous to their departure; that 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. 34 till June 4 A. D., a period of twenty years.

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 life in the absence of the soul. It is contrary to reason, to all our "ideas of the character of God, to the undying love of our nature, to suppose for one moment that those who have left our earth have either ceased to live or are disinterested in our earthly welfare." "Rather" (than in the heaven of idleness so widely preached) "let me believe," said Dr. Newman, "that the departed ones are still the heroes of earth and time, aiding us to fight the tremendous battle of life."

Dr. Beard, it is intimated, is of opinion that criminals mesmerized, or hypnotized, or "trancéd," 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 concealed wisecrack attempts to handle with such freedom, will see that the idea of unlifting 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.

Pierre L. O. A. Keeler is now in Boston, and will hold séances every evening at 122 Castle street (near Tremont). Will make engagements to go anywhere in the city where his services are desired.

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 inst., 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 state-writing séance 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 language, and enclose the abstract.

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

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 misunderstood it when delivered; (4) that he wished a Post-Office Directory, and not a borrowed book.

This communication, of which I send an abstract, was written by independent hand, with no other intervention on the part of the medium, Mrs. De Sylva, than the passive support of the slate on which it was written against the under side of a table. I am confident that neither Dr. Mansfield nor yourself 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 Sylva or Mrs. Pinson, 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. 19th, 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 him to remind you of your promise to send me a Post-Office Directory. Will you do so? I will remit the price, whatever it may be.

JAS. V. MANSFIELD.

[Communication by slate from "Tom" to —, Monday evening, Nov. 21st, 1881.]

"She finds that he (—) has been rather unkindful 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 the general topic of "Man") bearing the distinctive title of "The Earthly Outlook," which was a trenchant embodiment of views identical 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 Past 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 \$13.38, 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 reunion with those dear ones from the other shore. The manifestations 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 so."

Mrs. Hurst has been recently developed as a first-class materializing medium. An angelic and unassuming lady, earnest, conscientious and good, she bids 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 to pass. The world as yet but imperfectly understands the treatment due such sensitives, and the necessary spirit and deportment for a séance-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 Goliath of bigotry and superstition has been overthrown by the skillfully used slings of the wonderful young medium who discourses to the Berkeley Spiritualist 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. 1st.

See second page for "Western Locals," by Caphas.

"The Psychological Review."

The November number of this periodical (E. W. Allen, 4 Ave Maria 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 monthly that cannot be otherwise than a very welcome visitor to all progressive, spiritual-minded readers.

THE INQUIRY 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 infrequently 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 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 vaccinated, 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 resident—among those visited being Mrs. Fay, of 14 Dover street, and the medium whose séances 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 contact 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 them.

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. L.—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. Fannie Wilder, Corresponding Secretary.

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.

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.

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

BRIEF PARAGRAPHS.

The U. S.-Chilian 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 expedition 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.

INDUSTRY.

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

—W. H. Miller.

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.—*Fanfanine*.

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

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 newboys 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 the following characteristic fashion:

COMMODORE AT THE MASSACHUSETTS, } EXECUTIVE DEPARTMENT, Nov. 21, 1881.
My Dear Sir: My best wishes are with the boys at their Thanksgiving; but I am already engaged for that day and cannot be with them. I extend to you the affection of the Commonwealth, and tell them I trust they may never cry the voice of any misfortune to her.

Yours very truly, JOHN 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 authorizing the appointment of Free Thinkers to professional chairs, and the recognition of the rights of science.

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

Though England is denuded with spinning-wheels, her people have not clothes; though she is black with digging of fuel, 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 go stars.

The Louisville *Courier-Journal* says the story about one man being paralyzed, and another struck by lightning in Arkansas, while uttering the blasphemous words, "the drought 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, has you seen the queen? Jock—O, aye, I have seen the queen! But I wadna gauge the length o' the street to see her again. She's just made like any other woman, an' they tell 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 \$30,000 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 design-contest for Prang's Prize Christmas Cards the second and third awards—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 Efram Bladell, 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 869 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 Names, M. D., lectured in New Haven, 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 presence and talents calling together a large and appreciative audience.

Lyman C. Howe will occupy the platform at Frothingham's Hall, No. 23 East 14th street, New York, during the Sundays of the month of December—hours 10:45 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 11th, and would like to make engagements for Sundays.

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. 6th.

The *Medium* and *Daybreak* states that there is a probability of an early return to this country of Miss Little 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-Little 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-life.

Alfred Weldon writes: "Moses Hull finished 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 68 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 al., 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 thereon on Tuesday next, Dec. 4th, 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 Postoffice 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 his labors.

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

Dr. L. K. Conoley spoke last week in Wakefield. He would like engagements to lecture or attend funerals. Address him 607 Essex street, Lawrence, Mass.

Jennie B. Hagan spoke at Walt's Hall, New Bedford, Mass., Sunday, Nov. 20th and 27th, to large audiences, afternoon and evening. Miss Hagan 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 Hutehins, Medford, Mass., 50 cents; J. H. Woonsocket, R. 1, \$1.00; Eglint, Philadelphia, Pa., \$1.00; Henry Seybert, Philadelphia, Pa., \$5.00. [Mrs. Place desires us to express her deep gratitude for the pecuniary assistance rendered by the above named donors.]

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

A 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 of earning two or three hundred dollars during the winter months, would be grateful for a life-time. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book 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. BRITTON, MANAGER.
Present Address, 30 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. BRITTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND LEDGED FOR 1881.

CASH PAID.		
From Jan. 1st to Sept. 30th, (nine months).....	\$415.05	
Mrs. A. E. Morrill, Philadelphia, Penn.....	3.00	
Mrs. A. Morse, Philadelphia, Penn.....	1.00	
John Horner, Somerville, Mass.....	1.00	
Friend, Reading, Mass.....	1.00	
Chas. D. Prindle, Charlotte, Vt.....	2.00	
G. E. Jones, Concord, N. H.....	1.00	
Andrew Thom, Fort Reno, I. T.....	1.75	
Moses Hunt, Charlestown, Mass.....	20.00	
G. H. Crane, St. Helena, Cal, received through the agency of <i>The Two Worlds</i>	10.00	
A. P. Andrews, Jr., La Porte, Ind.....	25.00	
Mrs. Almida Fordham, Industry, Tex.....	3.50	
Henry Train, Morgan City, La.....	5.00	
Mrs. C. B. Marsh, Ft. Calais, Vt.....	2.00	
Jacob Peter, Louisville, Ky.....	4.00	
Andrew Thom, Santa Fe, N. M.....	2.00	
E. Spaulding, Forest City, Cal.....	10.00	
CASH LEDGED.		
Melville C. Smith, New York.....	25.00	
Alfred G. Badger, 129 Broadway, New York.....	10.00	
M. E. Congar, Chicago, Ill.....	2.00	
Augustus Day, Detroit, Mich.....	3.00	
G. E. Jones, Concord, N. H.....	1.00	
Oak Leaf and Helping Hand.....	5.00	
Charles Partridge, New York.....	50.00	

To Business Men.

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

Hop Bitters gives good digestion, active liver, good circulation and buoyant spirits.

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. MOULTON, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* and other publications. Parties desiring to do so, please address Mr. Moulton at his residence, 1 New Bridge street, Ludgate Circus, E. C., London, England. Mr. Moulton also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.
And Agency for the *BANNER OF LIGHT*, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the *Banner of Light*, and all the *Spiritual and Reformatory Works* published by Colby & Rich, Boston, U. S., at all times he can be reached.

H. SNOW'S PACIFIC AGENCY.
Spiritualists and Reformers west of the Rocky Mountains can promptly and reliably supplied with the publications of Colby & Rich, and other books and 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 him, at the Spiritualist meetings now held at 1204 Ixora Hall, 737 Mission street. Catalogues furnished free.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORFON, 210 Stockton street, has for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich.

NEW YORK BOOK DEPOT.
D. M. BENNETT, Publisher and Bookseller, 41 Eighth street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

DETROIT, MICH. AGENCY.
AUGUSTUS DAY, 74 Bagge street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

PROVIDENCE, R. I. BOOK DEPOT.
JAMES A. BLISS, 41 Greenwich street, Providence, R. I., will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT.
E. M. HENCK, 35 Franklin street, Hartford, Conn., keeps for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.
WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.
The *Spiritual and Reformatory Works* published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 565, North 4th street. Subscriptions received for the *Banner of Light* at \$4.00 per year. The *Banner of Light* can be had for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritualist meetings.

BALTIMORE, MD. AGENCY.
WASH. A. SANSON, 68 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

TROY, N. Y. AGENCY.
Parties desiring to purchase the *Spiritual and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hudson street, Troy, N. Y.

CLEVELAND, O. BOOK DEPOT.
LEES & HAZARD, 105 Cross street, Cleveland, O., Circulating Library and depot for the *Spiritual and Liberal Books* and *Papers* published by Colby & Rich.

RATES OF ADVERTISING.

Each line in *Advertisements* twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.
Special Notices thirty cents per line, Minimum, each insertion.
Business notices thirty cents per line, Agents, each insertion.
Notices in the editorial columns, large type, limited matter, fifty cents per line.
Payments in advance.
No electricity of rate will be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. WILLS.
Dr. WILLS will be in Boston, Dec. 1st, for the winter. Address care *Banner of Light*, D. 3.

Mrs. Sarah A. Danahy, Physician of the "New School," asks attention to her advertisement in another column.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

ADVERTISEMENTS.

AGENTS WANTED for the only fine large Steel Engraving.

GARFIELD.
Engraved in Line and Stipple from a photograph approved by Mrs. Garfield as a correct likeness. A beautiful work of art. No competition. Size 14x21. Sent for circulars \$2.00 and \$4.00; Retail, 25 and 50 cents per box. Nov. 5.—40c/box.

What will the Weather be To-morrow?
A Barometer and Thermometer combined, that forecasts correctly the changes in the weather twelve to twenty-four hours. Warranted Perfect and Reliable. We will send it, delivered free, on receipt of One Dollar. The Best Weather Indicator in the World. Just everything for CHILDS' AGENTS. Agents wanted everywhere. Send for circulars. *Weather Forecaster*, OSWEGO THERMOMETER WORKS, Oswego, N. Y.

PAIN AND SUFFERING.
ARE OVERCOME THROUGH THE MAGNETISM OF Raymond's Vegetable Penetrator, APPLIED TO THE HOLLOW OF THE FEET AND BODY.

THE VITAL REGENERATOR.
The Great Kidney and Bladder Tonic. Cures Inflammation or Catarrh of the Bladder, Diabetes, Incontinence or Retention, Gravel, Sediment, Bright's Disease, Stone in the Bladder, Stricture, Mucous or Purulent Discharges, Diseases of the Prostate Gland, Hematuria, etc. It cannot be too highly recommended to those of either sex afflicted with any disease of the Kidneys or Bladder. Price per bottle \$1.50 for 30 days. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont street, Boston, U. S.

S. C. TURNER,
PSYCHICIST, has unparalleled success with Chrono-Phoresis. No drugs used. 214 Washington street, CLEVELAND, OHIO.

DR. J. F. Johnson, Seer,
Has wonderful magnetic power in healing the sick. Magnetized Paper \$1 and stamp. 37 Tremont street, Room 2, Boston, Mass.

MRS. I. A. BROWN,
BUSINESS AND TEST MEDIUM. Will attend Private Circles. Hours from 9 A. M. to 5 P. M., No. 70 Pleasant street, Boston.

C. A. FRAZIER,
MAGNETIC HEALER, 68 Shawmut Avenue, corner West Concord street, Boston, Mass. 1W-Dec. 3.

MRS. DE WRIGHT.
TEST and Medium Medium. Communication and diagnosis of diseases of the heart, lungs, liver, stomach, etc. by means of a special instrument. Office at 77 East Washington street, New York. Basement entrance.

<

Message Department.

Public Free-Circle Meetings.
Are held at the U. S. OFFICE OF THE
PROVIDENCE STREET and Montgomery Street, every TUESDAY
and FRIDAY AFTERNOON. The hall is open at 2 o'clock, and the
meetings are held at 3 o'clock, at which time the doors
will be closed, allowing no access until the conclusion of
the service, except in case of absolute necessity. The pro-
ceedings are conducted in French.

The messages published under the above heading indi-
cate that spirit carry with them the characteristics of their
earthly life, in that beyond whether for good or evil, conse-
quently those who pass from the earthly sphere in an unde-
veloped state, eventually progress to a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her own. All express as much of truth as they perceive—
no more.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact by publication.

As our angel visitors desire to behold natural flowers
upon our circle-table, we solicit donations of such
from the friends in earth-life who may feel that it is a pleasure
to place upon the altar of spirituality their floral offerings.

We have written questions for answer at these
sessions.

Miss Scholander wishes to distinctly understand that she
gives no private sittings, but that she receives the spirit
visitors on Tuesdays, Wednesdays or Fridays.

Letters of inquiry in regard to this department of the
Banner should not be sent to the Editor, but to Miss
Scholander, at the U. S. Office of the Providence Street.

LEWIS B. WILSON, Editor.

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

Séance held Oct. 25th, 1881.

Invocation.

Our Father and our God, once again we are per-
mitted 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
thou art the Father of all, and that thou art the Father
of the knowledge that, dearer than all mortal speech,
sweeter than all human adulation, is the divine minis-
tration of helplessness, one unto another, the sympathy
which extends from heart to heart, which
vibrates with melody, because it harketh human souls
near unto each other. And as these express them-
selves outwardly in acts of love and deeds of kindness,
may we realize that they glow and blossom as things
of beauty and exultation in thy kingdom. We accept
this knowledge bestowed upon us, may we fulfil
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
angels. Amen.

Questions and Answers.

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

Q.—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 otherwise
obtain?

A.—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 which they have attained all the knowledge
which they can obtain from physical life. They
have gained all the experience which they re-
quire from physical life, and are engaged in
seeking to be of blessing, of benefit, to mortals.
You may ask what benefit they receive in re-
turn. That blessing which ever goes with the
consciousness of having done one's duty and of
doing it well.

Q.—Has there ever been 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.
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
mortals.

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
called "transfiguration." Will you please ex-
plain what is meant by "transfiguration," and
the laws relating to it?

A.—We will first more particularly explain
what we mean by the term "materialization."
When a spirit enters into contact or commu-
nication with a medium, for the purpose of material-
izing a form, it attracts to itself from the me-
dium, and from individuals present, elements
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 manifest-
ing intelligence. This form is material, inde-
pendent of the medium, although, depending
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
this form will not be able to express itself by
speech, because the vocal organs, not being
fully materialized, cannot be operated upon.
By transfiguration we mean that the spirit de-
sires of manifesting itself takes control of the
medium, absorbs the medium, as it were, and
by his own magnetism and personality is en-
abled to transmute 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 neces-
sary. In materialization the medium's form is
not used at all, only in giving forth particles
of magnetic aura for the use of the manifest-
ing spirit.

George Clement Norton.

(To the Chairman.) Do you let little boys
come? I do not 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-
ent Norton. My mamma is with me, right
here. She wanted to come and she could not,
so she told me to come instead. My mamma's
name is Sarah. I was happy once; I was
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 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 don't like it. No
matter.

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, did he not you see? Some-
times it was apples, sometimes candy, some-
times oranges, sometimes a whole lot together.
He always came just the day before Christmas,
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
all that? I want him to let me come to see
him, and talk to him and tell him lots of things.
I don't play with his girls anymore—I guess
I'm like to know that. My mamma says I
must tell about my having another name be-
side Clemmie. It was George; that was my
first name; my name was George Clement Nor-
ton; but they did not call me George. I ain't go-

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 long ago, working in the wool,
and I saw him pick up something bright; it
wasn't money, but it was something real shin-
ing; 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 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. I left
my brother and sister under peculiar circum-
stances.

I went away on a business trip to Omaha, Ne-
braska. I never returned, and my friends have
wondered very much why it was so. They
knew 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 in-
tended to return at the time agreed upon. I
had no motives for action which I had not ex-
plained to them; they knew of my business
almost as fully as I knew it myself; but cir-
cumstances arose after I left 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 sick-
ness 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
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 suc-
ceed very well, for I was hampered and limited,
and could not work as I desired. The bitter-
ness of the past has gone, leaving a shadow, it is
true, leaving traces and scars which will
be effaced, yet it is gone, and now something
of pleasure and peace has come to my friends. At
this late day I return, to send them my greet-
ings 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. Possi-
bly 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
regret anything. 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 moth-
er 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
flowers bloomed, and I 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 un-
til 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
destitute, and could not have enjoyed life as thor-
oughly as I do now. I am strong and healthy
and vigorous in the Summer-Land, and I re-
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 at his side, and I have seen
illuminating his mind, enlightening his spirit and
liberalizing him, and I have felt that it was a
glorious work.

I was but fourteen years of age when I was
called to the Summer-Land. It is not yet two
years since that time. I wish to say that fre-
quently, after my departure from the body, I
attended the church, the Unitarian church. I
was pleased to be there, and to listen to the
words spoken, and to the hymns that were sung,
pleased to feel the spiritual intelligence that
floated the place. But yet I did not feel so
much at home as when out in the open air of
the spirit-world, away from all walls, away from
all confines, where I could listen to the words
spoken by those inspired ones who seek to teach
the little children. And now, when I am all
alone, and question myself, and strive to receive
thoughts concerning life and its unfoldments, I
become illuminated, so to speak; I seem to com-
prehend what I wish to know, and I am taught
that at such times spirits who have advanced
beyond my sphere in the Summer-Land, send
down their inspirations to teach my spirit. And
in such manner are we taught concerning the
life of the soul, its destiny, and the welfare of
humanity. I hardly know how to proceed in
coming this way, but I am anxious to speak,
and to have my friends know that I desire
to come to them, and I long to have them know
that I am with them, that I impart my love to
them, and I look for their return. I know
it is given to me, and I wish them to feel that I
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., was a member of the
United States and Canada Express, and was
obliged to bear the burden of ill-health for a
long time before my departure to the spiritual
world; and during my hours of weariness and
pain I turned my attention many times to eter-
nal 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
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 could be de-
veloped. It needs to be drawn out in order
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 tem-
perance 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 pro-
hibition, not license. I have not changed my
mind, yet, my argument has appeared before
conviction of the right, and 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 ap-
peal to you to do your part in the great battle
of life, to perform your mission toward human-
ity, not only in seeking to bless yourselves,
but in seeking to benefit the unfortunate. I
cannot express myself on this question as fully
as I desire. When I look around me and see
so much of suffering, so much of misery in the
world, and know that it might be suppressed,

or at least alleviated to a great extent, I feel
that it is the duty of every one who has power
and opportunity to mean 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.

George B. Gates.

I am somewhat tardy in returning to mortal
life to announce myself, for I have had no in-
terest in my friends, but because of lack of op-
portunity—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 in-
timately associated with me to call upon the me-
dium Mansfield, who is in New York, and I will
leave to him to communicate with them through
that channel. My friends in New York
would say, I am interested in your welfare, and
in your business pursuits. I am likewise in-
terested in your spiritual well-being. I wish to
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 houses 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, Buf-
falo 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 infor-
mation to them which will be to their advan-
tage.

The experiences of nearly three-score years
and ten were mine while in the form. I have
much to remember of those experiences, much
to recall and reflect upon. I have a great deal
which I would like to speak about to my friends
and family. I trust they will heed my desires
and give me opportunities of coming to them
privately, and send my love to my family, and to
my intimate friends; my greetings and well
wishes to my associates and to those who knew
me. I am George B. Gates.

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.
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 mem-
ory, but who are still living, and who cherish
her love and affection as in the past. They will
be glad to see her, and to hear from her, and
to feel her presence, and to feel her love; 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 wrong;
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 needs 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
difficulties which gather from the outside of the
parties she visits, and the powers of expres-
sion; 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. Y.

Mrs. Lucy S. Webster.

(To the Chairman.) Will you please to say,
sir, that Mrs. Lucy S. Webster, who lived in
Gloucester, Mass., and who died over a year
ago, wishes to send her love to her friends?
This is one of the things which I wish to
come into connection with—into closer com-
munion. I have something of importance to
relate to her, concerning affairs of mine while
I was in the body. I hope I shall be able to do
so after coming here. I have not much to say
now, only to express my affectionate regards,
and to tell my friends I am well and happy and
free from pain. I was very nearly forty years
of age, or would have been in a few weeks.

Edward Gwinnell.

I 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 fam-
ily 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 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 teach-
ings of the ordained minister. I find they have
been true to me. 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
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 visiting in the
old country. I have visited Liverpool, Man-
chester, 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
persons that I met—in the body, you under-
stand—through whom I could see the places and
take notice of what was going on. It was a
novel experience, but a good one for me. I have
returned because my anxiety impels me to do so.
I am assisted to come and express myself
in words by those spirits who gather here, and
I am obliged to them and to you for permitting
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.

Séance held Nov. 1st, 1881.

Questions and Answers.

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

A.—Spirit utterances expressed through
mediumistic lips are by no means confined to
hearers upon the mortal side. A spirit who con-
trols a public medium for the purpose of deliv-
ering a discourse knows very well that his audi-
ence is composed of spirits as well as of mortals.
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 thou-
sands, in still closer attention. The walls of
the edifice in which the medium presides con-
fine the mortal listeners; but no walls limit the
spirits who gather together to listen to the dis-
course, and each one will gather around to its
place, and there will be no need of assistance,
spiritually speaking, from the words
which fall from the lips of the medium.

Q.—Mediumistic persons are said to be con-
trolled or influenced by bands. Are those who
form these bands confined, in the line of service

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 me-
dium 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
bands of certain mediums whom we personally
know do not confine their labors to one par-
ticular 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 exten-
sive medical practice. He personally in-
forms us that he is also in rapport with a num-
ber of other mediums, some of whom are con-
scious 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 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
labors through reformatory measures. This
spirit is in close contact, frequently, with a
public medium, and is also enabled to come in
rapport with an individual in the form of a
medium, and thus to perform a good work
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 M. T.) Had spirit influence anything
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
the earth. It is the work of the spirits com-
posing this Spiritual Congress to formulate
ideas and to elaborate plans for the enlighten-
ment 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 conditions. Such was the case many
long years ago. It became the duty of the mem-
bers 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; befriending the
unfortunate, and give a new life and impetus
to the existence of the world; a nation that
would be both 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 spiri-
tual 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,
training and ideal and a desire to be of ben-
efit to humanity; they were brought together
through diverse ways; and the establishment
of your republic and its institutions was the re-
sult. 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 be-
cause we know something of the elements im-
planted within the Republic of the United
States by wise and earnest spirits, that we
speak so cheerfully of the future. All that has
been prophesied of this republic as a strong-
hold 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 aggrandizement at the expense of the peo-
ple. We believe that 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,
and not 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 drawing 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
a few words to my friends. I would say to
them: All is well with me; I am still engaged
in active pursuit, and I am not troubled by phys-
ical weakness or weariness; indeed, the disease
which carried me from the mortal to the im-
mortal world was not of very long duration—it
attacked me in a vital point, and soon spent its
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 did not wish to speak of these things. I came
to say to my friends: Arouse yourselves; awake
from your dreams of material life, and direct
your thoughts and attention more to the spiri-
tual. You have not become informed concern-
ing 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 have communication with any
friend. I have something to say of the spirit
world, and I have also something to say of the mortal
and 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
friends.

Charles Grant.

Thirty years ago I lived in New York City,
where I carried on a little business of my own.
It is more than twenty-five years since I passed
from the body. I knew nothing of the spiri-
tual world, 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 con-
dition of eternal rest and idleness, which would
be perfect happiness and enjoyment. I found
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 indi-
viduals 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
not able to manifest to any one in such a man-
ner 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 uncon-
fident, and they were unable to give up their
attitudes and do wrong. Certain of those in-
dividuals 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 re-
turning to mortal life in order to enter into
communication with my friends.

My wife passed to the spirit-world long since.
She is well, but we have children in New
York, and we desire to reach them, and we
could 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 my-
self who communicates from this place. There-
fore I will say that those affairs connected with
Martin—who has now passed to the spirit-world
—were settled to my satisfaction 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 unwell.
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 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 was never all-pa-
radoned for any mistake I may have here made.

Controlling Spirit.

For Maria Morris, Cornelius Mayer, Hattie Is-
abel Gibbs, Mrs. Hattie A. Stone.

There is a lady present whom we have ob-
served 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 commu-
nicate at this circle, and she has endeavored to do
so, but has not succeeded in controlling any
medium connected with the Banner. 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 com-
munion with them, and that I am seeking to bring
them to me. I frequently return to bring
my love to my companion and other dear ones,
to strengthen them in their work, and to sur-
round them with an influence of peace which
will bless their spirits. I am preparing a

DR. D. WINDER, Wyoming, Ohio.
MRS. H. P. WELLS, Highland Av., Salem, Mass.
MRS. JULIETTE YEAW, Northboro, Mass.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANKIN,

Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairaudient and clairvoyant. Reads the interior condition of the human system or at a distance and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer,

Prepared and Magnetized by Mrs. Dankin.

is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANKIN, Baltimore, Md. Oct. 1.

Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled. He has cured many cases of disease, including Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is committed to refer to numerous parties who have been cured by his system of practice when all others have failed. All letters must contain a return postage stamp. Send for Circulars and References. Oct. 1.

J. R. NEWTON, HEALER,

CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a 10¢ stamp. Order for \$5.00. In many cases no letter is sufficient; but if a person is not cured after a letter, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York City. Oct. 1.

\$100 to 250

per month guaranteed sure to

win Silver Medal White Wire Clothes Line

Sells at every house. Send for Circulars and References. Oct. 1.

A 7 DAY

paid male and female agents to sell

Turkish rug patterns. Address with stamp, E. S. FOSTER & CO., 205 Main Street, Hallowell, Maine. Oct. 8.-6m

The Spiritual Offering,

A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE

INTERESTS OF SPIRITUALISM, AND ALL ALLEGIANT

AND SCIENTIFIC STANDPOINT. ISSUED WEEKLY

AT NEWTON, IOWA.

D. M. & NETTIE P. FOX, Editors and Publishers.

THE OFFERING will be conducted independently, in-

dependently, looking to the advancement of the

cause of Spiritualism. It will be conducted in an

editorial, in which the editor and publisher will

be in their higher phases will be advanced. It will, in its

particular, be a secular journal, but broad, progressive

and liberal in its scope. It will be published weekly, at

the rate of \$1.00 per annum in advance. It will be

devoted to Spiritualism in its broadest, highest, most ex-

tensive application.

Among its contributors will be found our oldest, ablest

writers. In it will be found Lectures, Essays upon Sci-

entific, Philosophical and Spiritual Subjects; Spirit Com-

munications and Mediumistic Notes. It will be a

new inspirational story will be commenced, entitled

"MYSTICISM OF THE BORDER LAND; OR, THE UNCON-

SCIOUS SIDE OF CONSCIOUS LIFE," by Mrs. NETTIE P.

FOX.

TERMS OF SUBSCRIPTION:

Six Months, \$1.00

Three Months, .50

One Month, .25

Upon the above terms the OFFERING will be sent for

the time paid for to all who subscribe during the first six

months. If our circulation should reach 10,000, it

will be continued at the same price; if not, the price will

be advanced to one dollar and fifty cents per annum. By ear-

nest effort, and the aid of friends, we expect to

get at least 5,000. Address, D. M. & NETTIE P. FOX,

Newton, Iowa. (1-AUG. 20.)

A New, High-Class Spiritualist Journal

LIGHT.

A WEEKLY JOURNAL devoted to the highest inter-

ests of humanity both here and hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

The contents of the new paper comprise:

(1) ORIGINAL ARTICLES on the science and philosophy

of Spiritualism.

(2) RECORDS OF FACTS AND PHENOMENA, both physical

and mental.

(3) MISCELLANEOUS LITERATURE, connected with the

movement, including Poetry and Fiction.

(4) REVIEWS OF BOOKS.

(5) A résumé of the Periodical Press, both British and

Foreign, devoted to Spiritualism and allied subjects.

(6) QUESTIONS AND ANSWERS.

Subscriptions will be taken at this office at \$3.00 per year,

which will be sent direct to the publisher; or the paper

will be sent direct from office of publication; or the sub-

scription price of 10 shillings and 10 pence per annum post-

free, can be forwarded direct by post to the publisher.

EDITOR OF "LIGHT," 13 Whitefriars Street, Fleet Street

London, E. C., England. Jan. 8.

MIND AND MATTER.

A WEEKLY JOURNAL DEVOTED TO THE

ADVOCACY OF GENERAL REFORM AND PROGRESS.

A PAPER especially original in its character, and largely

devoted to the DEFENCE OF MEDIUMS against

the misrepresentation and persecution of their enemies.

It recognizes the right of the spirit friends of Spiritualism

to lead and direct the Spiritual Movement.

and insists on the recognition of the subordinate duty of

Spiritualists to aid in every practicable way the spirit work-

ers in multiplying their numbers and the influence of their

movement.

TRUTHS OF THE AFTER-LIFE.

and resists all interference with the operation of spirits in

the production of the manifestations. It is published every

Saturday morning at 10 o'clock. Price, 10 pence. By ear-

nest effort, and the aid of friends, we expect to

get at least 5,000. Address, D. M. & NETTIE P. FOX,

Newton, Iowa. (1-AUG. 20.)

THE HERALD OF PROGRESS,

A Weekly Journal devoted to the Teachings and

Philosophy of Spiritualism.

IS conducted on purely cooperative principles; contains

original articles by the most eminent writers; lectures,

trances and normal; Notes of Progress; Open Councils,

General News, Poetry, etc. A. T. P., the Recorder of "His-

torical Controversies," and others, contribute to its pages.

Price, 4d. Sent one year post free to all parts of the United

States, 8d. in advance. Address, 21 Blackett Street,

Newcastle-on-Tyne, England. 29 Blackett Street,

Aug. 7.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Rites of

Spiritualism. Established in 1869. The Spiritualist is

the recognized organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United

States, in advance, by International Postal Order, the fee

for which is 25c., payable to Mr. W. H. HARRISON, 33

British Museum Street, London, E. C. 7, or through Messrs.

COLBY & RICH, Banner of Light office, Boston, \$4.00.

May 4.-4

"Light for All."

A MONTHLY JOURNAL, devoted to the interests of

A Modern Spiritualism. Terms—\$1.00 per year; 3 copies,

\$2.75; 5 copies, \$4.50; 10 copies, \$8.50; 20 copies, \$15.

MR. and MRS. A. S. WINCHESTER, Editors and

Proprietors, San Francisco, Cal., P. O. Box 1977.

Dec. 25.

GLEASON'S

Pocket Disinfectant and Inhaler

PREVENTS all contagious and infectious diseases, such

as Smallpox, Cholera, Yellow Fever, Typhoid

Fever, Chills and Fever, Scarlet Fever, Diphtheria,

etc. It is a certain cure for

Catarrh, Bronchitis, Asthma, and all Throat

Diseases.

Put up in a neat box, containing a Disinfectant, nickel-

plated, and shaped like a watch, a Pipette, and a bottle of

Vinegar. Price \$2.00. Sent by Express only.

For sale by COLBY & RICH.

BUSTS OF COL. R. G. INGERSOLL,

By the celebrated sculptor, Clark Mills. Cabinet size, \$2.50.

Sent only by express, neatly packed and boxed.

For sale by COLBY & RICH.

Mediums in Boston.

DR. M. H. GARLAND,

MAGNETIC PHYSICIAN.

CHRONIC or other cases of Catarrh and other humors cured by Dr. M. H. GARLAND. No fee until after you are satisfied you are free from the disease. Consultations free. Office, 85 Montgomery Place, off Tremont street, Boston. Office hours 10 to 12 A. M. and 7 to 9 P. M. Voted to the treatment of the room without money or price. Aug. 27.-11

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

MY specialty is the preparation of *Vaccines* or *Remedies* for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent over fails to benefit the patient, money will be refunded. Enclose \$2 for medicine only. No charge for consultation. Nov. 30.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state of age and sex. All Medi-

cines, with directions for treatment, extra.

Oct. 16.

MISS JENNIE RHIND,

TYPICAL MEDIUM, Psychometrist and Seer. Will an-

swer Letters. Send for hand writing, and all other

stamped and directed envelope, and \$1.00. For letter with

typical card enclosed, \$2.00. Business Sitings, with Pelet

Readings, given daily. Will answer calls by letter, 10 Essex

street, Boston. 11-12 Dec. 3.

MRS. J. R. PICKERING,

MATERIALIZING MEDIUM, is now located at 132

Chatham street, Boston, Mass., where she will hold

Sittings every Tuesday and Saturday evening, at 8 o'clock.

Parties will be received on other evenings or afternoons, at

previous arrangement. 11-12 Dec. 3.

I. P. GREENLEAF,

TRANCE AND INSPIRATIONAL SPEAKER.

WILL attend to calls to speak at short notice. Also

Funerals attended on notice. 29 Indiana Place, Bos-

ton, Mass. Nov. 6.

A. H. PHILLIPS,

THE Independent Slate-Writer, is now located at 104

Washington street, Boston, Mass., where he will re-

ceive professionally for a short time. Oct. 8.

A. P. WEBBER,

MAGNETIC PHYSICIAN.

OFFICE, 157 WEST NEWTON STREET. Hours from

10 A. M. to 4 P. M. Will visit patients. Oct. 1.

Mrs. M. J. Folsom,

MAGNETIC MEDIUM, 2 Hamilton Place, Boston, Mass.

Office hours from 10 A. M. to 4 P. M. Examinations

from lock of hair by letter, \$2.00. Sept. 3.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, Test Medium, 94 Tremont

street, between Tremont Temple and Montgomery Sts.

Dec. 3.-11

MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometric

Readings by letter, \$2.00; age and sex, 19 Essex street,

Nov. 20.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-

netic treatment. 320 Tremont street, Boston.

Nov. 12.-6w

Frances M. Remick-Putnam,

TRANCE MEDIUM for Spiritual Communications and

Healing of Spirit and Body. 747 Tremont St., Boston.

Dec. 3.-3w

MRS. C. N. BROWN,

MEDIUM, 24 Concord street, Charlestown, Office hours:

From 10 A. M. to 6 P. M. No Sittings Saturdays or

Sundays. Terms \$1.00. 2w-Nov. 20.

MRS. L. F. WALKER, Business, Test and

Medical Clairvoyant, No. 9 Washington Square,

Charlestown, Hours: A. M. to 9 P. M. Clashes Tuesdays,

2-3 and 7-8 P. M. Fridays, 7-9 P. M. No 24 Dorchester

Nov. 20.-6w

Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, 330 Shawmut

Avenue, Boston. Hours 10 to 5. 11w-Sept. 17.

DR. W. F. EVANS

Has located at 317 Tremont street, Boston.

Nov. 10.-4w

A. S. HAYWARD, Magnetic Physician, 11

Dwight street, Boston. Office hours 9 to 4. Other

times will visit patients. Two packages of his powerful

Vital Magnetized Paper sent on receipt of \$1.00.

Nov. 10.-4w

MRS. M. A. PORTER, Clairvoyant Physician.

Lectures answered by letter. Consultation Tuesdays

free to ladies only. Send for Circular. 38 Kneeland street,

Boston. 4w-Nov. 12.

MRS. JENNIE CROSSE, Test, Clairvoyant

Business and Healing Medium. Six questions by mail

and stamp. \$1.00. If letter-reading, \$1.00 and 2 stamps.

27 Kendall street, Boston. Oct. 15.

JOSEPH L. NEWMAN, Magnetic Healer, No.

84 Montgomery Place, Room 4, Boston, Mass. Office

hours from 10 to 4 P. M. Oct. 1.

MRS. J. L. PLUMB, M.D., will visit the sick

and answer all kinds of letters for \$1.00 and stamp.

63 Russell street, Charlestown District. 11w-Dec. 3.

MRS. H. A. BLAISDELL, Magnetic Healer,

No. 25 East Concord street, Boston. 4w-Nov. 12.

MAGNETIZED PAPER.

To Heal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band.

"ME, Red Cloud, a hawk for Blackfoot, the great Medi-

um, am glad to hear of your happy findings. He says he

love white chiefs and squaws. He travel like the wind. He

go to circles. Him big chief, Blackfoot want much work

to do. Him want to show him healing power. Make all

people well. Where paper go, Blackfoot go. Go quick

Send right away."

All persons sick in body or mind that desire to be healed,

also those that desire to be developed as spiritual medi-

ums, will be furnished with Blackfoot's Magnetized Paper

made especially for the study of marionettes. It contains

for one month for 40 cents, two months for 70 cents, three

months, \$1.00. Address, JAMES A. BLISS, 47 Greenwich

street, Providence, R. I. (Communications by mail, \$1.00

and 3-5c. stamps. Oct. 1.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce

to the public that those who wish, and will visit her in

person, or send their names or lock of hair, she will give

an accurate description of their leading traits of character

and peculiarities of disposition; marked changes in past and

future; their physical diseases, with prescriptions therefor;

what business they are best adapted to in order to be

successful; the physical and mental adaptation of those in-

tending marriage; and hints to the inharmously married,

service of the study of marionettes. It contains

for one month for 40 cents, two months for 70 cents, three

months, \$1.00. Address, JAMES A. BLISS, 47 Green-

wich street, Providence, R. I. (Communications by mail, \$1.00

and 3-5c. stamps. Oct. 1.

SYMPATHETIC IMPRESSIBILITY,

And Psychometry, or Soul Reading.

THIS, understood, by nature is sensitive, by long per-

sonal contact, and by the use of the "Planchette," is a

phenomenon of the "sixth sense," in a remarkable degree, and having

made a specialty of the study of marionettes, it causes

