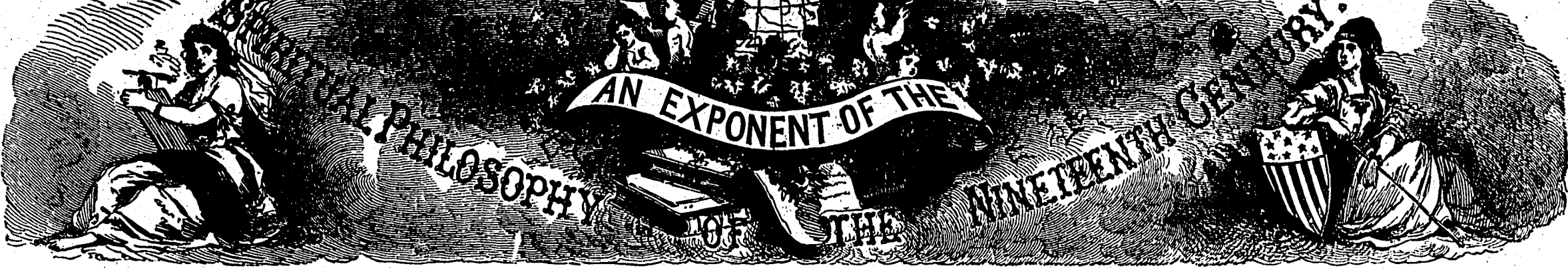


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The Rostrum.

[From the Times, Chicago, Monday, Nov. 21st.]

The Power of Prayer.

A DISCOURSE BY MRS. RICHMOND.

Mrs. Cora L. V. Richmond, while purporting to be under the spiritual control of George Whitefield, delivered a lecture upon the subject of "The Power of Prayer," and why God does not always answer prayer, before the First Society of Spiritualists, last evening. She spoke as follows:

"The prayer of the righteous man availeth much."

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden life
That trembles in the breast."

As religion is the atmosphere between God and man, of which inspiration is God's voice to man, so prayer is the only voice from man to God, the only expression of the spirit unto the infinite; and such time as there is no voice within the soul that cries out for the infinite unto God, that time the soul is in spiritual darkness. I do not mean the form of prayer, for there be semblance of human speech uttered in form of praise and prayer to God that passes not beyond the sound of the human voice that utters it; and there are utterances that have no name of prayer that rise to the supernal heights and touch the harps of angels into quivering, and make their countenances to glow with light.

Oh, the meaning of these voices of the soul! Who has not felt it when, without any form of human creed, the spirit seemed utterly alone with infinitude; when, upon mountain height or in verdant valley, the streams of life flowed complacently toward the spirit, and God seemed there in the presence of summer atmosphere or Alpine snow? Who has not felt it when gazing up the immeasurable space above, filled with stars, studded with constellations, each planet a world and each star an earth, and all amenable to the same unseen yet palpable force that keeps them in their orbits and made of them the wonders of the heavens? Who has not felt it when, in some dream of thought or flight of the imagination, the wings of the spirit have plumbed themselves beyond the outward thought and brain to the very confines of eternity, and there, pausing a moment, have waited until the divine fervor kindled the flame, and the spirit was set free? Who has not felt it in the supreme hour of sorrow, when the great human world was shut out by the veil, by the ban of human woe; when no friend or trust companion dared to penetrate the insurmountable chasm of human grief; when death had opened wide the yawning abyss of either annihilation or life eternal, and the soul sat gazing after the loved ones, wondering whether they had gone? And he less than human who has not prayed in such an hour: Oh, God, where is my loved one? Who has not felt it in the hour of supreme love and happiness, when eternity seemed opening before the vision, and all beauties came thronging upon the mind? Uplifted by the one selfish passion of existence, the heart pays its one tribute to the Infinite, and, though selfish ever before and ever after, in the hour of perfect love there is perfect prayer. Who has not felt it in its most paltry form, in the moment of supreme fear, when destiny seemed crowding close upon the spirit, and the great yawning gulf of death before the human vision stood appallingly, and then, crying out in agony of terror, the soul cringingly turned to the Divine Being for succor and aid, afraid to die, powerless to live, and asking for help most piteously?

There is no prayer in fear. It is the basest passion of the human mind, and he who expects in such an hour to gain access to the divine has failed to measure its height, or his own depth of blindness. Fear is servitude, and man is not

a slave in the presence of infinite love. It is parent and child, and only love is the messenger between these two. Whosoever governs his child on earth by terror is no parent, and the infinite is not such a tyrant that man can turn to Him from the darkened side of his being, expecting that the voice of fear will reach the infinite love.

The supremest passion of worship is prayer; it is, if for gratitude, the spontaneous offering of the soul for blessings, without which man would be proven non-immortal and non-spiritual. It is the turning of the spirit in grateful recognition not required of God, but received because it is given; the incense of the flower, the voice of the soul that can no more be suppressed than breath, than life, than the current of being that flows on forevermore. If for gratitude, it remembers all blessings, is conscious of them, and prayer of this kind is conscious praise.

By this I do not mean that the deity requires it any more than the sun requires the incense of the flower; but through the long, dark nights of human experience, and through the sorrow that here surrounds the human heart, and through the night of intellectual error, how bright is that immortal bloom that springs for the first time within the spirit in grateful incense of fragrance, the image of praise—as in a child receiving every blessing from the parent, who must continually give whether the child be grateful or no, afterward turning with grateful eyes, with smiling lips, with heart throbbing with grateful love, saying: "Oh! my father, oh, my mother! I love and bless you for these blessings." Beautiful as is this offering, it has no more comparison with the love that is within the heart when consciously grateful to God than there is comparison between the earthly and the infinite parent. Both are approached by love; both are related by the sublime atmosphere of love; yet one is infinite and the other is finite. Prayer for acknowledgment, therefore, is one continuous voice of praise, sung within the spirit without accompaniment, or with it, of external word, but so filling the life that its motion changes the intellect, thrills the soul, pervades it with rapture, and causes the countenance to glow like the inspired prophets of old, or like pictures seen in visions of angels and saints in paradise. Prayer for blessings—and just here the materialist, the scoffer, the doubter will say as one thousand and one times he has said before: "Why pray to an infinite God, all-wise and all-conscious, who knows every need, for that which He already must know you require?"

Prayer is the voice of man to God, the recognition of the presence of God within the spirit; is a conscious, voluntary, and perfect act of communion from the finite to the infinite—not needed by the latter, required by the former.

Close the avenues of life, so that the germ may not shoot up toward the sunlight, and though the sun may shine for ten thousand years, there will be no verdure on the earth. The seed requires to grow, the flower requires to bloom, the tree requires to put forth its leaves and bud and blossom, that the fruitage may come. Man requires to ask blessings of the spirit, or there is no spiritual growth. It is the voluntary uplifting of the tendrils of life. It is the life-current flowing toward the source of vitality, and voluntarily asking for more strength. As well suppress the fountain that seeks expression, or the life within the veins of the tree, as to suppress the asking of blessings. To know one's spiritual needs is a certain point of growth; to ask for that which is best adapted to those needs is another point of growth, and to ask of the only source that can adequately answer those needs is the height of wisdom, since no other source can supply the required blessing.

The soul's sincere desire—I emphasize the word soul to prove to you that those who understand best the meaning of prayer do not pray with their bodies only, with their intellect alone, but pray with the soul, for its blessings and its requirements. Prayer, therefore, being the voice of the soul, can only emanate from the soul; and that which emanates from any other or lesser portion of human nature is not prayer. Passion, pride, ambition, hatred, revenge, fear, these can no more enter into the composition of prayer than darkness can be said to be a part of light, or than discord can be pronounced harmony. When one prays, therefore, for triumph over his enemies; when one seeks for revenge; when one desires human or external blessings; when one asks for that which will uphold pride; when one desires to clothe one's self with outward adornment, seeking to oppress others—the king who prays for his kingdom; the warrior who prays for victory; the emperor who asks for success to his kingdom—these cannot find answer, since the prayer is not of the soul, but of the outward mind, and arrays itself in the tissue of its own falsities that sink instead of rise, and, like those dense vapors that sometimes enshroud the earth, befog the mind with the darkness of human passion and human desire. The cupidity and ignorance of mankind have made them substitute vocal offerings and external tributes, sacrificial rites and outward ceremonials, for the spirit of prayer; and so material have these prayers often become that they fall not in darkening the mind as an eclipse that comes between you and the supreme light of the Infinite Being. Oh! but prayer itself that perceives the requirements of the spirit, or, better still, leans heavenward, and asks that God may bestow each day and hour that which the mind needs—this is the prayer that brings blessing.

We are asked: Can any law of the universe be altered? Can any purpose of the Infinite be changed by prayer? There is no law of the material universe, I make answer, that is not

subservient to the spiritual universe; and filling up every atom of the earth until each, glowing with something of its radiance, hath stored itself away in caverns until its jewels are discovered, so, amid the night-time of earth, by ignorance along the dark vistas of human thought, the infinite light has stored itself in the treasure-houses of the spirit, to come forth at such time again as the infinite love shall strike the atom that is already kindled with its light and faith, causing it to adorn earth with its beauty. Yes, "Ask, and ye shall receive"; for there is no adequate power of reception until you do ask. All spiritual blessings are conscious blessings. They do not come to you as comes sleep, and food, and raiment to the child. They are not blessings unless perceived by you. To perceive them there must be activity; you must go out to meet them, you must grow toward them, you must plume your wings for flight into the upper air to receive them; they await you; there is no creation of them; God does not stint nor hold them back; you cannot have them until you are receptive to their influence and presence, and, therefore, the asking is "the soul's sincere desire." But why, you will ask, then do prayers that many a time assume the form of material blessings find miraculous answer? To illustrate to man the power of the spirit over matter; for if prayers are only answered to the spirit, then they who are as yet spiritually blind shall have no alphabet by which to trace their groping way along the page that is yet unilluminated. But prayer and its answer in some material way, like miracles, healing of the sick, or like the feeding of those who are in poverty and ask for bread—this kind of answer makes itself felt in the presence of man's material senses, and serves to illustrate to the mind what the spirit already perceives, and, that it shall not be considered the rule that material blessings are always to be given in this way, the very gateway is barred in this, that unless the soul be in the proper condition there cannot be an answer to material prayer at all. Therefore those who pray, or think they pray for material blessings exclusively, find no answer to their prayer.

Recently, in the midst of great sorrow, when the President of your nation was lying near the gateway of death, the Governors of States and leaders of the people appointed days of prayer for the recovery of the President. Were those days of prayer? There was heart sympathy for the suffering man; there was heart sympathy for the family; the nation would miss its executive leader; but prayer is accompanied by faith, and who was there in the midst of this nation to say to the men of science: "Depart! *Materia medica* has done its best—or its worst. Leave him with God." Had such a proposition been made, the whole nation would have risen up against its own prayer. Is this the faith that moves mountains? Is this the light that lighteth every man that cometh into the world? When ye ask for spiritual things seek them spiritually; and if God is to restore to a nation of unbelievers a man who is no more valuable in the sight of heaven than all other men, merely because the nation chose to say that it prays, then all voices for any material blessing may be counted as prayers. No; go into the closet, which is the secret chamber of thy soul, shut the door, which means shut out all material and outward consideration, and pray to thy Father who is in secret. If there be prayer, there is answer to prayer; and without degrading the sincerity of those who often think they pray, or without in any sense disparaging the worship arising from the lip or brain, instead of the heart, of the mistaken multitude, I would say to all: Do not mistake the nature of prayer. Remember that a spiritual favor, if earnestly sought in spirit, must find just as legitimate response as if, sowing seed, and the sunlight and the rain fall upon it, the harvest must inevitably come. But man expects to sow tares and gather the roses of immortality; thinks that the thorns and briars in the wilderness of his material nature will form the adequate seed for the garden in the kingdom of God. He is mistaken. Dust must pray to dust, but the spirit must pray to God; and the nature alive to the consciousness of that God would only pray for such life and such deliverance as in the wisdom of the infinite is wisest, and best adapted to the necessities of mankind.

Oh! learn that in the hour of prayer you are baptized in the spirit; you enter another and a different portion of your being; you are bathed with the influence of a higher state. Ministering angels are the instruments of answering your prayers, and guardian spirits appointed by the power of infinite love keep watch over you to receive your supplications. How barren their hands must be of praises; how few must be the petitions of the soul that rise upward daily, you can tell when I say to you that I have seen guardian spirits watching day and night and many weeks beside the portals of the human heart for one unselfish thought. How few the prayers that reach the aisles and corridors of heaven, though hymned by many voices, you can conceive when I say that angels pass to and fro, bearing nothing in their hands with which to contribute to the beauties of immortal life or the temple of the spirit, save only such silent tears as unselfish love may shed and such aspirations as arise from human hearts whom you often despise. In the lowliest places and in the dark alleys of earth, where no material light finds its way, and in dungeon cell where no human petition ever finds voice or answer, there the soul, bereft of all outward succor, finds time to pray. In the midst of your rejoicing, when sunshine and beauty are all around you, when prosperity is imminent, and the full flood-tide of the power of man makes the earth to blossom as a garden beneath his all-cultivating

hand, forget not that in the spirit there may be tares and briars that only wait for the fervent voice of prayer to be changed into blossoms of perpetual life. I think that I have made my meaning clear. It is not to the human reason—though I do not deny its office—that I speak chiefly this night. Prayer is as ineffable and indefinable as the odor of the flower, as the incense of the heart that is filled with the fragrance of love. But do not mistake your reason for your spirit, and do not mistake the voice of material intellect, which only can cleave its way by pathways of material judgment, for that inward voice that after all cleaves unto you and cries aloud forevermore with voice of the spirit: "I thank thee, oh my God, for every blessing and for every gift, but chiefly do I thank Thee for the gift of prayer."

"Is Death the End?"

The series of eight discourses by Rev. M. J. Savage, upon the general theme of "Man" (to which we have heretofore referred), was concluded at the Church of the Unity, Boston, on Sunday forenoon, Dec. 4th, the special topic considered being the query, "Is Death the End?" We are told, said the preacher, that the tendency of the world is downward, and that, if we would save it from the destroying influences encouraged by a belief in the theories of modern scientific investigation, we must bring back the supremacy of the old-time creeds; but I would rather that materialism should control the future than go back to the old-fashioned Orthodoxy, with its misnamed gospel promise. The evil of making this life an unimportant era in man's existence, according to the belief of ancient times and the middle ages, was then referred to by the preacher, who claimed all such theories to be in antagonism to the laws of human development. Mr. Savage then passed to consider the argument in regard to a future life, based upon the renewed life in other departments of created nature, claiming that the individual identity of all plants and trees ceased with their earthly decay, though others of the same species sprang from the same source. While science can explain the decay and re-creation of all created matter but man, the fact that man has always believed in a future existence is a stronger argument of such a future state than any that modern science can advance. Another argument in favor of a belief in a future life was found in the incomplete development of man in this life, while all other created matter reaches its full maturity in its earthly existence. The preacher closed his discourse by a reference to the arguments in favor of a future life found in the belief known as Spiritualism, admitting the force of much that is advanced by believers in this faith, and that the evidence presented in its support would mainly be conceded to be conclusive if advanced in behalf of any other issue.

Mr. Savage, in conclusion, said as there is a limit to the sense of sight and hearing, we may not know of our surroundings, and be in reality living only upon an island floating in a sea of unknown being. Science knows no contradiction to the theory that man has two bodies, the one visible and material to the human senses, the other that form which he shall take on when freed from the present life.

English Items.

Harry Bastian was in London the 19th ult., where he was to remain a short time prior to his leaving for Vienna.

A Buddhist Catechism has been published by Trübner & Co., London. The High Priest, Sumangata, certifies to its doctrines being in harmony with those of the Southern Buddhist Church.

John Fowler, of Liverpool, offers to give five thousand dollars to charitable institutions, if any conjurer will produce under the same conditions—all in the light—the phenomena produced by Spiritualists. Mr. S. C. Hall also calls attention to a similar offer made by himself some years ago, and as yet unaccepted.

At a séance given by Miss Wood, the materializing medium in New-Castle, Eng., Nov. 5th, some interesting experiments in weighing spirit-forms were made. The medium's weight is 102 pounds. Previous to the séance she was securely fastened by means of screws in the cabinet by two strangers. A spirit-form came from the cabinet and returned four times. The first time it weighed 34 pounds, the second 46 pounds, the third 11, and the fourth 7 pounds.

The Banner of Light, Boston, Mass., is a true exponent of the principles it entertains—Spiritual Science—and has some of the ablest writers of the age as contributors to its columns; for instance, Prof. Brittan, Dr. Buchanan, Thomas R. Hazard, and others. Besides being one of the handsomest papers typographically, it presents many subjects for the reflective mind to consider, and if any of our subscribers are desirous of securing such reading matter, we assure them that they will get the worth of their money, even if they do not coincide with it in opinions expressed. We hope soon to welcome the Banner to our table.—The Salon Guard, New Mexico.

We learn from the Harbinger of Light that an intimate friend of the late John Tyerman has just completed a biography of that energetic apostle of free thought and Spiritualism, which it is proposed to publish as an introduction to a compilation of his literary works and previously published lectures; the profits of the same to be given to Mrs. Tyerman for the benefit of herself and family.

David Brady, an old English soldier, died in Toronto on Saturday. He passed all through the Peninsular war, was wounded several times, was one of the firing party who performed the last ceremony over the grave of Napoleon Bonaparte, and was one of the guard who watched over the Little Corporal during his weary sojourn on the Island of St. Helena. He took an active part in the Mackenzie rebellion in Canada, since which time he has lived in Toronto.

WHERE WE CAN'T UNRIDDLE, LEARN TO TRUST.

In vain we seek an outward heaven to win,
The world still finds that best abode within.
God ever lived. His empire boundless space,
Suns, systems, worlds, his throne and dwelling place.
Man's fate thought in vain attempts to soar,
Where worlds must cease and space extend no more.
Search Nature's realm, explore creation round,
No void is seen, nor chaos to be found.
Such our best home! A universe so grand!
Power, wisdom, love, displayed on either hand!
How weak, how groundless are the low extremes
Of childish credence or atheistic dreams!
One deems some earth-born Minos rules the ball,
The other, "Force" and "Matter" govern all.
In search of God the Atheist wings his flight;
Though gazing far, he finds no God in sight.
Vast peoples' worlds revolve in orbits high,
Their deathless Cause deep veiled from mortal eye.
Through lofty realms where science ne'er trod
Lives, rules and reigns our sure Protector, God.
Blessed pilgrim, lost in doubt so far,
With neither electric light nor guiding star,
Shine on my world, cast by his decree—
Say, doubting friend, will he not care for thee?
Durango, Pa., 10th Month, 1881. M. LARKIN.

Foreign Correspondence.

Prosecuted for Being a Healer by "Laying On of Hands."

To the Editor of the Banner of Light:

It is a long time since I have had the chance of sitting down quietly at home to write you a letter that can be properly termed such. What with the cares of business, battling for the cause, attending to the numbers of sick people that call on me in my store every day, fighting the "Regulars," and lastly, defending myself against the apothecary of this town—who has preferred a charge, or rather complained of me to the government of these islands for having practiced animal magnetism, and dispensed homeopathic preparations—I have had a lively time of it.

Not that I am inclined to complain, for besides bringing magnetic healing to the front, this persecution has brought me face to face with the law courts, where I have had every opportunity of vindicating our principles, both from a spiritual as well as a medical standpoint. To recount all I have gone through, and all that I have been prompted to do in this matter, would fill several pages. Now that the case has gone up for sentence, and I think of all that has past, I wonder where I got the power, except from the other world, to defend myself as I did, and come through the ordeal without giving any one the least hold whereby to condemn. As I know you take a lively interest in all such cases, I purpose giving a synopsis of the proceedings as far as they have gone (they may go as far as the High Court of Copenhagen). I know how effectively the *Banner of Light* has attended to the cases of these medical tyrants of the old school when the spirit moves it.

I shall not enter into any further details of how the spirit-world first manifested itself in my family—where spirit communion is still our blessing and comfort. You know this. Nor shall I speak of my studies in magnetism, electricity, psychology and homeopathy. They are also known. I shall only refer to the wonderful power of healing which has manifested itself through me for the last two years, and which, after hundreds of cures in cases pronounced incurable, has at last so excited the ire of the sole apothecary of this island that he has entered the complaint to which I have above referred. Considering that he has amassed a large fortune by the sale of drugs and other commodities, he might have allowed such an obscure personage as myself to pass unnoticed. But this could not be, for medicine is a monopoly in these islands—no foreign physician (though an Allopath) up to within a few years having been allowed to practice, without first going to Copenhagen to pass an examination. And as no other but an Allopath is allowed to practice to this day, you can imagine how such cures as mine, being so utterly distinct from their leech-sucking, blood-letting, skin-searifying systems, have caused indignation to arise in the bosoms of the good Orthodox people who make their living by such practices. As I have made their edifies quake for nearly two years, there is not the slightest doubt but what they look forward with secret joy at the prospect I have of being condemned as a quack, fined or imprisoned.

Fortunately the Police-master of this town, H. M. W. Fischer, K. D. (Knight of Dannebrog), is a man of great judicial capacity, liberality and patience. A self-made man himself, his large heart and noble soul could readily sympathize with mine and see through the object of the complaint against me. Though nominally open to the public, all such investigations are made in private—the Police-master, or judge, a writer, who takes down the proceedings, and a policeman being the only persons present besides the defendant, who is separated from the judge by a simple mahogany railing. On my first appearance before him he informed me of the tenor of the complaint against me, at which I expressed surprise, observing that I was not aware that there was any law prohibitory of any man laying his hands upon another with kindly intent to heal; and that though the apothecary of this town had a virtual monopoly for the sale of drugs, he could hardly be said to have this included, as it was the common property of mankind. Besides, the Christian law commanded it, and Spiritualism, which was an advance upon this, as well as all religious systems, fulfilled it by a practical demonstration of the power of every man to heal who loved his fellow-creatures. As I had never accepted any payment for the exercise of this faculty, my position in life at present enabling me to do without, I did not think I had done wrong; on the contrary, I thought I had done good, as I had no doubt hundreds of the rich and poor people in this community would testify. With regard to Homeopathy, I had always been a staunch defender of its claims against Allopathy, having practiced it for years; that the book-store that I conducted had dispensed it freely during that time, in obedience to a great demand springing up for it amongst the people; that I gave a great deal of it away, with my advice, gratis, to the poor, and that, finally, as I was a physician, belonging to a legally accredited institution of the United States of America, and a member of several learned bodies in England, France, Italy and America, in such sciences as Magnetism, Psychology and Medical Electricity, I thought the law would hold me guiltless on that account.

The Police-master heard me through with great attention; my remarks were protocoled, and he begged me to recapitulate what I had stated in writing and present it in a week from that time. Thanking him, I left.

On the appointed day I appeared before him with my plea, which I handed to him, at the same time exhibiting my diploma as Doctor of Medicine and Magnetism, gold medals conferred on me by learned bodies in Europe, and documentary evidence of my belonging to them. I moreover added that as other countries had seen fit to honor me with their notice, I trusted

that these islands where I had acquired nearly all my knowledge would do the same. After some very kind remarks on his part and a few questions on the subject I left him, and the case was sent up to the Government.

A few weeks after I was again summoned before him, when he informed me that the Government had sent him a letter requesting me to give him some details regarding my methods of treatment. Entering into the spirit of the thing, I spoke for nearly an hour on the subject of healing, both magnetic and spiritual, from as far back in the history of man as I could possibly go, describing those of the regulars with "unction," and my own in particular as compared with their barbarous methods, during which time he gave me the closest attention. I also mentioned the names of several prominent citizens, among them an eminent Danish doctor, now retired from the profession, who had asked me to assist them, and whom I had either cured or relieved. When I had concluded, he turned to the writer and commenced to dictate in Danish what I had said in English. (Everything is protocoled in Danish in these islands.) After having dictated some three or four pages he turned to me and said: "Really, Mr. Taylor, I find it somewhat difficult to remember all you have said regarding your methods, they are so new to me. Would you kindly furnish me with them in writing?" Promising to do so I left, thanking him for his attention. Eight days afterwards, I presented my statement, when he told me that the persons mentioned would be called up and examined as to the correctness of the representations made. Eight days again, and I appeared in court, where I found several of my former patients assembled. Each of them was examined separately in my presence. Nobly did they testify, and kindly did this exemplary judge thank them for their evidence, which, considering that it was of a most damaging character to Orthodox medicine, was highly satisfactory to me. One gentleman, an old inhabitant and a leading merchant, declared that after having employed two of the best physicians then practicing, and consulted every doctor who ever came here on board the French steamers that visited this port, the last one having been liberal enough to tell him that magnetism alone could cure his wife, who had suffered for six or seven years and was now an incurable invalid with dropsical symptoms, he consulted me, and after a treatment of two months, she was so far restored to health as to be able to take long walks, sea-baths, and enjoy life as she had not done before with all their scientific treatment. Another gentleman, in Her Britannic Majesty's service, said that he had been sick from childhood, had consulted many doctors, and, at last, on coming to me, he got relief in a few weeks and was now entirely cured. Many others testified to similar facts, and I am happy to say that a pleased smile lit up the face of the judge, at evidences so confirmatory of my written statements. Presenting a protest against the complaint ever having been entered, I left.

Eight days afterwards, two more witnesses were examined. One a case of albuminuria, that I had cured in two months, that had defied several "Orthodox" efforts, and the other a case of epilepsy, catalepsy and hysteria, that, after resisting the combined skill of several physicians in St. Croix, on several occasions the party remaining as long as two months in an unconscious state varied by epileptic fits, requiring eight or ten people to hold her, was entirely cured by me. With these the investigation closed, and the case has now gone up to Government, which will either pronounce sentence, or order a further investigation of the matter.

I need scarcely add that the case has excited great interest in this community and is closely watched by some of our leading citizens, who freely protest against such a mode of proceeding. I might say that, with the exception of one or two, whose interest it is to utterly ruin such a man as myself, the verdict of popular opinion is in my favor. Councillor Riise, K. D., &c., sole apothecary for a town of about twelve thousand people, by virtue of a Royal Grant, has certainly made a great mistake in attacking me, more especially as there are blunders committed at times in his establishment that call for the severest reproof. Without any other evidence than my article on "Animal Magnetism and Homeopathy in the Treatment of Yellow Fever," I should say, Tropical Fevers, written with the sole intention of benefiting my fellow-creatures, he preferred a charge that he had not a witness to substantiate, nor could he have found one of my patrons to testify to anything else but that, when hope had abandoned him, and the regulars could do no more for him, he had found relief at my hands without a charge being made or a dollar accepted. It is my opinion, as well as that of many others, that he has sounded the death-knell of Orthodox medicine in this community, and that though in Denmark a man may be fined and condemned as a quack for practicing Homeopathy in his own family and among his own friends (see subjoined translation from "Dagbladet," published in Copenhagen) almost daily, the contact of these islands with such civilized countries as America, through their commerce, has so liberalized the minds of their inhabitants that no such laws will be able to exist very long without a protest, should they ever attempt to be enforced.

When the case is over, I intend to have the whole published in the columns of the *St. Thomas Times*, the most liberal and best edited paper in the Danish West Indies.

We have also a project on foot to present a monster petition to Government for me to be allowed to practice as a magnetic physician, and to dispense without let or hindrance homeopathic medicines.

Truly the world is moving, and all through that same Spiritualism that so many despise and reject. Whatever may be the result of this persecution, I am proud to say there is one man occupying a judicial position in these islands before whom a Spiritualist may be brought who will give him a fair hearing and listen to his theories with respect. That man is H. M. W. Fischer, K. D., Police-master of St. Thomas.

I remain your friend and brother in the faith,
CHARLES E. TAYLOR, M. D.
St. Thomas, D. W. I., Nov. 14th, 1881.

Translation from "Dagbladet," Copenhagen, Oct. 19th, 1881.—The Supreme Court has just passed sentence in two cases of quackery (Quacksakeri), the one against the previously-mentioned quack Barber-Gerber in Nakskov, the other against the proprietor Hertz, of Roskilde, County Hjørring; the former was fined 200 Kr., it having been proved in spite of his denial that he had a servant-man under treatment to whom he had administered sugar pills and prescribed a large quantity of external use. The latter, who for a long series of years had been in possession of homeopathic medicines for use in cases of sugar pills in his family, which medicines he had partly procured from a doctor in Germany, partly purchased at the apothecary shop in Aalborg, had admitted that he, when others had applied to him in cases of sickness, had delivered from his stock such homeopathic medicines or advice as he considered of use in the special cases, while he had not otherwise attended the sick during the latter course of the illness or disease. In most instances he did not take payment, and at any rate not more than 10 Kr. for the medicine he delivered. The accused was judged as a quack and for illegal trade with medicines, and fined 200 Kr.

The Funeral of a Medium.

To the Editor of the Banner of Light:

I have been requested to write a letter to your paper descriptive of a spiritual funeral I attended a week ago, and although I am a recent convert to Spiritualism, and do not know much about it, still I can tell you my impressions of this "glorious funeral," as one of the persons present called it.

I can truly say that it was difficult to realize that it was a "funeral," in the usually accepted meaning of that word; for, aside from the casket, and the earthly form within it, there was nothing funeral about it. It was very different from any funeral I ever attended before. All the sad paraphernalia of woe were wanting—flowers, and glad songs, and soul-inspiring words took their place.

The occasion was the passing to the higher life of one of our most gifted mediums, Mrs. Jennie McKee. Oh, how we shall miss her bodily presence in our midst on Sunday afternoons at Mrs. Rall's. This lady (Mrs. R.) conducted the services, at the request of our new angel sister, who returned but a short time after her release, through a friend and medium, to give directions as to her funeral, and to send words of love and comfort to her sorrowing parents and sister.

Mrs. McKee had been a great sufferer for many months, and those who watched her were glad when she was released from her worn-out, disabled body. I saw this body but a few hours after she had left it, and could scarcely believe that it was vacant, such a look of peace was on the face; and round the mouth lay a smile, as though the spirit had left its impress of new-found joy upon it.

At the funeral Miss Clara Mears sang, in her fine clear voice,

"Angels, ever bright and fair,
Take, oh take me to your care,"

and "Shall we Know Each Other There?" Our dear Jennie had desired that we sing her favorite hymn,

"There is no death; the stars go down
To rise upon some fairer shore,"

and that Mrs. Green, her friend, should recite Lizzie Doten's poem, "I Thank Thee that I Live."

Mrs. Rall's remarks were truly inspired, and the ring of exultant gladness in her voice took away all the feelings of sadness in our hearts. For myself, I could but feel to rejoice for our freed sister, and could almost see her in our midst, her radiant face and graceful form attesting the truth that she was well, and free, and happy. She did not wish her family to wear black, nor to mourn, for she had not left them, but was still there, free from pain, though for the time invisible.

It was so new, so grand to me to have this view of death presented at such a time. Oh, how different it was from anything I ever experienced before. How I congratulated myself that I had opened my mind and heart to this glorious sunshine; how it brightens everything to see in this old-time terror a radiant angel. I read the other day that death was once called "Arael, Help of God"—his robes were so dazzling that were they not covered with a pall we could not bear the sight.

Even at the grave I was struck with the bright, happy faces of some of the people, and afterwards learned that Jennie had controlled Mrs. Rall while in the carriage, and expressed the same sentiments she had before; so of course Mrs. Rall could not look sad, for she knew that we were only putting away the worn-out garment our friend had used while here. Surely at this time I could say, and truly, "Oh death, where is thy sting? oh grave, where is thy victory?" The sting was gone, and the grave could not be victorious over the spirit. All I think, felt as I did, that we could not grieve for Jennie, but only for ourselves—that we are so blind and deaf to this beautiful spiritual faith.

I have rarely met one whom I felt was so fitted for the "Land Beyond the Golden Portal," as our dear friend just gone thither; so gentle, so kind, so pure; none knew her but to love her, for she won all hearts by her thorough kindness of manner, and her sweet ways. Oh, how the angels must have rejoiced to welcome her to her spirit home; yet she could scarcely wait to greet them ere she must return to comfort her mourning loved ones, and give directions as to the disposal of her earthly form.

As we sang her favorite hymn I could scarcely believe that I did not hear her rich alto voice close beside me, as I had so often as we had sat side by side at Mrs. Rall's. My thoughts had been so lifted above the earth and the casket that I realized as never before that indeed

"There is no death; what seems so is transition;
This life of mortal breath
Is but a sleep of the life eternal
Whose portal we call death."

The floral emblems were very beautiful: a star of white pinks, bouvardia, crysanthemums, etc., with the name "Jennie" across it in purple amaranthus, and a lyre, made of white jasmine, white and tea rosebuds, large white crysanthemums, etc., the strings being formed of the delicate smilax vine, while across the strings was laid in purple immortelles the line of her hymn, "There is no death." The dearly loved form was literally laid away in flowers; around the head and face, and down to each hand, was a wreath of fragrance whose sweet perfume filled all the room; and the tired hands that had labored so long and so faithfully were resting now, filled with lovely rosebuds and starry jasmynes, and the flowers she loved so well. There was no cross, for which I was glad, for to her death was a joy and a crown.

Oh I want a blessing this faith is, that it can so transform one's ideas and give light and peace and joy, where once all was darkness and woe. Oh I how much I might have been saved had I known it years ago; for I have seen so many loved forms laid away and could not see a ray of light or hope; but now the sun ever shines, the birds sing, and the blue sky of Love bends over all. What an added joy it gives to life to know that the angels are our guides and comforters, and that they are the spirits of our own loved ones; that God is our father and mother in one, and that he does not willingly afflict any of us, his children.

Yours for the truth, — RECENT CONVERT.
Cincinnati, Ohio, Nov. 28th, 1881.

Mrs. Milton Rathbun writes from New York City:

"During the month of November the Second Society of Spiritualists have been instructed by the lectures of Moses Hull, who has, as usual, drawn large and intelligent audiences. We have also been favored with two historical lectures by Mr. Hull, illustrated with stereoscopic views, one upon Egypt, the other upon Palestine. These lectures are not only entertaining but educational.

On Friday evening, Nov. 25th, he delivered an intensely interesting lecture on our parables upon 'The Ministry of Angels.' We feel that his labors among us are crowned with success, and bid him 'God speed' in spreading the light.

During the Sundays in December we are to listen to Hon. Warren Chase. We hesitate not to predict for his hearers a soul-quest of practical truths wisely and logically set forth."

Berkeley Hall.

The True Gift of Healing; How We May All Exercise It.

An Inspirational Lecture delivered by
W. J. COLVILLE,
In Berkeley Hall, Boston, Sunday Morning,
Nov. 20th, 1881.

(Reported for the Banner of Light.)

Our subject to-day is one of great interest and vast importance. It is of special interest at this time, since the attention of the public is being turned to Mesmerism by Prof. Carpenter's exhibitions of psychologic power in Tremont Temple; hence it is easy to gather a company of inquiring minds, and discourse to an attentive audience on this fascinating and highly instructive theme. We are also led to remember that the father of Prof. Phelps, of Andover, of whose writings in the *Congregationalist* we have had much to say of late, was a believer in the existence and usefulness of animal magnetism, and that in his own published words he endorsed fully and freely the doctrines of Mesmer and his followers. Dr. Eliakim Phelps was a learned and estimable gentleman, a good scholar, and an ornament to the Christian pulpit, in which he faithfully ministered for many years. We quote from a published writing of his entitled, "Thoughts on the Philosophy of Laying On of Hands as a Remedial Agency in the Treatment of Disease, Suggested by a Person in the Higher Magnetic State." You perceive at once, by the very title of his work, that he endorsed fully the mesmeric theory, as he unqualifiedly states that persons can be put into a "higher magnetic state," and in that state suggest to him thoughts worthy of publication on the all-engrossing theme of disease and its treatment. His words, to which we desire to call your especial attention, read as follows: After describing a very remarkable cure practiced on his own son, he says, "In the process of magnetizing there is a fine purple fluid, invisible in the natural state, but distinctly perceptible in the magnetic, which passes from the magnetizer to the person magnetized; thus in the case of my son, he said as soon as I began to make passes over him he could see little threads of purple light come out from my hands and eyes, more especially from my hands, which came to him, and soon pervaded every part of his system. This fluid, he said, was the power of life; that in every healthy person the working of the animal functions produces this fluid, or power of life, in sufficient quantities for the purposes of life, and in most cases more, so that a healthy person can impart a portion of it to a less healthy one."

We will not quote further from this extremely interesting and valuable treatise, but content ourselves with merely saying that Dr. Phelps institutes a comparison between this power employed by men and women to-day, and the remarkable secret force which enabled Jesus and his immediate followers to perform their marvels of healing, as recorded in the New Testament. We are informed that cures were wrought by the laying on of hands, everywhere. The power of the will and the use of animal magnetism are blended. From the garments of Jesus, and also from those of the apostles, we are told a healing virtue went forth; and the great teacher is reported as having said on more than one occasion, "I perceive that virtue has gone out of me." Now what is that "virtue" but vitality; the very power of life, without which no living creature could continue to exist?

We should not, perhaps, have specially introduced to you the words of Dr. Phelps on this occasion, had it not been for the fact that his other son has attracted considerable attention by his charge to the Christian ministry concerning its treatment of Spiritualism. Genius is not always an inheritance in families, it is true, neither is spiritual discernment, else a man with so well-informed and liberal-minded a father would scarcely have gone back to the superstitions of the dark ages, and attributed all spiritual power to the devil. We should be very glad to read a sermon from the pen of Prof. Austin Phelps upon the text, "Can a devil open the eyes of the blind?" in view of the truly remarkable cures performed to-day by spiritual mediums, who, according to his own statement, are under Satanic influence. Congregationalism is a wide word; Orthodoxy a very narrow one. A Congregationalist may be a very intelligent, liberal man, like the author we have quoted; but an Orthodox minister, while he need not be a Congregationalist, must be a person whose views are so narrow and bigoted that they can only coincide with what is narrowest and blindest in Congregationalism, or any other ism.

To proceed at once to a consideration of the healing gift, let us remark at the outset that every person is naturally a healer, and that without healing power you would have no vital power. Metaphysicians as a rule deny the existence of matter; they consider this world an unreality; they teach that pain and disease are delusions, and that mind and spirit are the only realities in nature. The subtle Oriental mind delights in metaphysics, the subtleties of thought in Asia being so great that it is an extremely difficult task to translate the Vedas and Puranas into intelligible English. Brahmanism and Buddhism will always be Ethnic, never Catholic, religions. They were ordained in Asia; they appeal to the Oriental mind charmed with mystery; but to Western people they can never be attractive as systems, though we may all unite in admiring the purity of the moral teaching at their base, and delight in contemplating the extreme sanctity and wonderful self-sacrifice of many who embraced them. Christianity cannot make much progress in Asia because it is too prosaic, too literal, too matter-of-fact. The same may be said of Judaism, to a large extent. Buddhism can never become popularized in the United States or England because it is too poetical, too allegorical, too mystical. Swedenborgianism is not attractive to the multitude, because only imaginative and mystical minds can fathom its depths and comprehend its meanings. Mrs. Glover-Eddy and others who style themselves "Christian Scientists" have, no doubt, a great many very fine and true ideas in their system, but they ignore too much of the practical side of life to be readily understood by the masses. Dr. Baker Fahnstok, author of a very interesting work entitled "Staturolism," has a method, and a very good one, for the cure of disease, but he also ignores altogether man's physical nature; while Dr. Gregory, in his valuable contribution to the literature of mesmerism, "Animal Magnetism," happily combines many ideas and systems, and is sufficiently eclectic and inclusive to render himself plain to the comprehension of the people at large. We are informed by the highest spiritual authori-

ties we have ever consulted that there exists in nature a trinity of elements—spirit, force and matter—and that these three are co-existent and co-eternal. Spirit is intelligence, force is immaterial substance, and matter the element visible to your external sense. The very existence of disease as a substantial reality is denied by many mystics. We unite with them in thus denying its existence, but as a transient state it is a reality, just as darkness is a real state but not a positive substance.

Will-power is more potent than animal magnetism, but the existence of animal magnetism can be proved beyond the power of any successful contradiction, for animal magnetism is neither more nor less than the heat and moisture constantly exuding through the pores of the skin of every living being. This warmth and moisture is physical substance in vaporized form. You all know that matter can exist in four forms—solid, fluid, gaseous and ethereal. This gaseous condition of matter, which is the condition of all the materials which leave the body of a living man or animal, can be analyzed by any chemist who has the requisite appliances with which to work. These animal magnetic emanations are not always healthful, as it is through the circulation in the atmosphere of impure magnetism that diseases are often conveyed from one person to another; but it would be a terrible libel on the laws of Nature to assert that they had decreed the transference of disease but forbade the transference of good health. We all of us know that small-pox, scarlet fever, and other maladies of a virulent and distressing nature, may be communicated from a sufferer to an apparently healthy person, if the seemingly well person simply touches a towel or napkin upon which the patient has wiped his hands. Now, this simple transference of disease to articles of wearing apparel, etc., and thence to another human organism, proves conclusively that without either will-power exerted by the patient, or fear crippling the resisting powers of the subject, ill health may be communicated from one to the other.

These facts utterly destroy the theories of those who deny to matter a real existence, and persistently ignore vital magnetism as a curative agent. If will-power were necessary to produce a purely physical result, then no diseases could be transferred from one person to another unless the person diseased willed the other to be contaminated; and if no one could catch an infectious disorder unless he dreaded it, it would be impossible for contagion to exist were people kept ignorant of the prevalence of infectious disorders. Our advice to all stalwart unbelievers and positive deniers of what they know nothing concerning is to follow the example of Rev. O. B. Frothingham, who says that he has resolved to give up blindly denying in certain directions and wait for more light. The work of science is to prove affirmations, not to indulge in negative assumptions. We can prove a negation in this sense, that if animal magnetism does exist, the theory of its non-existence is erroneous; for if twice two are four, then two and two cannot make three or five; but you see instantly that to prove an affirmation is necessary in order to prove that its opposite can have no existence; two bodies cannot inhabit the same spot of earth at the same time, and two existences in the realm of mind cannot fill the same spiritual space at once. So two opposing theories cannot both be true.

We have told you simply what you all know concerning disease and the multiplication-table, but it is often necessary in order to combat error that we traverse well-trodden ground to fortify an assailed, though well-established position. This is indeed an age of skepticism; but modern doubt is a useful and healthful reaction from old-time superstition; from believing everything without evidence, men have come to believe almost nothing; the new faith will be belief founded upon the most satisfactorily conclusive evidence, and a faith which shall be ever receiving the addition of knowledge. Psychometry is a wonderful key to the hidden arena of nature. The psychometrist is often an independent clairvoyant, or lucid; sometimes, however, a very fine medium. A clairvoyant is one who sees through extreme sensitiveness of visual perception objects and forces invisible to the naked eye on account of their attenuation; while a clairvoyant medium who goes into a trance and describes spirits and things, is not a clairvoyant in reality, but simply an instrument in the hands of spirits or mortals, who can transmit information through his psychologized brain. Spirit-control is effected by processes directly analogous to those by aid of which a mesmerizer gets possession of his subject. Whenever a spirit out of the flesh or in the flesh has a positive opinion, it is of frequent occurrence that that idea is impressed on the sensitive's brain, and given off by him when in the entranced condition, as though it were revealed to him in vision. Magnetizers who have very powerful minds and bigoted ideas, can psychologize their subjects into describing anything they wish them to see, and thus the descriptions given in the somnambulic state are often unreliable; but when neither operator nor sensitive has any positive opinion on a given subject, and the entranced medium gives information on a certain topic, the information must either be derived from invisible spirits or by the liberated soul of the sensitive taking cognizance in the magnetic state of things hidden from his view in his normal condition.

Baron Reichenbach's sensitives described od-force, and spoke of odyllic flames playing around the hands of those who magnetized them. A great many experimentalists have denied the existence of this force because their sensitives have never beheld it; the truth of the matter is that some people overpower the senses of their patients by magnetic emanations, while others control them entirely by the power of will. The eye is the great window of the soul; the glance of a powerful psychologist is all that is needed to entrance a negative person, while the hand is the great gateway to the physical forces. From the points of the fingers animal magnetism proceeds most readily, while from the eye the soul, or mental power, is most readily exercised. A man or woman may be a first-rate magnetizer and yet not a psychologist; but he or she cannot be a psychologist, because while magnetism, a physical force, is the lesser, it does not include will-ability, which is the greater; but will-power, the greater, whenever in operation, can command bodily forces to act as its allies and do its bidding. We have known many instances where operators and subjects, entirely in doubt on the matter of animal magnetism, have received startling proofs of its existence by having it described to them by sensitives in the somnambulic state. Dr. Phelps' allusion to a purple fluid is very suggestive and timely. All colors have a spiritual value and meaning. In the spirit-world every shade and hue of color typifies an interior condition.

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Original Essay.

O. B. FROTHINGHAM AND THE FREE RELIGIOUS MOVEMENT.

BY J. WETHERILL.

To the Editor of the Banner of Light:

O. B. Frothingham is one of the bright thinkers and scholars of the country, and his deliberate utterances and conclusions are worthy of more than ordinary attention. His lately expressed views in the form of an interview, an apparent pause and perhaps a step backward, do not astonish me much, but they interest me. I think I see a power behind the throne working; for aught I know the power may be in the "throne." I will write on, and perhaps work my thoughts out clear. The undertone of this interview seems to convey to me the expression of the same feeling that the poet Schiller utters in Coleridge's translation:

"Where are now the fabled beings that peopled space?
The intelligible forms of ancient poets,
The fair humanities of old religion:
That had their haunts in dale or play mountain,
Or forest by slow stream, or pebbly spring,
Or chasms and wat'ry depths; all these have vanished.
They live no longer in the faith of reason:
But still the heart doth need a language; still
Doth the old instinct bring back the old names:
Oh! never truly will I blame his faith
In the midst of stars and angels!
This visible nature, and this common world,
Is all too narrow."

I think in the decade of materialism that I passed through before the light of Modern Spiritualism had entered my soul, the quotation expresses the state of my own mind: it is the heart struggling to the front, where the head is trying to hold the fort.

The interviewer makes Mr. Frothingham say, referring to his recorded teachings as a leader in the free religious movement:

"I did not aim to create any new beliefs or to tear down all existing ones, but to restore, to bring to light and prominence, the spiritual essence of those faiths. Perhaps I am better fitted for such a work than many others, because I have inherited a sense of the limits of free thought beyond which materialist dogma becomes more offensive than dogmatic Calvinism."

With the rational drift of the Evangelical Church during the last century, and its position to-day as a whole, I think I can fully subscribe to this expression of Mr. Frothingham. There are notable individual exceptions, as mankind does not move forward with an even front; but these notable exceptions, like Talmage, Prof. Phelps and others, who have more of the letter of the text than the spirit of it in them, are a small and decaying minority; the leading lights, even, in the Orthodox Church, are not far from the kingdom of heaven in a rational sense, which is synonymous from my standpoint with modern spiritual sense.

Mr. F. is reported as stating also—which the radical finds hard to believe—that:

"Evangelical religion was stronger, the churches were better filled, there was more of the religious spirit abroad than when I began work twenty years ago."

As to the fact that revealed religion, as we called it, is stronger to-day than it was twenty years ago, I have no doubt; it is stronger here and in Europe, notwithstanding the much-talked-of German materialism, and the religion of to-day is all the stronger than that of twenty years ago in that it is throwing off the accretions of ignorance, and presents fewer features incompatible with good sense and charity."

Some may doubt this increased strength, but I do not. I am speaking of it in relation to "free religion." No one will doubt the fact of dropping or taking the accretion of the "accretions of ignorance and many features incompatible with good sense and charity," some even denying that they ever were an important feature in church teachings.

There have been many causes for this change, or trend in the liberal direction. Science has proved the Bible to be a human work, and fallible. Thinkers find that a spirit of truth pervades it that is not always in harmony with its letter, and that the spirit has been brought more to the front in pulpit teachings, and the often offensive letter has taken a back seat; but more than anything else, more than all things else put together, is the permeating atmosphere of Modern Spiritualism. Clerical bigots will sneer at this statement, the church as a whole will deny the fact, yet, silent-voiced, the pews are full of it. Hardly a funeral takes place but the modern spiritual idea is prominent, and includes or bounds about all the consolation that the bereaved find; as a rose by any other name will smell as sweet, so in the new expression of our idea, or the identical one, we note the fragrance. I think to-day about half the members and congregations of the church have a feeling that Modern Spiritualism may be the truth of the age, and ought to be, if it is not. Like the daughter of Zion it has not yet put on its beautiful garments, or awoke in their estimation from its sadness, but the facts and phenomena and intelligent communications have impressed sensitive natures, and intuitively they feel its truth and are the more religious for it, and sense the unseen power behind the throne in the utterances of bright men, who speak often wiser than they know; though some do know, and hide their knowledge, if not their light, under a bushel. Coming also with this modern healthy permeating atmosphere, are manifestations that duplicate biblical ones, and transmit them from fables into facts. The handwriting on Belshazzar's wall may be as probable, or true, as the writing on the clean, new, locked slate by an invisible spirit, (I will say nothing about my own experience) as it occurred in the late Eps Sargent's house, in the presence of Rev. Joseph Cook, when he said the backbone of Materialism is broken. The woman of Endor, who brought up Samuel, and gave king Saul a test, as he was a stranger to the medium, said to him (getting the information from her intelligent environment) "thou hast deceived me, thou art Saul," &c. I have had that same experience, and so have thousands of others, in the church, as well as out of it. Think you, dear reader, that the story in the Bible, when it is read, has not a flavor of fact about it to the thousands in the church, who, with me, and others, have had the same experience? I must admit also that asses have spoken; but without being facetious, there have been voices heard, and I have no doubt Balaam thought his beast spoke, and it was the influence of the angel that was spoken of, and was a natural phenomenon, and not a miracle, and in our light a probable fact.

I think I know something of the drift of the Free Religious movement. It is further from Theodore Parker's heresy (?) than the latter was from the Liberal Christian Church. I think without having any clerical pedigree like Mr. F. that I see the subject as he does. I think I detect in his low moaning requiem

over "free religion" a belief in something that in his mind makes the Church, with its "accretions of ignorance" eliminated, a safer and happier anchorage than "free religion" with its tendency to materialism. There is a silent voice within me that says the permeating atmosphere of Modern Spiritualism has reached him; it may not have stopped, but he finds in its movement a thread of truth even if the beads on the thread have no attraction for him; so he says:

"The work which I have been doing appears to lead to nothing, and may have been grounded upon mistaken premises. Therefore it is better to stop. But I do not want to give the impression that I recant anything. I simply stop denying, and wait for more light."

He refers to the Free Religious movement, but in the "waiting for more light," it is my impression, that he is thinking possibly of a junction of what he looks upon as two streams, modern and ancient phenomena. I am sure he would deny what I say, but I have seen so many people of a religious turn of mind that I know are influenced by spirits, that are fascinated by the facts or manifestations, yet will deny it (as strongly as Peter denied Christ, though he was sound in the centre), that such denials do not alter my convictions. Here is an expression that may be construed in more than one way; but I feel that if we are not a unit in the thought it is a bridge that leads to unity, where he says: "There has been a growing suspicion in me that there might be something behind or below what we call revealed religion, which the scientific thinkers of our time are beginning vaguely to distinguish as an influence that cannot be accounted for at present, but which nevertheless exists." Then referring to matters in the Romish Church which he saw when in Italy, he makes a personal application of the same occult influence, thus:

"I talked with many of these men, and found them to be ignorant, unambitious and superstitious; and yet there was a power behind them which mystified philosophers. What is this power? I cannot undertake to say. But it is there, and it may be that those persons who deny the essential truths of revealed religion are all wrong. At any rate, I, for one, do not care to go on denying the existence of such a force."

I am aware that I am perhaps impolite to put my views into the mouth of so good and thoughtful a man as Mr. Frothingham, but I have a right to think, and to think out loud if it does not hurt anybody, and I say, at the start, I have never interviewed my respected friend, and what I say is only the Yankee's privilege of guessing.

At this moment three clergymen are in my mind: Prof. Phelps, of Andover, the Rev. Joseph Cook, and the Rev. O. B. Frothingham; Phelps, Cook and Frothingham, these three, and the greatest of these is Frothingham. What has this triangular fact to do with the subject I am now treating? Sometimes I can make my thoughts clearer by painting pictures; hence this digression, if it be one.

Mr. Phelps has a great deal of late to say about Modern Spiritualism, its evil tendencies, and the duty of the Church in relation to it. He knows of its basis in fact, he considers it diabolism and the black art that the Bible, from Moses to Malachi, rules out of pious society, and would renege the Levitical laws, if he had the power, and squelch it. He knows of the facts in his father's house, in the early days of Spiritualism, but had rather consider his father hallucinated than to see any wholesome truth in phenomena perfectly in harmony with the Bible, and that answer affirmatively the great question of Job, "If a man die shall he live again?" One cannot help wishing he were better acquainted with the Beecher family, particularly the Rev. Charles, who writes a book which makes the Bible respectable, if Modern Spiritualism had not already done so, and sees the manifestations in the true light. Phelps the elder, from his serene locality, has both love and pity for his son, and all the consolation he draws from the situation is that he will wake up some day, here or hereafter, and learn that he missed a grand opportunity of helping vitalize the Church.

Mr. Cook, who is considered a bright evangelical light, had some experience in the modern spiritual phenomena; he read the best works on the subject, and the way he referred to it after some of the German scientists had endorsed it, was that it was worthy of attention by the best minds: His experience at Epes Sargent's house with Watkins, the medium, where he witnessed independent slate-writing under very favorable circumstances, where it was not possible for fraud to account for it, admitted the fact of a supermundane power, thanked Mr. Sargent for the privilege of witnessing the phenomena under such favorable circumstances, and remarked on the evidence that the backbone of materialism was now broken, etc. He stated the same to his large audience at the following Monday lecture. He found afterwards, or felt, that he had got into bad company, (?) denied all belief in Spiritualism, and finding that he was a great man and a leader only as he kept in evangelical traces, quickly shut the door with a slam in the face of Spiritualists and Spiritualism; but that does not alter my perfect conviction that he knows that the modern spiritual claim is founded in truth, and that he believes what he said to Epes Sargent, and at his lecture, which was reported all over the country. I have no question but many biblical facts and statements that as a scholar he could not endorse, but did not give his doubts expression, have a more rational look to him, for his experience with a few of the manifestations which have been referred to. There is a great deal of this experience which the Rev. Charles Beecher has printed, and found consolation in; which Prof. Phelps knows from his early home-experience and the current facts of to-day, to be true, though he calls them black art, for fear of social and clerical injury, forgetting that an evil environment permits the possibility of a good one, and thus even through him the truth gets a hearing. I can call to mind also many greater or lesser lights, who know what Beecher, Phelps and Cook know, and more or less believe, and more or less express directly or indirectly; and does any one suppose that the scholarly, lovable, thoughtful thinker, Mr. Frothingham, is anywhere in the dark on this subject as to the fact of its permeating influence on the religious thought of the day, and I am inclined to think on himself, or doubt that he sees, as I do, that the "free religious movement," with its materialistic tendency, must come sooner or later to grief, and ought to, on the principle that man cannot live by bread alone? There is a hunger in the human heart, an aching void this world can never fill.

Mr. Frothingham sees, or I think he does from his expressions, the "something" that scientists detect, that cannot be accounted for at present; the "something" behind "those ignorant and unambitious men, that must mys-

tify philosophers," and he says "I wait for more light." I am almost sure he is looking for the light that I see, and which he feels or half senses. I do not in what I say expect Mr. Frothingham to become a Spiritualist, or in feeling his way to be one, any more than I expect him to be Evangelical and an acceptor of revealed religion, even in its present improved state; but I expect him to "wait for more light," with the expectation that the "something" of the scientist, and the "something" making ignorant and unambitious people mystified philosophers, will establish a truthful, and of course a rational basis, for a broad church "compatible with good sense, and charity." I am looking for the same thing; and the more I look the more I feel that this stone of Modern Spiritualism which the builders have so long rejected will become the head of its corner. I think of two things to select as a raft of safety, I should seize upon "revealed religion," as it is called, instead of "free religion," as being nearer port (or surer of getting there) of the two; and there is where I find, or have placed, O. B. Frothingham; and I think him wise to withdraw, and "stop denying and to wait for more light."

Now at the risk of being somewhat digressive I will say a few words more particularly on free religion; but I think if one reads, as the saying is, the thoughts between the lines, it will make clearer what I have said of Mr. Frothingham's position.

It was an evangelical remark "that heresy cannot build a church," and free religion was the heresy referred to. Theodore Parker once said very tersely, "Where there are brains there is heresy." Now there is truth in both of these remarks; but heresy and brains are not synonyms, for then it would be saying brains cannot build a church. By building a church is not meant the construction of an edifice, but a religious movement. Without particular reference to the free religious movement of to-day, though from its start a decade since, its leading lights have strong minds, the tendency of free thought, as Mr. Frothingham has said, is toward materialism in all its teachings. The individual man is bounded by this life; the other life is an unknown and an unknowable quantity. Who has forgotten a remarkable course of Sunday sermons by the Rev. Mr. Alger, leading step by step in their course to that future life we all hope for? Who that heard them will forget the last one, which was to be on the future life? The several preceding lectures had been wise, liberal, erudite, intellectual and instructive, and on this final one was gathered with anxious hearts a thousand or two of people to hear his conclusion. I own myself to an anxiety, in an intellectual point of view, though knowing well that I shall survive consciously my earthly demise. When the words from the speaker came, that after thorough investigation "it was a leap in the dark," oh! how the thermometer of hope fell to the freezing point. I felt the cold chill of that wet blanket. How I wanted to get up and tell my experience, and give the lie to those cold ignorant words. If Mr. Alger had announced to those listeners a lecture on the next Sunday, half of those people would not have been present. No "heresy" cannot build a church, and Mr. Frothingham knows it as well as anybody else. The human heart yearns for another life; that, to a certain extent or with the many, becomes a provisional fact, at any rate a hope. Free Religion abounds in heads, and the head is infidel, the heart is the true believer. Heresy, therefore, which in this article means "Free Religion," cannot build a church, and the evangelical remark is true.

At one of the anniversaries of free religion, a few years since—and Mr. Frothingham being its president was then in the chair—two divinity students, presumably from Andover, were sitting in front of me and in the rear part of the hall, listening with considerable interest to the several speakers who were taking part that afternoon. There were many sound truths uttered, more or less inconsistent with revealed or evangelical religion, but these pious listeners liked these sound truths, though they would have been out of place in the pulpits of their own order; but thoughtful minds have an attraction for good common sense, and I had a feeling, listening to their whispered comments, that some of the ideas they were hearing would coalesce with their own mentality, or approved thoughts, and at some future time would find expression in what they considered better philosophical company. It is thus that truth, ignored because not the flowering of the standard religious thought, works into it and flavors it, and thus little by little, superstition, ignorance and the product of ancient and narrow minds, get into a minority in the current thought of its church, and the popular voice of it gets pitched on a higher and more acceptable key; and thus the trend of evangelical thought and revealed religion in general is toward a more rational latitude.

It was pleasant to see these ministers in the bud putting a strong disapproval on some marked heretical expressions, to offset, it seemed to me, to their consciences the semi-approval of ideas that seemed attractive, and that they thought probably ought to be true. These were both bright young men; one of them had an oracular way of commenting on the remarks that was at least fascinating. For instance, when the other said, somewhat wearily, it would make a pleasant change if they relieved the audience with some music: "I wonder why they do not sing at these meetings?" The other replied, in his dry way, "Birds of prey never sing." Yes, "birds of prey." How it would warm their thoughts if they were birds of "prayer." I felt what they felt; there was a lack of warmth. My old aunt used to say "warmth is life, and cold is death," and it is as true in the expression of our ideas as in our physical constitutions.

I have no doubt, sitting on that platform years ago, Mr. Frothingham felt the want of warmth, as those young students did, and as I did, and seeing the movement drifting steadily into materialistic or colder latitudes, he has concluded to pause, and wait for more light, which he feels will come; and then he will warm himself in the sunshine of it, maybe, and I think will be our light, though perhaps filtered through the meshes of the church. There is nothing superstitious about me, and I am no idolater of men, of Bibles, or of churches; I think, however, the manifestations of Modern Spiritualism will yet vitalize the church, bring back its ancient strength; there will be less alloy of error in its truth; we will hardly know it when our light will be its raiment and its power; and when Mr. Frothingham says, "I would say that I am no more a believer in revealed religion to-day than I was ten years ago; but, as I said before, I have doubts which I had not then; the creeds of to-day do not seem in my eyes to be so wholly groundless as they were then, and, while I be-

lieve that the next hundred years will see great changes in them, I do not think that they are destined to disappear," I can almost agree with him; I feel so sure that the spirits are working to that end, and a hundred years hence "revealed religion" will not disappear, but will owe its continuance and "its great changes" to the incorporation of modern spiritual truth.

Banner Correspondence.

New York.

UTICA.—J. C. Rowe, Jr., writes: "On Sunday evening, Nov. 13th, I attended a séance given by Mr. Joseph Caffray, at the residence of Mr. and Mrs. Schooler. There were present about twenty-four persons, among whom were several of our most prominent citizens. Though I have attended several such meetings in Mr. C.'s presence, I have never before been so thoroughly convinced of the genuineness of his mediumship."

The company had no sooner become seated than Johnnie Grey (one of the medium's guides) came, greeting us with hearty hand shake and good-evening, and patting some upon the cheek.

A slate, having leaves like a book, was washed clean, examined by all present, and without pencil was placed upon a table in the centre of circle, the medium and myself joining hands over the table, when a sound as of writing was plainly heard. Then, rising from his seat, Mr. C. passed from one to another in the circle, placing the slate upon the shoulder of each, the writing still continuing as before, and distinctly heard by all. A gentleman and lady in an adjoining room were approached by the medium in like manner and with like result, the lady receiving a message from her father, and Judge Joel Willard, former residents of this city.

The slate-writing was done in good light. The messages were then read, and in every instance the name in full of each writer appeared appended to each communication.

Your representative, Bro. C. B. Lynn, who lectured here two Sabbaths ago, gave good satisfaction, and he, too, had the pleasure of meeting Bro. Caffray. We hope to listen soon again to Bro. Lynn. Mr. C. has gone from this place to Chicago. Mr. S. R. Reynolds, a gentleman of considerable means, having become convinced of his worthiness and deserved sincerity, has kindly consented to aid him. Mr. C. has never advertised himself as a public medium, being a very modest and unassuming young man. May the good angels bless his efforts, and all who give to anxious souls truth of light and life beyond."

SARATOGA SPRINGS.—P. Thompson, Esq., writes: "Our churches have made a united and desperate effort to get up a revival, and employed one Rev. Hugh Brown, who styles himself an Evangelist, for two weeks, hiring a large hall and improvising a choir to furnish music of extraordinary character. Far be it from me to exult over their failure; for if one person could be led into a life of greater purity by their efforts, no one would rejoice more than every true Spiritualist. Such efforts have heretofore been attended with considerable excitement, and the church has generally claimed many conversions as the result; but it has always been a question whether any lasting good ever came of them. The efforts were spasmodic, working only upon the feelings, and while the reason and understanding were not enlightened. This Rev. Mr. Brown, after laboring long without impression, deliberately declared before his congregation that more converts were made to Spiritualism here than to all the Christian churches. It is true that some of the prominent, intellectual and worthy citizens have been added to our ranks within a comparatively short space of time. Two of our weekly papers, the *Saratoga Sun* (A. S. Pense) and the *Sentinel* (E. J. Huling & Co.), both ably conducted and having a large circulation, have espoused our cause, their editors being earnest Spiritualists. The *Sun* devotes considerable space each week to the facts and philosophy of Spiritualism, thereby increasing its popularity as well as its circulation."

There are many prominent church-members who believe in Spiritualism, and should the suggestions of Prof. Phelps be carried into practice by the churches, these would all cut loose and our cause be greatly advanced. I wish the Church would draw its lines as it has with Dr. Thomas, of Chicago; it would then soon get rid of its best elements, which would fall naturally into Spiritualism.

We have passed through many vicissitudes in Saratoga. Twenty-two years ago this last summer we hired the best hall in our village for spiritual lectures, B. Huling, Stephen Thatcher and Peter Thompson, committee. Our speakers were Joel Tiffany, A. J. and Mary Davis, S. B. Brittan, Warren Chase, Mrs. Tuttle, N. Frank White, and some others. We had preaching every Sunday morning and evening. Huling and Thatcher have passed on. Much of the time since then no meetings have been maintained. The churches have several times supposed they had smothered the young child. We, however, have learned 'to labor and to wait.'"

SYRACUSE.—A. E. U. writes: "I must truly say you have a new convert to the doctrine your paper holds. I have within the past year become a writing medium, and of course it has been through Spiritualism. If any one was ever a strong skeptic to that, I have been; but in investigating its claims I became convinced. For six months I kept my convictions to myself, but to convince others it was none of my own writing. I was at length obliged to read and show to friends the messages and letters I received. I was like a mere child (though fifty years old) in its teachings and workings, never having seen or read, but always having regarded it as a deception, followed for the purpose of making money. But oh, friends, wherever and whoever you are, what can I say to prove to you this beautiful truth? I have many, many friends on the earth, but I have many more in heaven; and now to think I have the power to commune with them as I do, it makes me feel to arouse the whole world to this truth. I know I am only one among thousands that can now say this, and have seen, even with my dull eyes, since becoming converted, how widely this great revelation is accepted by the people."

NEW YORK CITY.—A correspondent writes from New York City: "The *Banner of Light* for Nov. 12th contains two articles which I hope will be universally read. One is the editorial on 'A Good Word in a Good Time,' regarding an essay which Mr. Merriam has presented in the *Christian Register*. The other is a notice of several columns of a meeting of Church of England dignitaries at Newcastle, England. These articles show that the Unitarians and Church of England people are getting tired of opposing

the Spiritual Philosophy, and think that it contains too many truths to be rejected as opposing true religion. This makes me think that the defenders of our cause will soon find as allies many former opponents."

ROCHESTER.—Sarah A. Burtis writes: "The *Banner of Light*, whose folds have waved so long, cheering thousands of hearts, with its spiritual guidance, has its range of usefulness extended by its enlarged dimensions. The glad tidings it bears can in no wise be dispensed with."

NEW YORK CITY.—F. M. Brown writes: "The heaven of Spiritualism is evidently working, even in its enemy's stronghold, the Orthodox church. May we not take the signs that everywhere abound as incentives to a more hearty cooperation with our spirit-friends, and go on, rejoicing that speedy deliverance is coming to man from the thralldom of the old orthodoxisms and dogmas. It is with more pleasure than I can express that I read the columns of the enlarged *Banner of Light*, and congratulate you heartily in your success."

Maine.

PORTLAND.—A correspondent writing Nov. 28th says: "Messrs. Fuller and Emerson have been kept very busy during the past week in the city of Portland. The first séance was held at the residence of Mr. H. C. Berry, No. 70 Lincoln street. Mr. Emerson gave many very remarkable tests. Mrs. Berry's remarks under influence were very fine. Mr. Fuller, under the influence of his guides, spoke upon the blessings derived from spirit-communication. The next evening (Nov. 22d) the people assembled at the residence of Mr. W. H. Hatch. Many fine tests were given. The singing in Italian by Mrs. Woodman, Miss Hatch and Mr. Emerson, all under spirit-control, was a very interesting feature of the evening. Mr. Fuller also spoke under control. Wednesday evening a séance was held at the residence of Mr. Thomas Beals. Among those present may be mentioned, Mayor Senter, Daniel Moulton, Esq., and Dr. Morse. The readings by Mr. Moulton and Mrs. Beals were fully appreciated by all present and heartily applauded. Remarks were made by Dr. Morse and Mr. Fuller. Many of the tests given by Mr. Emerson upon this occasion were astounding. Thursday evening regular services were held at Mercantile Hall, at 7:30 p. m. After the choir had rendered with very fine effect some excellent selections from the Spiritual Harp, Mr. Fuller delivered an invocation, and under the control of Ichabod Nichols, D. D., formerly pastor of one of the Unitarian churches of this city, gave an able address upon the subject 'For What Are We Thankful?' At the close Mr. Emerson gave seventeen tests."

Saturday evening Mr. Emerson held a public séance in the same hall. By request Mr. Fuller opened the exercises with brief remarks, after which 'Sunbeam,' one of Mr. Emerson's controls, entertained the audience for more than an hour, giving many descriptive tests."

Sunday, Nov. 27th, very large audiences were convened at Mercantile Hall, both afternoon and evening. In the afternoon Mr. Fuller discoursed upon 'Man's Position in the Universe as Presented by Theology and as Revealed by Spiritualism.' In the evening he answered in a highly satisfactory manner eleven questions presented by the audience. Mr. Emerson's tests were very fine, both afternoon and evening, and his services have been constantly in great demand while he has been with us. He has been obliged to turn away many who desired to have private sittings with him. His labors have been fully appreciated by the Spiritualists of this city, and he will leave with the best wishes for his future success from all. It is hoped he may soon return and continue his labors so well commenced in this vicinity. Mr. Fuller has been re-engaged for the month of March."

Michigan.

BURTON.—D. Higbee, M. D., writes: "Secular papers speak more respectfully of Spiritualists and spiritual facts. Preachers get Spiritualism mixed in their funeral and other discourses, hardly seeming to realize what they are teaching; and when they are somewhat mediumistic the divine afflatus makes them the mouthpieces of Truth. So mote it be, and much more so. There is no philosophy of this and the future life that will stand such near approach and close investigation, that will bear so much strain in all directions, as this grand philosophy of Spiritualism. May God and the good angels help sustain the dear old *Banner of Light* in its battle for the truth. Let me suggest to every reader of the *Banner* the great good they may do by sending to its publishers every year from one to five dollars for a selection of books and pamphlets on the facts and philosophy of Spiritualism as they may judge best, to keep and use as a circulating library among all classes in their vicinity who will read them. This will help the publishers, and scatter the truth where it will do much good, and lead many to consider and inform themselves who might not otherwise do so."

Texas.

MONTAGNE.—L. F. Fisch writes: "Your worthy and welcome *Banner of Light* came to hand, and I was greatly surprised at its enlarged appearance to what it was in the spring, when last I read it. I thought it then one of the best of papers published, full of good sound reason and bible-teachings, although hard to be understood by one who has not investigated and embraced Spiritualism. I can now understand and fully appreciate its deep and beautiful teachings, and feel greatly the sweet spiritual influence which it spreads abroad through its spirit communications and messages. What comfort must it be and what joy to those who receive them. I can say that since I have embraced Spiritualism I have received more comfort and peace to my soul, and enjoyed more true happiness than I ever did before, although I belonged to the Cumberland Presbyterian Church for years."

In conclusion I will say that I will never be without your paper again as long as I live; and that I will do all I can to help it to a wider circulation of the light and our cause."

California.

HENLEY.—Charles A. Brown writes: "I am glad to see the good old *Banner of Light* enlarged; it is the most interesting, instructive and best publication I ever read. I would not do without it for ten times its cost."

Vermont.

WILMINGTON.—John F. Bassett writes: "With what peace and happiness do I peruse each week the record of the progress of the cause as given in the columns of the *Banner of Light*. It seems to me that an active worker, coming into our midst, might arouse much in-

forest in Spiritualism. At present the number of avowed Spiritualists here is small. I cannot but notice the marked liberal tone of the churches in this place; indeed these usually polemically inclined creeds institutions have drawn so near each other in their actual teachings from the pulpit, that they resemble members of one family: Which is, to say the least, an evidence of some advance on their part."

LONDONDERRY.—Sumner Wait, upon remitting the amount of his subscription, writes: "I am getting old and feeble, and wish to read the *Banner of Light* as long as I live. For over thirty years I have read the *Banner* and the periodical which preceded it, and I wish now to add my testimonial to the many you are constantly receiving to the value of the paper."

Connecticut.

MERIDEN.—Prof. J. W. Cadwell writes: "I attended the conference meeting of the Liberalists and Spiritualists at the Harvard Rooms in New York, Nov. 20th. Mrs. Margaret Fox Kane was seated on the platform, and the spirit raps in response to specially pointed remarks could be distinctly heard on the floor, table and other places, by the four or five hundred deeply interested auditors."

The chairman announced that Mrs. Kane would give private sittings during the week at 55 West 9th street, and I called there on Tuesday, Nov. 22d. As I was about to sit down I remembered that I put a large orange in my pocket, which I had designed to leave in my room at the hotel; taking out the orange I placed it on the mantel-shelf, remarking that I must have brought it for her. While her hand was writing a communication for me from my spirit-daughter, an invisible something brought the orange to me, and laid it down carefully on the floor near me, a distance of eight or ten feet from the shelf. Her hand wrote: 'Put the orange back, and I will try to move it again.'

During the hour I was sitting with her we had some wonderful manifestations, which would have continued longer, had not Judge —, from Ohio, called for a second sitting. After leaving the house and walking half a block, I remembered that I had left my cane in that back parlor, and returned for it. The lady of the house went to the séance-room, and on coming out closed the door behind her and brought the cane to me. The lady asked me if I knew the gentleman who was then sitting with Mrs. Kane; and I answered that I did not. She then informed me that he was a prominent Judge of Ohio, who had a sitting the day previous, and while waiting for my sitting to terminate had busied himself in relating to her the most marvelous tests he had received through Mrs. Kane the day before.

While the lady and I were talking our attention was attracted by that large orange, which was coming directly toward us, about five or six feet above the floor, and it slowly descended to the floor at our feet. It appeared to have come from near the top of the door, and was not a foot from the closed door when I first saw it coming slowly toward us. I think that this was the best evidence I ever had, that, by a law just beginning to be looked into, matter may be passed through matter; or that, to all earthly appearance, two solids may occupy the same space, at the same time, as claimed by the advocates of a fourth dimension of space.

If spirits can pass an orange through a heavy hard wood door, in broad daylight, as they apparently did on this occasion, then they may be able to pass flowers through doors at Mrs. Thayer's sittings, in the better condition of darkness. I know that I fastened the doors and windows at one of her sittings in Boston, by putting on strips of muslin paper, which were not broken during the séance; and about a bushel of flowers were in the room when we lighted the gas, which I know were not in the room when I fastened the door. The question, then, was, did the spirits materialize the flowers, or bring them through the doors or walls of a building?

I had a sitting with J. V. Mansfield, Nov. 17th, and received the most satisfactory answers to seven sealed questions.

With the many doors between earth and the home of the soul that are now open, I wonder how people can be so skeptical in regard to Spiritualism."

Ohio.

CINCINNATI.—K. G. Walker writes: "It is not often that news of Spiritualism, of its root, growth, and the fruit it bears in the Queen City of the West, appears in the columns of our papers; still we have here many believers in our beautiful faith, and many good mediums, among the latter, notably Mrs. Belle Fletcher. She is well known as one of the best test and trance mediums in the city. Her tests are really remarkable; and she receives many letters filled with grateful thanks from persons of undoubted truth and position, from all parts of the country, who have visited her while in Cincinnati, and were enabled to learn tidings through her mediumship of 'those gone before.'"

Among the many, Mr. A. A. Campbell, of Atlanta, Ga., writes to a friend: 'I called to see Mrs. Fletcher, and I say, orally and mentally, "God bless her!" She made me weep like a child because she told me facts about my mother, father, sister, and my little infant angels, that I know were true. It was a glorious time, and I, a strong man, had to weep for joy.'

A remarkable test is the fact that many persons who speak only German receive communications from their departed friends in their native tongue. They claim that the spirits speak to them in pure and correct German, although Mrs. Fletcher is of English parentage, and entirely unacquainted with that language. Mr. and Mrs. Miller, German residents of Riverside, a suburb of this city, received beautiful communications from a son and a daughter—Henry and Mary—and from three relatives whose bodies filled a watery grave.

During the past year she has been sitting for materialization, and is meeting with decided success. Some time ago eleven persons commenced sitting with her, and they have sometimes permitted over twenty persons to join them. They have at every circle received some manifestations. A séance held about two weeks ago was a most remarkable one in the exhibition of this power. Nineteen persons were present; and several spirits appeared at the same time, and were all recognized by their friends. Miss Mary Hurst, a lovely young girl, who entered the spirit-life about a year since, materialized, and was recognized by her father. She spoke to him, making use of the last words she uttered in this life. While she was in full view two other spirits appeared, and were identified by their friends. Two of the spirits left the cabinet entirely, and dematerialized on the outside. "Mingo," the little medium's special Indian control, also appeared, singing a beautiful song he had learned in the spirit-world. The

most beautiful and touching feature of the séance was the coming of little children, who, with flowers in their hands, sang sweet childish songs. This circle indeed proved to those present that 'there is a better world beyond,' where they shall meet again the loved ones gone before.

Mrs. Fletcher's cabinet is of the simplest construction, and she is glad to have skeptics investigate closely. These circles will be continued during the winter, and you may expect to hear of many remarkable manifestations. Among those attending the sittings are: Mr. Ed. Hare, Mr. A. Metzger, Mrs. A. Hughes, Mrs. Lizzie Dee, and Mr. J. Yeager, of Colorado.

Mrs. Fletcher's rooms are Nos. 3 and 4 Arlington House, 5th street, east of Main, where she will be pleased to see all who are interested in Spiritualism."

Cincinnati.

CINCINNATI.—One who has recently "come to a knowledge of the truth as it is" in Modern Spiritualism, writes: "Let me congratulate you on the great improvement in the *Banner of Light*. It is a delight to me to read it, and I rejoice every week to see so much that is so fine on its folds. It is indeed to me, as to many others, a *Banner of Light*."

KINGSVILLE.—Stuart L. Rogers writes, Nov. 2nd: "On last Monday I had a visit from Chas. E. Watkins, and a most wonderful manifestation of spirit presence. First Bro. Watkins gave my mother and myself a sitting in daylight. I wrote eight pellets, and calling Bro. W. from another room, where he was resting, he came and took the pellets one by one, held them a moment, and gave the name written on each correctly, and answered the question, either as it was spoken to him by the spirit, written through his hand mechanically, or written independently on folded slates. The last pellet was one that mother had written, and Watkins placed a bit of slate pencil on one of my own slates, saying, 'Place those slates out in the next room on the table.' I took them, and placed them in the adjoining room, at least twenty-five feet from the medium, and came back to where Watkins and mother were still sitting at the table. We joined hands for one minute (I should think), when W. said, 'Go and get the slates.' I did so, and mother opened them, and found a beautiful message from my darling sister, written in her old familiar way. There were but the three persons in the house I have mentioned. The evening séance was also a grand success; twenty-one people assembled, and Bro. Watkins gave the pellet test, answering all the questions, giving the names in full, in addition to which a message was written independently on folded slates."

Indiana.

FRANKLIN.—S. P. Heneken writes: "I cannot help congratulating you upon the grand success which is accompanying the enlargement of your paper. For seventeen years I have been a regular subscriber to the *Banner of Light*, and twenty years a resident of this city, which contains about four thousand inhabitants—has five very Orthodox churches, a fine public school which daily receives within its dozen capacious rooms seven hundred scholars, and three weekly papers, yet I am almost ashamed to own I am the only avowed Spiritualist in the place; and although I have in various ways, such as writing articles for the press and quoting paragraphs, &c., from the *Banner*, when I could get them published in our local papers, done some little good, and succeeded in making a few converts to our cause, yet the prejudice is here so strong against anything spiritual that they dare not publicly acknowledge that they are believers in our beautiful philosophy, or have it known that they favor such heresy, for fear they may be turned out of church and in a manner ostracized. For myself, I am fortunately able to be independent, and they can do me no harm, and I find, therefore, this very independence (as is always the case) makes me respected and brings me many friends, even among church people, who would otherwise treat me contemptuously. I published the synopsis of the Rev. Mr. Lloyd's sermon taken from a late *Banner*, together with a few comments of my own, in one of our local papers. It has produced quite a sensation, coming as it does from an Orthodox minister, and by many the sentiments therein expressed have been fully endorsed; therefore, I repeat, that the enlargement of the *Banner*, by which you are now enabled more fully to publish such articles, is doing an infinite amount of good in bringing skeptics to a knowledge of the truth, and strengthening those who are already possessed of it. To me individually the *Banner* is invaluable, and I shall lose no opportunity in making quotations from it whenever I can do so with effect."

Massachusetts.

ONSET BAY.—Sidney Howe writes: "A So-able was held on Thanksgiving evening in Pearl Avenue Hall, and a most agreeable entertainment was heartily enjoyed by all present. Music was furnished, and dancing was engaged in by the company, under the management of K. Doane, Mrs. Bullock and Mrs. Wood. Many mediums were present, and our unseen guests probably far outnumbered those visible; among the former our Indian friends forcibly made known that they participated with us in the happiness of the hour."

BOSTON.—Dr. H. B. Storer writes: "I like your 'Conference Department,' for there are 'many men of many minds' whose ideas of Spiritualism present novel and varied phases of thought. For that Department I send you the following extract from a letter, giving the views of Prof. Forrest Shepherd, the distinguished geologist, formerly of New Haven, now of Norwich, Conn.:

"Dear Brother—In the world's history, until the advent of Christ, all the systems of worship were clothed with lordly ceremonies and bloody sacrifices, but, in the words of the excellent William Howitt, 'Christ appeared; the career of paganism was checked, the fate of Judaism was sealed.' A new religion was given to humanity, unselfish, free from dominance, inexpressibly pure, overflowing with benevolence and entirely bloodless, at once abolishing all temporal and spiritual tyranny—a religion adapted to the wants of all mankind, in all ages, climates, ranks and conditions; recognizing the fact that the Almighty Father made of one blood all nations, and that all mankind are brethren, born to the same unalienable rights and the same eternal hope; Christ himself being the living example of his principles, appearing a poor man with the poor, proclaiming the truth that all men are free, and that where two or three were gathered in his name he would be in their midst and thereby cut off all priestly dictation; that whoever would be greatest among them should be servant of all; that one should not lord it over another as did the princes of the Gentiles. This system, unsurpassed in earth's history (as says Howitt), boundlessly benevolent and adapted to the wants of the wide universe, must inevitably overpread the earth, while its Divine Founder will necessarily be its only Prophet, priest and King. For its consummation thrones are tottering, and the gates of Heaven opening for its fulfillment. The nominal Christian churches

have widely departed from the pure system of worship, and so far as Spiritualism will restore it I am a Spiritualist."

AMHERST.—Lessaie N. Goodell writes: "Wherever I go I listen to words of praise and sentiments of the kindest feeling for the *Banner of Light* and its worthy editor. All are delighted with the enlargement of the paper. It is indeed a glorious *Banner*, and long may it wave."

MILFORD.—F. D. Montague writes that a séance with Mrs. L. W. Litch, at the Highlands, Boston, resulted very satisfactorily, and that tests received through that lady's mediumship excelled all the writer had received at upward of forty séances in various parts of the country.

EAST BRAINTREE.—Under date of Nov. 28th, G. E. Pratt writes: "Our Society had the pleasure of listening to Mrs. Abby N. Burnham, of Boston, last Sunday. Eloquent, effective and interesting as she always is, she left an impression which will ever remain. She should be kept continually in the field fighting the battle of humanity and progress."

Pennsylvania.

SOMERS LAKE.—George Parker states that as long ago as 1825 he passed into a trance condition, and saw and heard what at that time was mysterious and unaccountable, but which the revelations of these times have made perfectly clear to his understanding. He relates an instance of pre-vision in the case of a girl, Nellie Reape, who in the early part of the evening of Nov. 15th, 1880, told her parents that at nine o'clock she should leave them, and at the moment that hour arrived passed away.

BEAVER FALLS.—Mrs. A. A. Scott writes: "I hail with pleasure the coming of the *Banner of Light* each Saturday evening. I value it very highly, and feel that I cannot get along without it."

Written for the *Banner of Light*.
"DREAMS."

BY JOHN E. ADAMS.

"I dream a dream that is not all a dream,"
The portals for a moment open wide;
A fleeting vision eludes my wondering eyes;
A curtain, angel-waited, sweeps aside,
And from afar a flood of radiance streams,
That fills my soul with rapture in my dreams.
I seem to see in dreams the very forms
Of dearest friends, who lived and loved and died,
And passed behind the veil, beyond my gaze,
To solve the problem on the further side.
I press the hand; the eye responsive beams
Of absent ones who come to me in dreams.
They come at evening, when the twilight dim
Voices me in slumber to forget my woes.
They come at midnight, when the world is still,
And hover o'er the couch where I repose.
And with the morning star a presence seems
To comfort and to bless me in my dreams.
I see the phantom ships go sailing by;
I hear the rustle of angelic wings;
I feel the presence of a shadowy band;
I hear the twanging of unearthly strings
As galleys gay and warrior-thronged triforms
In grand review glide by me in my dreams.
I know not whence they come; I only know
They tell me what no human eye hath seen
Or ear hath heard; they tell what is to be,
Their journey where no mortal foot hath been.
They open the door, and do celestial gleams
From spheres unknown illuminate my dreams.
A little while I linger on the shore;
A few more days at most will intervene,
Ere I in turn shall feast my hungering eyes
Upon the marvels of the land unseen—
That land bright with departed loved ones' forms,
Of whom bright visions glorify my dreams.
Dorchester, Mass., Dec., 1881.

Free Thought.

THE HINDU ZODIAC.

BY WM. EMMETTE COLEMAN.

To the Editor of the *Banner of Light*:
Mr. F. J. Briggs, in his recent "Mytho-Zodiacal" essays, has referred to the comparatively late date of the solar zodiac, at least in the form in which we find it in our almanacs. He has demonstrated very clearly the absurdity of the notion that Jesus was a personification of the sun in the constellation Aries (or the Ram), or that the crucifixion of Christ was really the crossification (?) of the sun in its annual zodiacal circuit. It is safe to say that these absurdities were entirely unknown to the ancients; they had their origin in the fanciful conceits of certain pseudo-philosophers of the eighteenth and nineteenth centuries. Previous to the eighteenth century I have been unable to find any trace of these wild, unscientific vagaries. In a few years they will have entirely departed from the earth—be consigned to well-deserved oblivion.

Mr. Briggs has shown the comparatively late origin of, and the non-connection of Jesus with the Grecian and Egyptian zodiacs. To complete the work it is proposed to demonstrate the still later origin of the Hindu solar zodiac—it being often claimed by uninformed persons that the history of Jesus is based largely upon Hindu solar myths, particularly as centered in the Krishna cultus.

THE LUNAR ZODIAC.

The solar zodiac of twelve constellations was unknown to the Hindus till after contact with the Greeks. The ancient Hindus used a lunar zodiac composed of twenty-seven (or twenty-eight) asterisms or constellations. The moon makes her sidereal revolution, from a given star back to the same star, in twenty-seven days and eight hours nearly. The zodiac was therefore divided into twenty-seven (sometimes twenty-eight) divisions, each division indicating the moon's position during that day in her monthly orbit. These divisions of the zodiac were called *nakshatras*—that is, "asterisms." The Arabs and Chinese also divide the planetary path into twenty-eight parts, each marked by a group of stars. The Arabs call these divisions *manzil al-akamar*, "mansions of the moon, lunar stations"; the Chinese call them *shen*, "mansions." No doubt exists that the three lunar zodiacs, Hindu, Arab and Chinese, are of common origin. Much discussion has ensued among Orientalists as to which of the three was the original source of the other two; the probability being, in my judgment, that neither was directly derived from the other, but that all three are derived from a common original, situated in Mesopotamia possibly. Such is the opinion of Profs. Weber and Whitney, two of our best Sanskritists. There is good reason to believe that these lunar mansions are twice referred to in the Old Testament. In the Hebrew text the word *mazzaloth* is found in 2 Kings xxiii: 5, and is translated "planets"; and the word *mazzaroth*, in Job xxviii: 32, untranslated in the English version. Commentators have usually supposed these words to refer to the twelve solar zodiacal constellations; but this is prob-

ably an error. These Hebrew words are regarded by philologists as equivalent to the Arabic *mandzil*, "mansions of the moon"—the twenty-eight lunar asterisms.

The Hindu *nakshatras* are rarely alluded to in the Vedic hymns. But in the later Brahmanic literature the system is well established, and continues to this day in conjunction with the solar zodiac since the period of the Indian adoption of the latter from the Greeks. The *Bundehesh*, a later Zoroastrian work, written somewhere between the fourth and ninth centuries after Christ, includes a description both of the solar zodiac of twelve "signs" and the lunar of twenty-eight. In all three systems, Arab, Chinese and ancient Hindu, the first asterism of the twenty-eight was the Pleiades; and the last two comprehended certain stars in Aries; but since the adoption of the Grecian solar zodiac, which begins with Aries, in order to make a conformity between the two zodiacs, the Hindus have transferred their last two asterisms to the beginning of the series—the old twenty-seventh and twenty-eighth now being the first and second. The names of the twelve months in Hindustan are derived from the names of twelve of the lunar asterisms.

DEFECTS OF HINDU ASTRONOMY.
Much nonsense has been published about the great antiquity and marvelous extent of Hindu civilization. These mistaken notions were due to the imperfect knowledge of scholars concerning Indian history and literature in the early days of Sanskrit researches. It is now known to every Sanskrit scholar that the civilization of the Hindus was, in its palmist days, much inferior to the older civilizations of Egypt, Chaldea and Assyria, and in all probability, China. The science, art and culture dilated upon by certain early writers upon Hinduism were almost wholly mythical. Writing for literary purposes was unknown in India till a few centuries before Christ; was unknown when Buddha lived, fifth century B. C. The Vedas and other works were transmitted orally from generation to generation, as were the first Buddhist compositions. The oldest written inscriptions in India date from the time of Asoka, B. C. 250—Wilson and Weber say about 200 B. C. (Mueller's *Sanskrit Literature*, pp. 497-521; Weber's *Indian Literature*, p. 178; *Journ. Royal Asiatic Society*, vol. xii, p. 95; Quackenbush's *Ancient Literature*, p. 60; Whitney's *Oriental and Linguistic Studies*, First Series, pp. 81-88). Architecture in stone also only dates from the reign of Asoka; previous to that wood was alone used for building purposes. It is to Buddhism we owe the general use of writing for literary purposes, and the rise and growth of stone architecture, including the famous "rock-cut temples" of India. All the older "rock-cut temples" are Buddhist, dating back to Asoka's reign. No Brahmanical rock-cut temple is known older than the fourth or fifth century after Christ. The oldest sculptures, or inscriptions in India, referring to Krishna, date from the fifth or sixth Christian century.

The cave of Elephanta, of which we hear so much, was hewn after A. D. 750, and its sculptures have not the remotest reference to Krishna. The misrepresentations made concerning this cave-temple in particular and cave-temple in general, have been completely exploded; in fact, they never had any foundation on which to rest. Out of one thousand rock-temples in India seven hundred and fifty are Buddhist, fifty Jain, and two hundred Brahmanical. (Ferguson's *History of Indian Architecture*, pp. 47-8, 441, etc.; Ferguson's *Rock-Cut Temples of India*, passim; Burgess's *Caves at Elephanta*, Bombay, 1871, p. 5, et passim; *Encyclopedia Britannica*, articles "Architecture," "Elephanta," etc.)

Hindu astronomy has always been in a very elementary stage, and its calculations quite inaccurate. No record exists of any native Hindu observations of the heavens being made, except those necessary for determination of the asterisms, etc., mentioned in the following sentence: "In the Vedic and early Brahmanic period, Hindu astronomy consisted simply of a knowledge of the twenty-seven or twenty-eight lunar asterisms, the position of half-a-dozen other fixed stars, and the phases of the moon." It has been declared by Weber, the most competent of Indian scholars to pronounce upon such a point, and without contradiction from any quarter, that no mention even of the lesser planets is to be found in Hindu literature until the modern epoch, after the influence of foreign astronomical science began to be felt." (Whitney, *Or. and Ling. Stud.*, Second Series, p. 370.) No record exists of even one eclipse being actually observed, though they have had rules for their calculation for at least a thousand years or more. Indian astronomy, since the Christian Era, has been confined to one branch of the subject; and its modern phase is much in advance of its ancient aspects. "It gives no theory nor does it even describe distinctly the celestial phenomena. It is limited to the calculation of certain changes in the heavens, particularly eclipses of the sun and moon, and with the rules and tables by which these calculations must be performed." (*History of British India*, by Murray, Wilson, Jameson, etc., vol. iii, p. 281.)

The tables upon which their calculations are based were at one time thought by some to be of great antiquity, but they are now known to be quite modern, besides being very inaccurate. These tables are based on certain supposed configurations at the beginning of their celebrated epoch, the *kali-yuga*, said to have begun at midnight, Feb. 17-18, 3102 B. C., on the meridian of Ojrin. At this time the planets are assumed to have been in a line of mean conjunction with the sun in the first point of Aries. The fact of the starting point being Aries, shows that this system of calculation is of modern origin, being later than the period when the solar zodiac, with Aries at its head, was borrowed from the Greeks. M. Bailly, the well-known astronomer, who lost his life during the first French Revolution, was so far deceived as to believe that these tables were based on observations 3102 B. C. Delambre and La Place (the illustrious founder of the Nebular Hypothesis) demonstrated Bailly's error, and the more recent origin of the tables. There is good reason to believe that they were systematized in the sixth century after Christ. (Whitney, ii, p. 368-9.) In illustration of the inaccurate character of Hindu astronomical calculations and data, it may be stated that the actual latitude and longitude of the so-called "junction-stars" in each of the twenty-eight asterisms varies from that given in Hindu data in the case of each star—the error of position in latitude in some cases ranging as high as nearly *five degrees*, and in longitude nearly *three degrees*.

The oldest Indian astronomer of whom any writings are extant, is Arya-Bhatta, who lived in the fifth or sixth century after Christ. A short tract of thirty-six verses, in modern style, called the *Jyotisha*, has given rise to much dis-

cussion among Spiritualists, owing to certain astronomical data therein mentioned. Colebrooke and others supposed that it gave evidence of astronomical observations as far back as 1400 B. C., and various other dates have been assigned by Sir Wm. Jones, Davis, Pratt, etc.; but it is now evident that no definite data can be extracted from the work, and that "a thousand years would not be too long a period to cover all the uncertainties involved"; that as regards furnishing a basis for ancient Hindu chronology, it is "a delusive phantom." (Whitney, ii, p. 384.) Weber gives good reason for placing it in the fourth or fifth century, A. D.

GREEK INFLUENCE ON HINDU ASTRONOMY.

It was the influence of the Greeks "that first infused a real life into Indian astronomy." (Weber, *Indian Literature*, p. 251.) *The early Indian astronomers regularly speak of the Greeks (Yavanas) as their teachers.* (Weber, 252.) That the foundations of Indian astronomy were borrowed from the Greeks is now "fully established, no person of sufficient information and competent judgment being found any longer to question it." (Whitney, ii, p. 370.) The Hindu names of the twelve signs of the zodiac are merely translations from the Greek; for example, *Mesha*, the Ram, *Vrishabha*, the Bull, *Caracata*, the Crab, *Sinha*, the Lion, etc. The zodiac, *Rashmala*, is divided into twelve *rashis* (signs), the *rasi* into thirty *bhugas* (degrees), the *bhuga* into sixty *kulas* (minutes), and the *kula* into sixty *vikalas* (seconds), all precisely as with the Greeks. Astronomical works are called *Siddhanta* by the Hindus. Of the five *Siddhantas* named as the earliest astronomical systems in India, two of them have names indicating Greek origin. One is called *Romaka-Siddhanta*—that is, the *Siddhanta* of Rome; the other is called *Paninisiddhanta*, so-called, we are told, because composed by "Paulus, the Greek," and is therefore regarded as a translation of the *Enchyridion* of Paulus Alexandrinus. Even the famous *Surya-Siddhanta* (the most widely known of these works) is, in some of its manuscripts, said to have been revealed to man in Rome, Romakacity, the metropolis of the West, as the *Siddhantas* term it. The tradition in the great epic poems tells us that the earliest astronomer was Asura Maya. This is thought to be identical with the great Ptolemy. *Ptolemaios* in Greek; in the Indian Asoka inscriptions he is called *Turamaya*; and out of this *Asura Maya* sprang. "This is the more evidenced by the fact that the later tradition distinctly assigns Asura Maya to 'Romakapura' ('City of Rome') in the West."

Moreover, the technical terms in Hindu astronomy are in a very large measure derived from the Greek. The celebrated astronomer, Varahamihira, whom all native authorities place at 501 A. D., uses a mass of Greek words, employing them in such a way as to clearly show that they had been long in current use. One of his works bears a Greek title, the *Hora-Shastra*. The *hora* (hour) is no division of the day, either in ancient or modern India; and yet the Hindus use it in the sense of a twenty-fourth part of the day in a peculiar astronomical significance only as follows: The seven planets are referred to in the *Siddhantas* in the same order in which, among the Greeks and Romans, they follow each other as rulers of the days of the week (Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn). The planets in turn rule over the successive 24 hours (hour in Latin and Greek is *hora*) of the day; and it is in this connection alone the Indians use the term *hora*; which proves conclusively that the whole system is borrowed from the Greeks. The introduction of Grecian astronomy into India probably was consequent upon the extensive commercial intercourse during the first Christian centuries between Alexandria and the west coast of India; its complete development, in its peculiar Hindu forms, dates from the fifth and sixth centuries.

For fuller information relative to Hindu astronomy, the following may be consulted—all of which have been freely utilized in the preparation of this paper: "The Lunar Zodiac of India, Arabia and China," in Prof. J. D. Whitney's *Oriental and Linguistic Studies*, 2d series, pp. 310-421; Prof. Weber's *History of Indian Literature*, pp. 246-261; Prof. Monier Williams's *Indian Wisdom*, pp. 180-194; *History of British India*, by Murray, et al., vol. iii, pp. 278-307; "On the Indian and Arabian Divisions of the Zodiac," Prof. Colebrooke's *Miscellaneous Essays*, vol. ii, pp. 281-325, and *Asiatic Researches*, vol. ix, pp. 324-376.

Presidio of San Francisco, Cal.

A correspondent writes from Brooklyn, N. Y.:

"Spirit E. V. Wilson entranced the organism of Mrs. R. Shepard-Little on a recent Sunday evening at the Brooklyn Institute, and spoke upon 'Mediumship and Spirit-Control.' The lecture was marked distinctly and clearly by the individuality of this wonderful psychic and seer. He noted how all his own children were mediums, and that a young grandchild possessed this power; spoke of the difficulties which spirits labor under, and that the near future would show a marked advance in the power of the spirit-world—that better mediums would be unfolded, and that there would be less of imposture, fading away with cabinets, dark circles, &c. At the close of the lecture he presented remarkable evidence that his power as a seer and psychic continues in the spirit-world—giving some of his old-time character readings and tests with names and dates, showing that E. V. Wilson was really present."

Alfred Weldon writes from New York City:

"Mrs. H. Knight and Miss L. Campbell are doing a good work as healing and test mediums at 274 3d Avenue, this city. They are worthy the support of the afflicted in body or mind, and of those seeking evidence of a future life."

All your own fault if you remain sick or out of health, when you can get *110p Bitters*.

Passed to Spirit-Life:

From Sutton, N. H., Sept. 26th, 1881, David B. Colcord, aged 79 years.

From Sutton, N. H., Oct. 6th, 1881, Mrs. Louisa, wife of David B. Colcord, aged 77 years.

Mr. and Mrs. Colcord were beloved by all who knew them. Honest and kind, sympathetic and true in all the relations of life, friends and neighbors mourn their sudden departure, while there broods over the old household a sad and relieved of gloom only by the sweet assurance that in death they are not separated. They were considerably interested in Spiritualism.

From Claremont, N. H., Nov. 19th, 1881, Mr. Leonard Jones, aged 80 years.

Struck in the knowledge of immortality, having had revelations and manifestations from the spirit-world given him repeatedly through his own organism as well as through others, death had no terrors to him. Spiritualism, with its circles of immortals here, cheered him in death, sustained him in sickness, and uplifted him from death into that celestial joy and harmony which belongs to the faithful and just.

Mrs. ANNE M. STEVENSON.

Claremont, N. H.

From West Auburn, Me., Mr. John Curtis, in the 54th year of his age.

He was a true man, a true Spiritualist, and an untiring worker for the truth as he received it through his angel guides. Many will miss his rare gift of healing, as well as his kind, genial face. He leaves a wife and three children, a large circle of friends, who deeply mourn his departure.

M. C. A. LEAVITT.

East Turner, Me., Nov. 22th, 1881.

[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, Refractory and Miscellaneous Books, at Wholesale and Retail.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of correspondents. Our columns are open for the expression of personal 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 as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the publisher will consent to the publication of a line around the article he desires specially to recommend, or perusal.

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

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

No Change in the Price.

Although we print each week in our prospectus, and have also made repeated announcements in the editorial columns that the subscription price of the *Banner of Light* has not been increased because of the enlargement, but that its price still remains at the same figure as before the increase in the number of pages—we are informed by correspondents and by callers at our office that the report is being industriously circulated in certain quarters by private individuals to the effect that the price has been increased fifty cents a year.

This course, by whomsoever followed, is unjust to us in the extreme, as a false impression concerning our terms is thus conveyed to inquirers who may not be conversant with the facts in the case; and we trust our friends wherever residing who may hear this report will do us the kindness to contradict it at once. We take the present opportunity of repeating in this connection what we have so frequently stated before, viz:

THE SUBSCRIPTION PRICE OF THE *Banner of Light* HAS NOT BEEN INCREASED IN ANY MANNER WHATSOEVER BECAUSE OF ITS ENLARGEMENT TO TWELVE PAGES. THE *Banner* IS STILL ISSUED AT ITS ORIGINAL PRICE, THREE DOLLARS PER YEAR, and is—when the large amount and sterling character of the matter it furnishes from week to week are considered—the cheapest paper published in the interests of Spiritualism.

O. B. Frothingham.

The name of this distinguished preacher, now but recently returned from a two years' absence in Europe, has appeared frequently of late in the newspapers, both religious and secular, in consequence of the surprise excited by an interview with him which was published in the *Boston Journal* from its New York correspondent. For twenty years and more, Mr. Frothingham has been recognized as the apostle of Free Thought, and his church in New York was recognized as its temple. After coming back from an extended period of rest and reflection abroad, he makes open confession that his many years of labor have virtually resulted in nothing. He has therefore resolved, as he expresses it, to stop denying and wait for more light.

He admits that he has had to fight alone. He saw no young men coming up around him and growing into his way of thinking. He had not the aid and sympathy of any one so far as lending a helping hand in his work was concerned.

He says he had a large congregation of intelligent persons, to whom he believed he was of real value in showing them how a man can do without some of the beliefs or traditions commonly thought essential to a right-minded life, but it was very harassing and unpleasant to find himself, as a radical lecturer, surrounded by radicals of the most extraordinary character, who imagined him to be radical in everything. His independent church became "a sort of magnet for queer and not altogether pleasant persons."

A good deal of his time was taken up "in profitless work of an unpleasant description." His health failed him, and, seeing no way out of the situation, he determined to cut loose from all his ties here and try what complete rest would do for him. He was still more troubled, he says, at gradually discovering that "the drift of free-thought teaching was unquestionably toward a dread materialism." And, in its remarks on the matter, the *New York Independent* is just honest enough, as a professed religious paper, to cite Mr. Frothingham as saying that the drift of "free religion" was toward "a dread materialism." This result Mr. Frothingham declares he abhorred as deeply as any Evangelical clergyman he knew.

We quote his own language on this point, as follows: "The men who would become leaders in the free thought movement do not stop where I stop; they feel no traditions behind them; they have no special training for the work of 'restoring,' in which light I regard much of my work. I did not aim to create any new beliefs or to tear down all existing ones, but to restore, to bring to light and prominence

the spiritual essence of those faiths. Perhaps I am better fitted for such work than many others because I have inherited a sense of the limits of free thought, beyond which materialist dogma becomes more offensive than dogmatic Calvinism.

"But the men whom I saw coming upon the stage as the apostles of the new dispensation of free thought were destroyers, who tore down with no thought of building up. There seemed to be no limit to their destructive mania, and no discrimination in their work. Their action seemed to be to make a clean sweep of every existing creed; they knew not, and cared not whether anything in the shape of belief should arise from the ashes of the world's creeds. The situation, therefore, when I stopped preaching two years ago and went to Europe, was about as follows: Evangelical religion was stronger, the churches were better filled, there was more of the religious spirit abroad than when I began work twenty years ago. Such men as came forward as teachers in the free-thought movement were out-and-out materialists.

"Lastly, my own position was unpleasant, and my health was failing. As to the fact that revealed religion, as we call it, is stronger today than it was twenty years ago, I have no doubt. It is stronger here and in Europe, notwithstanding the much-talked-of German materialism; and the religion of to-day is all the stronger than that of twenty years ago. In that it is throwing off the accretions of ignorance and presents fewer features incompatible with good sense and clarity." And he says that no careful student of such matters, looking back over the last twenty years, can deny this healthful process; and he who has stood aloof from all revealed religion during that time, is forced to acknowledge that its opponents have made no headway whatever.

He says that when he left New York for Europe, he thought he might take up his work as the pastor of an independent church when he got back. But heads—"I may as well say now that I could not do it. I could not teach as I did." He cannot say whether it is advancing years that have increased his conservatism, or whether there is such a thing as devotion as well as evolution, and he has received more light. But—and now comes his confession—he says—"It is certain that I am unsettled in my own mind concerning matters about which I was not in doubt ten or even five years ago. I do not know that I believe any more than I did years ago, but I doubt more." And still, he says he does not regret, as he knows, his past work, "for there is much that needs to be reformed about all systems of revealed religion, even admitting the foundations to be sound. Poisonous vines and parasites need to be torn away from the trunk of truth."

Nor, on the other hand, would he arrest the career of the scientist, bent on probing religion to the core. Truth can do no harm. Yet as he looks back over the past twenty-five years, and sees that no headway has been made, and that unbridled free thought "leads only to a dreary negation called materialism," he has had a growing suspicion that "there might be something behind or below what we call revealed religion which the scientific thinkers of our time are beginning vaguely to distinguish as an influence that cannot be accounted for at present, but which nevertheless exists." Now he recognizes the genuine spiritual force.

And he believes that the further scientific investigation goes the more clearly will scientific men recognize "a power not yet defined, but distinctly felt by some of the ablest of them." He says that during the last few years the following question has presented itself to him many times: "What is the power behind these ignorant men, who find dignity and comfort in religion?" And he goes on to describe what he saw in Rome last summer. He was much interested in observing the behavior of the Roman clergy; not the men high in power and steeped in diplomacy, but the working-men of the church, the parish priests who went about among the people as spiritual helps and almoners.

He says he talked with many of these men, and found them to be ignorant, unambitious and superstitious. And yet, he says, there was "a power behind them which must mystify philosophers." He cannot undertake to say what it is, but it is there; and it may be, he adds, that "those persons who deny the essential truths of revealed religion are all wrong. At any rate, I for one do not care to go on denying the existence of such a force." This is all there is of it. Mr. Frothingham has simply come to a standstill in these matters. Although he asserts, in concluding, that he is "no more a believer in revealed religion to-day than he was ten years ago," he nevertheless "has doubts which he had not then." The creeds of to-day do not seem in his eyes to be "so wholly groundless as they were then."

And while he believes that the next hundred years will see great changes in them, he does not think that they are destined to disappear, therefore he sums up the whole matter thus: The work which he has been doing appears to him to lead to nothing, and "may have been grounded upon mistaken premises," therefore, he says, "it is better to stop." But he would not give the impression that he recants anything. He says: "I simply stop denying, and wait for more light."

Here, then, are his present views, or we might better call them doubts, and it is at this point that he stops and waits for more light. There can be no question that it will come to one who places himself in so receptive an attitude. He wants to hear no more of the dissonance of argument or the jangle of disputation; he only wants "more light." And that comes by silent and unseen processes, as the dew descends from heaven on the grass.

The religious press, so called, is seeking to make all it can out of Mr. Frothingham's statement, as if it were a recantation, which it is not, and which he declares it is not. And a portion of the secular press, as is customary with it, follows up with its babble in the same strain, seeking to curry favor, and make business prosper. Free religion is nowhere criticised by him in his statement. It is the result of free thought that he questions. Readers will do well, also, to bear in mind what he says about the Catholic priests whom he saw at Rome, since there are rumors not wholly vague abroad that his face is turned longingly toward Rome. But we feel sure that if he were to receive the proofs of spirit communion he would find the "light" for which he now waits.

On our ninth page will be found the report of the Annual Meeting of the Friends of Human Progress, Brant, New York. It is but justice to all to state that the Secretary, on forwarding it to this office a short time since, endorsed upon it the comment that it had been delayed in the sending by mistake.

A Cry of Distress.

Last week we called the attention of our readers to the fact that at the very time during which we were in our editorial columns specially noting the fast multiplying and clearly visible evidences of the decadence of the churches—taking for our text an official report bearing on the state of the Presbyterian church in America—*The Watchman* (Baptist organ in Boston) came before its patrons with an editorial which embodied substantially an open confession of the truth of the observations we put forth.

To that article in *The Watchman* we now revert, in order to put the condition of the Baptist denomination (as admitted by one of its leading organs) on file by the side of that of the Presbyterian, as previously noted by us. *The Watchman* is ready, in the article in question, to agree that "some discouraging facts may be found" in the latest reports of nearly all the Evangelical denominations. It claims that the case of the Methodists and Congregationalists and Baptists is not quite so bad as that of the Presbyterians, "yet they all show signs of coldness." The Baptists, it seems, reported an increase of about a hundred thousand during the past year; but a large part of these gains were in the South and among colored people.

It states that the Baptists of the North report no such encouraging statistics; to a certain extent, it admits, they have shared the chill which seems to have overcome the Presbyterians. The Presbyterians are asking themselves, says *The Watchman*, why it is that they do not grow? The statistics of last year show an increase "of not quite one member to each church throughout the whole denomination." For six years, it adds, there has been a falling off, steady and not slow, in the rate of increase; and it thinks the facts give occasion for "serious thought." It sarcastically (it seems to us) excepts the Episcopalians, for the charitable (?) reason that they ordinarily "flourish in periods of general coldness and formality."

Searching for the reasons for this remarkable falling off, it says that "revival work" has grown distasteful to many of the most influential among the Baptists, as well as the others; and population has been increasing, while the taste for revivalism has been diminishing. Our "excessive respectability," says *The Watchman*, "has been killing us." It lets out the secret when it says that "the churches need always to stoop to the masses of the common people in order to renew their strength." And it advises, that while the Church should seek the "mighty and noble," and so "adapt the services of the Lord's house as to attract them," "we should also have services for those who want what they do not."

It allows that the gains of the denomination for which it speaks have mostly been made from the latter, and that they must for the present continue to be made there. It says at last in plain phrase, that the "church that neglects common people in its desire to conform exclusively to the tastes of others, will find itself so high in the aerial regions of art and sentiment that it will perish." The chief trouble, then, lies right here. The churches have been getting above the level of common humanity, and now begin to complain because they are left without support.

A "Regular" Paradise?

Denmark and its dependencies must be indeed in their entirety a "Happy Valley" for the Allopaths. As will be seen by the letter of Charles E. Taylor, M. D., on our second page, none but a "Regular"—and he must be a Dane, or being a foreigner must be able to pass an examination before the Danish Board of Physicians at Copenhagen—can practice in that "favored" (?) land or its colonies. Our sympathies go out to the people there (or anywhere else for that matter) who are obliged to live under a law so utterly at variance with the commonest principles of justice. By-the-way, how do the Homeopaths, who, in the United States, have not scrupled to unite with the Allopaths in their reprehensible efforts to put down healing by laying on of hands, like the picture of persecution applied to their own school of practice as painted in the translation from the *Dagbladet*, which appears in connection with this letter, and which shows the true animus of their drug-peddling allies?

Dr. Taylor's report of his case* is so clear that none can fail to grasp its meaning; but we here add an item of later information received by us which will effectively clinch its pointing of the moral which finds embodiment in the story of his unjust persecution. Intelligence reaches us that Dr. Taylor subsequently met two lawyers—the only two at present on the island. One was appointed by Government, as he informed the Doctor, to prosecute, the other to defend. They both told Dr. T. that he would be condemned to pay a fine; that plenty of such cases occurred in Copenhagen every day; that lawyers, members of the Diet, and hundreds of other respectable people were fined over and over again for administering Homeopathic medicines to their families and friends. Dr. T. was told that he would not be allowed to dispense these in his store; that if he wished to give them away he must buy them from the apothecary. It will be seen that his case is prejudged even by the lawyer appointed to defend him. We trust, however, that the better sense of the community in which he has wrought so much good will in time find a way for him of escaping from the present difficulty, and of rendering his position as a healer by laying on of hands a fixed and recognized one on the island of St. Thomas.

*Dr. Taylor says in this connection that in his conflict with medical tyranny he has been greatly aided by the *St. Thomas Times*, which is the most liberal and the best circulated paper in the Danish West India Islands. "The editor and staff have always sympathized with our movement, as with every one in the direction of reform, and allow us to defend ourselves in its columns on all occasions, when the government paper will not."

The session of the Children's Lyceum at Cleveland, O., on the 27th, was made a notable occasion by the presence of Wilson McDonald, of New York, the artist, who is temporarily residing in that city, professionally engaged on a bust of Garfield. He made an interesting address to the children. A report of the meeting was given in the *Leader*, which we shall transfer to our columns next week.

Upon renewing his subscription W. D. Holdbrook, of Waukesha, Wis., writes: "I cannot forbear the expression of my gratitude for the enjoyment I have received in the perusal of the *Banner of Light*, richly laden as it is with the great variety of most interesting reading matter, especially since its enlargement."

By reference to her card in another column it will be seen that Mrs. John R. Pickering, materializing medium, is now located in Boston, at No. 132 Chandler street, where she holds sittings regularly on Tuesday and Saturday evenings. Arrangements can be made by parties desiring private sittings at other times.

Berkeley Hall Meetings.

On Sunday last, Dec. 4th, the third anniversary services were held in Berkeley Hall, Boston, at 10:30 A. M. and 3 P. M. W. J. Colville delivered two powerful and effective inspirational discourses on "Natural and Revealed Religion," prefacing the morning address with a short history of the society meeting in that hall, and a statement of the particular work it aimed to accomplish.

Madame Marie Fries-Bishop delighted all present with her excellent rendition of beautiful sacred solos; the hymns were also very effectively rendered by the chorus. At 7:30 o'clock P. M. the grand sacred concert was a complete success. The hall was well filled, and every artist, almost every number, was encored. The Misses Amie and Louise Bigelow, Miss Ida Boyce and W. J. Colville volunteered their services for the benefit of the Society, and were never heard to better advantage. Miss Mattie Colby (only twelve years of age), sang faultlessly different selections from the works of Haydn and Mendelssohn; Mr. Talcott fully sustained his well-deserved reputation as cornet soloist, while Madame Bonnelle and Miss Jennie McIntire surpassed all their former efforts in this hall.

The promoters of these monthly concerts have certainly every reason to congratulate themselves on the entire success of their enterprise. The next entertainment in the series will be given on New Year's Day.

On Sunday next, Dec. 11th, Mr. Colville will speak in the above-named hall at 10:30 A. M., on "The True Basis and best Methods of Spiritual Organization"; and at 3 P. M., on "Temperance." The afternoon service will afford an opportunity for any temperance advocate present to express his or her views at the close of Mr. Colville's discourse.

These services are free and open to all comers; but those who attend, we are requested to state, are specially invited to be in their places at the appointed time.

THE SPIRITUAL MARVELS OF THE EAST.

W. J. Colville is now giving a series of readings from rare and valuable occult works, accompanied by a running commentary on what is read, and replies to any question bearing on the subject asked by any member of his audience, in the large and attractive parlors of 30 Worcester Square, every Friday at 8 P. M. The attendance hitherto has been very gratifying to all who are interested in this order of spiritual teachings; but still, the parlors would easily accommodate a larger number of persons. There have been already three meetings in this series—one evening being devoted to a general study of magic, and two to a dissertation on magic in India. All who have been present have expressed themselves highly gratified with the amount of instructive information conveyed in a lucid and pleasant manner by Mr. Colville and his unseen inspirers.

On Friday, Dec. 9th, the topic announced is "Magic Among the Mongolians"; to be followed on subsequent Fridays by readings and discourses dealing with the world-renowned marvels of Egypt. The object of these "conversations on magic," as they are called, is to show how Spiritualism has existed in all ages, and among all peoples; and to help us in the nineteenth century to develop our own gifts most usefully by avoiding the mistakes as well as by imitating the virtues of ancient Spiritualists.

Mr. Colville has been quite successful in forming a select developing circle, in which many promising mediums are manifesting great spiritual possibilities.

Mr. Colville will lecture in Mechanic's Hall, Post Office Building, corner of Market and Summer streets, Lynn, Mass., on Sunday evening, Dec. 11th; subject, "The Bible of God and the Bible of Man"; and on Sunday evening, Dec. 18th, in East Braintree, Mass., on the same subject. Services in both places will commence at 7:15 P. M. He can be engaged to lecture anywhere in the State of Boston on Tuesday, Wednesday and Thursday evenings, on moderate terms. Address, for all particulars, 30 Worcester Square, Boston, where he holds a public reception every Monday at 8 P. M., and delivers an address, &c., on each Friday at the same hour.

Capt. Adams, a son of the late Rev. Dr. Nehemiah Adams, of Boston, one of the ablest and most stalwart of the defenders of the Orthodox creed, has not only abandoned the entire religious faith of his father, but makes open warfare against it, in the aggressive and sweeping manner of another Ingersoll. The reader can imagine the consternation of the *Congregationalist*, which, in its issue for Nov. 30th, rushes to attack, explain, and—we are sorry to say it—misrepresent, all in one breath, and in several columns of space. We have seldom seen a weaker article in any denominational paper than this attempted reply of the *Congregationalist* editor to some of the points raised by Capt. Adams; and in order that our readers may see for themselves the desperate straits to which mere credulism is reduced at the present time we propose reverting to that article—which, by the way, is headed, with an evident attempt at sarcasm, "Gain or Loss?"—at an early day.

Mrs. H. W. Cushman, whose card appears elsewhere, is now permanently located at 15 Lexington Avenue (on the line of the Bunker Hill cars), Charlestown District, this city. She gives sittings for tests and on business matters, as well as the peculiarly satisfactory musical séances by which she is so well known. She has been a medium for the last twenty-seven years, has sustained through them all an unblemished reputation as a lady and a medial instrument, and deserves well at the hands of the inquiring public.

Sir James Paget, the eminent London surgeon, has been suffering from blood-poisoning, caused by vaccination; and, we may add, he will never be a well man again. The Boston "regular" M. D.s have been interviewed of late by a newspaper reporter, and they all recommend vaccination in order to ward off small-pox. Every one of them, we hope, will get vaccinated, and then, like Sir James Paget, they will know how good (?) it is. The small-pox is a blood-cleanser, while vaccine matter is undoubtedly a blood-poisoner.

We received a pleasant call a few days since from our old friend Mr. Lucien Prince, of Worcester, State agent for the protection of dumb animals in transitu. He has passed most of his time for the last six months in the South-Western States in his official capacity. He gives an encouraging report of the spread of the Spiritual Philosophy in all the localities he has visited, and states that privately the people are seeking and accepting this greatest of blessings to humanity very generally.

Mr. Charles Bright, the able and efficient Australian lecturer, is soon to arrive in San Francisco, being obliged to leave home on account of ill health. *The Harbinger of Light* says: "His illness is much regretted in Sydney, where his lectures had become very popular, and where he was doing much good by freeing the human mind from the errors and superstitions of antiquated theology."

Our Lecture Reports.

Regarding the reports of lectures now appearing in our columns we have received the following from one whom our readers will recognize as an able public exponent of the truths of Spiritualism:

Allow me to thank you for presenting so many able lectures in the *Banner of Light*. I have referred to those of Mr. Colville and Mrs. Richmond. They should be carefully read by every lecturer in the field. The *Banner* will long maintain its place in the hearts of the people. That success may ever crown all your efforts is the sincere wish of
Yours truly,
GEO. A. FULLER.

Ernest Renan's *Marcus Aurelius*.

The seventh and last volume of M. Ernest Renan's great work on the origin of Christianity, has just appeared in Paris under the title of *Marc-Aurèle et la Fin du Monde Antique*. The writing of this work is the result of twenty years' labor. We shall refer more at length to this remarkable book in a future issue.

With apparent manifestations of great joy, anti-spiritual papers have made haste to announce another "exposure." This time it is Mrs. Reynolds, and the place Clyde, Ohio. At the time of this writing, the evidence is certainly more damaging to the exponents than the exposed. That there was an outrageous conspiracy against the mediums there can be no doubt. We have just received a communication from E. M. Jones, of Philadelphia, to which city Mrs. Reynolds went direct from Ohio, and the following Monday evening held a séance at the house of Col. Kase, at which time many spirit forms appeared, to the evident satisfaction of the entire company present. Our correspondent, one of the number present, writes: "Elsie Reynolds is no fraud, and this Clyde affair will advertise her more than anything that has ever occurred." Certain it is that his words will be verified, if we are to judge by the results of this warfare in the past. Every medium, especially those most violently assailed by certain parties, have come out victorious, and are more popular to-day than when first attacked, or ever before. We need not name them, they are known to our readers, and to-day stand higher in the estimation of the great body of Spiritualists of this country than do their vile accusers. —*The Spiritual Offering*.

We are in receipt of a large number of communications in regard to Mrs. Reynolds's mediumship. The evidence in the case seems to be nearly equally divided. We give above the views of *The Spiritual Offering*, and a representative of the *Banner of Light*, who attended her séances in Boston, will, in our next issue, present a digest of the whole affair from his standpoint.

Our late brief visit to Washington was one long to be remembered on account of the heartfelt greetings we were the recipient of from representative Spiritualists there—among whom we may mention Gen. John Edwards, Col. J. C. Smith, Messrs. Darius Lyman, George A. Bacon, N. Frank White, Thomas Gales Foster, and many others, not omitting the ladies. Each and all commended our course of action during the long years we have conducted the *Banner of Light*, and congratulated us upon its recent enlargement; for which kind expressions we tender our most grateful thanks. In other cities that we have also lately visited the friends whom we had the pleasure of meeting were a unit in the expression of their views favorable to the editorial management of the *Banner*. These spontaneous expressions of good will are indeed encouraging, as they serve to stimulate us to renewed action in the arduous labors still before us.

About three years since some one lecturing on temperance embodied in his remarks a passage from a legal argument made by Col. Ingersoll in Chicago in 1876, and one from another writer, giving the impression that they were his [the lecturer's] own. Shortly after both passages were published in connection by some one who, knowing the first part to be Ingersoll's, supposed the remainder to be, and credited the whole to him. This led to the Colonel being charged, by Christian papers, mainly, of "appropriating the writings of others and palming them off as his own." In answer to this he has issued a circular giving the facts as above stated, remarking at its close that hundreds of times he has disclaimed all authorship of that part of the piece which is not his own, and those who know his religious opinions ought to know he could not be the author. "Under no circumstances," he says, "could I afford to appropriate the language of others without giving full credit."

From the *Argus*, Cape Town, South Africa, we learn that on the occasion of Mr. Thomas Walker's farewell lecture a well-filled purse was presented to him, accompanied by an address signed by over one hundred citizens, which the *Argus* publishes, tendering sincere thanks for the good he has there accomplished, regretting the necessity of his leaving, and trusting he may soon be able to return and resume his labors in that place.

In a report of the usual Sunday meeting at Cardiff, our English contemporary, *Light*, of Nov. 12th, says: "Selections from the *Banner of Light*—which always contains acceptable and instructive matter—were read by Mr. Rees Lewis."

S. M. Howard, Esq., agent for books, stationery, magazines, &c., 14 West 11th street, New York, has sold the *Banner of Light* for twelve years in New York City. Friends in that part of Gotham desiring copies of the paper should remember his present address.

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.

Prof. J. W. Cadwell has a letter in "Banner Correspondence"—fifth page—detailing interesting phenomena witnessed by himself in presence of Mrs. Margaret Fox Kane and others, to which the reader's attention is called.

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

The progress of Modern Spiritualism has been something marvelous. In less than forty years it has gained at least twenty millions of adherents in all parts of the world.—*Epes Sargent*.

The London Daily Telegraph has opened its columns to a free discussion of Modern Spiritualism, pro and con. This shows progress even in benighted England.

"The Scope and Purpose of Philosophy," by Prof. Joseph Rodes Buchanan, will appear in the *Banner* columns next week.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Providence and Montgomery streets, every Tuesday
and Friday. The meetings are held at 2 o'clock, and
for these services will be open at 2 o'clock, and services
commence at 2 o'clock, at which time the spirit
will be closed, allowing an agreeable and profitable
the service, except in case of absolute necessity. The pub-
lic are cordially invited.

The Message published under the above heading indi-
cates that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—con-
sequently those who pass from the earthly sphere to an un-
developed state, eventually progress to a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns, and to hold fast to the principles
of the Bible. All expressions of truth as they perceive
it are cordially invited.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication.
As our spirit-friends desire to be held 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 invited questions for answer at these
services.
Miss Shelhamer wishes it distinctly understood that she
gives no private sittings at any time; neither does she re-
ceive visitors on Tuesdays and Fridays.
Letters in regard to this department of the
Banner should not be sent to the medium in any case.
LEWIS B. WILSON, Chairman.

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

Science held Nov. 1st, 1881.

Invocation.

Oh, thou just and perfect Source of all intelligence,
whose laws are inviolable, whose will is just and good, we approach thee once
again to offer up to thee the thanksgiving and praise
of our souls. May they rise before thee as incense of
prayer and fragrance, which shall be acceptable in
thy sight. May we receive from thee, O Lord, thy most
holy angels of light some glorious tidings of immor-
tal life, some rays of truth which shall illumine our
souls; some beacon star of hope, which shall guide us
unto a better and brighter condition. We ask that the
presence of these angels this hour. We ask that
they may be stimulated and strengthened to send
forth unto humanity some token of thy life that
has been waiting for our redemption. We ask that
these angels shall uplift and strengthen the weary
and sad with renewed hope and cheer for the coming
time. We ask that each one present here, this hour,
may receive some little good; may become equipped
with thy Holy Spirit, and go forth renewed and
strengthened, determined to work yet more bravely
and strongly for the right; determined to do thy will;
to perform their mission; to bless and strengthen all
with whom they come in contact; to be true to the
praise and honor of our souls, feeling that it will
return in a blessing unto humanity; knowing that
wherever a spirit enters to live through its intensity of
gratitude and praise, it will in return become strength-
ened, refreshed and blessed.

Charles R. Barstow.

When a spirit finds himself freed from the old
body—and mine was an old body—and learns
that he has the power to make himself manifest
to his friends in the flesh, he seeks an oppor-
tunity of doing so, and I have been seeking such
an opportunity for a number of months. This
is my first success, I may say, if it proves to be
a success—which remains to be seen. I was
what is called a lumber man, and a prominent
citizen of Big Rapids, Mich. I give you
what my neighbors would say of me, in order to
be known. My business was, at one time, pretty
extensive, and I became acquainted and associ-
ated with many persons. I have friends and
relatives upon the earth whom I would like to
reach. I have dear ones in Oswego, N. Y. I
would say that I have visited their home and
am delighted with its surroundings and its in-
mates. I have visited that home since my de-
parture from the body. I found I could travel
with ease and pleasure, and I made it a point to
visit my daughter and her family. To my
friends in the West and other places, I send my
greetings and my love. I shall be glad to come
to them frequently, and enter into communica-
tion with them, for the purpose of convincing
them of spirit-communication with mortals, and also
for the purpose of enlightening them concerning
the spirit-world and its conditions. I have
nothing more to say here, only to give my name.
Allow me to add, however, that I place no ig-
nificance upon titles, and therefore I shall give
my name as plain Charles R. Barstow. I also
seek to enter into communion with my relatives,
not as honorable personages, but as merely
their plain individual selves.

Henry Gleason.

Come to you as a young man of twenty-four
years. I passed away a mere child, a little boy.
I have never been able to come to my father
and my mother, or to my brothers and sisters,
and communicate in this way, although I have
long felt a desire to do so. I did not live in this
part of the country; my home was in the Do-
minion of Canada. My friends reside very near
Toronto, Ontario. I have a father, whose name
is William Gleason, a brother, whose name is
another one who is called Charlie, and a sister
Susan, and one who is now in the spirit-world,
little Tina. She was in the form, an infant
child, when I passed away. I come to bring my
love to my friends, and to tell them that the
children who passed from the mortal life are
not lost; that they entered into another world,
into a beautiful world, where they are cared for
and loved, and are also permitted to grow and
develop their powers and faculties to the very
best advantage; that they are not children, for-
ever held in the bounds of infancy because they
have lost the experience of mortal life, but that
they grow and develop in stature, and in years
and experience, the same as they would have
done in the body. I have found this to be so
in my own case. I am finding it so with my little
sister, and with many others around me; and I
desire to impart this knowledge to those who
knew me in the body. I am anxious to do this,
because I remember that my father used to be-
lieve that children were always children if they
passed away as such. He believed in a future
life, and hoped that we should be permitted to
meet and know each other there, but he thought
that the infant who dies to mortal things must
always remain an infant, and I wish to tell him
that such was not an intention of his. I wish
the infant should have the power to grow and
develop its faculties and capacities the same
as it would in the mortal form, a great injustice
would be wrought upon it.

I have also a desire to come in this way, that
my father and friends may know that I live and
remember them; that I remember the little
acts of my life in childhood. I will mention one
incident, as it comes before me very vividly.
About three months before I was taken ill and
died, my father brought me home a large book
filled with pictures. I was delighted with my
treasure; I displayed it to all my little com-
panions and friends. One day I took the book
from my home. I had been forbidden to take
it away by my parents, because they feared it
would be destroyed. I was going to spend the
afternoon with some little friends, and surrep-
titiously carried the book from my home to my
house to the house of my playmates. During
the afternoon we had a dispute over the pos-
session of the book, and its fate was that it be-
came torn to pieces in the struggle for its own-
ership. I remember this very vividly, because
my father gave me a whipping for taking the
book away; and I thought by speaking of that
little occurrence, it may do more to convince
my friends of my identity and the power of
spirits to return from the spirit-world where-
ever they go, more especially as my father always
regretted the whipping he gave me, and spoke
of it many times after I passed away from the
body.

One of my brothers is thinking seriously of
traveling throughout the States on a business
journey connected with a certain firm in To-
ronto. A trust that during his journey he will
come into contact with some medium, and
will seek to give me an opportunity to
return to him and talk over our childhood days,
as well as to send messages through him to my
father and others who are dear to me. I am
Henry Gleason.

Questions and Answers.

CONTROLLING SPIRIT.—We await your ques-
tions, Mr. Chairman.

Q.—Can the mind attain the power, in
this life, to render the physical body invisible?

A.—Such an attainment must be of rare
occurrence; we know of no instance that, in former
times—and even in the present time—a few in-

habitants of the East, through a long course of
preparation, of self-denial, of bodily subjection,
have so far subdued the material as to render it
invisible at will. We cannot limit the possibili-
ties of man, therefore we are not prepared to
affirm that the time will never come when intel-
ligent, educated and cultured beings will be en-
abled to subdue the material forces and to ren-
der themselves invisible, even while the spirit
inhabits the earthly frame.

Q.—Can psychology be made useful in healing
the insane, by mind controlling mind?

A.—Psychology may be made useful in the
treatment of the insane, by mind operating
upon mind and subjecting the disordered phys-
ical forces of the patient to the superior will of
the operator. Psychology, combined with the
power of magnetic healing, being used in an in-
dividual who is sympathetic and kindly by na-
ture, may be made of great use in the treatment
of the insane.

Q.—Can you inform us why material bodies
are sweet, sour, or bitter? It has been said that
human science cannot make known these facts,
and that they are only known by the Supreme
Intelligence.

A.—We cannot explain why certain bodies
are sour, others bitter, and others sweet, any
more than we can define the cause why flowers,
subsisting in the same soil and under the same
conditions of atmospheric light and tempera-
ture, vary in color, form and fragrance, but we
presume it is because the elements of the at-
mosphere vary in degree in the combination of
the bodies, certain elements being deficient in
one body and over-abundant in another, and vice
versa. We believe the time will come when sci-
entists, paying strict and close attention to
chemical law, will be enabled to analyze and
classify the various properties of each body in na-
ture, and to assign a sufficient cause for them all.

Controlling Spirit.

Some little time ago, in reply to a question
propounded at this circle, we stated that al-
though we could not believe this planet would
ever be suddenly thrown from its course and
extinguished, yet we thought it possible for the
planet gradually to disappear and fade from
existence. Our opinion is controverted by an in-
dividual at a distance, who writes at our state-
ment, as well as at the similar statement of
Professor Proctor, the astronomer. We simply
desire to reiterate our former opinion. The
history of all physical life demonstrates it to be
subject to birth, growth, development and de-
cay. Shall we the less believe this to be true
of planets than of all other objects in nature
visible to our senses? It is a question of in-
destructibility, but it is continually changing
form. The objects we perceive here to be-
come disintegrated and they decay, the ele-
ments composing them entering other forms of
beauty and strength. Everything in life, phys-
ical as well as spiritual, is continually sending off
elements of its own, particles which are taken
up by nature and re-combined in new forms.
We are taught in the spirit-world that this is
the true nature of the universe. The elements
march. They are constantly throwing off ele-
ments, particles, which are taken up and are
becoming re-combined in new forms—new
planets. And we are also taught that when
through growth and development the planets
have arrived at maturity and passed the life-
bearing period, they gradually throw off the
elements within them, and disappear, leaving
their place for new planets, new forms of exist-
ence. This is the harmony with natural
law, and we believe it to be true.

Abel Hunt.

I am permitted to come here again, Mr. Chair-
man, by the spirits who control this circle. You
will remember that I manifested at this place a
short time since. I understand that my com-
munication has just appeared in your columns,
and I find that I did not give that which was
of most importance to me, therefore I crave your
kind indulgence for a few moments. I should
have stated in my former message that I was
perfectly aware of certain matters connected
with the disposition of my property and material
affairs; of certain complications which arose
when my last will and testament was opened.
I do not desire to speak fully concerning these
things, but I do wish to say that I was present
with my companion—a wife—when, in com-
pany with our legal adviser, the will was opened,
perceived what I perceived, and I am able
to give some information concerning the matter
that affair to my intimate friends and relatives
providing they can furnish me with a medium
for the purpose. I wish to come to them in pri-
vate. I do not wish to control publicly any me-
dium in order to explain my personal affairs.
I feel that my friends will be able to find a me-
dium somewhere. I think perhaps they can find
one in Boston through whom I can come and
speak to them concerning these things which
deeply affect my family and myself.

As I said in my former message, I am perfect-
ly satisfied with my spiritual life; only I would
that I had understood more of the spirit-world
and its laws before I passed from the body; but
with all the satisfaction and pleasure which I
derive from my existence in the eternal world,
I yet at times am overshadowed by clouds which
arise from the earthly life—overshadowed by
matters which I wish to have cleared up, and
associated with I wish to have these clouds dis-
persed, and I feel that I may assist in dispersing them.
I would say that since my departure from the
body I have again visited Nice, in France, and
have from that place taken note of certain affairs
which concerned me. I would also speak of
them to my friends. I trust my call will be
heeded.

I thank you, Mr. Chairman, for your kind per-
mission allowing me to come. Abel Hunt, of
Sudbury, Mass.

Clara White.

I have long sought an opportunity to return
to my friends, or rather to one friend in particu-
lar. I am obliged to come to this public place
and speak, trusting that my message will be re-
ceived, also hoping that it will not awaken hard
feelings in the mind of my friend, because I
have come here to speak in public. I feel that
it is important for me to do so, for, as I said,
there is no way of my reaching him privately.
My friend is in Cleveland, Ohio. He has been
on a visit to Springfield in that State, and I
was with him while there; I observed his com-
panions and associations, and it saddened me.
I felt very badly indeed to think that he should
be surrounded by such influences; I felt that it
was time for me to speak, and awaken his at-
tention, if possible, to my existence in the
spirit-world, and to appeal to him to seek higher
and purer associations. He will understand
that I am not in the habit of breaking promises; but
I trust he will. When he comes to his friends,
or associates—at Springfield, he promised to
rejoin them in the coming Spring, and again
visit certain places with them. Having been
told that my message will be published in time
to prevent that occurrence, I come to-day, ask-
ing him to break his promise. He will say that
he is not in the habit of breaking promises; but
I do not consider each promise binding upon
him, or upon any one. I believe I can point
out to him the folly of his course, and I believe
he will see my advice in its true light. After
he left Springfield, two of his former associates
—and I will mention one as Harry—conferred
together and planned something for the future
which would be detrimental to my friend. I
cannot speak of this plainly here, but I will say
it refers to the trip which they all have in con-
templation; and if my friend will only seek to
communicate with his intimate friends in
Springfield he can ascertain the truth of my
statement. Now I ask him, by all he holds
dear, to give up his contemplated journey, and
attend to his work in Cleveland; devote his lei-
sure hours to the study of something higher and
more spiritual; seek to educate himself, not
only intellectually, but spiritually; and I am
certain that in this time he will be able to de-
sire to visit those places to which I refer. I send
him my love. I assure him I shall ever be will-
ing and glad to attend, watch over and guide
him. I know I can do so if he will allow it. I
know I can guide his footsteps into a brighter
and better path, even in the mortal, than he has
traveled before. I see bright prospects before
him, and I am sure he may take advantage of them.
I trust he will not throw away his loving, sym-
pathetic counsel away. My friend's name is
William Blake. My name is Clara White.

Annie Marston.

My name is Annie Marston. I have been
gone from the earthly life a number of years.
I went away quite young. I have two sisters
living in Boston, neither of them is married.
I wish to reach them if I can; that is what
brings me here. I want to say to my sisters:
You do not know that the spirit-world is a
beautiful life, a life of power to return from
heaven, and watch over their friends, to know
of what concerns them, and to take an interest
in all that is passing in the home which they
once inhabited; but it is true. And although I
passed away at an early age, and have now ar-
rived at maturity of years, and return frequently
from the spirit-world, and strive to influence
your lives, I do what I can to bring you, person
after person, into the spirit-world. I have young
children who have passed away, but I know that you
remember me, for I have heard you speak of
me, and relate incidents of my life which you
have heard from others. You did not then
know that I was with you; that I sought to be
of use to you, but so it was. And I wish to tell
you there is something of beauty in store for
you in the future. I do not refer to the spiri-
tual life here is something glorious there; but
you will have to seek to attain it. I passed
away young. I did not attain the full beauties
of the spiritual life when I entered that world;
I was obliged to return, and come in contact
with material existence—seek to perform some
useful work—in that way I have been laboring
for you, and for others; not as a teacher, but
as an assistant. I feel that through my work I
am gaining the beauty of the spirit-world, and
that the mortal life is a preparation for the
mortal, something which is to occur after an-
other year has passed along. You will make a
change, and probably leave Boston for California.
We who are in the spiritual world, and
closely attached to you, bid you go. We come
to say we shall attend you, and assist you all in
our power. Go, by all means, when brother
writes for you; then we shall all be happy.
My message is to Julia and Jennie Marston, of
Boston.

Mrs. Louisa Mills.

It is with a feeling of joy and thanksgiving
that I make my way, higher this afternoon, from
the bright realms of spirit-life. I come, not only
to sing my songs of gladness to cheer the hearts
of those I love, but to bear tidings of joy from
one dear ascended soul who has but recently
passed the border which divides the mortal
from the immortal worlds. I would say to those
who love me and whom I love with the tender-
est affection, that I know they feel my presence
frequently in their homes. I realize that they
welcome me at all times at the firesides. I know
that tender memories of me stir within
their souls, and I bring affectionate love from
the upper world to influence and bless their
spirits. I remember each one. I love them all,
and I return joyfully, thankfully, to send them
a word of greeting.

I passed from the mortal form at sea, during
the passage from San Francisco to Honolulu.
For many years I have been harassed by pain
and weariness of body. It was a delight to my
spirit to soar above the physical, and to feel it-
self freed from the trammels of suffering, and
to wing its flight to the immortal life. I am
still happy, still rejoicing at the change, and
whatever comes to my dear ones, I would say,
all is for the best, all is well, and I bring you
tidings of immortal glories from the further
shore.

But to return to my dear friend, she who
has spoken of me so tenderly in days past,
and whom I rejoiced to meet and greet, as she
passed from the mortal life: She is now enjoy-
ing a season of recuperation and repose in the
spiritual world—welcomed and greeted by her
dearest friends. She has been taken in charge
by them for the time being.
I have also had the privilege and pleasure of
bearing her to my own beautiful spirit-home,
where, in company with my dear mother and
loved sisters, she enjoyed a brief season of
pleasure and rest. The home to which I refer
is grand and beautiful, many-colored, rose-
hued and purple; and these brilliant rays, as
they flashed upon the weary spirit of my friend,
brought her that strength of spirit, vigor and
power which she most earnestly desired. She
now receives her forces for future work.
Her noble robes she gained through noble en-
deavor for others—she did not have to wait to
earn them in the spirit-world, they were already
hers—and, enrobed in these garments of spot-
less hue, she now feels her powers unfold grander
and fuller and freer. She now knows that she
will indeed be able to labor for humanity's sake.
She joins me in sending greeting and love to
friends. I cannot express the message of sym-
pathetic love, of fraternal greeting, which she
sends forth from the spirit to the spirits of
those dear to her. I cannot outwardly express
the emotions welling up within her soul for
others, the desires and aspirations which she
has to bless and strengthen, to uplift the un-
fortunate and the oppressed; but the day will
come when she will be able to outwardly ex-
press all these, to the satisfaction and pleasure
of her mortal friends. I refer to my dear as-
sociate, my friend, Mrs. Hannah Pratt, of
San Francisco. Please to add that
Birdie returns with blessing always, and will
ever be happy to exert an influence upon each
one that will be for the uplifting of the immor-
tal spirit. Mrs. Louisa Mills.

Capt. E. E. Rudolph.

[To the Chairman:] Will you allow me to
make myself known, sir? I am Capt. E. E. Ru-
dolph. I passed away from earthly scenes in
New Orleans. My departure from the mortal
was sudden; it came upon me with scarcely
any warning whatever. I did not call my-
self, and I would like to have seen our right,
elaborated and fulfilled; but such was not my
destiny. I was forty-seven years of age at the
time of my physical decease. I felt that it
would give me pleasure to announce myself in
this way to my friends, and to assure them that
I am very well conditioned in the life which I
have entered upon. My father met and gave
me greeting. My father, Capt. Charles Ru-
dolph, has been guided in his journey in the
stages of spiritual life, teaches us that he ever
remains a dual being; that he is never apart
from the outer man. We speak of the terms
form and body, which convey to your minds an
idea of materiality; and yet we look upon mat-
ter as nothing less than materialized spirit, or
spirit as nothing more than sublimated matter;
and therefore we would say that the soul ever
has its corresponding body, although it may
be very finely attenuated in the spiritual world.

Celeste.

Since I seem to possess the power to control
the medium, I am again selected by our band
to come to this place and speak to my father.
I come, bearing the love of my sisters. I come
as a messenger for them. Their good words,
their influences which they send forth to-day,
are strengthening and sweet. I know that
they will surround our dear one and bring him
blessing. I am commissioned to say that we
are more than pleased and gratified at the suc-
cess of the work which has been accomplished.
We are satisfied that great good has been per-
formed. We feel that the influence of the
work will last for years to come, and broaden
out in its results more than mortals now imag-
ine. In the future more effort will be
made, and more labor will be successfully per-
formed. The powers of our dear one are broad-
ening, are deepening, are becoming more fully
unfolded, and the spiritual world will be en-
abled to pour through his organism and instru-
mentality an influence of light and instruction
to mortals, of which he does not dream at the
present time. I am sure of it. I am certain
that the fields will widen for him, and he will
be guided by the light of his intelligence, en-
lightened, strengthened by their power, in order
to teach and strengthen those who are in need
of assistance and enlightenment concerning
the spiritual life and its laws. Many times
in the past have we gathered around our dear one,
many times have we brought him strength;
many times have we come to those of his fam-
ily whom we love, and brought them likewise
strength and inspiration and love from the an-
gel world.

So will it be in the future; we will ever at-
tend each loved one; we will ever seek to guide

and guard and counsel. And as the years go
by and the work opens before you, may you
feel indeed that it has been ordered by the
Divine Power above; that your loved ones who
have been called from the mortal—may of
them leaving you sad and sorrowful—were only
taken away that they might join in the
great work; that they might assist in develop-
ing your powers, and labor through your in-
strumentality for the blessing of mankind.
Celeste, to Henry Lacroix.

White Flower.

White Flower has been asked many times why
she went not to the great council, to send forth
the words of greeting to her medium and
friends. White Flower has responded that she
could not come, because of the great pressure
at the council—the great pressure of magnetism
and influence. But she comes to-day, to say to
her medium: White Flower is here; she brings
you strength and courage for the future; she
brings you love from the spirit-band who live
in the great hunting grounds beyond the setting
sun of mortal life; she comes to guide you in
the new path which opens before you, which you
fear to tread. Fear not; doubt not the word of
the spirits; they are your friends, they have
proved that in the past. Trust to them, oh
my squaw, and you will not falter; you will
have no cause for regret. The future is bright
and shining. You have passed through the deep
forest of sorrow; you now behold the bright
sunshine gleaming beyond; you will soon enter
those paths where the sunbeams stray and the
flowers bloom. Fear not, and go forward. White
Flower never betrays, never forgets; she will
come to you in a little time with new words of
love, with new light from the hunting grounds,
with new strength from the Great Power above.
Trust in him and the spirit-world, and all will
be well. White Flower also comes to speak for
the brave and squaw who passed beyond the
great waters, who are now safe in the hunting-
grounds of the Good Spirit. They send their
love; they too join in greetings to bring an in-
fluence to bless and strengthen. They will
guide, they will guard you. Go on, and all will
be well. White Flower speaks in this way
because she is earnest, because she de-
sires to see the new work which can be accom-
plished, performed to the best advantage, and
so she is assisted to come to the great council
and speak her feeble words.

Science held Nov. 11th, 1881.

Questions and Answers.

Q.—(From G. E. Smith, Woodstock, Vt.)
If a spirit, upon approaching a medium, have
been called from the mortal—may of them
leaving you sad and sorrowful—were only
taken away that they might join in the
great work; that they might assist in develop-
ing your powers, and labor through your in-
strumentality for the blessing of mankind.
Celeste, to Henry Lacroix.

A.—The further advanced in this immor-
tal world a spirit is, the brighter will shine its
surroundings, and clairvoyants, perceiving the
approach of a highly advanced spirit, will in-
variably describe him as one of shining ra-
diance. It is no exaggeration to say that a
developed one, even because he comes to you
bearing a darksome appearance, more espe-
cially if he has recently departed the mortal
life. There may be many things that surround
the spirit with restless conditions, and cause his
soul to come enveloped in clouds or shadows,
particularly if he be troubled concerning the
disposition of the affairs which were his in the
mortal form; or if any friend of his is in men-
tal trouble. Again, when you perceive a
struggle taking place through the medium in
the effort of a spirit to control, you are not to
conclude that the spirit is an undeveloped or
evil one. It may be the first time the influence
has endeavored to control a medium; he may be
unacquainted with the laws governing medium-
ship, and in his efforts to take control and man-
ifest intelligently through a foreign organism a
mighty struggle may take place. You have no
idea what obstacles spirits have to overcome in
their control of mediums; what difficulties
they have to encounter in communicating to
mortals; what a rugged pathway they have to
tread in imparting intelligence of their spiritual
life to those of earth. Could you realize this, as
it appears to the spirit, you would be charitable
in your opinions and their expression concern-
ing the influences that come to you.

From Mrs. M. J. Pratt, a noble and true
medium, at a Michigan camp-meeting, that
our spirits are never with our bodies, but in
the spirit-world, some distance from the earth.
Was the statement true?

A.—This is a very extraordinary statement
to be made by a medium. We conclude that
the medium, at the time, was not controlled by
any spiritual intelligence. It is true that the
spirits of mortals have the power, at certain
times, to pass away from their bodies during
the moments of slumber, of deep meditation or
of extreme illness; but the absence from the
body is never of long duration. We know of
no instance where the spirit of a mortal remains
distant from its body for any length of time;
indeed, our experience teaches us that the
spirits of mortals are in close proximity to their
earthly bodies controlling and guiding them in
the actions of life. The spirit permeates the
body as the fragrance permeates the flower; and
the flavor permeates the fruit; it is never en-
tirely distinct and separate from it.

Q.—Will not the duality of man forever ex-
ist? That is, however far advanced he may be
in spirit-life, will not there be an inner self, or
individualized consciousness, and an outer one,
each distinct from the other in a degree cor-
responding to that of his dual being on earth?

A.—The duality of man is a fact, and the
various advancements of man's career, through-
out the different spheres which he is called
upon to fill, he ever continues to remain a dual
being. We may call it spirit and body, or soul
and spirit, as we choose; but we always find an
inner self, as your correspondent expresses
it; the soul, as we term it in the spiritual life,
which is intelligence and will; which, however
expresses itself through an outer covering. All
that we have learned of man in the various
stages of spiritual life, teaches us that he ever
remains a dual being; that he is never apart
from the outer man. We speak of the terms
form and body, which convey to your minds an
idea of materiality; and yet we look upon mat-
ter as nothing less than materialized spirit, or
spirit as nothing more than sublimated matter;
and therefore we would say that the soul ever
has its corresponding body, although it may
be very finely attenuated in the spiritual world.

Controlling Spirit—Explanatory.

We are called upon to explain why it is that
so many individuals—known to have been spiri-
tualists, or interested in Spiritualism, before
they passed away—promote to return to the
Banner of Light circle and communicate, if
there is any truth in Spiritualism, and so few
are able to do so.

We reply, that it is unjust toward the me-
dium and toward the spiritual world for any in-
dividual to promise to return to this circle and
manifest from the spirit-life. "If there is any
truth in Spiritualism," this is no criterion by
which to judge of the truth or falsity of the
spiritual cause. Let it be distinctly understood
by mortals that there are hundreds of thousands
of spirits annually seeking avenues through
which they may return to manifest to mortal
life; and when it is comprehended that there
are but comparatively few mediums who can
devote their time and spiritual gifts to these
spirits; and that these circles can daily receive
but from half a dozen to eight spiritual com-
munications for the public, it may be under-
stood why all spirits cannot communicate—more
especially from one particular place. We have
no favoritism in the matter of spiritual control
at this circle; whatever influence approaches the
medium, and is in sufficient harmony with her
condition at the time, and can take control and
manifest, somewhere near intelligently, we are
disposed to assist that spirit so far as lies in our
power. We have no objection to the return of
exalted, grand and glorious, or lowly and im-
developed, we will assist that spirit to manifest
to the best of its ability, feeling that it will
either impart some word of instruction or of
warning to mortals, or receive some good itself
by the experience. We have here, from week
to week, many many spirits who are desirous
to manifest to their mortal friends, and yet
they know not how to take control of the me-
dium. Many of them are unwilling to im-
part their message to another spirit, to transmit it
by proxy; they are fearful that it will not be given

correctly; so they persist in awaiting their turn,
which, perhaps, may never come, for they may
not be able to entrance the medium's organism
at any time. We will counsel, by saying that
whoever one of your spirit-friends is in this
place, and it is in our power to assist him,
we shall be most happy to do so.

Benjamin Carpenter.

This is a strange place for me to be in, but I
have wandered up and down here, and there, and
gazing around me and taking an interest in
what I perceived going on; and when I learned
that there was a public meeting here, where
spirits could put in an appearance and make
themselves heard, I felt that that was the place
for me. I wish my friends who are in the body
to understand that I am here, and that I am
taking place with them, and to assure them of
the fact. I will say that during the last sum-
mer I have been around the old place and
traveled among the old people—taken note
of certain affairs which were passing, and
seen the distribution and breaking up, if I may
so express it, of the old estates around my for-
mer one. I was present in Saratoga at the time
the sale was made of the Parks place and other
places. I became interested, and I thought how
little you knew what a number of unseen spirits
were watching your movements and doings. I
have wandered over my old farm, up and down
the estate, seeking to make myself seen, heard
and understood; but it was all in vain. I shall
continue, however, to do this thing, so that I
can awaken in my neighbors and friends an in-
terest in Spiritualism.

It is a strange how a man feels when he is out
of his body. It is like throwing off a gar-
ment which has become fitted to him, which he
is familiar with and hates to do without. Well,
that is the way I felt—as though I missed some-
thing. When I went among my neighbors and
friends I felt better; only when I found that
they could not see me and didn't hear me speak
to them I became somewhat discouraged. I
know that there is a need of enlightened friends
in our old neighborhood. I know that my friends
and neighbors require quickening of spirit—I
believe that is what the teachers call it—and I,
in my humble way, shall seek to awaken them
to a light which they have not yet found, one
that I trust will stream in upon them and give
them a clearer sight of the way beyond. I
would say that I am very well off. I have a
little place of my own in the spirit-world. It
is not as good a one as I had here, it needs
repairing and fixing up generally—if my friends
can understand that—because there were many
times in my earthly life when I missed oppor-
tunities of doing good, and perhaps of being
better than I was; and these seem to be the
tumble-down places in my spiritual home. They
need propping up and repairing, and I am go-
ing to set about it as soon as I learn how. I be-
longed in Mearns, a little town in Saratoga Co.,
N. Y. Benjamin Carpenter.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 10, 1881.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 176 Tremont street, every Sunday at 10 A. M. The Shawmut Sewing Circle, conducted by the ladies of this Lyceum, meets in Park Hall, 176 Tremont street, on Thursday afternoon in each alternate week, at 3 o'clock. Gentlemen friends are invited to the evening exercises. Mrs. O. L. Hatch, Secretary.

Paine Memorial Hall.—Children's Progressive Lyceum, No. 1, holds Spiritualist meetings every Sunday at 10 o'clock. The public cordially invited. F. L. Union, Conductor.

Berkley Hall.—Five Spiritualist Meetings every Sunday at 10 A. M. and 7 P. M. and every Wednesday at 7 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer, W. J. Colville. In the evening, Mrs. W. J. Colville, Treasurer and Secretary. Timothy Bigelow, 3 Hancock street. The public cordially invited to all the services.

Everett Hall.—Spiritual Meetings are held at this hall, 316 Washington street, corner of Essex, every Sunday, at 10 A. M. and 7 P. M. E. H. Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

Fyfe Hall.—176 Tremont street.—Meeting every Sunday afternoon at 2 o'clock. Dr. N. P. Smith, inspirational speaker.

Seaside Hall.—712 Washington street.—Spiritual meetings every Tuesday, at 3 P. M. W. J. Colville replies to questions under influence of his spirit guides.

Berkley Hall.—There will be held every Wednesday, at quarter before 10, a Free Social and Religious Conference. Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

30 Worcester Square.—W. J. Colville holds a public reception, to which every lady is cordially invited, every Monday, at 2 P. M. In the evening, at 7:30 P. M., the "Spiritual Marvels of the East" every Friday, at 8 P. M.

Ladies Aid Society.—718 Washington street.—The Spiritualist Ladies Aid Society meet in their parlors every Friday afternoon and evening. Business Meeting Sunday, President, Mrs. A. C. Perkins; Secretary, Mrs. A. M. H. Fyfe.

Marble Hall.—Spiritual Meetings are held at this hall, 176 Tremont street, every Sunday, at 10 A. M. and 7 P. M. E. H. Cobb, Speaker and Conductor.

Seaside Hall.—Christendom District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock.

Chelsea.—The Spiritual Association holds meetings at 3 and 7 P. M. in Temple of Honor Hall, Old Fellows' Building, opposite Bellingham Gar Station. Next Sunday afternoon, conference with the evening. The well-known inspirational speaker, will occupy the platform.

New Era Hall.—The following was the order of exercises at our Lyceum on Sunday, Dec. 4th: Overture by the orchestra, singing by the pupils, Silver Chain recital, Banner March, at the conclusion of which recitations and vocal and instrumental music were participated in by Bessie Brown, Mary Henly, Carrie Huff, Ernest Fleet, Emma Ware, Haskell Baxter, Grace Wade, Grace Burroughs, Frankie Hall, Charles Gray, Hannah Nottinger, Hattie Rice, Kattie May Bosquet, Hattie Young, Carrie Mason, Jennie Lathrop, Annie Loomis, Emma Abbott, Bessie Stevens, Bertie Walton, Lucy Rice, and Daisy Ellis. Master Charles Sprague of Manchester, N. H., recited two selections in a very acceptable manner. Mrs. Minnie Stone gave a fine vocal selection, and a gentleman from Washington, D. C., made an address. Mr. John Wetherbee was present for the first time since his return home, and gave a very interesting description of the Lyceum in California. We were pleased to see among our visitors Miss Lucette Webster, who, upon invitation, read "The Last Hour," and for a recall she gave "The New Church." This lady has done much in years gone by to aid the children in cultivating their voices for elocution. May her visits be often repeated. Owing to the lateness of the hour, the session was closed with the Physical Exercises. Communications from all over the country inform us of the formation of Lyceums, and we feel that a new interest is being awakened that will result in great good. It was our good fortune to visit Newburyport on Sunday, Nov. 27th, where we found a flourishing Society, and learned that a Lyceum is to be formed at an early day. Many thanks for acts of kindness received during our stay.

We regret to announce the continued illness of our Guardian, Mrs. Biggs, but we trust she will soon be able to resume her duties. Great preparations are being made for the annual Christmas Tree Festival, which will be held on Sunday evening, Dec. 25th. The Lyceum has issued a very pretty card, and we trust all recipients will contribute their mite in order to show their approval of our work.

As the subject of the thirty-fourth anniversary of Modern Spiritualism has been spoken of, our friends in Boston and vicinity will please remember that the Lyceum has secured Boston Music Hall for its observance, and that the services of many able speakers will be procured for the occasion. Our Secretary is now in Philadelphia, and will visit other cities in order to complete arrangements, and a full programme of anniversary exercises will be issued in due time. J. B. Hatch, Conductor. Shawmut Spiritual Lyceum.

Paine Hall.—Notwithstanding the stormy weather the hall was well filled with interested visitors. Everything progresses favorably, and the prospects for the winter are exceedingly bright. The Conductor being obliged to leave during the services, Mr. Danforth took his place. The exercises were varied, and new features introduced, among them a change in the Banner March. The instrumental music was excellent. Recitations were given by Mamie Havener, Allie Waite, Flora Frazier, Sadie Peters, Alice Souther, Maud Davis and Lizzie Cook; songs by Jennie Smith, Etta Parr and May Waters. A violin solo was finely rendered by Cora N. Gooch, accompanied on piano by Etta Parr, which being encored the young misses responded with another selection. Alonzo Bond, Jr., gave a selection on the clarinet, and was encored; this child is a prodigy, and destined to make a mark in the musical world. The callisthenics were led by Helen M. Dill, and a marked improvement in this exercise was visible. After the Target March the Lyceum adjourned. F. L. Omond, Cor. Sec., Children's Progressive Lyceum No. 1, Boston, Dec. 4th, 1881.

CHARLESTOWN.—"MYSTIC HALL," (No. 70 Main street.)—Notwithstanding the inclemency of the weather, quite a respectable and intelligent audience assembled on the afternoon of Sunday, Dec. 4th, at the usual hour. Mr. F. A. Heath and Mrs. H. W. Cushman occupied the platform. The improvised songs, lecture, and psychometric readings in verse, by Mr. Heath, together with several fine tests given by Mrs. Cushman, rendered the exercises instructive and interesting to all. Next Sunday, Dec. 11th, Mr. Heath and Mrs. L. W. Litch (a test medium) will occupy the platform at 3 P. M. C. B. M.

CHelsea.—Mr. G. E. Pratt spoke for the Spiritual Association last Sunday. His subject, "Spiritualism and its Utility," was treated in an able manner to the satisfaction of the whole audience. We would most cordially recommend him to any Society desiring to hear a good advocate of our glorious truths. S. B. L.

Boston Spiritual Conference Meeting.

To the Editor of the Banner of Light:

On the evening of Nov. 30th, the writer was requested to define the matter to be discussed: "Is it Practicable to Establish Schools and Homes for Mediums?" He favored, first, intellectual, second, moral, and third, physical culture, and believed in establishing in some healthy locality a school for this culture. He also favored the opening of a building in this city for the free exercise of the gifts of healing, and also a free home for the recuperation of disabled mediums, and for the comfortable support of aged ones.

Mr. Spedique thought the plan for a college impracticable, but highly approved of Mr. Colville's plan for receiving young mediums into the homes of well-developed Spiritualists, and that of a building for healing purposes, as he considered healing diseases the most efficacious way of spreading Spiritualism, which is the only hope of the world.

Mr. Rhodes thought that education was of less importance than self-culture.

Mrs. Clara A. Field depicted the trials and

deprivations of mediums, as illustrated in her own history. She favored mental, moral, and physical culture for mediums, in order to render their labors acceptable, but did not believe that this culture should be excessive.

Miss Jenny Rhind advised separating the chaff from the wheat, in listening to the utterances of others. She was followed by Mr. Fay, who thought that the plan of a colonial home, under correct influences, was an admirable one.

Mr. Hunter thought it a shame that mediums should be left to suffer, as some had been, and advocated an organization for promoting the cause, citing the case of Seotland, his home, where under the influence of concerted action, Spiritualism had become a power of great magnitude.

The Chairman then made a few remarks, and the meeting closed at 10 o'clock. C. S.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 38 Fulton street, every Sunday, at 3 and 7 P. M. H. W. Leonard, President. Colquhoun speaker. Mrs. F. O. Hyzer. Conference, Saturday, at 8 P. M. Prof. Dean, Chairman.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry. During December, Mrs. R. Shepherd-Lille will speak under the control of A. E. P. R. M. H. W. Leonard, President. Colquhoun speaker. Mrs. F. O. Hyzer. Conference, Saturday, at 8 P. M. Prof. Dean, Chairman.

The Eastern District Spiritual Fraternity meets at Latham's Hall, 114th street, near Grand, every Sunday, at 3 P. M. D. J. Cobb, President.

The Eastern District Spiritual Conference meets every Wednesday evening at Phoenix Hall, at 74 Charles R. Miller, President; W. H. Coffin, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

An unusually thoughtful audience assembled Friday evening, Dec. 3d, to hear Col. Wm. Leonard's scholarly lecture on "Mental Actionism." He said, substantially: "The object of this paper is to support the speculation that man has an immortal entity which is his soul; that it is a physical substance, has a dynamic quality in putting forth its force, radiates its power at times independently of the body, impresses itself actually like heat, odor, sound, light, magnetism, and is as much a physical force as electricity, chemical change, wind, waterfalls, or any physical substance. Professor Tyndall says that we have no faculty that can conceive of mind and matter as one. If by the term mind he means the immortal entity, then we may answer that his statement is not an argument; for I do not believe we have any faculty that can conceive of thought without something besides itself that does the thinking. Assuming that we are to live hereafter, it is natural—according to our own beliefs—that we should suppose that there must be some kind of organism to account for objective recognition in order to meet the social qualities of the human soul. If we cannot recognize each other in the spirit-world there is no use in going there. We cannot see a thought, a memory, a consciousness, goodness, peace, happiness, benevolence, and all those sentient results of existence. When the disciples saw Christ standing upon the water, they were amazed, because they thought they had seen a spirit. If spirit is a disembodied thought, merely, it cannot be seen. It would be asking a good deal of a pure logician to believe in visible ghosts, and it would be asking more of him to believe in the objective recognition of a mere sentient entity."

It is harder to believe that the mind is the mere result of bodily friction, to die out as a flame vanishes when the lamp is extinguished, or that motion is a real thing, than it is to believe that either flame or motion can exist without something else to make them. It is as logical to claim that conscious entity exists before birth without any organization as it is to claim it will exist after death without any organization, that we learn nothing new; yet how can we learn anything new except by objective recognition?

I assume, in a poor way I acknowledge, that the soul is something like the original cosmic atomic element, indestructible because primary; the monadic, raw material of the physical universe, which is the body of God or the creative source, by which he now thunders to our ears his will, out from which he is now whirling cosmic dust, nebulae, planets and suns with all their attendant lights in their methodical orbits. This idea has been expressed by Zeno, Diogenes, Democritus, Voltaire, and others in the use of the term, "thinking matter."

The speaker quoted from Leibnitz, Spinoza, Schelling, and other authors, to strengthen his theory that the soul was substance, imperishable, and consequently immortal, and said, "When we have propounded this theory, that the soul is substance, we shall at once be met with the old criticism, 'What is the weight, shape, or size of the soul?' That question will not be answered until the questioner can give the reason why the creative source has given us our present form of body, in preference to some other form. This question of shape is beyond our present comprehension, like the extent of space, the duration of eternity, the molecular changes in the brain coincident with thought, the vibrations along the optic nerve that produce wonderful scenes of outer life, the nature, or the composition of the nerve fluid that runs from the will along the little pipes that are laid for it throughout the body, to convey motion and sensation. If we have a shape here, why may we not have a shape there?"

Why, when a strong man dies, do we say his spirit is with us? Is that a mere figure of speech, being the misuse of the word spirit for the word example? May we not discover actual phenomena that serve to establish the theory of mental actinities? But what is the good of it if proved? At it once sets up a fortress around our individuality; it teaches us how many influences there are about us, that, unless we are forewarned and forearmed, will engulf us in the wild rush of the impulse, superstition; it teaches us to cultivate centrality of character, and is one of the strongest incentives to a life of virtue, temperance and moderation, for, according to all authors from holy writ down, those qualities produce magnetism, nerve-force and exalted enthusiasm; it teaches us to resist or shun overbearing persons; gives us knowledge of the existence of spiritual muscle and back-bone which we will at once begin to exert and develop."

Short addresses were made by A. E. Newton, Mr. Robbins, Deacon Cole, Judge Wm. Coit and Miss Anna H. Tingley. Judge Wm. Coit will lecture Friday evening, Dec. 9th, on "Worship."

Brooklyn, N. Y., Dec. 1881. S. B. NICHOLS.

The Band of spirits controlling the organism of Mrs. R. Shepherd-Lille announces that Spirit "Joan of Arc" will speak through her on Sunday evening, Dec. 11th, at Brooklyn Institute, upon "Woman's Her Mission and Work."

Spirit E. V. Wilson announces that he will see and describe spirits, give names, dates, &c. Question-meeting at 3 P. M. Spirits seen and described. S. B. N.

Brooklyn (N. Y.) Eastern District Conference.

To the Editor of the Banner of Light:

On the evening of Nov. 30th Mr. Swift delivered an address, under control, upon "The Signs of the Times." He reviewed the past, mentioning the various signs indicative of the progress of mankind, until the last and greatest starting point, the humble abode at Hydesville, where a tiny rap betokened a life beyond, and brought a new revelation to the world, positive proof of a life beyond. Now, said the speaker, "you should appreciate these signs of the times. Before we see the dawn of the new world, we will see the signs of the new future; you will not see people thus attired when their friends have left the body, but crowned with roses and robed in white in token of the joyful life upon which they have entered."

Judge Dailey said: "People are born to certain sects and opinions or parties, both political and religious. Some are afraid to reject even a small portion of the Bible because they are afraid the whole book will go with its truth with its errors. There is a disposition to stifle investigation in some quarters; they say God's law is against it; but you cannot stifle thought,

you might as well try to stop the course of the mountain torrent; ere long it will break through all its barriers and sweep all before it. Calvin burned Servetus at the stake for one word, and Calvin was one who protested against the tyranny of the Church of Rome. The whole earth is full of glory and light coming down to us from the great Creator of the universe, and we must open our minds to receive it. Mr. A. M. J. Colville, Judge Dailey had, in addition to his natural abilities, placed himself in the line of inspirational power, and of those bright and beneficent influences which are certain to uphold and sustain all who place themselves in a position to receive them. Mr. Shedd spoke of his connection with the church, and the liberal treatment of the members accorded him when he embraced Spiritualism.

Mr. Kimball spoke of his life and the spirit brings us life if we place ourselves in condition to receive it. But if we fill our bodies with that which is a bar to the spirit influence, we fail to receive that power. Do not allow yourselves to go into the other life stained and marred with evil destructive to spirit purity. I do not wish to be severe, but I wish to assist you to make for yourselves conditions, so that you may grow into spiritual brightness and purity. Dr. Newberry declared that he had been taught when a child to appeal to angels for help, and spoke of the efforts he had made to ameliorate the social and industrial condition of mankind.

The Conference closed after a long and interesting session. W. H. COFFIN, Sec., 204 South 8th street.

Brooklyn, Nov. 30th, 1881.

Everett Hall Meetings, Brooklyn, N. Y.

To the Editor of the Banner of Light:

Capt. H. I. Brown was the opening speaker at our conference Saturday evening, Nov. 26th. His address, as usual, was excellent, and I am sorry that the space afforded me is insufficient to do it justice.

The word medium is often used, and but little understood, even by those to whom it is applied. Mediums as a rule know very little about the necessary conditions of their mediumship, and are practically ignorant as to the causes of their suffering or their blessing. Still less does the world know of this vital question. If it only knew how to care for its psychics to-day as the ancient world did, how different would be the condition of modern mediumship.

The lesson that the medium of to-day has to learn is how to live in the two worlds at once, or swing like a pendulum between them. Mediums are valuable to the world, so you say; prove it by your care of them. They give their life, their all, to the world, and what do they get in return? You pay good salaries to your ministers and public officers, but how few of our mediums get enough to keep body and soul together. They are a great curse to the world, and are found with mediums every day, particularly physical mediums, the very ones most deserving sympathy. Let physical mediums eschew coarse food, and they lose their mediumship. Investigators are all the time demanding materialization and physical manifestations, and yet blame the mediums for living the lives which make the production of these manifestations possible.

Mr. Hyzer followed with a very instructive talk, in which he explained his theory of cure being effected through the contact of opposite temperaments.

Mrs. Hyzer based the theme of her discourse on Sunday afternoon, Nov. 27th, upon two questions handed her from the audience. "To what extent shall we be governed by impressions from the spirit-world in opposition to our own judgment?" and, "What are the practical advantages of accepting the Spiritual Philosophy?" The latter question was the question. It depends altogether upon the pole which we give it. If Spiritualism is to be confined to the one fact of communion with our departed ones, we might well say that it has borne no very practical results. When we ask the question in a universal sense, the scene widens, the question becomes so elastic, the answer becomes so broad, and the appreciation of the soul becomes so warm, and glowing that the question changes its form to, what are not the advantages of becoming a Spiritualist? The only limitation to the answer is our capacity to think and to reason. The question, when you come to agitate it, assumes this form: What practical advantage may we suppose we might derive from having a broader intellect, greater experience, wider comprehension, fuller knowledge and clearer perception?

There is not a single fact in life of which the human brain takes cognizance, not one page of written history, not one single fact with which we have to deal in science, not one discovery that the human mind has ever made, not one reality, not one practical issue derived from the development of cause into effect, through matter, that does not receive an intensification of beauty, that does not outlive itself to broader heights, and enlarge and exalt, and come home to us with a richer blessing, not one that does not feel this effect from the illumination and all-permeating power of Spiritual Philosophy and its corresponding phenomena.

Our other question can be answered very briefly. No person ever went a step against his judgment, nor can he. You must know what your judgment is, and if you have a poor one cultivate a better one."

CHAS. H. BENEDICT, Acting Secretary.

Philadelphia Notes.

To the Editor of the Banner of Light:

Last evening Col. and Mrs. Kase gave a reception at their pleasant home to those indefatigable workers in Spiritualism, Mrs. Amelia Colby, Mrs. Olive Smith, and Mrs. Thayer, the flower medium. The company filled the large parlors, overflowing into the hall. A hundred or more persons were present, and they all responded to these representative women who have endeared themselves by their able and generous ministrations to the Spiritualists of Philadelphia.

Mr. John M. Spear, after remarking upon the untiring hospitality of the host and hostess, the latter of whom, from the earliest appearance of the Fox girls, had been the warm protector and guide of mediums, recounted some of the labors of Mrs. Colby, and her very marked success as a lecturer in this city, saying that after her first engagements to speak for the Society, she addressed the "Neahamny Camp-Meeting," and many then, he thought, regretted her engagement, fearing that so outspoken a thinker might be dangerous to the welfare of the Society. However, the test of opportunity was applied, and no one has gained a more tender respect by her faithful sincerity than Mrs. Colby; and after two courses of lectures for the Society, and some lectures in other halls, she was engaged for another course in April, 1882. Mrs. Smith, her companion in labor, was an untiring evangel of the new dispensation, whom he had known for many years, and who afforded Mrs. Colby that inspiring strength which enables her to hold the multitudes who crowd her meetings as attentive listeners. Of Mrs. Thayer, he needed to say but little, for her usefulness and beautiful ministrations had been heard of in all parts of the civilized world. He paid a just tribute to the unassuming and dignified Mrs. Goodfellow, a Spiritualist and clairvoyant before the Rochester Knockings were heard, and who honored the company by her presence. Mrs. Townsend (formerly Suydam), the fire test medium, who corroborates the biblical record of the same power, Mrs. Best, Mrs. Lawrence, Miss Jones, and others whose names he did not know, were all there to do honor to their co-workers in the field of spiritual advance.

After a season of social enjoyment the gas was lowered, and Mrs. Colby, entranced, made a brief address, pointing to the progress of the last half century. Mrs. Thayer soon retired to one end of the parlors, less crowded than the other, and calling about her a few mediumistic persons, among whom were Mrs. Smith and Mrs. Colby, to form a circle, put her right hand out of a window while her left was held by the circle, and while Mrs. Colby's eyes were upon the extended hand she saw a quantity of fresh mail drop across it. Mrs. Thayer said she thought more might come, but a gentleman approaching seemed to disturb the conditions, so that all power left her almost instantaneously, and nothing more of the kind was attempted. Mrs. Colby, to form a circle, put her right hand out of a window while her left was held by the circle, and while Mrs. Colby's eyes were upon the extended hand she saw a quantity of fresh mail drop across it. 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