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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 spirit 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 fol-

prayer of the righteous man availeth

"Prayer is the soul's sincere desire, Unnttered or expressed; The motion of a hidden fire 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 o 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 beight 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 plumed 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 tried friend or truest 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 whither they had gone? And he is 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 beatitudes 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 supremest 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

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

parent and child, and only love is the messenger between these two. Whomsoever 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 delty 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 tearful 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 isions 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 be 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 upbuild 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 rise, and, like those dense vapors that sometimes encircle 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 exceremonials, for the spirit of prayer; and so material have these prayers often become that they fail not in darkening the mind as an 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 of blindness. Fear is servitude, and man is not | material universe, I make answer, that is not | the sunshine from the most ancient alters of | blossom as a garden beneath his all-culturing | since which time he has lived in Toronto.

ing all the interstices of human science and philosophy is a deeper and more intricate plan that prayer can reach. Yes, prayer can change the so-called laws of nature by bringing into activity the powers of the spirit, and, where necessary, wise and just, alter the seeming ten-dency of gross matter and material law to subserve the purpose of the spirit, just as the sluggish human veins can be made to respond to the vitalizing breath of love, or fear, or ambition. or thought within the spirit of man; just as the cheek can be blanched and the eve can be made to grow dim with sudden terror; or, lighted by the fire of love, the human form can become divinely transfigured: just as out of one's self one can be borne by the mighty passion of unforgetfulness, and, being intent on a divine theme. the selfish nature is forgotten, and the angel is alive and quickened. Prayer can bring into exercise the powers of the spiritual kingdom, and make angels sing in your midst, while dull human choirs are silent: make voices praise where curses are upon human lips, and, when human science fails, bring in the laboratory of the skies. and work the wonders of God's presence there. Doubt you this? Then the records of the mighty past are fables. Doubt you this? Then the inspired word of prophet and poet and philosopher is as naught. Doubt you this? Then the testimony of thousands of living witnesses on earth and millions in the world of soul will amount to naught. Doubt you this? Then the records of prayer that creep now and then into the sluggish stream of your daily literature, and brighten the materialistic current of cause and effect with the glow of the skies, must be falsehood, and the human brain in a realistic age were fond of romance and delight in publishing untruths; or humanity, even in this age, is growing more spiritually wise, and turns from the dust and ashes and barrenness of materialism, and its blind law of annihilation, to the power of the spirit, saying that the mechanism of the universe were naught without it.

Answers to prayer are common, are general as prayer is; and the power of prayer is only tested in its efficacy, not by the paucity and the poverty of answers, but by the meagreness of human praise, thanksgiving and petition.

The element of faith, decried by philosophers, despised professedly by the Linuan reason, and subjected to the crucial test of human investigation, is, nevertheless, not only the only atmosphere upon which prayer can thrive and receive fitting answer, but the only atmosphere that the human mind can breathe. Without faith in one another you could not be here; every man would be a cut-throat and a highway robber, and there would be no civilization. Without faith in one another the most ordinary pursuits of life would cease, society would lack vitality, the human family would be impossible, social intercourse would be obliterated, and man would be worse than the brute that he decries and scorns as having only instinct or animal life. Faith is the substance of man's spiritual confidence in his fellow-man, the only element upon which the social fabric is constructed; the recognition of the innate qualities of humanity by one another, that causes social, moral and spiritual life to upbuild itself in your midst in the form of what is known as human civilization. Without faith brother and sister would be mortal enemies. Without faith all human intercourse would be impossible, and the necessities of animal life alone in man would be considered as they are in the brute creation. Faith in man, despite the wrongs, the injustice, the errors, and the falsity of man, is so wonderful a miracle that, brought face to face with it, who can refuse faith in the Infinite Good that is neither deceitful, ambitious. selfish, vain, nor full of passion?

I say, faith in man is the one miracle of human life, and being such, all other faith is possible. As faith is neither blind, nor deaf. nor dumb, but is vocal with all the attributes of the human soul, so the more faith humanity has in itself the higher is the exaltation. the loftier the civilization, and the grand er the citadel of human progress. As faith is the voice and the anthem of the soul, sung in the songs of liberty in all ages, made glorious in the inspired word of every statesman and teacher, glowing in the fires of prophecy, so faith in the ultimate and unlimited good is the one hope of the world. Without it the pinions of genius were as darkness; Erebus would swallow up human thought and the night of terror would seize humanity, that, blind and deaf and dumb, would go down to annihilation without thought of human progress for evermore. And as faith is the natural element of man's communion with his fellow-man, so is it the only element of man's communion with God, and upon its pinions to all possible heights of blessing man can rise. Faith in the absolute good; tissue of its own falsities that sink instead of faith in the divine wisdom; faith in the perfect spiritual kingdom of existence, is the one thing needful. As science upbuilds her towers of faith upon the magnificent structure of the material universe, so upon the spiritual fabric reared for thousands of ages the spirit of man ternal tributes, sacrificial rites and outward builds his eternal watchfires of faith in the spirit. And how they glow and shine when he pauses in the midst of his material pursuits to watch the stars that are set in the firmament of the eclipse that comes between you and the supreme | spiritual heavens, and he, too, becomes, as they are, bright, radiant, transfigured!

Faith! Talk not to me of faith and the blindness of the mind and soul. It is the only window looking heavenward whereby the song-bird of prayer can go forth and receive the message of the divine; and as the sunlight through long vistas of past time has probed the darkness of earth, finding each atom and kindling it with a future bloom that shall adorn lily and rose; as

a slave in the presence of infinite love. It is | subservient to the spiritual universe; and fill- | creation has probed the darkness of time, light- | hand, forget not that in the spirit there may be ing up every atom of the earth until each, glowing with something of its radiance, hath stored itself away in caverns until its lewels 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 unillumined. 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 it 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 bestor 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 decrying 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 materially and reap spiritually; expects to sow tares and gather the roses of immortal life: thinks that the thorns and briers 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 floodtide of the power of man makes the earth to

tares and briers 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 me 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 Vi-

A Buddhist Catechism has been published by Trübner & Co., London. The High priest, Sumangata, certifles 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 scance 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 scance she was securely fasterled 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 bandeauest papers typersuban, 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 Raton 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,

"LEARN TO TRUST,"

In value we seek an outward heaven to win, The wise still find that blest abode within. God ever fived. His emptre boundless space, Suns, systems, worlds, his throne and dwelling-place. Sun's System's, wortos, his throne and aweiling-place, Man's finite thought in valu attempts to soar Where worlds n.iist cease and space extend no more. Search Nature's realins, explore creation round, No void is seen, nor chaos to be found.
Such our blest home! A universe so grand! Power, wisdom, love, displayed on either hand! How weak, how groundless are the low extremes Of childish creeds or atheistic dreams!
One decems 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 peopled worlds revolve in orbits high, Their deathless Cause deep velled from mortal eye. Through lofty realins where science never troil Lives, rules and reigns our sure Protector, God. Benighted pilgrim, lost in doubt so far, With neither cheering hote nor guiding star, Si ce myriad worlds exist by his decree—
Sav, doubting filend, will He not care for thee?
Downingtown, Pa., loth-Month, 1881. M, LARKIN. Man's finite thought in valu attempts to soar

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

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 can attend 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 anothecary 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 Allowath is allowed to practice to this day, you can imagine how such cures as mine, being so utterly distinct from their leech-suckd-letting, skin-scarifying systems, caused indignation to arise in the bosoms of the good Orthodox people who make their living by such practices. As I have made their edifices 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 Policemaster of this town, H. M. W. Fischer, K. D. (Knight of Dannebrog). is a man of great judicial capacity, liberality and natience. 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 stanch defender of its claims against Allopathy, having practiced it for years; that the book-store that I conducted had dispensed if 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 was a physician, belonging to a legally accred ited 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

"WHERE WE CAN'T UNRIDDLE, 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 ease 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 many doctors, and, at last, on coming to me, he for the time invisible. got relief in a few weeks and was now entirely cured. Many others certified to similar facts. up the face of the judge, at evidence so confirmprotest against the complaint ever having been entered, I left.

Eight days afterwards, two more witnesses were examined. One a case of albuminaria, that I had cured in two months, that had defied several "Orthodox" efforts, and the other a case of epilepsy, catalopsy 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

freely protest against such a mode of proceeding. | blind and deaf to this beautiful spiritual faith. 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. Coucillor 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 reproval. 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

Whatever may be the result of this persecution, I am proud to say there is one man occu-pying 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.

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

St. Thomas, D. W. I., Nov. 14th, 1881.

Translation from "Dagbladet," Copenhagen, Oct. 18th, 1881.

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"Translation from "Dagbladet, Quake Sargins proprietor Hartz, of Received, 18t

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 funercal about it. It was very dif-

ferent 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 newfound 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 favor

There is no death; the stars go down

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 had been sick from childhood, had consulted them, but was still there, free from pain, though

It was so new, so grand to me to have this riew of death presented at such a time. Oh, how and I am happy to say that a pleased smile lit | different it was from anything I ever experienced before. How I congratulated myself that atory of my written statements. Presenting a 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 Azrael, 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 I need scarcely add that the case has excited | could not be victorious over the spirit. All, I great interest in this community and is closely | think, felt as I did, that we could not grieve for watched by some of our leading citizens, who | Jennie, but only for ourselves-that we are so

> 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 suburb of the life elysian 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 amaranths, 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 jas-

Oh! what 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! 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 rav 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

mines, 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.

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.

loved ones; that God is our father and mother

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 stere-opticon views, one upon Egypt, the other upon Palestine. These lectures are not only entertaining but educational

cational.
On Friday evening, Nov. 25th, he delivered an intensely interesting lecture in our parlors 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-feast 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, 1891.

(Reported for the Banner of Light.)

Our subject to-day is one of great interest and yast 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 goneout 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 Spiritualiam. ways 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 parrow 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 cradled 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 Fahnestock, author of a very interesting work entitled "Statuvolism," 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 meamerism, "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

ties we have ever consulted that there exists in nature a trinity of elements-spirit, force and matter—and that these three are coëxistent and coëternal. 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 potential 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, searlet 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 willpower 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 nonexistence 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

oncerning 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 needful 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 arcana of nature. The psychometrist is often an independent clairvoyant, or lucide; 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 analagous 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 odforce, and spoke of odylic 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 no psychologist; but he or she cannot be a psychologist, or mesmerizer, without being a magnetist, 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's 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 are informed by the highest spiritual authori- hue of color typifies an interior condition Blue signifies and is the promoter of harmony, while red typifies and induces power. Thus purple-red and blue united-is produced by a harmonious organization, generating a force which equalizes the patient's condition, and also a power sufficiently strong to thrust out

Animal magnetism, of course, has much narrower limits to its domain of usefulness than psychologic influence or spiritual power. As magnetism alone begins and ends with the body, it is not confined to man; the lower animals share it, and the dog is known to be, when in a healthy state, a very fine magnetic physician. This animal magnetism leaving the dog's body can soothe pain, induce sleep and repair waste in a human frame, without the animal being at all conscious that he is doing anything to aid in a person's recovery. Food, medicine, vapors, can all produce physical results, and yet no one claims that they are conscious agents. The very air you breathe and water you drink affect you, and yet you may be perfectly ignorant of the existence of oxygen or ozone, carbonic acid gas or animalculæ.

Very true it is that when you are afraid of impurities you become far more their victim than when you think nothing about them. Quite true it is, also, that when you believe in a remedy, and expect to receive good, you receive far more rapidly than when you have no faith; but, notwithstanding all this, we are every one of us more or less powerfully operated upon by invisible forces whose existence we do not realize. Our subject to-day is the true gift of healing and how we may ALL exercise it. It would be unjust on our part, after giving our discourse such a title, if we did not endeavor to help you to a knowledge of how you may every one become helpful and successful magnetizers. We spoke of the transference of disease at the outset of our remarks to illustrate a principle, and that is that every state and condition of mind and hody is communicable: that the garments we wear, the food we prepare for others to eat, the rooms we inhabit, the books and papers we handle, the very air we breathe, all are charged to a degree with our life; and as mental characteristics, as well as physical states, powerfully impress themselves wherever we go on all surrounding objects, we can be fountains of health or miasmic pools in our journey through life. We have known of several persons who have derived the very greatest benefit simply by sitting in rooms usually occupied by healthy and moral people. The furniture has been instinct with healthful life, while many have been saddened and corrupted by entering the domiciles of those whose bodies were diseased and whose minds were impure.

It is very easy to try to console yourselves with the doctrine that everybody ought to be strong enough to resist temptation and sickness; perhaps they ought to be, and some day will be, but it requires no argument to prove that they are not all in so felicitous a condition to-day. The moderate drinker, setting a bad example by his limited indulgence of a depraved appetite, justifies himself oftentimes by declaring that he never gets intoxicated, and that others ought to be strong enough to resist temptation and ston where and when he stops; but, unfortunately for them and for society, hereditary tendencies frequently manifest their baneful power most unexpectedly, and even the church communion-cup has been known, when filled with strong Port wine, to develop a tendency to inchriation, just as a small piece of meat will call out all the ferocity of a tiger's cub who has been brought up in perfect decility on a strictly vegetarian diet. Our thoughts photograph themselves upon the astral atmosphere which is the great book of remembrance all Nature keeps: our states of mind and body will either taint or bless everything we touch and every place we visit; and thus the truly good and healthy person need not be an orator, writer or manipulator in order to affect society. intensest joys of your life will be to realize the the circle of your usefulness.

Animal magnetism, we repeat, is not a panacea for every ill; it is not the elixir vite for which the Rosicrucians so long and ardently sought. This elixir vitee, or universal panacea, is soul-power, which controls and utilizes everything beneath it. Animal magnetism, however, regarded merely in its physical relation, is a most valuable remedy, destined to take the place of opium, morphine, chloroform, ether, nitrous oxide gas, and indeed every sleeping draught, narcotic, stimulant and anesthetic, as this emanation from the human body can prothese often dangerous agents. In surgical operations magnetism is invaluable. As a deadener of sensation many well-authenticated cases are on record, of the most difficult, and usually painful operations, having been performed on the most delicate and finely organized persons without their feeling the slightest pain; and not only can vital magnetism deaden feeling, and thus abolish pain, but by virtue of its highly strengthening and vitalizing properties it can prevent fever from setting in, and the distressing and dangerous exhaustion ordinarily resulting from surgical operations. In the most critical cases, where life has almost gone out, this essence of life can enter through the respiratory system, and do the work of well-masticated, digested, and thoroughly assimilated food, as magnetism is, after all, food in a vaporous form, and food converted into the very power by a healthy person. The child is often very philosophical when he asks his parent to take his medicine for him. Magnetizers frequently find that by taking into their own systems the food they wish their patients to eat they can, by magnetizing them after the food has digested, produce the desired effects in them which can only result from the introduction into them of the elements found nowhere but in those articles of food. As direct magnetic manipulation signifies imparting to another the very essence of physical life, in cases where the spirits are too exuberant, and men are suffering from high living and insufficient exercise, magnetizing is objectionable. Illness is often the result of over-feeding and under-working. Where it is produced from such causes the sick person may relieve himself, and benefit a sufferer, by becoming himself the manipulator. We must always remember that every force in nature is good in itself, and that the perversion of good alone renders evil possible. Evil is discord; evil is the state of things out of their right places. We see every day how the very power of muscle and · limb which criminals em-

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families from destruction by fire. The animality of the human race is its great curse at this hour. To direct animal forces into proper channels so that they become healing instead of destructive powers, should be the great aim of every one who desires to excel in the greatest work of all self-culture.

We have great sympathy with the skepticism of this day, in so far as it is not aggressive, willful and destructive. An honest skeptic is apt to be the noblest and most sensible person in one's circle of acquaintance. The man or woman who requires proof, who will not endorse anything blindly, is usually both entertaining and instructive. The skepticism of Germany is a simple and natural reaction from mediaval credulity; but the skeptical scientists of that mysterious and wonderfully gifted land have been among the foremost in the ranks of those who have striven to unite science and religion, and have paid an immense amount of attention to the psychological studies of the age. Faith grounded upon knowledge is enlightened confidence in a well-tried power, while credulity, or gullibility, is denied of all intelligence, and simply accepts without cavil any foolish story which gratifies a morbid love of the marvelous. In the New Testament we are constantly reminded that Jesus said unto those whom he was instrumental in curing and reforming, "Thy faith hath made thee whole"-not my power but your faith. We are told that, at times, even this great healer could accomplish nothing on account of the unbelief of the populace, and that he was sometimes astonished at their incredulity. "He marveled because of their unbelief."

Now what is this peculiar something styled

faith." without which the Bible tells us we cannot please God. Faith, that is, true faith we mean, is of two kinds: The first kind of faith is much higher and more important in a moral sense than the second, though both are very necessary to round out the character and give completeness to life. The first kind of faith is a faith common to every honest person, and is entirely independent of belief in anything except the power due to the moral sense. We often say a man has kept faith with us, or, if he has not kept his word, that he has broken faith. Now this faith is integrity, honor, justice, straightforward honesty. To be faithful is to be true; to be unfaithful is to be false; and thus, to be without faith is to be a scoundrel. A, man may have no true faith and yet believe every one of the thirty-nine articles of religion printed in the prayer-book of the Episcopal Church, besides the three great creeds of Christendom; but belief in dogma, or in the truthfulness of an historical record, does not constitute necessary or "SAVING" faith. Ingersoll may be quite as faithful a man as the devoutest Theist, and yet utterly fail to intellectually apprehend the Deity; and yet he bows reverently before the altar of God in his own soul, and the Deity which there makes known his will to men is no stranger to many an atheist. Infidel is a horrid word, an opprobrious epithet, a name we should never think of giving to any unbeliever unless he gloried in it and wished to be called by a name to us suggestive of immorality rather than of heresy. To be infidel is to be untrue to one's trust; and this a great many materialists are not; and when we contemplate the work they are doing for the elevation of humanity without expecting any reward for it hereafter, we cannot help wishing that some of our friends who fervently believe in immortality. and expect to be rewarded for all their efforts in "the bright summer-land" and "the sweet by-and-by," would take pattern by their selfdenying industry. But we suppose we shall be called to account for a digression if we linger over the pleasant work of enumerating the virtues of people who, though theoretically at variance with us on many points, are one with us in many of the greatest works of life.

The second kind of faith, which we have His influence will go with him wherever he spoken of as inferior to the first, is not, like the goes, and many will be blessed, never to find | first, inseparable from morality, but is rather out in this life, perchance, who their benefac- the result of intellectual training, reflection, tor has been; but in a future state one of the experience, and constitution. It is surprising to learn how much phrenological development, good you did by faithfully obeying the laws of | elimatic influence, food and education have to Nature even when you saw no outward result, do with belief. The faith to which we now alof your labors, and mourned over the limits to | lude is confidence in one's own powers and in the success of every laudable enterprise. We all know how very frequently it occurs that a highly gifted individual will fail in singing, speaking, painting, etc., through lack of confidence in his own abilities. In quite as many instances where people are trying to develop and exercise mesmeric, magnetic, or mediumistic powers with splendid natural abilities, with remarkable qualifications for becoming mediums and adepts, they even fail to reach mediocrity among the mesmerists and clairvoyants of the age. The grandest rule of life we can possibly lay down for our guidance is to encourage faith duce every result attending the employment of | in the ultimate triumph of right, and in a Supreme Power of perfect love and wisdom; to discipline ourselves to follow conscience, come what may; to be indifferent to the smiles and frowns of our neighbors, and to go on steadily in the path of duty, satisfied with the approving smile of a satisfied conscience. In this spirit all the great thinkers and saviours of our

race have gone boldly forward to their victory. The men and women whom you truly admire were heroes and heroines; they were not copyists or imitators of fashion, but original and independent thinkers and workers, who though while their works and words were attributed to the devil while they lived on earth, were acknowledged as messengers from God so soon as their spirits left the forms of clay and men came to see what great though unrecognized prophets had been among them. Socrates, quaffing the cup of hemlock in his prison cell: Jesus. dying on the cross on Calvary's summit: the Waldenses and Huguenots: the early Quakers: the early Universalists of the type of Murray: the early Unitarians of the school of Priestley: the Abolitionists made of the metal of Thompson and Garrison, were not men who waited to know if an idea or practice was fashionable before they endorsed it. To them, principle was everything, and fashion a mere pretty plaything for the amusement of people who had no sense of the stern reality of life, and considered it man's highest privilege to fritter away golden hours in pretty nothingnesses. The young man who will smoke his cigar and drink his glass of ale, even though his common sense and judgment advise him to abstain, makes himself appear weak and inferior, even in the eyes of the companions he is too cowardly to dissent from. If he be their inferior, then may he well bow to their decision and ape his superiors; but if he be the equal of his associates, why not have a will and course of action of his own?

The utter abandonment of truly great people is the secret of their power, and the successful psychologist who is to heal diseases and dispessess men of unclean spirits and bad habits must

forgetful of the audience and the applause, thrills the souls of her auditors by the perfect beauty of her inspired song. Her heart goes out in the words she sings; she is elevated far above the earth; memory, passion, ecstasy are all in her song. She is in a world of unseen being, and the stage and the footlights, the roar of applause, the costly flowers flung at her feet. are nowhere. While she has moved her vast audience to tears and stirred within them the holiest and strongest sentiments, their very existence is forgotten by er perhaps.

The very greatest of all effects is that produced by the artist, who, utterly indifferent to the world's opinion, is keenly alive to the sacredness of his vocation. Like some of the great preachers in history who have preached sermons costing them their lives, the truly great healer of humanity goes forth with the sword of truth to slay abuses, as well as with the healing salve for broken and bleeding hearts. Our subject rises as it proceeds, until from the animal magnetism which heals bodily suffering we soar to meet and utilize that tremendous power of soul which infinitely transcends in its might and mission everything earthly. It is indeed a treasure deposited in earthen vessels, but it is the power of God unto salvation; it is the spiritual energy which can say to the guilty woman, "Go, and sin no more," and transform the prostitute into the saint. It is fashionable to-day to doubt the miracles, to throw discredit upon all magical legends. Suppose the stories of Jesus and other great teachers are fables, and no one ever opened the eyes of the blind. made the deaf hear, the dumb to speak, the lame to walk, and the dead to arise from their graves: supposing magnetism has no existence. and handkerchiefs and aprons taken from apostolic bodies have no more healing virtue than any tattered rag, the spiritual side of the wonders remains. The power of the soul is incontestable. The great saviour is he who cannot only patch up the body and relieve the suffering incident to a broken limb or an infirmity of twelve years' standing, but he who can wield the mighty sword of spirituality, enlighten blinded spiritual eyes, and cause them to see their duties clearly, as they never saw them before who can open the ears of the soul and mind and let in the sweet music of heaven till it charms the spirit from the alluring scenes of vice to a

heaven of virtue. If your son or daughter is wicked and sick, while you would give much to any one who would cure the body, would you not give far more to him who could change the character? Far be it from us to decry the blessed work of physical healing; but the casting out of devils, e., the reformation of drunkards, licentiates, thieves and murderers, the lifting of the weak and easily led into a position of power and usefulness to where they can withstand the fiery darts of persecution and temptation, is, in our estimation, a far grander and more important work. In this work of moral healing we can all engage. Let us rest assured, then, when we can do the greater work we can always do the lesser. Those who can reach the soul, and touch the mind, can surely control the frame. This blessed power to heal is possessed by every one, young and old, rich and poor, learned and illiterate. While we cannot too highly oulogize collegiate instruction, or place too high an estimate upon a knowledge of anatomy and physiology, the true healer, we amem, is he who with or without technical information goes about doing good, wishing well to his fellow-beings, ever ready to aid them in their distress. The silent power of the spirit is often its strongest power, and while you may not always have opportunity to manipulate the suffering, nothing need ever prevent you from wishing them well, and directing your thought toward their recovery. In cases of drunkenness and insanity especially, the mind is often more at fault than the body. If by thoroughly subjecting another will to your own you can prevent crime, and convert insane persons into sane ones, how glo-

rious the result of your efforts. Food and clothing and general surroundings have of course great influence upon all of us; but the supreme power of the spirit can surmount every barrier, o'erleap every obstacle, and achieve a triumph greater than that of the most illustrious conqueror. Let us go to our respective homes to day, resolved to heal the minds and morals of our fellow beings; but let us never forget that we can never work truly for others until we have subjected our own lower natures to our higher. Time forbids us to dwell longer on this vast and important theme, but in our next discourse, on "The Restoration of the Devil," we hope to dwell somewhat on spiritual methods of healing the sinsick and insane. Our beautiful faith in a perfectly good God and the divinity of everything in nature, leads us without fear or hesitancy to assure you that in all your work for humanity, whatever else may fail, Love never faileth.

The San José (Cal.) Mercury of Nov. 12th notices favorably the inspirational lectures of Mrs. E. H. Mozart, she having delivered two, and was announced to deliver another on the Sunday evening following. Through or by what law of nature the lectures upon subjects furnished by the audience were so ably presented without a moment's preparation, and masterly replies to intricate questions promptly given, the writer could not determine, but wisely concludes that the "results proceed from an intelligent source," adding, "the lady conveys ideas interesting to the theologian as well as the modern thinker."

As I look into the eyes of these thousands of young men I cannot help but think what immense parental anxieties hover over what immense parental anxieties nover over them. Do you say, My father and mother are dead? That is no reason why you should think they are not vatching you. Do you suppose that when your mother with her white and dying lips kissed you good-by and went up to God she left behind all interest in her boy? No! no! I don't believe that you have offered a prayer since then but she hovered somewhere a prayer since then but she hovered somewhere a prayer since then out she novered somewhere near you and said that is right; or have gone into a place where you ought not to go but she whispered, "Do not go there, my dear boy, that is wrong." You thought it was the whistling of the wind or the slamming of a door. No, it was your mother!—Rev. T. De Witt Talmage, D.D.

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

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Original Essay.

O. B. FROTHINGHAM AND THE FREE RELIGIOUS MOVEMENT.

BY J. WETHERBEE.

To the Editor of the Banner of Light :

O. B. Frothingham is one of the Bright think ers 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 piny 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 rudely will I blame his faith

In the might 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 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 alm 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 4 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 1 can fully subscribe to this expression of Mr. Frothingham. There are notable individual exceptions, as front; but these notable exceptions, like Talmage, Prof. Phelps and others, who have privilege of guessing. 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 heavon in a rational sense, which is synonymous

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

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 incom-

patible 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 accent off 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 the elder, from his serene locality, has both proved the Bible to be a human work, and falli- love and pity for his son, and all the consolable. Thinkers find that a spirit of truth per- tion he draws from the situation is that he will afternoon. There were many sound truths conducted and having a large circulation, have vades 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 stated the same to his large audience at the folyet 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 he kept in evangelical traces, quickly shut the religious for it, and sense the unseen power hehind 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 his lecture, which was reported all over the atmosphere, are manifestations that duplicate | country. I have no question but many biblibiblical ones, and transmute 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 Epes 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 lieve, and more or less express directly or indiit is read, has not a flavor of fact about it to the rectly; and does any one suppose that the thousands in the church, who, with me, and others, have had the same experience? I must Frothingham, is anywise in the dark on this admit also that asses have spoken; but without subject as to the fact of its permeating influbeing 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

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 like Mr. F. that I see the subject as he does. I think I detect in his low meaning requiem norant and unambitious men, that must mys- groundless as they were then, and, while I be- of England people are getting tired of opposing

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 o 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

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 lie 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. expresses the state of my own mind; it is the 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 must mystily 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 mankind does not move forward with an even start, I have never interviewed my respected friend, and what I say is only the Yankee's

At this moment three clergymen are in my mind: Prof. Phelps, of Andover, the Rev. Joseph Cook, and the Rev. O. B. Frothingham: Phelos. Cook and Frothingham, these three, and the greatest of these is Frothingham. What from my standpoint with modern spiritual 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 reënact the Levitical laws, if he had the power, and squelch it. He knows of the facts in his father's bouse, 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 was 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 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 lowing 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 door with a siam 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 cal 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 homeexperience 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 bescholarly, loveable, thoughtful thinker, Mr. ence 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.

Mr. Frothingham sees, or I think he does from his expressions, the "something" "that scien-

an aching void this world can never fill.

Frothingham to become a Spiritualist, or is to that end, and a hundred years hence "refeeling his way to be one, any more than I expect him to be Evangelical and an accepter 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 mystify 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 horesy 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 today, 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, crudite, 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 1 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 previsional fact, at any rate a hope. Free Re ligion abounds in heads, and the head is infidel, the heart is the true believer. Heresy, theregion," cannot build a church, and the evangeli cal 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 sithall, listening with considerable interest to the weekly papers, the Saratoga Sun (A. S. Pease) several speakers who were taking part that and the Sentinel (E. J. Huling & Co.), both ably uttered, more or less inconsistent with revealed or evangelical religion, but these pious listen | Spiritualists. The Sun devotes considerable have been out of place in the pulpits of their Spiritualism, thereby increasing its popularity own order; but thoughtful minds have an at- as well as its circulation. traction 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 philological 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 the trend of evangelical thought and revealed religion in general is toward a more rational

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 one replied, in his dry way, "Birds of prey 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 the Christian Register. The other is a notice of I was ten years ago; but, as I said before, I think without having any clerical pedigree tists detect, that cannot be accounted for at have doubts which I had not then; the creeds land dignitaries at Newcastle, England. These present"; the "something" behind "those ig- of to-day do not seem in my eyes to be so wholly articles show that the Unitarians and Church

tify philosophers," and he says "I wait for lieve that the next hundred years will see great | the Spiritual Philosophy, and think that it conmore light," I am almost sure he is looking | changes in them, I do not think that they are for the light that I see, and which he feels or destined to disappear," I can almost agree with half senses. 1 do not in what I say expect Mr. him; 1 feel so sure that the spirits are working vealed 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

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

annended 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. Castray. 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 snasmodic, working only upon the feelings, while the reason and understanding were not enlightenfore, which in this article means "Free Reli- ed. 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 comting in front of me and in the rear part of the paratively short space of time. Two of our espoused our cause, their editors being earnest ers liked these sound truths, though they would space each week to the facts and philosophy of

> 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 on a higher and more acceptable key; and thus 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 never sing." Yes, "birds of prey." How it six months I kept my convictions to myself, but would warm their thoughts if they were birds of to convince others it was none of my own writ-'pray." I felt what they felt; there was a lack | ing, I was at length obliged to read and show to of warmth. My old aunt used to say "warmth friends the messages and letters I received. I is life, and cold is death," and it is as true in was like a mere child (though fifty years old) in the expression of our ideas as in our physical 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 several columns of a meeting of Church of Eng-

tains 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

NEW YORK CITY .- F. M. Brown writes: The leaven 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 orthodox isms and ologies. 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-communion. The next evening (Nov. 22d) the people assembled at the residence of Mr. W. II. 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 scance 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 scance 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 boned be may soon return and continue his labors so well commenced in this vicinity. Mr. Fuller has been reengaged for the month of March.'

Michigan.

.BURTON.-D. Highee, 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 mouthpiece 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 cir-

culation 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-

propagation distribution for a decrease of

terest 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 creedal 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.-Summer 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: "1 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 l 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 seance-room, and on coming out closed the door behind her and brought the cane to me. The lady asked me if I know 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 séances, in the better condition of darkness. I know that I fastened the doors and windows at one of her séances in Boston. by putting on strips of mucilage paper, which were not broken during the scance; 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 flow ers, 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 scaled 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, or 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 especial Indian control, also appeared, singing a beautiful song he had learned in the spirit-world. The ing for its fulfillment. The nominal Christian churches

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 be-

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 scances 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 .- 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. 23d: "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 t 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 wenty-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 scance 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 Bunner 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 estracised. 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 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 ciable 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, climes, 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 unallenable 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 whosoever 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 overspread 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 open-

have widely departed from the pure system of worship, ably an error. These Hebrew words are reand so far as Spiritualism will restore it I am a Spirit-

AMHERST. - Lessie N. Goodell writes Wherever I go I listen to words of praise and sentiments of the kindlest 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 the solar zodiac since the period of the Indian

MILFORD .- F. D. Montague writes that a scance 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, Aries; but since the adoption of the Greeian of Boston, last Sunday. Eloquent, effective and interesting as she always is, she left an impression which will ever remain. She should be kept acs, the Hindus have transferred their last continually in the field fighting the battle of humanity and progress."

Pennsylvania.

SOMERS LANE.—George Parker states that | the names of twelve of the lunar asterisms. 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 revealments 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 lated upon by certain early writers upon Hinvery highly, and feel that I cannot get along

Written for the Banner of Light. "DREAMS."

BY JOHN 8. ADAMS.

I dream a dream that is not all a dream." The portals for a moment open wide: A fleeting vision chains my wondering eyes ; A curtain, angel-watted, 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 vell, beyond my gaze, To solve the problem on the farther 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 Wooes 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 triremes In grand roview 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, They journey where no mortal foot hath been. They ope the door, and lo I 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 which with departed loved ones teems, 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 dian scholars to pronounce upon such a point, by many the sentiments therein expressed have the sun in the constellation Aries (or the Ram), and without contradiction from any quarter, 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 eightcenth 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 wellmerited 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 Hindú solar zodiac-it rules and tables by which these calculations being often claimed by uninformed persons must be performed." (History of British India, that the history of Jesus is based largely upon Hindú solar myths, particularly as centred in the Krishna cultus.

THE LUNAR ZODIAC.

The solar zodiac of twelve constellations was unknown to the Hindús till after contact with the Greeks. The ancient Hindús used a lunar zodiac composed of twenty-seven (or twentyeight) 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 nahshatras-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 mandzil alkamar, "mansions of the moon, lunar stations"; the Chinese call them sieu, "mansions." No doubt exists that the three lunar zodiacs, Hindú, 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 di rectly derived from the other, but that all three are derived from a common original, situated in Mesopotamia possibly. Such is the opinion so-called "junction-stars" in each of the twenof Profs. Weber and Whitney, two of our best Sanskritists. There is good reason to believe | Hindú data in the case of each star—the error that these lunar mansions are twice referred of position in latitude in some cases ranging as to in the Old Testament. In the Hebrew text high as nearly five degrees, and in longitude the word mazzaloth is found in 2 Kings xxili: 5. | nearly three degrees. and is translated "planets"; and the word solar zodiacal constellations; but this is prob- called the Jyolisha, has given rise to much dis- quired. Ten words make a line. 1

garded by philologists as equivalent to the Arabic manazil "mansions of the moon"—the wenty-eight lunar asterisms.

The Hindú nahshatras 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 doption of the latter from the Greeks. The Bundchesh, 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-eighth was the Plejades: solar zodiac, which begins with Aries, in order to make a conformity between the two zoditwo asterisms to the beginning of the seriesthe old twenty-seventh and twenty-eighth now being the first and second. The names of the twelve months in Hindústán are derived from

DEFECTS OF HINDU ASTRONOMY.

Much nonsense has been published about the reat antiquity and marvelous extent of Hindú civilization. These mistaken notions were due to the imperfect knowledge of scholars concerning Indian history and literature in the early days of Sanskritic researches. It is now known to every Sanskrit scholar that the civilization of the Hindús was, in its palmiest days, much inferior to the older civilizations of Egypt, Chaldea and Assyria, and in all probability. China. The science, art and culture didúism 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 Buddhistic 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. 497-524; Weber's Indian Literature, p. 178; Journal Royal Asiatic Society, vol. xii, p. 95; Quackenbos'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 Buddhistic, dating back to Asoka's reign. No Brahmanical rockcut 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-temples 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 Brahmanic. (Fergusson's History of Indian Architecture, pp. 47-8, 441, etc.; Fergusson's Rock-Cut Temples of India, passim; Burgess's Caves at Elephanta, Bombay, 1871, p. 5, et passim; Encyclopædia Britannica, articles "Architecture," "Elephanta," etc.)

Hindú astronomy has always been in a very elementary stage, and its calculations quite inaccurate. No record exists of any native Hindú 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 Inthat no mention even of the lesser planets is to be found in Hindú 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 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., pp. 368-9.) In illustration of the inaccurate character of Hindú astronomical calculations and data, it may be stated that the actual latitude and longitude of the ty-eight asterisms varies from that given in

The oldest Indian astronomer of whom any mazzaroth, in Job xxxviii: 32, untranslated in | Writings are extant, is Arya-Bhata, who lived the English version. Commentators have usu- in the fifth or sixth century after Christ. A ally supposed these words to refer to the twelve | short tract of thirty-six verses, in modern style,

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 Hindi 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 Indiin 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 Hindú names of the twelve signs of the zodiac are merely translations from the Greek; for example, Mesha, the Ram, Vrisha, the Bull, Carcata, the Crab, Sinha, the Lion, etc. The zodiac, Bhagana, is divided into twelve rasis (signs), the rasi into thirty bhagas (degrees), the bhaga into sixty kalas (minutes), and the kala 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 Paulisa-Siddhanta, so-called, we are told, because composed by "Paulus, the Greek," and is therefore regarded as a translation of the Eisagoge 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, Romaka-City, 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 identieal with the great Ptolemy, Ptolemoros 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 "Romaka-pura" (City of Rome) in the

Moreover, the technical terms in Hindi astronomy are in a very large measure derived from the Greek. The celchrated astronomer, Varába-Mihira, 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-Shástra. The hora (hour) is no división of the day, either in ancient or modern India; and yet the Hindús 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 Hindú forms, dates from the fifth and sixth

For fuller information relative to Hindú 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. 340-421; 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 als., Vol. iii., pp. 278-307; On the Indian and Arabian Divisions of the Zodiac," Prof. Colebrooke's Miscellaneous Essays, Vol. ii., pp. 281-328, and Asiatic Researches, Vol. ix., pp. 323-376.

Presidio of San Francisco, Cal.

A correspondent writes from Brooklyn,

"Spirit E. V. Wilson entranced the organism of Mrs. R. Shepard-Lillie on a recent Sunday evening at the Brooklyn Institute, and spoke upon 'Mediumship and Spirit-Control.' The lecture was marked distinctly Spirit-Control.' The lecture was marked distinctly and clearly by the individuality of this wondrous psychic and seer. He noted how all his own children were mediums, and that a young grandchild possessed this power; spoke of the difficultities which spirits labored 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, doing 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

"Mrs. H. Knight and Miss L. Campbell are doing a good work as healing and test mediums at 2274 3d Ayenue, 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 Hop Bitters.

Passed to Spirit-Life:

From Sutton, N. H., Sept. 28th, 1881, David B. Colcord aged 79 years. From Sutton, N. II., Oct. 6th, 1851, Mrs. Louisa, wife of

David B. Colcord, aged 71 years.

Mr. and Mrs. Colcord were beloved by all who know 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 homestead a sudness 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

From Chremoni, A. H., Nov. 19th, 19th, 19th, Jones, aged 80 years.

Strong in the knowledge of immortality, having had revealings and manifestations from the spirit-world given him repeatedly through hisownorganism as well as through strangers, death had no terrors to him. Spiritualism, with its glad sungs of immortal love, cheered him in health, austined him in sickness, and uplitted him from death into that celestial loy and harmony which belongs to the faithful t celestial joy and harmony which belongs to the faithful i just. ADDIE M. STEVENS. Claremont, N. II.

From West Auburn, Me., Mr. John Curtis, in the 54th

year of his ago.

Ba was a true man, a firm 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, besides a large circle of friends, who deeply moura his departure.

East Turner, Me., Nov. 27th, 1881.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is reTO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookeellers, No. 9 Mont-omery Place, corner of Provincestreet, Boston, Mass., cop for sale a complete assortment of Spirituni, Pro-cessive, Reformatory and Miscellaneous Books.

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**AF Unitalogues of Books Published and for Sale by Colby & Richard free.

SPECIAL NOTICES.

FPECIAL NOTICES.

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

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

line around the article he desires specially to recommend tor perusal.

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



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JOHN W. DAY...... ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. 10.11, Banner of Light Publishing House, Boston, Mass. Il other letters and communications should be forwarded O LUTHER COLBY.

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

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 MAN-NER WHATSOEVER BECAUSE OF ITS ENLARGE-MENT TO TWELVE PAGES. THE Banner IS STILL ISSUED AT ITS ORIGINAL PRICE, THREE DOL-LARS PER YEAR, and is—when the large amount | men of the church, the parish priests who went 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 con-

He says lie 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, the 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, endorsed upon it the comment that it had been

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.

stage as the apostles of the new dispensation | the state of the Presbyterian church in America 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 exceds. 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 charity." And he says that no over the last twenty years, can deny this healthful process; and helwho 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 he adds-"I may as well say now that I could not do it. I could not teach as I He cannot say whether it is advancing years that have increased his conservatism, or whether there is such a thing as devolution as well as evolution, and he has received more taste for revivalism has been diminishing. 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 ton 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 be 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 and steeped in diplomacy, but the workingabout 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 noint 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, but to restore, to bring to light and prominence | 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-"But the men whom I saw coming upon the taking for our text an official report bearing on -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 careful student of such matters, looking back | 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 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 prin-Roman clergy; not the men high in power ciples 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 Daybladet, which appears in connection with this letter, and which shows the true animus of their drugpeddling 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 Copenhagan 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 conducted 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. Holbrook, 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 of blessings to humanity very generally. 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 séances regularly on Tuesday and Saturday evenings. Arrangements can be made by parties desiring private seances at other times. I tions of antiquated theology."

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 de livered 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 al 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 artiste, 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 read-ings from rare and valuable occult works, ac-companied 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 ac-commodate a larger number of persons. There commodate 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 heid and pleasant manner by Mr. Colville

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 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 Spiritists

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

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 715 M. Hacen he expressed to lecture one. subject. Services in both places will commence at 7:15 P. M. He can be engaged to lecture anywhere within reach 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

ET 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 Congreyationalist, 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 creedalism is reduced at the present time we propose reverting to that article-which, by the way, is headed, with an evident attempt at sareasm, "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 smallpox. 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 un-

people are seeking and accepting this greatest

Mr. Charles Bright, the able and efficient Australian lecturer, is soon to arrive in San count of ill health. The Harbinger of Light says: 'His illness is much regretted in Sydney, where his lectures had become very popular,

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 ectures in the Banner of Light. I have reference 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

GEO. A. FULLER. Yours truly.

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 certainthe time of this writing, the evidence is certainly more damaging to the exposers 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 seance 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 advertise her more than anything that has ever occurred." Certain it is that his words will be 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 the 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. -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 seances in Boston, will, in our next issue, present a digest of the whole affair from his standpoint.

Do 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 montion Gen. John Edwards, Col. J. C. Smith, Messrs. Darius Lyman, George A. Bacon, N. Frank White, Thomas Gales Forster, 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 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 anthor. 'Under no circumstances," he says, "could I afford to appropriate the language of others without giving full credit."

From the Argus, Cape Town, South Afriea, 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

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 Willoughby 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 Sar-

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.

doubtedly 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

Francisco, being obliged to leave home on acand where he was doing much good by freeing the human mind from the errors and supersti-

BRIEF PARAGRAPHS.

The work of revising the standard translation of the Bible has been going on in Germany for some time. The revisers are mostly university professors. They completed the revision of the New Testament about ten years ago, and are now occupied with the final consideration of the Old Testament. Their sessions are held in various towns of Central Germany.

Somebody has told a New York Sun reporter that the mules in the Pennsylvania coal mines keep tally of their trips, and refuse to budge after their sixth trip has been made.

The true religious philosophy of an imperfect being is not a system or creed, but, as Sociates taught, an infinite search or approximation.—MacKay, Progress of the Intellect.

"What is right in the concrete may be left in the abstract." remarked Senator Alley, as he nulled his foot out of his shoe, and left that article sticking in the

Of ninety-four papers published in Nebraska, eighty

Round the household gods contentment and tran-quility cluster in their gentlest and most graceful forms.—Dickens.

A Paris photographer has succeeded in taking a photograph in the hundredth part of a second. He shows a series of six obtained during the leap of a clown, with all the changes of position faithfully re-

> A PRINTER'S PROTEST. Part I. Part I.
>
> Oh, why don't people form their a's And finish off their b's?
>
> Why do they make such crooked c's And such confounded d's?
>
> Why do they form such shocking e's, And f's with ague fits?
>
> Their p's and h's are too much For any printer's wits.
>
> —[Albany Press.

It is a singular coincidence that when the days be come short, the banks are also short.

A Washington barber recently observed to a customer that he did n't live in the United States. "How can that be?" the customer queried. "Because I reside in the District of Columbia," replied Cuffy.

D. S. Smith writes us, Nov. 18th, from Seattle, that the legislature of Washington Territory has just passed a" Doctors' Law." So much the worse for the people in Washington Territory then.

Mrs. Abraham Lincoln is sick in New York, where she is being treated for spinal affection, from which she has long suffered.

The American Rubber Works, at Cambridgeport, Mass., were entirely destroyed by fire, Monday night, Nov. 27th. The loss was \$400,000, and 500 hands were thrown out of employment. Its pay roll was \$18,000 per month, and its product \$1,000,00

The attention of Congress is called by the Secretary of War to the need of legislation to prevent intrusion upon Indian lands, especially from Kansas into the Indian Territory.

The Malden (Mass.) horse-cars have carried 842,785 people during the past year—an increase of 23 per cent. over the business of the previous year.

The papers speak of the Reformed Episcopal Church It would be interesting to know in what respect it has reformed, also the necessity for its reformation.

It is recommended that the coinage of the silver dollar by the Government be suspended. It should never have been begun. What is most needed are silver halfdollars, quarters and dimes.

The clergymen of New Haven kick against the new version of the New Testament.

Coat thieves are doing a lucrative business in Boston

THE LOVER OF NATURE.

THE LOVER OF NATURE.

I love the playful little lamb—
I love the more roust;
I love the feathered songster, to—
I think him best on toast.
I love the fish that swims the sea—
Fresh from the frying-pan;
I love the retired oyster, too—
I'll eat him when I can.

A Brooklyn man who had one of his auriculars chewed off during a little unpleasantness in a barroom on election night, came home and told his wife that this was an "off 'ear in politics" for him.

CHOCOLATE CUSTARD .- Take a quart of milk and the volks of two eggs. Mix ith the eggs one tab spoon of corn starch, only a little heaped, and stir this gradually into the milk when scalded. Add two squares of chocolate grated, sugar to taste. Pour into a dish, and spread over the whites of two eggs well beaten, and flavored with a little vanilla. Set the whole in the oven to brown slightly.

New Bedford is to build an Opera House on the site of an old church. Shade of Jonathan Edwards, von should inspire Bro. Phelps to protest against such aw-

The "Men and Things" column of the Boston Herald, which has been rather tame of late, now sparkles with incisive thought clothed in charming English.

On dit that Spain is going in for civil marriages, and that its priests are "on the howl" in consequence.

"Keep your fowls warm," says an agricultural paper; and the advice is good and timely. If the fowls are young have them well dressed and stuffed with something nice, and then the warmer you keep them for an hour or so before dinner the better they'll set.

Mesmeric Carpenter is still amusing the people at Tremont Temple. See him by all means

Rev. Mr. Frothingham is floundering in a sea of theological trouble, without chart or compass. The variegated Index dished him.

The Portland Globe contains the following bit of sarcasm: "The Boston religious journal which offers revolvers among its premiums is laying the foundation for a church militant with a vengeance." We should say so.

Dr. Hall says that in England the people are divided into churchmen and dissenters, but in America into churchmen and absenters.

SPRUCE GIRLS.—It is said that Maine factory girls chew \$40,000 worth of spruce gum every year. "The beautiful snow" recently made its appearance

in this quarter, but it soon became disagreeable slosh. Slanderers are sure to come to grief. It is only a

matter of time. The people of this country are prospering to-day better than those of any other nation, and yet we find plenty of croakers in our midst-mostly foreigners.

A metaphysically inclined friend queries: "Is not the cause of the cause of the thing caused, the cause of the thing?"

"The Lord loveth a cheerful giver," but there's no use chucking a copper cent into the contribution box loud enough to make folks on the back seats think the communion service has tumbled off the altar.

A man who goes up in a balloon and comes down all right is called a professor. A man who goes up and comes down all wrong is called a fool.

A servant girl wrote from New York to her friends in Bangor, Maine, that she works in a house called flats, and that they go from one story to another in ventilators, and send their washing to the foundry.

The relations of the United States, Peru and Chill would be extremely grave if either one of the countries was in a position to do damage to the other.—Toronto Globe.

It is not always safe to give a piece of your mind to an erring friend, because you live so close to your in-

The December Magazines.

ATLANTIC MONTHLY: Houghton, Mifflin

& Co., Boston, Mass., publishers. The current number of this popular favorite, in connection with the giving to its readers of much excellent matter, which we lack space to name, concludes the serials by Messrs. Howells and James : presents an admirable sketch of English travel ("At Canterbury") by Harriet W. Preston; and contains paper No. 2 of Richard L. Dugdale's interesting and progressive series on the "Origin of Crime in Society." Those interested in the trial of Guiteau (and they are many at this time) will be readily attracted to an article on "British State Assassins and the Defense of Insanity," by James W. Clarke. "The Parting of the Ways" is a sonnet with a deep meaning for all who prefer to follow truth rather than expediency. The Atlantic promises for next year serial stories by Thomas Hardy, Mr. Bishop, Mr. Lathrop, and Elizabeth Stuart Phelps. The departments of essays, poetry, "timely topics," etc., etc., will be sustained in value and attractiveness, as they always are; and the magazine cannot fail of carrying forward with it to '82 all its old readers, beside gaining the attention of many

HARPER'S NEW MONTHLY MAGAZINE: Harper & Brothers, New York City, publishers.

Among the chief attractions of the present issue may be noted an illustrated paper on "The Bernadottes," by Zadel Barnes Gustafson (twenty-four fine engravings being introduced); "Journalistic London," by Joseph Hatton—"Edwin Arnold" (author of "The Light of Asia") being the chief topic of this the third paper in the series; "Autumn Sketches in the Pennsylvania Highlands" (ave illustrations), by Howard Pyle; and "Monsters," by M. D. Conway-Mother Shipton's Prophecies also coming in for treatment. T. B. Aldrich contributes a poem (illustrated), "Pres clence"; Alfred T. Story's article on the "Grave of William Penn" (five illustrations) is timely, and is also pleasant reading; "Economy in Dress" will prove specially interesting to the female readers of Harpor's. The editorial departments are filled with entertaining matter; and this standard magazine, which begins with this number its sixty-fourth volume, starts out with excellent portents for the twelvementh to

THE CENTURY MAGAZINE (SCRIBNER'S MONTH-LY), published by The Century Co., Union Square (North), New York.

The present number of The Contury, which we receive through the courtesy of A. WILLIAMS & Co., 283 Washington street, Boston, who have it for sale, devotes (and quite properly) much of its space to a commemoration of the life and services of its late Editor in-Chief, Dr. J. G. Holland - an excellent portrait of whom is given as a frontisplece. A like me morial service is rendered the late President Garfield-excellent illustrations being coupled with the treatment of this as with the other topic; an interest ing sketch (Illustrated) of Robert Browning and his early writings (the materials having been furnished for The Century by Mr. Browning himself) is given; 'A Cruise in a Pilot-Boat," is a breezy narration of the incidents met with in the daily life of the New York pilots; "The Hieroglyphs of Central America" is a paper which will prove of absorbing interest to lovers of archæological study; in addition to what is already mentioned, much other matter is afforded showing that the managers propose in coming days to sustain the high standing with the public already won by this sterling magazine.

ST. NICHOLAS—also published by the Century Co., of New York. [For sale by A. Williams & Co., as above.]

This wonderful achievement in the department of literature for children comes to hand for Christmas with a shining face and a highly satisfactory list of contents: The first page of the cover is devoted to a spirited sketch of Santa Claus and his reindeer, which worthles have already been collectively canonized in the hearts of childhood for years. The frontispiece(by Cole) is of a high order of art-engraving; and the nine ty odd pages which follow it are filled to the brim with some of the finest articles, poems, pictures, etc., which have ever gladdened the eye of a child-reader; Mary Mapes Dodge (the editor of St. Nicholas) and Edward Eggleston commence new serials with the present number: "The Recollections of a Drummer-Boy" find interesting continuation; life's fashions and marners in America " A hundred years ago " are pleasantly treated in descriptive letter-press and pictorial limning; and other lively pieces find place. Green's Offer" of one hundred new one-dollar bills will prove interesting to boys and girls alike. Read the magazine itself and see the terms under which that offer is made.

WIDE AWAKE: D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston.

The young folks who patronize Wide Awake will find, this month, a choice collection of prose and verse, to which excellent and appropriate engravings lend an added charm. "Prince Puss-in-Boots" (music by Louis C. Elson, words by Mrs. Nina Gray Clarke), an operetta for the little ones, will be found very effective at Christmas entertainments. "Rob's Father" is a touching story of sea-and-land life; "Polly Cologne," "Sharon," and "Having his own Way," reach their conclusion; "Wee Willie Winkle," by Miss Wilkins, is illustrated with six full-page drawings by Miss L. B. Humphrey. "To-Day," by E. E. Hale, is a really valuable historical paper. The selections for the older readers given in this now permanently enlarged magazine are also excellent.

THE MAGAZINE OF ART: Cassell, Petter, Gal-pin & Co., 739 and 741 Broadway, New York, publishers.

The December number commences Vol. V. of this excellent monthly resume of art-matters and material. For a second time since its inception this magazine has been enlarged in scope. From being the exponent of foreign art, it now embraces the American, also, and No. 1, Vol. V., is a gem in conception and execution. Where so much excellence exists we will not specify anything, but direct the attention of ail lovers of good engravings to the magazine itself.

NEWSPAPORIAL.-We have just received the first number of a weekly paper, entitled The Spiritual Reasoner, devoted, as its title denotes, to the interests of Modern Spiritualism. It is published at 114 Geary street, San Francisco, Cal., by Dr. J. D. MacLennan (the vital-magnetic healer), at two dollars a year. Its declaration of principles, as set forth in the leading editorial, no true Spiritualist can object to. The field is large, the work a glorious one, and we welcome this new advocate as evidence of the great interest manifested by the public in our divine philosophy.

Dr. Ira Davenport (father of "the celebrated Davenport Boys,") called at our office on Monday last, and requested us to make the following statement, viz: He fully recognizes the communication printed in our Message Department, Dec. 3d, from Spirit GEORGE B. GATES. He has had an acquaintance with Mr. Gates which dates back to the year 1833. He [G.] was related, by marriage, to Dr. Davenport. Our informant highly commends the message as being eminently characteristic of this gentleman as known to him in mortal life.

Even the theologic doctors disagree about Spiritualism. While Prof. Phelps makes the devil responsible for it, Rev. Edward A. Stone of Galion, O., writes to The Watchman that it is nothing but the adroit trickery of mediums. That western parson evidently "knows it all."—Boston Herald of Dec 3d.

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

Movements of Lecturers and Mediums

[Matter for this Department should reach our office by

Prof. J. W. Cadwell recently closed a successful two weeks' engagement at Newark, N. J., and is now in-

teresting large audiences at Bridgeport, Ct. Remarkable success has attended the labors of Frank T. Ripley at the West. At Waukegan Ill., his controls lectured upon Old Atlantis, Yermah and other ancient spirits, to large and attentive audiences Mr. Ripley attends a three days' convention at Omro,

Wis., after which those desiring his services for lectures and public tests can address him at Gurnee, Ill. Ophella T. Samuel, following a successful engagement at Sturgis, Mich., was to speak in Detroit on the first two Sundays of the present month, returning to

her home in Chicago, Ill., for the holidays, at which place she may be addressed, 439 West Randolph street. J. W. Kenyon's address is changed from Kalamazoo to Grand Rapids, Mich. His current engagements are: Rockford, Dec. 10th and 11th; Greenville, 17th and 18th; Grand Rapids, 24th and 25th; Saranac, Jan.

Dr. H. P. Fairfield will speak for the Society of Spir-Itualists in Leominster, Mass., next Sunday, Dec. 11th. Those desiring his services can address him P. O. Box 275, Worcester, Mass.

Our wide-awake correspondent, Cephas B. Lynn, is to address the public in Waverly, N. Y., Sunday, Dec. 11th, and in Lockport, N. Y., Sunday, Dec. 18th, at the same time doing week-day service in towns on the line of the Eric and N. Y. Central Railroads.

Dr. L. K. Coonley spoke in Wakefield, Mass., Sunday, the 4th, giving excellent satisfaction to those who heard him.

Edgar W. Emerson of Manchester, N. H., will be with the "Ladies' Aid Society," Boston, Mass., Sundays, Dec. 11th and 18th; can be consulted through the week at the home of Mrs. N. J. Morse, Hotel Van Rensselaer, 219 Tremont street.

itualists' Society, Sunday, Dec. 4th, and will speak for them again Sunday, Dec. 11th.

Thomas Cook was at last accounts an invalid at Linwood, Kansas.

Mrs. Abby N. Burnham spoke in Shrewsbury, Mass Nov. 17th and 29th; Wakefield, 20th; Chelsea, 21st Providence, R. I., 23d; Braintree, Mass., 27th; New England Village, Dec. 5th; Worcester, 6-7th (and will be there again the last two Sundays in January). She speaks in Lowell Dec. 25th and Jan. 1st.

A. H. Phillins is now located at 161 West 36th street. New York, where he will give scances day and even-

Mrs. M. Carlisle-Ireland will answer calls to lecture and give platform tests. Address #1 Camden street, Boston.

Mrs. Clara A. Field lectured for the Newburyport friends Dec. 4th, afternoon and evening, to good audiences—giving psychometric readings at the close of the evening's discourse, which were well received and pronounced correct. She will speak there again Dec. 18th. Address her 19 Essex street, Boston, Mass.

Hon. Warren Chase is to speak for the Second Society of Spiritualists, in Frobisher Hall, New York, dur ing December.

The spiritual meetings which have been conducted by Dr. Geo. Burdett, at Mechanic's Hall, Lynn, will hereafter be under the direction of Dr. Geo. Dillingham. Dr. Burdett is now ready to receive calls for lectures or funerals. Address him 13614 Union street, Room 2, Lynn, Mass.

Mrs. Sarah A. Byrnes lectured in Haverhill, Dec. 4th, morning and evening, to fine audiences. Her discourses received good attention-her subjects being, morning: "Spiritualism and its Essentials"; evening: "Religion at Home." A. W. S. Rothermel, whose scances in Worcester,

Milford and Oxford have been quite successful, is coming to this city, and will locate for a short time at 45 Pleasant street. Dr. J. W. Van Names lectured in New Haven, Ct.,

last Sunday, and despite the rain he had a large audience. He will speak there again next Sunday. The society in that city is said to be in a flourishing condition. Dr. Van Namee is prepared to make engagements for lectures in Connecticut, New Jersey and Pennsylvania. Address him, 145 First street, Newark,

Dr. S. J. Damon writes that F. J. Gurney, of Lynn, Mass., lectured in the Lowell (Mass.) course on Sunday last. Miss Barnicoat, of Chelsea, speaks for the society next Sunday.

Mrs. Ada Hoyt Fove N. S. W. On Sunday, Oct. 30th, she received a cordial welcome from the Progressive Lyceum.

Mrs. H. Morse can be addressed at St. James Hotel, Boston. She has been of late very successful in Haverhill, Mass.—also in Maine. She speaks the first two Sundays in December in Manchester, N. H.: on the third Sabbath in Hampden, Me.; the last two in Bangor, and the first two Sundays in January in Portland.

Hon, Warren Chase lectures in Frobisher Hall for the Second Society of Spiritualists in New York the Sundays of December. His address till Christmas will be 158 East 26th street, New York. He may be engaged for week evenings during December in the vicinity of the city. He will spend January in Washington, D.C., and may be engaged for week evenings in the vicinity of that city. He will return to California in the spring, and may be engaged after January on the route and near it, if arrangements are made in time. Address for January, Washington, D. C.

Mr. E. W. Wallis spoke to good audiences in Portland, Me., last Sunday, and will occupy the platform again Dec. 11th. He goes thence to Manchester, N. H., for Dec. 18th; Newburyport, Dec. 25th; South Han son, Mass., Dec. 28th and 29th; Brooklyn, the five Sundays of January; Philadelphia during March; Cleveland for anniversary celebration, March 31st, antifirst two Sundays in April. Arrangements are pending for a visit to Chicago in February. Any persons or socleties desiring a visit from him should write immedi ately, as he intends returning to England before the end of April. He will be glad to make arrangements for week evening lectures during the month of January in the neighborhood of New York and Brooklyn, or New Jersey and Connecticut. Address him in care of Banner of Light.

Use Hop Bitters once and you will use no other medicine. Test it.

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

A Card.

During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out, of employment, send your name and address at once to the Wallace Co., 60 Warren street, New York. During the next six months there will be a

ren street, New York.
The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed."

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

God's Poor Fund.

Amounts received since our last acknowledgment: From Amos Hutchins, Medford, Mass., 50 cents; J H., Woonsocket, R. J., \$2,00; Geo. Snouffen, Elmwood

Ohio, \$1,00; Mary Foster, Hudson, Ohio, 50 cents; E. W. Parker, Philo, Ill., \$1,00; Eben Snow, Cambridge Mass., \$5.00; W. H. Hunt, Biscayne, Pla., \$4,15; Lucy James, Danlelsonville, Conn., \$2,00; Friend, Nahant, Mass., \$2,00; Mrs. S. Malr, Boston, Mass., \$2,00; Stranger, 50 cents; Mrs. B. P. Bacon, New Haven, Ct., \$1,00.

The Secular Press Bureau,

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

AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID.

From Jan. 1st to Sept. 30th, (nine months)	\$1415.05
Mrs. A. E. Morrill, Philadelphia, Penn	. 3,00
S. A. Morse, Philadelphia, Penn	3,00
Louis Horton, Somerville, Mass	1,00
Friend, Reading, Mass.	
Chas, D. Prindle, Charlotte, Vt	
Chas, 17, Clindle, Charlotte, Vt	2,00
C. E. T., Concord, N. H.	1,60
Andrew Thom. Fort Reno, I. T	
Moses Hunt, Charlestown, Mass	20,00
G. B. Crane, St. Helena, Cal. (received through t	he
agency of The Two Worlds)	10.00
A. P. Andrew, Jr., La Porte, Ind.	25 00
Mrs. Almeda Fordtram, Industry, Tex	3,60
Henry Train, Morgan City, La	5.00
Mrs. C. B. Marsh, E. Calais, Vt	2,00
daeoh Puter, Louisville, Ky	
Undraw Thorn Santa Pa V V	4,00
Andrew Thorm, Santa Fe, N, M, E, Spaulding, Forest City, Cal.	2,00
P. Spainting, Porest City, Cal	10,00
Mrs. Mary J. Evans, Canonsburg, Pa	
Augustus Day, Detroit, Mich	3,00
CASH PLEDGED.	
Melville C. Smith, New York	25,00
Alfred G. Badger, 179 Broadway, New York	*** ****
W E Congre Chleans 10	10,00
M. E. Congar, Chicago, Ill	2,00
B. F. Close, Columbia, Cal	3,00
Oak Leaf and Helping Hand	5.00

To Business Men.

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

Special Notice.

In conjunction with his professional work as lecturer, Cephas B. Lynn will act as our representative, soliciting advertisements, and subscriptions for the Banner of Light, also taking orders for the publications, which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

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and FILDAY AFTERINOON. The Hall (which is used only for these seances) will be open at 20 clock, and services communice at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the soance, except in case of absolute necessity. The public net conditally (netled.

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

no more.

20° It Isour earnest desire that those who may recognize the messaces of their spirit-friends will verify them by informing us of the fact for publication.

20° As our angel visitants desire to beheld natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings.

##-We invite written questions for answer at the

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

Séance held Nov. 1st, 1881. Invocation.

Oh, thou just and perfect Source of all intelligence! whose laws are immutable, whose ways are infinite, whose work is just and good, we approach thee once again to offer up to thee the thankselving and praise of our souls. May they rise before thee as incense of purity and of fragrance, which shall be acceptable in thy sight. May we receive from thee and thy most holy evangels of light some glorious tidings of immortal life, some rays of fruth which shall filuminate our souls; some beacon star of hope, which shall guide us unto a better and higher condition. We ask of thee the presence of thine angels this hour. We ask that they may be stimulated and strengthened to send forth unto humanity some token of diviner life than it has known before; some tidings of eternal existence which shall uplift and strengthen the weary it has known before; some tidings of eternal existence which shall uplift and strengthen the weary and sad with renewed hope and cheer for the confing time. We ask that each one present here, this hour, may receive some little good; may become baptized 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. We offer up to thee the praise and homage of our souls, feeling that it will return in a blessing unto humanity; knowing that wherever a spirit cries to thee through its intensity of gratitude and praise, it will in return become strengthened, 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 opportunity 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 goon. I was 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 associated with many persons. I have friends and rolatives 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 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 inmates. I have visited that home since my departure from the body. I found I could travelwith case 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 communicato them frequently, and enter into communica-tion with them, for the purpose of convincing them of spirit-communion 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 ignificance 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 my mother, or to my brothers and sisters, 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 Dominion of Canada. My friends reside very near Toronto, Ontario. I have a father, whose name is William II Cleasen. I have a father, whose name deeply affect my family and myself.

As I said in my former massage I am parter. 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 tended, and are also permitted to grow and develop their powers and faculties. and tonded, 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 grew 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 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 believe 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 life is the discrete west, this property and the state of the state o that the infant who dies to mortal things must always remain an infant, and I wish to tell him that such would be an injustice to the soul. Un-less 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 mouths before I was taken ill and 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 companions 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 surreptitiously conveyed the book from my father's house to the house of my playmates. During the afternoon we had a dispute over the possession of the book, and its fate was that it became torn to pieces in the struggle for its ownership. 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 of the power of spirits to return from the spirit-world than anything else, more especially as my father always recreated the wideling he gave me and release. thing else, more especially as my father always regretted the whipping he gave me, and spoke of it many times after I passed away from the

One of my brothers is thinking seriously of traveling throughout the States on a business journey connected with a certain firm in To-ronto-2I trust that during his journey he will so, he 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

habitants of the East, through a long course of preparation, of self-denial, of hodily subjection, have so far subdued the material as to render it invisible at will. We cannot limit the possibilities of man, therefore we are not prepared to affirm that the time will never come when intelaftern that the time will never come when intelligent, educated and cultured beings will be enabled to subdue the outward forces and to render 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 income by mind constitute.

treatment of the insane, by mind operating upon mind and subjecting the disordered physical forces of the patient to the superior will of the operator. Psychology, combined with the power of magnetic healing centred in an indi-vidual who is sympathetic and kindly by na-ture, may be made of great use in the treatment

f the insanc. Q.—Can you inform us why material bodies are sweet, sour, or blitter? 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 subsisting in the same soft 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 charging another, and rice rersa. We believe the time will come when scientists, paving strict and close attention to chemical law, will be enabled to analyze and classify the various properties of each body in nature, and to assign a sufficient cause for them

Controlling Spirit.

Some little time ago, in reply to a question propounded at this circle, we stated that although we could not believe this planet would ihough 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 space. Our opinion is controverted by an individual at a distance, who cavils at our statement, 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 decay. Shall we the less believe this to be true of planets than of all other objects in nature visible to our sight? It is true that matter is indestructible, but it is continually changing form. The objects we perceive before us beform. The objects we perceive before us become disinterrated and they decay, the elements composing them entering other forms of beauty and strength. Everything in life, physical as well as spiritual, is continually sending of cal 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 also true of the planets in their ceaseless march. They are constantly throwing off elements, 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 lifebearing period, they gradually throw off the elements within them and disappear, leaving elements within them and disappear, leaving their place for new planets, new forms of exist-ence. This theory is in harmony with natural law, and we believe it to be true.

I am permitted to come here again, Mr. Chairman, by the spirits who control this circle. You will remember that I manifested at this place a short time since. I understand that my communication has just appeared in your columns, and I find that I did not give that which was of 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 I do not desire to speak fully concerning these things, but I do wish to say that I was present with my companion-my wife-when, in company with our legal adviser, the will was opened. I perceived what they perceived, and I am able to give some information and explanation of 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-

sociated. I wish to have these clouds dispersed, 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 permission 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 particular. I am obliged to come to this public place and speak, trusting that my message will be reand speak, trusting that my message will be received, 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 companions 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 atwas 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 highspirit-world, and to appeal to him to seek higher and purer associations. He will understand to what I refer if he receives my message, and I trust he will. When he parted with his friends, or associates—I do not like to call them his friends—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, asking him to break his promise. He will say that he is not in the habit of breaking promises; but I do not consider such promises binding upon him, or upon any one. I believe I can point I do not consider such promises 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 contemplation; 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 leisure hours to the study of something higher and more spiritual; seek to educate himself, not so, he 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 questions, Mr. Chairman.

Questions, Mr. Chairman.

Questions are dear to me. I am sure that in a little time he will have no desire to visit those places to which I refer. I send him my love. I assure him I shall ever be willing and glad to attend, watch over and guide him. I know I can guide his footsteps into a brighter and my love. I assure him I shall ever be willing and glad to attend, watch over and guide him. I know I can guide his footsteps into a brighter and more spiritual; seek to educate himself, not only intellectually but spiritually; and I am sure that in a little time he will have no desire to visit those places to which I refer. I send him my love. I assure him I shall ever be willing and glad to attend, watch over and guide him. I know I can guide his footsteps into a brighter and more spiritual; seek to educate himself, not only intellectually but spiritually; and I am sure that in a little time he will have no desire to visit those places to which I refer. I send him my love. I assure him I shall ever be willing and glad to attend, watch over and guide him. I know I can guide his footsteps into a brighter and more spiritual; seek to educate himself, not only intellectually but spiritually; and I am sure that in a little time he will have no desire to visit those places to which I refer. I send him my love. I assure hourself, not only intellectually but spiritually; and I am sure that in a little time he will have no desire to visit those places to which I refer. I send him my love. I assure hourself, not only intellectually but spiritually; and I am sure that in a little time he will have no desire to visit those places to which I refer. I send him my love. I assure hourself, not only intellectually but spiritually; and I am sure that in

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 spirits who pass from the worth life heart the spirits who pass from the mortal life have the 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 arrived 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 peace and havenings. Both of you were young chilyour lives, I do what I can to bring you peace and happiness. Both of you were young children when I 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 spirityou in the future. I do not refer to the spirit-ual life—there 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; 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. But am gaining the occury of the spirit-world. But there is something pleasant before you, in the mortal, something which is to occur after another 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 any rewer. Go by all means when by their 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

Mrs. Louisa Mills. It is with a feeling of joy and thanksgiving that I make my way hither 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 from the immortal worlds. I would say to those who love me and whom I love with the tenderest affection, that I know they feel my presence frequently in their homes. I realize that they welcome me at all times at their 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.

n word of greeting.

I passed from the mortal form at sen, during the passage from San Francisco to Honolulu. For many years I had been harassed by pain and weariness of body. It was a delight to my spirit to soar above the physical, and to feel itself freed from the transmels 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

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-

passed from the mortal life: She is now enjoying 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, rosehued and purple; and these brilliant rays, as they flashed upon the weary spirit of my friend. they flashed upon the weary spirit of my friend, brought her that strength of spirit, vigor and power which she most earnestly desired. She is now recruiting her forces for future work. Her snowy robes she gained through noble en-deavor for others—she did not have to wait to earn them in the spiritual life, 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 symfriends. I cannot express the message of sympathetic tenderness, of fraternal greeting, which she sends forth from her 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 outwork and express all these, to the satisfaction and pleasure of her mortal friends. I refer to my dear associate, my intimate friend, Mrs. Hannah Frances M. Brown, of California. 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. Rudolph. 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 myself old, and I had plans and prospects before me which I would like to have seen outwrought, elaborated and fulfilled; but such was not my destiny. I was forty-seven years of age at the 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 ne greeting. My father, Capt. Charles Ru-dolph, guided me to a home similar in construc-tion to the one which I knew in childhood's days. There I received many old friends, and days. There I received many old friends, and was congratulated by them upon my new birth. And yet, despite the attractions which the spiritual world holds out to me, I am frequently drawn back to material life, and I wish some friend of mine would give me a call. I shall certainly respond, for I would very much like to talk over old times and discuss old plans. I send my love to each friend, and will be ready to meet them at any time. Thank you, Mr. Chairman, for this privilege.

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 complication to say that we 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 success of the work which has been accomplished. We are satisfied that great good has been performed. We feel that the influence of the work will last for years to come, and broaden out in its results more than mortals now imagine; but in the future more effort will be made, and more labor will be successfully performed. The powers of our dear one are broadformed. The powers of our dear one are broad-ening, are deepening, are becoming more fully unfolded, and the spiritual world will be en-

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—many of them leaving you sad and sorrowful—were only taken away that they might asist in developing your powers, and labor through your instrumentality for the blessing of mankind. Celeste, to Henry Lacroix.

White Flower.

White Flower has been asked many times why 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 influences. 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 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 I medy squaw, and you need 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 those paths where the sunbeams stray and the flowers bloom. Fear not, and go forward. White Flower never belrays, never forgets; she will come to you in a little time with new words of cheer, with new light from the hunting-grounds, with new strength from the freat 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 influence to bloss and strengthen. They will fluence to bless and strengthen. They will guide, they will guard you. Go on, and all will be for the best. White Flower speaks in this way because she is in earnest, because she de-sires to see the new work which can be accomplished, performed to the best advantage, and so she is assisted to come to the great council and speak her feeble words.

Seance held Nov. 11th, 1881. Questions and Answers.

Ques.- [From G. E. Smith, Woodstock, Vt.] If a spirit, upon approaching a medium, have a dark appearance, or should a severe conflict occur in an effort of a spirit to control a medium, are we to conclude that the spirit in either case is an entit or underloaded are

are we to conclude that the spirit in either case is an evil or undeveloped one?

Ans.—The further advanced in this immortal world a spirit is, the brighter will shine its surroundings, and clairvoyants, perceiving the approach of a highly advanced spirit, will invariably describe him as one of shining raiment. But it is no evidence that a spirit is undeveloped or evil because he comes to you bearing a darksome appearance, more especially 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 disposition of the affairs which were his in the mortal form; or if any friend of his is in mental or physical 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 mediumship, and in his efforts to take control and manifest 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 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 concerning the influences that come to you.

Q.—[From Mrs. M. A. Darling.] It was stated by a medium, at a Michigan camp-meeting, that our spirits are never with our bodies, but in

by a 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 of extreme illness; but the absence from the 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 permentes the body as the fragrance permentes the flower and the flavor permentes the fruit; it is never entirely distinct and separate from it.

Q.—Will not the duality of man forever exist? 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 corresponding to that of his dual being on earth?

A.—We are taught that throughout the various advancements of man's career, throughout the different spheres which he is called upon to fill, he ever continues to remain a dual 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 interior 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, as that he ever

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 matter as nothing less than materialized spirit, or spirit as nothing more than sublimated matter; and therefore we would say that the soul ever hath 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 Spirtheir physical decease—promise to return to the Banner of Light circle and communicate, if there is any truth in Spiritualism, and so few

there is any truth in Spiritualism, and so few are able to do so.

We reply, that it is unjust toward the medium and toward the spiritual world for any individual 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 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 communications for the public, it may be understood 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 unfolded, and the spiritual world will be enabled to pour through his organism and instruction mentality an influence of light and instruction to mortals, of which he does not dream at the present time. I am sure of this. I am certain that the fields will widen for him, and he will be able to go forth, upheld by spirit intelligences, 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 best of its ability, feeling that it will the past have we brought him strength; many times have we brought them likewise strength and inspiration and love from the anstrength and inspiration and love from the angel world.

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

to mannest the fund and love from the angel was not how to take control of the medium. Many of them are unwilling to impart their message to another spirit, to transmit it by tend each loved one; we will ever seek to guide

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 conclude by saying that whenever one of your spirit-friends approaches 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, 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 fully that I am aware of what is taking place with them, and to assure them of the fact. I will say that during the last summer 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 former 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 places. I became interested, and I thought how little you knew whata 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 interest in Spiritualism.

It is strange how a man feels when he is out of his old body! It is like throwing off a garment 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 somethat 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 did n't hear me speak to them I became somewhat discouraged. I know that there is need of enlightenment in my 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 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 that 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 opportunities 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 goneed propping up and repairing, and I am going to set about it as soon as I learn how. I belonged in Moreau, a little town in Saratoga Co., N. Y. Benjamin Carpenter.

Mrs. Mary F. Roberts.

Mrs. Mary F. Roberts.

I am Mrs. Mary F. Roberts. It is a good many years since I died. I knew nothing of the spiritual life when in the body. My friends at that time knew nothing of Spiritualism; it was but little understood. I had heard some talk about it, but could not comprehend what it meant. My daughter and her husband have joined me in the spirit-world; but they left two little children to the care of comparative strangers; and these children have grown up, and are now taking care of themselves. My daughter has been very anxious to return and manifest to her children, but has not been able to do so; and she has said to me: "Mother, I think if you try, you will succeed, for you always accomplished anything you needed to do." And I have tried a good many times, but have never succeeded in speaking before. My daughter's name is Henrietta Bacon, and her children's names are Henry and Etta: the girl's name is not Henrietta, but plain Etta. They are in Albany, N. Y., and I trust to reach them from here. I will speak for their parents, as well as for their grandparents, who are together in the spirit-world. Left as they were, at an early age, alone and friendless, almost, until taken in charge by strangers who assumed the care and responsibility of them, we feared, for a time, age, alone and friendless, almost, until taken in charge by strangers who assumed the care and responsibility of them, we feared, for a time, that they would not be reared as we would like to see them. But we feel that all things have been wisely ordered, for instead of our children being reared among church creeds, and forms, and dogmas, they have been brought up outside of all religious forms, until they are now able to think for themselves; and we are glad to perceive that they are inclined to keep away from all narrowing sects. Under these conditions, we believe that if evidence of the truth of Spiritualism were brought to them, they would ac-

we believe that if evidence of the truth of Spiritualism were brought to them, they would accept it favorably; and we desire to see this done.

I send out the love of those who have passed on, and who care for them, and assure them they have ever been watched over tenderly and lovingly by spirit friends, therefore the hand of the angels has been seen in their daily lives during the past, and it will be so in the future. As goodness and truth have been brought to them in various ways, so brightness is before As goodness and truth have been brought to them in various ways, so brightness is before them, and we trust they will ever seek to live as near right as they know how to live. If they do this, they will have no need of any religious profession. We await them in the spirit-world; we know that they will come to us, and we are preparing a home for them. If they, or one of them, will give us an opportunity of coming to a medium in private, that will be all we desire; we can then speak of many be all we desire; we can then speak of many little things of interest to them.

John Milton Jones.

[To the Chairman:] It is not a great while, sir, since I left the body. I had matters of interest, material matters, which kept me confined, as it were, to earthly things. I had affairs which I desired to see satisfactorily settled. I am not here to make any complaint; I am very well satisfied; but at times I seem to see little matters which depress me. I might advise settlement perhaps to my advantage, or to that of a certain individual connected with me. This may be all my imagination, but it gives me a desire to return and speak. I have been with one very near to me during the last few months; I have seen how she conducted affairs; I have been pleased to think that I could impress her how to act, to a certain extent; and it gives how to act, to a certain extent; and it gives me a little more importance in my own eyes than I should have had. I feel myself cast out, and unable to make any impression upon my friends. I am inexperienced, and I need experi-ence, so I have been directed here and there to gain some little knowledge concerning spiritual gain some little knowledge concerning spiritual control of mediums or mortals. Also to send my love and a greeting to my friends, particularly to Isabella Jones, of San Francisco. I trust she will not feel startled at this communication. I want her to know that I come around, that I watch over her interests, that I feel to do all in my power for her, and in return I want her to seek to learn something of the life that I have entered, for I know it will be for her good and the good of those around her if she does so. Then I want to be able, at times, to send a word home, or to make myself known, so as to keep alive an interest in me, something more than a memory, you understand. I am not used to talking in this way, but I do the best I can. but I do the best I can.

I am much obliged to you, Mr. Chairman, for allowing me to come. You will please record me as John Milton Jones, of San Francisco.

MESSAGES TO BE PUBLISHED. Nov. 8.—Hervey Baker; John E. Balley; Annie Tracey; J. C. Banfield; William Foster; Viola: Mrs. Louisa M. Wright; Amasa Thayer; William B. Reynolds; Lavinia Grace; Margaret Sanderson; Maria Cleveland.

Nov. 11.—Hannah Andersen; Mrs. Mary E. Yanvey; Frach Steepe. Grace; Margaret Sanderson; Maria Cleveland.
Nov. 11. — Hannah Andersen; Mrs. Mary E. Yanvey;
Enoch Steere.
Nov. 15. — Mrs. Anna O. Farley; George Curtis; Jeremiah
Allen: Addison Wight; Mrs. Lavina Tirrell; Mrs. Phelemia Cole; Letty Arnold.
Nov. 18. — Lotela, for Josenh Brooks, Mrs. Patty Spaulding. Benjamin W. Lord, Mary E. Lyons, George Sparhawk, Abbie Frances Clarridge, Margaretta A. Gore, Frank
Wolcott, Elizabeth Allen, Charlie Shepard, Annabel, Dewdrob.

drop.

Nov. 22.—L. J. Pardee; Jonathan Daniels; Jennie Parker; Charles H. Martin; Elizabeth Taylor; William Hal-

ler. Nov. 25.—Rev. O. H. Tillotson; Lizzie Burgess; Henry M. Williams; Charles M. Plerce; Austin Sweetland; Col. William Viall; Ichabod.
Nov. 29.—Children's Day.—Arthur K. Bancroft; Gracie H. Alden; Emelia Parndis; Sadle Butler; Edgar S. Nicols; Mamie Ellis; Millie Gertrude Richards; Charlie Strong; Rosebud; Lotels, who spoke for John Henry Joseph Wormald, Emil H., Nellie Fletcher, Naoleeta, Lucy, Cora Witter.

ter.

Dec. 2.—Jesse B. Ferruson; Mrs. Sarah H. M. Edminster;
Mrs. Lois W. Beal; William Mitchell; Rosle Martin; Frank
McNell; Amos Tucker.

THAT SWAMP OF DEATH. A CITY BALLAD.

Yes, it's straight'and true, good preacher, every word that you have said;
Do not think these tears unmanly—they're the first

Do not think these tears unmany—they to the most that I have shed,
But they kind of pressed and pounded on my aching heart and brain,
And they would not be let go of, and they gave me extra. I'm an ignorant day-worker-work for food and rags and sleep... And I hardly know the object of the life we slave to Reep; But I know when days are cheery, or my heart is made

I know sorrow when I see it—and I know my child is No, she is n't much to look at, just a plainish bit of Of the sort of perished children you are seeing every And how she could break a life up you'd be slow to understand; But she held mine, Mr. Preacher, in that little withered

I am just a laboring man, sir, of the kind that digs and delves.

But I 'ye learned that human natures cannot stay in by They will wander out for something, be it good or be it And my heart with her had settled, and the girl was all I had.

There are lots of pretty children, with a form and face more fine— Let their parents love and pet them—but this little one was mine.

There was no one else to cling to when we two were cut apart, it's rough—this amputation of the strong arms of the heart!

'Tis consoling, Mr. Preacher, and it may be as you've said—
God loves children while they're living, and adopts them when they 're dead;
But my brain won't quit contriving, do the very best I can, That 't was not God's mercy took her, but the selfish-ness of man.

Why, she lay here, faint and gasping, mouning for a bit of air, Choked and strangled by the foul breath of the chimneys over there; For it elimbed through every window, and it crept be-neath the door, And I tried to bar against it, and she only choked the

She would lie here with the old look that poor children somehow get; She had learned to use her patience, and she did not cry or fret; But would lift her pale, pinched face up, full of early grief and care, And would whisper, "I am dying for a little breath of

If she'd gone out with the zephyrs 't would n't have seemed so hard to me.
Or among the cool, fresh breezes that come rushing from the sea;
But it's nothing less than murder when my darling's

Oh, 'tis not enough that such men own the very ground we tread, And the shelter that we crouch in, and the tools that

earn our bread; They must put their blotted mortgage on the air and on the sky, And shut our little heaven till our children pine and

Yes, we wear the cheapest clothing, and our meals are scant and brief,
And perhaps those fellows fancy there's a cheaper kind of grief;
But the people all around here, losing children, friends and mates, Can inform them that affliction has n't any under-rates. Oh, the air is pure and wholesome where some babies

crow and rest,
And they trim 'cm out with ribbons, and they feed
'em with the best;
But the love they get's an insult to the God of Love on high, If to earn those children's living some one else's child I'm no grumbler at the rulers of "this free and happy

land."
And I don't go round explaining things I do not understand;
But there must be something treacherous in the steering of the law
When we get a dose of polson out of every breath we

I've talked too much, good preacher, and a won't be vexed.

But I'm going to make a sermon, with that white face for a text;

And I'll preach it, and I'll preach it, till I set our people wild 'Gainst the heartless, reckless grasping of the men who killed my child.

—Will Carlton, in Harper's Weekly. I've talked too much, good preacher, and I hope you

Annual Meeting of "The Friends of Human Progress," in Western New

To the Editor of the Banner of Light: The Twenty-sixth Annual Meeting of the

"Friends of Human Progress" took place at the "Old Hemlock Hall," Brant, Eric Co., N. Y., Sept. 2d, 3d and 4th. At the opening on Friday morning George Taylor was chosen President, Mrs. W. C. Warner Secretary, and Levi Brown Treasurer. The Smith Family, of Painesville, O., opened the services with the anthem "Come to the Leafy Wood." These fine singers furnished the music during the meeting, and added a wonderful charm to the dear old place.
The attendance on Friday was good, consid-

The attendance on Friday was good, considering it was only opening day, and the remarks were listened to with marked attention. Mr. Kellogg of Ohio, Mrs. Pearsall of Michigan, and Mrs. Lillie of New York, were on the platform during the day. Mrs. Lillie's improvisations on given subjects were particularly beautiful, and the "Web and Woof of Life" was skillfully woven, "The Mission of Sorrow" fringed with golden light, while over all "Charity" hovered with tender love. We felt, during that hour, that angel hands were weaving choicest wreaths to crown our lives, of flowers that would not fade for many a year.

Saturday's meeting was more largely attended. Mrs. Lillie handled the subjects given by the audence in a masterly manner. Mr. Kellogg gave one of his characteristic lectures. When he pictured the dying boy in the hospital, as, with

gave one of inscharacteristic tectures. When he pictured the dying boy in the hospital, as, with his companion's help, he lifted his hand on high, that Jesus might see the "sign of the angel of death and pass over," tears fell fast as April rain, and we felt how true in every instance is the promise: "He shall give his angels charge over thee."

Other things make ald Hemleck Hell meetings

over thee."
Other things make old Hemlock Hall meetings other things make old Hemlock Hall meetings precious. The warm hand-clasp of friends whom we meet only here; eyes that beam with the old love-light, that time cannot quench, meet eyes that answer; the coming together each year with a common purpose, feeling that we are movers in a common cause, rivets more firmly together the links of human love.

we are movers the links of human love.

Sunday was a general feast day of good things. George Taylor made some interesting remarks upon the number of mediums that Western New York has furnished, notably among whom are Cora L. V. Richmond, the world-renowned trance-speaker; Lyman C. Howe, of undisputed fame; Mrs. Colby, the eloquent radical speaker; Mrs. Lillie; Bishop A. Beales; and of as great reputation in a different sphere of work, Harry Bastian. This section of country can justly feel proud of her children; and she watches them with a parental interest, rejoicing in their conquests for right, and ready to fight their battles in hours of peril. Comparing the fruits of this section of country with any other, it can justly be called the cradle of Liberalism.

Mrs. Lillie, Mrs. Pearsall and Mr. Kellogg were the principal speakers of the day, and all gave satisfaction to their hearers.

Many mediums from various parts of the country ware present, but those whom all were

gave satisfaction to their hearers.

Many mediums from various parts of the country were present, but those whom all were particularly interested in were Bastian, the wonderful materializing medium, and Watkins, of independent slate-writing power. The only seance that Bastian gave was a dark one, in company with Watkins, at the house of George Taylor. It was deeply interesting and gave genuine satisfaction to all. The people were clamorous for more, but as Mr. Bastian was soon to sail for Europe, he did not wish to exhaust himself further than his positive engagement necessitated. Watkins gave many seances, and, as far as could be learned, with perfect satisfaction. The twenty-sixth Annual

article control of the second of the second

Meeting closed with a general good feeling per-

The power for good that these meetings have been cannot be estimated. We cannot go down into the recesses of each heart, and see what secret resolves have been made here; what assecret resolves have been made here; what aspirations unto new life have been kindled; what
gleams of better manhood have flashed along
the horizon of futurity, and what hearts buydened with sorrow and doubt have seen here
the first light of Immortality. But the fruits of
these have been felt everywhere, and most especially in the community blessed with the
presence of old Hemlock Hall. Steadily, year
by year, have its teachings been felt for good,
and a broader liberalism taken the place of the
old conservatism. When the history of Spiritualism shall be unrolled for all eyes to look
upon, more beautiful than temple or shrine will upon, more beautiful than temple or shrine will stand the picture of Hemlock Hall, Mrs. W. C. WARNER.

Quarterly Convention at Sutton, N. II.

To the Editor of the Banner of Light: A voice from the old Granite State would proclaim the success of the Fourth Quarterly Convention, held in Sutton, Nov. 19th and 20th, by the New Hampshire State Association of Spiritualists.

The weather on Saturday, the 19th, was all that could be desired in rain and mud, and to any other class of people but Spiritualists the prospect of a successful Convention would have prospect of a successful Convention would have been dreary enough. But as one after another of the tried and true in the spiritual ranks made their appearance, we felt that with the invisible hosts of heaven to help us we could not fail.

The first session was held Saturday afternoon, in Putney's Hall. Hon. Edward J. Durant, of Lebanon, President of the Association, presided in his usual pleasant and genial manpresided in his usual pleasant and genial manner. The time was devoted to business of the Association and general conference, which was very interesting, as nearly all had some experience of their own to relate, in which they had been blest in various ways by spirit friends and spirit power. The evening stage brought Mrs. Emma S. Paul, of Stowe, Vt., and Dr. L. K. Coonley, of Lawrence, Mass.,—Mrs. Addie M. Stevens, of Claremont, N. II., having previously arrived. The evening session was more largely attended. A short conference was held before the lecture of the evening, which was delivered by Mrs. Stevens. She is one of the tried and true in our ranks, and in her lectures during the Convention spoke words of cheer and encouragement; urging us to go on in our and encouragement; urging us to go on in our noble work, and showing to us that although at times our burdens seemed more than we could bear, and our weary feet oft faltered by the way, they were the lessons of life that we

the way, they were the lessons of life that we needed to learn, in order to advance to a higher plane of existence.

Sunday morning dawned bright and clear, and we hailed it with joy. The morning session was opened by conference, after which the time was occupied by Mrs. Addie M. Stevens and Dr. L. K. Coonley, each delivering a lecture. The Doctor was a stranger in our nildst, but what we witnessed of his psychometrical power was pronounced wonderful. He also exercised his healing power on one of our brothers who was sick, in a beneficial manner.

The afternoon session was well attended, the audience being treated to addresses by Dr. Coonley and Mrs. Paul. The latter spoke most eloquently of wayside preachers, going back to the developed minds of the ages past and

to the developed minds of the ages past and coming down to modern times, pointing out to us a Morse, an Edison, and many others, all speaking to us from the wayside of life, of the beautiful truths and sciences revealed to them. The lecture of the evening was delivered by Mrs. Paul in her usual convincing manner. We never listen to her but we feel lifted above the cares and vexations of life, borne into realms of true inspiration and beauty; and the impression left on our mind tends to into realms of true inspiration and beauty; and the impression left on our mind tends to strengthen us, and we gofforth to the battle of life with renewed courage. Blessings on the noble men and women of to-day who sacrifice the comfort and enjoyment of their pleasant homes to do the bidding of the angel world, in their work for humanity. Several names were added to our Association, and we felt that in our quiet and unpretending little village the spirit of progress was doing its work.

After the close of the Convention quite a number of the friends adjourned to the circleroom of Brother James Knowlton, where an hour was passed in pleasant converse with spirit-friends, who gave unmistakable proofs of their presence and identity. Thus closed the feast of the day; and as the good-byes were said, and hand clasped hand, we felt that the bond of love that unites us as brothers and sistence of Cally worst feasily was passed and passed passed passed passed to be treated.

bond of love that unites us as brothers and sisters in God's great family was more strongly welded by the pleasant and profitable intercourse our Convention had afforded us.

MRS. NELLIE L. ROBINSON, Sec. Pro Tem.

Sutton, N. II., Nov. 23d, 1881.

Verifications of Spirit-Messages.

LITTLE HELEN. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The message from "Little Helen" in the Banner of Light of the 12th Nov. I recognize as from my grandchild, who passed away on the 25th of July, 1870, when five months and twenty-four days old. She will be twelve years old on the 1st of next March, and has heretofore kept the anniversaries pretty well in mind, having given me them several times in advance. The statement that she is "ten years old now" is a mistake—either hers or that of the amanuensis. The experience of this happy and beautiful spirit is a grand history of spirit-life. It is proper for me to state that she is in communication with me every week, at scances, and has assumed the name of "Golden Star," by which she announces herself to me at sittings, and only a week ago announced herself to a circle of seven or eight persons.

In her childish fancies she has in times past given me her name as "Sunshine," "Angel Messenger," "Evening Star," this latter having been pleasantly accorded to her by her grandpa on her father's side, who said: "You are your Grandpa Wood's 'Evening Star'"—which she adopted as a tribute to his good humor toward her.

I recognize her as a very busy spirit, whose happiness is derived mostly from the devotion with which she works for the good of spirits, whether here on in "the beyond." I would solicit that any communication or message given in either of these names should be forwarded

licit that any communication or message given in either of these names should be forwarded to me, Public Ledger Office, Philadelphia.

Philadelphia, Pa., Nov. 22d, 1881.

EDWARD BOWEN.

To the Editor of the Banner of Light: The communication from EDWARD BOWEN, printed Nov. 26th, I acknowledge to be correct. the Nov. 26th, I acknowledge to be correct. I was present on the day he was burled, and that evening had a conversation with his brother in regard to the way he came to his earthly end, etc. He was a fine man and in good standing. Yours, J. M. K. Newport, N. H., Nov. 28th, 1881.

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

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

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Pearls.

And quote todes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle or ever, "

HOPE. Then doubt no more our lives shall bleom, For sorrow cannot always stay .- [L.J. Bates.

The state of the s

No excellent soul is exempt from a mixture of folly. - Aristotle.

SPIRITUAL LIGHT. Its overflow of a joy intense Came unto me like a recompense For the undertone of an aching care That was near to making my soul despair. - [Margaret E. Sangster.

Cuaracters never change; opinions alter; characters are only developed .- Disraell.

STRENGTH FOR THE DAY. Strength for the day,! At early dawn I stand Helpless and weak, and with unrested eyes Watching for day. Before its portal lies A low, black cloud; a heavy iron band! Sowly the mist is lifted from the land, And pearl and amber gleam across the skies, Gladdening my upward gaze with sweet surprise!

Those who aspire after what is holy and pure shall have assistance from above.—Gamaliel.

KEEP PAITH IN LOVE. Keep faith in Love, the cure of every curse-The strange, sweet wonder of the universe! God loves a Lover, and while time shall roll This wonder, Love, shall save the human soul! Love is the heart's condition; youth and age Alike are subject to the tender rage. Age crowns the head with venerable snow, But Life and Love forever mated go; Alone life's far frontier the aged move. One foot beyond, and nothing left but Love! And when the soul its mortal part resigns The perfect world of Love around it shines !

The word knowledge, strictly employed, implies three things, viz., truth, proof and conviction. -Whately.

Spiritual Phenomena.

FORM MATERIALIZATIONS IN BOSTON. To the Editor of the Banner of Light:

On Tuesday evening, the 8th inst., I attended a materializing séance at the well-known rooms where spirits delight to come and are always welcomed, in Hancock street. Including the husband of the far-famed unnamed medium, there were nine in all in the circle, five of whom were males. Although there were two ladies in the company who had never before attended a ing in Hancock street than with any other, exmaterializing séance, there did not seem to be a ripple of inharmony present sufficient to agitate the spirit of an aspen leaf. The consequence was that, notwithstanding the unfavorable condition of the atmosphere, the returning spirits reclothed their invisible forms in the tangible and visible elements of earth with great facility, although they were not able to in pure white, and throwing her arms about bear so strong a light, or (except in a few instances) make their features so plain and recognizable as is often the case. Of the twenty spirits who materialized their full forms, each one in the circle had more or less of their entirely aside from her face, every feature of friends present themselves, several of whom which-eyes, complexion, expression and all, were fully identified. One of the ladies present were more exactly like what she was when in her from a distant city, who had never witnessed teens than the best artist on earth could have the phenomenon before, was laboring under the represented with pencil and colors. On my redeepest affliction from the very recent loss of marking to the company that when my daughhor only child (a daughter) of five years of age. ter Esther first materialized at Mrs. Fay's For her the spirits manifested the greatest solie- | she came clothed in the favorite dress of her itude, more than one succeeding in coming to girthood-a white bodice and dark skirt-she her where she sat almost suffocated with men-stepped for a moment within the curtain and tal struggles, to suppress her nervous outbursts | reappeared in that costume. of grief, and with their affectionate embraces | The seance had been prolonged to an unusualand tender endearments, strove to soothe her ly late hour, and a movement was made to close tion was probably particularly intended for the this purpose the light was turned on, but withafflicted lady present. My wife came outside out effect, for the spirits kept coming one after the curtain and sat on my knee, raising her another for some twenty or more minutes beveil to kiss me, and exhibiting her full face and fore they could be induced to leave. features, as life-like as when she was a denizen of earth. One of my spirit daughters came out, and, passing to the further side of the room, sional "testers" to sit in her circles. If to took several small sprays of flowers from a bouquet on a stand, and then, passing around any person whatever, either with or without behind the circle, gave one to each of the sitters save one, which lack she quickly supplied: passing within the curtain, and taking a pink from a small bouquet in the possession of the en in the right direction. Whilst a light of itself medium, she handed it to the neglected member. So harmonious were the conditions, that after the scance closed the medium did not seem at all exhausted, and sat entranced by Molly, her Indian spirit-guide and care-taker. for a considerable time, during which the unlearned Indian addressed, in her quaint, broken English accents, a most touching discourse to aware) an odor alike destructive to the occult the bereaved lady present; telling her that instead of crying so much for her little child she should be thankful to the Great Father for having taken her up to heaven, there to prepare a home for her mother; and how much better it would be for her to go and meet her daughter above than to be obliged to go hence and leave her child on earth! Much more was said of a like solacing nature to the heart-broken mother.

AT MRS. FAY'S. On the next evening, Wednesday, the 9th, I attended a scance for materialization at Mrs. Fay's, 14 Dover street. There were some fifteen or more in the circle. The conditions, so far as the sitters were concerned, seemed quite harmonious, but the atmosphere was exceedingly sultry and stagnant; so much so that for some time after the commencement of the séance the spirits had to work very slowly. As the evening advanced, however, a marked change came over both the weather and the action of the materializing spirits, some forty or more male and female spirits materializing their full forms, and walking out of the improvised cabinet before the close of the séance, several of whom were satisfactorily identified by persons present.

Last winter I was in attendance at Mrs. Fay's when Matookah, an Indian guide at present of Mrs. Mellen, and formerly of Mrs. Seaver (where I first became acquainted with Matookah), came out of the cabinet, and after welcoming me and others, sat down on the floor near my feet and began to tear apart a chain of what appeared to be large beads made of stone or glass and set in gold. After she yot through she gave me one of the beads, and a gentleman present two others. Some little time after the close of the séance we handed Mrs. Fay the three beads, upon which she exclaimed somewhat excitedly: "Why, those beads belong to my cross!"-

being explained to Mrs. Fay, she searched the room and cabinet carefully with a light, but could find nothing of the cross or chain of beads. On the day preceding the seance I had called to see Mrs. Fay, and was surprised to learn that she had not yet found her missing cross and beads, which I thought strange, and remarked that I never knew the spirits to take anything away, as Matookah had done in this case, without bringing it back again,

At the seance I was now attending, after one or two spirits had materialized and manifested, a female form in dark costume, with long, coarse, black hair hanging down the sides of her face, came stealthily from behind the curtain. The features of the spirit were indistinct, but I could plainly discern its swarthy, Indianlike complexion, and I felt satisfied that it was Matookah. "Ah, yes!" said I, "I know who you are; you are Matookah, who took Mrs. Fay's cross and chain, which you have got to bring back this evening, or you and I will quarrel!" adding, "I did not know before, Matookah, that you were a thief!" upon which the spirit rushed up and struck me a sharp blow. Matookah continued to manifest her power in many fantastic ways, and with great glee. First she set a large music-box that stood on a table near the cabinet agoing; next, on occasion of Mr. Fay leaving the room to answer the bell, she ran out and took his chair into the cabinet, and then the heavy music-box. When Mr. Fay came back, on attempting to sit down, he found his chair missing, which, with its accompaniments, provoked some laughter. After awhile, Matookah came to me, and taking my hand in her own, filled it full with the missing cross and heavy beads: These I tied up in my handkerchief and defied her getting them again, which she repeatedly endeavored to do, coming to me in disguises to throw me off my guard, and fumbling with her hands about my vest and pockets. Once she came to me very demurely, dressed in white, but I soon detected her in her disguise, upon which she ran both hands around my vest and pockets, as if playfully searching for the beads, which I continued to hold steadfastly in my hand until the séance was over. As is usual at most séances my wife came to me sufficiently plain to be recognized with the help of her characteristic accompaniments, but not sufficiently so to discern her features distinctly. Upon my remarking that the light was not strong enough for me to distinguish them plainly, she said she would get a light, and stepping back within the curtain a few seconds. soon returned, and standing close by me, illuminated her face with a small light she held in her hand.

Every member of my family materialize more vividly and life-like in the presence of the medium whom I was with the previous evencept my youngest daughter, Esther, who passed awayi in Santa Barbara, California, July 29th, 1880. Esther materializes her features and form more life-like in the presence of Mrs. Fay than in that of any other medium I am acquainted with. On this occasion, she rushed to me from the open curtain, clothed throughout my neck embraced and repeatedly kissed me, with every token of the warmest filial affection, conversing also with me in distinct whisper for some time. She had thrown her veil

sorrow. In one instance, a female form, hold- it, but Matookah and some other of the spirits ing a child in her arms, exhibited herself just (Aunty, the guide and care-taker of the mewithin the curtain, the medium being in dis- dium, said) had gof into such a gleeful gale that tirct view at the same time. This manifesta- she could not make then go away. To effect

I was glad to hear Mrs. Fay say that she was resolved never to permit in future any profesthis she would add a resolve never to permit a light, to enter the cabinet from the opening until after the close of her séances, another important and most salutary step would be takcarried into the cabinet disarranges the conditions that the spirit operators have prepared. there are many individuals, especially among those who claim to be advanced Spiritualists whose internal natures are so falsely attuned that they carry with them wherever they go (as sensitive mediums far and near are well powers and health of the medium as it is intolerable to all progressed spirits. Let one such individual enter a cabinet just as the séance is to commence, and suffuse its atmosphere with his spiritual exhalation, then take his seat in the circle imbued with the elements and suspicions of the detective, his eyes glittering like the basilisk's (as I have seen) in his eager desire to discover fraud, and we may as well expect grapes from the thistle as good materializations under such poisoned conditions. If any advanced spirits are able under such circumstances to present themselves at all, it will be but as flitting, indistinct shadows, instead of the fully materialized recognizable forms that would have been developed and presented had the inharmonious individual been excluded from the circle. Thus, while such persons never, receive any good themselves (but to the contrary) at materializing séances, their presence operates as an insurmountable barrier to the communion with these materialized spirit friends of the score or less of other harmonious persons who make up the great majority of those present., Is it just, let me ask, that the twenty individuals should thus be

During my short stay in 'the city I called to see Mrs. John R. Pickering, 132 Chandler street, which she told us she always kept locked in her and was glad to hear her say that she too in-trunk in an upper room. The circumstances tended in future to submit to no tests for the plaints where Hop Bitters are used.

made to suffer for one only, whilst even that

one receives no benefit himself in consequence

of the deprivation? There are many mediums

whose health has been impaired and their lives

shortened in the vain attempts to convert un-

believers of the class I have indicated, and I do

hope that I shall live to see the day when the

great detriment to our sacred cause will be

done away with, and all persons admitted to

spirit séances shall be made to feel that their

admission is a favor bestowed upon them-

selves, whether high or low, rather than a boon

conferred on the medium.

gratification of skeptical sitters at her circles. Doubtless Mrs. Pickering's impaired health is attributable to that cause far more than to her overwork, though both have had a share in producing it. I should have been glad to have attended one of her materializing scances had opportunity presented. I also hoped to have had a séance with Mrs. Fanny A. Wilcox (formerly of Providence), 219 Tremont street, had my short stay in the city permitted, knowing as I do by experience in past years, that she was (and doubtless is now) an excellent trance medium. THOMAS R. HAZARD.

Vaucluse, Nov. 22d, 1881.

New Publications.

Young America in Japan; or, The Adventures of the Jewett Family and their friend, Oto Nambo. By Edward Greey, author of "A Trip to Tokio," etc., and one of the translators of the trans to lokio, etc., and one of the translators of the Japanese Romance, "The Loyal Ronins." 171 illustrations. Cover designed and drawn by the author. Square octavo, boards, pp. 372. Boston: Lee & Shepard, publishers. New York: C. T. Dillingham.

Everything about Japan; its fantastic houses, its grotesque boats and other modes of travel; its curious temples and more than curious objects and forms of worship; the dexterous skill and wonderful art displayed by its people in some things strongly contrasted with bungling. Ill contrived methods in others; the street scenes by day and night, the festivals, hospital itles, and scores of other matters peculiar to that pecullar nation, a remarkably attractive and instructive account of which is here given, serve to make this book one that all will find both pleasure and profit in reading. The author was with the armed fleet when twenty-seven years ago, it asked admission within gates that had always been closed to a world of "bar barians." At a later period he lived among the people of Japan, studied their language and literature and, as they term it, "learned their hearts." The narrative is founded on facts that came under his observation, and is intended to make young Americans, as It will their elders, better acquainted with those who inhabit the "Land of the Rising Sun," and to " show that all the world is akin, and that wherever the human soul is planted, though obscured by manners and customs the opposite of our own, it bears the stamp of the Divine Image."

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man.

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INDLANAPOLIS, IND.—The First Society of TruthSeekers meets for religious service at 83½ East Market street,
every Sunday at 2½ and 7½ P. M. J. R. Buell, President;
S. D. Buell, Secretary.

LYNN, MASS.—Meetings are held in Mechanics' Hall,
100 Market street, every Sunday, at 12 M. and 7 P. M., under direction of Dr. George Dillingham.

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

LEONINSTEER, MASS.—Meetings are held overy other

LEOMINSTER, MASS.—Meetings are held every other bunday in Allen's Hall, at 24nd 6½ o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-nle Wilder, Corresponding Secretary.

nle Wilder, Corresponding Secretary.

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

MANCHESTER, N. H.—Spiritualist Society holds public circles every Sunday at 6½ P. M. in its hall, No. 14 Opera House Block, Hanover street. Asa Emery, President; Joseph Freschl, Vloe President; G. F. Rumrill, Secretary.

Secretary.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orango street. Services every Sunday at 2 and 7% P. M.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2% and 7% o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings every Sunday, at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th streets. W. W. Clayto, President; Dr. James Truman, Vice President;

dent; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Serectary,

The Keyatone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ r. M. at the half corner Spring Garden and 8th streets, Everybody welcome,

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

NAN FIRANCINCO, CAL,—The First Spiritual Union Society holds a conference and scance every Sunday at 2 r. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and scance in the evening. The Childen's Progressive Lyccum meets in the same hall at 10 A. M.

Children's Progressive Lyccum meets in the same hall at 10 A. M.

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

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essen and Liberty streets, at 2 and 7P. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary: Susan Cornell, Corresponding Secretary: Susan Cornell, Corresponding Secretary: Mrs. Portis Gage, Treasurer, Children's Progressive Lyccum meets at 12½ P. M. Charles E. Greene, Conductor, WORCESTER, MASS.—Meetlings are held at 8t. George's Hall, 460 Main street, every Sunday at 2 and 7½ P. M.

WEYMOU'TH LANDING. MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Land-ing, at 2 and 7 6 clock F. M.

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The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge fio infallible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; nor would they bow down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rebuilt. Trampling upon caste, and admiring individual sovereignty toned by education and a high moral principle, they coulder each man a freeman, inheriting the God-given right to think, see, hear, investigate, and judge of all subject for himself.",

Taper, Is cents, postago free.

For sale by COLBY & RICH.

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 10, 1881.

Spiritualist Meetings in Boston.

New Ern Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10% A.M. J. B. Halch. Conductor.

The Shiawmut Sawing Cincle, conducted by the ladies of this Lyceum, meets in Park Hall, 176 Tremont street, on Thursday afternoon of each alternate week, at 30 ctock, tentlemen friends are invited to the evening exercises.

Mrs. O. L. Halch, Secretary.

Children's Programstva Lyceum.

Paine Memorial Hall.—Children's Progressive Lycoum No. 1 holds its sessions every sunday morning at this hall, Appleton street, commencing at 104 o'clock. The public cordially invited. F. L. Union, Conductor.

lic cordially invited. F. L. Union, Conductor.

Berkeley Hall, 4 Rerkeley street (Odd Fellows Building). Free Spiritual Meetings every Sunday at 10:38 A. M. and 3 P. M. and every Wednesday at 7:45 P. M. Servel Concert first Sunday in the month at 7:30 P. M. President and Jecturer, W. J. Colville (residence 30 Worcester Square) Treasurer and Secretary, Timothy Bigelow, 3 Hancock street. The public cordially invited to all the services.

Emgle #fail. -Spiritual Meetings are held at this hall, \$16 Washington street, corner of Essox, every Sunday, at 1014 A. M. and 2% and 7% P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wesinesslay afternoons at

Pythian Hall, 176 Tremont street.—Meeting every unitsy afternoon at 2½ o'chock. Dr. N. P. Smith, inspira-

Science Hall, 712 Washington street.—Spiritual needings every Tuesday, at 3 p. M. W. J. Colville replies

Science 1137, 434 with the process of the process o

30 Worcester Square, -W. J. Colville holds a pub-te reception, to which everybody is cordially invited, every Monday, at 8 P. M., and lectures and answers questions on he "Spiritual Marvels of the East" every Friday, at 8 P.M. Ladies' Ald Parlors, 718 Washington street.—The piritualist Ladies', Ald Society meet in their Parlors every riday afternoon and evening. Business Meeting 4 P. M. resident, Mrs. A. A. C. Perkinst, Secretary, Mrs. A. M.

Tyler, IERTINGSheldevery Sunday, At25 o'clock, Test Circles by primition moditinis. Evenling, at 705 o'clock, Conference meeting., All meditinis and speakers are most conditily invited. Miss Amanda Bailey, organist.

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

Chelsen.—The Spiritual Association holds meetings at and 7½ r. M. in Temple of Honor Hall, Odd Fellows Building, opposite Bellingham Car Station.—Next Sunday attorneon, conference:—in the evening Dr. J. H. Carrier, 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 yocal and inconclusion of which recitations and vocal and instrumental music were participated in by Bessie Brown, Mary Henly, Carrie Huff, Ernest Fleet, Emma Ware, Haskell Baxter, Gracie Wade, Gracie Burroughs, Frankie Hall, Charles Gray, Hannah Nottinger, Hattie Rice, Kittie May Bosquet, Hattie Young, Carrie Mason, Jennie Lothrop, Annie Loomis, Emma Abbott, Bessie Stevens, Bertie Felton, Lucy Rose 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 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 Hymn," 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.

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.

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 feaplace. 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 Lizie Cook; songs by Jennie Smith, Etta Parr and May Waters. A violin solo was finely rendered by Cora N. Gooch, accompanied on plano by Etta Parr, which being encored the young misses responded with another selection. Alonzo Bond, Jr., gave a selection on the clarionet, and was encored; this child is a prodigy, and destined to make a mark in the musical world. and was encored; this child is a prodigy, and destined to make a mark in the musical world. The calisthenics 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. II. W. Cushman loccupied the platform.

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. Penhallow, who thought that the plan of a colonial home, under correct influences, was an admirable one.

ble 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 Scotland, his home, where under the influence of concerted action, Spiritualism had become a power of great mag-

nitude.

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 Hail, 38 Fulton street, every Sunday, at 3 and 74 P. M. H. W. Benedict, President. Regular speaker, Mrs. F. O. Hyzer. Conference, Saturday, at 8 P. M. Prof. Dean, Chairman.

Dean, Chairman.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hailof Brooklyn institute, corner Washington and Concord streets, seven blocks from Fulton Ferry. During December, Mrs. R. Shepard: Lillie will speak under spirit control at 3 and 7 P. M. Prof. J. T. Lillie, an accomplished planist and vocalists has charge of music, Conference meetingsheld in Lower Hail of Brooklyn Institute every Friday evening, at 715 o'clock. Dec. 9th. "Worship, "Judge Wm. Guit; Dec. 16th, "Organization," A. E. Newton, editor of Two Worlds; Dec. 28th, "The Gifts of the Spirit," Rev. Dr. F. W. Monek, with healing from the platform; Dec. 30th, an Experience Meeting. S. B. Nichols, President.

The Enstern District Spiritual Fraternity meets

The Eastern District Spiritual Fraternity meet at Latham's Hall, Ninth street, near Grand, every Sunday, at 7% P. M. D. M. Cole, President.

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

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

An unusually thoughtful audience assembled Friday evening, Dec. 2d, to hear Col. Wm. Hemstreet's scholarly lecture on "Mental Actinism." 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, impower at times independently of the body, in-presses itself actinally like heat, odor, sound, light, magnetism, and is as much a physical force as electricity, chemical changes, winds, waterfalls, or any physical substance. Profes-sor 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

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 the instincts of our existence--to suppose that there must be some kind of organism to account for objective recognition 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, beneticence, and all those sentient results of existence. When the disciples saw Christ walking upon the water 'they were sore afraid, 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 destroyed, or that motion is a real thing, than it is to believe 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 organiza-tion, if we exist after death. It is unthinkable, that we learn nothing new; yet how can we learn anything new except by objective recog-

ishing 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 secured for the occasion. Our Secretary is now in Philadelphia, and will visit other cities in order to complete arrangements, and a full prospective recognition. It is summed in a poor way I acknowledge, that the soul is something like the original cosmic table 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 whirling cosmic dust, nebulæ, planets and suns with all their sentient lives into their methodical universe, which is the body of God or the creative source, by which he now thunders to whirling cosmic dust, nebulæ, planets and suns with all their sentient lives into their methodical universe, which is the body of God or the creative source, by which he now thunders to whirling cosmic dust, nebulæ, planets and suns with all their sentient lives into their methodical universe, which is the body of God or the creative source, by which he now thunders to whirling cosmic dust, nebulæ, planets and suns with all their sentient lives into their methodical universe, which is the body of God or the creative source, by which he now thunders to whirling cosmic dus with the droll criticism, what is the weight, shape, or size of the soul? That question need 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 wondrous visible beauties of outward nature or the comprehience of the news did that

duce wondrous visible beauties of outward 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 social phenomena that says we constablish this theothe word example? May we not discover so-cial phenomena that serve to establish this theo-ry of mental actinics? But what is the good of it if proved? It at once sets up a fortress around our individuality; it teaches us how many influences there are about us, that, un-less we are forewarned and forearmed, will en-gulf us in the wild rush of the impulse, super-stition; it teaches us to cultivate contrality of stition: it teaches us to cultivate centrality of stition; 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 develon."

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;

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

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. Miller said that Judgo 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. Mrs. Kimball said: "Spirit is 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 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 evils destructive to spirit purity. I do not wish to be severe, but I wish to assist you to make 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. Newbery alluded to having 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. II. II. Brown was the opening speaker

Capt. II. II. 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 our modern medium.

condition of our modern medium.

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 without a great deal of worry. Fault is 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 condition of our modern medium. ralization and physical manifestations, and yet blame the mediums for living the lives which make the production of these manifestations possible."

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

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 Isunday 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 to be derived from accepting the Spiritual Philosophy?" The latter is a broad question. It depends altogether upon the polse 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, the appreciation of the soul becomes so warm and glowing that the query changes its form to, what are not the advantages of becoming a Spirituallst? 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 observation, fuller knowledge and clearer perception?

There is not a single fact in life of which the

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 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 a broader significance, enlarge in meaning, and come home to us with a richer blessing; not one that does not feel this effect from the illumination and all parametring power of Spiritual Philosometrical Philosomet and all-permeating power of Spiritual Philoso-

phy 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 indefatiga-ble 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

medium. The company filed the farge pariors, overflowing into the hall. A hundred or more persons were present to pay their respects to these representative women, who have endeared themselves by their able and generous ministrations to the Spiritualists of Phindelphia.

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 engagement to speak for the Society, she addressed the Neshaminy 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 bee that the neuml hour Mr. F. A. Hour Mr. F. A. Hour Mr. F. A. Hour Mr. H. W. Cushman occupied the platform. The improvised song, lecture, and psychology and the platform. The improvised song, lecture, and psychology and the platform. The improvised song, lecture, and psychology and the platform. The improvised song, lecture, and psychology and the platform of the platform. The improvised song, lecture, and psychology and the platform of the platform. The improvised song, lecture, and psychology and the psychology and t

one of unusual interest and profit. A poem was then extemporized by Mrs. Aitken, a graduate of the Edinburgh School of Pharmacy, who is now located in Philadelphia, at 693 Renstchler

street, as a magnetic healer.
Yours truly, C. H. Spear, M. D.
2210 Mt. Vernon street, Philadelphia, Pa., }
Dec. 1st, 1881.

Philadelphia Meetings.

In Philadelphia Mrs. Amelia Colby, one of the most eloquent and radical speakers on the spiritual platform, has attracted large and enthusiastic audiences. Following Mrs. Colby Mr. J. W. Fletcher was greeted by audiences equally large and interested, and seemed to be inspired large and interested, and seemed to be inspired to a greater degree than ever before. Among the audience were Col. and Mrs. Kase, the venerable John M. Spear, Mrs. Mary Thayer, Mrs. Beste, Mrs. George and many others prominent in the cause, Mr. Clayton presiding in his usual pleasant manner. The speaker chose for his subject: "The Bible and the Ages," showing that in all periods of the world's history man had believed in one religion and another, and that each tribe and nation had a bible of its own. All claimed divine inspiration, all came from God. Each thought itself right and all others wrong. These bibles change with time, and even the Christian Bible has its New Version. The Bible of Nature never changes; it is and even the Christian Bible has its New Version. The Bible of Nature never changes; it is forever the same. It is the bible Joan of Arc read, when she placed herself upon the altar of Humanity; the bible Thomas Paine read when he sought to lift the heavy yoke of superstition from the neck of humanity; that Abraham Lincoln read when he signed the Proclamation that made a pation of sloves free men. made a nation of slaves free men.
In the evening every available seat and every

inch of standing-room was occupied, while hun-dreds were unable to gain admission even. At the close of the lecture a number of very striking tests were given, among them the following: Mr. Fletcher said: "I am taken into a library—am busy writing now; I see a printed paper now, March 17th, 1880, and the spirit says: "W. II. Jones, but I was called Deacon Jones." [Recognized.] I see a man making strange signs, and I am in an institution; it is where the deaf and dumb are taught. His name is Pettingill, Amos L. [Recognized.] I see a man very busy setting type; it is for music, I should say; he goes away. Now I see him struck over the head, and I see him fall and die. Camden is written, and now James L. Armstrong. [Recognized.] A lovely lady comes here with a message to her sisters. She says her name is Mary Robinson. She desires to be recognized, and holds up her hands; one is smaller than the other." This was recognized as a most remarkable test; and many others were also given. Mr. Eletchen will lacture in Vineland. the close of the lecture a number of very strikmarkable test; and many others were also given. Mr. Fletcher will lecture in Vineland, N. J., Dec. 7th, and continue in Philadelphia during the Sundays of December. All letters addressed care Banner of Light.

Meetings in Portland, Mc. To the Editor of the Banner of Light:

The Spiritualist Society of Portland, Me., tendered Messrs. Fuller and Emerson a farewell reception at the residence of Mr. N. M. Woodman, 25 Chestnut street, on the evening of Nov. 28th. The attendance was very large, and the receiver at the street of t of Nov. 28th. The attendance was very large, and the programme of exercises varied and highly satisfactory. The instrumental music furnished by Miss Hatch and Mrs. Paul was very fine indeed; so also the harmonica solo, skillfully performed by Mr. Woodman. The readings by Mrs. Beals were fully equal to her efforts upon previous occasions. At the opening of the exercises Mr. H. C. Berry offered appropriate remarks, which were followed by speeches from Mr. Thomas Beals and Mrs. Lunt. after which remarks, which were followed by speeches from Mr. Thomas Beals and Mrs. Lunt, after which Mr. Emerson was controlled by Sunbeam, and gave many very striking tests. Mrs. Woodman and Miss Hatch sang beautifully under spirit influence. Mr. Fuller, at a late hour, concluded the exercises of the evening by responding to the many kindly wishes which had been expressed, and thanked all for the many tokens of friendship and appreciation.

The exercises of the evening were conducted

The exercises of the evening were conducted in a very pleasant and agreeable manner by Mr. Woodman. The floral tributes were beautiful, and added greatly to the pleasures of the evening.

Messrs. Fuller and Emerson are to return to Portland in March. Mr. E. W. Wallishad excellent success last Sun-

day. He speaks for us again Sunday, Dec. 11th, to be followed Dec. 18th by Mrs. Byrnes. Our meetings are growing in interest; people who never attended spiritual meetings are becoming interested, as the large number of strangers who come into each of our meetings testify. Next Thursday evening, Dec. 8th, the ladies will give another of their popular sociables and suppers at Army and Navy Hall.

Spiritualist Meetings in New York.

The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ F. M. J. A. Cozino, Secretary, 36 West 46th street, Children's Progressive Lyceum meets at 2 F. M. Charles Dawbarn. Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian. The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

Hon. Warren Chase at Frobisher Hall.

To the Editor of the Banner of Light: Hon. Warren Chase commenced a month's engagement with the Second Society of Spiritual-ists at Frobisher Hall, 23 East 14th street, New York City, on Sunday, Dec. 4th. The audiences were good considering the weather, (it rained all day) and the discourses were all that could be desired.

Next Sunday, Dec. 11th, his morning lecture

will be on "The Gods, Ancient and Modern"; and in the evening, "The Water Lily, its Cor-

and in the evening, "The Water Lily, its Correspondence to Human Life."
On Saturday evening Dec. 10th, Mr. Chase will deliver a lecture at the same place on "California," descriptive of her soil, climate, customs, religions, laws, &c. The admission fee for this occasion will be twenty-five cents. We expect a large gathering. Alfred Weldon.

Leominster. Mass.

To the Editor of the Banner of Light: We held our first meeting of the year Nov. 27th, favored with the influences of Mrs. Juliette Yeaw, of Northboro', who seemed inspired with just the right words at the right time. Being called up by her control after the close of her lecture, she gave us hearty words of en couragement from those who had left us, but were watching our progress from the spirit-side of life.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES. No. 1: All Things Made New.

Delivered Sunday morning, Sept. 18th, 1881. Single copies 5 cents.

No. 2: Why was our President Taken Away? Delivered by Spirit E. H. Chapin, Sept. 25th, 1881.

Single copies 5 cents. No. 3: President Garfield Living After

Death. Delivered Sunday morning, Oct. 2d, 1831.

No.4: The Spiritual Temple: And How to Build It.

No. 5: Houses of God and Gates of

Heaven. Delivered Sunday morning, Oct. 16th, 1881, Bingle copies 5 cents.

Delivered Sunday morning, Oct. 9th, 1881.

No. 6: The Gods of the Past and the God of the Future.

Delivered Sunday morning, Oct. 23d, 1881. Single copies 5 cents. No. 7: Spirit E. V. Wilson's Answer

to Prof. Phelps. Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 1881.

Single copies 5 cents.

No. 8: In Memory of our Departed Friends.

Delivered Sunday morning, Nov. 6th, 1881. Single copies 5 cents. The demand for Mr. Colville's Lectures, on the part of the ubble at large, has been so great that the publishers have lected to issue in panuphlet form certain of the series to be lelivered by him in Berkeley Hall, Boston, during the sea-

These discourses will be brought out at a price which wish barely cover the cost of publication—thus enabling all in sympathy with the advanced and progressive thought there in embedied, to circulate them broadcast over the land without great pecuniary outlay.

Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage free.

free.
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