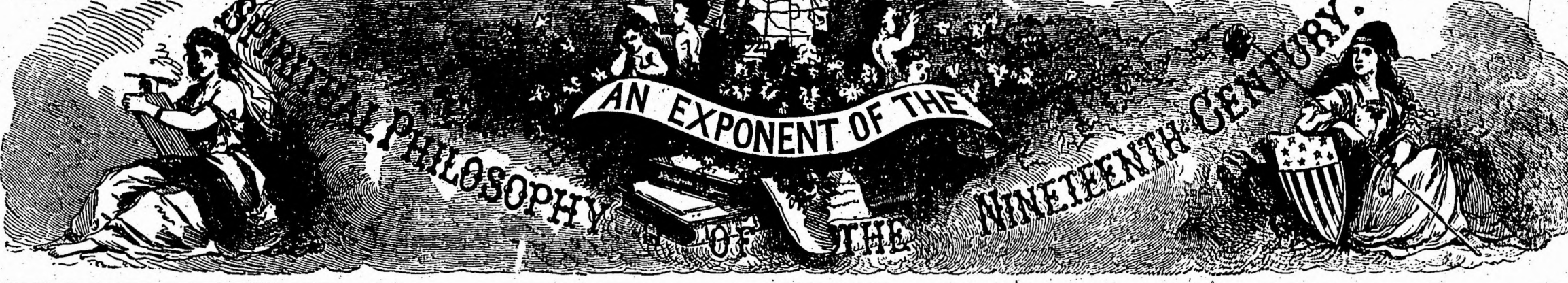


BANNER OF LIGHT.



VOL. L.

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SECULAR PRESS BUREAU.

SECOND ANNUAL REPORT OF THE WORK.

A Forthcoming Volume of the Correspondence.
To the Friends of the Secular Press Bureau,
wherever sojourning in two Hemispheres, the
Editor-at-Large sendeth
GREETING:

It will be remembered that the writer was called to the work of this Bureau at the beginning of 1880. The enterprise had its inception in the Spirit-World, and the earnest cooperation of some of the most devoted and liberal of its mortal supporters may be fairly credited to direct spiritual agency. The suggestion of a Spirit led to the first annual subscription of Five Hundred Dollars, which, in 1881, was renewed by the subscriber's check of the same amount for the second year's service. The reader will also have observed that the aggregate amount of subscriptions for the second year show an increased interest in the work of the Secular Press Bureau; at the same time the published testimony of many intelligent spirits and mortals have emphasized the popular appreciation of our united efforts to enlighten the public.

In the beginning it was not presumed that there could be any serious opposition to the Bureau or the work it proposed. The nature of the cause seemed to preclude the possibility of any determined resistance of the measure. Only those who favored the plan were called upon to furnish the necessary means for its execution. No one else was expected to subscribe to the fund. People tired of empty words and hollow pretensions to an interest in the cause, and many more who were heartily sick of personal and aimless disputations in our own ranks, felt that they might very properly engage in some practical work, without giving offense to any one, and with a view to a wider diffusion of spiritual knowledge among the people. It did not occur to the earnest and liberal friends of the movement that we had any petty dictators in this free country whom they must first consult and conciliate before daring to support a measure of such public importance as the subsidiary employment of the secular press in the interest of Spiritualism. Accordingly, they went about their business in no ostentatious manner, but in a quiet, rational way; regardless alike of personal jealousies and the explosive passions of little souls who are accustomed to shout freedom until they are hoarse, and practice intolerance until they disgust the rest of mankind.

During the first year of its existence a few persons were intensely active in their unreasonable opposition to the Bureau. In the bitterness of their hostility they did not hesitate to publicly defame the more prominent persons engaged in the work, and always without the slightest cause or provocation. For the credit of the common humanity let the fact be plainly stated that this peculiar class is not numerous, though often offensively obtrusive and noisy. Perhaps in the course they resolved to pursue they saw the main chance of acquiring distinction in this world. We know that some noble natures are rendered memorable by their helpfulness of their fellow-men, and for important services in the interest of truth, justice and humanity; while others only escape oblivion and achieve an unenviable immortality by reason of their offenses. It is not the province of the writer to determine the motives of those misguided persons who placed what obstacles they could in our path, and also in the way of many enlightened men and women who have been engaged in this conscientious effort to disseminate the truth. So much, simple justice to all parties imperatively demands. There was never any rational ground for the opposi-

tion to stand on. There was no proper occasion for its existence, and no justification for its conduct; and since the enemies of the movement, now, perhaps, wiser grown, have exhausted their aggressive spirit and seem inclined to get out of sight, let us here draw the veil over the record of the spiritual (?) opposition to the Secular Press Bureau.

With small means for the execution of its task, with many obstacles in its way, resulting from popular misapprehension of its most ethical spirit and beneficent objects, the Bureau has yet achieved an acknowledged and honorable success. To this fact the columns of the BANNER OF LIGHT have furnished eloquent and abundant evidence under the sanction of its veteran Editor and over the honored names of eminent persons in this country and in Europe. All this has been supplemented by the voluntary testimony of *TWO TWO WORLDS* and the cordial tender of its influential cooperation. Not less emphatic and unequivocal have been the voices from the Spirit-World in attestation of the importance of this method of public instruction, and also in respect to the measure of success which has crowned the labors and sacrifices of the friends who have aided the writer in the prosecution of his work.

If here and there some poor mortal has been unable to see anything in the Bureau except a mercenary scheme or an "eleemosynary device" to enrich the Correspondent of the Secular Press and benefit the BANNER OF LIGHT, we can only commiserate the benighted condition of such people. We also lament the existence in our midst of an unlovely spirit, which so blinds the mind and blunts the moral sensibilities, that the impoverished soul no longer finds it convenient to attribute worthy and honorable motives to his fellow-men. But how have we been enriched while in this service? Certainly not in any way that has relation to our worldly fortunes, humble and uncertain as these may have been in the past. In accepting the management of the Secular Press Bureau the writer retired from an office practice as a medical specialist which was much more remunerative than his labors have been in his capacity of Editor-at-Large. After deducting the necessary current expenses of this service and the few unpaid subscriptions—varying in amount from two to twenty-five dollars—a balance of a trifle over one hundred dollars per month is left for the writer's time and services. During the two years thus employed we have had no other occupation; nor have we spent an hour in seeking for a more remunerative business. On the contrary, we have repeatedly rejected more lucrative employment rather than neglect the duties we had undertaken to perform. Those who may be aware that of late our own health has been considerably impaired, and that through nearly this entire period we have had protracted sickness in our household, terminating in the death of the last of six promising sons, may have some apprehension of the difficulties under which we have labored. Those accustomed to estimate the value of skilled labor will be slow to discover a worldly speculation, and they will be able to judge how far the writer can have become affluent in circumstances and luxuries in his manner of living from the small fund of the Secular Press Bureau.

Let us here inquire what private aim or selfish purpose can the proprietors of the BANNER have promoted by their earnest and constant devotion to this work? They have contributed all necessary space for a complete exposition of the objects and claims of the Bureau; they have devoted much valuable time to this service; they have performed the duties of treasurers; kept the accounts and published a current record of the subscriptions received, and for these services they have never made the smallest charge. Nor is this all. From the beginning Messrs. Colby & Rich have been among the generous contributors to the fund. And yet they have never so much as once intimated that they would even accept the smallest return of any description for any service they have rendered. The facts in the case utterly preclude the possible intrusion of any selfish consideration as an incentive to action. The role of LUTHER COLBY in this performance should forever shield his name and memory against the most distant intimation of interested motives.

But while the importance of the enterprise and the acknowledged success of the experiment have been clearly demonstrated, it now becomes my duty to inform the friends of the Secular Press Bureau and the public that—for the present and in the immediate future—I can no longer devote my time to this work. In following the lead of the Spirit-World, supported by the friendly counsel and material aid of many friends and enforced by inclination and judgment, I earnestly engaged in the work, hoping to be useful in this public capacity, at the same time having little regard to personal considerations and private interests. I should still remain and devote my time to the same service, but a voice too solemn and imperative to be disregarded now calls me to another field of labor. That voice is mild and persuasive, but its speech is significant and impressive. From within the veil it speaks out audibly to me, and I here report some of its words:

"In the gray twilight of the early morning, a sower went out to sow, and we were with him in his labors. The seed scattered broadcast germinated and has taken root all over the earth. Warned by the vital heat of spiritual influence, all

"Nature multiplies her fertile growth."

To day the fields prophesy of the harvest that is near. Their ripening treasures, waving in the spiritual sunlight, are beautiful to look upon. We come now, in the afternoon of this golden autumn, to admonish you to bind up your sheaves, before the night cometh when your day's work in this field will be done."

"It was about thirty-six years ago."

The import of this somewhat figurative language may be so apparent already as to require no further elucidation. The spirits have given a revelation of their intelligence, and also of their power to produce results within the sphere of our practical affairs, by making our acquiescence even possible in the nature of things. The reader will perhaps have inferred that the particular work the writer is expected to perform is the preparation of several volumes for the press. How long we may be so employed it is quite impossible to conjecture. The extent of the work may very much depend on the writer's physical health, and on other matters, of which we can now have, at best, only a dim and uncertain perception in coming events and circumstances which forecast their shadows on the present mind.

When it became evident that from and after the close of the current year we should be obliged to devote our time mainly to other work, the suggestion came from several quarters that the Editor-at-Large should continue the work of the Bureau by organizing a staff of able writers to perform the labor under his general supervision. After suitable investigation we have settled the question in our own mind that, if the spiritual public is disposed to support the Secular Press Bureau in such a form, with the combined talent of a number of able minds, the plan is altogether feasible. Several strong writers of fine literary and general attainments—some of whom rarely or never write for the spiritual press—have already signified their willingness to accept places on the proposed staff, and will do their best to give dignity, character and efficiency to the work of the Bureau. At one time it was nearly determined to organize such a staff, but on more mature reflection it was resolved to wait the action of the spiritual public. Now if our people desire to have this work continued in a still more thorough and systematic manner, by a corps of the ablest writers in the country, they will take such measures as are necessary to accomplish their purposes, not omitting to raise a sufficient fund to defray the necessary expenses of the Bureau. Should a subscription be made for the further prosecution of this work, after paying the contingent expenses the entire balance will be equitably divided among the parties who render actual service.

We have been honored by the confidence of the good friends who have done what they could to support the Bureau. It has been our sincere desire to advance the great cause which is so near their hearts. How far we may have been successful in our endeavors to promote the truth is a question which we cheerfully submit to the impartial judgment of unprejudiced minds. For a more complete report of our actual work we must refer the reader to the forthcoming volume of the Secular Press Bureau Correspondence, which will soon be formally announced. The Book will contain all the more important portions of this correspondence, with a suitable Introduction; a copious Appendix, embracing a history of the opposition, and the eloquent testimonies of many eminent persons in mortal and spiritual life; together with a complete list of the names of the Subscribers to the Fund.

In conclusion we desire to express our grateful acknowledgments to each and every one who has furnished material aid in the prosecution of this enterprise, including, with special emphasis, LUTHER COLBY and ISAAC B. RICH, without whose powerful cooperation no similar experiment could have achieved success. Not a few friends have given us something like genuine inspiration and real strength by the earnest words and cordial appreciation which have touched and illuminated life's autumn clouds with a light as warm and genial as summer sunshine. We shall take care that their honored names and the music of their speech are not forgotten, so long as the permanent record of the Bureau work shall remain among men.

In the love of Truth and the interest of Humanity, I have the honor to remain,

Yours sincerely,
S. B. BRITTAN.
29 Broad street, Newark, N. J.,
Dec. 15th, 1881.

The current number of the *Theosophist* contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of complete antagonism to Spiritualism. The Spiritualist believes that it is possible for spirits of the departed to communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience confirms its truth. The consistent testimony of the most experienced among us agrees that, whether there be, or whether there be not, other agencies at work, the spirits we know of are human spirits who have once lived on this earth. To this the *Theosophist* returns the simple answer that we are mistaken. No spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the East, we find that the departed spirits of mankind are both able and willing to communicate with us in the West. And no metaphysical theorizing as to what cannot be disposed in any degree of what is.—"M. A. (Oxon)" in *Light*, (London, Eng.) for Nov. 26th.

Miss Jennie Collins, well known as the originator of Boffin's Bower, will be unable to transact any business for some time, owing to the condition of her health. Miss Collins has worked unceasingly for about twelve years to ameliorate the condition of the poor working girls of this city. She is now completely prostrated, and her physician has ordered her to refrain from work of every kind.

Spiritual Phenomena.

MATERIALIZATION.

To the Editor of the Banner of Light:

I arrived here on the 12th inst., and was glad to find our world-wide-known materializing medium, whose name may be found written in the "Book of Life," and in the hearts of hundreds of loving friends who have received consolation and instruction through her spiritual ministrations, most eligibly situated in a large and handsomely furnished house, at 352 Adelphi street, Brooklyn, N. Y., where she is holding select circles on Sunday and Friday evenings, besides some of a more private nature on other evenings in the week. I was present with ten others at the séance held on Friday evening last, which, as usual, was very harmonious and of course highly successful, some fifteen or more spirits fully materializing their forms and presenting themselves to their friends present. So long as this once sorely persecuted instrument of the angels, even almost to the death, adheres to her present resolution to admit into her séances no person not approved of by her angel guardians, I think she will be safe, although I hear that more than one of the "spiritual" pharisees that are seeking so strenuously and subtly in these parts and elsewhere to control and direct the spirit-outpouring of the century into priest-made channels of their own devising, are insinuating abroad that they lack but opportunity to expose the "fraud." But let these Pilates and Herods and lineal descendants of the high priests of old set their hearts at rest, for so far as the peace and usefulness of this particular medium is concerned, I have full faith in the ability of her angel guardians to protect her from the fell influence of their poisonous presence and unwholesome clutches, though they should increase their present efforts (as I understand) of one hundred and five hundred dollars, to be permitted the coveted opportunity, to as many thousands.

Would to God that the spiritual guides and guardians of all other materializing mediums were gifted with the like presence and influence over their several wards that attend those who preside over the destinies of the medium I have referred to, and more especially as regards that most outrageously abused materializing medium, Mrs. Reynolds, (formerly Mrs. Crindle), several of whose séances I have (for the first time) had an opportunity of attending during the past week. Of all the materializing mediums that have been denounced as frauds by the Chicago junta and its co-workers elsewhere, commencing with Bastian and Taylor, some years ago, whose resistance to the self-constituted spiritual (or rather anti-spiritual) tribunal, added to Spirit Ballon's deserved sharp rebuke of its proceedings through the inspired lips of Mrs. Richmond, gave rise to the unholy crusade, running down for years to the present day through the columns of a Western journal, in one undeviating malignant stream of falsehood and abuse in regard to the mediumship of nearly or quite every materializing medium now so successfully in the field, or that has ever been before the public, including Mrs. Stewart, Mr. Mott, Henry C. Gordon, the Blisses, Laura Morgan, Alfred James, the Holmeses, Mrs. Wilson, Mrs. Hull, Mrs. Pickering, Mrs. Markee, the Eddy brothers and others—scarce one among them all (with perhaps the exception of Mrs. Bliss and Markee) has suffered so severely at the hands of their persecutors as Mrs. Crindle.

But let the facts of the Clyde affair be what they may, I am satisfied that no fair-minded person could have been with me at 24 West 11th street, New York, on last Thursday evening, and witnessed what then and there occurred in the presence of Mrs. Crindle, who would have listened for a moment to any charge of fraud that could have been lodged against the genuineness of her mediumship. I have attended hundreds of materializing séances before our best materializing mediums, but scarcely one that surpassed in marvelous proofs of genuineness, to say nothing of the wonderful versatility of the manifestations that then and there occurred. I was accompanied to the séance by two practical, hard-headed New-Yorkers, one of them a millionaire, who had visited every quarter of the globe, and was the last man to be deceived by tricksters. The other was a good deal of a like character, who had never before attended a spirit séance, and who went, as he afterwards told me, with the conviction that he should be able to readily penetrate the *modus operandi* of the trickery he expected to see practiced. "But," said he, on our way back to the hotel, "I shall never dare to go to a spiritual circle again. What I witnessed passes my comprehension, as I know it could not have resulted from any trickery on the part of the medium." On several occasions two spirits walked out of the cabinet together (sometimes male and female), and conversed as naturally as individuals do in mortal life. When the medium left the cabinet she brushed by a female spirit about to enter it, clothed in resplendent white; a little child (Effie) six years of age repeatedly came out and chatted in her childlike prattle. Mr. Gruff (the medium's spirit-guide) repeatedly made his appearance in full form, clothed in a dark suit, and to all appearances was a man of this world, conversing on general topics and in distinct language all the same.

But I forbear saying more about this séance, further than that before closing Mr. Gruff requested me to call at Mrs. Crindle's the next morning at ten o'clock, and hold a private séance with his medium. I did so, and will say that if what I then and there witnessed was the result of fraud, that I should be prepared to be-

lieve that all the phenomena involved in the universe of God are results of fraud. So varied, so tangible, so stupendously startling and striking were the phenomena which occurred, that I would not for a moment hesitate to bear witness to their being as genuine as any that ever occurred in any quarter since the inauguration of Modern Spiritualism, even on stake of my life, should they be proved to the contrary. Among others, a female form on several occasions fully materialized, and floated out of the cabinet, remaining in mid-air within three or four feet of me for several minutes. My spirit wife and two of my daughters presented themselves before me, one of them at the same moment that the floating spirit was present, which last I was told was the materialized spirit of a poor girl, whom one of the friends I had brought with me the evening before used to buy flowers of in the street, who died at about the age of fifteen. This "flower girl," I was told, had made her appearance the evening before, and endeavored to get a rose-bud to her former patron (the gentleman who sat beside me), but through some misunderstanding it was handed to one of two German young ladies who sat directly behind us.

On my return to the hotel, the gentleman, on being informed of the circumstance, told me that he fully recognized the flower-girl, whom he often met in the street and bought her flowers, and that he should think she was about fifteen years of age when she disappeared from the street. (I will just here remark that on the subsequent evening my friend accompanied me to Mrs. Crindle's séance, when the flower-girl again floated out of the cabinet and handed him a small bouquet of flowers.) At this morning's séance my daughter Anna came to me magnificently clothed in white, with every feature as distinctly materialized (without a particle of mist surrounding them), and with her own hand turned up the gas to its full height, standing by and conversing with me in the meantime.

It would take several columns of the *Banner of Light* to narrate all that occurred at this glorious morning séance. Mr. Jenkins (a gentleman from Washington City), having invited me to attend still another séance arranged for with Mrs. Crindle, to be held on the same afternoon at a private residence in West 34th street (two miles away), I went, and there witnessed equally marvelous manifestations with those I have related. Among others, little Effie, the child-spirit came, and, as she had promised, walked up to within a couple of yards of me, and showed me her little feet, as she had promised to do, so that —, the great exposé, should not say that she was the medium on her knees. The flower-girl also floated into the little room in which we sat (four persons only, all told). Mr. Gruff came in, also, fully dressed in his peculiar suit, and conversed some time with us as naturally as any mortal could have done. Before leaving the room he took my hat from off a piano, and put it on his own head. I felt it whilst in position, and found it a good fit, although I wear a hat of nearly the largest size. Two of my daughters and my wife came fully materialized, my daughter Anna greatly amusing us by attitudinizing before a mirror, and slyly glancing from time to time at a young lady present, as if she would insinuate that she was imitating her when dressing for a party.

But I must close, as my communication is already quite lengthy. THOMAS R. HAZARD.
New York, Dec. 18th, 1881.

Mr. Charles Bright in America—Success of Mrs. Foye and Prof. Denton in Australia.

To the Editor of the Banner of Light:
Mr. Charles Bright, the leading Free Thought and spiritual lecturer of Australia for a number of years past, has recently arrived in San Francisco, on a twelvemonth visit to America for rest and recuperation. For three years past Mr. Bright has been lecturing regularly in Sydney, N. S. W., to audiences averaging a thousand, while his farewell address was given to some fifteen hundred auditors. Owing to ill health he was compelled to relinquish his engagements in Sydney, etc., and try the effects of a sea voyage to America, and a residence in this country, as regards the restoration of his declining health. Mr. Bright will probably remain in San Francisco till spring, at which time he purposes proceeding East. After a short period of rest Mr. Bright thinks it probable that his voice may be heard in San Francisco in advocacy of the nineteenth century gospel, as well as in more eastern cities, his health permitting.

I have been for years familiar with our brother's labor in Australia for rationalism and an enlightened Spiritualism, and I can vouch for his earnestness and zeal, his logical eloquence, and his ability and culture. As a pioneer he has labored long and faithfully, and the great progress and growth of Liberalism and Spiritualism manifest in Australia of late years is probably due more to Mr. Bright than to any other one person in that country. In a recent letter from Professor Denton, Mr. Bright is spoken of as "a genial companion, a clear thinker, and an eloquent speaker, on whom there is no discount." He was chairman of the meeting at the first séance of Mrs. Ada Foye in Australia, which well-known medium, we learn, is meeting with much success there, as also is Prof. Denton. This latter gentleman writes me that he has work open to him sufficient to last a year or two.

When Mr. Bright goes East we bespeak for him a cordial reception from the freethinking and spiritual elements in that locality.

WM. EMMETTE COLEMAN.

President of San Francisco, Cal.

Mrs. Katie B. Robinson, No. 2123 Brandywine street, Philadelphia, adds to her fine mediumistic qualities the characteristics of a true, good-hearted woman. She has been the instrument through whom thousands and tens of thousands have been brought into communion with the loved ones who have passed on to the bright shores of the interior life. We would advise all our readers who visit Philadelphia to call on Mrs. Robinson.—*Spirit Telephone*, Baltimore, Md.

WHAT IS THE GAIN?

BY THOMAS E. COLLIER.

What is the gain?
 If one should turn a noble race,
 And at last, with weary pace,
 With the goal, and find his years
 A harvest field of waste and tears,
 Or turmoil, and of bitter trust,
 Rich with dead hopes and bitter dust,
 And strife, and ceaseless pain,
 What is the gain?

When having reached a sunlit height,
 Through barren sweeps of gloomy night,
 Hoping to see beyond the crest
 Fair lands of beauty and of rest,
 There lies before him far away,
 Unto the confines of the day,
 A desolate and shadowed plain,
 What is the gain?

What is the gain?
 To sail for months of cold and toil
 Across wide seas, where who recall
 Only to gather strength, and far
 A louder challenge than before,
 And find, when through fog thick and dim
 The rocky coast at last is won,
 No haven from the sea's mad main,
 What is the gain?

What is the gain?
 The race is won, we are the light,
 We conquer where the storm-winds fight;
 We show the way to those who wait
 With faint hearts by the walls of fate;
 Our banner, flutter in the van
 Of battles fought for thought and man;
 And ignorance and darkness cease;
 This is the gain.

Mrs. Crindle-Reynolds—Evidence, Pro and Con.

We promised our readers in a recent issue that we would place before them a statement from a gentleman who attended at our request and for his own satisfaction, one of Mrs. Crindle-Reynolds while she was in Boston. And that promise we now redeem.

On one side are now named the medium, Mrs. Crindle-Reynolds, and her friends; on the other, several ladies and gentlemen who, we are assured by parties in whom we have the highest confidence, are staunch Spiritualists and respectable, trustworthy and representative men and women in the city where they dwell.

The *Spiritual Reasoner* of San Francisco, for Dec. 24, says:

"A paper published at Clyde, Ohio, recently gave a detailed account of an alleged exposure of Mrs. Elsie Crindle-Reynolds and her son at that place. It stated that the parties engaged in the exposure captured masks, wigs, dresses, and other articles used by her, and that she and her son were arrested, and on the following morning pleaded guilty, and were fined five dollars each and costs. *Per contra*, the leading Spiritualists of Fremont, Ohio, a short distance from Clyde, testify that Mrs. Crindle came to that place after the court proceedings, and gave a séance the same evening at the house of Hiram Pool, in presence of thirty-five persons, under strict test conditions, after a close examination by a committee of ladies, and that there appeared fifteen fully materialized figures, two at one time, and that spirit singing by four different voices was heard; that the spirit of Julia Dean Hayne appeared, dressed precisely as she had been in the habit of appearing, although the garments purporting to be the Julia Dean dress were at that moment in the custody of the mayor of Clyde. On Saturday evening of the same week, Mrs. Reynolds arrived at Philadelphia, and made a statement of the case before a public meeting of Spiritualists, affirming that the articles of dress pretended to be captured did not belong to her, and that there was a conspiracy to injure her and the cause. Arrangements were then made for a test séance, [it] which was given on Tuesday evening, Nov. 8th, under direction of committees of ladies and gentlemen, who said deception on her part was impossible; yet a large number of spirits appeared, many of whom were recognized by friends."

The following letter presents the views of a gentleman who, over his own signature, expresses his confidence in Mrs. Reynolds's honesty as a medium; and the remarks with which he introduces his endorsement are recommended to the careful attention of all who are interested in the materializing phase of the spirit phenomena:

To the Editor of the Banner of Light:

Permit me to give to your readers some thoughts now called for, I think, in regard to physical media and mediumship. The facts brought before us in the various phases of this peculiar form of mediumship are so far above the ordinary experiences of our earth-bound life, that we seem intuitively to challenge them till our experiences compel their acceptance as veritable realities. The merely curious, hypercritical and pseudo-philosophers are not to be included among those who yield to the force of evidence. The fair-minded, earnest and honest investigators alone are expected to appreciate new and startling truths. At the threshold, however, of our subject, we have to meet a difficulty which is formidable to many minds, and that is, that media, even of the highest gifts, are occasionally found duplicating outwardly (it is true) the real manifestations from spirits. This is a fact to be regretted indeed, but it cannot invalidate the real, when everything is considered.

So long as humanity is under the influence more or less of the powers of this and the spiritual world of graded conditions, fraudulent actions may be expected at times to take the place. In a degree of the real. Media are only human beings, and in a high degree are susceptible to the will of intelligences outside of themselves. This fact, I think, will be conceded; if not it can be proven. It follows, then, that under certain conditions, frauds may at times be practiced by the best class of mediums, that they yield their will to some influences both seen and unseen, to perpetrate frauds of which they would be ashamed in their normal state. How can we account for good mediums at any time performing "clever" tricks on any other hypothesis? They know that fraud is at least liable to bring them "to grief," and that to commit it is unwise and ruinous, and yet they are by some unseen force impelled to the injurious act!

With all the faults of mediums, see what has been accomplished by their instrumentality in the brief space of thirty-three years! The gloom hanging like a pall over the minds of millions who could see no further than the grave—with many of whom a future life was a painful doubt—has been dispelled, and they have been made unhesitatingly happy by the overwhelming evidences brought to their *sensuous* recognition of man's continued existence after what is called death.

In view of the foregoing facts and conclusions how careful we should be to throw around veritable media the best possible influences. We are under no circumstances called on to endorse fraud; but it is our plain duty to admonish the erring, and practically say to them, "Go and sin no more." We shall not be likely to find perfection in humanity for a long time to come; and while we love the true and pure, we ask who is "without sin" in some direction or other? Though we may have chaff we also have "good wheat." The good we receive through media from the great fount of life and truth, so far transcends the little evils we may complain of, that no just comparison can be made.

Being here for a short time, myself and Col. — visited on last evening Mrs. Elsie Crindle-Reynolds. About a year ago we had seen her (Mrs. E. C. R.) in Washington, D. C., but had very little acquaintance

For example: Under date of Nov. 23d, 1881, H. Cowles, of Clyde, says: "I attended two of the séances and know that all that was published in the Clyde paper was true, while such might have been said to the disadvantage of Mrs. Crindle-Reynolds. The Spiritualists would either be both of them have been glad if they could have reported her as a genuine medium. Chester Hunter is one of our oldest and most earnest Spiritualists, and is a firm believer in materialization."

Regarding this séance, under date of Nov. 11th Mrs. C. H. Spear, M. D., writes from Philadelphia: "I was one of a committee of five ladies and gentlemen who entered a cabinet which had been thoroughly examined by four others who reported it to be entirely free from anything from which clothing could be introduced, and know there was nothing that would permit to clothe the numerous appearances, consisting of men, women and a child, that came to the opening and into the room where were seated twenty-six cool-headed, persons without any suspicion of being cheated." Gen. Francis J. Lippitt and Judge Kase also endorse the séance fully.

with her, and had attended some three or four of her séances. Since that time I had not seen her, though the Colonel had been more fortunate. In going into the séance-room last evening I took care not to be seen by the medium, so that I might have the advantage of a test from some dear one from the immortal shore. I was not recognized by any one save my friend, the Colonel, who accompanied me. The medium after submitting to and *involuntary* examination of séance-room, cabinet, etc., retired behind the curtains of the cabinet, and before she had time to seat herself, my spirit-daughter came out into the séance-room (from the cabinet) arrayed in beautiful white.

"Who is that?" was the inquiry from many lips. The answer was, "Mollie Jenkins." The Colonel knew her in earth-life, and recognized her as natural. To me she was unmistakably natural. Her visit was brief but precious. She threw her arms around my neck (first raising up her hands and calling me to her), and, embracing me in her wonted style of fervency, kissed me and then retired for other friends to be greeted by their loved ones. After a few other spirits came, a venerable-looking old gentleman appeared and beckoned to me; I went up to the cabinet where I could see him plainly. Said I, "Who is this?" He replied, "Amos Prentice." It had been about forty years since I had seen him (he was my brother-in-law), and he had so changed by his advanced age that recognition was not so easy; but no one in the room had ever heard of him. Certainly the medium had not. I had not thought of him for a great while, he having been in the spirit-world many years. Others had their friends come to them, indeed in rapid succession.

I know nothing about the particulars of the rumor of a recent fraud alleged to have been committed by Mrs. Elsie Crindle-Reynolds, but I certainly do know that if there are any genuine mediums she is one, notwithstanding these disparaging rumors. Fraternally,
 New York, Dec. 9th, 1881. P. O. JENKINS.

Dec. 10th. — P. S. — Since writing the above I have had more experience with Mrs. Reynolds's mediumship: spirits coming out of the cabinet, walking up to the gas-lamp and turning it on "full" with their own hands, allowing the light to shine full in their faces. Two spirits came at once and were both plainly seen. All this time the medium was seen sitting in her place. A very smart woman she must be if she can sit in her own lap! But much more that was startling occurred. A spirit went in strong light across the room, and unlooked, opened the door, stood in the hall and again returned.
 P. O. J.

The subjoined epistle is from John Wetmore, Esq., who is the gentleman we referred to above as having attended a séance held by Mrs. Crindle (now Reynolds) while in Boston. This statement by an old and valued correspondent ought also to have its due weight in the making up of individual opinions generally regarding this perplexing controversy:

To the Editor of the Banner of Light:

Within the last month or two Mrs. Elsie Crindle-Reynolds has, according to report that is worthy of credence, come to grief in the town of Clyde, Ohio, by being exposed as a fraud; while subsequently in Philadelphia and elsewhere she has demonstrated the genuineness of her claims to be able to materialize forms by doing so in the presence of persons whose testimony is considered reliable. It is like the old story of the shield—one declaring it was red, and the other that it was blue, and both being right—the observers seeing different sides. Have Mrs. Reynolds's materializations a blue and a red side? It would really seem so on the testimony, but this is a delicate subject to put in the right light, to be fair to the testimony, to the cause and to the medium.

Rev. M. J. Savage in his late remarks on Spiritualism (in his sermon on "Is Death the End?") is reported as saying that: "Admitting the force of much that is advanced by believers in Modern Spiritualism, and that the evidence presented in its support would be conclusive if advanced in behalf of any other issue, he maintained there was so much delusion and fraud mixed up with the arguments that they cannot be safely trusted until time shall separate the false from the true." Spiritualists are aware of this deplorable fact as much as Mr. Savage is; and what are we going to do about it, when human nature on both sides of the death-line has a tendency to be crooked? I believe, and so do the thoughtful Spiritualists generally, that the stream of Modern Spiritualism will run clear one of these days; but it is not clear now; nobody claims infallibility for it, though to those who understand it, it contains a very large percentage of truth—truth that the human heart wants, and that cannot be found in any other stream. It is, rolled as it may seem, the only stream that has the power of quenching human thirst, and it is not so bad as it looks to those who have never tried it; and many who turn up their noses at it are found drinking at more nauseous ones, only by genesis or custom they have got used to the taste.

It is desirable that in cases akin to the one now under consideration the medium should have the benefit of the doubt, if there is a doubt. Phenomena that a skeptic would have a right to call fraudulent, and that are unmistakably fraudulent, may appear when the fraud is by the spirits, and not by the medium; and often, and perhaps always, the quality and the motives of the constituents of a circle have brought about the conditions that enable the spirits to deceive; possibly the spirits brought to the circle by some of the members of it, got control of the dynamical part of it, and convert it into a boomerang, and thus get their desires and expectations presented to them, instead of materialized forms. I do not expect an intelligent investigator, nor a skeptic, to take this statement; I would not myself if I had not had evidence of it, and it is more or less liable in all phases of the phenomena. I do not propose to go into an argument on this point; but I have said this much for the reader to see that there are good reasons why the editor of a paper like the *Banner of Light* should be careful in treating what the world calls frauds, so that an innocent medium may not be condemned unjustly.

It happens that I have had some experience with Mrs. Reynolds's materializations. It will be remembered that Mrs. Reynolds gave a few séances in this city some months ago, and various reports had come from the West and from New York that were not to her credit. I attended a circle given under very favorable circumstances; it was in every sense of the word a test circle; I own I went with some misgivings, because one or two of the circle were referred to were from sources that I was bound to respect. The materializations on this occasion were perfectly satisfactory and conclusive of the genuineness of her materializations. I told my story at length in the *Banner*. I was glad to do it, for I knew and I know I was not cheated. I had no doubts at all; but remembering that Mrs. Hull was once exposed (?) in Portland, and Mrs. Pickering in Lowell, (?) and both to day are materializing mediums in high standing—and so of some others—and thinking such things might happen again, I stated in my account of Mrs. Crindle's (now Reynolds) séances, that I was speaking for that occasion, not for previous ones that I had not seen, nor future ones. I endorsed the phenomena that I saw that evening, and I have no reason to regret it. I am as sure as I am that I am now writing, that what I saw on that occasion were genuine materializations.

It does not seem to me that a person with such remarkable mediumistic powers would attempt to supplement them with fraud, but I do not see how any one can help believing the testimony of some of the witnesses to the exposure and detection in Clyde, O.; they are good Spiritualists, who expected better things, had a right to; and Mr. A. B. French and the Hunters, from what I know, and what I learn, are to be believed, and it is of no use for those who have had like myself other and different experiences, to reflect upon some of those who have testified to fraud in Clyde. But our Philadelphia friends are acting wisely in letting Mrs. R. vindicate her mediumship, and are being compensated for it by having some excellent materializations.

I am a firm believer in the phenomenon of the materialization of forms, not from what I saw at Mrs. Reynolds's séances, but I have had it demonstrated to me otherwise; but I have never seen any that were more satisfactory than those I testified to, some months ago, at this lady's séances, and I hope to have the pleasure again, and I have no doubt with equal satisfaction. I have no doubt but if I had been present at Col. Kase's,

where she redeemed herself, that I would have been as perfectly satisfied as were the others. I am sometimes afraid that mediums, besides being so sensitive that deceiving spirits, aided by an ill-conditioned circle, can bring them to grief without to blame, that they, being human and therefore mercenary more or less, like the rest of us, may, through the love or the need of money, become as vulnerable to worldly ends as mankind generally, not excepting those in the Church, and thus, when the angel is not near to "trouble the waters," they may trouble the waters themselves; it may be a motive in part not to disappoint people, but it is a mistake; better be Quakers and wait for the spirits to move, and, if nothing transpires, enjoy the silent reflection without any manifestations.

The foregoing remarks are made with the best intentions, with love for Spiritualism and respect for Mrs. Reynolds, who has great mediumistic gifts. I can quite endorse the report of the vindictive séance in Philadelphia, from the fact of having seen perfect materializations by the same lady a few months ago, that I have already referred to; and if I had not had that satisfactory experience, Mr. Kase's and Mr. Lippitt's testimony would be enough to make the report unquestionable, and that she was fully vindicated. I must confess I do not see clearly as some of our friends do how a vindication wipes out the fact of a "slip." A person, for instance, might commit a wrongdoing, and afterwards feel bad about it and go and make restoration, as far as possible—a very pleasant ending of the matter all round—but it does not affect the fact that the original act was performed.

Believing fully in Mrs. Reynolds's mediumship, having had proof of it, believing, also, in the testimony of Messrs. Kase, Lippitt and others, since she came to Philadelphia, and fully in the report of the test séance printed in *Mind and Matter*—and, as I must, also, as fully believe in the testimony of some of those in the Clyde affair, I must come to the conclusion that there was some fire as well as smoke on that occasion, and the verdict forces itself upon me somewhat in the shape that was once pronounced by a judge in a frontier court: "Not guilty—but don't do it again."

With such unquestioned mediumship as I and others know she has, I expect we shall hear a good deal of her, and in the phase for which she is somewhat celebrated, the materialization of spirit forms, and this Clyde affair, will fade out of memory, or be swallowed up in the victory of vindications, and nothing but the lustre of the real article be associated with her.
 JOHN WETMORE.

Boston, Mass.

Mr. A. B. French, of Clyde, Ohio, a reliable gentleman, has no doubt that frauds were perpetrated at the Crindle-Clyde séance, the gist of which is embodied in the following affidavit: (which sworn statement is also supported by several others of like character.)

AFFIDAVIT OF CHESTER HUNTER.

STATE OF OHIO,
 SANDUSKY COUNTY, ss.:

Chester Hunter, being by me first duly sworn, says: I have been a Spiritualist for more than thirty years, and am a believer in the fact of spirit materialization; I have seen and have believed in said spirits for eighteen years, and am proprietor of the Clyde Circle, and Star Flouring Mills. I know Elsie Crindle, and have also seen her son Harry. I first met Mrs. Crindle in the city of Fremont, and there attended her séances, and have since attended her séances in the city of Clyde, Ohio, and have seen her materialize forms by doing so in the presence of persons whose testimony is considered reliable. I was so much interested in these two séances, that I invited her to my house in Clyde, Ohio. She came to my house, and I used every effort to give her a paying circle. About twenty-five persons were present, and I was the only person who paid money to enter the circle. 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TO BOOK-PURCHASERS.
 COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of **Spiritualist, Progressive, Reformatory and Miscellaneous Books**, at Wholesale and Retail.
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 Catalogue of Books Published and for Sale by Colby & Rich sent free.

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 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of our correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When new papers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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

Special Notice to City Patrons.

Christmas falling this year on Sunday, it has been pretty generally decided by the people of Boston to continue the celebration through MONDAY, DECEMBER 26TH. The *Banner of Light* establishment will therefore, in compliance with this decision, be closed on that date.

Renan's Marcus Aurelius.

Christianity did not commence with Christ, says M. Renan, in his preface to the seventh and last volume of his history of its origin, a work that is the result of the laborious study of twenty of the best years of the life of that distinguished French writer, and bearing the title, "*Marc-Aurèle et la Fin du Monde Antique*," has just reached the public from the press of his publishers in Paris.

The history now completed had for the subject of its first volume the "Life of Jesus," but M. Renan is now convinced that it should have begun with the history of the Jewish nation, for, in his opinion, Christianity really had its commencement in the eighth century, at the time when an inspired man, though not belonging to the priesthood, dared to ask, "Can you believe God takes pleasure in the smoke of your victims, in the fat of your rams?" He considers the founder of Christianity to have been Isaiah, and that Jesus only proclaimed in popular and attractive form what had been said in classical Hebrew seven hundred and fifty years before his time.

Marcus Aurelius was born A. D. 121, ascended the throne A. D. 161, and died in the midst of a career of uninterrupted triumph in the year 180, at the age of fifty-nine, the last and most glorious star apparent in the Roman firmament. Severe and conscientious toward himself, he was gentle, merciful and forgiving toward every one else. No monarch ever lived more beloved or died more regretted. Though forced by his desire to stay the tendency of his people to vice and anarchy, to pass many gloomy years in the field and in the camp, he found leisure for the study of philosophy and morals, and produced writings somewhat voluminous, in which we see him as he saw himself. The following aphorisms from his "Meditations" illustrate his style and sentiments:

"If any one can show me that I do not think or act correctly, I will change gladly, for I seek the truth, by which no one was ever harmed."

"It is a great thing to live in truth and justice, with kind feelings even to the lying and unjust."

"Always remember that very little is needed for living a happy life."

"The man who has done a good deed makes no noise about it, but goes on to another, as the vine does to bear grapes again in their season."

"Let not your mind be overborne with selfish passion. Be not uneasy at the present or afraid of the future."

"Take care always to pursue the business in hand with vigor and application; remember you are a man, and let the action be done with all the dignity and advantage of circumstances; let unaffected gravity, humanity, freedom and justice shine through it."

But it is not so much with the personal character of this noble ruler that the volume has to deal as with the history of his times and their influence on succeeding generations. Its aim is to show the development of the Christian Church during his reign and the efforts made by philosophy to ameliorate the condition of society; it being the era in which Christianity may be said to have been definitely established.

Marcus Aurelius was literally surrounded, says M. Renan, by philosophers; his former masters and teachers became his ministers and his statesmen. The office of consul, hitherto reserved to the Roman aristocracy, was invaded by philosophers and rhetoricians. Philosophers of renown came to Rome from all parts of the world; the streets were full of Greeks and Syrians, of Stoics, of begging Cynics, among whom were, of course, not a few charlatans. Still the dream of Seneca was fulfilled; the philosophers had become a power in the State, a sort of constitutional institution, a privy council whose influence on public affairs was capital.

The result was, philosophy assumed the character of a religion; it had its preachers, its missionaries, its directors of consciences, its casuists. Great personages kept a philosopher, as great personages in England nowadays have a private chaplain. Before dying, people conversed with some sage, just as nowadays they send for the priest or the clergyman.

It was in this second century that the Roman law, than which no greater exhibition of earthly wisdom has ever existed on earth, was

brought to perfection. The ideal of Plato found its realization at this period, and after two hundred years of abuse and ridicule the philosophy of Greece triumphed and ruled the world.

Like the Jesuits later, the philosophers tried to obtain control over the conscience of sovereigns; they became the friends and companions of princes; Dion Chrysostom wrote his discourse on the duties of royalty for Trajan; Augustus confided all his thoughts to Aulus as to a confessor. In the second century there was a veritable pagan pulpit side by side with that of the Christian Church, and on many points in harmony with it. It was not uncommon in the circus, at the theatre, or in a public assembly for a Sophist to rise, like a divine envoy, in the name of the eternal verities.

It should ever be borne in mind in our study of the history of those times, that the persecutions the Christians endured came from their own intolerance. Liberty of thought was absolute throughout the Roman Empire, from Nero to Constantine, and every one was allowed to pursue his studies unmolested. But it was demanded that those who enjoyed freedom themselves should grant freedom to others, and this the Christians would not do. The bigotry so manifest in these later times, and the spirit of exclusiveness that just at present is making itself manifest through our Andover professor, in attributing all thought to the Evil One that is not in harmony with so-called Christian ethics, seems to have originated simultaneously with Christianity, and marched up the path of centuries hand in hand with it. We are told that the attitude of the Christians during this supremely high intellectual age was disdainful when it was not provoking; and instead of making cause with good citizens, and helping to defend their common country, they triumphed in its misfortunes; and instead of seeking by honorable means to avoid persecution, they coveted it; a mania for martyrdom thoroughly possessed them.

Whatever opinion one may hold as to the truths and errors embodied in the various beliefs and forms of religious worship during the reign of Marcus Aurelius, or in the times immediately following, it will be found an exceedingly interesting study to follow M. Renan as he traces the growth of the Christian religion, and the origin, progress and decadence of the various modifications of it termed heresies. In closing, he recognizes the fact that the present century is witnessing a great reaction against Christianity; and he attributes it to the progress of science and the awakening of a national spirit in the races. "Between Christianity and science," he remarks, "the struggle is inevitable; one of the two adversaries must succumb."

The author's conclusion, based upon his study of the world's past experiences, is given as follows:

"The fatherland and the family are the two great natural forms of human association. They are both necessary; but they are not sufficient. By the side of them must be maintained the place of an institution where people receive nourishment for the soul, consolation, advice; where charity is organized; where spiritual masters and directors are found. This is called a church; we shall never do without it and not reduce life to desperate dryness."

Our readers will doubtless take exceptions to this view. To M. Renan on the soil of France it may appear correct—from his point of observation quite likely it is; but from where we take our outlook it is far from being so. The organization of which he speaks, the "church" which he declares "we shall never do without," has been the bane of mankind from time immemorial, for the reason that no man or number of men have been able to hold a power such as organization for that purpose implies without abusing it. It has enslaved the human mind, thrown obstacles in the way of human progress, retarded all great reforms, and doled its pittance of "nourishment for the soul" in so niggardly a manner that spiritual starvation has well-nigh overtaken its subjects.

We do not want "spiritual masters and directors." A new era is dawning upon earth; yea, more: its sun is well up on its way to the meridian, foretelling a brighter day than the world has ever before known; and man, turning his back upon the darkness of the past, is hailing with great joy the new light, the revelation of truth from the world beyond, and the coming of that time when he will call no man master, and require no director but the Voice speaking to him within the recesses of his own soul.

The Children's Lyceum in San Francisco.

The Tenth Annual Exhibition of the San Francisco Children's Progressive Lyceum was given on the evening of Dec. 1st. The exercises, which comprised recitations, songs, piano music, tableaux, the reading of an original poem by Mrs. Laverna Mathews, and the performance of a farce, were greatly enjoyed by a large audience, deserved applause being awarded all who took part. The Lyceum is to hold a Christmas Festival on the 23d, the features of which will be, a distribution of presents to the children, a short literary and musical performance, and a dance. At the suggestion of the spirit-daughter of Mrs. E. L. Watson, that lady, at the close of her lecture on the evening of the 4th, made a donation of twenty-five dollars to the Lyceum for the purchase of gifts for the children on this occasion. Of Mrs. Watson's lectures the *Spiritual Reasoner*, to which we are indebted for the above items, says:

"The Sunday evening lectures delivered by Mrs. Watson, at Ixora Hall, before the first Spiritual Union, are drawing crowded houses. Her burning eloquence sets the soul on fire with love for God and humanity."

"THE UNITY PULPIT" comprises the sermons delivered by M. J. Savage, of this city, one appearing each week. The subjects are of a practical nature, and are treated in a liberal, progressive spirit that will commend them to the consideration of all thoughtful, intelligent minds. Mr. Savage occupies a prominent place in the front rank of the popular speakers in the pulpits of this city, and possesses a remarkable faculty of presenting his views in an attractive form, making what with some would be dry and abstruse to sparkle with points of interest, and to be seen in an altogether different light than ever before. "The Unity Pulpit" is published weekly by George H. Ellis, 141 Franklin street, Boston, at \$1.00 a year.

Nettie Pease Fox, accompanied by her husband, visited Mitchellville, Iowa, on the 9th, where a very cordial welcome was extended to them. In the evening the Universalist Church was filled with a fine audience and the closest attention given to the lecture: the subject, "What is Spirit?" being handed to the speaker by a stranger, after she was in the pulpit. Satisfaction was expressed by all.

SEE ADVERTISEMENT IN ANOTHER COLUMN FOR HOLIDAY BOOKS.

Berkeley Hall Meetings.

The subject of W. J. Colville's inspirational discourse, Sunday, Dec. 18th, was, "What Kind of Religious Organizations are Needed to Supply the Pressing Needs of the Hour?" in continuation of his remarks of the previous Sunday. In the afternoon six subjects proposed by members of the audience were dealt with in a masterly style by the inspiring intelligences.

On Sunday next, Dec. 23th, Christmas Day, Mr. Colville's subjects will be: morning at 10:30, "Christmas; its Origin, History and Meaning"; afternoon at 3, "The Christ of the Past and the Christ of the Future." The exercises will commence precisely at the times above named, after which seat-holders will have forfeited their rights, and all vacant seats will be open to the public. Mons. E. N. Laffrain, the celebrated cornet soloist, and other members of the Germania Orchestra, will accompany the organ at both services; Mons. Laffrain will perform two solos on the cornet. The vocalists will be Madame Marie Fries-Bishop, Miss Georgia Latham, (of Chelsea), W. J. Colville, and other eminent professionals. Collections at each service. After paying musical expenses, the entire surplus of the offertory will be given to the truly deserving poor.

An invitation is cordially extended to all who choose to avail themselves of it, to spend Christmas Eve, Saturday, Dec. 24th, at 8 P. M., at Mr. Colville's house, 30 Worcester Square, where a grand musical and literary entertainment will be provided free to all. Refreshments will be provided at 10 P. M. A similar entertainment will be given Dec. 31st.

On the evening of the 18th Mr. Colville addressed a large and attentive audience in Williams Hall, Weymouth Landing, under the auspices of the "Weymouth and East Braintree Spiritualist Society." The singing by the chorus choir was excellent, and W. J. Colville's inspirational lecture on "The Bible of God and the Bible of Man," was one of his happiest efforts.

Miss Barnicot, of Chelsea, speaks there next Sunday, the 25th, at 2 and 7 P. M. Mr. Colville lectured in Shrewsbury, Mass., Dec. 20th, and is announced to lecture in Wilder Memorial Hall, South Hingham, Jan. 5th; in Taunton, Sunday evening, Jan. 8th; Stoneham, Jan. 15th; Chelsea, Jan. 22d and 29th, and again in East Braintree Feb. 12th. Parties desiring his services for week evenings should apply or address 30 Worcester Square, Boston.

Written for the Banner of Light. A CHRISTMAS SONG.

BY THE AUTHOR OF "DAISIES."

Long years ago they tell the story,
 Of how the silence of the sky
 Broke forth in hymns of hope and glory,
 Because a better time was nigh;
 And one, the crown of all the ages,
 Would light the way of darkness earth,
 And be a guide to saints and sages,
 So wondrous was his promised birth!

And they, the shepherds, gladly listened,
 To hear the choir of angels sing;
 While stars above in beauty glistened,
 Wide did the sounding concave ring.
 To them it was a gospel message,
 A word of heavenly truth and worth,
 And came to cheer the glorious presage
 Of an immortal man-child birth!

Lo! all the rounding years are ringing
 With truths as new and rich as this;
 And all the starry heavens are bringing
 Like notes of love's revealing bliss.
 Not once for us the silent bending
 Of that arching, lifted glirth,
 But ever songs of joy unending,
 The same as told that Christmas birth!

And angels tell the waiting people
 Of hidden things, divine and high,
 While rings from ancient tower and steeple
 The stirring tale of years gone by.
 The angels now in choirs are singing
 A nobler gospel to the earth—
 A word that in our hearts is ringing—
 How we may have the Christ-child birth!

Prepare, ye hearts, to hear its meaning,
 Nor deem the startling truth untrue!
 Arise in love; forget your dreaming;
 Behold it now draws near to you!
 Lo! they are wondrous best who listen,
 They shout in very joy and mirth;
 The skies and earth with love-light glisten,
 They know and bless this Christmas birth!

Departure of Mr. H. D. Jencken.

H. D. Jencken, who in 1873 became the husband of Katie Fox, passed to the higher life Nov. 26th, after an illness of three days, at the age of 53 years. Mr. Jencken was admitted to the English bar in 1858, and from the year 1871 was honorary general secretary of the "Association for the Reform and Codification of the Laws of Nations." He was a good linguist, speaking six languages fluently, author of several published works of much merit, translator of "Treatises on Light, Color, Electricity and Magnetism," a member of the Royal Institution and a fellow of the Royal Geographical Society. He was one of the earliest in England to investigate the claim of Modern Spiritualism, and being convinced of its truth was its bold and uncompromising advocate, and this at a time when such a course drew nothing but ridicule and obloquy upon those who had anything to say in its favor. He also was known as a contributor to *The Spiritual Magazine* and *Human Nature*, the only spiritual periodicals at that time in England, and an expounder of the subject before the London Dialectical Society.

The Young Men's Christian Associations of New York invite everybody to attend their noon prayer meetings, but a seely looking individual, who visited the Bowery Branch, was peremptorily debarred the privilege. He said he had been invited to come, and that he intended to go in. Great confusion ensued, as some of the brethren were disposed to favor the stranger's claim, while the majority were not. The scene was rapidly assuming a very peculiar tint for a prayer meeting when Hugh McCormick, the aged janitor, who appears to have seen some "service" in his day, took it upon himself to decide between the brethren. Procuring a club, he applied it to the intruder's head so vigorously that he was soon glad to escape. Two policemen, however, took him, together with the janitor, to the Mulberry-street station, and they were both held for court examination. We are of the opinion that Prof. Phelps of Andover should look more especially after his pious flock who have associated themselves together under the name of Young Men's Christian Associations, and see to it that they conduct themselves properly in their "noon prayer meetings," instead of barking at Spiritualists through the columns of *The Congregationalist* as he does. We cite this instance of the shortcomings of Churchianity, which prides itself upon its "brotherly love" to all humanity, leaving the unbiased reader to draw his own conclusions.

The Psychological Review.

The December issue of the above monthly comes to us from its publisher, E. W. Allen, 4 Ave Maria Lane, London, as "The Christmas Number," with double the usual amount of matter. The "Monthly Summary of Contemporary Spiritual Opinion" is quite full and made with skill and good judgment. "Notes and Comments" comprise articles treating upon Spiritualism, and the Religious Press, The Haunted House in Brighton, The Supernatural in History, and Psychography among the Chinese. A. M. Howitt-Watts contributes a curious history of spirit-rappings in 1837, as given to a friend of his in 1869. Arthur Lillie, author of "Buddha and Early Buddhism," furnishes such light as he has been able to obtain from ancient books upon the supernaturalism of India, and upon the question as to what assisting agency, supersensual phenomena, in the opinion of Asiatics, are due, in order to lead the reader to determine whether the marvels recorded in their books are accredited by them to spirits that have once been mortals, or spirits that have never been mortals. The last thirty-eight pages of the *Review* contain what may be taken as a Christmas story, of considerable interest withal: "In Vision Land," by Caroline Corner, written for and dedicated to the Baroness Adela von Vay. The *Review* improves with each number, and the present is superlatively entertaining and instructive. It ought to have many subscribers in this country.

Decease of Washington A. Danksin.

A telegram to the morning press of this city conveys to us the intelligence that Col. Danksin (whose name has long been familiar to our readers as a valued contributor), passed from the mortal, at the ripe age of seventy years, at his home in Baltimore, Md., on the afternoon of December 19th—the cause of his decease being paralysis.

Mr. Danksin was at the head of the spiritual movement in Baltimore for nearly thirty years. He was, at the time of his transition, a prominent merchant, and added to his labors the work of publishing a weekly paper devoted to the interests of Spiritualism, and titled *Spirit Telephone*.

May God and good angels sustain Mrs. Danksin in her great trial; and may he who, with years and honors on his head, has just laid off the physical form, be powerful to comfort her from the spirit side of existence.

We shall hereafter speak more fully regarding the lessons of his earthly career: Meanwhile his kindly example remains with the world; let all strive to emulate his stern rectitude of life and his faithful adherence to the cause of truth.

The Institute of Heredity.

The above-named Association held its first public meetings in New York City, on the 7th and 8th insts. There was a good attendance; remarkably so considering the fact that the subject is comparatively a new one before the public, and but few comprehend the aims and purposes of the Society. Mr. Loring Moody, of Boston, the founder of the Institute, its secretary and most efficient worker, read a paper explanatory of what the Association proposed to do, and the great need existing for a movement of the kind. During the sessions addresses were made by Rev. A. S. Walsh, Hon. Warren Chase, A. E. Newton, Capt. H. H. Brown, Prof. J. R. Buchanan, Prof. Nelson Sizer, J. B. Richards, S. P. Andrews, Rev. S. P. Putnam and Drs. E. V. Wright, Garter, Kirget, and Sara B. Chase. It is the intention of those interested to continue the meetings during the winter, information respecting which may be obtained of Dr. E. B. Foote, Jr., 120 Lexington Avenue.

We regret to learn that Mr. Moody, who was quite ill from a severe cold previous to the New York meetings, has since his return been confined to his house. It is to be hoped that his health may soon be restored, for he is one whose presence is a benediction upon any charitable, humanitarian enterprise.

Evil Effects of Vaccination.

To the many evidences already existing of the evil effects of vaccination, and consequently the injustice of making it compulsory on the part of parents to subject their children to the poisoning operation, one other is to be added—that of three children now suffering "according to law" in Syracuse, N. Y. The father, J. F. Vidler, was opposed to vaccination, but his children were attending the public schools, and there was no alternative but to have the "operation" performed. The *Syracuse Herald*, reporting the case, says:

"The children suffered very much from the effects of the vaccination, and it was nearly six months before their arms were healed. About three months ago, and shortly after the children had recovered from the effects of the vaccination, sores began to appear upon their bodies. These sores first appeared in the form of pimples, or small boils, and soon broke and became running sores. Every effort was made to heal them, but as soon as one became healed the sores would break out on some other portion of the body. The three children, all who were vaccinated, are thus afflicted, and are at present in a pitiable condition. The sores are all over the body, and are painful and disgusting to look upon. All the children have been obliged to leave school, and consequently are deprived of educational advantages."

If *Vanity Fair*, of San Francisco, is accurate in its assertions, and we have no doubt it is, the Medical College of the University of California turns out graduates to prey upon the public with more than ordinary indifference to their qualifications. One student in particular is mentioned, of whom we are told that "having wholly failed in his examination, a large majority of the faculty desired to give him his diploma notwithstanding, because 'his family had been reduced to poverty by the war.'" Under these circumstances *Vanity Fair* calls the Medical College of the University of California "little better than a farce," and says that "the faculty, with a very few exceptions, is composed of men who know less than the last-year students of good Eastern and European colleges."

KEEP COOL, BRETHREN.—Those ministers who now and then, all over the United States, seek a poor sort of notoriety by preaching pointed (2) discourses against Modern Spiritualism, should restrain their angry passions. They should remember that hot impulses are not clarifiers of thought. Passion and prejudice render insight an impossibility. For a man to speak without knowledge—which most of them do when they approach this topic—is like expecting to thresh kernels of wheat from empty ears.

We are in receipt of many Christmas greetings on colored embossed cards, for which we tender the authors our heartfelt thanks. Our friend and co-laborer, Mr. Charles E. Taylor, of St. Thomas, D. W. I., sends several.

Letter from Judge Dailey.

To the Editor of the Banner of Light:
 Having been repeatedly requested to furnish over my own signature a statement of some of the remarkable phenomena I have witnessed coming through the mediumship of Dr. F. W. Monck, in compliance this communication is forwarded to you. I however beg to say in advance that having become personally quite intimately acquainted with Dr. Monck I have hesitated in writing, or stating publicly many remarkable exhibitions of his great power as a medium, lest many persons who know of my attachment to him should think I had drawn upon my imagination. As, however, what I here state was all witnessed by others, quite as reliable as myself, I hope not to be open to the criticism of bias.

Several weeks since Dr. Monck dined at my house, and at my request called upon some friends of mine, in my company, that evening. The call was quite unexpected to Dr. Monck, as it was also to the friends we visited.

In the course of the evening we seated ourselves at a common round extension-table, for such spiritual manifestations as we should be favored with. Five was the entire number of persons present. There was no very marked demonstration for quite a while, with the exception of some vigorous raps from "Samuel," the Doctor's control, and some humorous jokes in which "Samuel" delights to indulge. "Samuel" was solicited to materialize a hand in the centre of the table, but he responded by a vigorous "No." He was asked if he would not do something for us, and replied, "Wait"; and wait we did. Suddenly two of the persons sitting exclaimed that they saw something flit around the room and come between Dr. Monck and the person sitting at his left. Dr. Monck, starting as if he had received a shock, exclaimed: "Oh, see!" Glancing at Dr. Monck's side, we observed what looked like an opalescent mass of compact steam emerging from just below his heart on the left side. It increased in volume, rising up and extending downward, the upper portions taking the form of a child's head, the face being distinguished as that of a little child I had lost some twenty years previously. It only remained in this form for a moment, and then suddenly disappeared, seeming to be instantly absorbed into the Doctor's side.

This remarkable phenomenon was repeated four or five times, in each instance the materialization being more perfect and distinct than the preceding one. This was witnessed by all in the room, with gas burning sufficiently bright for every object in the room to be plainly visible. It was a phenomenon seldom to be seen, and has enabled all who saw it to vouch for not only the remarkable power possessed by Dr. Monck as a materializing medium, but as to the wonderful manner in which a spirit draws out and returns the material with which it covers itself, to prove its presence to all who can either hear, see or feel. Few mediums are without their trauders, and I am informed that Dr. Monck is no exception. The remarkable materializations witnessed by some of the ablest and most truthful men of England through the mediumship of Dr. Monck, in a strong light, and vouched for by them over their own signatures, have been discredited by certain persons both here and in England; and as Dr. Monck is now in our own country, pursuing with wonderful success his calling as a magnetic healer, it affords me the greatest pleasure to make known to his friends the facts here narrated.

It may be of interest to add that a few days since the writer was present at a circle at 402 State street, Brooklyn, where Dr. Monck receives his Brooklyn patients every Thursday. Dr. M. was prevailed upon to sit with the company in a dark circle. After some very remarkable spirit-manifestations had occurred, the Doctor requested the lady who sat at his left to cling closely to his left hand, and a like request was made to two persons sitting on his right to cling to his right hand with firmness. They all assure me that they did so. Thus it will be seen that four hands were clasping the Doctor's right hand, and two his left hand. In an instant there was the sound as of something thrown into the center of the room. The gas was turned up, when the Doctor was found contess, and in a standing position; his right arm was through the open back of the chair he had been sitting upon; the chair was hanging upon his right arm, his cuff from the right wrist, still buttoned, was lying back of him upon the floor, and his hands were still firmly clasped by the persons referred to, and they each and all declare (and I believe they tell the truth) that they had not in any manner loosened their hold. One of these persons is connected with one of the largest journals in this country, and is of undoubted integrity, and the others are equally entitled to credit. Not less than fourteen persons were in the room at the time.

May I be permitted to suggest that these remarkable evidences of spirit-power are evidently given to convince unbelievers, and do not come without a severe tax upon the energies of the mediums themselves? In the case of the materialization I have spoken of, it produced upon the doctor a hemorrhage of his lungs, and greatly exhausted him, and he suffered from its effects for several days. This result attended his materializations in England, and caused him to suspend all labor for nearly two years. But Dr. Monck's great powers are now turned in a still more beneficent channel. His cures by the laying on of hands of the most obstinate of diseases are both wonderful and effectual. Through his instrumentality the lame are made to walk, the blind to see, the deaf to hear, and other diseases are made subject to his magnetic treatment, as hundreds can attest who have been benefited by his hands. This power of healing so wonderfully possessed by Dr. Monck is a gift to be coveted and more practiced than it now is in all diseases to which humanity is heir.

A. H. DAILEY.
 16 Court street, Brooklyn, N. Y.,
 Dec. 15th, 1881.

C. W. Stewart has reentered the lecture-field, and is meeting with very flattering success. He is at present addressing large audiences in Kirksville, Mo. Mr. Stewart is spoken of by competent critics as a logical and eloquent speaker. He will visit the East, if desired. Societies will do well to bear this fact in mind. Keep him, and all other Spiritualist lecturers, at work.

A Christmas dinner is to be served by Annie Stewart to the poor children of Terre Haute, Ind., at Pence's Hall, on the 25th, and the happy scenes of last year repeated. There is no probability of any skeptics being present to cavil at the proceedings or doubt the genuineness of the "manifestations."

We regret to learn that Mrs. J. V. Mansfield, of New York, is very ill at the present time.

Holiday Books.

The Holiday Season is now rapidly drawing near, and gifts of all kinds are being prepared on every hand as the indices of friendly feeling, one with another, in the household band and in the ranks of society at large.

What is better than a good book for a Christmas or New Year's present? It will tell its tale of loving recollection, and deliver its practical moral, long after the holiday it came to commemorate is numbered among the things that were.

Colby & Rich therefore take pleasure in calling the attention of all lovers of spiritualistic free thought and miscellaneous literature, who may contemplate the making of Holiday Gifts, to the fine stock of published works by eminent authors, (some of which are noted in advertisements on our third, seventh and ninth pages), which they offer for sale at the *Banner of Light Bookstore*, No. 9 Montgomery Place, Boston: confident that all who may purchase therefrom, either by personal call or by order, will be satisfied with their action, and confer a lasting pleasure upon those on whom the volumes are bestowed.

A COMPLETE CATALOGUE of all their publications will be sent by mail to any one on application.

We regret to learn that our old and highly-esteemed friend, ALLEN PUTNAM, Esq., of Boston—a well known veteran laborer in the spiritualistic field, through whose efficient aid and generous support the editor of this paper was first placed in charge of a journal devoted to Spiritualism (*The New England Spiritualist*, of the olden time), and by whose liberality many other individuals and enterprises have been materially helped—has, in consequence of financial reverses in his advanced years, been brought to the necessity of seeking a livelihood by the use of his pen. His long and rich experience and mature judgment amply qualify him for useful and instructive work as an advocate and exponent of spiritual truth, and we hope he may find abundant employment and generous compensation. We trust also he may be able to find opportunity to use his voice as a speaker in the same cause. It surely would not be amiss for those who have in former years received benefits at his hands, or through his counsels, to show their gratitude by some appreciative return in this time of his need. His address is 747 Tremont street, Boston.—*The Two Worlds*.

Mr. Allen Putnam and Mrs. Frances M. Remick-Putnam inform their many friends that they are now prepared to receive, and they cordially invite all who are pleased to call on them at their home, 747 Tremont street, Boston.—Ed. B. of L.]

"Rev. M. J. Savage of Boston gave on Sunday last, 'by authority,' a statement concerning the alleged change of views by the Rev. O. B. Frothingham. Mr. Frothingham would change nothing of what he has said or written; he simply looks for larger revelations of God and truth, through natural methods in the human soul. He would take more account of the working in the world of a divine mind; and these two statements include all that there is new to say of his changed opinions." This much remarks the staid Boston Advertiser; while the Herald sums up the same matter in the following trenchant sentence:

"Rev. O. B. Frothingham is simply uttering the prayer of Ajax—for light—and a good many other clergymen would doubtless join in the petition did not the tenets of their church make it a duty to be satisfied."

On our tenth page will be found an interesting collation of "Western Locals," contributed by Cephas. A letter just received at this office makes the following additions to the sum total of the installment:

Quite a revival of interest in Spiritualism has been taking place in Binghamton, N. Y. Mrs. Nellie J. T. Brigham (who spoke in Stony Forks, Pa., Dec. 13th, 14th, and 15th), lectured in Binghamton Dec. 12th and 13th; Lyman C. Howe spoke to the friends Dec. 18th; and Joseph Caffray, the new medium, sojourned in the place for several days (including the above-named dates), holding successful sances.

Ralph J. Shear, the recently developed materializing medium, will hold sances in Brooklyn, N. Y., for a short time. He intends soon to start on a Western trip, and would like engagements. Address care of *The Two Worlds*, 100 Nassau street, New York City.

Miss Lizzie Doten's exquisite "POEMS FROM THE INNER LIFE," and "POEMS OF PROGRESS," are appropriate books for Christmas and New Year's Presents; also "THE VOICES," by Warren Sumner Barlow. For sale at this office.

The MESSAGE DEPARTMENT—the contents of which are this week especially interesting—will be found on the fourth page (instead of the eighth as in the past), where it will be found hereafter.

The Spiritualists of Leominster, Mass., are to give a Christmas entertainment to the children of that town. A Christmas tree will bear gifts to all, and a supper will be furnished free to the little folks.

"Can Anybody Tell Me Who I Am?" an essay, by J. Gaylord, of New York City, was put in type for this issue, but its publication is unavoidably delayed till next week.

Read the card regarding "Our Little Ones" magazine: seventh page.

A New Year's Present.

To the Editor of the Banner of Light: What better present, of its cash value, could be made to certain persons who have but limited means and appreciate the philosophy of life, health and happiness, as illustrated by the spiritualistic teachings, than a paid subscription of the *Banner of Light* for one year?

In such a case the recipient would be reminded weekly of the donor, during the year, by the benefit derived from a large amount of instructive reading.

It would also make a complimentary as well as a practical and tangible New Year's present to the publishers of the paper themselves.

I appreciate the valuable work the *Banner* is doing, and am a subscriber myself—therefore this suggestion.

Advance and Review.

DEAR SUBSCRIBERS—I regret to say that my present financial condition is such that I am obliged to delay the publication of No. Three, Vol. I., of *Advance and Review*. I trust the delay will only be temporary.

Very respectfully,
JAMES A. BLISS,
Ed. and Pub. A. and R.
Providence, R. I., Dec. 13th.

BRIEF PARAGRAPHS.

WE WISH ALL THE READERS OF THE BANNER A MERRY CHRISTMAS.

Germany and Turkey intend marriage. Will England permit the nuptials?

Dr. Thomas, the heretic, preached to an audience of five thousand the other day in Chicago. When he was in the church, whose bigwigs expelled him, he could at best have an audience of as many hundred. It is a good thing to be "kicked out" of church. May the boot of the bigot be freely applied.—*The Worthington (Mich.) Advance*.

There is one tax the railroads have never tried to get rid of—the smoke-stacks.

The January Century, a large edition of which is on the press, will be delayed this month until the 23d. The sale of the November and December Century still continues. A new edition of nine thousand of the latter number has just been issued. The regular edition of *St. Nicholas* in England is now eight thousand copies. Ten thousand copies of the Christmas number are being sold there.

Our Government is getting its hands soiled with Peruvian guano.

The Sunday school lessons are now published in the newspapers in advance. That for Sunday, Dec. 4th, was the story of Balaam and Balaam, and in reading it we wondered how any Sunday school could study and credit that story, and still discredit Spiritualism as it is witnessed in our day.—*The Valley Visitor, Newburyport, Mass.*

The principle upon which electric lights are worked was, it is said, discovered by Faraday in 1831.

The young women, pupils at the Perkins Institute for the Blind, observed Whittier's seventy-fourth birthday on Saturday evening, Dec. 17th. The exercises consisted of readings from the poet's works in books printed with raised letters at the institution, an address and music.

Pierola, the Dictator, has fled from Peru; and yet that unhappy country seems no nearer the end of its troubles than before. Montero is now its acting President.

A DIFFICULT "FEET."

One of Theodore Hood's witty sallies, the Rev. Edward Cannon, once wrote the following piece of unparalleled nonsense:

If down his throat a man should choose
In fun to jump or slide,
He'd scrape his shoes against his teeth
Before he went inside.
Or if his teeth were lost or gone,
And not a stump to scrape upon,
He'd see at once how very pat
His tongue lay there by way of mat,
And he would wipe his feet on that.

Professor Thorold Rogers, who has just visited the United States, said in a speech on his return home that "an uneducated American of the second generation was hardly ever met with."

A New York reverend devoted his attention last Sunday to exhorting the prevalent practice of telling lies on tombstones.

Byron has been honored recently, and rightly, by the erection at Missolonghi, in Greece, of a monument to his memory. The ceremony of its unveiling was attended with great popular enthusiasm.

Dr. O. B. Frothingham has made more of a sensation by doubting his own doubts than he ever did by giving his original doubts to the public.—*New Haven Register*.

Dams on the Oran Railway, near Algiers, have burst recently and 54 persons have been drowned.

"Pay me that six-and-eightpence you owe me, Mr. Mulrooney," said a village attorney. "For what?" "For the opinion you had of me." "Faith, I never had any opinion of yer in all my life."

It does not appear that Moody and Sankey are repeating their triumphs in England. Their audiences are comparatively small, and the clergy do not, as before, countenance their revivalism. The London Times says that nearly all of the converts made during their first visit are now backsliders.

In all our prayers, the Almighty does regard
The judgment of the balance, not the yard;
He loves not words, but matter; 'tis his pleasure
To buy his wares by weight, and not by measure.
—*Francis Quarles, 1621.*

The Sultan has given orders for the remains of Solomon's Temple to be restored, and the surroundings to be cleared of all rubbish.

Hartford, Ct., is having a war over a Sunday concert which was given in violation of the old blue law, that "Every person who shall be present at any concert of music, or other public diversion, on Sunday, or on the evening thereof, shall be fined \$4." The concert was attended by about one thousand persons of the best society.

The first times were popular airs and dances. Old Hundred was a love ditty; Rebuke me not, was a Jig; and Stand up, Oh Lord, was a Polka dance.—*Notes and Queries*.

The Boston Herald rebukes the ministers who are so severely denouncing Guletau from their pulpits, reminding them that under the direct teachings of the Master they profess to serve, this miserable man should be the object of their prayers rather than their condemnations.

The cry of Egypt: I want my mummy.

The Suspension Bridge between New York and Brooklyn has its floors laid and will soon be open for travel. Thirteen million dollars have thus far been expended in its construction.

Christmas is a holiday when some people pray, while others are gay, and good words may say.

A man in Chenango County, N. Y., is gradually turning to chalk, according to the physicians. The strangest part of the case is that he keeps his own cows, and where the chalk comes from is a mystery.—*Lovell Citizen*.

Prince Victor Napoleon, heir to the Bonapartist hopes, has just taken his degree as bachelor of science. He was one of the eight successful candidates out of fifty-eight who were examined.

France continues to get on badly in North Africa.

Serious troubles have broken out in the Sudan. A false prophet with 1500 followers has totally annihilated Governor Fashada's force of 350 Egyptians and killed the Governor.

By an explosion, Dec. 19th, in the Orrell colliery, Bolton, Eng., 40 miners were instantly killed and many others seriously injured.

A PRINTER'S PROTEST.

Part III.
The o's are rarely closed at all,
And p's are shaggy things.
O's might as well be spider legs,
And p's mosquito wings.
Some people make a passing
Who never cross a t.
While others use the self-same strokes
To form a u or v.—*Albany Press.*

A can of dynamite which a miner at Mount Union, Pa., had placed on a stove in his house to dry recently exploded, killing himself, his wife and four children.

Boston's principal streets and squares are soon, it is announced, to be nightly illuminated with electric lights.

GUESTS AT YULE.

Not! Not!
Cease, cease, each Christmas bell!
Under the holly bough,
Where the happy children throng and shout,
What shadow seems to flit about?
Is it the mother, then, who dreads
Ere the greens were laid, "O Christmas-tide"
Who never crosses a t?
While others use the self-same strokes
To form a u or v.—*Albany Press.*

Siro Delmonico, the last of the Delmonicos, (the famous restaurateurs) who came to New York from Switzerland, was found dead in his room on the morning of Dec. 10th.

"Plummer" and "summer" rhyme very well, but they don't like each other worth a cent.

Movements of Lecturers and Mediums.

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

L. K. Conoley will give engagements to lecture on Sundays or attend funerals at any time within a few hours' ride of his office, 507 Essex street, Lawrence, Mass., at which place he may be addressed.

Mrs. H. Morse's address until further notice will be, 61 Third street, Bangor, Me.

Dr. Burdett, who has recently changed his place of residence from Lynn to Haverhill, lectured in Lawrence on the 12th, and also spoke there last Sunday, December 18th.

Mrs. S. A. Byrnes will lecture in Portland, Me., Dec. 25th; in Lawrence, Mass., Jan. 1st and 8th; in Worcester, Jan. 15th. She would like to make further engagements.

The Bliss mediums desire the use of parlors in Boston, on Saturday and Sunday nights, also two lodging rooms in same house, if possible, for the entire winter. Address Jas. A. Bliss, 47 Greenwich street, Providence, R. I.

Dr. G. H. Deen spoke at Norwalk, O., Dec. 4th and 5th; in East Dennis, Mass., 18th. He speaks at Lynn, Mass., 25th, and during January at Greenfield, Mass. Permanent address, Greenfield, Mass.

Mr. and Mrs. A. S. Winchester, publishers of *Light for All*, San Francisco, recently visited San Jose and gave a sance at the Alameda Palace Hotel, a report of which appeared in the *Daily Herald* of that city speaking very highly of what transpired.

Mrs. E. V. Wilson and her daughter, Mrs. Porter, are giving private sittings in Chicago, during the day, and sances in the evening.

Jennie B. Hagan, after a very successful engagement of four weeks in New Bedford, spoke in Beverly, Sunday, Dec. 18th; she will speak in Peabody, Mass., Thursday evening, Dec. 23d; in Beverly Sunday, Dec. 25th. Will make engagements for week evenings and for Sundays during February and March. Address South Royalton, Vt.

Mrs. A. E. Cunningham was in Peabody, Mass., Sunday, Dec. 18th. Would be pleased to make engagements as a platform test medium. Address 6 Bond street, Lynn, Mass.

Dr. H. P. Fairfield will hold a public circle for spiritual manifestations and teachings at the residence of Mr. J. H. Stuart, in East Princeton, Mass., Saturday evening, Dec. 24th; and lecture on Sunday afternoon and evening at the Town Hall, Dec. 25th. Would like other engagements. Address him P. O. Box 275, Worcester, Mass.

R. E. Brawn, Secretary, informs us that "Mr. E. W. Wallis, the eloquent francis, will speak at 48 State street, Newburyport, Christmas Day; subjects: afternoon, 'Religion as it is and as it should be'; evening: 'Life's Duties in the Light of Spiritualism.'" Mr. Wallis will also speak in South Hanson, Dec. 28th, and at Silver Lake, Dec. 29th. During January he will occupy the platform of the Spiritual Fraternity, Brooklyn. All his Sundays are engaged to and including April 2d; but week evenings can be engaged for receptions or lectures upon reasonable terms. Address him care of S. B. Nichols, 357 Flatbush Avenue, Brooklyn, N. Y.

Mr. J. William Fletcher will be in Boston for a few days, from Dec. 27th, at Room 6, Banner Building. Engagements can be made previous to that date.

Mrs. Clara A. Field lectured for the Temple of Honor Society, of Newburyport, Mass., last Sunday afternoon and evening, giving a number of tests after the latter discourse, which were recognized. Spectacles wishing to engage Mrs. Field can address her at 19 Essex street, Boston, Mass.

Miss Jennie Rhind would like to make engagements to lecture and give psychometric readings wherever her services are desired. Address her No. 19 Essex street, Boston.

Dr. Dean Clarke is at present in San Francisco.

Mrs. Dr. L. E. H. Jackson can now be addressed at Fairmount, Cincinnati, O., care Dr. J. B. Campbell. American Health College, until further notice.

Miss L. Barnette lectured at Lowell, Dec. 11th. Will be at Weymouth, Dec. 25th, and at Peabody, Jan. 1st, 1882.

J. W. Mahoney writes from 40 Anglesy street, Lozells, Birmingham, England, that, having had seven years' experience as a normal speaker on the spiritual platform in that country, he feels very desirous of making the acquaintance of American Spiritualists in their public lecture halls. For that purpose he desires to obtain a series of Sunday engagements at moderate terms, commencing in February next, 1882, and terminating in August of the same year, as he wishes to return to England in time for the Institute season. Parties desiring to secure his services can address him as above.

Dr. F. W. Monck lectured on "Magnetic Healing" and publicly healed eight sick people last Wednesday evening at Science Hall, 141 East 8th street, New York City. Henry J. Newton, Esq., and other gentlemen also delivered addresses. A lecture will be delivered and public healing will be performed by Dr. Monck in this hall every Wednesday evening at 7:30; addresses by Prof. Kiddle, Prof. Brittan and others.

Dr. Monck will lecture and publicly heal at the Brooklyn Institute for the Brooklyn Fraternity on Friday evening next, December 23d.

He is still meeting with great success in healing the sick at his offices, New York City, 253 East 36th street, Third Avenue, on Tuesdays, Wednesdays, Fridays and Saturdays, from 9 A. M. till 5 P. M.; and on Thursdays at 402 State street, Brooklyn, from 9 A. M. till 7 P. M.

He attended at 6 Austin street, Worcester, Mass., on Sunday and Monday, Dec. 18th and 19th, and healed large numbers. He has arranged to be at that address every other Sunday and Monday.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Received since our last acknowledgment:
From M. Jenkins, Franklin Falls, Ct., \$2.00; A friend visiting our Free Circle, \$1.00; E. J. Huling, Saratoga Springs, N. Y., 50 cents; Jacob Jacobson, Anderson, Ind., \$2.00; Thomas R. Hazard, South Portsmouth, R. I., \$5.00; George Watt, Augusta, Ill., 50 cents; A. J. Parrot, 50 cents; R. L. Eames, Worcester, Mass., \$1.35; Jos. P. Wilcock, Bradford, Ont., \$2.00; Mrs. E. Mann, Littlefield, N. Y., \$1.00.

In this issue appears the prospectus of the *Banner of Light*, the oldest journal in the United States devoted to the doctrines of Spiritualism, as pronounced by an Ohio judge to be a religion, and entitled to all the privileges and protections extended to other religious denominations. The *Banner* is devoted to expounding the religion or philosophy of which the *Scientific American* says: "If true, such words as 'profound,' 'vast,' 'stupendous,' would have to be strengthened a thousand-fold to be fitted to express its importance. If true, it will be the one great event of the world's history."—*Exeter (Mo.) Republican*.

Among the testimonials of Dr. Geo. W. McLellan, now stopping at the Chadwick House, this city, we see the following:

G. Sawyer, St. Julian Hotel, Portland, writes, Aug. 1st, that Dr. Geo. W. McLellan, of Chelsea, Mass., has recently wrought great benefit for his daughter of twelve years by relieving her of an affection of the eye which some of the most skillful oculists and physicians failed to remove. The regulars of the Pine Tree State who are even now endeavoring to incubate some method by which "irregular" but successful removers of human afflictions may be prevented from practicing in their part of the world, are requested to take notice of this practical demonstration of the value of magnetic healing, and to bear in mind that the intelligent public asks now-a-days for cures, not parchments.—*Portland (Me.) paper*.

"You're stuffing me," as the turkey said to the cook.—*Tonkers Gazette*. "Nature abhors a vacuum," replied the cook as she proceeded to stuff.—*St. Louis Hornet*.

A Card.

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

The *Household and Farm* in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Company make a special offer to readers of this paper who will write them at once, and who can give good references.

The Secular Press Bureau.

Present Address, 23 Broad street, Newark, N. J. This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.	
From Jan. 1st to Sept. 30th, (nine months).....	\$145.75
S. E. Moore, Philadelphia, Penn.....	2.00
S. E. Moore, Philadelphia, Penn.....	2.00
Louis Horton, Somerville, Mass.....	1.00
Friend, Reading, Mass.....	1.00
Clas. H. Foulde, Charlotte, Ind.....	2.00
C. E. T. Concord, N. H.....	1.00
Andrew Thom, Fort Reno, D. T.....	1.75
Moses Hunt, Charleston, Mass.....	2.00
G. H. Crane, St. Helena, Cal. (received through the agency of <i>The Two Worlds</i>).....	10.00
Mrs. C. B. Marsh, Chicago, Ill.....	2.00
Mrs. Almida Forsyth, Industry, Tex.....	2.50
Henry Train, Morgan City, La.....	5.00
Clas. H. Foulde, Charlotte, Ind.....	2.00
Joseph Peter, Louisville, Ky.....	1.00
Andrew Thom, Santa Fe, N. M.....	2.00
E. Scamling, Forest City, N. Y.....	10.00
Mrs. Mary J. Evans, Cambridge, Pa.....	1.00
Augustus Day, Detroit, Mich.....	3.00
Prof. Joseph Rogers Buchanan, M. D., New York	20.00
Mrs. M. C. Woodward, Osborn, Ohio.....	2.00
Eliza L. Staples, Old Orchard, Me.....	2.40
M. J. Miller, New Lyme, Ind.....	1.50
A. Farnsworth, M. D., E. Saginaw, Mich.....	1.40

CASH PLEDGED.	
Melville C. Smith, New York.....	25.00
Alfred C. Badger, 120 Broadway, New York.....	10.00
S. E. Moore, Philadelphia, Penn.....	2.00
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Berkeley Hall.

The Blessedness of Gratitude.

A Discourse delivered by

W. J. COLVILLE,

Under Influence of His Spirit-Guides, on
Thanksgiving Day, Nov. 24th, 1881, in
Berkeley Hall, Boston.

(Reported for the Banner of Light.)

Bless the Lord, O my soul, and forget not all his
benefits.—Psalms, 103:2.

Ever since the Constitution of the United States, Thanksgiving Day has been a red-letter day in the New England calendar. Christmas, Easter, Whitsunday, and all other Christian festivals made much of by Catholics and Episcopalians, were utterly ignored by the Puritans; and the early settlers in these States, as you are aware, were men of the Cromwellian stamp; men and women also who had fled from the countries of the old world to the new that they might find freedom to worship God according to the dictates of their own consciences, no man daring to make them afraid. A very natural, though not altogether wise reaction from the superstitions of Rome, led Martin Luther and his followers to deny very much that is true in Roman Catholic theology, while, unfortunately, with strangely perverse pertinacity the minds of the sixteenth century reformers clung tenaciously to many of the most frightful doctrines which Christianity had imported from Heathendom. By the word heathen we do not mean any person who is not a Christian, but rather one who is savage, barbaric, low in the scale of human development. The very injudicious and unjust uses of the words heathen and pagan, unfortunately still common among us, are at bitter enmity with that true spirit of love to all men which teaches us to behold a friend and brother in a black man as readily as in one whose skin is white as the lily's petals.

Thanksgiving Day, as we have already observed, is the great festival of the year among those New Englanders who claim kinship with the passengers of the Mayflower. It is almost their only festival, as in their horror of idolatry they thought it necessary to refrain from commemorating at certain stated periods the birth, resurrection and ascension of Jesus, and the descent of the Holy Spirit at Pentecost; events now commemorated annually by millions of Protestants, whose faith in the real events is wondrously smaller than that of their ancestors who forbade the celebration. Certain festivals will always survive changes in theological opinion, because they are the feast days appointed by Nature, and not originally by the Church. Christmas is a natural festival common to all the ancients. Christmas Day was a day of rejoicing in the land of Egypt five thousand years ago; and why? Not because Jesus was born on that day, for tradition tells us he was not born till three thousand years later, but because darkness began to give place to light; on that day in the physical world every year, the sun rose from its wintry prison, and faintly in its increasing strength foreshadowed the return of summer. Easter is the festival of spring-time; the resurrection of flowers and birds and long warm days; while Whitsunday, coming at the very common event of the actual summer quarter, is fittingly regarded as the anniversary of great spiritual outpourings.

It is not our purpose this morning to treat you to an essay on the origin of the fasts and festivals of the Christian calendar, but rather to follow out briefly a train of thought started by the Governor's proclamation, advising all men in the State of Massachusetts to set apart this day as one of special gratitude to God for the manifold blessings we are constantly receiving from him. It may be objected by some that America is an entirely free country, and that here no religion is established by law as in England and elsewhere, and thus it is out of place for the Governor of any State in the American Union to appoint a day for religious exercises. The feelings of a majority, never those of a minority, of citizens will rule in such a matter as this, and so long as the great mass of the people believe in God and in some kind of religion they will persist in recognizing God and religion in their free actions; and so long as Presidents or Governors content themselves with simply recommending, without striving to enforce religious ceremonial, even the stoutest Atheist has no just ground for protest.

The exemption of church property from taxation is an injustice, because such exemption levies a tax for the support of churches on those who do not want them, as well as on those who build and use them; and against this injustice your late respected President manfully protested, even though a professing Christian himself. But the appointment of Thanksgiving Day is very like the appointment of any other public holiday; it means a cessation of the wearing labors of all ordinary days, an opportunity for rest and recreation, a time to enjoy the beauties of nature and art, a time to gather the family and friends of the family around the old family board, and there cement yet more closely all the ties which bind us each to each. Thanksgiving Day exercises a sweet, refining influence over our social life; and gladly indeed do we welcome anything and everything that helps men and women to live more nearly in accordance with the Golden Rule.

In this age of skeptical unrest many persons are almost afraid of avowing any belief in God at all; so hideously has the character of God been caricatured, that many persons have been frightened away altogether from every kind of acknowledgment of a Supreme Being, and yet, as Theodore Parker was wont to believe and say, it is very difficult to find any one who is really an Atheist in the broad and full sense of that term. Agnostics are no doubt to be found in this congregation to-day. Even among those who attend our services regularly, there are presumably a few, at least, who are disposed to treat the existence of God as an unsolved problem, and to regard man's future conscious being after death as an algebraic x, or unknown quantity. Many there are who in sunshiny hours of prosperity can live without a knowledge of God and without a hope for life beyond the grave, and yet feel no aching void in their hearts. So completely absorbed are they in the duties and pleasures of the present life that their motto is very appropriately, "one world at a time is enough for us;" but when the cold winds of adversity blow upon their earthly pleasures; when, sated with what the world calls pleasure, they turn in weariness and disgust from the lighted ball-room with its gay crowd of dancers; when, wending their way to the bleak cemetery, they can show you a stone placed over all that they held dear, and weeping tears of bitterest anguish over the removal of their all to the silent land, they see no ray of hope guiding them to the world where their

dear ones live forever; when in the midst of their sorrow the consolations of religion are all scorned by a heart and mind that cannot accept the old and has never learned the beauties of the new faith; in such an hour and amid such scenes we realize how deeply necessary to our happiness are those consolations which spring from affections set on things above, and from a firm faith in an Eternal Power of Infinite goodness who cares for each of his children, and implants no craving in the human heart which will not somewhere and at some time be satisfied. Then does Materialism retire into the shade of a soulless superstition, and the realities of the spiritual world appear more and more demonstrable even to human reason.

Though undoubting and uncompromising Theists, we also claim to be out-and-out Rationalists; any doctrine repugnant to reason we reject; any theories irreconcilable with positive scientific or other knowledge we at once discard, deeming a theory utterly unworthy of discussion if it be in opposition to a proved fact. We can never too highly eulogize a thorough training of the intellect; to undervalue literature and exact methods of scientific culture is to underrate the most powerful weapons ever placed in the hands of humanity, by the use of which truth can conquer falsehood, and virtue overcome vice. A study of Anthropology we recommend to every man, woman and child, and to this study of man himself we would advise such additional studies as astronomical, geological, botanical and the like; but far from imagining that cultivating the mind means stunting the affections, we sincerely maintain that all the exact sciences have a tendency to foster and develop the finest, the tenderest and most religious emotions possible to the human breast.

Many of our most religious and tender-hearted men and women have been foremost in the ranks of the world's greatest scholars. The present flow of the tide of Materialism is incidental to the ebb of the tide of Orthodox belief, and in no sense augurs the destruction of faith in God; it rather points to the downfall of faith in everything except God, and predicts the return of the human soul to the primitive simplicity of the religion of the truly spiritual, as it existed among our far back ancestors, whose mode of living was so remarkably natural that they were in living contact with the unseen world, in a full and conscious sense entirely unknown to the dwellers among the manifold artificialities of our modern civilization. We know that all allusions to the purity and eminence of very ancient peoples will be looked upon with suspicion by many whose detestation of Orthodoxy is so unreasoning that they see in every allusion to past attainments a vestige of the old doctrine of the fall of man.

All who are even slightly familiar with our utterances, will long since have perceived that we are, in a spiritual sense certainly, evolutionists and not retrogressionists. We unhesitatingly affirm that the world is constantly growing better instead of worse, and that never in the history of man was the earth so advanced and its inhabitants so civilized as now; but notwithstanding all these admissions we so gladly make on the side of optimism and the evolution theory, we as strongly and persistently maintain that in very early ages there were a few men and women who were divinely illuminated, specially inspired; and this in no supernatural, but in a wholly natural way. They were the few "chosen" ones of past ages; chosen out of the many who were "called" on account of the extreme purity of their morals, and the simplicity with which they obeyed the laws of nature. Such as these were the founders of all the great religious systems of the world, all of which in their inception were pure and beautiful. Ages of tyranny and time-serving failed to eclipse the beauty of the ideas of those early sages and seers, whose inspired conceptions of life here and hereafter can hardly be transcended by the most gifted prophets of to-day.

The ancients declared that the earth rested upon a tortoise, and the tortoise upon the egg; and when inquiring minds asked what supported the egg, the priests became angry and vouchsafed no reply other than this, that it was blasphemous to peer with curious eyes into the hidden mysteries of the divine government. Some such answer is usually given to inquirers to-day, both by Oriental and Occidental slaves to beliefs which are not founded upon evidence. What underlies many a myth is nowhere discoverable. The story rests upon nothingness; it may have a tortoise and egg to back it up, but the mystery of the resting-place of the egg is still the unsolved problem. Not only is this true of the dogmas of ecclesiasticism, it is quite as true of the negative assumptions of Materialism. We were very politely informed by quite an intelligent gentleman the other day, that no one would believe in God or immortality unless he had been educated in such beliefs. He cited many instances to show that ancestors, climate and early training have all very much to do with a person's belief or unbelief in certain doctrines; for instance, he cited the fact of Brahmanism, Buddhism and Parseeism being systems of religion indigenous in Asia; they are stationary rather than migratory systems. Born and reared in India and Persia, they find little or no favor in European or American countries, while Judaism has never become the religion of China, or Christianity the religion Japan; and yet missionary enterprises have not lacked in energy and zeal, and Jews have sojournd everywhere. But very few Orientals have ever been converted to either one or other of these nominally Catholic religions, while the Ethnic religions of the Old World are usually utterly incomprehensible to Englishmen and Americans; very few Jews are converted to the Christian faith, and scarcely any Christians become converts to Judaism.

This argument was only one out of many which our atheistic friend brought forward to support his assumption that education and ancestral influence have so much to do with faith in spiritual things, that were it not for these influences and agencies every one would be an infidel. True it is that a very large majority of our children learn from the Bible, the church, the Sunday-school teacher and their parents, to place reliance on certain beliefs, and to reject antagonizing theories; but be this as it may, the great question of the origin of man's faith in God and a future life remains entirely unanswered; for if priests and books and ecclesiastical organizations have taught you and your ancestors to believe in God and immortality, whence came the primal thought? What lies behind ecclesiasticism? How did men ever come to believe in that which has no existence? True it is the Copernican system of astronomy has displaced the Ptolemaic theory; but this theory of the universe is only the result of wider study and more extended discoveries. The ancients never believed in a flat earth until an earth of some kind existed and revealed

the fact of its actual existence to their minds and senses. Ordinary untutored common sense led them to infer that the earth on which they dwelt was flat, and they continued to believe that it was flat until some great mind, endowed with more than common sense, discovered that it was a sphere. No one ever believed that the sun revolved around the earth until a sun existed and gave light to the earth, thereby revealing itself as a reality. Appearances lead us to infer that the sun moves and that the earth is stationary; that it really rises in the east and sets in the west, and it requires uncommon sense and means of acquiring knowledge to lead men to believe that the earth moves around the sun, and that our turning away from the sun is the cause of night and winter.

We have merely drawn these illustrations to make plain our answer to those who claim that modern science goes far to disprove the existence of God and of a future conscious life for man. The physical sciences simply do not actually reveal spiritual realities, but they one and all lead us to a point where we are confronted with design and intelligence, far more infinite than the intelligence and skill required to build a world and people it as Moses says in the letter of Pentateuch God built the world and created its inhabitants. Modern science only leads us to the God of Theism, to the God of enlightened Spiritualism—a God infinitely wise and just, who is always working through the immutable laws of the universe, instead of acting occasionally and spasmodically from without upon his creation. The tendency of modern thought is toward a Deity all-pervading and unchangeable; a God who is far too wise to change any of his laws, as the results of infinite wisdom cannot be improved upon. Our conceptions of God become brighter and purer with our moral and intellectual growth, and thus Ingersoll has some ground for his motto: "An honest God is the noblest work of man." Could he only see deeper, were he only less hasty and more philosophical in his treatment of Theism, he would have exclaimed: "An honest view of God is impossible without a development of the moral sense."

The existence of a superior power is to man everywhere evident; but the ideas man will have of this superior power are regulated entirely by his moral development. The early Saxons, worshipping Woden and Thor, and other revengeful deities, did not ascribe to their gods attributes which they deemed unworthy of the best men; they rather ascribed to their deities those attributes they most admired when displayed in the lives of some of their own countrymen. The Jews attributing warlike tendencies to Jehovah, believed warfare to be glorious; the Romans, believing virtue and courage in battle to be synonymous, represented Jupiter, Mars, and others of their deities as warlike beings. In the Latin language the word *virtus* (virtue) literally means courage; in all the classics this word is used in this sense almost exclusively. As man progresses he begins to detest strife, and makes efforts to secure peace between all the nations of the earth. The desire of the world at this hour is rather to settle differences by arbitration than at the point of the sword, and efforts are everywhere being made to establish a confraternity of nations. Men are now beginning to see dueling is inconsistent with intelligence and morals; that wars entered upon to gratify ambition should be regarded as wholesale murders. With these milder and better views of life; with these pure conceptions of what we owe to each other; in fine, with this ampler development of the finer feelings in the human race, we reject with indignation gods of wrath and cruelty, and look anxiously for the day when love alone shall be worshipped as the Supreme Power in the universe.

Modern science and all historical researches, instead of causing us to drift further and further away from a belief in God, are only drawing us surely, even if slowly, to a realizing sense of God. For the first time in our experience, God literally signifies The Good One; and certainly the God of Calvinism is so far from good that one would rather believe in the non-existence of a Supreme Intelligence than in the existence of so terrible and unjust a being. It is rather through geological and historical study that we are led to a firm faith in a pure Monotheism than through any special revelation we feel for certain presumably inspired records. To us human Bibles are of insignificant worth when contrasted with the great Bible of Nature. Through Anthropology rather than theology do we enter as through an open gate into the realm where God reveals himself to men. The law long sought without is only to be found within; the human mind itself is to be the revealer of divine secrets in the future, and no matter what suspicion may exist concerning the inspiration of written scriptures, though every table of stone miraculously covered with spirit-writing be broken, lost, or pronounced a fraud; though a fire greater than the conflagration which reduced to ashes all the contents of the celebrated Alexandrian library burn up every volume which the hand of man has ever written, aided or unaided by inspiration, the great Bible of Nature will remain; the primal fount of wisdom can never be dried up, and Keble will be proved right when he sings:

"There is a book who runs may read,
Which light and truth imparts;
And all the lore its scholars need,
Pure eyes and honest hearts."

We have purposely amended the original in the last line, substituting the word "honest" for "Christian," as in these days it is simply intolerable to speak as though all virtue was confined to Christians, as we every one of us must know that the excellencies of character so long spoken of as Christian graces are the common property of honest seekers after truth in every age and clime. We no longer, it is true, trace all the events of life to the divine interposition, as the forefathers did, but this modern recognition of God in everything is far preferable to the former view of God which made him only an outside operator, controlling Nature spasmodically.

To us the progress of events is a manifestation of the incessant working of Divine Goodness; to us God is the life of every life, the centre and soul of every sphere, and in our acknowledgment of God as the giver of all good we look toward an infinite fount of perfect goodness whence streams of goodness only are constantly flowing to all souls in the universe. True it is that the discipline of life is often vague and mysterious; we are utterly at a loss frequently to know why we are tried and tempted, and seemingly punished when we think we deserve it not. No doctrine is more atrocious and destructive of morality than that which leads you to infer that God punishes you through your children, wronging them that you may suffer for your misdeeds. True it is that men-

tal as well as physical defects and ailments are handed down from parent to children, even beyond third and fourth generations, so that if this life were the only life justice would exist nowhere in nature; but if, with the eye of the soul, assisted by the concurrent testimony of multitudes of spirits, all declaring that their earthly sufferings alone enabled them to realize the exquisite pleasure which is now their abiding portion, we can look forward into our own future with the eye of that intelligent faith that is based on positive knowledge, and see the blessed results of our immediate trials, we shall then be able and ready to endorse the inspired theory of the greatest philosophers and true Spiritualists of every age and clime, and behold in our light affliction, which, comparatively speaking, is but for a moment, the egg of the bird of eternal happiness.

This nation has been afflicted. Garfield was an innocent sufferer, and some utterances concerning the cause of his death have led people to infer that God scourged this land because of its sins by removing the people's chosen and justly honored representative; but unless we look deep down below the surface of thought, we shall endorse a conception of God's dealing with men utterly destructive of all morality if we reason in this way. Would it be fair and just on the part of the Infinite to punish an innocent man that he might correct a guilty nation? Certainly not, unless a twofold object could be met. Nature is a great economist; she wastes nothing; she conserves and puts to the very best possible use every spark of her energy. Tennyson is undoubtedly correct when he says that nothing walks with aimless feet; that not even a worm is cloven in vain. This is no doubt the best possible world in the best possible universe, as some of our enthusiastic optimist friends are wont to say; and if this be a true statement concerning this world, with all its misery, shame and cruelty, as well as with its beauty, kindness and justice, we cannot fail to perceive that the removal of Garfield was the result of many necessities, both national and individual; and that the angel of the earth, the wise guardian of the wounded man, the ascended heroes of this land, and indeed all the company of heaven, allowed the bullet of Giteau to pierce the President's side and ultimately remove him from the form of clay, that the people might learn what they needed to be taught, and that their representative might be free to carry on a higher and broader work than he could accomplish on earth. Since his transition he has communicated several times, has delivered two discourses through the mediumship of Mrs. Richmond in Chicago, and on all occasions has been emphatic in his enunciation of the inspiring and consolatory truth that he has in every way been blessed by the change, and that he at this hour is able to do far more for the American people as a spirit than he could as a mortal.

On a day like this, when families are accustomed to assemble round the family board and review the past as well as anticipate the future, many eyes will tearfully wander to vacant seats once filled by dearly loved ones, and the heart of the mourner cannot always say, "For our bereavements as well as for our joys we thank thee, oh Father, Lord of heaven and earth"; but if the soul in its distress can only hear to the unanimous voice of the happiest and holiest souls who inspire you from celestial spheres, they will be heard to sing in loudest and clearest refrain, "We praise thee, oh, our Father, for the blessing of pain"; for as gold is tried by fire, as every precious metal needs the consuming flame to separate it from all alloy and to bring out into burnished brightness its intrinsic beauty, so does every human spirit need that discipline of sorrow that opens up in the heart the otherwise closed chambers where in the deepest and tenderest emotions of nature dwell.

Count up your blessings, contrast your lot with that of others, and we are convinced that there is no person within sound of our voice this morning who will not be able to exclaim, "Bless the Lord, oh my soul, and forget not all his benefits." No matter what your religious opinions may be; your religious instincts, older by far among men than any possible church or book, will compel you to acknowledge that yours is a favored lot. And yet how beautiful the thought that God is impartial, and that what we enjoy, or are to enjoy, is one day to be shared by every spirit in the universe, his Sanctified Majesty included, if such a being exists.

Prayer is the natural voice of a heart in distress, the pleading of a supplicant asking for mercy, or craving some needed boon. Children come into the world praying; their first sounds are cries, their earliest words are requests for food, or toys, or something to supply their wants. It is only as they develop the higher parts of their natures, the more interior, that they display any sign of gratitude. Praise is always higher than prayer, as praise is the grateful acknowledgment of a full heart brimming over with gratitude for favors received. All true prayer is as natural to man as it is for him to breathe; true prayer cannot be suppressed any more than the involuntary ejaculation, the result of sudden and intense pleasure or pain; prayer is not a duty—it is the natural result of an intense desire. Angels may look over a large congregation, and see the lips of hundreds mechanically moving as they utter words of prayer, but this company of spirits will hear no sound, and see no form; but let one earnest heart sincerely desire a blessing for another, this unselfish petition in angel eyes assumes form, it possesses speech, it is celestial music, and in the spiritual atmosphere is like unto a lovely flower, that not only exhales delicious perfume on the breeze, but also pours forth its heart in song, and is at once a fountain of beauty, fragrance and melody.

The devotee kneeling at the shrine of the Madonna in some Catholic cathedral may repeat Ave Maria fifty times, and the monotony of the utterance is tiresome and meaningless to the bystander; but in these words a full heart is unburdening itself of its gladness or woe; the soul's sincere desire is venting itself in the stereotyped phraseology of the church; but the thought of the heart is altogether beyond and utterly independent of expression; and as the kind and loving spirits who gladly respond to the heart's deep need listen to those petitions, they positively know not whether the words are addressed to Jesus, to his mother, to the saints, or to the great Unknown; to them the thought is everything, the words are nothing. Words are at best paltry mediums for the expression of soul-feeling; words are at all times inadequate to embody the deep feelings of the heart, whether of love or joy or sorrow. On ordinary occasions words are plentiful; but are there not times in every life when speech is impossible because the soul is so very far beyond the possibilities of expression? In such hours as these wordless prayers ascend unto

the Infinite as anthems of transcendent sweetness. The spirit has a language of its own, intelligible to spirit, as the birds have means of communion with each other, and you cannot understand them. This language of the soul is prayer or praise; it surpasses speech, and reaches out into the vistas of eternity freighted with power sufficient to revolutionize a spiritual condition; words may remain unanswered, but the plea of the soul ever receives a response. Thus not one prayer is ever offered in vain, while you may say your prayers to eternity and talk into the air.

However precious prayer may be, gratitude is always beyond it, as words of prayer are to be found in every language, while words expressive of thankfulness are entirely unknown to the tongues of the most barbaric people. Those of you who are fathers and mothers know how much sweeter to you it is when your child comes to you with beaming countenance and speaks only to thank you for your kindness. This exercise fills your heart with exceeding joy, and blesses your little one infinitely more than he can be blessed by asking for a favor, however ready you may be to grant it. If we could all resolve to spend a few hours of our time in every week dwelling upon our blessings, this exercise would be a radical cure for every mental and physical ailment. Persons to be well must eat their food with gladness and thankfulness of heart; indigestion, dyspepsia, liver complaints and a host of common and very distressing ailments proceed directly from a complaining disposition. A cheerful heart and joyful countenance are the best physicians, and constitute the most effectual medicines possible to procure. It is positively a sin to talk about unpleasant things at the dinner table; it is both murderous and suicidal, as when the temper is morose and the mind disturbed, the very best food is transformed into poison. Cheerfulness and thankfulness will do much to save you from all epidemics, both moral and physical, and give you wondrous power over the sick and insane. Thousands of people are suffering to-day from the results of their own dissatisfied state of mind, and they attribute their disorders to adulterated food and to the impurities in unfiltered water. No one can be more earnest than ourselves in advocating perfect cleanliness and purity of body, food, drink and surroundings, so far as it is possible to procure them; but we are always ready to add, with all external cleanliness and internal impurity, you are in a far worse plight than you would be if your surroundings were miserable and your food bad, and yet carrying about with you the true elixir of life, the universal panacea for all ills—a virtuous and cheerful heart.

This contentment with ourselves and our environment is not of course the false contentment of the idler who is satisfied with squalor and ignorance. Enlightened contentment grows only out of a knowledge that we have done our best; a sense of having done our utmost to obey the laws of life. But when circumstances have gone against us and we have failed in the eyes of men after all our efforts, resignation to the inevitable is the better part of valor, and a firm faith that all things are working for the best, the essence of the highest philosophy.

Our time is exhausted, and thus we must leave almost the greater part of what we had wished to say for a future occasion; but our closing word must not be omitted, and that is, remember that to be happy we must rather seek to confer pleasure than to seek it. The search for happiness is natural to man; man is destined to be happy; but the true happiness of every really happy spirit is a response to the happiness bestowed upon another. Carry this thought into your families, and wherever you go seek to make others blest. Life will then be to you a succession of joyful surprises. Demand nothing, and everything you receive will be a pleasant surprise; demand everything, and no matter how much is given you, less than everything will leave you discontented. This truth carried into all the relations of life will transform earth into a paradise, and bring about a golden age in which life on earth will be a reflex of the perfect dual, unselfish life of angelic states.

Ladies, do you want to be strong, healthy and beautiful? Then use Hop Bitters.

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BY A MAGNETIC PHYSICIAN.

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A Rational Lecture by NETTIE FRASE FOX. Delineating the Thirty-Third Anniversary of Modern Spiritualism. This lecture describes in verse of various metres the condition into which old theology had led mankind, the advent of Modern Spiritualism, and the great good resulting therefrom; and pictures in glowing colors the happy future of the human race on earth and in worlds beyond. Appendix of 1000 facts in proof of the message to Mankind. Price 10 cents; postage 1 cent. For sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 24, 1881.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 126 Tremont street, every Sunday at 10 A. M. J. R. Hatch, Conductor.

The Shawmut Spiritualist Lyceum.—Conducted by the table of this Lyceum, meets at 21 Dover street, Wednesday afternoon of each alternate week, at 4 o'clock. Friends are invited to the evening exercises. Mrs. F. L. Hatch, Secretary.

Palmer Memorial Hall.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 o'clock. Application for membership, 120 o'clock. The public cordially invited. F. L. Hatch, Conductor.

Berkeley Hall.—Berkeley Hall (Old Fellows' Building). Free Spiritualist Meetings, every Sunday, at 10 A. M. and 7 P. M. President, Dr. J. R. Hatch. Secretary, Timothy Bigelow, a Hancock street. The public cordially invited to all the services.

Temple Hall.—Spiritual Meetings are held at this hall, 105 A. M. and 7 P. M. E. C. Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 4 o'clock.

Palmer Hall.—176 Tremont street.—Meeting every Sunday afternoon at 2 o'clock. Dr. S. P. Smith, Inspirational speaker.

Science Hall.—112 Washington street.—Spiritual meetings, every Sunday, at 7 o'clock. Dr. S. P. Smith, Conductor. Questions under influence of his spirit guides.

Berkeley Hall.—There will be held every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference, for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

20 Worcester square.—W. J. Colville holds a public reception, to which every body is cordially invited, every Monday, at 8 P. M., and lectures and answers questions on the "Spiritualist Standard of the East," every Friday, at 8 P. M.

Ladies' Aid Society.—718 Washington street.—The Spiritualist Ladies' Aid Society meet in their parlors every Friday afternoon and evening. Business meeting 8 P. M. President, Mrs. A. J. Perkins. Secretary, Mrs. J. M. F. F. F.

Science Hall.—Spiritual meetings held in this hall, 112 Washington street, every Sunday, at 7 o'clock. Dr. S. P. Smith, Conductor.

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

Children.—The Spiritual Association holds meetings at 3 and 7 P. M., in Temple of Honor Hall, Old Fellows' Building, opposite Holliston car station. Next Sunday, Dec. 25, Dr. F. L. Hatch will occupy the platform.

NEW ERA HALL.—In connection with the usual music, Silver Chain recitation, marches and physical exercises, on Sunday, Dec. 18th, the following joined in the exercises on the platform: Harry Hall, Mamie Hensley, Mamie Kelly, Bessie Brown, Willie Dobbie, Frankie Kelly, Daisy Ellis, Mary Ware, Della Murray, Mary Green, Jennie Lathrop, Susie Pillsbury, Jennie McIntyre, Miss Jeannette Howell reading a selection entitled "The Brakeman at Church." Sunday next being Christmas, we propose to celebrate it in a becoming manner. The usual exercises will be supplemented with a new feature—the dedication to Spiritualism of the daughter of Mr. and Mrs. Frank Meany. An address will be delivered by Spirit Dr. Hammond, after which the little girl will be publicly admitted a member of the Lyceum, the badge of the school being placed in position by the Conductor. In the evening the Christmas Tree festivities will take place, consisting of recitations and vocal and instrumental music by the pupils, addresses by able speakers, and a distribution of the gifts which have been generously donated by kind friends. Each pupil will receive a gift, and we trust the children will be packed with friends of the Lyceum, in order that they may witness how happy they have made the children.

Since our last report we have received donations from the following parties: Miss Rebecca Bowker, John Wetherbee, Mr. Seavey, Mr. Ware, D. L. Rice, of Cambridge, Mr. Cherrington, also from two unknown friends. We are glad to find our efforts have met with the approval of the public, and trust that the contributions we may receive during the coming week will place us in a position where our labors will be less. We are simply doing the work dictated by the spirit-world, and every one who has received benefit from Spiritualism should be willing to financially aid us in this seeking to benefit the young. Remember Sunday, Dec. 25th, and be present early. On behalf of the Lyceum we wish you all a Merry Christmas.

J. B. HATCH, Jr., Secretary.
Shawmut Spiritual Lyceum.

THE SHAWMUT SEWING CLUB will meet on Wednesday, Jan. 11th, at 21 Dover street, Boston, and every alternate week after said date. Spirit Dr. Hammond, through the mediumship of Mrs. H. E. Wilson, will give one of his old-fashioned healing and developing circles (admission 10 cents) on the evening of Jan. 11th.

C. L. HATCH, Secretary.

PAINE HALL.—December 18th was remarkably fine for a winter's day. The sun shone as warmly as in September, and the hall was crowded. Nearly one hundred and twenty in all were present. There is a steady gain in numbers, many of whom are old workers in the cause. It is gratifying to us, for we see in it that an appreciative public is with us in our labors for the good of the children. The exercises were as follows: After the Banner March the following children participated in the exercises: Allie Waite, Alice Southern, by request (whose subject was "Home"), Peter Kleinstein, Aaron Lowenthal, Lizzie Wilson, Mamie Hayner, Fanny Kuntz, Charlie Kuntz, and the Joneses. Weeks in recitations, and Miss Mary Waters, Maud Davis, Edna Parr and Cora N. Gooch in songs. Miss Bertha Hall gave a piano solo, and Miss Hattie Wheeler, a young lady from South Acton, a piano solo, both of which were well received by an appreciative audience. Jennie Smith and Lizzie Cook in a duet, which was finely rendered, accompanied on the piano by Louisa Cook. Afterwards Mr. Emerson (medium) was called upon and in a very entertaining manner described what he saw, giving tests that were generally satisfactory. Miss Helen M. Dill led in the Wing Movements, and the Lyceum adjourned after the Target March.

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

CHARLESTOWN, "MYSTIC HALL."—On Sunday, Dec. 18th, the meeting, held at the usual hour, was of an interesting character, improvised songs and a lecture by the controls of Mr. F. A. Heath, the blind medium, and several very excellent tests and psychometric readings of handkerchiefs by Mrs. M. W. Leslie, making up the order of exercises, and giving great satisfaction to an intelligent audience. Next Sunday, appropriate services for Christmas will be held in the afternoon, at 3 o'clock, on which occasion Mr. F. A. Heath and Mrs. M. W. Leslie will occupy the platform.

C. B. M.

Lynn, Mass.

To the Editor of the Banner of Light:

The course of meetings now in progress in this place, under direction of Dr. Dillingham, is meeting with marked success. On Sunday noon and evening, Dec. 18th, services were held, in which Dr. Orne, Mrs. Mary Pierce, Dr. Brown (of Johnston, Me.), and other mediums participated. Mrs. Dillingham also added to the interest by descriptions and tests which were universally recognized.

The speakers were all, with the exception of Dr. Brown, home talent, and our success in thus sustaining meetings and bringing out medial instruments in this manner ought to encourage the friends in other places to institute similar enterprises, both for mutual improvement and development, and the spreading of the light among such inquirers as will be inevitably attracted by these exercises if they are held in any locality.

George H. Geer will be with us next Sunday evening.

A boy came home from school much excited and told his father that he believed all human beings were descended from apes, which made the old man so mad that he replied angrily, "That may be case with you, but it ain't with me, I can tell you that now."

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 23 Fulton street, every Sunday, at 3 and 7 P. M. W. Benedict, President. Regular service, 7 P. M. F. O. Hyzer, Conference, Saturday, at 8 P. M. Prof. Dean, Chairman.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry. During December, Mrs. J. M. L. Little will speak under spirit control at 3 and 7 P. M. Prof. J. T. Little, an accomplished pianist and vocalist, has charge of music. Conference meetings held in Lower Hall, Brooklyn Institute every Friday evening, at 7 o'clock. Dec. 24th, "The Gifts of the Spirit," Rev. Dr. F. W. Monck, with healing from the platform. Dec. 30th, an Experience Meeting, S. H. Nichols, President.

The Eastern District Spiritual Fraternity meets at Latham's Hall, 11th street, near Grand, every Sunday, at 7 P. M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7 P. M. Charles R. Miller, President; W. H. Collin, Secretary.

Brooklyn E. D. Spiritual Conference.

To the Editor of the Banner of Light:

On Monday evening, Dec. 12th, 1881, the opening of the new rooms of the Society at Composite Hall was marked by the presence of a large and intelligent audience. The Chairman, Chas. R. Miller, opened the meeting. "I think it is a delight to me, after fifteen years ago that I was in the habit of attending meetings of Williamsburg Spiritualists, to sustain a cause which then had but very few supporters, but which was none the less sacred in the sight of Heaven." Mr. Miller reviewed the past experience and history of the Williamsburg Conference, of which he was a frequent attendant twelve or more years ago, alluded to Father Wit as the managing director, to whom grateful recollection is due for his disinterested and persevering efforts, and to the services of Mrs. Brigham, Dr. Smith and others, and continued at some length to demonstrate the present strength of our cause.

Mrs. Mulligan spoke in relation to the Bible as being a new book to her since she read it in the light of Modern Spiritualism shed upon its pages; she believed it to be full of spiritual truth, and that they who condemned Spiritualism as being in league with the Devil either had not read the Bible or had failed to read it aright.

Mr. Swift spoke of the number who were present, commended the convenience of the new hall, and made an appeal to those present for assistance to sustain the meetings. Mr. MacAllan remarked that while accepting Mrs. Mulligan's views of the Spiritualist to be found in the Bible, he could not profess to do, accept its theories and teachings. Mr. Bartlett, who fifteen years ago was President of the Brooklyn Spiritual Society, said: "The Christian Church stands on traditions, scientific impossibilities and pagan superstitions. It bases its hopes of salvation on the death of the Son of God, or, as some believe, on that of God himself, and for nearly nineteen hundred years has held the minds of its believers in spiritual bondage, giving man no right to reason, and rendering all who dared to dissent from its authority as Materialism has stepped outside the limits of the Church and from the deductions of science endeavored to draw its conclusions as to the destiny of man; yet while it has discovered many of the laws which govern the universe it has failed to discover the soul, and while it knows that all matter is eternal, recognizes in man, the highest type of organization, only the creature of a day. It has no hope of immortality. It realizes no ever-living soul. A writer of to-day defines Christianity as 'love without science,' and materialism as 'science without love.' Spiritualism, on the contrary, combines both love and science, and employs the one as the base of its religion and the other of its philosophy. Science has been enabled to analyze the elements of matter, but has failed to discover the spirit. It has discovered the laws that govern matter, but has failed to discover its essence; it can trace effects, but knows nothing of causes; it has resolved all of life, of motion, of sensation, into a negation which it terms force, acting by laws which it cannot comprehend, by a power it cannot define. Spiritualism supercedes negation by affirmation, has given birth to knowledge, and substituted 'I know for I believe'."

Mrs. Cate, the very excellent psychometrist, and whose varied gifts are well known, gave poetical character-readings to persons in the audience which were very interesting, and acknowledged to be correct.

Mrs. Stringham was controlled to give an inspirational benediction, and the conference closed at a late hour.

Dr. W. H. COFFIN, Sec.

201 South 8th street, Brooklyn, E. D.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

Mr. A. E. Newton, editor of *The Two Worlds*, gave the opening lecture at our conference, Friday evening, Dec. 16th, on "Organization." As usual when this deep thinker and clear reasoner speaks from our platform, he commanded the absolute attention of his hearers. His lecture of an hour left a deep impression on the audience. Mr. Nichols's address of Dec. 17th, on the subject of "The Gifts of the Spirit," was put in type for this issue, but we are unable, after all, to find room for it. It will be given to our readers next week.

Short addresses were made by Mrs. Mary A. Gidley, Dec. D. M. Cole, Fred Inslam, and Mrs. K. Shepard-Lillie. Our next Conference will be delivered by Dr. W. M. Coffin, on "The Gifts of the Spirit," with healing by touch from the platform.

S. B. NICHOLS.

357 Flatbush Ave., Brooklyn, Dec. 17th, 1881.

The spirit band controlling Mrs. R. Shepard-Lillie announced that Spirit James A. Garfield will give "SOME EXPERIENCES IN SPIRIT-LIFE," at Brooklyn Institute, Sunday evening, Dec. 25th.

Spirit E. V. Wilson will also give a test-session through the organism of Mrs. R. Shepard-Lillie, Sunday, Dec. 24th—3 P. M.—at Brooklyn Institute, and give character-readings, names, dates and facts, and give unmistakable evidences that his wondrous medium powers exist to see and describe spirits, and that he has the power to control for this purpose.

This Sabbath closes her engagement for the present with our Fraternity.

S. B. NICHOLS.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 33 West 3d street, at 10 A. M. and 7 P. M. Henry J. Newton, President; Henry J. Newton, Secretary.

Dr. R. Monck lectures on "Apostolic Healing," and addresses by other speakers at "Science Hall," 141 East 8th street, every Wednesday, at 7 P. M. After each lecture, Dr. Monck publicly and freely heals the sick from the platform.

The Second Society of Spiritualists holds meetings every Sunday morning and evening, at Froehner Hall, 25 East 14th street. Mrs. Milton Rathbun, Secretary.

Hon. Warren Chase at Froehner Hall.

To the Editor of the Banner of Light:

Dec. 18th, in the morning, Mr. Chase chose for his subject, "Evolution of the Progress of Life," he said, are the diamonds, and jewels, and coins that enrich the mind, and are treasures that we can carry with us to the other life. They are unlike the wealth of the Astors and Stewarts, that men leave in this world, while they often go to the next poor, and there suffer for the wrongs they may have inflicted upon others in securing that wealth. The first valuable idea secured by man was supposed to be the use of fire as a weapon of defense against wild beasts for warming the person, and cooking the roots and meat. Following this was the working of stone into implements, and then the working of metals, the carving of hieroglyphics, and finally language; and in this way we trace the growth of man from the rude condition of the animal, which must have been that of Adam and Eve, and their children, to the present condition of civilization, in which we have the use of electricity as a messenger, and are soon to use it to light our cities and houses, to propel our machinery, and to warm our dwellings.

Now we have also accepted the idea, first discovered in spirit-life, of transmitting communications back and forth to the spirit-world, and the speaker knew of quite a number of patents that had been obtained here on ideas that came from that world, and that they were ready to come as soon as we were ready to receive

them and utilize them. This correspondence, he believed, would do away with Christianity and substitute a better religion; one that would ultimately destroy poverty and mostly disease, and build up a brotherhood among mankind on earth. This last great and invaluable idea he considered to be the best of all, and the one that promised the greatest good to the race. In the evening the subject was "Christianity versus Spiritualism." The former, he said, looked backward and prayed for the return of the primeval times, when God communicated directly with man, and when men had hearts pure and God-like, such as David and Solomon and the patriarchs, with their plurality of wives and concubines. It was forever preaching from the past, finding all of its texts and doctrines in the goodness and goodness there, retaining in its Gods the horrible and vindictive characters attributed to the Gods of the ancient barbarians, and endeavoring to frighten women and children into their folds by horrible pictures of God's cruelty to the unbelievers and unregenerate.

Spiritualism, on the contrary, opens a glorious future of growth and development for every human soul, with the universal and immutable law of nature extending over the spiritual world as it does over this world. It furnishes us with reliable information from the other life by which we can so govern and conduct ourselves in this life as to secure happiness in the next, and teaches us not to rely on the punishment of any innocent person as a sacrifice for our sins, but to work out our own redemption from evil. It assures us with unmistakable evidence that the love of God and goodness is the basis of our life are still strongly attached to us there, and will meet us at the gate with open arms, and that no heaven or hell or purgatory of the Christians exists there more than here, and in both worlds conditions are of human creation and the result of life and action.

At the close of the lecture Mr. J. V. Mansfield came forward and announced the names of over one hundred spirits who gave him their names and were seen by him, many of whom were recognized by persons present in the crowded hall. Mr. Chase recognized over thirty as personal friends whom he had known here, and one from whom he received a remarkable test in the early days of Spiritualism, by an arrangement made before the death of the person, which occurred in Illinois, and he said he had not mentioned his name for years to any one.

Next Sunday, Dec. 25th, Mr. Chase's subjects will be: morning, "Christmas and other Masses," and in the evening, "What We Live for, and What I Know about Spiritualism."

ALFRED WELDON.

23 East 14th street, New York City.

New York Children's Lyceum.

To the Editor of the Banner of Light:

The Christmas entertainment for the children of the Lyceum will take place on Sunday next, at Republican Hall, at 2:45 P. M.: A Christmas-tree, the distribution of presents, and other interesting exercises. Admission free. All interested are invited to be present.

A ball under the management of the Children's Progressive Lyceum of New York will take place on the evening of January 4th at Republican Hall.

MARY A. NEWTON.

Philadelphia Meetings.

To the Editor of the Banner of Light:

This bright and lovely weather, together with the announcement that "Stephen Girard" would give his second lecture through the mediumship of J. William Fletcher, was sufficient to call together a large and highly intellectual audience. After the usual exercises, the medium passed under control and gave an address upon "The Other Side of the Story." The spirit said that he presumed if you were to ask the clergymen of this city where they thought he was they would reply "In hell." "And why?" "Because he was an infidel, an infidel to their religion. The spirit then sketched his entrance into the spirit-world and the various experiences of the higher life. "There is one person which you can never escape from, and that is yourself. You all carry either heaven or hell with you." He described the different atmospheres that surrounded different persons and various places on the earth, and gave a beautiful description of the results of earth-life.

In the evening the audience was larger if possible than on any previous occasion—hundreds were unable to obtain standing-room—evens. The exercises consisted of questions and answers, followed by some remarkable tests. "I see," said the medium, "a gentleman on the water. Now chests of tea are before me. Now I see a man before me; his name is John Woodside, and he died on board the Costa Rica." Recognized.

"I see a lady; she seems to fall and I see her dead; her name is Sarah G." A gentleman who sat next to the spirit said he knew her; she was his wife, who fell through a hatchway and died. "A young spirit says, 'Richmond Stanley Gold is my name.'" Recognized. "A lady now appears with a little baby; they died near the same time; she gives the name of Susie Monk." Recognized by her husband. "Now I see a spirit; he is far away; I see Baltimore written out, and the spirit shows that he shot himself; his name is Mark."

Recognized by a friend present. Many other equally remarkable descriptions were given and recognized. The subjects for next Sunday will be, "Life After Death," and "The Harvest of the Year."

On Thursday evening Mr. Fletcher gave "An Evening with the Spirits," at Academy Hall, which was very well attended. Bro. Trueman presided, while Prof. Bacon officiated at the piano. The exercises consisted of a lecture entitled "The Gifts of the Spirit," with healing by touch from the platform.

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