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Spiritnalism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

FRANCE.

Revue Spirite; Paris, for October. Passing over the able disquisition on "Philosophes et Savants," by M. Ch. Fauvety, and a beautiful spirit communication-to which our language could not do justico-from "Nusco," as well as another from "Bertha," a sweet poom delivered through the mediumship of Mmc. d'Alési. come to one of Mons. Alphouz Cahagnet's plain and forcible expositions of spirit and human power. Few writers have done more to place Spiritualism on a firm scientific basis than has Mons. Cahagnet. His mediums, Bruno and Adele, were all that could be desired in the realm of usychic phenomena, and their revealings were the acme of perspicuity and apparent conscientiousness. He now says (here much abridged): "I know some thirty years since two members of a circle of theosophists, who had a lucide, or medium, of great power through whom a spirit materialized, as with Mr. Crookes in the case of Katie King. The President of this groupe had this spirit for seven months at his table, but invisible, he taking his meals with the family. The plate on which the eatables were placed for him was dispossessed of its contents, little by little; also the glass filled with liquid, without any one being able to see what became of the substance. This spirit promised that two months later (and perhaps there was more purified spirituality in this than they apprehended) he could make himself visible to all; but the revolution of 1830 put an end to these mysterious unfoldments. The barricades and the fusilade dispersed the participants-ce fut une affaire manquée." This groupe, however, with their preparations, would indicate that black magic was resorted to. A circle was drawn upon the floor divided into eight parts. The ninth, in the centre, was occupied by the chief. Each one bore the figure of the planet under which its occupant was born. Cabalistic characters were also drawn outside of the circle, while the chief held always in his hand a powerful talisman, etc., etc.; and all this to ward off the attacks, probably, of opposing influences which were made upon this assembly. The President was once told that if he would break a finger ring into two pieces it would be mended for him. The ring was broken, and placed in some earth in a pot upon the floor, where it was afterwards found so well mended the place of the joinings could not be discovered. Mons. Cahagnet then cites a case as an example, in what is termed la magie magnetique, where a person is seen at the same hour at four different gates of the city of Moscow. To the argument that people are hallucinated, he begins by showing how perfectly the magnetized medium is under the control of the magnetizer, and if the reverse were the case how was it that spirit-photographs could be taken-of which he had one from Mr. Crookes. It would be even necessary to hallucinate the sensitive plate in its development of a figure." Still, there are some of these phenomena about which there is yet a mystery, and Mons. C. gives an account of an exhibition in Constantinople, reported by Mons. the Count de Laborde, then ambassador near the Porte, which is briefly as follows: "A famous prestidigitateur announced that he would give an exhibition in the place in front of the Sultan's palace. All the court, and Mons. L. among them, were in attendance. The exhibitor came, formed a small enclosure

with a cord, and requested the spectators to keep strictly outside of it till ten minutes after the announcement that the exhibit was concluded. He then began to fill a medium sized pitcher with such articles as those around him would kindly loan to him-handkerchiefs, turbans, and even military arms; but as it was not filled, he feigned to put himself into it. He put in one foot with some difficulty, then the other, and, after a struggle, got his body in, which presently sunk out of sight. Ten minutes and more passed in impatience; then the crowd rushed in, the soldier to get his sword; &c., but the pitcher was absolutely empty, and all that had been loaned, with the juggler, had vanished."

Following the above is an excellent study o Swedenborg by Mons. René Caillé. Many avoid this great Swedish seer because there seems to be a mysticism about his writings not readily comprehended ; but I think if there is anything in the English language plainer-say as soon as one is familiar with his peculiar phraseology, and which is not at all embarrassing-it will not be found in our libraries. That Christians, so called, and Spiritualists generally would be vastly benefited by an intimate acquaintance with Swedenborg's writings and his beautiful life, I have not the slightest doubt; and Mons. René Caillé is doing a kind service in bringing the attention of his people to them. "Swedenborg," he says, "may be considered as a precursor of Spiritualism. He was born in Stockholm in 1688 and died in London in 1772, aged eighty-four years. Kings and princesses called him into their councils. His first spirit-intercourse was when fifty-five years old. His works, numerous and learned, are very difficult to understand. He says the natural and spiritual worlds are interlinked as an interior and exterior, and consequently make one; but his doctrine of an eternal hell for some annihilates the goodness and mercy of God," etc. This everlasting punishment, however voluntary on the part of the recipient, is perhaps the sole offensive thing Spiritualists would encounter in this great seer's productions; though, of course, many will object to considering Christ as God. "Here, however," adds Mons. R., "one can find many things to corroborate his spiritual faith and to acquire a new intuition, or more complete, of the invisible world. The spirits, like us, are free and can have their systems and religious coteries, groups, families, as upon earth. Swedenborg is a grand figure, a man of vast erudition, and, his memory will be attached to

the history of Spiritualism." Very high praise is given to a Mons. Sauda, of Nogent-le-Roi, as a marvelous healer and as an abstemious, nobly benevolent, devout man. Mons. S. considers that there are two fluids within us : the blood and the nerves ; the former, human ; the second, divine. He says, also, that the body and the spirit are all that can be soiled by contact with the world; that the soul remains forever pure. "How I became a Spiritualist." Mons. Charriant, under this heading, says : " At the age of thirteen I was taken to church to my first communion. I wondered then, and with aversion, why I should tell my sins to a mortal who could be equally culpable as myself. Growing up, I had a great love of God but a horror of priests, for in my neighborhood there were those of whom I could judge. Fortunately, under the same patron where I was employed there was a Mr. Chatelier, who spoke of our friends beyond the tomb, of Spiritualism in fact. I read then Allan Kardec's work, and I felt that here was a doctrine that should transform the terrestrial world. I rejected the infallibility of the Catholic Church and all its dogmas and ceremonies. When I die I wish a civil interment by my brethren in belief." A touching discourse was pronounced at the grave of Mme. Morisse, who recently, at Rouen, departed this life. "To be born, to die, to be born again into eternal progress, such is the law. There is no mystery, and the supernatural does not exist. We are all equal before God, and all called to the same advancement and the same light." "These were the principles upon which she rested her soul, eager for the truth. Sustained by our venerable sister Lieutaud, Mme. Morisse became in her turn an eager propagator of our sublime doctrine ; she aroused the indifferent, she consoled the unfortunate Though losing her aid here, we gain it in another sphere." These are a few brief extracts from the address noticed above by Mons. Blot, President of the Societé Spirite of Rouen. Sr. Ernest Volpi, writing from Italy, says, that though an Italian, he was surprised to find in the ideas of Mazzini all the principles of our doctrine; and he quotes from his brochure, "addressed to the members of the last Roman Catholic Council: "The Catholic dogma dies. The aurora of a new faith reveals to us the infinite ways of heaven, of boundless glory." BELGIUM. The Monitcur, of Brussels, 15th Nov., though containing several articles of much interest to Spiritualists-" Photographic Spirite"; "Ma-terializations"; and "The Arguments of Dr. Sexton"-they are all from other publications: nothing original, though Brussels certainly does not lack either material or talent. Le Messager, of Liege, Nov. 15th, has a communication from a "Coloborateur" who enriches its pages each month with calm and judicious thoughts that cannot be too scrupulously heeded. His article in the present issue on our respect for the memory of the dead, shows that "all the world is in accord on this subject; and that there is an ingratitude in otherwise doing toward our parents and our

benefactors. And this obligation to think of our sints, were represented as being engaged in departed parents, is it not an obligation bene-ficial to ourselves? Without doubt. . . . We It is agree ble also to find in the Constancia should preserve, too, a love for them even greater, if possible, than when they were in the flesh, for they may need it more than those who remain behind. And they must be occupied, for without that there would be a continual ennui, and existence would be like that of a criminal condemned to perpetual immobility. . . . A religion toward the dead is elevating to the soul, and carries with it the most ennobling sense of justice." . . In "God and Creation," by Mons. Caille, we

have to follow into the stellar world, Herschel, Tycho-Brahé, Le Verrier and Bessel, "who wrote to Mons. de Humboldt that the time would come when, by the discovery of a new planet, the mysterious perturbations of Uranus might be solved."

"Spiritualism in Antiquity," by Dr. Wahn. The Doctor here deals with an "Exposure of the Chronology of Different Religions"; of 'The Hebrews, receiving their Monothe'sm from the Egyptians; their advancement under David and Solomon; the Greek, Plato's and Aristotle's influence with other Hellenic writers; Bunsen's views," etc., which make an instructive chapter. Bunsen is quoted as saying: "Taking these together, (Roman and Greek), the two developments, one cun affirm in a certain order of manifestations, history shows us nothing equal, in grandeur and in beauty, to the spiritualistic consciousness of God which antiquity had." . . . The "Anglican Council," recently held in

England, had read before it quite a number of papers on Spiritualism, (published in a small pamphlet, with comments by M. A. [Oxon]. and which should be very largely circulated in this country) that the Journal de Bruxelles undertook to reproduce; "but, why," says the Messager, "did it stop at Dr. Thompson ? Was there not Mr. Browne, Rev. Canon Wilberforce, Mr. Fowler, and others ? Perhaps it would have deranged a line of conduct, imposed in certain matters, by its superiors, the ecclesiastics?"

The Messager very kindly notices the enlargement of the Banner of Light, withd'd augmenting its price, under the able direction of Messrs. Colby & Rich. Mr. Crowell's Two Worlds is also mentioned.

SPAIN. I miss this month that charming little paper, La Luz, of Barcelona, so ably conducted by that erudite writer, Mmc. Domingo y Soler, and must content myself with El Criterio Espiritista of Madrid. The first six pages of The Critic are devoted to a discourse by the President of the 'Spanish Society of Spiritualists," D. A. Garcia Lopez, in which he speaks of the "school of Spiritualism which has demonstrated the grandt truths. And it is not superstition t investigate, to learn whence comes this spirit and whither it is going, to follow its progressive evolutions in its union with matter in all its forms and states. . . . And spirit pertains to the category of forces in Nature, and it is that which informs us of the phenomena of life, in its material order as well as in its intellectual and moral," etc. "Spiritualism is a Philosophy"; "Epidemics" (referring especially to the cholera at Mecca, the effects of fear etc.); "Mediums in England" 'Equivocations" (in which the Bishop of Cuba is made to say that all our healings by the laying on of hands, etc., are by the power of the Devil); "Miscelaneas" and "Necrologia," are the other articles deserving a more especial notice; but space forbids. The death of one of our brothren in belief, in Havana, Don Manuel Ubeda, is particularly noticed in El Criterio. Preserving to the last all his faculties, he recognized and reposed in the truths of Spiritualism. He was the honored father of a family, consecrated himself to good deeds, and will be greatly missed. SOUTH AMERICA. . In the Constancia, of Buenos Ayres, we have quite a formidable magazine. The present issue (coming late to hand) has thirty-two pages, of double columns, that are especially admirable. "The Refutation of Sr. Hernandez" discusses, seriatim, "The enemies of Spiritualism "; "We are not to deduce from the antiquity of a thing that it does not exist"; "There is nothing new under the sun"; "Testimonies from the Orient"-from ancient writings; Views of Pythagoras and Origen"; "Scientific experiments and the result," etc., etc.these constituting in part the basis of a very lengthy and astute criticism on what the Catholic Church, and our opponents generally, have to say against our faith; while a brilliant array of evidence is adduced in our behalf from the sages of India and the illustrious savants of our own time, such as Messrs. Crookes, Flammarion, et als. Mon's. Cousin has said that "The history of the philosophy of India is the fountain of the philosophical history of the world." The religion of Valmike in primitive India is founded on the unity of God, the immortality of man-his continued existence in a spiritual state where justice would be meted out to him,' while in Book III. of Manou we read "that the spirits that have gone before us (antepasados), our ancestors, in an invisible state, accompany the Brahamanes (priests) in their funeral coremonies; under an aerial form they follow them and stand by their side." . . . Further, also, in Book XII., "The soul is the likeness (semejanza) of God; the universe reposes in the supreme Soul." . . . But I must not follow this dissertation through its twenty pages, how ever agreeable it might be. From an equally able and pleasing introduction to the above, I will quote an item which I have never seen referred to before: "In 1852 the Ilustracion Francaise published a map of Europe, in which in every quarter the inhabit-

Carles and a second

an and Bride.

Postage Free,

the following to we take occasion to manifest our pleasure at the just tribute of admiration which the Revista, of Paris, and the Banner of Light, of Boston, pay to the distinguished literary talent of the tircless writer (Mme. Domingo y Soler) who has contributed so largely toward the dissemination of our consoling, enlightening doctrine." "The importance of the Banner of Light" in propagating our faith among twelve millions of believers, is further commented on.

A few words must now be given to the Revisto Espiritista, of Montevideo, for October, With the exception of one of those engaging communications from "The Guardian Angel," this number is almost wholly occupied by the pen of its editor, who writes of "God ": "If Spiritualism were an illusion it would have died ere this," and "Spiritual Teachings." It announces the reception of a new periodical: Anales del Atenco del Uruguay; and that "They have put on sale in Rome the new work of the cenadre Jesuit Curci. There are signs that this publication is soon to excite great interest in Italy. Space forbids further comment.

ITALY.

The Annali Dello Spiritismo, of Turin, for November, considers in its conclusione of "Catholicism before the Time of Christ," the "Ten dency of Religion," "Intolerance," "Signs of Decadence of Catholicism," the "Incompatibility of Priests with Civil Liberty," " Combating Errors," etc., and these are discussed with the known ability of Viscount Solanot. "The World of Spirits," (through a medium) which though little understood is one of the most important of the new doctrines," says the spirit; Chapter IV. of the "Book of Cosmology"; that portion relating to the murder of Miss Stannard (with a notice of the Rev. Hayden), which Dr. Hunt gives as revealed to him by the invisibles, and "Human Perfection," are also treated at some length in the Arnali. This periodical quotes also an article in the Bien Publico, of Gautemala, in which it is said (names and data being given) that the poor Indians of Matagalpa are being shamefully cheated by the priests of that region; but it is hardly possible for these religionists to deal with them more unfairly and cruelly than does our Christian government with its so-called "wards." Mr. T. R. Hazard's devotion to our cause and his large experience are also noticed.

GERMANY.

The Psychische Studien, of Liepsie, for No sember; four numbers of Der Sprechsaal, (to Dec. 5th), also of Leipsic; and four numbers of Licht, mehr Licht (to Nov. 27th), of Paris-all in the German language-are in hand. To those who have a taste for the high

Ovation to Dr. Joseph Rodes Buchan-

We noted in our last issue the wedding, on Dec. 12th, of Dr. J. R. Buchanan and Mrs. Cornelia Humphrey Decker, at the residence of Dr. R. C. Flower, 459 5th avenue, New York City; and gave an abstract of what might be termed the post prandial remarks then and there participated in by prominent ladies and gentlemen in attendance. We have since received a rerbatim report of these speeches, which we now place before our readers :

After the wedding guests had returned from the refreshment tables, they grouped around the bride and bridegroom, as they stood in the bay window by the statue of " Rebecca at the Well," and renewed their congratulations, which were elequently expressed by old friends, the substance of whose remarks is here reproduced,

MRS. E. L. SAXON, of New Orleans said: Dear Friends-It seems scarcely meet that I should first be called to speak, amid this array of talent, gathered to do honor to our noble friends. To me it seems appropriate from the one fact that Dr. Buchanan's life and philosophy have colored all my destiny, and comobled all that was noblest in me. When I was very young my dear father subscribed for and read his Journal of Man, and honored its fearless editor.

Thus early my own soul was invading the mysterious world of spirit, and from this Journal I gained faint glimmerings of the science of the soul. Later I read his Anthropology, and found that with one bold bound he had scaled the battlements of material science, and surpassing all predecessors, with fearless hand he parted the curtains of the hidden mysteries, and read the secrets of the soul, demonstrating the immortality of man beyond a shadow of a doubt to the intuitive mlud.

In one chapter of his grand work of Anthropology he speaks as with the volce of prophecy, declares the divine possibilities of woman, and urges her to be what we see her here to-night, a glorious being-not a doll, but part and parcel of the great thinking, acting, living world.

I know I speak the sentiment of every woman hero when I say our sex owe to him love, honor and reverence-not mandlin but royal sentiment, as woman's fearless and courageous friend. Two of the leading woman physicians of the Union have said to me, "1 am grateful to Dr. Buchanan. He made it possible for me to be what I am to day, a successful practitioner; and woman should honor him as the ploneer champlon of her sex in this country."

Far back in the past, long before we knew each other personally, he was my correspondent. I named him then "Dear Mentor," for he was teacher, counsellor and guide in all that was noble and lofty in life. Through him, by letters of introduction, I became friend and correspondent with many noble and eminent women, when isolated from intellectual life in my lonely southern home by its many duties and cares; His was the fearless courage that plerced the dim forests of ignorance, holding aloft the undying flame of truth. Such men-have ever been derided (being wiser) than their kind), but coming generations ever bless and honor them. So when we shall have perished, the diviae science of sciences, Pyschometry, will be prized, and its discoverer bonored and crowned

• Taken from a Dutch work of 458 pages. That this book, so voluminous, should find a ready sale, indicates, the writer thinks, the great progress of Spiritualism in Holland.

pression of German culture, the Psychische Studien is doubtless to be much commended. for it has many able contributors. Among its minor items in the present issue is one on the enlargement of the Banner of Light, and commendatory of its contents.

Der Sprechsgal has a great variety of attract ive articles that cannot fail to enlighten its readers, who will doubtless soon be numerous. Licht, mehr Licht, beautifully printed in English type, is a host in itself, seeming to leave no branch of our faith unclucidated. The Banner's article on "Manifestations in Baltimore' is quoted.

MISCELLANEOUS.

The Dutch Op de Grenzen van Twee Werelden, etc., Mme. Van Calcar, editress, is a neat magazine, and has its present pages largely devoted to the distinguished Russian Spiritualist. Alexander Aksakof. Spiritualism, ancient and modern, with its mediums, is then brought under review.

La Chaine Magnetique, Paris, for November, has a wood cut on its outside representing the Baron du Potet magnetizing a quantity of invalids seated before him in a garden at Montpellier: and within, M. Hausen standing on (the centre of) a magnetized person who only rests his head and feet upon chairs as far apart as possible for this experiment. It seems that in Germany M. Hausen's exhibitions have been prohibited. La Chaine, under the heading of Causerie Scientifique," says : "Last Sunday there was a very interesting conference held at the park of Montsouris, for the consideration of alimentary reform. It is the first, we think, that was ever held in France by the Vegetarian Society outside of the Society's assembly-room. It was attended by the *élile*. 'Meat,' it was said, 'as one of the foremost of excitants, should be banished from our tables.'" This inview of temperance reform ; and this, ere long, will doubtless be one of the strong points put forth by the total abstenence advocates everywhere. The useful animals eat no meat.

"THE BANNER OF LIGHT," (BOSTÓN, U. S. A.) (OCT. 15TH-NOV. 5TH.),-We approach the mas-sive pages of the Banner of Light with admira-tion, but with an utter sense of inability to do any justice to their contents. We can but give a general tribute of praise, and direct special attention to some among many good things. Dr. Ditson's "Reviews of Foreign Spiritual Journals" are as good as ever. W. J. Colville and Mrs. Richmond afford, as usual, instructive and eloquent teaching to the readers of the Ban-ner. The enterprise that provides so much in-tellectual pabulum is most commendable. Va tellectual pabulum is most commendable. Va-rious striking narratives of the "Presentation and Recognition of Materialized Forms" are given. The cumulative testimony, making every allowance for possible mistake, enthusiastic exangeration, and imperfect conditions of obser-vation, is very strong. The Editor-at-Large continues his useful work; and the "Message Department" is as provocative of wonder as ever.—The Psychological Review, London, Eng., for December. for Deccuber.

Denver, Col., in ten years has become a city of 45,000 people, many of whom are Spiritualists.

blessed and loved.

It is indeed fitting that he should choose, in the glorious Indian summer of his life, the pure and noble woman whose soul so fully interprets the science of which he is the honored leader-who can by holding a bit of one's writing reveal character, interpret motives, and lay bare the mysteries of soul and conscience. May they live long, blessing and blessed, and when he passes to the higher and I remain on earth, if among the highest saints and noblest spirits I can choose my spirit-guide, I'll turn from all and choose my loved and honored Mentor.

COL ANDREW H. H. DAWSON, of New York, was called out and said :

Ladies and Gentlemen-This invitation to say something would surprise me if I was young enough to be surprised, but inasmuch as it is out of the abundance of the heart the mouth speaketh, when the best things are said. I feel that I shall take but little risk in trusting impulse on this occasion. Even had I not listened spellbound to the felicitous flow of facts and feeling for which we are all indebted to the eloquent lips of Mrs. Saxon, all I would have to do to prepare myself to say something appropriate to the occasion would be o give the events of the last forty years, during which I have been an observer of the conduct and character, labors and achievements of Dr. Joseph Rodes Buchanan, a passing glance.

It will be proper to state that I am not a Spiritualist. that I never before attended a wedding in that church, and that I was not aware of the custom I am now expected to fill a rôle in observing, but I am not here to dispute the right of Spiritualists to conduct sacred occasions as they do all other occasions in a way peculiar to themselves.

My testimony, however, to the grandeur of Dr. Buchanan's genius, the strength of his intellect, the breadth of his wisdom and the depth of his learning is not diminished in its value by the fact that I do not belong to his church, and am free from the influence of spiritualistic sympathies. I have often said, and say again, that I believe him to be one of the profoundest and altogether the boldest of modern thinkers.

He grasps his hatchet and plunges into the pathless depths of the forest of ignorance, and fearlessly places the plaze from its sharp edge on every oak he finds there that promises to answer his purpose as a landmark; and what has cost me a mingled disgust and surprise, is that the cowards who have timidly followed in his footsteps, guided by those blazes, lack the magnanimity to acknowledge their obligations to him, and are frequently guilty of the impudent trick of attempting to confuse his premises with their deductions or his deductions with their premises. Time will correct all such perversions of truth, and attempts to inflict upon lovers and shedders of light injustice, but they must cost an average plety a more or less trying test.

Independent of his claims upon the respect of strangers for the highest intellectual gifts which elevate and enable man, he has a claim upon the reverence and affection of those who know him more intimately none can command save the irreproachably virtuous and upright. . The recent campaign for the Presidency was distinguished above any we ever had before, or if wo change one of our candidates, will ever have again, by the fact that one of the candidates emerged from the contest without the smell of the gunpowder of scandal on his garments. It would have been a phenomenal event in any age, and if there is another man who could have emulated his success in that regard, ladies and gentlemen, (pointing to Dr. Buchanan,) there he stands.

And now, in conclusion, permit me (addressing the [Continued on twelfth page.]

LIGHT. BANNER \mathbf{OF}

THREE BASKETS. BY MARGARUT E. SANGSTER.

2

Bertha's basket: Maiden Bertha, with the merry

And the brow whereon a shadow would be such a rare surprise-What has she within this dainty shell of rushes, sliken-lined, Where so many malden musings innocently are en-shrined?

Gayly minuting ends of worsted; beads that glitter silver-bright; Fleece of Shetland, light and airy, lying there in waves of white; Broldered linen, wrought for pastime in the dreamy

And perhaps a poet's idyl, read amid the leaves and

Bertha's basket: Mother Bertha. Ah! serener light In the thoughtful eyes; the forehead hath some filtting

sorriows known. In the larger basket looking, other handlwork we find, Where the woman's heart its pleasure; love and long-ing hath enshrined.

Little aprons; little dresses; little trowsers at the

Patched with tender art, that no one shall the mother's Fatnet with render artifact to one shartife moments plecing see: Flannet worked with skill and patience; and an over-flowing store. Every size, of inthe stockings, always needing one stitch more.

Bertha's basket: Grandma Bertha; for the years have renatheir way, t seems in looking backward it was only yester-And it

That the matden tripped so lightly, that the matron had Age slips on so gently, gently, like an angel unawares.

Grandma's work is contemplative. With the schill-lance of steel
Gleam the needles, smooth with flashing off the toe or round the heel.
Leisure days have found the lady; but her face is deeply lined.
And her heart is as a temple, where are hallowed memories shrined.

As along the dusty high-road rise the milestones one. Telling here and there the distance, until all the way

So a woman's basket marks her journey o'er the path Working dearest work for others, whether she be for her beneficent medial powers, as exemplimaid or wife.

Banner Correspondence.

California.

PASADENA .- F. A. Bonine writes: "I was exceedingly pleased with John Wetherhee's Conclusions, and feel almost as though I ought to address my communication to him instead of the Banner of Light. I consider his article giltedged; or, as a glass-maker would say of good glass, 'double thick.' I was surprised to find his deductions after twenty-five years about healing and speaking. For the past five Sabthe same as my own after an investigation of baths she has given, to fine, intelligent audithree years. I was soon thoroughly satisfied that spirits returned. The first medium I ever saw was an independent slate writer, who held a small frameless slate before me on which was lying a half inch pencil. The medium held the slate by two diagonal corners, and remarked, "Cover the pencil with your hand," which I did, my hand being close to and in contact with the slate, forming a small hollow in the centre of my hand, and thus not in contact with the pencil myself. We each asked the same question. I heard and felt a scratching on the slate, and raising up one side of my hand 1 read the word 'Cannot'-an intelligent answer to my question, but not what I asked nor expected. This sitting was in the presence of a friend, and in a room in which the sun was shining through the windows. Then we investigated other phases -- rapping, trance, materialization, &c., &c., and we emphatically said, they come back from the other shore. The next question was how much to believe of what they said: and there came the rub. We had to turn over and twist, and take near views and long-range views; compare and deduct; multiply and subtract, and at last came to a conclusion; and that conclusion was - they are one link in advance of us in the chain of existence; but it is possible for a man to die and not know half rascal to turn up a first-class saint, nor make a test mediums over in this section. The attendman all wise. A spirit, an old doctor, remarked to me once: 'People expect everything a spirit says to be good. There is none superlatively good but God.' And another remarked: 'We could tell you many things that might be of benefit to you, but if we told you everything where would you get your experience? would you be living out your individuality or ours?' I doubt if any spirit can positively say such and such will come to pass; but I find they reason on future events much as we do; and looking at things in every light in which they can, say such and such will happen; but sometimes a condition will come in which they did not foresee, and change the result. One thing seems strange to me-in all my investigations I cannot get positive evidence that I ever communicate with any of my personal friends in spirit. The fact is, I never look for them to come any more, as I did at first. I have seen the same spirit come many different times (materialize) to another. I learned to know its voice, its size and shape: I learned its individuality. I have heard words of wisdom and love, have had a thousand questions answered that no one else gave a satisfactory solution to; questions that my mind asked, and no answer was to be found; and so, though I do not know all about Spiritualism, and never expect to, still it has brought knowledge and peace, and I am so far satisfied that I look hopefully to the future and feel convinced that with the freedom of inquiry we have in this age, by and by we shall know niuch more about its philosophy. Ten thousand thousand minds are investigating. Many are trammeled with all manner of coils, others are as free to think and act as the bird that cleaves the air. One thing is sure-they who investigate this philosophy will learn to think for themselves; thus individualize themselves; and among spirits this is held in high esteem. Spiritualism makes the human soul the arbiter of every question. This is right. To my mind one thing is needful: men need to know that life is immortal; then, methinks, the cloud of selfishness and ignorance that hangs over men's minds like a shroud of darkness will disperse, and men will find their truest happiness in helping others." SAN FRANCISCO.-Wm. Emmette Coleman writes that upon the arrival of Thomas Gales Forster and wife (when they were in California some time since) they were called upon by Mrs. Lena Clarke, who though never having seen them before. accurately described several of their spirit friends. "A lady," said Mrs. C., "walks into the room. giving me the idea of much debility, characteristic of her condition before her departure, and she says she will recline upon the sofa, as was her wont." .Mrs. C. then gave the name and exact description of a friend of the Forsters who left the form some ten years since, who invariably rested as above described, when visiting Mrs. F. before her decease. She likewise told Mrs. Forster the name of a relative in Phil-

the medium called, the partly-written letter then lying upon the table in an adjoining room, and into which Mrs. C. did not enter during her visit. The spirit further very clearly identified herself by speaking with exactness of peculiar relations known to Mr. and Mrs. Forster, that had existed before her departure from the form between herself and the lady to whom Mrs. F. was writing. Mr. Coleman subsequently received many remarkable evidences of spirit presence through the mediumship of Mrs. Clarke.

He gives in detail an account of slate-writing proceedings conducted without a pencil, and in a very satisfactory manner, remarking upon which he says : "The facts of psychography and clairvoyance, upon which Mr. Epes Sargent predicates his

Scientific Basis of Spiritualism,' were here strongly manifested. Both an unseen physical power and an unseen intelligent agent were exhibited-a power capable of writing on a slate so situated that no material hand could have guided the pencil, and an intelligence capable of piercing my thoughts, and of inditing a reply to unspoken questions. Some of the information contained in the slate-writing, it should be observed, could have been derived from my mind by mental sympathy or mindreading, as it was present in my consciousness at the time; but some of the points alluded to were not in my thoughts when the writing took place, they being brought to my remembrance by the perusal of the writing."

Mr. Coleman alludes favorably to other mediums, Mrs. Breed, Mrs. Scales, Miss Mayo, Mrs. Robinson and Mrs. E. C. Morton, remarking of the last named, "Mrs. Morton is a lady of cultivated tastes, and richly endowed with sterling personal graces alike of head and heart, commanding the esteem of all for her unostentatious social and domestic virtues, as well as fied in clairvoyant, psychometric, healing, developing, and other phases. Though not specially claiming to be a test medium, so-called, striking tests of identity are often given through her; my own experience with her corresponding, as above, with that of the many consulting her for advice and counsel."

Wisconsin.

MILWAUKEE .- E. L. Swaney writes : "We have stopping with us at 470 East Water street, Mrs. Van Deusen, who returned to Milwaukee from Denver, Col., where she has been doing a noble work for the past two years, giving tests, ences in Dickinson's Hall, many grand and beautiful truths. She describes spirits in the audience, answers questions, and improvises poetry. Her services were highly appreciated. While the population of our city is largely German, in which the materialistic element predominates, considerable interest is manifested in Spiritualism. Mrs. L. M. Spencer, who came here about two years ago, has been developed as a trance speaker, and is doing a good work at Boyington's Hall, every Sunday evening, being occasionally relieved by speakers passing through the city. Last Sunday evening Frank T. Ripley, who is on his return from the Quarterly Convention at Omro, gave us a good, stirring lecture. His audience, which was the largest of the season, was highly pleased. His description of spirits in the audience was very satisfactory.

While the earthly burdens we bear make us weary in body, we get soul-rest in the perusal of the Banner of Light. May it continue in the future, as in the past, to carry to earth's children those beautiful truths that the spirit of man so longs for."

OMRO .- Dr. J. C. Phillips writes, Dec. 5th: "We have just closed one of the most interesting and harmonious meetings ever held in this place. We were very fortunate in securing Mr. as much as I myself; dying does not cause a F. T. Ripley, whom we consider one of the best ance was large, and great interest was manifested. Prof. Lockwood gave one of his logical and concise lectures Sunday P. M., from the text, 'If a man die shall he live again?' The Professor, as our executive, has won hosts of friends for his geniality and kindness. The local society of this place was so well pleased with Mr. Ripley that he has been engaged for the Sundays of February and March next." APPLETON.-L. D. Nickerson writes. Dec. 10th-in regard to the passing to the higher life of Miles Brown, of that place, at the age of seventy-five, on the evening of Nov. 27th, 1881-as follows: "Mr. Brown was endowed with a broad, generous and philanthropic nature which never could be confined to any narrow, selfish sphere: His sympathies embraced the world of mankind, and wherever want or sorrow or helplessness made appeal, his heart and hand were alike ready to respond to the extent of his ability ; hence it was impossible for him not to take a decided position in the exciting struggles between bondage and freedom which, in the days of his early manhood, seemed either to quicken or deaden all hearts. Opposition on the part of the Church, as a Church, to the practical application, in our own country, of the principles of human rights as embraced in the Declaration of Independence, together with personal abuse and persecution by its members for the stand he took against oppression, had the effect to undermine in him the religions faith in which he had been educated, and for a period he seemed to have lost all faith and confidence in the Divine Government and immortality. At about the year 1853, a remarkable opportunity being opened to him for investigating the so-called Spiritual Philosophy, he seemed like one born into a new world. He spared neither time nor money in testing its merits. and became fully convinced of an unseen power working from the Supernal, through many souls, for the help of mankind. He regarded this new Philosophy as one of the grandest truths ever given to man, making this life worth living, robbing the grave of its victory, teaching him there is no death, revealing the mystery of the hitherto unknown, giving him bright glimpses of the 'gates ajar' of a better life beyond, and enabling him to hold sweet converse with loved ones gone before. All this our dear brother most fully verified in his actual life for almost thirty years, and in the passing hours of his final dissolution, was confident to the last that he should meet the dear departed ones on the banks of the hitherto dark river. So passed on this old veteran and pioneer, illustrating the sustaining power of implicit faith in a future life wrought in him by the investigation of the Spiritual Philosophy.'

of the reading matter increases with the quantity! I feel each year more and more as though I could not do without it; and as anxiously look for its weekly visits as I do for the return of the Sabbath-day of rest from daily labor, that I may enjoy a few hours of quiet repose and spiritual feasting."

Minnesota.

MINNEAPOLIS .- Believing that "an honest confession is good for the soul," Mr. E. A. Hodsdon writes": "For years I have been receiving the Banner of Light via San Francisco, Cal. It has been forwarded to me by the kindly hands of my only surviving sister-one who has long rejoiced in the peace-giving truths you enunciate. For a long time I took little interest in its contents. She knew this, but sent it all the same. Her persistency has now been rewarded, and I am sure she will be rejoiced to know the fact, and all the more to learn it from your light and life-giving pages.

The change has come over me slowly. Every step has been earnestly contested. If a medium was entranced, it was self mesmerism ; if the past was revealed to me, it was mind-reading ; if persons and localities were described, that was clairvoyance, etc., etc. At last I discovered that even these phenomena are but phases of Spiritualism-its inclpient stages and forerunners - proving, as they do, the independent action of the spirit while still in the body.

Much that I saw in the 'Message Department' of the Banner seemed to me childish, not to say foolish-formulated by the medium from the death lists of newspapers. Even while arguing to this effect, there came to my mind with wonderful distinctness these words : 'My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith unto thee, wash, and be clean.' (2 Kings, v : 13.) We aim at truth, but too frequently overshoot the mark. Verily, 'God has chosen the weak to overcome the mighty; and the foolish things of this world to confound the wise.' To credit such eminent men as Hare, Howitt, Edmonds, Denton, Zöllner, on points of law, philosophy, science, and to ignore their testimony on the phenomena of Spiritualism, is not modest, to say the least.

Among the lesser works on Spiritualism which I have read with great satisfaction, I may mention 'The Claims of Spiritualism, by a Medical Man,' 'Six Lectures,' by Mrs. Cora L. V. Richmond, and 'Is Spiritualism True?' by Prof. Denton. They are but low-priced pamphlets, to which my attention was called through the advertising department of the Banner of Light, but their contents will enchain the reader's attention from first to last ; and if they do not convince him that Spiritualism is true, he will certainly find them very able helps in that direction.

Still, the Banner itself has proved the most efficient aid in my case, presenting as it has the various phases of Spiritualism from week to week, and thus constantly adding new truths, undermining old prejudices, and deepening impressions already made. Above all things, the newspaper is a power: it is not so elaborate as a book, but it presents more variety, and brings us face to face with the passing hour. It was the 'broken bread' that fed the multitude.

The rubicon is passed ; theological mists are dispelled; the true light now shineth ; there is no more death ; the family chain is unbroken, and our dear departed live and love.

As the gods of Olympus fled before the risen glory of the crucified Jesus, so the dogmas of the Church are scattered by the brighter beams of the Harmonial Philosophy,

Other bibles are uncarthed ; other Christs are revealed ; comparisons are instituted ; opponents wax warm in debate : the ouestion is decided, and Christna, Buddha, Zoroaster and Socrates range themselves beside the Nazarene. The essential manhood of each is admitted;

Original Essays,

'CAN ANYBODY TELL ME WHO I AMP'

The sky was blue. The bright sun gave no token of any eclipse. The light, assuming crimson and purple hues as it passed through the stained windows of Mr. Chadwick's Church, on the morning of Nov. 27th, seemed to have found no grave; or was it indifferent to individuals in its certainty of the irresistible sween of truth? Did it see some other hand ready to grasp the wavering standard? But, as I fancied, there was sadness in the organ's tonesfor it was a very radical organ. Its undulating harmonies seemed to voice the feeling of the ocean, as its waters close over some stately ship, its pride. And flowers came and crent near the speaker-green and white, such as go to Greenwood.

It was a strange spectacle! Chadwick defending himself from O. B. Frothingham !speaking of "our friend's defection," deprecating his expressions as "painful reading," and complaining of his "serious indictment of radicalism." Frothingham had always impressed me as being as much of an iconoclast as any radical should desire. He could be relied on to get away from somewhere, if not to anywhere, Fascinating in his very destruction, so beautifully did he consign to the realm of myth hopes and beliefs endeared by the teachings of childhood and the associations of ages, that the wanderer from the fold soon learned to hush the appeals of his orthodox conscience, and to admire the hand that wrought ruin only to liberate.

The last time I saw that hand, it was closing the door forever (?) after him, upon the conclusion of his last address in the Masonic Temple. when he hinted at the failure of individualism, and foreshadowed the fall of Protestantism. leaving upon the field rationalism and Roman Catholicism, in the shadow of whose mossgrown walls the conservative would find refuge from the restless surge of modern thoughtshelter from the bright glare of the sun of radicalism.

The glory of the Temple departed from it. No one was sought or found to assume the fallen mantle. Who could? And now, he cannot take up the thread of his work where he left it. 'I would not be able to teach as I did." "I was wholly alone," he says, or is reported as saying. He who has the truth need never feel alone. He seems to regard his past labor as a work of restoration. But the church, in characterizing his work, would never have thought of that word, or have recognized the original after be had left it.

He thinks "it is the man, and not the truth behind the man, which keeps the materialist movement active at present among the people." But the truth, and the needs of the time, have much to do with the making of the man. Put Mr. Chadwick in a Methodist class-meeting, and Felix Adler in a Baptist pulpit, (or wrap him up in Episcopalian vestments) and see what would become of them.

If Mr. Frothingham's independent church 'was a sort of magnet" for "queer persons," this will perhaps be accounted for, in part, by the freedom of thought which he invited. If the evangelical churches enjoy immunity from this experience, an assertion I would by no means hazard, the mold in which church-members are required to run their beliefs suggests itself as an explanation. Better the various shades of belief reached through some process of reasoning, than uniformity of belief at the dictum of authority. An erroneous conclusion evolved through the blordy sweat of one's own brain is more to be respected than a servile opinion imposed by what has been called "the consensus of the competent." Stumble, if need be, but do try to walk. There is plenty of time there is no associate God; the myths and the in eternity, and somewhere, somehow, the tired legends of a dead past make their bow and re- spirit, if it will only question, will find rest in "distinctly felt" by scientists, and which "mysthe truth. The subject of these comments has recently been compared to one who should assume to take a ship full of passengers across the ocean, and then, abandoning it midway, say: "I thought I could take you across, but I find I don't understand navigation. I am going off in this small boat, and though I am sorry for you I can do no hing more for your welfare." Good-by." But whether Mr. Frothingham cross. himself or not, if he has encouraged others to essay the voyage who shall cross and descry the continent of truth beyond, his spirit lives and is justified in the impulse which is crowned with triumph in another. To see the liberator chain himself and fall by the wayside while the throngs of the emancipated pass by, if a finality, were unutterably sad. But the wave of truth which may appear to strand the ship will not forget to return and, taking it up in its arms, bear it out to sea. "Unbridled free thought" is one of the last things Mr. Frothingham might have been expected to disapprove. Waiving the question of the feasibility of putting a bridle upon free thought, it must be unbridled to be worth anything. No matter whether it leads to "dreary negation" or not. The comfort or discomfort of a belief is not to be considered a moment. "Is it true, or is it not true?" is the sole question to be asked. If one may not be free to think, how shall he himself feel assured of freedom to think that another shall not be free to think. But the sea which is invited beyond its barriers to irrigate the country, will laugh at the suggestion to "stop where I stop." It is not so surprising if free thought has led to "dead materialism," in view of the modicum of evidence the churches have had to offer, disdaining as they have the proffered testimony of Spiritualism. Beautiful types of character, however, they have developed, and it is these which have made an impression upon Mr. Frothingham. Ilis statement, if he made it, that "the opponents of revealed religion have made no headway during the last twenty years," and that "Evangelical religion was stronger and the churches better filled" when he withdrew from the Temple than twenty years ago, is extraordinary, and at variance with the confessions and lamentations of the clergy themselves. Mr. Chadwick justly answers that if this be so, it is "no reason for asking for a furlough," and that the popularity of a preacher is "largely in proportion" to his showy subjects, well, so be it. Such produc-'modification" of the most conspicuous and offensive features of Orthodoxy, or "reti- ture, when finished, makes no large demands cence" concerning them; and this fact Mr. on the understanding of the beholder. This is Frothingham seems to recognize in his observa- an age of frivolity, and the people (God bless tion that "the religion of to-day is throwing off them I) want, something to amuse, not to inthe accretions of ignorance.' Mr. Chadwick considers Dean Stanley, Robertson Smith and Stopford Brooke, and the waning influence of the Lutheran Church in Germany, among other signs of the times, as | human life more seriously, and he is not satispoor illustrations of the "no headway" idea, fied with the mere outward show and sensual and says that " if the old standards were to be | displays adopted by the world of fashion. He

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enforced," and "the old doctrines distinctly preached," "men and women would tread upon each other in their haste to leave the sacred precincts for a breath of less asphyxiating and sulphurous air." He thinks that if Rip Van Winkle's experience could be reversed, he might have thought the subject of his criticisms had awakened twenty years ago.

Some of the most significant sentences in the report defining Mr. Frothingham's present position (or professedly aiming to do so) are these: 'What is this power-the power behind revealed religion and the Romish priests? I cannot undertake to say. But it is there, and it may be that those persons who deny the essential truths of revealed religion are all wrong. At any rate, I for one do not care to go on denying the existence of such a force." "The creeds of to-day do not seem, in my eyes, to be so wholly groundless as they did" ten years ago. 'The work I have been doing appears to lead to nothing, and may have been grounded upon mistaken premises." It has "occurred to me" that opinions hitherto entertained "do not contain the whole truth." But "I do not recant; I simply stop denying, and wait for more light." If he does not believe more, he doubts more.

When the Materialist finds nothing more to destroy, and wants more light, he may begin to discern that light which dawned upon the world thirty-three years ago. There is honesty in his confession, and light in his "growing suspicion that there might be something behind or below what we call revealed religion." While Talmage regards his [F.'s] present attitude as 'the most stunning blow that infidelity has received in a quarter of a century," and congratulates him upon the "discovery in time that in order to be happy one must believe something, and believe it with all his heart," a correspondent of the Boston Investigator speaks of a 'terrible heart-sickness," and even says, "we feel like saying, with sorrow, as if he were already dead : 'Peace to his ashes.'" But suppose we wait a little, and see what, direction he finally takes, and let him elaborate his views in language of his own choosing, and which would therefore do him no injustice. It is no wonder if so lofty a headland is often shrouded with the mists of doubt and speculation.

We are reminded by Mr. Chadwick of Mr. Frothingham's neculiar question at the farewell meeting of friends tendered him before his departure for Europe-"Can anybody tell me who I am?" If he [F.] has been doubting and denying all his life, he must be ready by this time to begin to believe something. Indeed, he does a great deal, since, as he once said, "Every denial holds in its bosom an affirmation." "What does he believe?" is a question which has often been asked, with an answer by no means uniform. It was safer to tell what he did not believe. Horace Greeley once interrogated him upon this point, and in the discourse he delivered in reply he seemed to admit difficulty in answering, when he said: "If Christianity has had two thousand years in which to perfect a creed, surely we ought to have at least a generation."

Mr. Chadwick says Mr. Frothingham has "overtaxed himself," and Felix Adler seems to be inclined to relieve him of full responsibility for the utterances which have created such a sensation. 'One public journal imagines it sees the "index finger of his mind pointing to an absolute and dogmatic religion-that is, to Roman Catholicism." But this inference is hardly warranted. One might as soon expect Nature to reverse her processes, and the oak to shrink back contentedly within the acorn, as that he should repudiate his past life and enter a Church so overgrown with tradition and superstition.

A more natural issue out of his present state would be a recognition of the truths of Spiritualism, in which he would find the original he has been trying to "restore," and an explanation of the indefinable power which is coming to be tifies philosophers." In Spiritualism science and the Church can meet, make mutual concessions and be reconciled. Spiritualism will give science a scientific religion, and to the church a religious science. It offers to the rationalist a system which he can accept without stultifying his reason, and to the Church that demonstrative power of spirit which has been so far lost in externalities that the Church is unable to meet the exactions of science. Mr. Frothingham is so inspirational and spiritual that the wonder is that the longings of his spirit did not find an answer in this Philosophy before. J. GAYLORD. New York City.

Vermont.

VERNON. - Chauncey Thayer writes: "I feel to rejoice that the Banner of Light has grown larger instead of smaller within the past adelphia to whom she was writing a letter when | year-just as I expected. And how the quality | regular doctors pronounce incurable."

tire before the living present.

The wall of partition is broken down; the accredited ambassadors are admitted; treaties of amity and commerce between earth and heaven are duly signed, sealed, and delivered ; angels fling out their banners, and man responds with joy triumphant. Thus Spiritualism is the outcome of all the religions of the pastthe topmost flower-the ripened fruit of the Tree of Life.'.

The wail of the damned is hushed ; cruel gods and their associate devils disappear with the miseries they generated. The gates of heaven are flung wide open ! Our loved and lost return, crowned with immortality.

Earth wears a brighter garb; flowers shed sweeter perfume; waters leap in gladsome frolie ; mountains nod approval ; the trees clap their hands for joy."

Massachusetts.

HAVERHILL .- W. L. Jack writes that great interest is manifest among all classes in the subject of Spiritualism. Many circles are being held even among church-going families, and a fair investigation is one of the things they are determined upon. The result of such a course is easily foreseen. Mrs. Sarah A. Byrnes has recently lectured, winning encomiums of praise from all who heard her eloquent words of truth. and our correspondent recommends all societies who may desire an able speaker upon their platform to secure her services.

EAST CUMMINGTON .- "L. C." writes : "It is seldom that we have the privilege of listening to spiritualistic lectures in this place, but we engaged the services of Miss Lessie N. Goodell for Nov. 27th, and were very much delighted with the two fine discourses she gave us. Her character-readings from photographs - some twenty in number-were a perfect success. She is an earnest, graceful and practical speaker, and has won many friends here who will be glad to welcome her again. She should be kept con stanily at work.

The Banner of Light is an old friend here, and we could hardly keep house without it. Accept our cordial sympathy and best wishes."

New York.

WESTFIELD.-S. G. McEwen writes : "The enlargement of the Banner of Light we consider a great improvement in, the right direction. It gives a class of matter now that it was not always able to do heretofore, for the want of space, which must please all who take it, and ought to add to your list of subscribers. This token of prosperify encourages us all; and we hope its interests will never wane."

Illinois.

HARVARD.-Charles George, upon remitting for a new subscriber, writes : "I am a firm believer in the truths of Spiritualism, and though over seventy-five years old employ my time in visiting the sick and healing those whom the

SPIRITUALISM AND THE FINE ARTS. BY J. SHOBE.

It is not to be expected that the above subject will be elaborately treated in the short space of this article. All that I can do is to touch upon the most important and salient points, leaving the rest for the present to the suggestions of the intelligent reader. At some future time, perhaps, I may enter more fully upon this interesting subject, and offer my remarks, profound or otherwise, to the discriminating public. True and enlightened Spiritualism will exert, no doubt, a powerful and ennobling influence upon the Fine Arts-an influence, I think, very much needed at the present time. Being an ardent lover of the beautiful, I cannot help but feel grieved at the degradation of true art as manifested in the works of our most eminent artists, and an almost utter disregard of whatever tends to purify and exalt human nature,

What are the subjects mostly chosen by artists as seen in the galleries or exhibitions of paintings? Even at the best, they are but of a trifling, if not immoral character, and I often wonder at the amount of real talent, severe study and pains-taking labor employed on subjects of no more importance than that of hunting wild geese. There is a lamentable waste of time, materials, and possibly of genius displayed in the works of modern artists, while the higher attributes and characteristics of humanity are almost wholly neglected, if not entirely ignored. But the artist, perhaps, is not alone to blame in this matter. His very success and popularity depend on his fidelity to the spirit of the age in which he lives, and by which he is more or less controlled. If the public demand trifling and tions do not require serious study, and the picstruct them.

Spiritualism, in this as well as in other respects, is an iconoclast, and tends to destroy that frivolity. The true Spiritualist looks upon

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looks inwardly, and his chief attractions are found in the things that are invisible and eternal.

True art should represent man (I mean both sexes), in his best and highest mold; not as a creature of clay merely, but as an immortal soul enshrined therein. The divinity within should manifest itself in his outward form and features, and make the canvas glow with immortal life. It is this lofty and ennobling spirit that is so sadly wanting in the works of even our most eminent artists. In vain do we perambulate the galleries of paintings in search of a divine ideal. Mere empty shows, ostentatious displays of mechanical skill, minute studics of drapery or anatomy, brilliant effects of light and shade, rich and harmonious coloring, and even correct drawing-all these are used, but for what? Why, simply to illustrate

" A tale told by an idiot, Full of sound and fury, signifying nothing,"

All these studies, I know, are essential to a good painting and should not be neglected, but they do not constitute art itself. True art is inspiration, and that is not to be found among the degrading pursuits of human life.

Spiritualism presents a vast field for exploration to the artist as well as to the student of science, philosophy and religion. He may not be able to portray everything he perceives on paper or on canvas, because much of it lies beyond the sphere of pictorial representation. Yet it is in the spirit-world only that his highest ideal of immortal beauty is truly recognized. Its successful transfer, however, upon the material plane, will always present insurmountable difficulties to the most talented artist.

It is a very problematical undertaking, to say the least, to spiritualize, as it were, our canvas, paints and brushes, as this would have to be done, in a certain measure, in order to give outward form and color to our spiritual perceptions. A spirit-picture, therefore, truly such, is an impossibility at the present stage of evolution, and all that the very best artist can do is but to make faint approaches toward It. A genuine spirit-photograph comes nearest to it, perhaps, but that is not considered a work of art.

The "old masters," Raphael, Titian, Michael Angelo, etc., painted angels or spirits with wings; but no one at the present time would venture to affirm that they represented real angels, no matter howsoever beautifully painted. No artist can truly represent, on canvas or in marble, that which he has never seen. Actual observation of the object to be painted is absolutely necessary to its truthful copy or imitation. Verbal description by the seer or clairvoyant may no doubt assist him, but if not a clairvoyant himself his productions, no matter how carefully executed, will fall far short of the living reality.

An artist, however, may be inspired, but that does not include nor supersede clairvoyance nor actual observation. In fact, true inspiration has reference more to thoughts, ideas and sentiments than to mere visible forms. An inspired artist, therefore, will try to portray beautiful and ennobling thoughts in corresponding outward forms-whether that form be a spiritual or a material body. And this is what every true artist should aspire to.

I shall never forget the beautiful impression made upon me by looking at a painting by a Geneva artist (name forgotten) exhibited many years ago in a gallery at Basle, Switzerland. The subject was a priest praying for a condemned criminal in the dungeon. It was hardly necessary for that ray of light passing through the small barred window to illuminate or give relief to the countenance of the priest standing upright in the act of prayer near the wretched culprit crouching upon the floor in the darkened corner. The spirit of light and love visibly manifest in the upward look of that saintly face was illumination sufficient in my estimascarcely needed that of the outward world. No other painting that I can remember having seen since, not even those in the famous gallery of the Louvre, has obliterated that beautiful impression, and I always recall it with pleasure and delight. There was a lofty inspiration, though not clairvoyance, guiding the artist's pencil, and I think that the former is more essential in the pursuit of true spiritual art than the latter. Truly, art is in need of "inspiration." And Spiritualism, properly understood, will help to usher in that new era, purify, instruct and exalt the aspiring artist who, controlled only by the spirit of the Good, True and Beautiful, will sacrifice to his lofty endeavor every impulse or inclination of pandering to the depraved appetite and tendencies of the present age. Yes, even though by so doing he may be obliged to live unrecognized in this world, and walk among his fellow-men as a stranger, friendless, homeless and unknown. True Spiritualism when universally accepted, will tend to remedy or remove the existing evils, by infusing the public mind with nobler thoughts, by creating an atmosphere of comparative purity, and by adding a new and mighty impulse toward the attainment of a better and more perfect life. Herein only lies the hope of final appreciation and consequent reward. Besides, let him remember that even at its worst this life is not the all of life; nor is it the grave where his fondest hopes are to be buried forever. Let him look upward and beyond this mortal strife, to that world where bright and loving angels are seen to beckon him with smiling countenance, ready to speak words of cheer, and to crown him for every sincere effort made, no matter how apparently unavailing or fruitless in this life. Yes, the artist, to be really such, should be a true and enlightened Spiritualist. He should be an inspired prophet of the New Dispensation. His feet should indeed walk the earth, but his mind and heart should reach to heaven; for there only is his everlasting home, and his unfailing source of inspiration. Chicago, Ill.

NOT FINIS.

Brothers, farewell 1 The fast declining ray Fades to the twillight of our golden day; Some leases, perhaps, in life's thin volume turn. How few they seem, as in our waning age We count them back wards to the title page! Oh 1 let us trust with holy men of old Not all the story here begun is told; So the tired spirit, waiting to be freed, On life's last leaf with tranquil eye shall read, By the pale glimmer of the torch reversed, Not Finis, but The Snd of Volume First: -(0, W. Holmes.

Mr. Frothingham's Views-Authorized Statement by Rev. M. J. Savage.

As our readers well know, this distinguished gentleman has chosen for some weeks past to occupy a singularly indistinct position, to say the least, regarding his former views and his future purposes. On our second page will be found an original essay by a friend in New York, which expresses the views of its writer immediately after listening to Rev. John W. Chadwick's powerful discourse in reply to what were then supposed to be the declarations of Mr. Frothingham in the premises. We now lay before our readers the latest statement, from Mr. F.'s standpoint, which we have seen : Rev. M. J. Savage, after conversation with the Rev. O. B. Frothingham, prepared the ser-mon which he preached on Sunday forenoon, Dec. 18th, in the church of the Unity, Boston. Of this discourse Mr. Frothingham has written: "Mr. Savage having been kind enough to read mo his sermon, I take pleasure in saying that it tells correctly the story of the New York Even-ing Post interview; and also is substantially correct in every particular as concerns my pres-ent attitude of thought." This is the first au-thorized while statement of the algorithm Wr.

ent attitude of thought." This is the first an-thorized public statement of the change in Mr. Frothingham's religious opinions. The congregation at Mr. Savage's church on the day specified was very large. The text of the sermon was the following: "And the city was filled with the confusion; and they rushed with one accord into the theatre. . . . Some therefore cried one thing and some another, for the assembly was in confusion; and the more part knew not wherefore they were come to-gether."—Acts xix : 29–32. This selection from the morning reading was applied by Mr. Sav-age, in his first sentences, to the commotion the morning reading was applied by Mr. Sav-age, in his first sentences, to the commotion which has been raised over the supposed change of views by Mr. Frothingham. A brief sketch of Mr. Frothingham's life was given, in which was inserted a defense of Theodore Parker and his famous sermon on "The Transient and the Permanent in Christianity."

Then came an explanation of the interview published in the New York Evening Post, at the conclusion of which Mr. Savage said : The treatment of this matter at the hands of the Orthodox press is nothing less than disgraceful. Orthodox press is nothing less than disgraceful. In spite of his explicit declaration that he has recanted nothing, not gone back one step, abandoned no position once held, they still per-sist in holding him up as a convert, as an exam-ple and prophecy of the failure of free thought. Next Mr. Savage gave the following outline of Mr. Frothingham's views:

1. Mr. Frothingham does not regard any sci-ence that deserves the name as tending toward Materialism.

But et al. as the nume as tending toward Materialism.
Ile would not limit free thought on any subject or in any direction.
Ile is not in the least inclined to go back to any past church, statement or creed. "Why, Mr. Savage, I know too much for that," said he the other day.
While he is in no sympathy with destruction for its own sake, he thinks "the work of destruction for the sake of higher and better building has not yet gone half far enough."
f asked him if he would now blot out anything he has written and published. "Not one single word," was his answer; "I would only supplement here and there with additional statements." I asked especially about "The Cradle of the Christ," which would, perhaps, he called his most destructive piece of criticism. He said: "I would make no change in it. It is now impossible to get at the historical Jesus. We have no materials. Jesus and the Christ,"

We have no materials. Jesus and the Christ 1 regard as two distinct and separate things." 6. Now then for his change. To put it into my own phrase, I should say, he has come to be *a more pronounced theist*. The point toward which his thoughts converge is the mode of com-munication between the divine mind and the human. To quote his own words in conversa-tion be cald. "For many years I have been in tion, he said: "For many years I have been in-clined to try to prove that everything comes out of the earth, from below; that religion is purely earthly in its origin, something made by man-his 'effort to perfect himself,' to use Mr. Abbot's phrase. And I have not, as I now think, taken enough account of the working in the taken enough account of the working in the working on and through him to lift and lead." And, in his own use of that term, he looks for larger "revelations" of God and truth in the future. "I hope," said he, "that new light will break out—not of God's word, in the sense of a book, but of God's universe." The new light, he thinks, will come, not by studying old creeds or standards or Bibles, but by looking forward for new manifestations, through natural meth-ods in the human soul. ods in the human soul. The sermon concluded as follows: Meantime, The sermon concluded as follows: Meantime, after a life of exceptional toil, he has certainly earned the right to rest and wait. If he is not entirely satisfied with his life-work, what man of any lofty ideals is satisfied? If he questions some of his past methods, and feels that he over-looked and did not sufficiently emphasize some of the many sides of the infinite truth, let that man who has grasped the whole universe be the one to find fault with him. Ceasing to speak when they delivered their message, and waiting for "more light," instead of plunging reckless-ly forward when the way is not clear; hoping in the future, and trusting that the power that has unrolled the panorama of the past has more and grander still to reveal—is not this the atti-tude of all reverent, noble, believing souls? Let us leave Mr. Frothingham, then, on the furthest verge of his advance, not taking one step backward, but only facing the east, wait-ing for a new and brighter rising of the ever old and ever new "Sun of Righteomeness" and of life feeling sure that like the fabled state of Ing for a new and brighter rising of the ever out and ever new "Sun of 'Righteousness' and of life; feeling sure that, like the fabled statue of Memnon at Thebes, when the first rays smite upon his forehead, the music of his old-time ut-terance will respond to the appeal.

some important details relating to the progress of the movement against compulsory vaccination, both in England and on the Continent; upwards of a quarter of a million tracts and publications had been published and circulated by the London Society alone during the past twelve months, new anti-Vaccination Leagues and Societies had been formed, and old ones revived.

An able article in the Journal of Science for November, entitled "The Vaccination Question Reconsidered," showed that recent Parliamentary and other official documents demonstrate the inutility of vaccination as a preventive, and its deleterious effects on the public health, which facts could not be much longer concealed by the leaders of the pro-vaccinating party. The International Anti-Vaccination Congress, held in Paris last year, had been the means of intensifying the opposition, and awakening public attention to the subject to a large degree. Deputations of the delegates had been granted audiences with M. Tirard, the Minister of Agriculture and Commerce: also with M. Constans, the Minister of the Interior ; and the main facts against vaccination laid before them had led to the rejection of M. Liouville's bill for making vaccination and re-vaccination compulsory in France. The International Congress. recently held at Cologne, at which eight nationalities were represented by forty delegates, would, he (Mr. Tebb) ventured to hope, precipitate the repeal of the Vaccination Acts in Germany, the opposition to which was gaining ground every day. After the termination of the Conference pro-

ceedings, Mr. Alexander Wheeler proposed the following resolution: "That in view of the confusion of opinion which prevails amongst medical authorities, when the subject of vaccination is discussed, it is unwise, impolitic, and unjust to enforce it : that such enforcement retards all improvement in the treatment and all discoveries for the prevention of small pox; and that all compulsory legislation with regard to vaccination ought to be repealed." This was seconded by Dr. Haughton, and carried amid applause, with only two or three dissentients in an overflowing assembly.

Yours faithfully, WM. YOUNG.

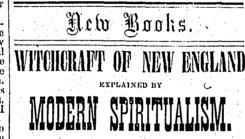
The London Society for the Abolition of Compulsory Vaccination, 114 Victoria street, Westminster, London, Dec. 7th, 1881.

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Spiritualist Convention.

The Vermont State Spiritualist Association will hold their winter Quarterly Convention at Essex Junction, V1., Friday, Saturday and Sunday, January 6th, 7th and sth, iso?

Friday, Saturday and Sunday, January 6th, 7th and sth, ise2. All friends of Spiritualism, as well as those favoring free thought, free speech and liberia libers, are cordially invited to be present. It is the earnest request of the officers of the Association that all our State speakers shall attend. We have assurance from Mr. A. E. Stanley that he will en-deavor to be in attendance. Mrs. Gerrine B. Howard has been engaged to give public tests from the platform. Board at the Junction House 4t per day. Single meals 25 cents. Horse-keeping 75 cents per day. Pree return checks will be granted by the Kallroads. Our whiter Convention of 1881 was one of the best ever-held; let us endeavor to make this one of the best ever-held; let us endeavor to make this one of the ster even-held; let us endeavor to make this one of the stered with WILENES, Sceretary, Lebanon, N. H., Dec. 3d, 1881.



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To the Editor of the Banner of Light:

The recent conference of the "London Society for the Abolition of Compulsory Vaccinatiop," has given a further impulse to the now, irrepressible agitation for the repeal of all compulsory vaccination legislation. The chair was taken by Mr. J. Passmore Edwards, Member of Parliament for Salisbury, and proprietor of the Echo and other well-known journals, who denounced the tyranny of the laws which subjected parents to repeated fines and imprisonment for their non-compliance to what they believed to be a mischievous medical infliction. There was a large attendance of medical men, sanitarians, members of Boards of Guardians and others interested in questions relating to the public health, amongst whom were Dr. Clark, Dr. C. T. Pearce, Dr. Edward Haughton, Dr. D. Jones, Dr. C. R. Drysdale, F. R. C. S.; Mr. W. J. Collins, M. B., M. R. C. S.; Dr. Thos. Nichols, Dr. Renner, Mr. Alderman Rees (Chairman of the Dover Board of Guardians); Mr. Zadok M. Spear, of Philadelphia, U. S. A.; Mr. Alex. Wheeler, of Darlington; Mr. T. Martin, of Lewes; Mr. Robert Blackie, of Liverpool; Dr. Alice Vickery and other lady doctors; Mr. Mozley, Barrister at Law; Mr. W. Tebb, Mr. William White, Mr. Cornelius Pearson and many others.

Dr. Drysdale read an interesting paper on the origin of vaccinia, and the progress of animal vaccination, which was followed by an animated discussion. Mr. William Tebb furnished

State Carlin 1945 tall and your

Cle, ""Agassiz and Spiritualism, "etc.
While producing this work of 482 pages, its author obviously read the darker pages of New England's cariler history in the light of Modern Spiritualism, and found that in origin Witchcraft thenand to-day's supermundance plenomend are the same: and found also that intervening Witchcraft historian, and found also that intervening witchcraft historian, and see the same and found also that intervening witchcraft historian, such search and the real authors of the barbart doings they were describing.
Mr. Putnam, well known by our readers, (and, as stated in the hook, a native of the parish in which Salom Witchcraft hist intervening and instructive work has done much to disperse the data to the found also be due the distoriant, and not a little that exhibits egregious shortconings and others who follow their lead.
The work is work of games.

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of old time. As Homer, the writers of the Bibbe, and Milton, have the same ground-plan and landmarks for their work, so have we freely entered Into their labors, and used their materials as "lively stones"! for the work whereanto we ownedbad

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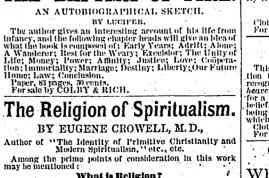
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Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province strict and Monitomery Place, every TUESDAY and Futry AFTEXNON. The hall (which is used only for these (dates) will be open at 20 clock, and services commence at 30 clock precisely, at which thus the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The pub-lite are controlly furthed. The Messures published under the above heading indi-cate that spirits carry with them the characteristics of their enth-life to that be ond-whether for good or evil—conse-quently those who pass from the earthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reade to receive no doubling for the y-pierts in these columns that does not comport with his or-her rea on. All express as much of truth as they perceive— in more.

 The one interpretation of the time is they perceive no more.
 It is one carnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.
 We As our angel visitants desire to be held natural flowers upon one Circle-Room table, we solide that it is a pleasaure to place upon the attact of Spirituality their floral offers lings. nre to place upon the analysis $\mathbf{p}_{\mathbf{p}}$. We invite written questions for answer at these $\mathbf{p}_{\mathbf{p}}$. We invite written questions for answer at these

Béances.
 [Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Tuesdays. Wednessdays or Fridays.]
 Bor Letters of inquir; in regard to this department of the Bunner sheadd not lead tossed to the medium in any case, LEWIS B. WILSON, Chairman,

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

> Public Scance, Nor. 22d, 1881. Invocation.

Lord of the fertile harvest ! Lord of the forme narvest i God of the boundcous year ! We gather up our treasures That one by one appear : We bring to thee our sheaves of truth, Garnered alike by age and youth.

We 've seen the plenteous harvest In heads of life uprise, As fair as fullful valleys That bloom in Paradise! And oh ! we bless the Giver, Porever and forever !

The hills of life are glowing, Oh, God ! so grand and free, Extending of their bounty To all humanity; And so we bless the Giver, Forever and forever.

The fields of 10e are gleaning Beneath their stores of food; The corn and wine of spirit, In Wission's plenitade; The off of truth, the milk of love. Flow freely hither from above.

We praise thee, oh, our Father, For life divinely planned I For through the countless ages We recognize thy hand, Bestowing boundy full and free Upon thy dear humanity.

Questions and Answers.

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

QUES.—Are mesmerizers assisted by spirits? Ass.—An individual, to be materially assisted by spirits, must become receptive to spirit influences, must be negative or passive to surround-ing conditions and influences. An individual who is positive, who is not susceptible to influences in the body or out of the body, will not be assisted by spirits to any extent. A mesmer-izer who performs his work well must be of a positive nature, not easily susceptible to influ-ences. It is his work to influence others. Suirits are very often assisted by mesmerizers. There are many spirits who are unable to take control of a medium and manifest through mor-tal life hereaus they hack information covernatal life, because they lack information concernthe mode of operation upon a medium? mind. Such spirits, coming into contact with the mesuerizer, watch bis proceedings, study into the laws, which govern mesmerism or psychology, and in that way attain information concerning the laws governing mediumship.

Q .-- Are not the words and acts of a mesmer ized subject frequently produced by a spirit in

The subject frequently produced by a spirit in control? A.—Not frequently, but occasionally. An in-dividual who is under the complete subjugation of a mesmerizer cannot be influenced by any outside spirit, but it at times occurs that an individual is brought under the influence or control of a mixit and taken from the bracks of control of a spirit, and faken from the hands of the mesmerizer before he has attained complete power over the subject. Such cases have been : they are rare. A nessmerizer who understands his business continues to operate upon his sub-ject until he or she is under his complete con-

Q.-What is the difference between magnetism and mesmerism ? A.-- Mesmerism is the power possessed by a

1. Judd Pardee.

1. Judi Partice. It pleases me, my friends, to at times return and possess my-elf of a mortal organism, in order to manifest intelligently to my friends of earth, and to those who knew of me. To day the desire takes possession of my spirit to au-nounce my-elf once again from this platform, in order to assure my friends that I have not grown weary with my work; that I am still endeavoring to perform my mission as I per-ceive it, and to outwork the inner powers of my being to the utmost of their ability. I have my being to the utmost of their ability. I have not been idle during the past few months, though I have seemingly kept silent. My influ-ence has gone forth, both in the spiritual life and in the mortal life, in order to perform some little amount of good for the benefit of man-

ing truth with deeper meaning and pitter splendor, but at the same time sweeping out that which is false, crude, and unfit for the people. I rejoice to say that in spitse of the hold professions made by religiouists concern-ing the work which they have performed and are doing day by day. Spiritualism is succeping in among them, revealing the work which has been done in the part in both its brick and

upon them through the teachings of the church. To-day I feel more encouraged than ever; for I behold this truth, that everywhere throughout the length and breadth of our land, people are turning away from the dry husks of theology to find something richer and sweeter, more satisfying for their souls. And as they turn aside from the old creeds and dogmas which ceannot satisfy them concerning the immortal life and the destiny of the soul, what streameth down upon them brighter and fairer and holier than the truth which Spiritualism brings, and which demonstrates beyond the shadow of a doubt that those who pass away from the mortal life and its experiences are not lost, are neither dead nor sleeping, but that they exist neither dead nor sleeping, but that they exist as conscious, active beings, in a world where opportunities are given to them to outwork the highest, broadest and grandest attributes of their beings? And not for myself alone, but for those who are associated with me, I return to day, to say to my friends: We still labor with you shoulder to shoulder, heart to heart;

with you shoulder to shoulder, heart to heart ; our interests are involved in the spread of truth; our activities are engaged in seeking to benefit hum onity, and we will still go forward with you, receiving from your souls light, strength and encouragement, and in turn imparting unto you an influence of love, sympathy and coöpera-tion which shall strengthen and sustain you as the down on by Hummith hour nonweak the days go by. Humanity hath been cursed many times in many ways; cursed by intem-perance, by slavery; it hath been cramped all along the ages by that worst of foes, *ignorance*; and it is our duty to dispel these curses, and drive them away. Intemperance spreads abroad over the land; and could you behold the many engaged seeking to stimulate and bestir human beings to take an interest in their fellows, in order to assist them above this slough in which Intemperance hath involved them; could you behold the auxiety depicted upon the coun-tenances of spirits who work for the redemption of mankind, you would extend your best efforts

of mankind, you would extend your best efforts and labors in that direction. Slavery has been abolished to a certain ex-tent, and yet we find men and women every-where held in the chains of a bondage which is more than galling to their spirits. It is our work-yours and mine, my friends-to seek to break the shackles which confine human beings and give them the broadest of liberty which God hath bestowed upon them, but which man hath denied. And more than all things, it is our work to seek to dispel ignorance and seek to en-lighten humanity; to instruct humans concern-ing themselves, their natures, their relations to ing themselves, their natures, their relations to cach other and to the higher life; their duties to each other and to the inglet me, then unless to each other and to themselves; to seek to illu-minate their spirits with a knowledge of the diviner life-the broader, fuller existence which lies beyond-a knowledge of which all may at-tain even while in the body. The purification tain even while in the body. The purification of self is what the world needs to know, and it is our work to seek to instruct. As the days go by, let us feel to be united in soul and spirit as one, belonging, as we do, to one great family, recognizing one Father above, one Friend, one Helper; then may we go forward, seeking to benefit and instruct, while seeking for light and benefit and instruct, while seeking for light and knowledge and assistance ourselves from those who are beyond. I would say a few words more to my friends I would say a few words more to my friends : Do not feel, my dear friends, that I have stepped aside from my chosen avocation. It is not so. I am still at work upon my little journal. I am still endeavoring to spread the light by means of its pages to the best of my ability as advantages its pages to the best of my ability as advantages are offered me. We expect to spread this light further and further as the months roll by. My co-worker is with me. He, too, sends out his greeting and his love unto each one. Rest as-sured that we are not idle, that we have not stepped down, but are still at our post, ready and willing to perform whatever is given us to do as are understand if L. Judd Bardeo do as we understand it. L. Judd Pardee.

country yard; I have seen them all again, freed from the physical body, but bright and beauti-ful in the spiritual bodies which are theirs. ful in the spiritual bodies which are thers. I was pretty well known, sir, in parts of New Hampshire, especially in Middleton, where I resided for a number of years. I was post-mas-ter of that town, and holding that position be-came known by a great many people. I wish, them all to know that I am doing well, and take this opportunity of coming back that they may how form me and that I consider Spiritualism

hear from me, and that I consider Spiritualism to be true, and to be a blessing to humanity, to those in the body and those out of the body. My name is Jonathan Daniels. I thank you, Mr. Chairman, for this privilege. Jennie Parker.

Jennie Parker. I have a few My name is Jennie Parker. I have a few Work rolling on and on thronghout the years, spreading its light abroad far and wide, per-meating every section of life, every depart-though old theologists make their bold appeals concerning the stability of their systems, the permanence of their creeds, yet the light which Spiritualism spreads is permeating their churches, illuminating the darkened places, showing the errors contained therein, reveal-ing truth with deeper meaning and purer splendor, but at the same time sweeping out that which is false, crude, and unfit for the any medium, nor attended any spiritual meet-ing. I trust they will do so after they receive my message. If I tell Mary I was with her after I passed from the body, when she left the house and went down town, and I saw her enter a store, order a certain article, and when she attempted to pay for it she found her money missing; and when I say that I influ-enced the shop-keeper to let her have the article on trust, although she was a stranger; and that I also influenced her where to look for the missin among them, revealing the work which has been done in the past, in both its bright and its darkened side; and while we know that many have been blessed by those who have given spiritual teachings, even amid the old rorners of the church, yet we also realize that many have been *cursed almost beyond redemp-*tion by the terrible feur and doubt which has fullen woon them through the teaching of the doubt which has fullen woon them through the teaching of the doubt which has fullen and by the terrible feur and doubt which has fullen woon them through the teaching of the doubt which has fullen woon them through the teaching of the doubt which has fullen them through the teaching of the doubt which has fullen woon them through the teaching of the doubt which has fullen them through the teaching of the doubt when the mere the doubt when the mere them through the teaching of the doubt when the mere the doubt the teach the teach the start the teach the teaching the teach teach the teach the teach teach the teach the teach teach teach the teach teach the teach teach the teach teach teach teach teach teach teach the teach tea self. There was something very unaccountable concerning the occurrence of which I speak-unaccountable to Mary, but not to me-which Inaccountable to Mary, but not to me-which I wish to explain, but which I do not wish to speak of at this place, because it will bring another party into mention whom it is not best to speak of in public. I know she will under-stand to what I refer, and I would like to ex-plain the entire matter to her satisfaction: but that is not my only object in returning. I have a work, spiritually speaking, to perform. I know that there is something to be done to benefit certain individuals in the form that benefit certain individuals in the form that should be accomplished immediately—that is, within a short time—and I beseech my friends to give me an opportunity of coming to them. I send my love, and father and mother send theirs, and Julia also, and many others. We are all together, in a hone in the spirit-world, a home that is similar in construction and ap-pearance to our home which we had while in the form, but much brighter and more beauti-ful more adanted to our spiritual wants if she ful, more adapted to our spiritual wants, if she can understand what that implies.

Charles II. Martin.

Charles II. Martin. It is my turn to return to mortal life and speak as best I can. I have a number of friends in Boston and vicinity. My home was in Mel-rose, but my business was in the city; that is, I worked for a time at Jordan & Marsh's. I wish to send my regards and love to my old as-sociates in the form, and to thank one or two of them for certain kindnesses offered to me. I wish to send my love and regards to my inti-mate friends, to those of my family who remain in the body, and to tell them that I am happy and well situated in the other life. I was taken ill and felt badly. I felt as though I had no vitali-ty or strength. I left home, gave up my business and traveled to the West, seeking for health and a change. However, I had not been away from home many weeks before I was taken to the spirit-world. The health for which I sought could not be given me in the body. I had to pass ent in the other with in public me to the public me the other with the body. could not be given me in the body. I had to pass out into the spirit-world in order to stain that vigor and vitality which I required and desired. I passed out from the body at St. Louis, where I was temporarily stopping. I have not a great deal to say; the most earnest desire of my spirit seems to be to waft my greeting and affection-ate remembrances to those who were dear to me; and if I can succeed in arousing their atmet, and B, 1 can succeed in arousing their at-tention to spiritual things and to a knowledge of the spiritual life of those who have passed from the mortal, I shall feel that I have indeed accomplished something of note. I am some-what different from what I was in the body, for what different from what I was in the body, for I have laid aside earfhly pursuits. I have given my attention more to spiritual things. Finding that I am to exist always as a spirit, in a spir-itual state, I desire to know something of my surroundings and the conditions which are to be mine, therefore I have laid aside, for a time, an interest in (mortal things, except so far as then interest in (mortal things, except so far as

I believe that a revolution is needed, socially and politically; also that the condition of the laborer needs to be changed. I believe that the time is coming when these things will be revo-lationized. I know I am using words that I did not use when in the body, but I have picked them up, and they express my meaning exactly. I believe that one man is as good as another and no better; that they should all occupy the same position—that is, I want each one to be as well situated as possible, but I do not believe one man has a right to hold millions while another is starving. I believe that these things should be equalized, and I think they will be one of these days. I am not holding forth in any con-ner or in any private room. I am minding my own affairs at present and studying up those things which interested me while in the body. When I get them so that I can express them I believe that a revolution is needed, socially things which interested me while in the body. When I get them so that I can express them clearly through some medium, I shall hope to advocate them as I did in the past, for my mind is as vigorous as it was; in fact I believe it will become strengthened still more. I do n't know that I have any right to take up your time, Mr. Chairman, but I felt that to come and speak of things as I saw them would do me good, and assist me in my scarch for more knowl-edge. I wish my friends to know that all is

good, and assist me in my scarch for more knowl-edge. I wish my friends to know that all is well. I will help them when I can. I will ex-plain what they desire me to by-and by, when I get a little more used to things, and I shall be able, I know, to do that which they would like me to do did they realize that I could return and influence them. Let me add that I believe the outing scale useful of the argo put of the the entire social system of the age and of the people will be revolutionized in the future, and I shall work to that end. I shall work in accord-ance with that which I expressed when in the form, only with clearer comprehension and greater understanding as these things are re-yealed to me from the spiritual side. I am William Haller, pretty well known throughout Cin-cinnati, Ohio. I died in the hospital at Cincinnati last winter.

Public Séance, Nov. 25th, 1881. Questions and Answers.

QUES.-[By John V. Dunbar, Kanawha Sta-tion, West Va.] If God is the author of all things, is he not the author of all we call "evil," equally as of that we call "good"? And is not evil simply a lesser good? ANS.-As light is the absence of darkness, so, in the absence on darkness, so,

ANS.—As light is the absence of darkness, so, in the absolute, evil must be the absence of good; but, to our comprehension, evil is but the undeveloped condition of that fruit upon the tree of life which, in its mellow, ripened state, we call goodness. From adverse conditions, thousands of each variety of fruit are blighted appuality so through a lock of proper could annually: so, through a lack of proper condi-tions and of opportunities, thousands of human beings find their spiritual attributes blighted, imperfect; but, thank God, this condition be-longs only to the material world; the spiritual affords opportunities and conditions for the un-foldment of every soul. Because God is the supreme goodness, the cause of all things, em-bracing all things, pervading all things, we can conceive of nothing that he has not created; to us he is infinite, consequently he must have created the evil as well as the good, looking toward that end when the evil shall develop into the good, as the darkness develops into the glo-rious light. Q.-Why is it that some persons fail to obtain

convincing proof of the genuineness of form-materialization, and that, however good and materialization, and that, however good and true the mediums may be, something will occur or be seen that will excite suspicion in their minds and lead them to doubt the possibility of spirits making their presence visible to mortals? A —We do not know as we can reply to the question to the satisfaction of the querist. We believe there is a time for everything in life, and that an individual cannot become convinced of spiritual phenomena until the time has come for him to receive his convictions. We know

for him to receive his convictions. We know that many Spiritualists have been obliged to be That many spiritualists have been obliged to be-lieve the phenomena of Spiritualism because of the force of evidence brought to them of its genuineness; nevertheless, we contend that the time had arrived for them to accept the teach-ings which they received. There must be an adaptability between the investigator, the me-dium, and the spirits; it is necessary for the complete work and operations of the intelli-gence; there must be an assimilation between them, and unless this occurs there will be disthem, and unless this occurs there will be dis-satisfaction upon both sides—dissatisfaction of the sitter and dissatisfaction of the spirit—consequently we would advise those who cannot come into sympathy with the particular medium to remain away from his or her scances. We are not of those who believe that an inves-tigator is himself dishonest because he cannot believe that the investigator is the enemy of believe that the investigator is the enemy of Spiritualism and of mediums, because he pro-nounces his dissatisfaction at the result of a sé-ance. We believe that perfect honesty may exist in the mind of the sitter, and yet doubt creep in concerning the genuineness of the manifestations. It is plainly evident that many shiritualists are not use blo for wavelue the abo

DECEMBER 31, 1881.

vation from all evil, from all wrong, from all that is impure, undeveloped, is free to every soul. I return from the heavens beyond to waft

back a word of greeting, of tender affection and sympathy, to those who knew me when in the mortal form—I return to say unto them; Seek for the light which streameth down from Seek for the light which streameth down from on high, that light of truth which will illumi-nate your pathway and guide you to a higher, brighter and sweeter life. Seek to plant your feet upon the rock of azes, that which will never split under you, and which will be a firm foundation through the experiences of life. That rock of ages is knowledge; knowledge to be attained through endeavor, through per-sonal effort, through desire, seeking to receive that which is meant for all mankind; first, a knowledge of self, and then a knowledge of the laws of being and of the universe. Although I know that the views propounded by religionists upon the earth arc, to a certain extent, fake, yet I do know, at this present time, that the feet of each one are tending toward one goal; however far apart each path may diverge from however far apart each jath may diverge from the other, they all lead to the one heaven be-yond. Although I would do away with theories and gain knowledge in their place; although I would banish, all creeds, all sects and dogmas would banish all creeds, all seets and dogmas, from the earth, and give humanity an oppor-tunity of growing and advancing unrestrained, yet I know that much good has been accom-plished, because mankind could not receive the full glory of spiritual truth, not being suffi-ciently developed to accept and understand that which the angels are giving you to day. And, as little gleams of light stream downward from on high, through crevice and loop-hole, so has it to be given to humanity by those who fell that

as little gleans of light stream downward from on high, through crevice and loop-hole, so has it to be given to humanity by those who felt that they had received light from heaven. I bear no ill will to any one: I would impart something of knowledge to those who are in search of light; I would extend the hand to those who look upward, saying to each one: We sympathize with you in your endeavors; we sympathize with you in your endeavors; we sympathize with you in all things. Come up higher; we will give you a comprehension of the life which struggles within every soul. And as the years pass along I behold more of light, more of truth and knowledge streaming down upon humanity in the flesh. I believe the time is coming when every soul in God's uni-verse will uplift their hearts to each the gleams of glory from afar, and bid the angels enter in -will, give welcome to the spirit hosts who are around them in the hours of trial and affliction. They all will, in short, be ready to receive the knowledge which the spirits bring from on high, and will be ready to coöperate with the evan-gels from the worlds beyond, and follow wher-ever they lead. Then we shall know less of sin, less of suffering and wrong doing, less of misery and min: for man will seek to live in harmony less of suffering and wrong doing, less of misery and pain; for man will seek to live in harmony with nature's laws, and in friendliness one with with nature's laws, and in friendliness one with another for the benefit of all. When that time comes, my friends, you will behold the millenni-um of which poets have so long sung, of which priest and prophet and sage have so long proph-esied and taught; you will find the g-ilden era, and rejoice that man has at length attained the plane upon which he belongs. I feel somewhat cramped in expression, and yet I am impelled to return and speak, sending out my thought to my friends, assuring them that I still live; that I am active and awake, eager to receive all that I can concerning the laws of life; and am ready to met with them, in private or public, at any time and place, if

in private or public, at any time and place, if I may sympathize with them in spirit and lead them onward. Rev. O. H. Tillotson, formerly a Unitarian pastor of Northfield, Vt. It is a number of years since I passed to the spiritual world. world.

Lizzie Burgess.

I would like to send a message to my brother, whose name is Henry Burgess. I have been in the spirit-world quite a number of years. I was fourteen years of age when I died. My name is Lizzie Burgess. My brother has been residing for some time in Brooklyn, N. Y., but has now gone from that place to Synaples residing for some time in Brooklyn, N. Y., but has now gone from that place to Syracuse, where he intends to remain during the wintor. He contemplates going West in the spring. I tried very hard to come here and give my mes-sage before my brother left Brooklyn, but was unable to do so. I am, however, in hopes he will receive it while he is in Syracuse. I. wish, first of all, to send my love to him, and the love of all who are with me. Please tell him we are all together, living in one family, enjoy-

we are all together, living in one family, enjoy-ing the company of each other just the same as we used to do when we were all together in the body, and each one of us sends love to Henry, and wish him to realize that we can come and assist him in his work. At times, when he is all alone, and the hour of midnight is near, we can come, and while his pen travels rapidly over the page, give unto him thoughts and ideas which he knows not emanate from the spirit-world, yet which he feels are imparted from some source outside of himself. I wish him to know that George is frequently with him; that he can assist him in his work, bring him ideas that are of benefit when wrought out in lan-guage. We have been able in many little ways to sustain, strengthen and comfort him when he has felt that he has been left alone, while all the rest have been delen form him. If he can he has felt that he has been left alone, while all the rest have been taken from him. If he can realize that there is no separation between him and the members of our family, I feel that his work will broaden out—because his spirit will grow sweeter, richer, sunnier, and thus be able to catch higher inspirations from the spirit-world. If my brother should go to the West, as he contemplates, we will be with him. I do not think that he will go as far as he now intends; I think he will stop long before the end of that iourney which he contemplates, because he will I think he will stop long before the end of that journey which he contemplates, because he will find friends, and have opportunities given him to develop that which he wishes to; he will have that brought to him which he thinks not of now, but which he has desired in the past. I speak of these things, that he may look forward to the future, and observe whether or no they are fulfilled as I predict. Should Henry visit New York City within the next three months, I desire him to visit a medium. some one through I desire him to visit a medium, some one through whom George can come and communicate, for he has much to say which he desires not to im-part through me in a public meeting. **Henry M. Williams.** [To the Chairman:] My name, sir, is Henry M. Williams. My home was in Boston. I have friends in that city whom I would like very much to meet and to come into communion with. I passed from the mortal form in Santa Barbara, California. Thirty-three years had left their impress upon my hody. That life now seems to have been frail and pitiful, in the light of the life which is now mine in the spirit-world. Yet I made not light of the mortal life, and desired to remain in the body. I had plans and ambitions which I wished to see out-wrought, but this was denied me, and I was taken to another life. I return now, to send my love to those near and dear to me, to assure them that although I have passed from the mortal form I am still with them, able to influ-ence their lives—not as I would have done in the external—but influence their thoughts to a degree, as I see it best from the spiritual side. It will be seventeen months the first of Decem-ber since I passed to another life. I have been seeking to communicate at different places many times since that occurrence, and I feel gratified to be able to feebly express myself from this place to day—but it is impossible to manifest the emotions of the spirit through a foreign organism. It is not possible to express the love and sympathy which a spirit holds for its dear friends in the form through other lips. It seems to me that those who remain in the Henry M. Williams. its dear friends in the form through other lips. It seems to me that those who remain in the body must, to a certain extent, sense the influ-ence of the spirits who approach them, and to a certain degree feel the magnetism, sympathy and affection which they bestow upon them. I feel that I shall gain power in the future to ap-proach my friends more closely, and give to their spirits that which I see they require—knowl-edge and understanding concerning the life be-yond. My father is Sydney Williams, of Provi-dence, R. I. I send affectionate greetings to my-friends^oin Providence, and assure them I am now well and satisfied. body must, to a certain extent, sense the influ-

mind of superior will force, a power operates upon the mind of another, bringing it into subjection to the operator. The mesmer-ist may be in the body, or he may exist outside ist may be in the body, or he may exist outside of the material body, but while he possesses a strong will, a positive nature which knows no such word as fail, which determines to conquer whatever it undertakes, he will bring those who have a lesser amount of will-power under his control, and subject them to his whims, fan-ding on turnors. Maximum in the normal part cies or purposes. Mesmerism is the power pos-sessed by such positive minds. Magnetism is entirely different from mesmerism; it is the power of operating upon individuals for their spiritual or booily welfare; it is entirely aside from the mind. We define it as a vital force not only contained within the mortal form, but also contained within the morral form, but also contained within the spirit. The magnet-izer directs these vital forces upon the subject to be operated upon. Is the subject nervous, irritable, distressed from any cause whatever, it is the purpose of the magnetizer to soothe, tranquilize and strengthen. Is the subject apa-thetic, inert, then it is the business of the mag-netizent stimulate access and also strengthen netizer to stimulate, arouse, and also strengthen. There is no analogy between mesmerism and magnetism: one is the power of mind over mind. the other is the power of medicine, spiritual or material, operating upon and benefiting the in-dividual, without in the least interfering with his own will or mind.

Q .- [By Geo. W. Musso, jr., Lynn, Mass.] Does an individual upon his entrance into spirit-life continue to be controlled by evil habits contracted in this sphere, or does he at once see the erroneous course he has pursued, and change his steps, pursuing good by the aid of beneficent spirits, until he becomes rid of all good to others who are on the path he once walked in?

A.—An individual who permits himself to come under the influence of evil habits, who fosters the lower passions, and in this way cramps and stunts the higher attributes of his this condition merely because he has changed states of existence. The higher attributes of his ing been dwarfed, require to be called forth, strengthened and stimulated. The evil pas-sions having been fostered and nurtured for, perhaps, years, have the accendency; they are in power and need to be called and hid boat in power, and need to be checked and held back. This is a work of time, not of a moment. This is a work of time, not of a moment. An individual thus conditioned requires a long Individual thus conditioned requires a long period of preparation and discipline before he can experience a chance, become aware of his past career and feel the enormity of the steps he has taken. You have been taught by most returning spirits that individuals who leave the form are the same, for a time, as they were when in the body. It is true the change does not make any change in the disposition, or in the tendencies toward evil or good, whichever they may be, within. Spirits whose work it is to instruct, assist and care for these who are morally diseased, attend such individuals, seek to arouse within them a knowledge of their seek to arouse within them a knowledge of their true condition and a desire to emerge from the darkness which envelopes them. The struggle continues for a long time, perhaps, but at length the spirit becomes aroused, quickened: a desire posses cs him to throw aside the old conditions: to seek to retrace his false steps: to erase the blots upon his spirit which are dis-advantageous to his development; then he is assisted by those around him, drawnfrom the upper heights because they wish him well, and upper heights because they wish him well, and in this way the individual becomes awakened. and seeks to assist others, while at the same time growing himself. In this way does he throw off old conditions, and become pure and good. It is not in a moment, but it cometimes takes years of struggle and discipline.

Jonathan Daniels.

[To the Chairman :] Is there room for another? [Fo the Chairman :] Is there room for another? I feel something as I did when I was in the body. I mean the last hours. I lived to be very old, and they say my head was affected, that I did n't know what I was doing. Well, that is true. I did not realize what I was about, at times, although at other times I had glimpses of what was thing about a another times I had glimpses of what was taking place around me, and what my friends were doing; but age settled down my friends were doing; but age settled down upon me, with its infimities, and I could not bear up against them, so I kept growing weaker and weaker, until at last I did not know any-thing of what was taking place; that is. I took no note of my surroundings. I seemed to be living in the past, to a certain extent. I remem-ber something of that as I come back in this way: I think that I window Therefying way; I think that I retired on Thanksgiving night, and I am told that was two years ago

I seemed to hear something calling me. I seemed to see something beckoning me away, and I got up and wandered out—I wandered on and on, until I became prostrated from cold and expos-ure. I knew nothing more until I found myself away from the old bedy, surrounded by a band of bright looking intelligences, who took me by the hand, some of them, and said to me, "Comel come away with us; you are no more to be cold, weary and troubled; you are now at home; you shall rest and feel comforted and strength-ened." That is the substance of what they said to us but may not be the avaat language they to me, but may not be the exact language they used. And I went with them. I found I could travel easily. I was not hampered and cramped as I was in the form, and when I arrived at the beautiful home which they assigned to me, and said that there I would find rest and refresh-ment, I did-indeed sink down to a sweet repose. In a little while my spirit seemed to gather its powers, and I found I was no more to, be one who was hardly able to crawl around, and to make his wishes known, but that I should be as strong, and active, and powerful as I desired to be. As I felt the impulses stirring within, I moved and acted accordingly, and found that after all I was a man, capable of doing and being something for myselt and others.

they deeply concern those attached to me. I do not look for aggrandizement. I am not ambitious. I am content to go forward and to learn what I can, and I trust I shall be able to impart what I can, and I trust I shall be able to impart what I receive to my friends who are yet in the form. I was not old in years; I was only thirty four when I passed on. My name is Charles II. Martin.

Elizabeth Taylor.

[To the Chairman:] I find everybody coming back, and I wath to come. It is quite a while since I died, and I have been troubled a good deal about matters that I left. I didn't feel as deal about matters that I left. I didn't feel as though they were being arranged just exactly as I wished, and so I have been around fussing about them: but after all, I don't know but it is just as well. I had some little matters of my own, some little property and other things. that I wanted to see settled up straight. I don't come here to find any fault, for I suppose it is all right, but I wish I had known things differently from what I did before I died. I see things in a different way from what I did. I seem to come up behind them and look them through, see them inside out, and know just where the dark steps are and where the light ones are; not that I can see very clearly, but I can see better than I did in the body. My friends may want to know if I am well off. Yes—I am pretty well off. I haven't gone friends may want to know if I am well off. Yes—I am pretty well off. I haven't gone through any very dark place yet; I do n't think I'll have to now, after this time. I am not in the brightest place that you can imagine, but I have a bright home, and I do n't find any fault. I do n't know how to come and talk in this way; I only wanted to relieve my mind, and to send my love to my friends. I want to say I have been trying to help the children, to straighten things out for them. and look after straighten things out for them, and look after hem a bit. I have done the best I could, and was told if I would come to some place of this I was told if I would come to some place of this kind, I would be able to learn more and get ideas how to act, in order to assist those who are left in the body. My name is Elizabeth Taylor, formerly Elizabeth Sullivan. I lived in Baltimore. I have a pretty strong idea that my words will be seen by those they are meant for for.

William Haller.

[To the Chairman:] Well, sir, I have been looking around this spot for some time back, and I have felt that I would like to come and looking around this spot for some time back, and I have felt that I would like to come and express my opinion, and speak to those who knew me, and they are many. The last that. I remember, or the last time I remember, was the latter part of February, last winter. I know that I was taken sick, and I felt bad; felt con gested around the chest and lungs, and demor-alized generally. I knew I was at the City II os-pital sick, and then I did n't know much more about it until I found myself apart from the body. Well, I hardly knew what to make of it at first, but I soon grew accustomed to my sur-roundings, and began to look about. Now I know there are people in the body who think my voice is silenced, that my peculiar ideas have come to nothing, and that there is no more of me. I have come around to tell them they are mistaken; that I am not silent; that my voice will still be lifted up as it was in the past, and that my ideas are just as fully alive to-day as they were a year ago. I know that I often felt cramped and limited in expression. I do nol. feel so much troubled in that way as I did in

Spiritualists are not yet able to receive the phe-nomena of materialization; they have not de-veloped sufficiently to accept these things, and which summer to accept these things, and until they have studied into the laws which spirits operate through in controlling matter, and subjecting it to their own uses, it would be folly for them to attempt to investigate the phenomenon of materialization.

Q.—Please give us any information you can concerning the Mound Builders of this conti-nent, and whether spirits of the pre-historic ages have communicated or will communicate with earth? Λ .—It would be impossible for us to give any

information concerning the Mound-Builders in the brief moment allotted to us at this time it would require an hour's discourse to reveal that which we have learned concerning the primitive man and his work upon the earth. While we know that the pre-historic man was far behind the man of the present era in intelligence and advancement, yet we are told that he possessed a certain amount of ingenuity, skill and cleverness, which was elaborated in his works. The time is coming when those who his works. The time is coming when those who are anxious to learn concerning the Mound-Builders, and the era in which they lived, will be able to gain much more extensive informa-tion than they have in the past. The spirit of inquiry is abroad, and man, in his research, will be assisted by those who once inhabited a mortal form in ages past. We have no doubt that the primitive man can communicate to mortals; but the time has not arrived for him to do so. When science is ready to accept that which Spiritualism has to reveal; when scien-tific men are ready to cooperate with the spirit-world : are anxious to gain fidings and knowlworld; are anxious to gain tidings and knowl-edge concerning that which is obscure to them, then will they be able to attain much information concerning the past history of this planet, and the history of those earlier resi-dents upon the planet, of which they now have no concention no conception.

Rev. O. H. Tillotson.

The love of God is the beginning of wisdom. God's love extendeth far and wide, and as we, his children, advance in knowledge, advance in the unfoldment of spiritual gifts, we learn to comprehend that there is no such thing as fear. that as we are part and parcel of our Father God, we know nothing of his wrath, we cannot fear him, for love permeates our entire being, and we feel our souls constantly drawn nearer and nearer to the Infinite Soul of all Life, the Source of all Intelligence and Truth. So do we Source of all Intelligence and Truth. So do we find our souls illuminated and our spirits broad ened out under the new experience which is given to us in the higher life, where all things are, in time, made plain. And as I return to mortal life, once again to come into commu-nication with my friends and followers, I would The first new where the verse were the series of the serie say: Inculcate within your minds and with-

a few shadows and I have seen many sunbeams. I feel that the sunshine more than compensates for the shadows. I lived to be very old on the earth: eighty years were mine, and of course the body grew feeble and bent with age; and now, as I come back from the spirit-world, some-thing of the old infirmities press upon me. But I want my friends to know it is not so with me in the other life : I am strong and well and full of vigor. I am Charles M. Pierce.

Austin Sweetland.

[To the Chairman :] A year has not elapsed, sir, since I was summoned from the body, yet I sir, since I was summoned from the body, yet I have come back, active and vigorous. I was very old, and had lived my allotted time. I have no complaint to make at being called from the mortal form, still I am glad to come back and interest myself in what is going on. I knew something of the affairs and business of my friends and neighbors; I was pleased, could I assist them by advice or otherwise, and that feeling will lingers with me, now that I am a assist them by advice or otherwise, and that feeling still lingers with me, now that 1 am a spirit; I wish to look about me to see if I can be of service to any old neighbor and friend. I do feel that if I can impart some knowledge of the spirit-life as it is, and of the work spirits have to do, the power which is theirs of return-ing to earth and influencing mortals, to any old friend 1 chall be doing a canvice. friend, I shall be doing a service ; so I am here, seeking for information and experience how to proceed in the new line of work which I have proceed in the new line of work which I have taken up. For a long time I was postmaster of Rockport, Me., where I lived and where I was well known by many. I am not engaged in such business now, noram I laid upon the shelf doing nothing, but I am busying myself, seeking to do something which will be of benefit to some one who is in need of assistance splithally speakwho is in need of assistance, spiritually speak-ing. I am not enlightened a great deal myself concerning these things, but what I have re-ceived I am anxious to give to those who know nothing of them. Austin Sweetland.

Col. William Viall.

[To the Chairman:] Good afternoon, sir. Like many others, I have a desire to take upon myself the experience of controlling a mind foreign to my own; and when that experience will provide me an opportunity of reaching my friends in the body, I am glad to avail myself of it. It does not appear to me that a long time has passed by since I inhabited a corpo-real frame unreasing my business among my real frame, pursuing my business among my associates and fellows, having but little thought to give to death, the grave and the after-life, but concentrating my energies and powers in material ways; and yet I am now apart from the physical body, separated, to an extent, from the material concerns which were mine, from the material concerns which were mine, and I am forced to look these things in the face and to undertake to comprehend something of the after-life of the soul, since I find it has come upon me almost unawares; at least, I cannot say that I was prepared for the condi-tions which I have found. I cannot say that this new life is to me what I expected to real-ize. it is alteration more families weaking ize; it is altogether more tangible, realistic and natural than I had any idea of, consequent-ly.I desire to call the attention of my friends— those who were very near to me first, then my friends and associates afterwards—to this new life and its teachings, asking them to investi-gate for themselves, to receive whatever is given at its own value ; and if they do find any given at its own value ; and if they do find any light that will give unto them knowledge con-cerning things which were unexplained before. I trust they will receive it and let it stream down into their souls. I ask them to search for knowledge concerning spiritual things; and if that knowledge comes to them and they re-ject it not, but accept it, they will find their lives brighter and sweeter and better than they have ever been before ; that is, if, in accepting the knowledge, they will be ready to follow the teachings of the spiritual, which are : to culti-vate the inner man, and not allow the material

teachings of the spiritual, which are : to culti-vate the inner man, and not allow the material to cramp and crowd the spirit. You will desire to know who I am, sir, and I will say that I was known as Col. William Vi-all, of Providence, R. I.; that I was the presi-dent of the "Fireman's Mutual Insurance Com-pany"; that I am ready to receive a call from my business associates and will respond to that call when given, for I assure my friends I have something of Importance to communicate, which something of importance to communicate, which they would not care to have me give in public, but which concerns their interests very closely. While I adjure them to seek for the spiritual gifts of life, to seek to understand something concerning the after-existence, to attain knowledge concerning the life they are to live and the life their friends who have passed on are now living, which is real and tangible, I also would have them look to their material interests, and they are non-their to again they in both dimen-I am here ready to assist them in both direc-tions if they will give me a call. I thank you, Mr. Chairman.

ums and enter their presence in order to learn something of the spiritual world and its condi-tions, those who knew and loved you in the past, who know and love you still, will be ready to transmit to you that knowledge for which you pine. We are waiting for you to open the doorway through which we may enter and cheer your spirit. We are earnestly waiting for you to turn toward the light, hoping that it may stream in upon you, and that you may still go forward as a grand and glorious teacher of lib-eral thought, in order that you may receive that knowledge concerning immortality which you desire to give to others. Your father is awaiting a summons to your presence. He will come to you; if you seek him, and others will also come—those bound to you by the tenderest ties of fraternal relationship, and by affection and friendship. They are just outside the door : they only wait to hear you bid them welcome. And we request that you will, as time and opportunifies are given to you, yist mediums, enter their presence re-solved to receive whatever comes, and elaborate it in your mind, strain it through the reasoning processes of your spirit, and accept that which you know to be good : rejecting whatever you ums and enter their presence in order to learn

solved to receive whatever comes, and elaborate it in your mind, strain it through the reasoning processes of your spirit, and accept that which you know to be good ; rejecting whatever you find untrue or erroneous. Not once or twice, but frequently, would we have you pursue this course. We know that the time will come when you will acknowledge that the true light has streamed in upon you, that the good, the great, the grand knowledge for which you sought has been given you. The clearest and sweetest of all assurances—that of a future, never-ending existence, one that will be filled with practical work, and opportunities for its performance, will be given to you. And we know that you will rejoice in soul at the step thus taken.; This is all I have to say, Mr. Chairman. I do not think I shall come to this place again, but I thank you, and every friend in the spirit and in the mortal, who has given me this opportu-nity. My previous message was given to you upon the 18th of October. I am informed that it was published in your issue of November 19th. I will return again soon and give you in-formation where to send both messages.

formation where to send both messages

Once more I walt my fraternal greeting and love to all friends. But a few years since I passed to and from my daily business, meeting with my associates in Boston and vicinity. For many months I have been a resident of the spirit-world. I still delight to re-visit my old friends and associates of earth. I am. F. B. Frothingham, of Jamaica Plain.

MESSAGES TO BE PUBLISHED.

MESSAUES TO BE FORLISHED, Nov. 29. -Children's Day. - Arthur K. Bancroft; Gracle H. Aiden; Emella Paradis; Sadle Butler; Eagar S. Nicols; Manie Ellis: Millie Gertrade Richards; Charle Strong; Roschud; Lotela, who spoke for John Henry Joseph Worm-ald, Emil H., Nellie Fletcher, Naolecta, Lucy, Cora Wit-ter.

aid, Emil H., Nellie Fletcher, Naoleeta, Lucy, Cora Wilter,
 Dec, 2, --Jesse B. Ferguson; Mrs. Sarah H. M. Edminster;
 Mrs. Lois W. Beat; William Mitchell; Rosie Martin; Frank
 Mc Nell; Amos Tucker,
 Dec, 6, --Charles Wesley; Mrs. Lucy Howe; Dr. James
 Kith; William H. Shumons; William Tilden; B. D. Bing kann; Charlie Adams; Annie T. Gilfeather; James L. Hor.
 Dec, 9, --J. C. Smith; Mrs. Sarah Mains; E. J. Forstali;
 Lydia Perkins; Sydney P. Hali; Mrs, Sarah Mains; E. J. Forstali;
 Lydia Perkins; Sydney P. Hali; Mrs, Sarah K. Michener;
 Kathe, to Mary E. Clark; William W. Cooper.
 Dec, 13, --Mrs, Annie E. Duvali; Charles W. Severance;
 Mrs, Mary Josephine Tracy; Samuel W. McDonald; Ju ia
 A. Gaines; Capi, David Keaser,
 Dec, 16, --Dr, Rufus Kuttridge; Bart Stanehfield; Eliza
 Warren; Rosa Higgins; Lyman Dennison; Philip Tyler;
 Sarah Vinal.
 Dec, 2, --William Graham; Henry W. Briggs; Orrin
 Pardee; Lacy E. Penhallow; Maria Horton; William Fisheer; Capit, O, S. Ellis.

Spirit-Communication.

Mrs. Mary A. Hull and T. R. Hazard present. My Dear Child—I have to bring you the love of my soul. I would have you feel that your path in life has been marked out for you by a wiser and a more beneficent power than any finite minds can comprehend.

I wish you to feel and realize that you have done more, and are doing more every day, by your existence and the powers invested in you, to convince mankind of immortality than all the teachings of all the theological divines concentrated together. One manifestation of spirit-power, through your instrumentality, will do more to console the human heart and strength-en the spirit for the trials of earth than all my teachings (when on earth) could have possibly

Therefore, my dear child, we would have yous rest content. Try and feel that all things work together for good to thiose who follow the guid-ance of the angels. Even shander and persecution will grow gloriously bright under the in-ward consciousness of knowing we are doing the will of our Father. Your dear mother sends her love. May the blessing of God rest upon you. YOUR SPIRIT-FATHER.

Verification of a Spirit Message.

For the Banner of Light,

BANNER OF

A DREAM-VISION.

Oh! A gloomy, fearful river Parts me from the hearts I love: Its dark waters flow forever, O'er that deluge broods no dove.

Yes ! forever roll its waves, And no rainbow shines above; Rest thee-rest thee at the graves Where lies buried all thy love,

By the margin of that stream, Of that dark and gloomy river, I was walking in a dream, Sent by the Almighty Giver.

From a grave came forth a malden, Whom I loved long years ago, And her heart with love was laden, But for whom I could not know,

And she wandered by each tomb. Searching out each name of worth. And where'er she came the gloom Changed to splendor not of earth.

Long she wandered, sighing ever. As she turned from many a grave, " Will he never-never-never

Venture o'er death's solemn wave?" And the splendor changed to gloom, As she turned away in tears, Seeking valuely for his tomb,

Whom she loved in early years. At last, within a half-hid grove,

She saw a tomb, a new-made grave, And there she found her early love Was buried, and had crossed the wave.

"At length! at length!" she wildly cried, And pressed her hands upon her heart, " In heaven I shall be now his bride,

I come! we never more shall part!" A splendor from the unknown sphere

Then hld that loved one from my sight, For mortal man cannot draw near To those who live in heaven's pure light.

With awe I went to see what tomb Had brought that malden such delight, When in the early twilight gloom I read my name in letters bright. Lucorne, Switzerland, A. J. C.

Western Locals, Etc.

New York.

Waverly-Rems of Interest-Binghamton The Work of Lyman C. Howe-A Discourse by Mrs. Nettle Brigham Memoranda.

The Church is strongly entrenched in Waver-The coming of Spiritualism created a ly. marked sensation in the community, Discussion was the order of the day. A desperate effort was made to counteract the rapidly increasing influence of Spiritualism. Mrs. Mossop-Putnam, E. V. Wilson, Lyman C. Howe and other able speakers did all in their power to intensify the existing interest in the subject, and their abors were crowned with success.

For several years meetings were maintained regularly, and the foremost speakers in the field

The Banner of Light reporter was cordially welcomed by Mayor Stone, Editor Kinney, Dr. Lyon and other friends. A good audience listened to a detailed statement of the work of the Banner of Light. Attention was called to the catalogue of the publications of Colby & Rich, and private receptions were also held with several business men relative to advertising in the Banner.

The local Spiritualists displayed their zeal and good sense by subscribing for the Banner and purchasing works on Spiritualism, to be

The friends in Waverly should unite their forces and invite speakers and mediums to visit

BINGHAMTON.

There is a Spiritualist Society here-thanks to the energy of Lyman C. Howe and other selfsacrificing laborers in the cause of Spiritualism

worker for Spiritualism. She is speaking constantly during the week, besides attending, with unswerving fidelity, to her regular Sunday labor in New York City.

LIGHT.

Hon. J. G. Wait, of Sturgis, Michigan, is a Spiritualist of national repute. For years his home has been a resting-place for speakers and mediums. Recently his townsmen, representing various denominations, made him a formal social call and wished him continued peace and prosperity. Mrs. Samuels, the deservedly popular lecturer recited a fine poem which was highly appreciated.

The New Year ! what has it in store for us? Ah! in a large sense that is for us to decide. Let us strive to so live that all enmities will die out; that holy friendships may increase; that the spiritual significance of things may be seen by us better than ever before; that people can trust us; that selfishness shall not be illustrated in our actions; and that the good on earth and in heaven shall find in us congenial companions.

A curious phenomenon: Who can explain why so many pieces of mutilated coin find their way into contribution boxes? Now here is a question which amounts to something! Why should people with two good, whole, intact twenty-five-cent pieces in their possession deliberately select a "punched" fifty-cent piece for the contribution box? Is this the result of a discourse on progress and justice, and against sectarianism and vicarious suffering? The "itinerant" has consulted his professional brethren, but there is a howl of lamentation all around, and no philosophy. Come over and help us ! CEPHAS. ------

Indies' Aid Fair.

To the Editor of the Banner of Light : The fair of the "Ladies' Aid Society," of Boston, which has been held at its rooms, for three weeks, closed on Saturday, the 21th. It has been well attended, and has proved quite successful. The managers were fortunate in finding the contiguous parlor of the same size untenanted, for thus, without any disturbance of the fair, the regular Sunday and Friday meetings were continued; the latter day being for work in the afternoon and general reception in the evening, ending usually with more or less

There have been meetings and entertainments on other evenings during the weekone where Lucette Webster with her pupils interested a crowded audience with readings and recitations--which were given for the benefit of the Society.

Mr. Edgar W. Emerson, the popular test medium, of Manchester, N. H., has been in this city for a week or two, and has been a great acquisition to the meetings of the Society in his rôle of giving platform tests-being present on two successive Sundays, both afternoon and evening. He has also given a few evening séances in this contiguous parlor during his stay which have been very interesting and well attended. The writer of this notice has been present at most of them, and can testify to the interest manifested, and the unmistakable tests given.

Platform tests are getting to be a feature of many Spiritualist meetings; and they are of such interest that they rather put the talkers in the shade, people preferring phenomena to rhetpric. There are many who are deservedly popular in this phase : Mrs. Ireland, Mrs. Nelson and David Brown are frequently present in that capacity. It is liardly proper to draw any comparison where all are good, especially as some like one, and some like another, and so all are suited; but as Mr. Emerson is a stranger it is due to him to say that he has made a very favorable impression ; there is, so to speak, no circumlocution in his method; it does seem as if he can give more tests in an hour than any other in twice the time, and he is readier with names and noints than any one that this writer remembers. Some remarkable cases of names and definite details have been given by him with great exactness, unexpected to the parties, who had no acquaintance with or had never seen the medium. This writer was among the favored ones, and although in some instances of spirits communicating they might not be considered tests, as some of his invisible environment is more or less public, but to keep the sacred fire alive and burning in his heart, some things came to him Or, What I Saw in the South Sea Islands, Australia, that were tests. F. A., an old man unmarried, dropped a word or two full of meaning to this writer, which inclined him afterwards to have a private sitting, which was both interesting | and satisfactory. Francis Amory, an old friend who died last May, came as was expected from the "F. A." communication at the public meeting referred to, and seemed to have kept the run of the writer's current affairs; said some things in reference to the business that carried him to California, and was very encouraging and gave definite points of the matter then and since his return that were correct, and which the medium could not have known, and quite identified this old friend also. It would hardly be in good taste to write out vliat was said, and would look, also, like saying too much on personal matters, but it moves him to remark quite strongly that this young gentleman is a remarkably good test-medium, and when he next visits this city, which will be during the latter part of March and under the auspices of this Society, those who are after tests had better visit him or attend any circles that he may give. JOHN WETHERBEE.

Enlarged from Eight to Twelve Pages.

BANNER OF LIGHT:

SPIRITUAL PHILOSOPHY.

INNUED WEEKLY At No. 9 Montgomery Place, Boston, Mass.

COLBY & RICH, Publishers and Proprietors.

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were invited to address the people.

read during the long winter evenings.

the place.

good talking, or music, or both.

DECEMBER 31, 1881.



THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE

Ichabod.

Ichabod. Well, now, I wanted to come. I do n't know as I shall get along very well here, with this machine, but I made up my mind yesterday that I was going to come here and just say a fow words. I thought it would be mighty good fun to come here and take my Sheenie by sur-prise, send her my love, and tell her that we-that is, the spirits who come to her-are work-ing for something in the future, something for her benefit, and we are going to bring it about, just as sure as preaching. You know I like to come in quite often, and take hold of my Sheenie. Whenever I see anything good around, then I Whenever I see anything good around, then I pop in and get a share of it. That's the way I do. At the same time I am learning things do. At the same time I am learning things about the mediums, and about the way spirits operate; I am learning concerning things in the mortal, and at the same time I am bringing to her strength and magnetism from the spiritual world which she requires, physically and spir-itually; we are pursuing a work through her which she knows but little of; so I just made up my mind I would come and speak a few words. The gentleman here said I could come. words. The gentleman here said 1 could come. I am sure my message will be received by the party whom I speak of. Please to say every-thing is all right-side-up with care, and Sheenle need n't borrow trouble about anything, and if certain little things look dark and shady, why that will all pass away, and everything will be bright and pleasant. My friends, some of them, even in New York and Providence and some of them in New York and Providence, and some of them in other places, but my message will be received all right, I think, and you can just jot me down as Ichabod. My medium is my ma-chine, so I call her Sheenie.

[The following message was given Tuesday, Dec. 13th, and its publication advanced at request of the spirit:]

F. B. Frothingham.

[To the Chairman:] Scarcely two months have elapsed, sir, since I visited your Circle-Room, and was permitted to control and mani-fest myself. Again I am privileged to return, a privilege which seems not to be accorded to all spirits who desire to return, and for which I feel deeply and truly grateful. I am exercised somewhat in spirit concerning

one of whom I made mention in my former mes-sage, and to whom I would again send a few words, hoping to attract his attention to the splitual cause and its plenomena, as well as the philosophy which it unfolds to mankind, and in this way be instrumental in bringing to his soul and to his intellect that light and knowledge for which he seeks, and for want of which

In sour and to insinteneet that nght and knowl-edge for which he seeks, and for want of which he dare not move onward. I would say to that dear one, that individual so nearly allied to my spirit: The light is gleam-ing all around you; the shadows may be dis-persed; you may behold that for which you yearn and for which you seek, if you will only endeavor to come into communication with those of your family, with those of your heart, who have passed beyond the shadow of death. I know very well that doubts have assailed you in the past. Many times were they unspoken, yet had they sank deep into your heart, trou-bling you in spirit. I know very well that you have feared to stop, because you beheld the dread, dark morass of materialism ahead. I have watched you, since passing to the spirit-world, and have beheld the thoughts which have assailed your mind. I have grown anxious to lead you through the darkness into the light,

to lead you through the darkness into the light, to lead you through the darkness into the light, to guide you from the brink of materialism which you feared to encounter, to the grand, the glowing promised land of spiritual truth and light, where you could behold evidences of the future life, and of the destiny of man, and of the existence of those who have gone before. Therefore once more I return to speak more strongly, and to say : If you will seek out medi-

DR. WILLIAM DORRITY. To the Editor of the Banner of Light :

In the Banner of Light some time since there was a message from DR. WILLIAM DORRITY. In it he speaks of living in Hartford; also of meeting Fannie Felton in spirit-life. I became acquainted with him when he lived in IIadley, Mass. I went to Northampton to hear Fannie Felton lecture, and there met Dr. Dorrity for Felton is time. He very much admired Mrs. Felton as a lecturer. The Doctor was full of life at nearly eighty years, the time I knew him. He was not very wealthy so far as money was concerned, but was rich in that which money cannot buy—was a firm, unwavering, happy Spiritualist. In his message he says instead of Spiritualist. In his message he says instead of feeling like being ninety five or one hundred years of age, he feels as though he was not more than sixteen. He also says if there is any one who knows him, he should be glad to have them call for him. I think the message peculiarly characteristic of the Doctor. *Leverett, Mass., Dec.* 18th, 1881.

New Publications.

FOUR-FOOTED LOVERS. By Frank Albertson. I. Bossy and Bunny; II. Squirrel Mischief; III. Bunn's Adventures; IV. Squirrel Woo-ing. Illustrated by Miss L. B. Humphrey. Square 16mo, boards, pp. 116. Boston: Lee & Shepard.

To a child fond of pets, and there are very few so unfortunate as not to be, this handsome volume with its attractive stories and charming engravings will be a most welcome gift, and one cannot choose a more acceptable present for their young friends. It relates the antics of a pair of frolicsome calves, the exploits of a couple of mischief loving squirrels, the perplexities of a dog, and the troubles of a cat; all of them talking like a parcel of children let loose from school.

THE RADICAL PULPIT. Comprising Discourses by O. B. Frothingham and Prof. Felix Adler. 10mo, cloth, pp. 190. New York: D. M. Ben-nett, 141 8th street.

Of the fifteen discourses in this volume ten are by O. B. Frothingham, every one of which is well worth read ing. Mr. Frothingham's present attitude in the world of religious thought will naturally cause the book to be read with more interest than it otherwise would, and his treatment of the following subjects will attract special attention : "The Consolations of Rationalism," The New Song of Christmas," "The Sectarian Spirit," "The Dogma of Hell " and " Life as a Test of Creed." Prof. Adler is a speaker and writer of great ability. whose merits are well known to the adherents of radical views in religion.

THE NURSERY. A Monthly Magazine for the Youngest Readers. Vol. XXIX., 12mo, cloth, pp. 380? The Nursery Publishing Co., 36 Brom-field street, Boston.

We have here, in elegant embossed cloth-binding, all the numbers of a well-known favorite of the young folks for 1881. Its hundreds of charming stories, poems and anecdotes, each illustrated with the very best of engravings, and its dozen bright songs, with music adapted to the tastes and capabilities of the youngest of children, present attractions that will be found difficult for any one to resist who has a wish to make some young heart happy, not simply for a day but for many years.

In an album of autographs Alphonse Karr has writ-ten: "The first half of our lives we pass in desiring the second, and the second in regretting the first." In the same album Alexandre Dumas has written: "What is duty? It is what we exact of others."

Do n't use stimulants, but nature's real brain and nerve food-Hop Bitters.

-J. F. Dean being the President, and Agnes Watson, Secretary. Meetings are held in a

cozy hall and are well attended. Mr. Howe has been speaking for the Society, off and on. for some time. He is held in the highest esteem by the people. In fact, Mr. Howe is one of the veteran standard-bearers of Spiritualism; for years he has ministered to the friends in Western New York.

Joseph Caffray, the new medium, recently visited Binghamton and held several séances which were regarded as satisfactory.

MRS. NELLIE BRIGHAM.

On Friday evening, Dec. 16th, Mrs. Brigham lectured in Binghamton to a large and enthusiastic audience. Lyman C. Howe and other prominent Spiritualists were present.

One of the subjects handed to the speaker was, "Abraham, Freeman and Guiteau." Without the least hesitation, Mrs. Brigham proceeded to deliver a very interesting discourse on the evils of superstition. Among other things she said : Hypocrisy is a compliment paid to virtue. . . . The models for humanity are not in the past, but in the future. . . . The old notion of God is dying, and a nobler view of the Divine One is taking its place. . . . Beware of feeling that you have a mission. If you really have a mission, other people will tell you so; your gift will be discerned by those about you.

nineteenth century. . . . Insanity does not necessarily overshadow one's whole personality.

to unite in the work of advancing the truths of Spiritualism. Lyman C. Howe then made a few remarks highly commendatory of Mrs. Brigham's discourse; he also referred to the fact that there was a representative of the Ranner of Light present, who was prepared to transact any business for the house of Colby & Rich.

The cause of Spiritualism in Binghamton seems to be on a firm and enduring basis.

CHIPS.

Mrs. Colby, the lecturer, and Mrs. Smith, the singer, have many friends in Western New York.

Mrs. Emma Taylor, of Johnson's Creek, N. Y., will answer calls to lecture and attend funerals.

Elmira Hill, of Binghamton, is a writing medium. Some of her productions are, to say the least, remarkable.

Dr. C. T. Lyon and family of Waverly kindly cared for the writer during his brief sojourn in that town. Thanks.

C. W. Stewart has been speaking in Kirks. ville, Mo., meeting with excellent success. He is a logical reasoner and a good thinker. Eastern societies should give him a call.

Cant. Jenks, of Waverly, is an excellent healer. He has made many remarkable cures. The afflicted should give him a call. Our friend will visit patients at a distance for a reasonable compensation.

Mrs. Nellie Brigham is certainly an earnest | H. W. Ballard, aged 71 years and 21 days.

Passed to Spirit-Life:

From Waldoboro', Me., Sedona, wife of Augustus Well, uged 74 years.

ageil 74 years. She was a bioucer and firm believer in the Spiritual Phi-losophy, a good wife and devoted mother. The poor will miss her private deeds of charity, for truly she was their friend. She possessed a progressive mind, and was a sub-scriber to the Barner of Light and Religio-Philosophical Journal. Lecturers, mediums and many weary travelers always received a welcome at her home of plenty, some of whom have now welcomed her to their homes in the immos-tal world. The funeral was largely attended by inany friends, who brought floral emblems of the harp, sickle and sheaf of wheat. The services were conducted by the writer, at request of the ascended sister, and by invitation, prayer was offered by Rev. C. L. Haskell. Mourn not: she still lives to bless all for their tender devoted during a long liness, and to still continue her progressive career in the higher life. Mer.

On Thursday, Dec. 15th, suddenly, from disease of the

the was formerly from Maine (near Bangor), and an earn-est Spiritualist for many years. He leaves an aged wife, children and grandehidren. He was belowed by family and friends. Functual services Friday A. M., 16th, by L. K. Coonley, previous to the removal of the body to the old home In Maine. Lawrence, Mass.

From Westwood, Bergen Co., N. J., at the home of he rother, after a long and serious illness, Miss Hannah L. Marsh.

Miss Marsh was a woman of rare accomplishments. Sh had deep sympathy for her own sex, and was a philanthro pist of extended views. M. M. She

Nov. 10th, 1881, Ernie Orville Towers, aged 8 years 9 months.

The parents are stanch Spiritualists, and were gratified by receiving positive evidence through Mr. F. T. Ripley that their little boy still lived, J. C. PHILLIPS, M. D.

From Malone, N. Y., Dec. 4th, Julia L. Ballard, wife of

The Connets of 18st, Hints to Farmers, Hints to Gardeners, The Moon and the Weather, How do the Planets affect as? Astrology: What is it? How Astrology could be Billized, How Valuable Lives could be Saved, Astrology and Scriburg. strology and Scripture, aphael's Publications, aphael's List of Books for Sale, Price 35 cents, postage free, For sale by COLBY & RICH, TRAVELS AROUND THE WORLD;



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this character he must expect to meet at the failors of During this round-the-world voyage. Mr. Peebles not only had the advantage of previous travel, together with the use of his own eyes, but the valuable assistance of Dr. Durn's charvoance and trance influences. These, in the form of spirit-communications, eccupy many pages, and will deeply interest all who think in the direction of the spiritual Philosophy and the ancient eivilizations, Printed on fine white paper, large svo, 444 pages, gilt side and back. Price 52,00, possage 16 cents. For sale by COLBY & RICH.

JUST PUBLISHED.

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BY ALFRED E. GILES.

BY ALLIVED L. GILLS. This neat pamphlet of some eight pages presents the latest article of a correspondence between Mr. Giles and ''a Reg-ular'' in the columns of the Norfolk County (Mass.) Ga-sette, The right to seek for and to preserve the beofly health is of the first importance to all-a privilege with which the State has no just grounds for interfering by legal enact-ments specially framed in the interests of the malitions of any school of medicine: Those wito agree with these prem-ises will read Mr. Giles's pamphi t with the greatest satis-faction; while those who do not, will obtain much light as to the weakness of their own position by a careful examina-tion of his arguments. Single copies to cents. For sale by COLBY & RICH.

What is Spirit?

An Essay, by Clement Pine, of England.

It is a maxim of one of our modern servents that the ca-pacity to ask a question implies the corresponding power to answer it—a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, the author ventures to attempt the solution of the problem, "What is spirit?" Paper, 5 cents, postage free, For sale by COLBY & RICH.

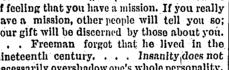
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A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 141 Gower street, London, W. C., Eng., by Mr. J. J. Morse. This lecture will be read with interest, coming, as it does, from the pen of one of England's glitted mediums, who has lectured so satisfactorily in the United States, Paper, 5 cents, postage i cent. For sale by COLBY & RICH.

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Between Rev. Mr. — , a Baptist Minister, and J. B. ANGELL, author of "Why I am a Spiritualist, and Why I am not an Orthodox." It is rare that Orthodory has re-ceived a more just and thorough presentation than is set. forth in these fity-nine pages of triendly controversy. Paper, 20 cents, postage free. For sale by COLBY & RICH.

Ale and



It may blight only a part. . . . We do not believe in capital punishment. Asylums should be provided for criminals. Concluding, the lecturer exhorted the friends

BANNER LIGHT. OF

DECEMBER 31, 1881.

TO BOOK-PURCHASERS

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



BOSTON, SATURDAY, DECEMBER 31, 1881.

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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 t bloss mankind, -- John Pierpont.

Passed to the Higher Plane-Washington A. Danskin, of Baltimore: Sketch of his Life, his Labors and his Obsequies.

We last week recorded the fact that Col. Danskin, who has been so long and favorably known to our readers as a valued contributor, passed from the mortal, at the age of 70 years, on the afternoon of Dec. 19th, at his home, 481 North Gilmore street, Baltimore. Mr. Danskin has occupied for years a prominent position in that city, and the following sketch-necessarily imperfect as it is-of his experiences in material life will be read, we are sure, with interest by thousands who have never been privileged to personally meet the stout warrior for truth. and the genial and cultured gentleman, whose departure for the better land it is intended to commemorate :

Mr. Danskin was born in Baltimore on the 20th of November, 1812, of an old and wellknown family. At a very early age he started into business for himself in the gentleman's furnishing line, and rapidly accumulated means He also originated the first ready-made shirt manufactory in the State of Maryland. He has of late years been principally occupied in managing the medical practice of his wife, Mrs. Sarah A. Danskin. A short time ago he started the Spirit Telephone, a weekly newspaper, devoted to the interests of Spiritualism, which proved access, and it is thought that the menta labor exer ised in the production of this journal, together with much other mental work, superinduced the attack that caused his demise Of his transition The Morning Herald, of Bal timore, for Dec. 20th, remarked editorially: "Mr. Danskin was one of the most popular and widely known men in the State, and greatly liked and respected by all who knew him regardless of his religious belief. He was one of the most charitably in clined men in the city, never refusing to extend assistance to any who solicited it of him. The of his pecu-liarities was his entire disregard for the fears of death, looking upon it as but a happy transition to a better sphere. This he tried to impress on all with whom he was acquainted, considering it the highest ambition of his life to rob King Death of his terrors." Bro. Dan-kin's attention, if we mistake not, was first attracted to Spiritualism in 1853 or '54. through the instrumentality of Bro. Pierce (now Dr. A. P. Pierce, of Boston), who was one of the earliest it inerating mediums of our cause. His interest was very soon after converted into devotion through his own and his good wife's mediumship; and in part likewise, it is to be presumed, through the astonishing evidences of spirit control exhibited through the organisms of Mrs. ---- Foose and Mrs. Mary J. Morrelltwo of the earliest med unistic martyrs to the cause in Baltimore. A history of his efficient career thenceforward may be said well-nigh to be a history of Spiritualism in the Monumental City. Early after the glorious light of angel ministrations broke upon his own mind, he determined upon aiding by every means in his power the bestowal and extension of this great benediction to others. He organized an Asso ciation for the further promulgation of the truths of the skies, by means of lectures and other public demonstrations. His house was open for years to mediums and visitors; whilst M. Lanahan, John Berry, Joseph Clement and the mediumistic services of his noble wife were in constant and most un elfish exercise. Possessed of wonderful executive ability, and of the most attractive conversational powers-together with fine inspirational capacity on the rostrum-and aided by a number of other noble adherents of the cause, his efforts disseminate the wonderful power of the Spirin behalf of the cause of Spiritualism in Baltimore very soon commanded respectful attention: so that when he called in the aid had done so with the greatest earnestness. of speakers from other portions of the coun- | and with that same spirit he continued worktry, the largest halls in Baltimore were ing, and disseminating this belief. The speaker often crowded, and continued well-filled for years. Among the speakers invited to Baltimore prior to 1860-some of them being repeatedly recalled-were Mrs. Cora L. V. Richmond, Mrs. Emma J. Bullene, and Bro. Thomas Gales Forster, with a brief engagement with Mrs. Augusta Currier, whose beatified spirit passed to her long cherished home some years since. During these years, also, he invited to Baltimore some of our best test and physical mediums. Dr. J. V. Mansfield did much valuable service there; also Dr. Newton, the healer; the Davenport Brothers; the long-since-departed but not-forgotten Bro. Conklin and others. Under his admirable management, for the time suffer, we are given an antidote for every sufmentioned, the intensest interest was aroused ; | fering, a balm for every wound. One moment | intellect will, in its development and growth, and a great accumulation of numerical strength | he was with you, the strong, earthly friend; | cast off these ecclesiastical restraints altogether. | New York.

the efficient leader and most judicious presid- the next in the other world, nestling down ing officer during the whole time, and indeed among the beloved who were waiting there. We for years afterwards-a most thankless and dilli- need not weep and mourn over the senseless cult position to fill, as all must testify who are clay. If the dead one should be laid in the cold familiar with the spiritual movement since its | ground, and there await a future day of judginception. Immediately preceding, and for nearly a year

after the commencement of the late civil war, | your heads away from that spot. The spiritowing to the excitement and commotion incident thereto, there was a subsidence, not of devotion to Spiritualism itself, but a falling off

Baltimore, as well as elsewhere, Sunday meetings ceased for a time. Circles, however, con- sheaves resurrected of those who first began the tinued to be held, and notably Bro. Danskin's ; and his good wife, ever faithful to humanity and to the spirit-world, still continued her services.

When he conceived the proper time had arrived, Bro. Danskin again commenced holding public meetings-in which movement he was aided by a number of faithful souls of Baltimore, who had coöperated with him in the earlier organization. He again engaged the services of Bro. Forster as speaker, who was then of the 22d, to which we are indebted for this reresiding in Wishington. This arrangement port of the obsequies, remarks that on this continued something over a year, if we mistake | occasion "The solemn black was not worn, and not, when Mr. F.'s services being more imperiously demanded in Washington, Mrs. F. O. Hyzer was engaged early in 1863 by Bro. Danskin as a permanent speaker. Under his energetic management and Mrs. Hyzer's wonderfully beautiful and eloquent ministrations, the

attendance increased largely, and she remained the regular speaker for more than five years. Since then have occurred in Baltimore those strange ebbs and flows incidental to our cause in well nigh all localities, resulting in the organization and abandoment of a number of movements, looking to the public promulgation of spiritualistic principles. During all of these changes, however, whether sympathized with or otherwise, Bro. Danskin remained the firm, uncompromising advocate of the cause, never wearying, never ceasing in his labors, whenever and wherever in his own judgment he could best apply his efforts. He was thus brought frequently into its advocacy through the columms of the secular press as well as through our own papers; and even his enemies, if he had any, could but admit that he wielded a trenchant and logical pen, contributing largely, as was his earnest desire, to the placing of Spiritualism before the public as a system of high moral and intellectual worth. True, like unto all men of high-toned sensibilities and unflinching decision of character, he found those

who opposed him at times; but although warm in his friendships and judicious in his sympathies, neither friend nor foe could cause him to swerve from what he believed to be right. Mr. Danskin informed us (when we visited

him at Baltimore in Nov. last in the course of a pleasant conversation) that he had been united in marriage with Mrs. Danskin forty-two years, and during that entire period not an inharmonious word ever passed between them. Mrs. D. being present, corroborated the statement of her husband. So remarkable a case of conjugal felicity is seldom to be met with, and therefore deserves to be placed on record. Mr. Danskin also gave us an account of his public controversy with Rev. Dr. Bond. of Baltimore. some years ago; and of the bringing out of his (D.'s) work : "How and Why I Became a Spirit-

ualist." Bro. Danskin was a good clairaudient. As an instance in point the following may be noted : When attending the Providence Convention, in 1866, his spirit father approached, and told him to go home at once, as he was wanted. He left immediately, at considerable social sacrifice, but on ariving at home found Mrs. Danskin in a condition from which she could not have recovered had it not been for his magnetic strength and help.

was the consequence. Bro. Danskin continued another walking in the valley of transition, and ment, then we would have cause for sorrow; but the grave is not the place to look to. Turn world is the real world; this but a pale, insignificant shadow.

Eighteen years ago the speaker was first called of interest in the public gatherings, so that in | to Baltimore by him to disseminate the new Gospel; since then there have been twenty golden great work, and but one or two now remain among those who began with him. Every time the portals have been opened, it has added new hope and aspiration to us waiting here.

At the conclusion of the culogy, the remains, borne by the following pall-bearers, were placed in the hearse, and interred at Greenmount Cemetery: William Leonard, O. M. Mathiot, Dr. L. Z. Lyons, John F Knapp, Dr. T. E. Kirby and Adam Duncan. The Baltimore American the crape upon the door was of a light color," the appointments being thus in practical endorsement of the sentiment of the beautiful poem, "There is no Death," with selections from which Mrs. Hyzer closed her eloquent discourse.

With a great love for Spiritualism, and with the most pronounced indefatigability, Bro. Danskin continued his labors to the last, finally falling in the great battle-field of ideas with his harness on. But he has only fallen for the moment, to rise again with renewed vigor and strength, and with reënergized and enhanced capacities of beauty and truth, to continue his labors for the benefit of the cause he revered, and the comfort and condolence of those he loved.

The Congregationalist vs. Capt. Adams.

The recent announcement by the son of the late Dr. Adams, for thirty five years pastor of the Union Congregationalist Church [Orthodox] of this city, that he had become wholly emancipated from the sway of the current Christian theology, has 'nc' ed the Congregationalist, the Orthodox organ 1 ublished in this city, to extended comment on his statement and his general views on religious belief. Its editor says that Capt. Adams takes pains not mercly to prescription he left. Being told that they were dissociate himself from the faith in which he was educated, but even to use language implying his present intense reaction from the main features of his father's creed. The Congregalionalist speaks of it as if it were almost an act of natricide.

The facts in the case are these: After long and careful study of the Bible and theology, Capt. Adams has finally been led to a radical change of belief-holding the ground that all religions are of human origin. The Bible he regards as a morely human compilation, and thinks that "its atrocities, indecencies and in- that will undoubtedly lead to its repeal or comprehensible dogmas are of the earth." IIe modification. holds that morality is independent of religion, being the result of universal experience; and that the doctrine of evolution furnishes the key to all things. In miracles he puts no faith. The result to myself," of his present emancipation from creedal repression, Capt. Adams and gloom of the doctrine of hell; the nag- proper, and the other half to the advocacy of ging of conscience to pry into men's minds and arbitration as a remedy for war among nations. know if they are saved; the perplexing defense | It is to be the representative organ of the "Naof the Hebrew, Deity, who ordered slaughter tional Arbitration League of America." All live to enjoy what nature, art and civilization | ceive it for a year-or forward three cents and

ı higher lane of virtue happiness. I have lost nothing in motives to be good and do good, but have gained in freedom, hope and gladness."

It does not know how to deal with materialism because of this very fear.

The Congregationalist asks Capt. Adams also how he knows that the Holy Spirit leads pray ing men to different and opposing views-alluding in part to the result of prayer in his (A.'s) own case, and further to what he had remarked in his letter regarding the conflicting sects and their multifarious dogmas, all of which are claimed by their followers to have been drawn from the Bible by souls which were illuminated by the Holy Spirit. It questions him as to his knowledge that it is the Holy Spirit. But why may he not know as well as a group of ministers? Or do they mean that he must come to them to find out when it is and is not the Holy Spirit? It is a very lame and impotent examination of his letter that the editor makes—even puerile in part, and petty in argument. And the canting sniffle with which he concludes is the best corroboration of the truth of what the letter so freely asseverates: It does not show that the editor's intellect has ever enjoyed very much of his boasted free use and play.

A Nearly Fatal Medical Blunder.

As before stated, our friend and correspondent, Charles E. Taylor, of St. Thomas, D. W. I. has had a complaint preferred against him for practicing his gift of healing and dispensing homeopathic preparations, though he has there by saved many lives and never in any instance made a charge for his services. The complaint was made by the apothecary of St. Thomas, and it now appears that this same apothecary, who is granted by law certain privileges, among them the exclusive right to sell medicine in that place, is about to be subjected to a lawsuit instituted by the government for a blunder in his practice which well-nigh caused the death of a wife of one of his customers.

The St. Thomas Times of Nov. 16th contains a communication from I. C. D'Azevedo, in which he states that his wife being in a very weak and exhausted condition, he applied for relief to an allopathic M. D., who ordered the application of six leeches, though he at the same time admitted that no blood should be drawn, the patient actually requiring an increase rather than a diminution. The leeches were applied, and the effect was to seriously endanger her life. So critical was her condition that the doctor upon calling pronounced it "alarming" and asked to see the leeches, part of which had dropped, the others being with drawn. Upon looking at them he asked in blank astonishment if those were furnished upon the he said a gross mistake, imperiling life, had been made, for they were "horse leeches."

Investigation proved that the apothecary who had sought to subject to fine and imprisonment one of the best of his fellow-citizens, for healing the sick, had himself, under the shelter of a medical law for the protection (!) of the people, administered that which, but for the timely discovery of the possibility of fatal results, would have ended in death.

The case has fairly aroused the people to a consideration regarding the justice of the law,

The Council Fire.

Col. A. B. Meacham's paper, The Council Fire, begins its fifth yearly volume with January, changed to a 32-page magazine, and enlarged in its scope of subjects. Hereafter one half of says, "is that I am rid of the awful depression its space will be devoted to the Indian question and rapine; the contempt of this life; and the who wish to aid it in its efforts to compass its Pharisaic conceit of the 'elect.' I now want to landable object should send one dollar and resupply, but all to the end of advancing human- obtain a sample copy--to A. B. Meacham, box 18, Washington, D. C

The Holiday Season is now in full tide of progress, and gifts of all kinds are being prepared on every hand as the indices of friendly feeling. What is better than the offering of a good book for such a purpose? It will tell its tale of loving recollection, and deliver its prac-

tical moral, long after the holiday it came to

Holiday Books.

commemorate is numbered among the things that were. COLBY & RICH therefore take pleasure in callng 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, ninth and twelfth 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

A thoughtful correspondent writes as follows regarding the books we have on sale :

bestowed.

"Many of them furnish a standing rebuke to is well as a rebuttal of the statement that has been echoed so often by those who write against Spiritualism, that it has never produced anything of literary value. You would have, for instance, to search long among the verbiage of modern literature before you would find anything to equal in beauty of poetic expression, splendor of thought, or wide and profound grasp of the vital facts of our being, some of the practical productions of spiritualistic literature, emanating from mediumistic sources; and the same is true concerning the philosophia depth and acumen, and the stern logic vitalized by intuition, of many fine works which grace the earlier as well as later literature of Modern Spiritualism, and which will live in the world's literary history and exert an influence long after much that is now popular in general literature is forgotten."

ETA COMPLETE CATALOGUE of all their publications sent by mail to any one on application.

Good Things to Come.

We shall commence the New Year with the next issue; and in honor of the event shall give to our readers a choice collation of literary matter, embracing a lecture by W. J. Colville; an overwhelming reply from Prof. S. B. Brittan, Editor-at-Large, to the strictures urged by a Vermont bigot against Spiritualism ; a poem by Miss M. T. Shelhamer; an original essay on the Rev. O. B. Frothingham and his present position, by Dr. Fred L. H. Willis, (a grand production); brief correspondence from all parts of the country; reports of phenomena; interesting spirit messages, etc., etc.

We have on hand and shall soon commence the publication of a continued story, spiritual in its aim, and remarkably attractive in its treatment, entitled: "OLD GRIP; or, What Came of a Wooden Wedding," which has been written specially for our columns by the popular authoress, Grace Leland.

150 The Rev. Leonard Bacon, D.D., I.L.D., passed to the spirit-world from his late residence in New Haven, Conn., on Saturday morning last. He was born in Michigan, Feb. 19th, 1802, and would have been eighty years old in about six weeks. Dr. Bacon, in connection with the Rev. Drs. Storrs and Thompson, founded, and edited for a long time, the New York Independent. He will now have ample opportunity of learning the divine truths of Modern Spiritualism.

The following excerpt from The Herald, of Baltimore, gives another striking proof of his mediumship, and at the same time of the marked interest which the invisibles ever have in the affairs of their loved ones yet in the flesh

they are able in our day, especially, to recognizedly make known among men :

"A most remarkable case of premonitory warning of death is involved in Mr. Danskin's Illness. As is well known, he has for many years been closely connected with the spiritualistic cause in this city as President of the First Spiritualist Congregation.' His wife, Mrs. Sarah A. Danskin, is the well-known physician of the new school, and medium. A few days prior to this attack, Mr. Danskin received through his wife a commutication purporting to come from his father in the

spirit world, warning him of approaching dissolution. and advising that he had best prepare for the same. Mr. Danskin at once took the advice, made his will, and settled his affairs. The night before he was taken ill, he again received through his wife another communication from his father, informing him that if he had left unfinished any of his affairs to complete them before morning, which was accordingly done, Mr. Danskin working far into the night. and, singular to relate, it was at 7 o'clock on the following morning that, without a moment's warning, he re ceived the stroke that (eventually) deprived him of his

The funeral exercises took place on the afternoon of Dec. 21st, at his late residence. There were present a large number of relatives and friends of the deceased, including prominent Spiritualists and others. Among those present belonging to the Private Spiritualistic Circle, of which Colonel Danskin was President, were: Dr. L. Z. Lyons and wife, Mr. Jones, Mr. Krueger, Mr. Wheelock and wife, and Mr. and Mrs. Childs. Others present were: General James M. Anderson, Messrs. Samuel T. Adams, Thos. B. B. Snyder. The services, which were vory

simple, consisted of the singing of the hymn 'Neaver, My God, to Thee," by the members of the Circle, and an address by Mrs. F. O. Hyzer, the well-known lecturer. She said the deceased was impressed years ago to promulgate and itualistic doctrine. When he first enlisted nature, art and civilization supply for advancin the cause of our divine philosophy, he could not approximate the quantity of work he had done. Day by day, with the energy of a devoted character and the strength of a man he had been building a monument to his memory that will outlive the perishable things of earth. She had received on the morning of the 21st a communication from his spirit, in which he said that he was content with the change which had come to him; and that he should soon again rejoin his loved ones. This Spiritualistic philosophy does not teach us to weep or mourn. It says: "Weep not, mourn not." While we have human feeling, we will realize the pangs of separation; but while we are given the power to

Well, that cannot be called a bad announcement by any man. It is made in the form and body of a Letter to Orthodox Friends. The Congregationalist, in reviewing it, feels constrained to say, in the light it has, that it appears to be characterized in nearly equal degree by "inconsistency, unfair statement, and hasty inference." But to our mind the editor of the Congregationalist exposes himself most freely to the very-same charge. He quotes (or epitomizes) Capt. Adams as remarking : "The Bible says the world was made in six days by magic; man was perfect, but sinned; Christ died to save a few : and soon God will destroy the world and punish the vast majority of men forever in hell"; and then proceeds to reply that he (the editor) has studied the Bible for years with earnest care, but he had never found either of these statements in it, and he knows of none among Orthodox men who would be willing to accept either as true. This is a denial that Orthodoxy dare not openly make, and such as nobody ever heard it make before ! If none of the above points are professed to be found by it in the Bible, then it has not the fragment of a creed to stand upon.

The Congregationalist asserts that Orthodoxy, or, as it now prefers to style it, "the higher influence which the gospel is designed and calculated to exercise upon human life," goes far beyond the desire of Capt. Adams "to live to enjoy what nature, art and civilization supply, all to the end of advancing humanity to a higher plane of virtue, knowledge and happiness." It is very strange, then, that there is so much insanity, that there are so many suicides, and generally that there is so much melancholy, doubt, questioning and canting pharisaism among the professing believers in creeds. We should rather expect to see them the happiest of all people in the world, which notoriously ing humanity to a higher plane of virtue is secured by embracing Orthodoxy. When an Orthodox minister once visited a wealthy brother at his luxurious home, his oft-quoted exclamation was : "All this, and heaven too !" Showing that Orthodoxy considers the enjoyment of these things sinful.

And the editor roundly denies, too, that Christianity (meaning Orthodoxy) demands of him that he trample on his-intellect. If it did so demand of Capt. Adams, he says, it made a demand on him (A.) which it never made on any other human being. Now nothing is better known than that ecclesiasticism has always sought to curb and restrain knowledge, with the design of making it subservient to itself. The history of Christianity is profusely illustrated with proofs of this; and the one fear, constantly entertained by it is that the human

The Appeal of "Farmer Mary"

Will be found in another column, and to it and the project it outlines the attention of the reader is earnestly called. E. V. Wilson did much and good service for Spiritualism while in the mortal, and has, since his transition to spirit-life, not been idle, as his published remarks through various trance mediums conclusively show. Ilis widow and son-the latter a hopeless invalid—have strong claims upon the Spiritualist public; and the request for pecuniary assistance as a secured investment, which is made in her "Appeal" to which we refer, is worthy of a generous answer

Note to Correspondents.

Monday, Dec. 26th, being generally observed in this city as a holiday, the Banner of Light printing office was closed, as well as the Bookstore. Therefore two-days' mail came to hand for treatment by its editor and compositors on Tuesday, 27th. In order to accommodate various important matters, we have therefore been obliged, necessarily, to abbreviate our local reports, also accounts of meetings held elsewhere. Correspondents who see their matter thus condensed for the present week will, by a perusal of this notice, understand the cause.

155 The foreign spiritualistic exchanges. those in the English language we do not, strictly speaking, consider foreign-which we place n the hands of Dr. G. L. Ditson for review in the Banner of Light, are often sent for by several of our readers, and the accommodating Doctor has been in the habit of forwarding them, as earnestly requested; but he very just ly thinks that the recipients should have the politeness to acknowledge their receipt. He recently sent eight papers in one package to Wisconsin, and two packages to Salt Lake City, but does not know whether they arrived at their destinations or not. We coincide with they are not. It is the first time we have heard him fully in thinking that paper and postage that the best condition in which to enjoy what are worth some acknowledgment. But the good Doctor fails to perceive that this is an exceed ingly selfish world; and we would advise him to send off no more papers of the class referred to, unless the parties requesting them forward in advance the requisite postage-stamps.

> ET Gen. Edwin B. Babbitt, U. S. A., the uncle of Edwin D. Babbitt, D. M. (who was named after him), departed this life on Dec. 10th, at Fortress Monroe. This noble man found his chief joy in his old age in caring for the poor and promoting benevolent causes. while his home-circle was so refined and harmonious as to be a true example of what a family may become.

EF Our thanks are tendered to Mr. H. S. Williams for a "Common Sense Binder," a simple, durable and practical device for filing and binding papers, periodicals, letters, etc. Manufactured by Shipman & Sons, 10 Murray street,

25 The Christian Banner remembers how the Unitarian Association used to snub, dodge, circumvent and show its hate of Theodore Parker thirty years ago. To day it pronounces Parker to be as great an influence in the Unitarian body as Channing was a generation since. "Recent church history," remarks the Boston Herald, "does not show another triumph so radical and so nearly complete as that of Theodore Parker."

12 Mf. Search, the independent slate-writing medium, was in Joplin, Mo., on the 14th, surprising all with wonderful evidences of the nearness of the spirit-world to this, and the ability of its inhabitants to communicate with their friends on earth. A reporter from the Herald of that place attended several of his séances, and gave an account of occurrences in which he was much interested, the mystery to him being greater than he could fathom.

ET Henry B. Allen (better known as the 'Allen Boy"), a physical medium whose development is beyond question as to its genuineness, will, about the first of January, be ready to accept calls to visit localities where his services are desired. His plans include a movement toward New York, to be supplemented by a Western tour. He can be addressed for the present at Northampton, Mass.

ST We received on Tuesday last a very pleasant call from that old and stanch Spiritualist, Judge Nelson Cross, of New York City. We found him a pleasant and highly intelligent conversationalist, and one who evidently had the best interest of the cause at heart. May he long be spared to work in his own way for the advancement of the new dispensation.

1957 Our Western friends are informed that there is no organization in Boston known to us as " THE UNITED SOCIETY OF SPIRITUALISTS;" a fact that it will be well for all communities to bear in mind when visited by any one professing to be traveling under the auspices of such an institution.

855 The Spiritualist meetings held regularly in Tem_l le of Honor Hall, Newburyrort, Mass. are, we are informed, of sustained interest. Mr. E. W. Wallis spoke in this course on Sunday afternoon and evening, Dec. 25th, to good audiences, and also favored the people with some fine vocal selections.

KF A correspondent writes: "Will Prof. Phelps please discourse on Matthew x : 25th; Matt. xii: 28th; Matt. xii: 31st, 32d, with translations according to the new version, or the revision?"

15 Mrs. Sarah A. Danskin informs us that her address hereafter will be 481 North Gilmore street, Baltimore, Md., instead of 58 North Charles street, as heretofore.

KF Dr. W. L. Jack is a fine trance medium. For his Boston address see advertisement in another column

No.

BANNER LIGHT. OF

BRIEF PARAGRAPHS.

TO OUR PATRONS ALL, BOTH GREAT AND SMALL: WE WISH YOU'A HAPPY NEW YEAR! MAY YOUR JOYS BE GREAT-ASIDE FROM FATE-

AND YOUR HEARTS BEAT STRONG AND FREER

"Why do you attack me?" said a brilliant glowworm to a vile insect. "Because you shine so brilllantly," was the answer. This reply is the explana-tion of a great many dislikes and rancorous feelings which every now and then find expression in the world of human life.

There is no danger of people starving in Texas, as they have 5,000,000 head of cattle, 5,000,000 sheep, and 1.000.000 horses !

The old proverb is that a mild Christmas makes fat graveyards.

An immense amount of holiday goods have been disposed of in this city. "Where does all the money come from?" is the general inquiry.

John Doe and Richard Roe have run a Ball in Idaho -according to The Idaho Enterprise.

"Gentlemen of the jury," said a Celtic lawyer, "It will be for you to say whether the defendant shall be and the illustrations charmingly beautiful. allowed to come into court with unblushing footsteps, with a cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pocket with impunity."

In the revised version of the Acts of the Aposfles the wind, called "enroclydon," appears as "euraquilo." The revisers would have conveyed a clearer idea if they simply called it a nor'easter.

Three newspaper directors in Santander have been excommunicated from three churches, their offence being attacks on the clergy. That kind of thunder has lost its power to alarm, even in Spain. Imagine, if you can, three journalists who care three straws for ex communication t

The Stonington, Ct., bigots are doing their best to bring the public schools of that place into III odor by forcing Catholic children to participate in Protestant religious exercises. The only hope of the continuity of the free school system of that or any other place. rests in making these institutions utterly unsectarian. Justice demands it.

"Alm high," says Emerson. "Aim low," says Gen. Jackson. Perhaps the best way is to shut your eyes and pull the trigger, says Quilp.

An advertisement reads, " Wanted-a young man to be partly out-door and partly behind the counter." and The Cleveland Leader asks: "What will be the result when the door slams ?"

Our thanks are returned to MESSRS. RAND & AVERY, printers, 117 Franklin street, Boston ; and to MESSRS, MACKELLAR, SMITHS & JORDAN, Nos. 606-614 Sansom street, Philadelphia, for fine samples of calendar work for 1882.

The New Religion thinks Mr. Frothingham inadcquately estimates the growth of free thought, in its larger sense, and says his discourses were suited rather to archangels than ordinary mortals. It is surprised that he held his place as a liberal preacher so long and so well as he dld.

> A PRINTER'S PROTEST. Part IV. The W's get strangely mixed, The W's get strangely mixed, X's seem on a spree; Y is a skeleton on wires, Zounds, how we growi at z? & yet, just think what typos get From drivers of the quili t They call us such a careless set, And scribble on at will. —[Albany Press.

Many of our citizens are clamorous for clams.

Chong Tsao Ju, the new Chinese minister to the United States, is no Jew.

A large amount of property and many lives have been destroyed by the recent wind and rain storms on the English coast. Has a change in the Gulf Stream anything to do with these storms? If so, they will be more severe in the coming time.

A new order of things is to be inaugurated in Utah, a number of Mormons having organized a new church in Salt Lake City, the basis of which is a renunciation of polygamy, and a refusal to pay any more tithes.

Foreign countries are stirring up the smouldering embers of war. A holy crusade has been proclaimed against the French by "the Faithful"; Ireland is in a to the United States." This is undoubtedly due to the state of slege; Russia is honeycombed by Nibilism; precautionary measures adopted by Mr. Fitton as to there is a revolt in Hayti, and an impending revolution in Venezuela. Verily, this epoch seems to be ' the day of judgment."

The Magazines.

THE WYOMING LITERARY MONTHLY. Buffalo, N. Y.: C. Wells Moulton. This new venture on the sea of periodical literature is a sixty-four page magazine, having for its distinctive element an exclusive adaptation to the special wants and highest interests of the literary students of America, comprising those to be found in its colleges, academies and high schools, as well as those in private life, and all individuals who desire to cultivate an interest in and acquire information relating to authors and their works. The contents of the current number evince good taste and excellent judgment in literary matters, and the number, as a whole, is prophetic of many good things to come.

OUR LITTLE ONES AND THE NURSERY. The Russell Publishing Co., 149 A Tremont street, Boston.

It is a happy thought to put these two together; they always are so in life. The publication of the Nursery has reached its thirtleth volume, and long since became established as a favorite; and Our Little Ones just enters its second year, having made thousands of friends during its first. The union of the two cannot but result in giving great satisfaction to their former subscribers, and attract a vast number of new ones. The contents of the number for this month are as sparkling and bright as the eyes that will peruse them,

RECEIVED: THE MANUFACTURER AND BUILDER for December. Issued at 37 Park Row, New York, by H. N. Black; William H. Wahl, editor.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for December, James Vick, seedsman and florist, publisher, Rochester, N. Y. [The present is a royal number of an excellent periodical.]

THE MEDICAL TRIBUNE for December. Nickles Publishing Co., 45 East 22d street, New York: Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., editors.

THE ILLUSTRATED SCIENTIFIC NEWS for December. Munn & Co., editors and proprietors, 37 Park Row, New York City.

Movements of Lecturers and Mediums.

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

Mr. E. W. Wallis will lecture in the large hall of Brooklyn Institute, Sunday, Jan. 1st, at 3 and 71/2 P. M.: Afternoon, "The Work Before Us," and questions an swered; Evening, "The Reality of the Unseen."

Abble N. Burnham lectured and gave psychometric tests for the Lowell, Mass., Society of Spiritualists last Sunday. She will close the course of meetings there next Sunday. J. W. Kenyon's engagements are: Saranac, Mich.,

Jan. 1st; Lapeer, 7th and 8th; Perrinsville, 14th and 15th ; Thornton, 21st and 22d ; Greenville, Feb. 4th and 5th ; Otisco, 11th and 12th. Ho will be at leisure weekday evenings for those desiring his services at the above places.

Bishop A. Beals has entered upon his second season in connection with the Spiritualist Society of St. Louis, Mo. The audiences are increasing in numbers, and the prospects of the society are exceedingly encouraging.

Mrs. Anna Kimball has removed to Kansas City, Mo., where it is her intention to locate.

Edgar W. Emerson, of Manchester, N. H., will be with the Spiritualists of Exeter, N. H., Sunday, Jan. 1st. 1882.

Mrs. Lizzie Manchester, of West Randolph, Vt., sneaks to the Spiritualists of Manchester, N. H., Sundays, Jan. 15th and 22d, 1882.

Mrs. Dr. L. E. H. Jackson can be addressed, 203 George street, Cincinnati, O., care Mrs. Roberts.

English Items.

Miss Lottie Fowler is yet in London, giving sittings daily from noon until 8 P. M., at No. 2 Vernon Place, Bloomsbury Square, W. C.

Dr. S. B. Brittan's able article in reply to the Rev. Dr. Hawley's attack on Spiritualism, in the Saratoga Ragio, has been reprinted in a neat tract form in London, for general circulation, and is furnished at a low price for that purpose. Its distribution will be pro-ductive of an incalculable amount of good throughout England.

Joshua Fitton has resumed his scances at Little borough. A correspondent of the Medlum and Daybreak reporting one he attended says: "The manifestations obtained are as good, or I might say better, than they were prior to the medium's term rv vlait

The Secular Press Bureau, PROF. S. B. BRITTAN, MANAGER.

Present Address, 29 Broad street, Newark, N.J. This Bureau was established in 1879 by the Spirit-

World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PLEDGED.

CABIT PLEDGED. Melville C. Smith, New York. Alfred G. Radger, 179 Broadway, New York. M. F. Congar, Chicago, Ill. B. F. Close, Columbia, Cal. Oak Leaf and Holping Hand. Charles Partridge, New York.

To Business Men.

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

Special Notice.

do só.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for

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

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

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

A Card.

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

It you are out of employment, send your hand and address at once to the Wallace Co., 60 War-ren street, New York. The *Household and Farm* in its issue of Octo-ber says, "The offer made by this Company (who are one of the most reliable in this city) is the best output wade to 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.

E. V. Wilson Fund-Subscription for Ronds. The estate of the late E. V. Wilson being in debt, and the farm (240 acres) and homestead of the namily being under mortgages that nuis soon be pick. It has been determin d, for the purpose of raising a fund to relieve the family and save the estate, to create a loon by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent, per namue, and scenred by a mortgage or trust deed on the said homestead and farm, to be excented to a trustee for the benefit of the bondholders, the planchard Said premises are pronounced by real estate agents in Chi-cago to be of value sufficient to scenre said bonds, and the completion of the proposed loan will enable the family to gradually estingish the ucb by selling a portion of said premises in parcels. premises in parcels. Parties desiring to act in furtherance of this project, can subscribe for such number of said bonds as they are willing to parchase—to be delivered to and pair for by them at \$400 each, when all of such bonds shall have been subscribed for as aforesaid—by addressing Mus. E. V. Wilson. Lombard, Du Page Co., 101.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookscher, No. 100 Seventh Street, above New York ayanne, Washington, D. C., Leeps constantly for sale the BANNER of LIGHT, and a sup-ply of the Npiritumi and Reformatory Works pub-lished by Cohy's Rich.

NT. LOUIN, MO. ROOM DEPOT, THE LIBERAL NEWS CO., 620 N. 5th street, St. Lonis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Npiritual and Reformatory Works published by Colby & Rich.

HARTFORD, CONN., HOOK DEPOT. E. M. ROSE, 57 Trumbul street, Hartford, Conn., keeps constantly for sale the Benner of Light and a supply of the Npirliual and Beformatory Works pub-lished by Colby & Rich.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and tilteen cents for every insertion on the eleventh page. Npechal Notices forty cents per line, Minion, ench lasertion. Business (arets thirty cents per line, Agate, each insertion.

Builness Carus sans, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases, in advance. AT Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M. 0.1.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. 0.4.

J. V. Mansfield, TEST MEDIUM, Answers sealed letters, at 61 West 42d street, New York, Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.1.

ADVERTISEMENTS.

W. L. JACK,

MAGNETIC PHYSICIAN and Trance Test Medium, of Haverhin, Mass., will be at Hotel Van Rens claer, 29 A Tremont Street (Sulle I), Boston, on Monday, Tue-day and Wednesday of each week, commencing Jan. 8, 1882, Dec. 31, --338

MRS. J. R. PICKERING. MATERIALIZING MEDIUM, is now located at its Chandler street, Boston, Mass, where she will hold senters every Thesday and Saturday evening, at 80 clock, Partles will be received on other evenings or alternoore, by previous engagement. W-Dec. 31.

DR. JAMES T. SELL,

CLAIRVOYANT and Test Medlum, No. 1 Lawrence street, corner P artistreet, Cambridgeport, assisted by MRS. A. R. ELDRIDGE. 103-Dec. 31. Elsie (Crindle) Reynolds

HAS moved to 351 West 31th street. New, York Clity, where she will continue her circles for materializations each ovening of this week. Dec. 31, THE VITAL REGENERATOR,

The Great Iddney and Bindder Torle, CultES Inflammation or Catarth of the Bladder, Dia-Birlet Duist Deposit, Stone in the Bladder, Stricture, Mu-cons or Parnient Discharges, Discases of the Prostate (Gand, Bright's Discase. It cannot be too lighty recommended to those of either see, afflicted with any discase of the Kidneys or Bladder, Price per bothe 41, 65, 55, Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U.S. INSTITUTE, 21 Tremont Row, Boston, U.S.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street.

MRS. A. S. WINCHESTER, Psychometric, Glairvoyant, Glairauolent, Rapping and Trance Me-dum, Examination of Mineral's a speciality. Letters by mail from lock of hair or photograph, 43, 733 Bush street. Address lotters, Box 1997, Ban Francisco, Cal. June 4, --1stf

300 Choice Poetical Selections for Autograph Al-butus, neatty bound; 250 spiry Motto V: rese, and 25 popular Songs, all for 120, post-paid. PAT-FEN & WADE, 49 Barefay street, New York, Dec, 31, -6W

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New. Dellvered Sanday morning, Sept. 18th, 1881.

CEPHALINE

THIS Invaluable Nerve Food has been tested and approved by more than 40 New England Physicians. It is an immediate, permanent and infallible cure for Sick, Nervous and Billous Headaches, Epileptic Fits, Dyspepsia, Liver Troubles, Nervous Prostration, Siecplessness, Vertigo and all Nervous Disorders. Is an unequalied Tonic for the whole system; renews and nourishes the Nerve Tissues, and **imparts insting vital force.** It should be at hand in every household. Urge your Druggist to get it, or we will mail it postraid on receipt of price, 50 cts. per box, 6 boxes #2,50. Send for Authentic Proofs.

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Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimoro Street, Baltimoro

Oct. S .-- 3mis

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126 "A vlotet from Mother", Grave " and 40 other inc. average of the state of the s

LOVE OF LIQUOR CURLD. Scored Pres. Address A. BURK WILLIS, Parkville, L. L. N. Y. awis-Dec. 17.

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TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations

from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER,

Professor of Physical Astronomy at the University of

Laipsic, de., etc.

Translated from the German, with a Preface and

Appendices, by

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law.

Author's Dedication to Mr. William Crookes, F. R. S.

CHAP, 1 .-- Gauss' and Kant's Theory of Space. The

Practical Application of the Theory in Experiments with

Henry Slade. True Knots produced upon a Cord with its

CHAP, 2.--Magnetic Experiments. Physical Phenomena

CHAP. 3.-Permanent Impressions Obtained of Hands

and Feet, Proposed Chemical Experiment, Slade's Ab-normal Vision, Impressions in a Closed Space, Enclosed

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CHAP, 5.-- Production of Knots in an Endless String.

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CHAP, 6.-Theoretical Considerations. Projected Ex-

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ings.

Light.

ends in view and scaled together.

Slate-Writing under Test Conditions,

A soapmaker, says the sparker of the Herald, "has gone the way of all the earth. Peace to his ashes.'

The French have been dredging a portion of the Mediterranean Sea, in which they have found "interesting types of crustaceaus, molluses, bryozoa, colenterata, a new species of galathodes, and empty shells of pteropoda and herteropoda; also a few rhizopods. All which is as clear as mud.

When God would educate a man He compels him to learn bitter lessons. He sends him to school to the Necessities rather than to the Graces, that by knowing all suffering ho may know, also, the eternal conso-

Rev. R. W. Dale, of Birmingham, the chief belligerent representative of the Congregationalists in England, calls the title " Rev." the last rag of sacerdotalism. He will be plain " Mr." Dale hereafter.

A terrible panic in a church at Warsaw, Russia, caused by a thief crying fire in order to escape arrest. resulted in the crushing to death of thirty persons.

The Czar of Russia is still in great danger of his life, another plot to kill him having just been discovered. The plotters were arrested.

They are going to look after the North Pole in a balloon. An Englishman thinks it feasible, We think, should he try the experiment, that he will find It freezable, Instead.

It looks as if Elder Waite, "revivalist," "exposer (?) of Spiritualism," "chalk-talk artist," etc., etc., has fled from Lynn, leaving quite a balance due his creditors. At least so reports the daily press, the Boston Herald "dishing him up" in the following style : "The Spiritualists find no small comfort in the ter-giversations of Elder Walte, who appears to be of a piece with the whole guild of professional exposers."

If a two-wheeled vehicle is a bicycle, and a threewheeled a tricycle, it does not follow that the one wheeled is an icicle. It is a wheelbarrow.

17 Mr. and Mrs. Holmes, residents of Vineland, N. J., who have recently through these columns made appeals to the philanthropic, have lately received from a benevolent spiritualistic friend one hundred dollars toward saving their home from the sheriff. Others have subscribed \$81. They need an additional sum of \$320 to accomplish the desired end. Those who may feel disposed to aid these exhausted mediums can remit to us, or send direct to Mr. J. Nelson Holmes at Vineland.

EF Bisbee's Electro-Magnetic Flesh Brush is not a non-conductor bristle brush, but it is composed of fine, soft, elastic glove-like steel bristles set against a plate composed of copper and zinc, which generates a delicate electromagnetic current. For sale by Colby & Rich. Price \$3,00; sent by mail free of postage.

Mrs. Minnie Merton writes from Brentwood, L. I., N. Y., that A. Briggs Davis, former editor of The Battle Aze, and "founder of the on Monday, Oct. 31st, 1881.

La Statistics

the elements at his séances, and his refusal to admit the promiscuous public.

God's Poor Fund.

Amounts recoived since our last acknowledgment :

From H. R. Gilmore, Chelsea, Mass., S1.00 ; Horace Leonard, Glover, Vt., \$1,00; Jonathan Hatch, Easton, Me., 40 cents; Abner French, Omaha, Neb., \$3,00; M. L. Congar, New York City, \$2,00; Friend, Dummer-ston, Vt., \$1.00; G. W. M., 45 cents; Mrs. S. N. Thompson, \$1,00; Mrs. H. C. Holton, Phonnix, Ore., \$1,50; S R. Francis, Kewance, Ill., \$5,00; S. Sawyer, Gardner, Mass., \$3,00; S. J., New London, Conn., \$2,00; J. R Champlin, Laconia, N. H., \$2,00; Chas. M. Walker, East Andover, N. H., S1.40; H. Anderman, New Philadelphia, Ohio, \$1,00; L. K. Joslin, Providence, R. I.,

Donations in Aid of Mrs. E. R. Place. Received since last acknowledgment:

From Harriet L. Holmes, Homer, Ill., \$1,00; Mrs. M. C. Woodward, Osborn, Ohio, \$2,00; J. W. Morgan, Malad City, Idaho, \$1,00; Mrs. C. B. Keese, Turner Junction, Ill., \$1,00.

Dr. Monck lectured at his New York Hall, on Wednesday evening, Dec. 21st, on "Faith and Works." The audience was large, and after the lecture about forty sick people were publicly healed. After Dr. M. had diagnosed their ailments, one man, lame of both feet, was cured, and ran briskly up and down the platform. Lecture and healing every Wednesday evening, at 7:30, at Science Hall, 141 East 8th street, New York, At the Institute, Brooklyn, the Doctor, on Friday evening, Dec. 23d, lectured and publicly healed many sick from the audience, some of whom testified to several very wonderful cures previously wrought on them by Dr. M.

Dr. Monck will lecture and publicly heal in Phoenix Hall, Williamsburg, on Monday evening, Jan. 2d.

Philadelphia Meetings.

From a report received of meetings in Phila-delphia last Sunday, we can find room for only the leading points of interest, deferring the greater portion until next week, when it will appear in our department of Correspondence. It being Christmas, a special service was as-signed for the morning. Mr. Fletcher was con-trolled in turn by Robert Hare, Chauncy Barnes, E. V. Wilson and Mrs. Lydia Dennett, each in-fluence being characteristic of the individuali-ties. At the close J. M. Spear paid a tribute to Mr. Fletcher's mediumship. In the evening, under the control of George Thompson, Mr. Fletcher gave an eloquent lecture, the subject being "The Harvest of the Year," followed by descriptions of spirits seen by him, and remarks by Mr. E. S. Wheeler. Mr. Fletcher will be at his rooms in Boston Dec. 28th, to remain a few days. From a report received of meetings in Philadays.

Meetings in Portland, Me.

On Sunday, the 25th, Mrs. S. A. Byrnes closed her engagement with the Portland Society, her afternoou subject being "Christmas," and that of the evening, "Though I walk through the Valley of the Shadow of Death," a fine poem be-ing improvised at the close of each lecture. Sunday, Jan. 1st, Mrs. H. B. Morse will occupy the platform. the platform. -----10

William Emmette Coleman has a word in Independent Tract Society," died in that place favor of various San Francisco mediums in Banner of Light Correspondence, second page.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Light at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 4 New Bridge street, Ludgate Circus, E. C., London, England. Mr. Morse also keeps for sale the Npiritual and He-formatory Works published by us. COLBY & RICH. -

AUNTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT, W. H. TERHY, NO. 84 Russell Street, Melhourino, Australia, has for sale the works on Mpirituniism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., maj at all times be found there.

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

SAN FRANCINCO BOOK DEPOT. ALBERT MORTON, 210 Stockton Street, keeps for sale the Bonner of Light and Npiritual and Reforma-tory Works published by Colby & Rich.

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

BOCHFSTER. N. Y., BOOK DEPOT. WILLIANSON & HIGBEE, Bookseilers, 62 West Main street, Rochester, N. Y., keep for sale the **Npiritual and Beform Worka** published at the BANNEL OF LIGHT PUBLISHING HOUSE, Boston, Mass.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 73 Ragg street, Detroit, Mich., is agont for the Banner of Light, and will take orders for any of the Bpiritual and ficformatory Works pub-lished and for sale by CoLHY & RICH. Also keeps a supply of books for sale or circulation.

PROVIDENCE, R. I., BOOK DEPOT. JAMES A. BLISS, 47 Greenwich street, Providence, R I., will take orders for any of the Spiritumi and Heform story Works published and for sale by Colby & Rich.

PHILADELPHIA BOOK DEPOTS. The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 505/2 North 8th street. Subscriptions received for the Banner of Lightat \$3.00 per year. The Banner of Light can be found for sale at Acade my liall, No. 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Hanner of Light, and will take orders for any of the Spiritual and Heformatory Works pub-lished and for sale by COLBY & RICH.

BALTIMORF, MD., AGENCY. WASH. A. DANSKIN, 53 North Charles street, Balti-more, Md., keeps for sale the Banner of Light.

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CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

BOCHEWTER, N. Y., BOOK DEPOT. JACKSON & BUBLEIGH, BOCKsellers, Arcade Hall, Bochester, N. Y., keep for sale the **Npirizal** and **Ro-Serve Works** published by Colby & Rich.

Single copies 5 cents.

No. 2: Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. Single copies 5 cents,

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 1881. Single copies 5 cents.

No.4 : The Spiritual Temple : And How

to Build It. Dellvered Sunday morning, Oct. 0th, 185t. Single copies 5 cents,

No. 5: Houses of God and Gates of Heaven. Delivered Sunday morning, Oct. 16th, 1891.

Single copies 5 cents. No. 6: The Gods of the Past and the

God of the Future.

· Delivered Sunday morning, Oct. 23d, 1881.

Single copies 5 cents.

No. 7: Spirit E. V. Wilson's Answer to Prof. Phelps.

Dolivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6ti:, 1881. Binglo copies 5 cents.

No. S: In Memory of our Departed Friends.

Delivered Sunday morning, Nov. 6th, 1881. Single copies 5 cents,"

No.9: The True Gift of Healing; How We May All Exercise It.

Delivered Sunday morning, Nov. 20th, 1881. Single copies 5 conts,

No. 10: The Restoration of the Devil. Delivered Sunday atternoon, Nov. 20th, 1881. Single copies 5 cents.

No. 11: The Blessedness of Gratitude.

Delivered Thunksgiving Day, Nov. 24th, 1581. Single copies 5 cents.

The demand for Mr Colvine's Lectures, on the part of the public at large, has been so great that the publishers have decided to issue in pamphic form certain of the sories to be delivered by thin in Berkeloy Hall, Boston, during the sea-son of 1831-2. These discourses will be brought out at a price which will barely cover the cost of publication-thus enabling all in sympathy with the advance i and progressive thought there-out great pecuniary outlay. Tapes a lingle copies, Scents; 6 copies for \$5,00; postage free.

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THE AGE OF REASON: AN INVESTIGATION OF

TRUE AND FABULOUS THEOLOGY.

Parts I. and H. By Thomas Paine, anthor of "Common Sense," "American Crisk," "Rights of Man, "&c. Also, a brief sketch of the Lifeand Public Services of the Anthor. This work is: published by the American Liberal Tract Society, and copiains 213 pages, set in large, clear type, substantially bound in cioin, and is the best cellition of the Age of Reason extant. The proceeds from the sale of this work are used by the Tract Society in issuing liberal tracts. Price 36 cents, norsinge 5 cents. Price 75 cents, postage 5 cents. For sale by COLBY & BIOH.

perfments for Proof of the Fourth Dimension. The Unex-pected in Nature and Life. Schopenhauer's "Transcendent Fate."

CHAP. 7 .- Various Instances of the so-called Passage o Matter through Matter.

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CITAP, 9 .- Theoretical: "The Fourth Dimension," Professor flato's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP, 10.-An Experiment for Skeptics. A Wager, Slade's Scruples. A Rebuke by the Spirits. An Unexpect-ed Result. Captions Objections.

CHAP. II.-Writing through a Table. A Test in Slate-Writing Conclusively Disproving Stade's Agency,

CHAP, 12.- A "Fault" in the Cable. A Jet of Water. Smoke, "Flie Everywhere," Abnormal Shadows, Ex-planation upon the Hypothesis of the Fourth Dimension, A Séance in Dim Light. Movement of Objects. A Luminous Body.

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- " IV .- Result of the Experiment.

"VIII.-Slate-Writing Extraordinary.

 V.—Ditto, on an Enlarged Scale.
 VI.—Experiment with Coins in a Secured Box.
 VII.—The Representation of Conditions under which Slate-Writing was Obtained.

1X.-Slate-Writing in Five Different Languages.
 X.-Details of the Experiment with an Endless

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Original Researches in Psychology.

BY T. P. BARKAS, F.G.S.

An address delivered to the Newcastle Psychological So-clety, on Monday evening, Oct. 23d, 1876, Price 10 cents, For sale by COLBY & RICH,

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copy.

BANNER OF LIGHT.

Berkeley Ball. The Tares and the Wheat.

8

An Inspirational Discourse delivered by W. J. COLVILLE, In Berkeley Hall, Boston, Sunday Morning. Nov. 27th, 1881.

(Reported for the Banner of Light.)

We are to call your attention this morning to one of the most profound and deeply-suggestive parables, embodying a vast amount of spiritual truth, in one of those figurative narratives, so many of which have come down to the present day as precious heirlooms from those times and countries when and where all great teachers have been wont to convey deep spiritual teaching by the use of simple and even commonplace similitudes. The further we travel Eastward the nearer do we come to those climes and peoples where and among whom libustration is almost the sole inclued employed for the conveyance of instruction. Primitive people and Orientials are very like children in many respects: they take in ideas more readily. through the eye than through the cart and this accounts for the highly-symbolical character of their worship and the multiplicity of the images and parables employed by them.

The Northern and Western races are far from emotional and childlike when contrasted with the dwellers in Southern and Eastern climes. The brain of the earth is situated only a few degrees south of the North pole, to which the needle of the compass dotes are more frequently remembered than arever faithfully points, not to the pole itself, guments; because anecdotes always relate to This brain of the earth is the great centre of a real life, while many an argument leaves us in magnetic forces, and the superabundance of the realm of abstractions. The abstract is almagnetism generated there is one great cause of the Aurora Borealis, or Northern Lights. As men live nearer to this brain of the earth they become less portical, romantic and visionary, and more intellectual. The dwellers in the temperate zone are far more prosale, literal, matter-of-fact people than the dwellers in the tropics; and thus all religions which have originated in Asia or Africa are far more deeply couched in symbol than any systems which are the outgrowth of more Northern thought.

Religion itself is the same everywhere, and s great is the similarity in the teachings of time, and boiling over with an important theme, all the great moralists of the world that we can only with extreme difficulty approximate toward a discrimination between the teachings of one and another of the world's very greatest moral exemplars. Preaching in India among the Buddhists is often scholarly and eloquent; but the Buddhist lecturer or priest relies almost entirely upon illustration to give point to his argument. The tales often told of the Orientals often found the solution of many a knotlyand their legends, though very wonderful, are rarely exaggerations ; eve witnesses are neither few nor-far between who are willing to stake their reputation as men and women of honor in making positive statements concerning the wonderful feats performed by Fakirs, Dervishes, and others in Oriental climes. Jugglery, legerdemain, and every form of imposture has at times surrounded Oriental occultism, as the fungi surround the rocks, or as the barnacles cling to them; and yet the rocks themselves are solid realities, existing for centuries, and destined to live on and on, no matter how veiled from the gaze of the passer-by they may be by their attachments.

In every age, in every system, tares and wheat have grown together in the field of the world, and so utterly impossible is it for ordinary people to root up the tares without plucking up some wheat at the same time, that all great teachers have unanimously voted in favor of letting the tares and wheat grow together until the harvest ; but in the harvest hour angels mirable treatise, "Self-Culture," where he will know full well how to discriminate between | urges the truly moral people in the community

ment; but as along the musical scale the fingers may pass from lower (' to higher C, striking again the same note, but an octave higher as the melody ascends, so in all human attainments we come apparently back again to positions formerly occupied by the inhabitants of earth, while, in reality, we have reached a new elevation, and are sounding our notes higher than they have ever been sounded by us before. If the world has ever known a universal language of sign and symbol in days gone by, it will attain to a state in which it will possess a universal language again ; but this language of the future will be the language of the living tongue, rather than of the dead stone. The manuscript is constantly superseding the laborious method of engraving hieroglyphics, and as the human eye and ear become equally trained to mortals. observe, speaking will be as powerful as acting, and tongues will be understood as readily as symbols.

In infancy the eye drinks in information previous to the day when the child can understand sounds, and the very last sound which the child really fully comprehends is the language of the human voice when it undertakes to become the vehicle for the expression of ideas. Objectlessons are often far more valuable than written or spokon ones; the child or person who can neither read nor write can understand a great deal that pictures teach. The eye is so large a door, and so open a window in the human organism, that, through this wonderful member, the soul can both portray its inmost emotions and receive knowledge of the external things surrounding its house, the body. Anecways hazy and indefinite; and thus the greatest sinners enjoy hearing sin condemned in the abstract, but so soon as the moralist dares to particularize, to bring his subject down to the level of every-day life, his auditors are offended; he is personal, and personalities are vulgar and objectionable, so they say ; while without personalities it is often impossible to rectify an error or expose a crime.

Abraham Lincoln has been severely criticised by reason of his exceedingly free use of the illustrative method. When persons pressed for called upon Garfield's brave old friend, our first martyred President, Abraham Lincoln, he was often known to coolly remark, on listening to the burning utterance of his intrepid visitor: It reminds me of an anecdofe," and then proced to relate some simple incident which bore a life-like resemblance to the fact immediately brought before his notice; and in this way he enthusiasm of the great men who so constantly surrounded this brave and illustrious hero. The old proverb says, "Discretion is the better part of valor," and so it is in many instances; but we always remember that to be cautions we need not be cowardly and deceitful, as many very cautious people are. Cowardice and deceit are altogether alien to cautiousness, as cautiousness and conscientiousness are often well developed in the same brain. It would be easy and interesting to linger a long while over the meaning of ancient symbols, and we could easily deliver a long course of lectures, or fill several volumes, if the time was at our disposal with which to dwell on symbolism, its origin and uses.

The Stage exerts a greater influence to-day, in many cities, than the Pulpit, and no words can be truer or more deeply needed to-day than those of Rev. James Freeman Clarke in his adthe precious and the vile, and will always be to elevate amusements and not discard them, and, by liberally patronizing good plays, to induce managers to exclude everything whose tendency can, with any show of truth, be said to be demoralizing. The Passion Play of Ober-Ammergan, in Germany, presented only once in ten years and occupying a whole day, has no doubt done more to impress upon the hearts and brains of the spectators the leading incidents in the story of the sufferings of Jesus than all the sermons and books of hundreds of scholarly divines put together. To them Christ is there on the boards of that enormous theatre, condemned after his betrayal by a false friend, and crucified between two malefactors To the overwrought multitude the tragedy of Palestine is reënacted, and their faith in a liv- is it not frequently the case with a very old pering Christ is strengthened as it could be in no other way. And is there not always a Christ in the world, in some guise, and is not the Spirit of Truth ever spurned by the great mass of mankind, when it first reveals some new fact of beauty? But erewhile those very Pharisees and Sadducees and Scribes, who should after the representative of Truth, "Crucify him !" are ready to deify and worship the prophet whom they have crucified or stoned. Every ford to wait, for days of judgment are sure to come, no matter how long they tarry, and the searching fire is sure to try everything; and while it will burn up the chaff with unquenchable fire the reaping angels will gather every golden car of wheat, and safely garner it in celestial storehouses. As we look over the world to-day we see the wheat and tares growing up together, sometimes scarcely distinguishable the one from the other; but the appearances of tares are only temporarily deceitful; while they are young they all look so much like the offspring of the good seed that it would be well nigh impossible to uproot the bad without plucking up some wholesome wheat with them; this the iconoclast often does; and while a destructive as well as a constructive work may be needed to be done in this age, and in this state of society, new developments of thought are sometimes in at first sight like new revelations from above; while on the other hand, many a truth-looks like a falsehood while it is in the bud, but so soon as it begins to flower its beauty and majesty are self-evident. Our advice to all men attitude they should assume toward all novelties, is this: Have no opinion until you have knowledge concerning that about which an opinion is to be formed; remember that all new things are not true, and that all truths are not war against your calm and careful scrutiny mind that that which is destined to accomplish the mushroom that springs up in a night may great organisms take many years to mature, and

tares and the wheat, as by their fruits alone can we judge of their nature and worth.

On this day we celebrate one of nature's own festivals, the ingathering of the crops literally Physically speaking, in this land certainly the harvest of the earth is now ripe; the fruits have been gathered in ere the commencement of the winter quarter; and this ingathering of the fruits of the soil must ever suggest to the contemplative mind that greater harvest of the earth in which we are all vitally and immortally interested. In every life crises arrive; "whatsoever a man soweth that shall he also reap "an assertion the truth of which can never be denied while experience remains to testify to the fact of effect ever following cause in the history of men and nations, mortals and im-There are many, young persons especially,

who think slightingly of little sins, or the beginnings of evil. The Romish Church has always made a distinction between mortal and venial sins; this distinction is sometimes just but at other times unwarrantable; for, unless every sin be regarded as deadly which is committed against light intentionally, and every offence venial which is committed in ignorance, we shall make unwarrantable distinctions be tween offences equally grave, but in various stages of development. In the harvest of hu man life all stages of growth are passed through; by every habit, good and bad, by all that pro duces the results both of sickness and health, weal and woe, it is ever in the history of the development of all things-first the blade, then he ear, and at length the full corn in the ear. Practices are like seeds deposited in the bo som of the earth. At this season you can walk through vast acres of sown land and utterly fail to discriminate between it and uncultivated soil; the earth is brown and bare; not a vestige of vegetation is to be seen in either place, and winter covers both fields with her mantle of er mine. So you may outwardly gaze upon two boys or girls; young men or women; both are outwardly healthy, happy and prosperous; but all the while one is sowing the seeds of life and happiness, and the other of death and misery in his or her constitution, by the constant practice of open and secret virtues or vices. The harvest time of maturer life will display either

It is not with immediate results that we should be always most concerned; the wise man always looks ahead, and like the busy ant lays up a store of provisions for winter use during the long, bright summer days, while food is plentiful; or like the busy bee, who industriously employs every summer hour in flitting from flower to flower and gathering in a sweet repast and ample provision for coming problem, and quelled the impetuous zeal, while cheerless days, when flowers lie dead and skies he did not attempt to dampen the praiseworthy are leaden. Even though an ant-hill is some times discovered by a company of merciless boys, and the little creatures forced to rudely quit their shelter, and though the bees often have their honey taken from them, still, every philosopher will admit that wisdom persuades us rather to make provision for a want that may never be felt, than leave ourselves utterly destitute in case of emergency; and even though there be no future use for the goods we have collected in our youthful and prosperous hours the very act of working is in itself enjoyable.

a crop of wild oats or a harvest of nutritious

grain.

All life is motion; nothing can live even a moment after it ceases to move; light and heat are generated by the movements of atoms without friction there could be neither warmth nor brilliancy in the universe; without motion neither sound nor color could exist, as forms and sounds and colors are all alike the result of movements causing vibration, and as all nature is ever in motion and it is impossible to live without doing something, all our actions are simply, if we be free agents in any sense, a choice between working in obedience to our higher or our lower instincts. Even if there were no conscious hereafter for man it would be worth while to live here, for the peace and joy arising from the approval of conscience are so intense and soul-satisfying, that any one having once really experienced them would gladly barter all that the world calls wealth and happiness for one sweet hour of perfect peace of mind.

The importance of forming good habits in

wicked lives on earth, caring only for selfgratification, on entering the spirit-world find themselves despoiled of all their possessions, stripped of all their garments, and, like persons burned out of house and home by some dread conflagration occurring in the dead of a winter's night, wander about houseless and forlorn, seeking rest but finding none. These spirits are the unhappy "ghosts" who have given rise to weird stories and legends in every age and among all peoples. Whenever and wherever interrogated they announce themselves as the misers and egotists of earth, who, like the rich man in the parable, needed fierce torture beyond the grave to awaken within them the long-dormant sense of obligation to others. Young men and women who trifle with edged tools and imagine you can leave off injuring yourselves and others at any moment, be warned in time, and remember that for you in early bloom and vigor of life, more than for any other class, NOW is the accepted time, the day during which to secure salvation from error and its sequences.

Wishing to say a few words upon the parable and its inner meaning directly, not only to extract from it the hidden marrow of which it is full, but also to combat, and if possible overthrow a popular and terribly wide-spread delusion concerning it, we shall at once, without any apology or introduction, characterize the inferences usually drawn therefrom as utterly opposed to the plain teaching of the parable tself, as well as thoroughly repugnant to common sense and the highest feelings of human nature. You are, no doubt, all of you, so well acquainted with the Orthodox interpretation that we need not employ any time in stating what that interpretation is. You have all, no doubt, heard or read some of those glowing and frightful descriptions of the last judgment, which have formed the painter's as well as the preacher's theme, in your early days : many of you were, no doubt, frightened nearly to the verge of insanity by reading or listening to sermons informing you on the authority of a book designated "holy," that the wheat signified all those who had washed their souls in the blood of the lamb, through faith in the atoning merits of Jesus; while the tares were all who had rejected the atonement. You were told that on a day which was to dawn as suddenly as the coming of a thief in the night, the harvest of the earth would be gathered in, and that yourselves, and all human souls, would either be accounted ripe and precious grain, worthy a place in the everlasting granary of heaven, or worthless tares, only fit to be burned with unquenchable fire.

It is obvious that no such doctrine was ever in the mind of the author of the metaphor. As if human souls were some of them tares and others wheat, they would have been spoken of as of equal age, and from the commencement of the history of the field which is the world, we should have been introduced to wheat and tares planted in that field at one time. But the parable says that only the wheat existed there at first; good seed only was sown by the Master of the vineyard, afterwards cometh the enemy or wicked one and soweth tares; and we are also told that while men slept the enemy came and sowed the tares, showing plainly to every intelligent and unprejudiced reader that the tarcs are not men themselves, but something introduced into their lives and spheres by an adverse power while they slumber. This slumber which gives the adversary an opportunity cannot signify the natural rest of the wearled frame after the work of the day; it must mean that torpid indifference to all that is really worth living for, which is so frequently called sleep in the Bible. Satan always finds mischief for idle hands and brains to do. Satan, to us, is not a mighty archfiend, the rival of the Infinite. but the lower instincts in man, the aggregate of undeveloped spirits, in and out of o evil and e form. all that in the world is as yet crude and inharmonious It is nothing short of blasphemy and grossest inhumanity to entertain the thought of our Great Evolver bringing some of us into existence to damn us for all eternity. We are as we are born; we cannot be hopelessly bad unless there is something hopelessly evil in the Great First Cause from which we sprang. All our energies, our powers of spirit, mind and body must in and of themselves be good, and only evil when perverted. If the Originator of our being is not infinitely pure (and the greatest argument of all that have ever been produced in favor of the existence of a perfectly good God is based upon the historic and self-evident fact that every generation witnesses some improvement in man, as well as in the earth which we inhabit); if we did not proceed from a perfectly noble fount, nobility would not be increasingly manifest in every succeeding age. The vices of Solomon and David would be regarded as intolerable to-day, and yet they were espectively called the wisest monarch of the East and the man after God's own heart in the days when they existed on earth. So great has been the development of human nature since those days, that a high average standard of goodness in those days is about on a par with the lowest moral condition of society at this hour. Facts everywhere show that the world is daily growing better and more beautiful, morally as well as materially, and the very complaint of the pessimist, who fears and thinks that things are growing worse, is a manifestation itself of the increasing moral sensitiveness of all leading communities. To us the tares and the wheat are not two great sections of the human family: but they are the rival powers of selfish vice and unselfish virtue ever prevalent in society, each struggling incessantly for the mastery. The Bible is a cabalistic work; the Vedas, Puranas, Zendavesta, Hermetic writings, and, indeed, all ancient scriptures, are also cabalistic. Swedenborg was undeniably correct in his statement that all scriptures had an esoteric as well as an exoteric meaning and value. He considered that since the days of Job the science of correspondencies was lost to the knowledge of men until it was re-discovered by himself, and given out to the world in his published volumes in 1757. Had he been more thoroughly acquainted with the real state of affairs he would have known that no truth ever revealed to the earth can ever leave it: it may be lost sight of by the multitude. it may be entombed in solitary and un-thought-of places, it may be recognized only by a few initiated ones; but no art or science is ever wholly lost to the world. All over the Orient secret societies have existed from time immemorial; they exist at this day; there are individuals connected with them in this very city; indeed, in every part of the globe; but the very existence of these mystic Orders is kept a profound secret from the public, as the Cabalists have had for their watch? word in all ages-"Give not that which is holy unto the dogs, neither cast ye your pearls be- | becoming a tare.

fore swine, lest they trample them under their feet and turn again and rend you." To them all are dogs or swine who are unwilling to undergo the necessary discipline enabling a man who has successfully passed through all initiatory degrees to become an adept, or master magician.

Freemasonry to-day possesses, deeply veiled beneath external symbolism, and hidden deep from the knowledge of all who merely take the three degrees possible in England and America, the profoundest secrets of days of yore; six other and higher degrees passed by many in India are unknown to those Western peoples who merely recognize an external form of Masonry, and an establishment of a convenient brotherhood of mutual protection. To believe in the interior sense of the Scripture, is only to recognize a fact demonstrated to all really learned men who know anything at all of history, and the condition of the Orient today. In olden times, as you are aware, only a very few persons were educated, and these all belonged to a privileged caste, both royal and priestly. When it was only with great difficulty and at enormous expense anything could be recorded, it would be entirely out of place to write a history filled with trifling incidents. Only very important events were registered, and these were always employed as a veil to conceal deeper truths which only the initiated ones were privileged to comprehend.

were privileged to comprehend. The great triumph of man in the fast-ap-proaching era even now coming, will be the opening of every lodge-gate, extending the ad-vantage of brotherhood to all humanity; the proclamation upon the house tops of mysteries formerly only whispered into the ears in secret of a few specially elect ones; and when science has ownored further than she has yet were has explored further than she has yet pene-trated into the mysteries of ancient lands, the people at large will meet face to face a gigantic system of philosophy in which will be found the key to the most august and usually impenetra-ble wonders of nature. In that day, when men everywhere shall have interpreted the wisdom of the aces by the light of a living inspiration, neither Bibles nor churches nor priests will have any power to work upon the feats of men knowledge will dethrone superstition, and posi-

ive facts overturn all vague hypotheses. The work of the spiritual messenger to-day is to reconcile all facts and prove to men how, in obedience to the laws of nature, events misage and among all nations. The parables of Jesus are especially representative of the figurative mode of conveying instruction; and by watching children's movements, and seeing with what avidity they grasp the New Testa-ment to read the stories in it, and how delighted they are with Bunyan's Pilgrim's Pro-gress, and similar allegories, we need no argument to convince us that parabolic teaching is the most effectual among childlike people. In this allegory of the tares and the wheat we are introduced to man as he is: his nature itself in all its parts is originally divine. The Author of all being sows only wheat in his field; every talent is calculated to bring forth fruit if only properly employed. The adversary comes in in the form of pride and sensuality, and inordi-nets of the stew, and the full of wan does not hat self-esteem, and the fall of man does not by any means necessarily date back six thousand years: a man, woman or child falls from innecence into sin the first moment he is conscious of a struggle between the lower and higher natures which he possesses. Swedenborg in his "Arcana Celestia" al-

ludes to the six days mentioned in Genesis as referring to six stages of regeneration through which every soul must pass are it reaches the Sabhath of rest from all toil and sin. Many ministers of Swedenborgian churches are evo-lutionists; and while they believe that certain books of the Bible contain an interior sense and are the divine word, they acknowledge that the literal sense is not out of harmony with the gnorance of the multitude in the days when the ooks were written. Any one knowing anything at all of the secrecy attending all spirit-ual communications among Oriental priests, will not be at all surprised to hear that Moses, a great law-giver, priest, and reputed son of a monarch's daughter, should, while versed in the knowledge and customs of the Egyptians, have established among the Jews a Masonic Order, having preserved nost carefully all the inner meanings common to Egyptian writers. One of the ablest arguments in favor of evolution we have ever listened to, formed the greater part of a sermon delivered one Sunday morning in the New Jerusalem Church, Argyle Square, London, Eng. Rev. Maurice Davies, a firm Spiritualist, though a clergyman in the Church of England, in his highly interesting and au-thentic work, "Unorthodox London," alludes to a similar incident of England, in his highly interesting and au-thentic work, "Unorthodox London," alludes to a similar incident. We should not perhaps dwell so much upon the necessity of searching for truth beneath the letter of the Bible, were we not frequently accosted by persons of culture who earnestly desire to arrive at truth, but who cling with a tenacity nothing can destroy to the Bible of their forefathers. The curious old book lives; it can-not be crushed out of existence : it has not interest in the set of the Bible of their forefathers. not be crushed out of existence; it has got into the hearts of a people who venerate it blindly and will not discard it. Let them understand it and it will be their blessing; let them remain blinded by which are revealed in its provided by blinded by priests, not perceiving its real mean-ing, and it will be a stumbling-block and rock of offence. People, if they can be persuaded that the Bible really does not teach the horri-ble doctrines which they have been taught to old, will not eling to them any longer, as a iblical sanction is all that supports them. If the Bible teaches eventsting pulsiment, then Christendom will not forego the belief; and thus we owe a deep debt of gratitude to those scholars of the Universalist denomination who have most laboriously struggled to convince the public that everlasting hell finds no place in the sacred text. To us it is a matter of small moment what the Bible sanctions, as we always gladly turn from the written to the living word, and no more expect to be sustained spiritually by the inspirations which blessed the ancients bodies on the food you ate yesterday, without eating a fresh supply to-day; but just as your life and power to eat evidence the good you have received from former meals, even so in have received from former meals, even so in like manner does the receptive state of humani-ty to-day bear witness to the good accomplish-ed by olden outpourings of the spirit. Turn to the one hundred and ninth psalm, and read David's frightfal imprecations. Literally speaking, nothing more atrocious has ever been encountered in profane literature. In the let-ter the words are blasphemous; the vilest forms of cursing and swearing are here employed, and no attempt to lessen the correct of the lanno attempt to lessen the enormity of the lan-guage has ever been successful; but spiritual-ize the psalm, and it becomes entirely changed. The enemies of David are lusts and passions, impersonal evils; the children of the daughter of Babylon who are to be dashed against the stones are falsities which need to be broken in stones are falsities which need to be broken in pieces as they are thrust against the rock of truth. And so the tares in the parable destined to be utterly consumed in the great day of judgment are the individual and national vices which are to be utterly consumed in the search ing fire of universal enlightenment. May we not employ the words of the Apoca-lypse, "Cast in thy sharp sickle, for the harvest of the earth is ripe," to the present day? A dis-pensation is almost ended; a cycle is nearly completed; the great pyramid speaks eloquently in stone concerning portentous events how at in stone concerning portentous events how at hand; the state of every nation upon earth cor-roborates the testimony of the pyramid; France, Germany, Russia, Turkey, England, Ireland, India-look at any one or all of these countries and tell us if it is not clearly shown to you that a crisis is at hand. All that is good in govern-ment, in religion, in social life, will be gathered into the granary of a new nation. The tares of injustice, despotism and falsity must be burned injustice, despotism and falsity must be burned with unquenchable fire. If we are sowers of good seed, then shall we rejoice to enter into greater bliss and larger liberty, as the earth be-comes more suited to our wants. If we sow the tares of craft and selfishness, then, when the crisis comes, the bitter discipline of seeing our treasures consumed, and we left desolate, will be our necessary discipline to fit us eventually to be bearers of golden sheaves; no soul ever becoming a tare.

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found competent to eliminate all chaff from the spiritual field.

Before entering directly upon the subject immediately before us-the harvest of the earth -allow us to offer a few of our reasons for our faith in the spiritual or esoteric side of ancient records. One of our mottoes has always been, Let every man be ready to give a reason for the faith that is in him to any who may ask. Unreasoning faith is apt, to be destructive of morality, and is certainly a foe to all intellectual progress : but intelligent faith is always belief founded upon knowledge. If you know the character of one of your comrades you rely upon his word, even though you have no immediate opportunity of verifying his statements; while the man whom you know to be a liar cannot enlist your confidence even when you have no evidence that he is not speaking the truth.

To give a reason for our faith in the science of correspondencies we will offer the following remarks: In the first place, it is a well-known fact among all students of ancient history that the only influential people among the Egyptians, Persians, Hindus, Chinamen, Jews and other nationalities in bygone days, were both civil and ecclesiastical rulers. The priests in truth and all its disciples and exponents can af-Egypt were mostly men of high birth, and, indeed, all members of royal families were also members of the priesthood. In Asia, among the Brahmans, the higher caste alone included the educated people, and all Brahmans of the highest caste were influential priests; these priests and learned people were not only min isters of religion, but also physicians, lawyers men in charge of the weights and measures, &c These learned men had a language of their own; they formed themselves into secret societies, and from these very ancient Orders the Free masons and Oddfellows of to-day have descend ed. Freemasons usually claim to trace the history of Masonry among the Jews, as far back as to the date of the building of Solomon's Temple, 1150 B. C., which marvelous edifice they re-

gard as a Masonic structure. Egyptologists are now, many of them, tracing the history of Masonry still further back, at least to the date of the building of the Great Pyramid of Gizch in the reality specious sophistries, though they appear delta of the Nile, which cannot have been later than 2170 B. C., while various Hindu explorers trace the existence of secret Orders in India much further back than all historic periods.

A sign-language is far older than a written one : the strange story of the Tower of Babel and women everywhere, with reference to the and the confounding of tongues is, in our opinion, a myth or legend, framed to account to the ignorant for the breaking away of the nations from the original universal sign-language, and the adoption by different peoples of various written languages. In the opinion of many new, and be careful to let no preconceptions modern philologists, the English language is destined to become the universal written lan- of all that is presented to you, ever bearing in guage of the future. It is a tendency of nature to return to her former attainments in this great results is usually of slow growth, while manner-that, as the music of nature is being performed on the instrument of any world or | only live a day. Large bodies move slowly, and organism, the harmonies repeat themselves an octave higher than when they were first sound- | thus "until the harvest" it is frequently im-

early life can never be overestimated. It is thought by many experienced men that what a child learns before he is five years of age he never forgets. The earliest impressions every one knows are always the hardest to crase; and son that, while he forgets almost every incident of his middle life, he remembers perfectly the scenes and experiences connected with his early childhood? Every parent and guardian should feel it a bounden duty to be as kind and courteous (if possible even more so,) to a child than to an older person; words, acts, and even thoughts which would do no harm to a person of mature mind and body, are deadly in their influence upon a little one. Ask your children to open the window or close the door ; to fetch your slippers or run to the post ; to pass plates at the table and bring articles from an adjoining room, in just as polite tones as you would employ when addressing an honored guest Children are highly impressible, extremely sensitive, and often very knowing. They understand and institute comparisons when older people think them entirely unobservant; they think it manly or womanly to imitate their eld ers, and unfortunately while they are not born totally depraved, we all know they come into the world with conflicting tendencies-some leading in the direction of a heaven of virtue, and others on the road to a hell of vice. The care bestowed upon the young is entirely insufficient to meet the demands of the age. The sophistries indulged in to save trouble and expense are often too base to merit a moment's countenance. To allow children or youths to form bad habits, to indulge vicious propensities "moderately," is to violate every known law of nature; and when you begin to run down hill it is often impossible to arrest your progress, though a yawning precipice gapes below. Your only safety lies in not taking the first step in that direction. 'Young men learning to smoke and unaccustomed to the taste of liquor, usually detest and are made sick by their first cigars and glasses of intoxicants; but having overcome their primary antipathy, it is no hard thing for them to become inveterate smokers or inebriates. If the enemy, the adversary of all happiness and virtue, be allowed to sow the tares in the field of your lives in your early days, you may never be able to uproot them until your harvest hour arrives, when, summoned from earth to unseen spheres, you will be confronted with your own life and all its consequences. If the building you have crected be composed of hay and stubble and other refuse, then the fire attacking your work will consume it, and you will suffer ed. Nature makes no single retrograde move- possible to distinguish correctly between the loss. Spirits who have lived frivolous and

DECEMBER 31, 1881.

BANNER \mathbf{OF} LIGHT.

free Thought.

DR. PEEBLES'S REPLY TO PROF. BRITTAN'S REVIEW OF HIS LATE BOOK.

To the Editor of the Banner of Light:

"Do works meet for repentance," "return good for evil," "believe on the Lord Jesus Christ, and thou shalt be saved," were among the terse and telling commands and messages of the old apostolic evangelists; but certain of our more modern spiritual evangelists feel inspired to disseminate and DO a doctrine which may be thus summarized : Misunderstand, misinterpret, misrepresent and put down Peebles in regard to "Darwinism"; "the soul's preëxistence"; "Christian Spiritualism"; anything : everything-and thou shalt be greatest in the kingdom of Spiritualism in this world, and in the mightier kingdom of immortality thou shalt sit upon the costliest cushion or stand nearest to the right hand of Impersonal Force forever.

And yet, I seldom make any complaint, knowing as I do that coming years will right present wrongs, and that a grand, and I trust a golden future awaits us all. My faith in God deepens; my confidence in the final reign of moral justice strengthens; and, conscious of earnest, unselfish efforts for human growth and good, my days grow sunnier and happier as my hairs whiten for that reaper whose pale, bony fingers point to the ever-widening city of the dead.

During the past summer I have only occasionally seen a Spiritualist newspaper. And it was but recently that I got hold of Dr. Brittan's rather sharp review of my work-"Immortality: Our Homes and Our Employments Hereafter." The reading of the critique, while generally fair and deeply interesting, sorely puzzled me, as the reader will see in the scauel.

While a goodly number of the more cultured Spiritualists think that Bro. Brittan's articles, essays and books are quite too rich in a kind of florid imagery, I take pleasure in the admission that they not only interest, but greatly edify mc. And I am by no means unmindful or ungrateful for the good work done and being done by the Editor-at-Large- an editor whose criticisms, be it said to his praise, never degenerate into meanness or personal malice.

After referring to evidences of "improper haste here and there" in the preparation of this volume of mine, Dr. Brittan continues :

"Indeed, we hardly know how our industrious friend finds time and opportunity-while almost constantly traveling and speaking-to perform the labor of writ ing his books : much less can he subject their contents to the searching ordeal of a critical analysis before giving them to the public."

And further on he says :

"Literary authors of reputation, when they avail themselves of the writings of others, are accustomed to quote the same with strict fidelity to the original."

That is true, Bro. Brittan, and I am very careful to do it.

Again he says :

"When there is any deviation from the text, it is usual to indicate the extent of that departure, and to offer some show of reason for taking such liberties with the author."

That is true again, and I am very careful to observe this "usual" custom.

The Professor further observes :

"The least we can afford to do for the one whose mental possessions we use to enrich our own works, is to quote him correctly," etc., etc.

1 certainly think so, and thus thinking and believing, I have scrupulously sought to make the thought practical. How perfectly we agree ! But now comes a bit of divergence. Our reviewer, after stating that he did not expect to find "so much as a trace of literary Vandal-

ism" in my book-all of which would be quite natural-thus proceeds : "Our author's Incidental references to Mozart's Reat great musical composer, were evidently prepared

have been. Such errors are apt to occur, as neither men nor books are infallible. The whole thing in a nutshell stands thus: The paragraph that friend Brittan accused me of copying from the Spiritual Offering and us-

ing as my own in my late book, was copied, years before the appearance of the Spiritual Offering, by my co-worker, or amanuensis, from a secular newspaper, and published in the eighteenth chapter of the "Seers of the Ages," and duly marked in quotations. That's all !

For the following commendatory passages in the review, Bro. Brittan will receive my thanks: "The new book by Dr. J. M. Peebles, hearing the

general title above written, is a praiseworthy effort to answer the more important questions herein enumerated. Its title further implies that its pages reveal, What a Hundred Spirits, Good and Evil, say of their Dwelling-Places,' and the laws of Life in the Spheres.

That this book meets a demand of the times is a fact that claims instant recognition. The questions concerning the spirit-world and the higher life are here mainly answered by the spirits themselves, from their own superior point of observation, and in the light of actual experience. . . Bro. Peebles has the sagacity to apprehend the wants of the people; and we thank him for his present contribution to their necessities. The inquiring mind may find its questions answered here; and a knowledge of this fact will sell the book. Such a book is a reflector, wherein direct lights from the spirit-world fall and are focalized, to be flashed, far and wide, over drifting souls tempesttossed and in darkness !"

I returned from the Rocky Mountains for a little rest and quiet, and yet I am flooded with correspondence and invitations to lecture.

CHRISTIAN SPIRITUALISM.

BY HELEN BARNARD DENSMORE.

J. M. PEEBLES.

To the Editor of the Banner of Light :

Hammonton, N. J.

It is nearly two thousand years since Jesus of Nazareth startled the established church with a new law. "judge not, that ye be not judged," and quite as thoroughly overturned the foundation stone of civil law and order, when he commanded us to resist not evil, but when a man taketh our coat to give him also the cloak, and when smitten on the one cheek to turn the other also to be smitten. Yet, notwithstanding the opulent Christian church of to-day is professedly built on the principles taught by this great Master, bears his name, and enshrines his word as its model and law, there is still in force the spirit and in practice the letter of the old Jewish law, "an eye for an eye, and a tooth for a tooth," thundering condomnation for the wrong-doer, from its pulpits and aisles, and from its Sunday school teachings; and its literature is loaded with judgments and execrations for fallen saints and evil-doers wherever found.

Where in all the land, embodied in either social, religious or political life, do we find the greatest of all the Christian virtues-charitypracticed ? where find a suspension of judgment, or freedom to condemn?

When an imbecile madman, without motive or malice, slays the President of the United States, the united voice of the Christian pulpit rings from ocean to ocean "slay him, slay him," and the surging waves take up the mad refrain, and carry it around the world.

It must be in the new dispensation, if at all, that the reäwakening and revivifying of the new law, given two thousand years ago, and still binding on man, must appear; and Spiritualism is the evangel that is to give it anew to a still protesting world.

That Spiritualism has a long road to travel ere it is prepared to receive or teach this great lesson practically, as it does theoretically, may be true, but that it is its mission I cannot doubt. This train of thought came to me on reading an article entitled "A Sitting with Charles Foster," by Henry Kiddle, which lately appeared in the Two Worlds. In this article Mr. Kiddle says :

"It is much to be regretted that the external life and quiem, and the touching story of the last moments of personal habits of so extraordinary an instrument for pirit intercourse should not have been irreproacha ble; but while I would not extenuate vice, nor offer an excuse for immorality, so as to lessen in any way the sense of personal accountability, I would suggest to those who are so ready to condemn the faults of others, that Christian charity requires us to avoid such condemnation, and that the Master said: 'Judge not, that ye be not judged: condemn not, that ye be not condemned.' A sensitive like Mr. Foster is subject to temptation beyond the experience of others; and his personal character should not be brought in to overrule his gift of mediumship. I doubt not the angels look on human infirmities with a very different feeling from that of the severe, self-righteous purist in mortal form, that feeling being in harmony with Ilis who said to the erring one, after the flight of her shame-stricken accusers: 'Neither do I condemn theo: go and sin no more.' " Why, I ask, does Mr. K., in direct opposition to his own declaration, proceed to declare his regret that Mr. Foster's external life and personal habits have not been irreproachable, and continue by defining what he means by a reproachable life and personal habits as "vice" and "immorality." Mr. Kiddle says that the Master said "Judge not, that ye be not judged." Had Mr. Kiddle obeyed the injunction he quotes how would he know (or "judge") that Mr. Foster's personal habits were reproachable, i. e., vicious and immoral? I doubt not, with Mr. Kiddle, that the "angels look on human infirmities with a very different feeling from that of the severe, selfrighteous purist in mortal form." and I can have no doubt that Mr. Kiddle overlooked the real meaning of his words; that in spirit he bears the tenderest feeling for Mr. Foster. who. with us all, has his faults, but to whom Mr. Kiddle, in the same article, offers the following crown of commendation: "Mr. Foster, whose mediumship rarely gave any foundation for such skepticism, has done a great work for the spread of Spiritualism; for I have no doubt he has made more converts than any other living medium. Rarely have I met a person who had consulted him who was not thoroughly impressed, not only with the marvelous character of the manifestations given through him, but with the fact that there had been identified, in the intelligent communications received, the personalities of their departed friends." This being true, I suggest to all Spiritualists. wherever or whenever found, that we give the secular press the monopoly of setting the bloodhounds of scandal and condemnation on the track of Mr. Foster: this great engine of misrepresentations and oppression is quite equal to the task of hunting him to his enforced asylum. where, unable to meet his accusers, he is suffering from pain and isolation from the magnetism of home and friends, but I doubt not surrounded by a host of invisibles whose work he has done so well. They will guide and guard him through whatever way it is appointed unto him to walk ; and I feel sure that Mr. Kiddle will agree that it is not the province of any of us publicly to pinion a fellow being for any shortcoming in their "external life" and "present life."

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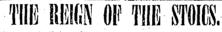
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from the present writer's Drifting Leaves, which may be found in the Spiritual Offering, Vol. III., pages 200-1."

Permit me to say as pleasantly as positively that my references to Mozart's Requiem were not prepared from the "Drifting Leaves" appearing in the Offering. I never saw, according to my best recollections, a page of these "Drifting Leaves," nor but one copy of the Spiritual Offering, and that was forwarded me by Prof. E. Whipple.

The criticisms and complaints of Bro. Brittan about the "Requiem"-the added words "is done"-the lines :

"Thy earthly probation is run";

and again :

"Thy steps are now bound for the untrodden shore," etc., etc.,

are not only stingless, but they must appear almost ridiculous when I inform the reader that the things complained of, even to the changes in the poetic lines, were published in my "Seers of the Ages," long before the Spiritual Offering, published by Dorus M. Fox, was dreamed of.

This "Mozart Hymn," as it is sometimes designated, was copied by my amanuensis some thirteen years ago (for the "Seers of the Ages") from a secular journal. And who made the changes in the lines I do not know; but I do know that I did no such presumptuous thing as Dr. Brittan more than insinuates.

Here follows Mr. Brittan's most unjust and offensive paragraphic passages involving plagiarism:

"The following paragraph, which immediately follows the Hymn to the Spirit [says our critic], is literally (except one word) copied from the writer in the Spiritual Offering; at the same time the author under review, by incorporating it into the text of his book. makes it his own. Here is a literal transcript of the original paragraph in Drifting Leaves :

As she concluded she dwelt for a moment on the low, melancholy notes of the piece, and then turned from the instrument to meet the approving smile of her father. It was the still, passiouless smile which the rapt and joyous spirit left on his features."

It pains me to be compelled to say in self-defense that the above statement of Bro. Brittan viz.: that I copied from him in the Spiritual Offering, and incorporating it into my book made it my own, is unqualifiedly untrue. I do not say that our able Editor-at-Large designed to make a false statement; but I do say that his blunder amounts to just that! The straightforward truth is, this paragraph that Prof. Brittan claims to be the author of, and also claims that I purloined from him (in the Spiritual Offering), was published in my "Seers of the Ages," page 171, some twelve or thirteen years ago; a long time before the conception or publication of the Spiritual Offering. Now is this? It certainly appears in the "Seers of the Ages," and is there marked in quotations, showing that I claimed for it no originality 1

Through some unaccountable oversight-not mine, I think-the quotation marks were not preserved in "Immortality: Our Homes and Our Employments Hereafter," as they should liver regulator on earth-Hop Bitters.

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FILE RELIANS OF THE STOLES. From him would be simply superfluence. The repetation of the work sorthing interest of the subject, and the reputation of the author as the schedar and a conscientions and entertain-ing witter, where life-long study of ancient history pecu-liarly qualifies bin for such atask, will be sufficient recom-mentation to every intelligent reader. For sub by COLLEY & RICH.

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10

LIGHT. BANNER OF

DECEMBER 31, 1881.

Pearls.

And quoted odes, and jewels five words long. That, on the stretched fore-finger of all time, Spatishe forever. "

LOVE. Farewell, remembered song ! In heaven above The angels call thee-Universal Love ! -[8, T. Clark.

A delicate thought is a flower of the mind .-Rollin.

DOES IT ALL. As lamps burn silent with unconscious light; So modest case in beauty shines most bright; Unaiming charms with edge resistless fall, And she who means no intschief does it all. -[Auron Hill.

It is one of the precious mysteries of sorrow that it ands solace in unselfish thought .- James A. Garfield,

FORGIVENESS. The fairest action of our human life Is scorning to revenge an injury; For who forgives without a further strife. His adversary's heart to him doth the;

And 't is a firmer conquest, truly said, To win the heart than overthrow the head. "Lady Elizabeth Carew: " Miriam."

Life grows dark as we go on, till only one clear light is left shining on it, and that is faith -- Madame Societatine.

SPIRIT FRIENDS. Laugh you, who never had Your dead come back, but do not take from me The harmless comfort of my foolish dream That these our mortal eyes, Which outwardly reflect the earth and skies, Do introvert upon eternity -And that the shapes you deem Imagination, just as clearly fall, Each from its own divine original, And through some subtle element of light, Upon the inward, spiritual eye, As do the things which round about them lie, Gross and material, on the external sight. --[Alice Cary

There is something among men more capable of shaking despotic power than lightning, whirlwind or earthquake; that is, the threatened indignation of the whole civilized world .- Daniel Webster.

A. E. Newton on Organization.

We received last week an extended account by our correspondent, S. B. Nichols, Esq. President of the Brooklyn, N. Y., Spiritual Fraternity-of the regular meeting of that body, and cited from it the names of speakers, etc.; being prevented at that time from doing more through lack of space. We here present from Mr. Nichols's report the substance of Bro. A. E. Newton's remarks on Organization, with which the exercises of that meeting were intro-duced : The third of a contrary that has chosed since And are not these the prominent ideas or truths that are legitimately involved in Spiritduced :

"The third of a century that has elapsed since the first rates at Bochester summoned the attention of mankind to the opening of a new era, has seen the accomplishment of much. Millions of souls in this and other lands have been emancipated from the thralidom of a gloony and barsh theology, while rational and cheerind views of the future life and its relations to the resent have in a large extent leavened the public mind. Yet the fact remains that the grand revolution then initiated is still in a great measure undefined to the masses and imutilized, and its realizations meagre and unsat-isfactory as compared with the numbers of its isfactory as compared with the numbers' of its alleged friends. A cursory survey of the field shows that while Modern Spiritualism claims to have nearly twice the number of adherents in this country that are enumerated by any other persuasion, that is, eleven millions--al-large, over-estimate, probably--while Method-ism, the largest and most powerful religious body, claims but about six millions, yet for any practical coöperative effort Spiritualism is per-haps the weatest of them all. It has not the control, through any organized or representa-tive body, of a single publishing or benevolent tive body, of a single publishing or benevolent institution of any character in the land. The chief public effort in which Spiritualists as such engage is maintaining Sunday lectures in our principal cities and some larger towns; but these for the most part, for want of any general cooperation, are sustained by individual enter-prise and by means of a wastefully expensive system of itineracy -expensive to both speak-ers and hearers—of which the railroad corpoare in constant, danger of degenerating into are in constant dauger of degenerating into mere sensational displays by a limited number of 'star' performers. The educational move-ment known as the 'Children's Progressive Lyceum, which promised so much for the rising generation, and was at one time entered upon with enthusiasm and vigor in many places, has languished, and to a great extent died out, chiefly for the want of leaders possessing any definite idea of *what* or *how* to teach, or any definite idea of what or how to teach, or any earnest devotion to the unselfish work required. Meanwhile the yearnings of our souls, of every expanded and cultured soul which has outgrown the sphere of antagonism and dispu-tation, and begun to feel the powers of an inner and deeper life--yearnings for sympathy in the profounder depths of our being, for that moral support and strength, which are born of mutual confidence and unity in great and noble pur-poses, for the inner and higher frate nal com-munion which comes only of the deepist sincer-ity and most carnet assiltation for self-improveity and most carnest aspiration for self-improvement - these, yearnings, are met to but a small degree in any of our associations. We lack a definite and refining system of mental and spir-itual culture suited to the higher wants of the and assemblies is too often frigid, frivolous, and coldly intellectual; too sharply critical and harshly disputations, consequently numbers of spiritually illumined and quickened souls are repelled therefrom, and are more strongly at-tracted to the older church organizations, where something like spiritual culture, despite their conservatism and blindness, is still to be found, conservatism and bindness, is still to be found. And as to any effort to apply the fraternal and ancelie lessons of Spiritualism to human society on any extended scale, by the improve-ment of social and political institutions, by an attempt to adjust the grand problem of capital and labor, or by the introduction of improve-methods of domestic life, of education, of indus-try, or of exchange of products, or even by any attempts to learn what are the demands in this direction of that Brotherhood which we all attempts to learn what are the domains in this direction of that Brotherhood which we all profess to recognize—these momentous mat-ters have as yet received but a small share of attention; while, on the other hand, a large amount of valuable time, learning and talent has been expended in the discussion of such barren questions as Pre-existence, Re-incarna-tion the Unlike Choke Theory for for an barren questions as Pre-existence, Re-incirna-tion, the Hollow Globe Theory, &c., &c., and which are of small practical consequence to earth's suffering millions, whether true or false. What matters it to the toiling masses groaning under oppressions of capital and greed, whether they have existed in some unknown condition through all past eternity? or what consolation to them to be told that they are destined to endure this earthly experience over again for nobody knows how many times? or what comfort to a man with an earthly stomach to know that the globe is as hollow as his own bread-basket? Unless we can present to these toilers a more valuable gospel than this, we had better not distract them from their toil. In view of these and other considerations which need not to be mentioned, it would seem there is plainly needed the infusion of some new element into the general movement, or at least of a new accession of force—a 'new departure' of some kind. What shall it be? While there can be no question that in a revo-lution so broad and radical as Spiritualism is to work in human society, the stage of disintegra-tion, demolitions, individualizations, and that in a very thorough manner, must precede the era of construction, yet the conviction which

now seems generally prevalent and instinctive-ly manifesting itself on every hand, that there should be a more general coöperation among Spiritualists for practical ends, is an indication that that stage is nearing its close, the mission of the Destroyer nearly ended, and the day of the Builder draws nigh." The speaker showed clearly and at length that the mere fact of a belief in a future life or of

the mere fact of a benef in a future line of of the presence and communion with the spirit-world was not sufficient to bind men and wo-men together for the practical work of life; that men must grow into that condition spirit-ually, by which they could realize the needs of humanity and which would culminate in a true fraternal brotherhood, and argued that when Spiritenilists had grown into a spiritual state Spiritualists had grown into a suiritual state that led them, into this fraternal cooperation they would become a power for the up-building of a nobler civilization—a humanity broad and comprehensive and one that would culminate in deeds of mercy, charity, kindness and love. The lecturer asked the question, "Does Modern Spiritualism supply such convictions and in-spire such purposes as are requisite?" and in answer said :

"This depends upon what Spiritualism means to the individual receiver. If we organize for theory-promulgation only, we but add another to the barren sects which already exist, to quarrel endlessly over abstractions, and eat ou the substance of the people without practically leading them to a worthier or a happier life. No! what we want is not a body of theorizers and talkers, but of *true livers* and *carnest* workand talkers, but of *true brees* and *carnest* work-ers. The Church of the future, or whatever takes its place, must seize hold upon and wield the affairs of daily life, making home more sweet, toil more cheerful, trade more honest, and society in all its aspects more fraternal. Its pastors, the true shepherds, will not be sen-sation-preachers to sentimental crowds, but sation-preachers to sentimental crowds, but men and women capable of organizing and directing the forces of society to nobler and fraternal ends. The mere facts of Spiritualism will spiread, as they have done, without organ-ized effort for the purpose, from their own in-trinsic interest, as people feel the need of them, and much of the 'philosophy,' so-called, had bet-ter not be spiread at all, I mean those ideas which tend to emasculate the moral nature and con-fuse all perceptions of right and wrong. At all events the most efficient way to promulgate any truth in the world is by believers LIVING IT THEMSELVES; showing its superior excelany truth in the world is by benevers LAYING IT THEMSELVES; showing its superior excel-lence by supra-excellent daily lives and pur-poses of life. The most important use of organ-ization is to render each other mutual assist-

But if Spiritualism means to us something more than merely a class of enrious phenom-ena calculated to excite our wonder and give a free rein to fanciful speculations; if it has de-monstrated to us the momentous fact of man's spiritual nature and immortal destiny; if it has outchough in us the growth of carituality and quickened in us the growth of spirituality and thus developed the love of truth and right for their own sakes; if it has enkindled in us a their own sakes; if it has enkinded in us a burning aspiration to subordinate the earthly and selfish of our own natures to the spiritual and the angelie, that we may attain the sym-metry and beauty of a purified character, and if it has set our souls ablaze with a divine en-thusiasm of humanity because it has led us to more fully recognize in all human beings our more fully recognize in all human beings our brothers and sisters, children of the same Fa-ther-Spirit and heirs of one destiny; if Spiritualism is all this to any of us, then it furnishes abundant motives of the strongest power to

ualism? Let us look at them a little more in detail, with some corollaries.

Ist. The demonstrated reality of a future life to which the present is preparatory; and hence the importance of making the best possible use of the present life. Does any Spiritualist ques-tion the? tion this? 2d. The possibility of unlimited progress or

increase in knowledge, wisdom, beauty of char-acter, usefulness and consequent happiness in this life as well as in that which is to come :

this life as well as in that which is to come ; hence the privilege and duty of so living that each to-morrow may find us further than to-day. Does any one doubt this? "3d. The necessity of the ascendency of the *spiritual*, that is, the rational and fraternal cle-ments in our natures, over the animal and self-ish as the condition of true barmony and pro-gress. Can any one question this?

gress. Can any one question this 2 4th. The divinity or sacredness of all truth and the right and responsibility to each indi-vidual to determine for himself what is truth vidual to determine for himself what is truth and what is duty. Are we not all agreed in this? 5th. The inexorable law of consequence, which makes joy or suffering the inevitable re-sult of right or of wrong doing. Is there any difference on this point? 6th. The grand fact of the Brotherhood and Sisterhood of all humanity, or the solidarity of our race, whether embodied or disembodied --from which it follows not only that injury inflicted on one is an injury to all, and to the

inflicted on one is an injury to all, and to the wrong doer most of all, but that our highest wrong-doer most of all, but that our highest interest as well as duty requires us in all thin is to lice for the good of all: a grand truth when fully comprehended: its power felt and applied in all the relations of life, will ban-ish all oppression, wrong and miscry from hu-man society, secure freedom to every one in all that does not harm another, and bring in-deed a heaven on earth. Who has any doubt of this? this This? 7th. And lastly, that other grand conception, the Fatherhood of God, or, as more philosoph-ically expressed, that the univer-e is pervaded and controlled by a beneficent. Power and wise Intelligence, sustaining to all individual intelligence in some sense the intimate relation of Parent—one Father and one Mother—who as such calls forth our highest veneration and love; of whose being, works and ways we claim to know but little, but would learn all that inay be known; to whose kindly will, so far as ascertained, we aspire to be fully conformed as our greatest good; whose authorized revela-tion is nature, and whose interpreters are Science and Intuition, and who is worshiped by love and service to our fellow-beings. Such are the grand truths which Spiritualism offers as incentives to action in place of the errors and superstitions of the older sects. And are they not worthier the regard of intelligent and rational beings? If there are persons call-ing themselves Spiritualists who fail to feel the power of such truths, lifting them into nobler and worthier lives, it seems plain that they have mistaken their proper designation. Some of us, at least, are fully convinced of this truth, and it may prove that those only who feel its softening, fusing power, can long agree to work together in very close organic relations. Of course, an earnest movement in this direction may be expected to call forth the determined may be expected to call forth the determined hostility of all devotees of conservatism on the one hand, and all mere destructive iconoclasts on the other. Nevertheless, this radical re-construction on the basis of 'true 'Liberty, Equality and Fraternity,' as interpreted in the light of man's spiritual nature and relations, is the grand demand of the age, and the grand purpose of the spiritual movement of the nine-teenth century. Only as we thus apprehend it and participate intelligently and efficiently in the work, shall we become entitled to the grati-tude of posterity as spiritual reformers.

Spiritual Phenomena.

PHYSICAL PHENOMENA-DR. F. W. MONCK.

To the Editor of the Bannerof Light:

By invitation the writer attended a circle at the residence of a friend in our city, on the evening of Dec. 15th. Dr. F. W. Monck, who had been treating a large number of patients at this house during the day, had left and gone over to New York City to visit a patient, but had promised to return, which he did at 10:30 P. M. The friends who were assembled had not received any manifestations of importance previous to the arrival of Dr. M., which they said was unusual, as at their circles phenomena of varied character occurred without delay. The writer suggested that as he and his wife were new to the circles we might be the "Jonahs" that prevented any phenomena, and I also said that the hour was so late we would go home. They all said "No," and that Dr. M. would be back, and if not too tired he would sit with us. When he arrived at the house he sat down at the table near to, but not next to me. We were sitting with hands joined; he reached his right hand to me, and requested me to grasp it, which I did. The lady of the house, Mrs. S., and Judge Abram II. Dailey held his left hand; the doors were closed, and we sat in darkness; immediately raps came on the floor, and the guitar that was on the table was fingered, and sounds produced. The guitar was lifted, and several members of the circle were touched with it. I was touched several times by it on my arm, head, &c., and during the rest of the evening I was touched at different times, in different places, with hands that varied in size and strength. I had requested that a hand might be placed upon my head; this was done, and it was apparently a large heavy hand, and a human one, although no human hand could have touched my head, as all in the circle were sitting with locked or joined hands. A very large and beautiful music box, weighing forty or fifty pounds, was moved and played upon, tunes different, it was said, from what it was arranged to play. This music box, some twenty by ten inches, was taken from a small table in a corner to the right where I sat, placed under the table, and finally left on top of it, and my hand, joined with Dr. Monk's, rested upon it, and it continued to play.

Judge Dailey was frequently touched by the hand of his spirit-child, "Gracie," his coatcollar pulled, and other manifestations of her presence were given. The coat of Dr. Monck was taken from his back and folded and placed on my face and head. A light was called for, and a chair which had been pulled out from Mrs. S. was found suspended on her arm, which was firmly grasping that of Dr. Monck. She said that she had firmly held the hand of Dr. M. all through the scance. I know that I did not let go of his right hand from the time he sat down to the circle, at 10:30 P. M., until 12:10, when the light was brought in and our seance closed. I know that Dr. Monek did not move out of his chair, and that, had he been so inclined, he could not have taken of his coat without my freeing his right arm. What power did it, I am unable to say, unless it was that of a disembodied intelligence. I think every person present was satisfied as to Dr. Monck's honesty. He said he was averse to sitting in dark circles, but did so to oblige his friends, sometimes, as he had for us this evening. Dr. Monck possesses almost miraculous powers as a healer, by simple touch; and it seems to me that it would be far better for him to reserve all his powers and forces exclusively to heal the sick and suffering of earth, and also to request his spirit-friends to cease to fise him for any other purpose than as a healer. I make this brief statement of facts occurring in my presence through Dr. Monck's mediumship in justice to

him, and say that so far as I am able to judge, I helieve him to be honest and sincere bid him a hearty God speed in his work. S. B: NICHOLS,

A pure or holy state of anything is that in which all its parts are helpful or consistent. The highest and first law of the universe and the other name of life is, there-fore, "help." The other name of death is "separa-tion."-John Ruskin.

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We are living, we are dwelling In a grand, eventful time— In an age on ages telling, To be living is sublime !

Hark ! the waking up of nations ! Truth and error to the fray; Hark! what soundeth? 'T is creation Groaning for its latter glay.

Will ye play, then? will ye dally Will your music and your wine? Up ! it is Jehovah's raily! God's own arm hath need of thine !

Hark! the onset ! will ye fold your

Faill-clad arms in lazy lock? Up ! oh, up ! thou drowsy soldier ! Worlds are charging to the shock. Worlds are charging—heaven beholding; Thou hast but an hour to fight! Now the blazoned cross unfolding, On, right onward, for the right!

Oh, let all the soul within you For the truth's sake to abroad ! Strike! let every nerve and sinew Tell on ages—tell for God !'"

357 Flathush Are., Brooklyn, N. Y., Dec. 16th, 1881.

A VISIT WITH DR. J. V. MANSFIELD. To the Editor of the Bannor of Light:

After spending an hour looking over a part of the eight thousand curiosities which Bro. M. has collected from all parts of the world and from all ages of the earth's living historywhich I do not hesitate to say cannot be equalled as a private cabinet of curiosities in the United States-1 sat down and wrote a brief note to each of the following friends. The notes were securely folded and pasted utterly out of sight, and I then, through his hand, received a most cordial greeting and characteristic communication from each: Dr. George Haskell, Mrs. H. F. M. Brown, Benjamin Todd and Mary P. Chase. The latter, my spirit-wife, was so careful lest a lingering doubt of her identity should remain in my mind, that she cited several instances of our early acquaintance unknown to any but ourselves, and long since forgotten by me till renewed in memory by her.

I do not hesitate to say that, under similar circumstances, no candid and intelligent person could fail to be convinced of the origin of such communications. Having known Dr. Mansfield for twenty-five years, and occasionally methim, and always found him a most reliable, honest and correct medium in every instance where I have tested him, or where my friends have, I am glad to bear my testimony in his behalf. WARREN CHASE

New York City, Dec. 20th, 1881.

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MI 2 and 7% P. M. **NEWBUBY POBT, MASS.**—The First Spiritual 80-isty holds meetings every Sunday at Templeo I lonor Hall, 18 State street, at 2% and 7% P. X. President, J. F. Loring; Vice President, J. M. Ricker; Secretary, R. E. Braun; Pressurer, Moses Plummer.

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DECUMBER 31, 1881.

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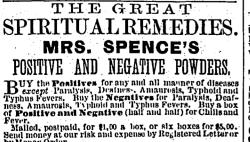
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P. O. O's to be made payable to JOHN S. FARMER, at Epsom, Surrey, England. oam-July 30. THE

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OF LIGHT. BANNER

DECEMBER 31, 1881.

[Continued from first page.]

bride,) to kiss my hand to you, madame, and congratulate you on the fact that by virtue of the solemn and sacred coromony which has just transpired, in addition to the admiration and affection you command at the hands of all those who know you, you have become seized with an inalienable dower in the fame and friendships of a husband; lessermen than whom it was a custom in Rome in the days of Cresar and Cicero to call illustribus.

GEN. E. F. BULLARD, of Saratoga, next made a brief, carnest and impressive address, referring to the progress of great inventions and discoveries in the prescut age, and to the crowithg discovery of psychome try, with which the bride and bridegroom of to-hight were identified. He had long known the worth and refinement of the bride, and honored her also for her remarkable intellectual gifts by which she had, done so much to clevate the regulation of Spiritigilism in conmethon with science. Mr. S. B. NICHOLS, of Brooklyr, said : 64 can heart-

ily agree with the tribute paid to our brother and sister on their marriage night. I know there is such an idea as hero-worship somewhat common. As for myself I only worship the everlasting God, but if there is any man for whom I have a profound respect, nay, a very great reverence, it is our friend and brother, Prof. J. R. Buchanan. For many years I have felt this deep reverence for his character, typical of his unswerving legally to fruth, no matter who failed to comprehend him. Talso reverence our friend for his pure and blameless life, and thank him for its example to us that we may follow.

The gentleman who has preceded me in honoring our brother by his earnest tilbute of respect has said that he was "not a spirituallst." I om one, and as such I can see why the face of Prof. Buchatan is to-night transfigured with j w-not so much by the immediate happiness of the present celebration of his marriage with Mrs. Decker, but by the knowledge of the presence of the lunumerable hosts who have come from their spiritual homes to bring their benediction.

So, too, our sister represents all that is typical of a l noble and true womanhood, and I can see in this true marriage of two souls who love one another in the truest and best, sense, a glimpse of that true barmony i of the eternal life which is the inheritance of all who strive to grow into this divine love. My hearty Godspeed goes with them to their new life in harmony with the Ligher spheres. If our sister, Mrs. Gridley, express the gratification of the members of our would speak from her interior vision she taight reveat i Lyceum at the grand success of their efforts in the angelic attendance here.

sponded as follows:

On such an occasion as this-such a generous overflow of sympathy, appreciation and love, I could not hesitate to express my own responsive sentiments to b such friends as are here to-night.

This occasion is devoted to love-to the God of Love

discovery, and tracing the powers of the brain up to the soul, had made my first experiment, proving that mortals in the form could commune with the immortals. But all around and before we was a vast sea of skepticism. Into this dark sea I plunged, willing to walk on its bottom and encounter its devil-lish, nor expect any relief or escape until coming out in another and better world. But thanks to such friends as I find to-night. I have not been confined to the bottom of that sea, but have found some resting places, some Islands with the service of skepticism. Intothis dark sea I plunged, willing to walk of delight and beauty, sun-line and flowers.

I am celebrating to-night my sixty-seventh Firthday. It was actually yesterday; but she whom I obey preferred not to use that day for our festivity, and lience we have assembled to night.

I am to idebt as young as any here, and if I should live fifty years longer 1 should still expect to be young, to kneel at the shrine of Teauty and love, and to compete snecessfully with younger men. For the fountain of youth is above, and not below, in dead complete successfully with younger men. For the untain of youth is above, and not below, in dead after, where the medical profession have been look-g to find it. Life comes from the over-soul of the of valuable pictures for, the children. Active of valuable pictures for, the children. Active matter, where the medical profession have been look-Universe, and we must goup, not down, for its reinforcement. This is a truth which physicians of the new or der understand-such as Dr. Flower, Dr. Swan and others who are here to-night, who are successful in accordance with this higher law. It is the law of love which pervades the universe and from which our being springs. The triumph of that power is the world's redemption.

Spiritualist Meetings in Boston. New Ern Hall. - The Shawmut Spiritual Lyceum meets in this hall, 155 Tremont street, every Sunday at 105 A. M. J. B. Hatch, Conductor, THE SHAWMUT SEWING CURCLE, conducted by the la-dies of this Lyceum, meets at 21 Dover street, Wednesday afternoon of each alternate week, at 30°clock: Gentlemen triends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary. Hatch, Secretary.

Pather Memorial Hall,—Children's Progressive Ly-sum No. 1 holds its sessions every Sunday morning at this fail. Appletonstreet, commencing at 104 o'clock. Thepab-ic cordiality invited. F. L. Union, Conductor.

ac contany invited. F. L. Union, Conductor, Herkeley Hahl. 4 Reckeley street (Odd Fellows' Building). – Free Spiritual Meetings every Sunday at 1050 A, M. and 3 F. M. and every Wednesday at 745 F. M. Saeved Concert in st Sunday in the month at 736 F. M. Freshlent and Lecturer, W. J. Colville (residence in Worcester Signare): Treasurer and Scretchy, Thurdhy Rigelow, 3 Hancock street. The public condially invited to all the services. Freshlen 11 – Stritting Weatings are labeled whether the services of the services. Engle Biall, Spiritual Meetings are held at this hall, slow astington street, comer of Escer, every Sunday, at hes A. M. and 25 and 75 p. M. Elsen Cold, Speaker and Conductor. Meetings also held Wednesday afternoons at Pythian Hall, 176 Tremont street.-Meeting every motey atternoon at 2% o'clock. Dr. N. P. Smith, inspira-

tional speaker.

Netence Hall, 712 Washington street.- Splittual meetings every Tueslay, at 3 P. M. W. J. Colville replies to questions under influence of his spirit guides.

to questions under noncore of his spirit guides. Berkeley Hatl, "There will be lived every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all triends of humanity, without regard to sector party, are in-vited.

30 Worcester Square. - W. J. Colville holds Ppub-he reception. to which every body be conduity invited, overy Monday, at 8 P. M., and lectures and answers questions on the "Spiritual Marvelsof the East" every Friday, at 8 P. M. Ladies' Aid Parlors, 718 Washington Street. – The piritualist Ladies' Aid Society meet in their Parlors every Piday afternoon and evening. Business Meeting 4.P. M. President, Mrs. A. A. C. Perkinst Secretary, Mrs. A. M.

H. IVIET, MERTINGS held every Sunday. At2550 clock, Test Circles by prominent mediums. Evening, at 75 o'clock, Confer-ence meetings. All mediums and speakers are most cor-dially invited. Miss Amanda Balley, organist.

many mynem. Ans Souling Baney, organist. New Ern Hall, 176 'Fremont street, — Spiritual meet-ings for tests and speaking will be held in this ball overy Sunday, at 25 and 75 P. M., by several of Boston's best and well-known medhums and speakers, Good singing provided, Prescott Robinson, Chairman,

Mystic Hall, Charlestown District,-Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 30'clock.

Chelsen.--The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Old Fellows' Baltding, opposite Bellingham Car Station. Next Suiday aftermon, conference. In the evening, Mrs.C. F. Loring, trance speaker and test medium, will occupy the platform.

NEW ERA HALL-Words are inadequate to express the gratification of the members of our observing Christmas Day. It was in every rethe anache attendance here, Mus. Guidenty spoke briefly of her varied experi-mandher, appreciation of the remarkable gifts of the bride, in whose union with Prof. Buchanan, the nucleus of greater achievements hereafter: She saw a wide and heartiful sphere of angel presences here to-shift, and clustering around the bridal pair, upon whom they were showering flowers and flowery wreaths. Phor, BUCHANAN then stepped forward and re-bride as futures: Phore, BUCHANAN then stepped forward and re-bride as futures: Mus. Guiden and the scheme of angel presences bride and locatiful sphere of angel presences which came the dedication to Spiritualism of the infaut daughter of Mr. and Mrs. Frank Mea-ney. The centire school formed in line with their

ney. The entire school formed in line with their flags at present, when a column formed of fourteen little misses, each representing a group, and bearing a silk flag, escorted the parents and child to the platform, where they were received by Spirit Dr. Hammond through the medium-ship of Mrs. Hattie E. Wilson, who, in a well-Introduction is devoted to love—to the Goal of Love
whip of Mrs. Hattie E. Wilson, who, in a well--who is also the Goal of the Universe. It has brought forth such an expression of generous appreciation as 1 never expected to witness, unless perhaps in looking down from the lighter realm of life.
Just forty years and three days ago, I stood by the marriage aftar with another bride. We were sur-rounded then by political dignity, by senators, judges, chancellors, men eminent in the State and Federal discovery, and tracing the powers of the brain an to index such as the first flush of successful a member of our school, and in doing this, I discovery, and tracing the powers of the brain an to index upon your breast the badge of the Lyceum. a member of our school, and in doing this, i place upon your breast the badge of the Lyceum. As a pledge of the trust imposed upon me as God-Father of every pupil, I present you with this silver cup. May the good spirit ever pro-teet you through life."

Hot initiations of different actors by Mr. Junes Hotne, the Target March closing the service of the morning; the exercises by the pupils being reserved for the evening. Since my last we have received donations from the following par-ties: Moses Hunt and P. S. Briggs, of Charles-town District; D. Lewis, William Fleet, of Cambridge, and a princely donation from a kind hundrator who desires his name to be "Hubenefactor who desires his name to be "Un-known." All will accept thanks. We trust the many who have received the Lyceum appeal

work will now be commenced in the direction toward the proper observance of the Thirty-fourth Anniversary at Music Hall, which will ourn Armiversay at sume ran, when when even surpass the general features of last year. A Happy New Year to all. J. B. HATCH, JR., Secretary. Shawmut Spiritual Lyccum.

Mr. F. A. Heath, who also entertained the Mr. F. A. Heath, who also entertained the audience with a few excellent remarks appro-priate to the occasion, and several psychometric readings in verse. Mrs. M. W. Leslie gave a number of handkerehief readings to different persons in the audience, every one being recog-nized as correct. Next Sunday, Jan. 1st, Mr. Heath and Mrs. Leslie will occupy the platform in this hall at 3 r. y. (D. M. in this hall, at 3 P. M. C. D. M.

Berkeley Hall and other Meetings.

On Saturday evening, Dec. 24th, a grand on statutaty events, not statut a propriate to Christmas Eve was given in the spacious par-lors of 30 Worcester Square, Boston, which were handsomely adorned. About one hundred la-dies and gentlemen enjoyed the interesting exercises, the principal artistes were the Misses Amie and Lulie Bigelow, Miss Emma Green-Amie and Lulie Bigelow, Miss Emma Green-leaf, Miss Georgia Latham, Mr. Clarence Hen-drick and W. J. Colville: the entertainment lasted from 8:15 till 10:30, when almost the whole company partock of an oyster and ice-cream supper in the basement which was heart-ily enjoyed by all. Two noticeable features of the ovening were the distribution of garments among these acquainted with poor children, to whom they were given on the following day, these garments being made by the "Harmoni-ious Workers" who constitute the Dorcas So-ciety connected with Berkeley Hall Association; and the presentation to W. J. Colville of a purse and the presentation to W. J. Colville of a purse containing over \$150.

containing over S150. Mr. Timothy Bigeiow, in making the present-ation speech, alluded in the most cordial and felicitous manner to Mr. Colville's successful work in this city and elsewhere, and expressed the sincere wish, echeed by all present, that his discourses might be freely circulated among the multitude who could not listen to bis voice. Mr. Colville thenked Mr. Biscours evided all his

Mr. Colville thanked Mr. Bigelow and all his friends in a brief but well-expressed address to them in acknowledgment of their kindness, and expressed the carnest hope that his guides would make him far more useful in the future than in the post than in the past. On Christmas day Berkeley Hall was crowded

on Christmas day Berkeley Hall was crowded at 10:30 A. M. by a delighted audience. The build-ing was elegantly decorated, and the music ex-cellent. An elaborate programme was brilliant-ly rendered; the organist was Mr. E. D. Hale (of Roxbury). The orchestra consisted of Mons. E. N. Láfricain (solo cornetist) and other mem-bers of the Gormonia orchestra. The vocelist bers of the Germania orchestra. The vocalists were Mesdames Marie Fries-Bishopand Georgia May Latham and Mr. Colville, who also delivered a very fine inspirational discourse and a poem of rare effectiveness.

A very line inspirational discourse and a poem of rare effectiveness. At 3 P. M. there was again a very large and appreciative attendance. The music was fully as fine as in the morning. Mr. Colville's inspired utterances were more brilliant than usual, and during the latter part of the services the hall was beautifully illuminated. On Monday, the 26th, Mr. Colville held a pub-lic reception at 30 Worcester Square; the rooms were thronged; during the opening exercises, baskets and slippers of candy, oranges, &c., from two large Christmastrees were distributed among the children present; fine music and good speaking entertained the older portion of the company till quite a late hour. Special attention is called to W. J. Colville's reading and lecture, illustrated by diagram; on the "Great Pyramid," announced for Friday, Dec. 30th, and also to the New Year's Eve party Dec. 31st—entertainment S p. M., supper 10 p. M.

Dec. 30th, and also to the New Year's Eve party Dec. 31st—entertainment 8 p. M., supper 10 p. M. Watch Nightservice from 11 till 22 at 30 Worces-ter Square. Everyhody welcome. On Sunday, Jan. 1st, 1882, Mr. Colville will speak at 10:30 A. M. in Berkeley Hall, on "The New Year, its Prospects, Hopes and Dutics": also at 3 p. M., on "The Christ Who is Yet to Come." Miss Georgia Latham will sing in the morning; she is a great and well-deserved fa-vorite. At 7:30 p. M. a grand concert will be given; Miss Mattie Colby, the wonderful child vocalist, is among the artistes. Mr. Colville will lecture in Wilder Memorial Hall, Sonth Hingham. Mass., Thursday, Jan. 5th, at 7:45 p. M., and in Taunton, Sunday, Jan. 8th, at 8 p. M.

Sth. at 8 P. M.

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

To the failter of the Banner of Light: With your permission I should like to lay be-fore your readers the following plan for a "Spir-fore your readers the following plan for a "Spir-fore your readers the following plan for a "Spir-thual lichesida," which was fully discussed at one of the largest conference meetings we have yet held, at Berkeley Hall, Wednesday evening, Dec. 21s. The preamble reads thus, "Christ commissioned his disciples to 'heal the sick without money and without price.' The Spirit-ualistic Church is the only one that literally obeys this command, and is, therefore, the only true Apostolic Church": 1. Hire a hoise or about thirteen rooms, one of the another suitable for a parlor, a third for a small of-fice, and ten tooms suitable for healing purposes, each mendian occupying, one for the time being. The reat

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Noclein holds meetings at Everett Had, 38 Fulton str-et, overy Sunday, at 3 and 74 P. M. H. W. Benedict, President, Regular speaker, Mrs. F. O. Hyzer, Conference, Saturday, at 8 P. M. Prof. Dean, Chairman,

Dean, Chairman, Concerning, Standay, Services In Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 8 and 74 P. M. Speakers engaged: January, E. W. Wallis: Feb-raary, Mrs. Hannah, B. Morse: March, Lynnan C. Hower April, J. Frank Baxter, Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, Jan. 6th, election of officers and discussion of work for the new year; Jan. 13th, "Elementary Spirits," Edwin N. Rob-bins: Jan. 20th, "Psychometry," with practical experi-ments from the platforms by Mrs. Mary A. Gridley: Jan. 27th, Prof. J. R. Buchanan (probably). All the spiritual papers for sube at all our meetings. S. B. Nichols, Presi-dents

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

The Ensiern District Spiritual Conference meets overy Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Brooklyn E. D. Spiritual Conference. To the Editor of the Banner of Light:

On Monday evening, Dec. 19th, Mr. Swift spoke under control. "No man can judge for another. What is life to one is death to another; there is no life save in the spirit. All things are constantly changing; there is no death, however, for even when the body is laid in the ground its particles become the life of vegetation. Even among Spiritualists the thoughts and beliefs change continually." Mr. Miller spoke of his visit to the Eddys, and related his interviews with his spirit daughter Carrie, who in the beauty of youth and the radiant light of the celestial spheres came to greet him, and spent twenty or thirty minutes with him at a time, and on several oc-casions wrote a message for him while standing in the light. Mr. Shedd spoke on mediumship, describing certain phases or conditions thereof. Mr. Duff said: "Some think they are religious because they go to church, and some think they changing : there is no death, however, for ever because they go to church, and some think they are Spiritualists because they say so. But to live each day so that we grow belter, to do good to all men, and to seek and to hold communion with those on the other side who love us, is spiritualism. I did not believe this once; but I lost my darling child, and my grief was more than I could bear. The church gave me no re-lief. I went to see Dr. Henry Slade, and was convinced of the presence and continued exist-ence of my child. Now, in our own home we hold deily communion with the angel world bold daily communion with the angel world, with those of our friends who have cast off the carthly hody, and with many exalted spirits." Mrs. Mills recommended each to investigate for bipself and thus prepending on a base

Mrs. Mills recommended each to investigate for himself, and thus personally gain a knowl-edge of the truth, and gave directions for the establishing of circles for that purpose. Mr. Green acknowledged receiving the mani-festation of the spirit of a relative, through Mrs. Mills, a few minutes before in the hall, and paid a high tribute to the mediumistic powers and womanly nobility of that lady.

Mr. Watson remarked that he had communed with the invisible ones who come and go unseen of mortal sight, and they had led him out of the darkness of despair into the light of hope. He believed that a glorious era is dawning upon the earth, and that many of us will see departed ones at any moment and at any place

walking among us. Mr. Bartlett said that many cavil at the facts of Spiritualism, but believe in all the Bible stories, no matter how absurd—illustrating this

gave an account of his conviction of the glorious truths of the Spiritual Philosophy, and of the opposition of his friends in the Church; and of a Methodist friend who had been convinced by reading Dr. Watson's book "The Clock Struck One."

Deacon, Cole said: "Some say that what you believe is your religion; it is not; your life is your religion. Man is better than his creed, for he has religion and the creed has note. Although I reject many of the creed so the churches, yet back of them lies truth. The trinity in the Confession of Faith is incompre-hensible, yet the triune nature of the universo is a truth.

Life means motion, and motion is not possible

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Religion of Spiritualism; Its Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One, Two and Three," Thirty six years a Methodist minister. Cloth, \$1,25, postago 10 cents.

by several anecdotes. The Rev. Mr. Roworth, an aged clergyman,

As I was meditating on this theme on my sixty-seventh birthday, I placed my thoughts on paper, and I will now read them. They are simple truth-true as science, true as mathematics and practical as eash or real estate :

Oh Love ! then art the birth, the life, the very breath Of all that live on this round globe, and myriad worlds That shine efernal far beyond our wisest ken. Oh Love ! thos just in BRAPTY thy most dazzilny power-And HARMONY is tidne-it is thy sceptre, swaying all, And bringing in all hearts divinest life. Without thee all the flowers were hucless, leaden gray And yold of all perfume-all sweet and healing balm. Ah ! be who hath not learned to love, or loves in vain, And finds no soal responding to his inner life, Hath lived in valu, and like a star extinct, cold. dead ! Or monumental stone to tell of vanished life. Oh Love ! thou hast thy home in angel worlds on high But with a summer bower on earth in woman's soul ! There he must go who would drink from the lufinite And find the fountain of elernal bilss that flows Near by the Heavenly Father's throne. Go there, my friend And find thy life renewed, for guardian angels wi

Surround thy path, and bring thee fragrant alreof Paradise. In other words, initate the example I have given tonight. It is appreciated by my friends. Here is a telegram of congratulation from my friend Gov. Hoyt, of Wyoming, in which Territory the women for the first time have filled their proper sphere by exercising equal political power with men. I wish he were here, that you might see how nobly, how manly and pleasing are the men of the new era of the higher principles. we honor to night. And here is a telegram of congratulation from Onina, the bright spirit control of Mrs. Richmond, who pours forth poetry with such grace and ease, and who in any assembly will interest and charm you with the delicate appreciation of the character of each one present and its perfect expression in poetry.

Our numerous friends in the higher world participate in this occasion. It is now literally true, as Mrs. Gridley has said, that they are present with us, for they have promised it, and they are recognized. They came to day to my dear Cornella, glorious ancient spirits. I do not name them now, for the modern mind is scarcely yet familiarized to the thought that the ancients are still with us as guardian friends and benefactors.

At the conclusion of Dr. Buchanan's remarks Mrs. Saxon exclaimed impromptu:

"In glorious realms of upper air Your soul will dwell, a Crosus there, Not rich in sordid coins of gold, But rich in love's own wealth untold. For love you 've given in largess free."

Meetings in Chelsea, Mass. To the Editor of the Banner of Light:

Geo. A. Fuller spoke on the 25th in the after-Geo. A. Fuller spoke on the 25th in the atter-noon upon "Christmas and its Lessons," and in the evening upon a variety of subjects pre-sented by the audience. The Ladies' Aid So-ciety are to meet in Temple of Honor Hall, on the afternoon of Friday, Dec. 30th, at 2 o'clock, and on the evening of January 6th have a Neck-tie and Apron Party. Sunday, January 1st, a Conference will be held in the afternoon, and New Lovaring will speak and the too the in the Mrs. Lovering will speak and give tests in the evening. 1. 18 ...

[The report of the Christmas tree exercises. ill appear next week.]

THE SHAWMUT SEWING CHUCLE will meet on Wednesday, Jan. 4th, at 24 Dover street, Bos ton, and every alternate week after said date. Spirit Dr. Han-mond, through the mediumship of Mrs. H. E. Wilson, will give one of his old-fashioned healing and developing circles (ad-mission ten cents), on the evening of Jan. 4th. C. L. HATCH, Sec.

PAINE HALL-Christmas morning was a hap-

py season with our Lyceum. There were nearly one hundred and thirty in the March. After which a Christmas Carol was sung by ten misses of the Lyceum, which was well executed and was well received. Next came a well timed address by Rev. Geo. L. Chainey, choosing for his subject a short extract from Dickens. The programme by the children was: Recitations by Jennie Weeks, Alice Bond, Flora Frazier, Peter Reinstein, Esther Oettinger, Amy Peters and Fanny Kurtz: a plano solo by Moses Myers; ductt by Leola Fisk and Jennie Smith, and song by the talented Cora N. Gooch. Miss Jensong by the talented Cora N, Gooch. Miss Jen-nette Howell gave two fine selections, the last of which was an *encore*. All the pieces were appropriate to the day. Before the Target March the Guardians went through the groups and distributed Christmas cards among the children. The visitors responded handsomely to the appeal of the Conductor for funds to aid us in our work, for which, through the Banner of Lield, we extend our heartfelt thanks.

us in our work, for which, through the Banner of Light, we extend our heartfelt thanks." On the afternoon of Monday, the 26th, the children met, greatly enjoying their Christmas sociable and a bountiful supper, and in the evening the Christmas hall was a grand success, the hall being well filled, and about one hun-dred dollars realized, for which much credit is due the committees having it in charge. At twelve o'clock a bountful collation was served. The music by Prof. Bond's orchestra was ex-cellent, and as the last strains vibrated through cellent, and as the last strains vibrated through the hall the company dispersed, feeling that they had enjoyed one of the best of parijes given by the Lyceum. Many strangers were present. F. L. OMOND, Cor. Scc. Children's Progressive Lyceum No. 1.

LADIES' AID SOCIETY .-- At the regular meeting, Friday, Dec. 23d, the members voted to ex-

tend, through the columns of the Banner of Light, thanks to Mr. Edgar Emerson for his valuable services as test-medium during his recent stay in Boston; also to Mrs. Lucette Web-ster for the successful entertainment, the proceeds of which she gave to increase the fund of the Ladies' Aid Fair. The Fair of three weeks' duration is pro-

nounced a success. Particulars will be given hereafter. The names of donors and contributors are numerous, and we forbear writing them lest one be forgoiten; but to each and all the hearty thanks of the officers and members are given. Please accept our gratitude. A. M. H. S., Sec.

CHARLESTOWN, "MYSTIC HALL," (No. 70 Main street.)-Sunday, Dec. 25th, very interesting

about the initial part of a particular for a small of a small of the nooms suitable for healing purposes, each medium occupying one for the time being. The cent of this house would be say \$1200.
2. Hold meetings three evenings in a week, a developing circle one evening, a "sociable" one evening, and a test and physical manifestation scance one evening. At each of these meetings take up a contribution, which would amount to \$10 a week a teast.
3. Start a subscription paper, and get fifty persons to subscribe \$1,00 a month or more toward paying for the rent.
4. Once a month boil a literary entertainment, the performers giving their services, and the money thus obtained to go toward renumerating the mediums.
5. Hold, also, once a month, an "amateur" theatrical entertainment for the same purpose.
6. Let the ladles meet every day in the parlor and make useful and ornamental articles, to be sold once in the rent suit and for the money that go the service in the suite suite and the money thus obtained to go toward renumerating the meater and the money thus obtained to go toward renumerating the meater and make useful and ornamental articles, to be sold once in the rent suite and an articles in the suite suite and parlor and make useful and ornamental articles.

ch et the hadles meet every day in the parlor and make useful and ornamental articles, to be sold once in three months at a grand fair, the materials, if possible, to be donated.
7. Let there be a superintendent, who shall sit in the office and admit persons unable to pay free to the healing rooms, and where doubt exists as to their inability het certificates be required from two well-known Spir-lineadents. These able to pay should be required to pay from 50 cents to \$2.00 for each treatment. The superintendent should receive a small salary.
8. Let mediums be selected of treproachable moral character, who shall be required a coording to the time given to the cause. They can practice at their own offices and at the houses of patients, on their own responsibility, or under the auspices of the institution, as they prefer. Some would give their whole time given to the sals. Some of those healed free would be able to assist in the sewing department, if able. Some of those healed free would be able to assist in the sewing room.
9. Suppose ten modiums are paid \$1,50 a day on an average. This would be for furly weeks \$1 500, excluding \$200 for the institution, at chard of \$2,000 per annum. Supposing the fair should produce \$1,000 a year for four exhibitions; the litterary entertainments, \$25 each, would bring \$250 for ten months; the theatre the same, \$250. Each moduli and take an average of \$1 a day, or a total of \$3,000 per annum for fifty weeks. Once in three months, at Christmas, Thanksgiving. Easter and Fourth of July, a contribution could be lifted, which might be placed at a thal of \$500 for mail of \$500, which would cover the expenses.
10. The whole to be under the direction of the superintendent, or a "Bard of \$500 for mail of \$500, which would cover the expenses.
10. The whole to be under the direction of the superintendent, or a "Bard of \$500 for mail of the superintendent, or a "Bard of \$500 for mail of the superintendent, or a "Bard of \$500 for mail of

decide.

decide. 11. In addition let a "secret brotherhood" of medi-ums be formed, like the Odd Fellows, and kindred so-clettes, for mutual protection and pecuniary aid, 12. This plan is distinct from another one hereafter to be proposed for educating mediums, recuperating them when disabled, and supporting them when aged, which should be carried out in some salubrious, agri-cultural region, away from densely populated locali-ties.

This plan was commented upon at length by This plan was commented upon at length by Mr. Colville's guides, who approved of its main features, except that they thought much of the healing should be done at private houses, and thought in no other way could so much be done for promoting the cause of Spiritualism, and said that the spirits were in favor of many such institutions. Dr. McClellan related his experiinstitutions. Dr. McClellan related his experi-ence in a similar institution which he had founded in Maine. Mr. Milleson preferred the country to the city for such an institution, and thought Spiritualists would save money in doc-tors' bills by patronizing it. Rev. Mr. Lothrop highly approved of the plan, and thought we needed both the city and country one, and that others beside Spiritualists would aid such an institution. Mr. Snedling wanted us to act imothers beside Spiritualists would and such an institution. Mr. Spedigue wanted us to act im-mediately, and promised \$25 a year to such an institution. Mr. Colville said he would give the same, and a lady in the audience said she would give all of her time. All of which is respectfully submitted to the Spiritualists of Boston. 86 Bickford street, Boston. C. STEARNS.

86 Bickford street, Boston.

London has a population of four millions and a half. Of this multitude only co,000 are church-members, and only 200,000 are regular attendants at religious ser-Christmas services were held in the afternoon, vices. Of the working population it is stated, on as at the usual hour. Several appropriate songs good authority as the Bishop of Litchfield, that only were improvised and sung by the controls of two per cent are ever found in church.

DR. W. H. COFFIN, Sec. 204 South 8th street, Brooklyn, E. D.

[A report of remarks made at the meeting of the Brooklyn Spiritual Fraternity, Dec. 23d, with an account of remarkable cures performed by Dr. Monek in private and public, will be given in our columns next week.—ED. B. or L.]

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 1054 A. M. and 74 F. M. Henry J. Newton, Preddenit Hen-ry Van Hibler, Secretary, Children's Progressive Lycoum meets at 24 P. M. William Hunt, Assistant, Conductor; Mrs. M. A. Nowton, Guardian.

MIS, M. A. Nowton, Guardian.
 Rev. Dr. Moneth lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 75 P. M. After each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.
 The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

Christmas: at the New York Lyceum. To the Editor of the Banner of Light :

The members of the New York Children's Progressive Lyceum celebrated their Christmas Festival on Sunday aftrenoon. The hall was tastefully hung with Christmas greens, a tree stood on each end of the platform, the branches laden with presents for the children.

After the usual exercises of singing and golden chain readings, the members repeated in unison the following lines :

" In the morning of your earth-life Love is warm and hope is high; Do no deed which in the future You would blot from memory."

Recitations and proverbs followed. Interest ing remarks were made by Mr. A. E. Newton, Capt. H. H. Brown, Mrs. H. M. Slocum, Mr. George H. Jones, Mr. Goodrich and Mr. Henry J. Newton. After the Banner March, the Guardian, assisted by the other officers, presented to each member a handsome gift-to which was added a cornucopia of fruit

The smiling, happy faces told plainer than words how intensely all enjoyed the exercises. Two presents need special notice: The Guard-ian, in the name of the Lyceum, presented to han, in the name of the Lyceum, presented to Mrs. Brigham a bandsome feather fan with ivory sticks. Miss Daisy Sleight has for several months past filled gratuitously the office of mu-sical directress in a very creditable manner. Her present was a beautiful case of perfumo bottles, of old gold plush. Thanks are due to the committee for their wise solution of presents, also the friends

wise selection of presents, also to all the friends who so generously contributed to the wants of our little ones, thus making the Christmas en-tertainment of 1881 one of unusual interest to

A ball, under the management of the Chil-dren's Progressive Lyceum of New York, will take place on the evening of Jan. 4th at Trenor Hall, Broadway, between 32d and 33d streets. MARY A. NEWTON, Guardian.

Cleveland, Ohio.

Mcses Hull will speak here the second and hird Sundays of January (8th and 15th), and during the week will lecture on Egypt, Rome, London, Paris, illustrated with the stereopti-con. Parties wishing to engage Mr. Hull around Cleveland during those dates, for stereopticon

health, perfect wrecks from intemperance. 1 (J.)

The Spirit-World:

Its Inhabitants, Nature, and Philosophy. By Eugene Growell, M. D., author of "The Identity of Primitivo Christianity and Modern Spiritualism." This new work is a most valuable additions to spiritualistic literature. Cloth, 12mo, \$1,25, postage 10 cents.

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By a Seer of To-Day ; or, Symbolic Teachings from the Higher Life, Edited by Herman Snow. The especial value of this work consists in a very gravide presentation of the traths of Spiritualism in their higher forms of action, illus-trating particularly the intimate nearness of the spirit-world and the vital relations between the present and foure and-fecting human character and destiny in the bereafter. Cloth, pp. 186. Plain, \$1,25; full glit, \$1,50, postage 10 cents.

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One of the World's Mediums of the Nineteenth Century. This book contains a History of the Mediumship of Mrs. Conant from childhood up to within a short time previous to her translation; selections from letters received verifying spirit communications given through her organism at the Banner of Light Free Circles; and spirit messages, essays and invocations from various intelligences in the other life. A fine steel-plate portrait of the medium adorns the work. pp. 324, cloth, \$1,50; full gilt, \$2,00, postage 12 cents.

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