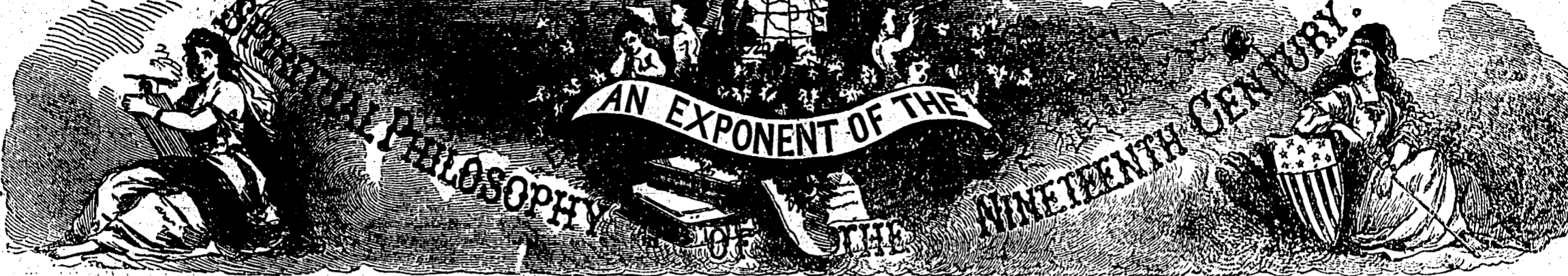


BANNER OF LIGHT.



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BRITAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

Written for the "Herald and Globe," Rutland, Vt.

GREAT DARKNESS IN VERMONT.

WILL HINDOSTAN SEND A MISSIONARY TO RUTLAND?

Spiritualists Dishonored and the Devil Defended—Important Concessions by Prof. Phelps—Great Extremity of the Theologians—The Congregationalists—City of Hastings—Poisoned Arrows from a Bomb-proof Retreat—Ignorance and Superstition—Exploded by a Philosophical Explanation—Angels Imprisoned and Devils Emancipated—Blasphemy against the Holy Spirit—Bold Assumptions and Rotten Logic—Evidence Worthless when the Witness knows nothing—On such Testimony write Ignoramus—Impatience and Intolerance—Real Facts Rejected and the true Witnesses Defamed—Power of the Spirits—Counterfeits are Evidence of Something Genuine—Theory of Jugglery—Hermann and Heller—Are only feeble natures in spirit—Sick People of Biblical History—Modern Illustrations—Visit from the Author of the "Raven's" Experience of Death and Reception in the Spirit-World—Song of the Angel Lenore—A Spirit-Maiden's Song of Shelley—Coleridge Wakes the Chords of his Orphic Lyre.

To the Editor of the Herald and Globe:

Several parties who do not approve of the spirit manifested in the editorial leader which appeared in your issue of the 9th inst.—under the title of "Injustice to the Devil"—have forwarded copies of your paper to my address, and letters urging me to reply to your article. They seem to think the spirit that inspired your editorial has not made much progress, and really needs to be enlightened. The offensive terms employed in your characterization of Spiritualism and this unscrupulous attempt to defame a great people, numbering millions in every part of the civilized world, really place you without the pale of civil and rational controversy on this particular subject. For this reason your article would, under other circumstances, have elicited no response from me; but I yield to the earnest solicitation of a number of your readers in respectfully offering the following answer for publication in your columns.

What does the title of your article imply? Evidently, neither more nor less than this: That the Devil himself is dishonored in having the Spiritual Manifestations referred to his agency. For aught we know to the contrary, your knowledge of the personage whose claims to justice and respectability you seem disposed to vindicate, may be full and comprehensive; but your article clearly proves, to the minds of all thoughtful observers, that so far as you have been informed at all upon the subject of Spiritualism, you have been misinformed. That you may have no cause to complain of injustice at my hands, I will not re-state the substance of your views in my own language, but will now and hereafter reproduce portions of your article:

"Prof. Phelps is presumably both a learned and able man, but his article is a melancholy proof that a man may be both able and learned in a scholastic sense and yet be a very credulous person. Prof. Phelps concedes the genuine, supernatural origin of the so-called modern 'spirit manifestations' when he pronounces them altogether diabolical. Prof. Phelps is quoted as urging all Christians to combat it to the extent of their power, and, in order to do so, advises them to induce their congregations to have firm faith in the existence of a devil, who is the rival and enemy of God. Prof. Phelps clearly believes that God allows evil spirits to communicate, but affords no opportunities to good ones. Prof. Phelps concedes altogether too much to the modern mummeries of spiritism when he accepts it as of supernatural origin."

It is true that Prof. Austin Phelps accepts at least a portion of the essential facts of Spir-

itualism; it is also true that he concedes the more important fact of their spiritual origin; but you are greatly mistaken in presuming that these admissions are the result of excessive credulity. On the contrary, no more reluctant and ungracious witness was ever found upon the stand in the interest of truth. His unwilling testimony is given because he can no longer resist the conviction that fastens upon every faculty of his mind. He assures us, in substance, that only at last when the hypothesis of jugglery must be forever abandoned; when all the material theories have, one after another, exploded like so many rockets in the air; when the spirit of popular inquiry besieges the pulpit, boldly questions the divine authority of its mission, and can no longer be resisted; and science, alas, is dumb as a Pagan idol—only in this great extremity has a half-confession of the truth been wrung from the intellect and conscience of this man. Fearing the storm that might follow the recitation of his testimony he takes shelter under the theological casemates or bomb-proof chambers of the Congregationalist, within which no Spiritualist is permitted to appear. This brave champion warns his brethren to be industrious in fulminating the necessary anathemas and in hurling their rusty and pointless javelins, not only at old Satan himself and his ancient fallen angels, but at all his new recruits, every little demon, in and out of hell, and all the modern devices of the Evil One.

From the secure retreat before mentioned Professor Phelps aims his envenomed shafts at the spiritual hosts of two worlds, who mind them about as much as a grand army in its triumphal march would heed the ephemera whose little hum lasts for a day and is no more. This eminent teacher in the orthodox school of modern divinity—who knows more about this subject than the writer in your paper—makes his admissions because he cannot help it; and for this he stands credited by the *Herald and Globe* with being a learned simpleton who, for lack of either reason or nerve, surrenders the citadel of the argument to the Spiritualists.

You appear to entertain the common notion that the Spiritualists, not less than Dr. Phelps, claim a supernatural origin for the modern phenomena, when, in fact, they set up no such claim. We can not remember how many times we have exploded this false assumption, in each case pursuing a different line of argument. Let us dispose of it once more, in this case reasoning from premises not before employed; and this may suffice until the next man, who knows little or nothing of Spiritualism, shall attempt to write it down.

Now be it known that we claim a spiritual, but not supernatural origin for the Manifestations. Nature has several grand departments or kingdoms, and these admit of many subdivisions. The mineral kingdom may be said to be the foundation at least of so much of the cosmical superstructure of this world as comes within the field of our mortal observation. Vegetation does not belong to the mineral kingdom; but it is no less natural on that account. The realm of animated nature rises still above, but is quite as natural as the mineral and vegetable kingdoms. Man, the last and crowning work of the Love and Wisdom which conceive and fashion all, is every way as natural as any of the inferior developments of the physical world. Cosmos comprehends the vast temple of universal being from the foundation in subterranean darkness to the illuminated dome where the human mind, clothed with the majesty of divinity, occupies its throne "but a little lower than the angels."

And here I must especially emphasize the fact that the human mind, not less than the body, is a part of the Divine natural economy of universal being. The mind being a part of Nature, it follows that all its faculties, affections and functions are absolutely natural. The power of mental impregnation and the generation of thought; the ability to clothe ideas with appropriate forms of expression, whether by the use of articulated sounds, written characters, or the more primitive language of a universal symbolism, are but natural faculties and functions of human intelligence. Nor are these powers any less natural when the mind leaves the corporeal frame, and enters on its higher and more complete existence in the Spirit-World. The butterfly that spreads its iridescent wings in the clear morning air, and sparkles in the sunshine, is "a thing of beauty," but not less natural than the poor grub that but yesterday crawled in the dust. As the normal exercise of the mental and moral faculties of man, in any and every sphere of his existence, must be altogether natural, it follows of necessity that such manifestations of intelligence from departed souls can never be supernatural in the sense implied in your article, and virtually accepted, by Prof. Phelps. It is only necessary to open the eyes of the understanding to a perception of the spiritual side of man and the natural world, and the narrow walls that limit our recognition of Nature to the mere objects of sensuous observation will suddenly melt and vanish like dissolving views in the clear light of the Spiritual Morning.

You very properly point out the fundamental absurdity in the position of Prof. Phelps in his assumption that "God allows evil spirits to communicate, but affords no opportunities to good ones." This ought to shock the reverence of the heathen, and all our Christian infidels who care to preserve a decent seeming. In the homiletics of orthodox pulpits we are often lectured on irreverence and the sin of blasphemy, one form of which it is said can never be forgiven, here or elsewhere, now or hereafter. But will some one be kind enough to define the particular form of blasphemy that is more shocking and shameless than the peculiar phrase that bears the sign-manual of Prof. Phelps and the endorsement of the Andover school of popular

divinity? They represent that the All-wise and loving Father transports all the pure spirits and holy angels (messengers) to some far-away heaven, where their freedom is so restrained that they are not permitted to go out on errands of mercy; that we poor mortals are so far beneath and beyond the utmost reach of their loving sympathies that no one of them may ever come to us, even in the season of our greatest peril.

And then it is further maintained that the Supreme Being—this wise and merciful Father of all souls—has permitted a great upheaval in the infernal regions, and allowed Satan, the chief sheriff of the underworld, to make a general jail-delivery of the prisoners in hell! If we may credit these religious teachers, the armies of Satan are thus mercilessly let loose upon the God-forsaken inhabitants of this poor world, to the end that we may be cruelly deceived by their subtle sophistries; blinded and stupefied by their diabolical arts, and so fatally led astray as to render our everlasting damnation sure! (It may be pertinent to inquire if such religious literature is fit to be circulated in the mails?) Oh, if this is not "the unpardonable sin," so long preached at us with such terrible vehemence—the blasphemy against the Holy Spirit of the Divine Love and Wisdom—surely, the grim multitude of vulgar blasphemers; all men who profane sacred things, and the hoary infidels who commit sacrilege in the temples of Liberty and Religion, may take courage; even while sharp detectives are looking among sinners outside the Church for one suitable illustration of the subject.

Here is another specimen of your dogmatism which claims a passing notice in this connection. It is in your own words, and it ought to be apparent to every mind that has any basis in a scientific philosophy, that it can neither be reconciled with reason nor the facts:

"Everybody knows more than anybody, as Lincoln said, and the vast mass of intelligent human testimony is overwhelmingly against the truth of the proposition that spirits, evil or good, have ever returned to this earth and held any sort of communication with mortals."

Allow me to say that your position is unsound, and your statement cannot be defended upon any recognized principles of logical reasoning. It is an easy task to expose the shallow sophistry that lurks under the spot which is covering of your words. We never accept a witness—however willing he may be to testify—the man who knows nothing of the case that is on trial. Should a number of men who never met JAMES A. GARFIELD, and were never in Washington, go there this week and insist on giving testimony to the facts in the great case now before the criminal court in that City, they would be instantly admonished to go about their business. If they were persistent in demanding recognition, they would be lodged in prison for contempt, or sent to the nearest lunatic asylum. Before we can accept any man as a witness, for or against our cause, he must know something about it. Only the enemies of Spiritualism are crazy enough to give positive testimony without being qualified by the smallest knowledge of the subject. I intend no special or personal application of my words when I say, in general terms, that upon the hollow claims of conceited pretenders to knowledge we may write the significant word which the grand juries used to indorse on the forms of indictment when the evidence was insufficient to warrant the finding of a true bill. That one expressive word was—*ignoramus*. On this subject as truly as on every question of language, science, art, political economy and jurisprudence, those who really know nothing can surely have nothing to say worthy of public attention.

Taking my stand on the self-evident proposition that those who are utterly destitute of a knowledge of Spiritualism can have nothing to communicate to others, I rule out the great multitude who, having no experience of their own, have never investigated the subject. Of the millions who, through all the historic ages, have had some views, more or less clearly defined, of spiritual things, it will be found, on careful inquiry, that the preponderance of evidence is altogether in our favor. The question, "What is truth?" is not likely to be finally settled by a popular vote, at least in our day; but there can be no doubt that, among those who have possessed some knowledge of the subject, an immense majority have believed that spirits, high and low, of many degrees of intellectual culture and moral development, have visited the earth and, in one way or another, revealed their presence to the senses and the souls of men.

You talk at random about the impostures and exposures of "the most famous mediums"; of their "arbitrary conditions of darkness," and gravely suggest the necessity for "weighing the evidence," which, by the way, you never do. On the contrary, you boldly dispute the possible existence of any real facts; you libel the mediums, many of whom are pious old souls who daily pray for divine guidance; and many more are young (some are in the cradle), innocent and fair as the sweet messengers of morning whose footprints scintillate upon the mountains. You show that Pope was right in saying:

"Some wicked wits have libeled all the fair."

Are you not one of the objects of the poet's impeachment, since you question the integrity of all the witnesses, and publicly denounce the whole subject as false and devilish "in the sense that all deceit is diabolical"? You go on with the unqualified expression of your utter and immeasurable contempt, in your own peculiar style, as will appear from the subjoined extract, and are duly credited with the fidelity which sacrifices nothing of conviction to the amenities of polite discussion:

"Of course these exposures are of no effect upon those deluded and illogical beings who are willing to

accept the astounding assumption of spirit manifestations on evidence too cheap and threadbare to hang a dog with a half-witted jury, but such exposures and the absurd system of checks and conditions which enable any mediocre mountebank to perform miracles, ought to carry weight enough with an able man of large learning, like Prof. Phelps, and save him from so stupid a concession to spirit manifestations."

And this is the way you dispose of evidence. You make no attempt to analyze the phenomena. Instead of looking at the facts, in a candid and dispassionate manner, you shut your eyes and give vent to your impatience and intolerance. You stop your ears when the witnesses speak, and all the while keep on piping the same old story of fraud, jugglery and delusion. The attempt to mislead the people, by telling them that Spiritualists rest the claims of the whole subject on "evidence too cheap and threadbare to hang a dog with a half-witted jury," will not succeed, either in or out of Rutland, for the obvious reason that the public is too well informed to accept your statement. You make haste to deny the power of human spirits to come to this world when there is no evidence to prove that they ever went away. As you have raised the question of the capacity of the immortals to travel, a gifted spirit shall answer you from the other world in the following six lines:

"This is the power immortal Spirits have
In their serene pavilion of delight:
The winged mind outstrips the laggard sand;
The heart flies swift as lightning from a star;
Attraction is the soul's impelling force;
Desire, the chariot of Destiny."

The evidence in the case seems to establish the fact that the lives of all human spirits begin on the earth, and as there is no evidence to show that they necessarily go away when they leave their mortal bodies, the logical presumption is that they are still here, or may be at pleasure. The fact that we cannot see them proves nothing to the point. There are many forms of attenuated matter, or sublimated substance, which escape the observation of the man whose powers of perception are limited to the capacity of the physical organs of sensation. We cannot even see the air we breathe, but we never doubt its existence. But if it may be supposed that the spirits are here, you still, somewhat arrogantly, dispute their capacity to give any intelligent communication, or to otherwise make a revelation of their presence. It is evident that Justice never held the scales in which you are accustomed to weigh the evidences of Spiritualism. Will you not be persuaded to stop dogmatizing from the know-nothing standpoint, give your attention to the witnesses, and respectfully weigh their testimony?

"It is no answer that thousands of worthy people believe in the 'manifestations,' for thousands of worthy people are full of delusions that science scents and philosophy derides. Thousands of worthy people have been imposed upon by counterfeit notes, have accepted forgeries as genuine signatures, and thousands of worthy people would be very dangerous persons to place on the judge's bench to try any case that demanded sound, discriminating judgment, the capacity to sift and weigh evidence."

Weighted in your own balance you are found wanting. So far you have neither shown a "sound, discriminating judgment" in this case, nor "the capacity to sift and weigh evidence," and hence you must be an unsafe judge in such matters. But when you speak of "counterfeit notes" you imply the existence of genuine notes. Without the true ones the counterfeits could have no possible existence. And then it seems to have escaped your observation that there can be no "forgeries" where there are no "genuine signatures." Now will you be kind enough to justify your use of terms by either admitting the reality of the Spiritual Phenomena, or otherwise by showing that we can counterfeit things which have no objective existence?

"Now what is the difference between Hermann or Heller's miracles and the miracles of Modern Spiritualism? The difference is, first, that Hermann's 'miracles' are self-confessed tricks which, nevertheless, completely impose on the senses and defy popular explanation; they are beautifully executed, are diverting, and are wrought in daylight, leaving to the audience the full exercise of their sight. The 'miracles' of Spiritualism are very clumsy, cheap tricks, wrought in the darkness, or else wrought under the protection of conditions of investigation that are a tacit confession of deceit."

Neither Hermann, Heller, nor the Spiritualists ever professed to perform miracles; nor is it in evidence that they have hitherto or do now believe in the possible exercise of any such power. You are, therefore, merely improvising a man of straw, and surely no one will question your right to knock him down just as often as you may be pleased to set him up. The writer was not acquainted with Hermann, but Heller was familiarly known by many Spiritualists. In not a few of his more extraordinary experiments Heller was supposed to have the aid of clairvoyance and the cooperation of invisible beings. He was generally reported to be a believer in at least a portion of the facts of Spiritualism. It is, moreover, on record that some of the most celebrated jugglers in Europe have admitted that certain spiritual phenomena are quite beyond the utmost power of their art. Now to presume that the facts and experiences which are pulverizing the very bones of the old Materialism, and have already convinced millions of people in America, in all European countries and everywhere throughout the civilized world, are merely jugglery tricks, is to madly jump at a conclusion a thousand-fold more incredible than the spiritual theory and philosophy of the Manifestations.

"And to these cheap mummeries and onion-tainted eruptions of ungrammatical frauds Prof. Phelps seriously applies the name of diabolic supernaturalism. The grammar is supernatural, the spelling diabolic, but all else is either the careful imposture of cunning

cheats, or the abnormal pranks and utterances of persons who sincerely think themselves inspired when they are only hysterical. Healthy men and women of sound minds in sound bodies never see any spirits, never become inspirational speakers, singers or preachers; morbidly nervous men and hysterical women can always see anything they desire, from a tomato to a camelopard, and can spout sentimental nonsense by the hour," etc.

Here Spiritualism—the world's highest conception of the philosophy of Nature and the religion of Humanity—is treated as a farcical show! The writer can see nothing whatever in the truth that has convinced millions but a mere exhibition of buffoonery. The first sentence of the foregoing extract is in a style which throws the "Sacred Rhetoric" of Andover into the shade. "Cheap mummeries and onion-tainted eruptions of ungrammatical frauds," is such an illustration of rhetorical elegance and powerful characterization of an offending party as seldom comes to our notice in the literature we are accustomed to read. In this case you are not only your own witness in supporting your charges, but prosecuting attorney and supreme judge. After giving your own testimony and ruling out all the witnesses for the defense, you render judgment with the authority that admits of no revision or appeal. You decide that all inspired persons, and such as see spirits, are "morbidly nervous men and hysterical women." We do not care to demur, but would thank you to answer a few questions for the satisfaction of the pious Christian people of New England.

Was Elisha, the Hebrew prophet, suffering from nervous debility when he saw the spiritual hosts encamped about Israel? Daniel, who was "cast into the lion's den," seemed at one time to have been a man of considerable nerve. Did Daniel "weaken"? At last, and was his nervous system relaxed and his mind in a morbid state when he saw and interpreted the handwriting of a spirit on the wall of the king's palace? Did Ezekiel have a night-cap on his head, or in his stomach, when he had the vision of dry bones? Did Peter have cerebral spinal meningitis on the house-top when the "great sheet" was let down containing all manner of four-footed beasts ("lion-cats" and "camelopard" not specified)? Agreeably to this theory, Saul had an attack of cataplexy when, according to the Evangelical narrative, he was knocked down by a spirit and was sure he heard a mysterious voice speaking to him in Hebrew. John must have suffered from a succession of nervous spasms, accompanied by great prostration, while the grand visions of the Apocalypse were passing before him in the little island of Patmos? Did Jesus have a brain fever, or only some temporary derangement of the optic nerve, when he saw Moses and Elias? Your hypothesis presumes that those ancient worthies, and all inspired men in every age, have been sick people! On the other hand, we are left to infer that the only really normal men and women in the world are those who are spiritually blind as bats, on whose low plane of life they only

"Learn of the mole to plow, the worm to weave."

Now let a Spirit refute—it may be for the one thousandth time—the stereotyped declaration that everything which comes from the other world, or is inspired, is "spiritual fustian," "mere twaddle," "senseless verbiage," or, to use your own terms, "sentimental nonsense." From among the distinguished authors who have made communications to the present writer, since they left the mundane sphere of existence, I will here introduce EDGAR A. POE. On occasion of the annual Thanksgiving in 1831—it was a dark, bleak November day—he came to me and related his experience in passing through the change called death, and his entrance into the other world. His thrilling story was told in *sixty-two lines*, and the improvisation occupied just fifteen minutes, T. J. Harris being the medium. The abrupt termination of Mr. Poe's mortal life; the birth of the Spirit surrounded by unearthly terrors, and the opening of the inner avenues of sensation amidst the glories of the immortal world, are thus graphically and beautifully described in the first part of the Poem:

"A lurid mantle wrapped my Spirit-form,
Cradled in lightning and in whirlwinds born,
Torn from the body, terribly downcast,
Plunged headlong through red furnaces in blast;
Those scorching torrents maddened me; I fell—
But woke in Paradise instead of Hell.
Like song-waves ebbing in a golden bell,
Like fragrant odors in a woodbine dell,
Like glowing patis in a rose unblown,
Like all sweet dreams to Saints in slumber shown,
Like Heaven itself, like joy incarnate given;
And as a ship through wintry whirlwinds driven
Finds land-locked port in Araby the blest,
So I, through terror, entered into rest."

A lovely maiden, whose angelic beauty is revealed in the transcendent light that emanates "from her full bosom," comes to the Poet, who is filled with rapture while she sings:

"I have waited, I have waited,
As the Evening Star belated,
When it lingers pale and lonely by the purple sunset door;
I have found thee, I have found thee,
And with heart-spells fast have bound thee;
So from out the glowing halo sang the Angel-Maid Lenore."

The Poet then rehearses with remarkable power of expression the dark scenes of his Earth-life—the poverty, desolation, despair and madness—

"All Earth's undivided sorrow," which deeply wounded his sensitive heart and veiled his troubled spirit in the gloom of a tempestuous night. The feeling of utter desperation which possessed his soul, and burned in his brain like an unquenchable fire, and the blissful repose of the liberated spirit in the home of

the Angels, are vividly contrasted in the closing stanza:

"And I feel life's outer portal,
Descending amidst an immortal,
Crying, 'I wish thy heavy thunders, tell me never to
adore!'
Hate for hate and curse for curses,
Through abyssal mazes,
Plunge me down as lost Archangels fell despairingly
of yore."

So the whirlwind tore my spirit,
But to lands that Saints inherit,
And it seems my heart forever like a ruby cup runs
o'er.
I am lost beyond all blessing,
And an Angel's pure caressing
Flows around my soul forever like a stream around its
shore."

The coming of the Spirit was not anticipated at the time. He came suddenly, and the medium was entranced in an instant. During the delivery of the poem from which the extracts are taken, the manner of the speaker was highly dramatic, and at the same time his countenance and intonations were expressive of all the tender and terrible emotions so impressively indicated in this remarkable improvisation. The internal evidence that it was inspired by the author of the "RAYS" is so strong that no unprejudiced mind, at all familiar with the circumstances of its production and the style of the reputed author, will be likely to question its claims. The late Mr. SAMUEL BOWLES, Editor of the Springfield (Mass.) *Republican*, who formerly manifested an inveterate hostility to Spiritualism, published a commendatory notice of this poem, in which, in spite of his prejudices, he thus expressed his judgment of its merits: "It has all the 'fine frenzy' of that wild son of genius, and some of the stanzas are quite equal, in our view, to his best efforts."

On another occasion a Spirit-maiden came to sing her sweet song in honor of Shelley, from which I extract the following lines:

"Our darling is not dead, he lieth here,
Where the blind, groping earth-worm finds him not.
As water bubbles moun the falling year,
Fond hearts deplore him on the earth. No spot
Defiles the crystal purity of his fame.
The effulgence of his being blooms
On Earth, blooms splendidly. Like May he came,
Sowing rich beauty o'er deserts and tombs
And rocky peaks and solitudes. He sped
Like a clear streamlet o'er its rugged bed,
That by no fortune can be hurried asleep,
But pours in music hastening to the deep.
Peace, peace, bewail him not with garlands sere,
Ye Autumn Months, his is no funeral bier.
No pale-diminished *Erishon* is he
Of that which was, but never more shall be;
Shelley, the Spirit, lives eternally."

I will ask space for one additional illustration from the records of modern inspired thought—only a single stanza. In this instance it is Coleridge who lifts his Orphic Lyre under the very shadow of the Cherubim, and thus discourses of the true Church in Man:

"The Minister is a marble psalm,
Where Dromed and Syrian palm
Lift the gloomed roof, and seem to wave
O'er life and chance, and crystal grave.
The Church of God in Man below
Me thinks should like the Minister grow:
All truths his three-fold voice inspires,
Should build his buttresses and spires;
Each body that doth memory since,
Should gleam with cherub face and wings
O'er the high altar's mystic shrine,
And Love make all the place divine."

Now, Mr. Editor, you and your readers are at liberty to judge of the merits of the examples here furnished in elucidation of my subject. How far the individual characteristics of the reputed authors are made manifest in the style of each, is left to the decision of competent judges everywhere. For a suitable consideration I might supply from thirty to fifty thousand lines of poetry from Spirits, as far above the standard of ordinary newspaper verse as Electric lights are superior to glow-worms and fireflies. I am quite serious in saying this, though it was not my purpose in this answer to advertise for a contract.

I venture to look for the early publication of this letter. I am the more confident in this expectation since you have already entered a formal protest against "Injustice to the Devil." Can you not afford to be equally fair in your treatment of Spiritualists? In this case you decide to be no less magnanimous, I am sure you will be forgiven by the great People whom you have treated with marked and unmerited indignity.

Yours respectfully,

S. B. BRITTON.

Secular Press Bureau,
29 Broad street, Newark, N. J.,
Nov. 21th, 1881.

THE LATEST BIGELOW MANIFESTO.

SHADOWS ON THE GREEN MOUNTAINS.

The foregoing review of an editorial article which appeared in the Rutland *Herald and Globe* was forwarded to that journal for publication. The affection of such a love of justice on the part of the Editor as would even "give the devil his due," furnished some justification for the inference that he might possibly be mainly enough to grant a hearing to the people whom he had so unjustly assailed. But the man who deliberately misrepresents the views, aims and purposes of others, and does not hesitate to vilify the character of millions of respectable people, rarely has the magnanimity to listen to either witnesses or counsel in their defense. The ignoble instinct of fear, so common among such people, prompts them to shun a fair trial, and to hide their offences by any shadow device, while they flee from a righteous retribution. Instead of publishing our just and temperate review, Editor Bigelow returned the manuscript with the following letter:

DR. S. B. BRITTON:

1. Your letter reached me this morning. I prefer to accept your courteous description of me, as a writer, whose unscrupulous and defamatory language has fairly placed me outside of any decent field of controversy. [This is a perversion. Our words were, without pale of evil and rational controversy on this particular subject.] Free discussion has its limitations, and under its name and stem I shall not meekly present my body as a target for the rotten eggs of your rhetoric. Your communication belongs to the *Banner of Light*, or some other paper equally redolent of that intellectual hysteria called Modern Spiritualism.

2. Of your ability, or your shrewdness, or your literary culture, I am thoroughly persuaded, as thoroughly as I am of your impertinence in asking me to publish a personal libel on myself and my motives under the name of free discussion. Under no circumstances would I do this, save one, viz., if you could not obtain a much wider and more effective field for your opinions in your own spiritistic press. Dr. Britton can always get a hearing, for I know very well who you are, and am familiar with your excellent literary quality; but that fact does not blind me to the fact of your delusion any more than the genius of Wendell Phillips for oratory and literary art blinds me to his crazy theo-

ory of finance. Because you are in all lines probably my intellectual superior, is no assurance that you may not be the subject of delusion in some directions.

3. I remember you many years ago, when you lectured in Burlington, Vt. My father was deeply interested in the so-called philosophy and phenomena of Spiritualism, and I went with him to hear you, and if my memory is not at fault you were a very welcome guest at his table. You impressed me then as the only man of real ability and culture that I ever heard speak on the subject. My father, who had all his life been a "Theodore Parker," indeed, as he was termed in those days, was a man of bold, fearless, independent spirit, ready to investigate, ready to give any cause a fair hearing. I trust that his son has too much respect for his memory to judge Spiritualism without a fair inquiry into the facts. My father continued his investigations for twelve years. His house was always open to the spirit lecturers and mediums; in his frequent visits to Boston and New York he always attended the sittings of the most famous mediums. I necessarily was with him much of the time; I have patiently sat for hours with him at circles; have listened to all kinds of mediums, some famous, others obscure; I was the confidant of all my father's experiences and of his conclusions. During the first years of his inquiry I think he was a believer; but further investigation finally convinced him that the whole thing was a delusion, mixed with a good deal of imposture. That is, he utterly rejected all performances that depended on conditions which denied the exercise of the best senses of sight and touch.

4. He saw no proof of spirit-life in the remarkable utterances of Mr. Thomas L. Harris, whose epic of "The Starry Heaven" I found among his books. He saw what I see, that Mr. Thomas L. Harris is a true poet, but he did not see that his melodious utterances were any proof of spirit-communication. He did not impugn the sincerity nor the ability of Dr. Britton or Judge Edmunds, who came to different conclusions than he reached himself, but he felt that he could no more accept them as perfect guides than he could follow Webster sublimely in politics, because of his towering intellect, which instructed him that it was right to remand fugitive slaves to bondage. My father died, after all his candid and courageous investigation, in the belief that Modern Spiritualism had added nothing to the proofs of a conscious spirit-life, which he had always doubted from boyhood. He did not believe in Hebrew inspiration, in the divinity of Christ, or in the so-called miracles of the Bible; he deemed them a mixture of honest delusion and clever imposture, and considered them neither better nor worse than the so-called inexplicable wonders of Modern Spiritualism.

5. My own experience since his death in 1867 has brought me to the same conclusion that Spiritualism, whether within the Bible or out of it, will not bear intelligent investigation that does not approach its task crippled by natural credulity or paralyzed by that prepossession which starts with belief and advances to investigation. Instead of starting with skepticism and reaching belief through inquiry, the number of believers in Modern Spiritualism is no more proof of its truth than the number of believers in the Spiritism of the Scriptures is proof of its genuine character. I reject both as having no foundation of fact that will bear the examination of reason. The *Lady* is a very cheap paper, but its subscribers are a multitude. The so-called phenomena are only mystifications when wrought under conditions that are *prima facie* evidence of fraud; all else is the cheapest sort of jugglery or nervous exaltation.

6. I do think that all the inspired "visions" and "wonders," whether of Hebrew history or our own, have exactly the same origin; that Harris differs from Ezekiel and the rest of them only as one devotional poet may differ in degree from another. Show me a poet or writer of the nervous exaltation sort, and I will show you a sick man, sick in mind or body. Coleridge, Shelley, Keats, Dante, Massieu, De Quincey, Poe, all men of genius, but a lack of robust physical and mental health showing itself in their morbidity. If we look for health in literature, we find it in Shakespeare, in Burns, in Milton, in Bacon, in Emerson, in Montaigne, in Goethe; defective some of them in personal morals, but free from a certain morbid twist that runs through the men of genius who rise to the mood of that nervous exaltation which is the sign of an unhealthy physical organization.

7. But I must stop here; you are easily my superior in rhetoric, in learning and literary ability, but I cannot see any justification for your faith in the alleged facts upon which it rests. With these facts I have been familiar all my life; they seem to me as inconclusive and absurd a foundation as that upon which rests the belief in the so-called miracles of the Scriptures. The belief in either ought to be confined to the feather-headed Irish peasant that fills every bog with fairies, and every bush with a bugaboo; it belongs to the ignorant negro, who believes that every swamp is full of phantoms; it deserves no place on the *erectum* in the belief of men of thought and discernment. I neither admit nor deny Spiritualism; that as a mere speculative belief I do not deride or deny, for it may be true, but Modern Spiritualism I do deride and deny on the alleged facts, which do not to my mind constitute decent proof of an extraordinary conclusion. I think belief in the so-called "miracles" of the Bible has done harm, and I think belief in "the modern miracles" does little good, and much harm. It simply exchanges one stupid superstition for another, and the world gains nothing by the exchange.

8. I do not publish your letter, because it has no proper place in a paper of the sort I publish. I do not feel under any obligation to print a long screed in reply to my own opinions on every subject; if I did I should be obliged to print nothing else. Every Democrat who found his party faith assailed would be forwarding me two or three columns, and no small country paper could afford to publish a long, elaborate reply like yours in justice to its subscribers. The publication would not harm me nor help you, for the reason that we have both looked at the same set of facts with equally honest eyes, and have reached equally honest, but different conclusions; but as a purely business matter no little country paper can publish a reply of such length as yours. Such a discussion is useless, and diverting to nobody, save those who think as little of my conclusions as I do of theirs. I comment on matters of current interest in my own way, but I cannot of course make my paper a vehicle of mere warring opinions. Spiritualists must defend their faith in their own journals. Just as Democrats are obliged to do. If I say anything of Dr. Britton personally that is false I will do him justice, but I owe Dr. Britton's faith a defense no more than I owe Mormonism if I denounce it.

Rutland, Vt., Dec. 1st, 1881. L. BIGELOW.

9. P. S.—I used the word supernatural in its well understood popular meaning; quibbling on this point is only clapping straw under the name of logic. L. B.

1. After a gross perversion of the language we employed in the introductory paragraph of our review (as will appear from the explanation in brackets in the first paragraph of Mr. Bigelow's letter) he makes haste to admonish us that "free discussion has its limitations." We apprehended as much, and now think we have discovered the limits up in Vermont. On this point our correspondent's views are very clearly illustrated by his acts. His idea of the free discussion of Spiritualism is that he shall have full liberty to say just what he pleases—to misrepresent the whole subject and defame its disciples, not excepting the most worthy—and the right to put a gag in the mouth of any and every one who may attempt to answer him before the same audience. This is "free discussion" with the dogmatic vengeance that recognizes no rights of Spiritualists which he is bound to respect. After this amazing effluence of illogical stuff we are not surprised that he characterizes Spiritualism as "intellectual hysteria," and compares our rhetoric to "rotten eggs." Elsewhere he professes to discover our "superior rhetoric, learning and literary ability"; but he nowhere offers any atonement for the glaring inconsistency of his statements. Now we may respectfully suggest to Mr. Bigelow that the writer who indulges in the above unseemly comparison and—referring to Spiritualists—talks about "Onion-tainted eruptions of ungrammatical frauds,"

is probably the only party in the present controversy who, in his boldest rhetorical flights, is likely to leave a bad aroma behind him. Professor Phelps, we may suppose, knows some things, since he has

"Worn
Gowns in the university, tossed logic,
Sucked philosophy."

and is somewhat wiser grown, at least in the world's estimation. Mr. Bigelow took his cue from the Professor—from the man who, after showing to his own satisfaction that the modern phenomena are all of the devil, made a strong comparison in the declaration that Spiritualism is a "putrescent heap"; in other words, Satan's huge pile of infernal compost. The Editor of the *Herald and Globe* may have made creditable progress in the sacred rhetoric of Andover, but we are convinced that this is not his stronghold. If he could be persuaded to drop his windy tropes and descend to the simple language of common sense, he would be more generally understood and appreciated.

2. "Impertinence" may mean either want of adaptation to the time, place, circumstances or occasion; personal incivility or rudeness of deportment before other persons, chiefly in presence of one's equals or superiors. In neither of these senses can our review be regarded as an "impertinence." It certainly aims with sufficient directness to the point, and it does not contain a single sentence that is uncivil, either in the letter or the spirit. To intimate that there is anything libelous in our language shows the want of the schoolmaster in Rutland and the want of Webster's unabridged in the Editor's sanctum.

3. That the father of our correspondent honestly investigated the spiritual phenomena we can readily believe; nor is it incredible that he may have arrived at a conclusion adverse to his claims. That the son honors the memory and imitates the example of his father rather appears from his own declaration than from his flippant manner of treating a grave question, his too impetuous judgment and sweeping denunciation of the whole subject. But if the elder Bigelow "utterly rejected" all the facts except such as may be perceived by "the exercise of the test senses of sight and touch," he certainly made a grave mistake. By these senses one could never distinguish the perfume of roses and violets from the fetid emanations of skunks, stramonium and asafetida. Moreover, a large class of the spiritual phenomena consist of a great variety of sounds which surely are not cognizable by the senses of sight and touch.

4. Mr. Bigelow, following the judgment of his father, "sees that Mr. Thomas L. Harris is a true poet, but he does not see that his melodious utterances are any proof of 'spirit-communication.'" The fact he states is his misfortune. It is not given to all men to see everything. Some people are color-blind; others can no more discern a moral principle or a metaphysical distinction than an ordinary blind man can see a hole in a wall; and we know that the vision of the great multitude is sealed for the present to all spiritual realities.

But our correspondent does not account for the wonderful improvisations referred to when he says that Mr. Harris is a true poet. No one could have enjoyed better opportunities for observation of the personal characteristics of the man and the peculiarities of his inspiration than the present writer had for a period of several years. Mr. Harris has not only a small brain, but his head is especially narrow through the region where the phrenologists locate ideality and sublimity, the two faculties most marvelously displayed in his poems. Upon the supposition that he is himself the sole author of the ideal creations that bear his name, his case is forever irreconcilable with the claims of phrenology, and it is a problem that admits of no satisfactory solution on the principles of psycho-physiological science. The fact that any one of the leading English Bards was able to write in his own peculiar style, at the expense of much pains-taking effort, was sufficient to establish for him a lasting reputation among men. But in Mr. Harris *Spiritualism has furnished the man who is entranced, or goes to sleep, and without conscious effort reproduces the individual mental characteristics, with the personal and poetic idiosyncrasies of more than half a dozen of the greatest modern poets!* To maintain that Mr. Harris, or any other man, can produce such astonishing results—can rise so far above himself and without apparent effort—by a process of unconscious cerebration, is as preposterous as to assume that he can lift himself up to the seventh heaven by gently pulling at his shirt-collar.

5. You assume that the believers in Spiritualism were and are all weak and credulous people whose minds were first "paralyzed by that prepossession which starts with belief and advances to investigation." Here you imagine you perceive a state of things which really has no existence in fact. No feverish dreamer under the influence of a strong narcotic, or the delirious spell of nitrous oxide gas, was ever further from sober reason and the facts. Every one who has any reliable information on this subject knows that Spiritualism has made its way against the scientific materialism of the schools, the dogmatic theology of the Church, and almost universal unbelief. An immense majority of the investigators were determined in the beginning to explode its claims, but they did not succeed. A multitude of the saints concealed their convictions, fashionable people amused themselves with the new illustrations of the soul's immortality; pious ministers, like Dr. ELIAHIM PUEBLE, prayed for deliverance, while the spirits fastened conviction on the mind and heart. Among the unwilling converts have been many sharp-sighted scientists like Dr. Robert Hare, Prof. J. J. Mapes and Prof. David A. Wells, of this country; Crookes, Wallace, Varley and Cox, of England, and the scientific philosophers of Germany. It was the original purpose of these men, and many others scarcely less distinguished, to expose the deception they expected to discover. They kept firmly to their resolution until the demonstrations of spiritual presence, intelligence and power became so numerous and convincing that there was no escape from an unwelcome conclusion, when bold denial and unreasoning skepticism at last reluctantly gave up the ghost.

6. You express the opinion that "all the inspired visions and wonders" of ancient and modern times must be referred to one common origin; but you do not tell us how, where, or under what specific conditions they originate. You do not attempt to show us the relations of subtle forces and natural law to our spiritual faculties and susceptibilities. The inquiring mind calls for some explanation; but you explain nothing. We would know the source of this inspiration; the invisible agents employed in the process, if any exist, and what are the laws which govern the generation and expression of inspired ideas. On all questions re-

quiring profound thought, the recognition of metaphysical principles, and a knowledge of spiritual things, your extreme reticence is suggestive. Nor are we informed what your conception is like when you refer to "a poet or writer of the nervous exaltation sort." You are only explicit on one point, namely, that all such people are "sick in mind or body." We often hear it said that the nervous systems of sick people are relaxed, enfeebled or unstrung. But this can hardly have been the condition of the poets to whom you refer. The terms employed rather indicate that in those cases the "harp of a thousand strings" was above concert-pitch.

You give us the mystical number of seven sick geniuses, and then you mention the names of seven others who are said to have been healthy. In the last-mentioned class I find the names of William Shakespeare and John Milton. Perhaps these two great poets excelled all others in the elements of philosophy and sublimity which characterized their writings respectively. But how you can consistently include these great spiritualistic geniuses in your list of normally-constituted minds, I fail to comprehend. Shakespeare, in his skeptical mood, makes reference to—

"The undiscovered country, from whose bourne
No traveler returns."

Yet his own genius rolls the stone from the door of the sepulcher and brings back the spirits of the departed in Hamlet and Macbeth. He empties the graves of the dead in "Midsummer Night's Dream" and makes church yards populous with spirits. When the ghost of the murdered king appears to Hamlet, the inspiration of the great poet thus finds expression in the language of invocation:

"Angels and ministers of grace defend us!"

Did the Bard of Avon believe in angels and in the power of spirits to defend their mortal kindred? If he did, was he really in a normal state of mind? If he did not believe in their ability to come, and in their power to shield the defenseless ones, can he be said to have been engaged in a healthy exercise of his faculties in thus giving the weight of his immortal testimony to the support of the world's sacred traditions and the popular superstitions of his age and country? Did the world's great author—the most philosophical mind in the long list of ancient and modern poets—believe that when a man has lost his cerebrum he has no power to feel, think and act? And are we to suppose that in his opinion brains are forever indispensable to the man? No! Higher wisdom came from the source of his inspiration. In his more exalted moods he knew better, and he makes Macbeth say:

"The times have been,
That when the brains were out, the man was dead,
And there an end; but now they rise again!"

When Shakespeare talks thus and makes the restless spirits of men play important parts in the dramatic personae of his inspired creations, does he really mean anything? Or are we to take the materialistic view of the subject and presume that all this is only so much spiritual buncombe?

Milton too is furnished with a clean certificate of health at your hands. True, the principal dramatic characters in "Paradise Lost"; the theatre of the spiritual drama; the shifting scenes and unearthly imagery, are chiefly derived from worlds which no mortal eye ever looked upon. Milton's vision of the celestial rebellion represents Michael and Gabriel warring against Satan—the poet's impersonation of selfish ambition—who was hurled with all his apostate angels from the battlements of heaven down to fathomless perdition. Of course this powerful drama never had any substantial foundation in fact, nor so much as a shadow in the realm of probabilities. Why, then, is it not as good evidence that the author was "sick in body or mind," as Mr. Bigelow finds in the narcotic dreams of De Quincey?

7. If extreme credulity and blind faith be regarded as a mild form of insanity, so there is a lunacy of obstinate skepticism that paralyzes all the spiritual faculties and entombs the man in the grave of a soulless materialism. Of this last phase, you, my dear Sir, furnish a striking illustration. There are thousands of believers in Spiritualism, all over the world, who fairly represent the higher degrees of intellectual and moral development. Among them are not a few trained scientists, many bold and independent thinkers and wise philosophers; but the Editor of the *Herald and Globe* imagines that if these men are not all fools naturally, they have become such by the excessive credulity "which starts with belief and advances to investigation." He is a critic of doubtful capacity who makes no distinction between the ripe scholarship of German Universities and the ignorance of the poor negroes who live about the Southern lagoons and people every fen with phantoms. The greatest thinkers of the time; distinguished statesmen and jurists; eminent poets, sculptors and musical composers, and a constellation of the brightest stars in ancient and modern literature, are all—in your judgment only—to be classed with "the feather-headed Irish peasant," who finds a bugaboo in every bush and bog. Of course you can have little or no respect for exalted genius and profound erudition so long as they escape your recognition and are utterly confounded with stolid ignorance and the grossest superstitions.

And yet, Sir, with a mere jumble of the incongruities of superficial thought which most resembles the chaos of Moses—being "without form and void"—you come to lecture us on the principles of logic, which, according to Sir William Hamilton's definition, "is the science of the laws of thought." We like to be respectful always and serious whenever the occasion admits of gravity; but really, Mr. Bigelow, your attempt to determine by the Rutland standard the intellectual calibre and moral specific gravity of such men as the Editor of the *London Journal of Science* and the Leipzig Professors, is such a grotesque exhibition of presumption that one hardly knows what to anticipate next as an illustration of the lunacy of chronic unbelief. After this we are prepared for almost any Quixotic extravagance, and the public will hardly be surprised should you take an early opportunity to weigh Jupiter's satellites at the corner grocery!

8. Here we learn the reason why our letter was declined. The editor says, because "It has no proper place in a paper of the sort I publish." If the subject was unsuited to his columns, why did he drag it in and make Spiritualism the theme of his editorial gasconade? And if it was proper to discuss one side of the question, what impropriety could there have been in giving place to the other? We were disposed to impart some moral vitality to his columns by telling his readers the honest truth about Spiritualism; but he utterly defeated our good intentions. To justify his course he literally assures us that the truth on this subject would

be out of its "proper place" in his paper, and on this point he is probably right. We acquiesce with regrets, and the suggestion that the editor might make a small place for the truth by issuing a large supplement. More people want the facts than he imagines. *Fiat lux.*

A *Screed*, in the sense that Mr. Bigelow employs the word, is an harangue, or vehement appeal to the passions of the populace; in other words, it is a noisy tirade, or violent declamation, especially one replete with censure or invective. In our forty years of journalistic work we have never published a single paragraph that would warrant such a characterization. When the editor of the *Herald and Globe* designates a dispassionate and philosophical review of his unrighteous assault upon Spiritualism and its friends as a "long screed," he employs terms without the least regard to their real significance.

Mr. Bigelow assures us that if he libeled a single individual he would "do him justice"; but having unjustly assailed a large community composed of some millions of individuals, he not only disclaims all moral accountability therefor, but proceeds to justify the deed by a reference to the base custom and bad habits of unscrupulous politicians. Stripped of its flimsy disguise, this is the hideous immorality that claims immunity for its lax liberty, not for the reason that its acts have any possible merit; nor yet that they even admit of justification; but for the reason that its manifold offenses have been committed on a large scale. It is on this ground that our correspondent vests the plea of not guilty of any wrong. The world has long enough been cursed by this false logic which, through all the historic periods, has been made to cover the most gigantic iniquities. The man who commits the larceny of taking a cheap jackknife is called a thief; but one may impoverish a peaceable and defenseless people, by the cunning of a devilish diplomacy, and still be honored as a distinguished citizen; or he may pillage a State, and call his ignoble act by the proud name of conquest. If, in a moment of ungovernable passion, one aims a fatal blow at his fellow, he is described as "a miserable assassin"; but a man of lawless ambition may ride through rivers of blood, over the prostrate forms of thousands of his fellow-men, and be hailed as a conqueror! It is time that this false standard of morality was utterly demolished. Too long already have we been dazzled and deceived by the splendid glamour of worldly circumstance and the magnitude of human actions. Hereafter let men and their deeds be judged in righteousness.

9. P. S.—In the pursuit of knowledge on philosophical subjects it will never do to heedlessly follow the unreasoning crowd. It is only by earnest thought, and a precise use of language that we can hope to so convey our ideas as to illuminate the subject and inform the common mind. Bulls bellow and raise a dust by pawing the earth, but bulls are not endowed with reason. It is said that domesticated goats will live on filthy rags and old shoes; but goats are never afflicted by delicate appetites and imperfect digestion. The ass is satisfied when he feeds on thistles. He is never a creature of nice discrimination, but will kick at his own shadow hard enough to kill a wise philosopher. It is evident that to escape your animadversion one must be like him—with proverbial obstinacy stick fast in his old tracks, bray aloud, and never trouble himself about definitions.

With the compliments of the season to the Editor of the *Herald and Globe*, from the Editor-at-Large,
S. B. BRITTON.
Secular Press Bureau,
29 Broad street, Newark, N. J.,
Dec. 24th, 1881.

Brief Facts About Man and his Wonderful Formation.

The average weight of an adult man is 140 pounds 6 ounces.

The average weight of a skeleton is about 14 pounds.

The number of bones, 240.

The skeleton measures one inch less than the height of the living man.

The average weight of the brain of a man is 3½ pounds; of a woman, 2 pounds 11 ounces.

The brain of a man exceeds twice that of any other animal.

The average height of an Englishman is 5 feet 9 inches; of a Frenchman, 5 feet 4 inches; and of a Belgian, 5 feet 6½ inches.

The average weight of an Englishman is 150 pounds; of a Frenchman, 130 pounds; and of a Belgian, 140 pounds.

The average number of teeth is 31.

A man breathes about 20 times in a minute, or 1,200 times in an hour.

A man breathes about 18 pints of air in a minute, or upwards of 7 hogheads in a day.

A man gives off 4.08 per cent. carbonic gas of the air he breathes; he consumes 10,000 cubic feet of carbonic acid in 24 hours; consumes 10,000 cubic feet of oxygen in 24 hours, equal to 25 cubic inches of common air.

A man annually contributes to vegetation 124 pounds of carbon.

The average of the pulse in infancy is 120 per minute; in manhood 80, at 60 years, 60.

The pulse of females is more frequent than that of males.

The weight of the circulating blood is about 18 pounds.

The heart beats 75 times in a minute; sends nearly 10 pounds of blood through the veins and arteries each beat; makes four beats while we breathe once.

Five hundred and forty pounds, or 1 hoghead 13 pints, of blood pass through the heart in one hour.

Twelve thousand pounds, or 24 hogheads 2 gallons, or 10,724 pints, pass through the heart in 24 hours.

One thousand ounces of blood pass through the kidneys in 15 hours.

One hundred and seventy-four million holes or cells are in the lungs, which would cover a surface 30 times greater than the human body.

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

Read "ZOLLNER'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.

"THE SCIENTIFIC BASIS OF SPIRITUALISM," 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 CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

*For important information the reader is referred to the writer's Introduction to the Golden Age.

†See "A Lyric of the Golden Age," containing 10,000 lines, spoken in ninety-four hours.

The Reviewer.

"Philosophie Organique: L'Homme et la Nature."

There was, recently, in the *Banner of Light*, a brief notice of the above-named work; one of a number written by Dr. H. Doherty, and published both in London and Paris. The present philosophical contribution to French (and by translation probably to English) literature, analyzes succinctly the intellectual faculties, instincts and tastes; the soul, passions and moral characteristics of life and temperaments; the special vocation of some birds, as the ostrich and the swallow; latent physical and vital forces; the union of the body and the soul by the intermediary oxygen; hallucinations; idiosyncrasies of body and soul; analytical sociology; distinctions of body and soul; social characteristics; sanctuaries, prophets, etc.; synoptic tableau of twelve reigns of the animal kingdom—the vertebrate, articulate, etc., the inorganic, atmospheric, etc.; evolution of reigns. . . . Ontology; beliefs; transcendental philosophy; the finite and the infinite; creation and evolution; the laws of life. . . . Methods; mathematical, philosophical (and other) analyses, etc., etc., with a "Glossary" of terms, judiciously added, which renders the Doctor's phraseology quite clear.

Here is certainly a vast sphere that will occupy the thought of centuries; but the author, after cursorily referring to the arts and sciences with which humanity is now engaged, names the object of his undertaking as follows: "We occupy ourselves with these questions *au point de vue* of social evolution and of the perfection of the human soul in this world and the other. The religious question is, above every other, interesting to-day, since the materialists are doing all they can by sophistry, *et-disant* *scientifiques*, to turn the young from evangelical studies and the principles of vital science."

After denying the pretensions of the materialists the writer says: "We wish to prove that human reason can discover the invariable laws of science and of the conscience in human nature and in universal nature, the bases of natural religion and of religion *spirituelle*. . . . It is not necessary to practice devotion in churches to have a religious conscience well developed."

In the next paragraph the writer confidently affirms: "No person can doubt the divine origin of creation, nor the authority of the invariable laws of universal order, whilst one may doubt the authority of the revelations of the Bible," &c. Nevertheless, there are persons, some of great legal ability, who do doubt the "divine origin" of anything. But the author's confidence, most probably, arises in a deep moral sense of his own that admits of no distrust; and while such confidence begets alike faith and reliance, adding divine embellishments to human conceptions, there are human hearts "desperately wicked," to which the sweet pathos, "Blessed is he who puts his trust in Jehovah," has only the distant moan of the great ocean of truth resounding for higher intelligences, but not for them.

"We have occupied ourselves," says the writer, "with the sciences *biologiques* developed by new analysis as the base of our principles solidly established. . . . Descriptive biology gives useful knowledge of the phenomena of life, without furnishing the science of the laws of universal existence. To discover these laws it will be necessary to have the eyes of the spirit capable of seeing the ideas of the Creator in the works of creation."

I have italicized a few words of the last sentence; for, if the author gives to the "eyes of the spirit" the significance, the quality we recognize, and which Swedenborg so aptly defines, though in his own peculiar phraseology, he has a starting point from which to elucidate his work that will invite the attention of all Spiritualists.

Further: "The Materialist has only the mathematical sciences with which to explain the phenomena of matter, the modes of movement of gravitation, of light, heat, electricity. The Spiritualist has now at his command the discoveries of the science *biotechnique* to explain the phenomena of life and the modes of movement of spiritual love, of reason *scientifique*, of instinct *artistique*, and of vitality *physiologique*."

These are, however, only introductory observations, but space will forbid following the author in detail. His "Unité Organique," with many ingenious divisions and subdivisions—sixteen on the instinct of animals, with eight on the secondary faculties—I shall not further notice. Under the head of "The Rational Soul," Dr. Doherty makes a distinction between the theoretical reason and the practical reason, as we distinguish the soul of instinct from the physiological soul; but he finds few words applicable to the delicate analysis. "Practical intelligence," he says, "is confounded easily with the understanding (*l'entendement*), but the sly instinct of an animal should not be confounded with the scientific reason of man. The animal has no liberty. That which gives liberty to man is his reason." This is, of course, common ground; but he enters upon an elucidation of his programme with sixteen divisions and other sixteen subdivisions, including the principles of utility, the beautiful, the true and the good; forces and phenomena *physique, organique, évolutif et révolatif*; sciences *ontologique, méthodologiques, &c.*, with four divisions of the "Facultés Régulatrices."

The Doctor's fourth chapter is devoted to "The Passional and Moral Soul," considered under many aspects, as that of ambition, friendship, moral courage, and the sentiments of progress, order, liberty, &c.; in fact, no impulse of the mind escapes his scalpel. He quotes M. Mervoyer (his "Studies on the Association of Ideas," published in Paris in 1864), who, I think, is but little known to English philosophers, but who seems to be acquainted not only with the old school of Zeno and Epicurus, but with the teachings of Hobbes, Hume, Locke, Biran, Jouffroy, Mill, Spencer, &c.

I must skip over several hundred pages—of "Caractéristiques," of "Evolution," of "Histoire," of "Régnes Organiques," with its very many divisions, its "Tableau Synoptique," &c.—and quote a few paragraphs that will more especially interest the general reader, to wit: "The origin of the vital forces, which are the causes of organization, is hence supernatural; and the creation of these souls *potentielles* in the invisible world must be (*doit être*) the work of the Almighty. The hypothesis of preëxistence of all types of organisms in an invisible world, previous to their incarnation in mortal bodies here below, can be in accord with the the-

ory of evolution *métamorphique* *embryonnaire*." Elucidating this subject by the phenomenon of evolution of an embryonic bird in the egg, . . . the metamorphosis of a living organism, he says: "These internal conditions are from forces vital, potential, having already the form of the species, bird; and these vital forces, preëxisting in the invisible world, incarnate themselves, little by little, in the material transformed in the egg, . . . this vital force being actually, potentially, in the invisible or supernatural world before coming to incarnate itself in the material of the egg." . . . "There are two schools of evolutionists," says the writer, "that of chance and that of omniscient prevision. M. E. Perrier appertains to the first and we to the second. 'We assemble our facts to give us our ideas,' says Buffon. 'Such is always our method,' says Mons. Perrier. . . . but the latter adds: 'The direct association of *plastides* can form organisms sufficiently complicated,' which he calls *merides*." Our author had just previously remarked: "It has been discovered by chemical analysis that the organic cells are composed of elements and of simple molecules; who, then, has been able to transform the *matière élémentaire* into organic substance? Nature or the Creator? Man can do nothing of the sort. . . . Man cannot transform the brute material into a simple *plastide* (of Mons. Perrier) or an organic cellule."

Turning back I find still much to quote; but I will only add: "We have briefly touched upon the circulation (different stages) of life, for the experience of spiritualistic phenomena is limited to a few persons; and those who can see nothing can nothing believe in this order of experiences. One is aware, however, of the alternance of successive states of mind, of memory and forgetfulness; of reason during a state of wakefulness and of subjective hallucination in dreams; of natural and artificial somnambulism; of memory continued during a state of hypnotism, interrupted with forgetfulness in the intermediate states," &c.

To the thoughtful reader Dr. Doherty's work is conscientiously commended. G. L. D.

That which changes form in the evolution of a bird in the egg during incubation.

Professor of Zoology in the Museum of Natural History, Paris.

Written for the Banner of Light.

THE OLD MAN'S STORY.

BY M. T. STELLHAMER.

Ne'er draw the curtain, Jennie, but leave it up, my lass, And let our cheery light stream out on travelers as they pass;

The night is fierce and stormy, the wind is howling wild, Oh, God! protect the wanderer, and shield each homeless child!

The night is cold and blustering, and darkness fills the street; Perhaps our little light will guide some weary toiler's feet;

And should they pause, my Jennie, we will not turn away, We'll offer them a shelter till the dawning of the day.

I mind me once, 't was years ago, when I was but a lad, My mother had been called to heaven, and oh! my heart was sad—

I houseless was, and friendless too, and life was hard to bear, So weary was my tender soul with biting want and care;

I had a journey far to go, where strangers bade me come, And labor for my bite and sup, and what they called a home;

There was no hand to hold me back, no voice to bid me stay, And so I tolled my weary track, that wild November day.

I left the house where I was born, likewise the town at last; The dry leaves rustled brown and sere around me as I passed.

I climbed the hill and paused to gaze with eager, lingering look Upon the old red schoolhouse by the dry and silent brook;

Then on I pressed o'er hill and dale and country road so drear, With now and then a pause to dry the lonely orphan's tear;

There was no living thing to cheer my well-nigh endless track, As on I trudged with all I owned upon my aching back.

The night came down in storm and sleet, and darkness hedged my way; I lost my path and wandered on amid the roadside clay;

I wept in misery and grief, despite my boyish shame, For I was cold, and hungry too, my feet were sore and lame;

Till, just as I had given out with weariness and woe, There streamed across my darkened path a bright and genial glow.

I tripped and fell and knew no more for hours, I was told— Worn out, my darling lass, you see, with hunger, pain and cold.

When I awoke, I heard a sound like singing in my ear, And tender eyes looked into mine, with kindness shining clear;

I thought that I was dead, and this was heavenly life above, Where all the angels dwell in peace and everlasting love;

But no—I still was on the earth, and had been warmed and fed By one old man who many years a hermit's life had led.

He found me by his lonely hut, where I had fallen down, And nursed and tended me until he found me friends in town.

That dear old man is dead, my lass. I loved him like a son, And oft would visit him at night when daily tasks were done;

But somehow, dear, I feel to-night that he is by my side, And that my angel mother gave him welcome when he died.

So never mind the curtains, wife, but let the cheering light Stream out on every wanderer upon the road to-night; And if there's any lonely ones, grief-stricken and forlorn, We'll give them of our shelter till the rising of the morn.

—The *Banner of Light*, published by Colby & Rich, Boston, Mass., is one of the most ably conducted papers in the United States. To any one who takes an interest in "Spiritual Philosophy" it is almost indispensable. See advertisement in another column.—*Independent Messenger*, Eureka, Ill.

In the matter of eyesight "it is getting" to use a delectable, "dangerous to be safe," now-a-days. It is not so long ago that a celebrated physician, after considerable inquiry into the subject, made the following terrifying discovery, as announced in the press: "Hypermetropic eyes are more numerous than both myopic and emmetropic; next to myopic astigmatism, distinct lesions are most prevalent to the eyes, with hypermetropic astigmatism."

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"The Religion of the Future."

To the Editor of the Banner of Light:

Some ten years since (more or less) a general convention of liberal thinkers was held in New York City, at the large hall of Cooper's Institute, which lasted several days, and was largely represented by New England and other parts of the country. Rev. O. B. Frothingham was one of the many prominent speakers, and to him was assigned the closing address, subject, "The Religion of the Future," to which I listened with much interest. After delineating the merits and demerits of the popular religions of the day, he most ably discussed the religious and scientific merits of Spiritualism, and came to the conclusion that while all other religions failed to meet the demands of the soul, Spiritualism, in establishing the truth of immortality, and giving us rational conceptions of God and the noble destiny of man, must, hand in hand with science and philosophy, become the "Religion of the Future."

I faintly believe that these noble sentiments, then so fervently expressed, still hold a place in the depths of Mr. Frothingham's religious nature, as it seems, by recent disclosures, that he never could truly fellowship the cold hands of undefined materialism.

WARREN SUMNER BARTHOLOMEW, Paterson, N. J., Dec., 1881.

Read "ZOLLNER'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.

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

"THE SCIENTIFIC BASIS OF SPIRITUALISM," BY EPES SARGENT—HIS LATEST WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

Spiritualist Convention.

The Vermont Spiritualist Association will hold their winter quarterly convention at Essex Junction, Vt., Friday, Saturday and Sunday, January 6th, 7th and 8th, 1882.

All friends of Spiritualism, as well as those favoring thought, free speech and liberal ideas, are cordially invited to the present. It is the earnest request of the officers of the Vermont Spiritualist Association that all those who have assurance from Mr. A. E. Stanley that he will endeavor to be in attendance. Mrs. Gertrude B. Howard has been engaged to give public tests from the platform.

Board at the Junction House \$1 per day. Single meals 25 cents. Horse-keeping 75 cents per day.

Free room and board for the night, by the Railroad. Our winter convention of 1881 was one of the best ever held; let us endeavor to make this one of 1882 equally successful. Lebanon, N. H., Dec. 3d, 1881.

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.

Author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Magic," "Agassiz and Spiritualism," &c.

Who producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witchcraft and today's Spiritualism, and the phenomena are the same; and found also that intervening Witchcraft historians, lacking or slanting off to-day's light, left unmentioned, or hardly used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings of yore.

Mr. Putnam, well known by our readers, and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there, in this latest and instructive work has done much to dispense the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious absurdities and misstatements by the historians, Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

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the mortal), will sense the condition of happiness and contentment which permeates the entire household; therefore I feel that it will be well for me to call the attention of my mortal friends to spiritual things, for they are easily receptive of truths, and it is more than possible they will investigate and receive the teachings of the spiritual world.

I think I had better mention something which occurred while I was in the body, in order to identify myself to those with whom I wish to communicate. My sister and cousin were young when I was here; we were playmates together, and many, many happy hours did we spend apart from all older persons, pursuing our little pleasures, and never quarreling, until it became a standing remark among those who knew us, that we were three inseparables, and like one in spirit. I mention this—and also will say that I feel the same now as I did in the olden time—and know that I am really with them, really at all times to associate with them as I did in the past. I find that Lulu is a medium, and I can, in a little while, if she is not too timorous, control her organism in order to speak to those around her. I want her to give me an opportunity of doing so. I want her to remain quiet when she feels those strange sensations coming upon her, and if alone not to jump up and run away as though something queer were present, but to wait until it has done her harm, as I have seen her do in the past, but to remain quiet, and I will come and seek to influence her, and give her some knowledge concerning my life and its surroundings, and also to give her something that will be of great benefit to her. If she is present with others when these sensations come upon her, I wish her to remain quiet, not speak, but await the action of the spirit, and I am sure that in a little time we shall be able to unfold her medial gifts, and through her organism perform a good and lasting work. My message is to Lulu and Belle Martin, of Wilmington, Del.

Frank McNeil.

[To the Chairman:] I don't know why I feel so bad. Does every one have to pass through such torment in coming back? Why is it? I don't understand it. To tell you the truth, I don't understand much about this thing, anyhow. All I know is that I feel something as I did before I found myself on the other side. You see I fell and smashed my head and my ribs, so I felt bad here, and here, [putting his hand upon his head and stomach] and generally. [It will soon wear off.] I hope it will. I had a curiosity to know something about this thing, and when I was told that people such as me could come back and talk, make themselves known and send some word to their friends, I wanted to try it myself. I was told to come here and I would have a chance; but I don't like the feeling. I was at work on what was to be, or is, a new sugar refinery, in Halifax, N. S., when I fell. I supposed I lived, or merely breathed, for a few hours, but I don't remember much about that. I know that my head felt terribly and my side, and then all was dark, until I found myself away from the body and looking around to see where I was and what was going on. Of course I didn't know much about the other life, and I don't know much about it now; but I am beginning to understand a little something, and I want to tell my friends that I am all right; I am not smashed up; I am doing very well. I want to meet them if I can. I think, if I am not mistaken, that it was the 11th of August, 1880. I think I am right, and you may put it down so. I knew all about it before I came, but this feeling which I feel makes me rather dizzy; I think I am right all the same. My name is Frank McNeil. And now that I have tried this thing, I think I will get out. It aint as pleasant as I thought it would be, although I am much obliged for the chance of speaking and trying to get to my friends.

Amos Tucker.

[To the Chairman:] Sir, I desire to return, and I ask your permission to return at this place. It is quite a number of years since I passed from the body. I resided in New York City. I have friends and relatives there at this time. I have friends, and those near to me, upon East 39th street, New York. I am anxious to come into communication with them, and I trust they will give me an opportunity of doing so. I left a family, which is somewhat broken up at this time; I have welcomed members of it to the spirit world. They were surprised and confounded at the life which they found, as I was, to a certain extent; I could not realize and understand it for a time, but during the past few years I have been studying intelligently to throw off the old conditions and ideas, and to free my mind from certain false teachings which I received, in order to be able to receive and comprehend the teachings which the spirit-world affords to those who desire to learn. I feel that I am in a position to impart, at least, a little knowledge and instruction to my mortal friends. I know that they are in need of it. I desire they will seek to come into communication with me for the purpose of enlightening their own minds, of receiving something of truth from above, also of imparting of their sympathetic affections to me and receiving my love and sympathy in return, as well as the love and sympathy of those who are with me in the spirit-world. That is my excuse for coming here, because I found I could not control any private medium and make my self manifest. I thank you for allowing me to come. Amos Tucker.

Benediction.

May the blessing of the wise and loving angels ever rest upon each one present here this hour. May their hearts become uplifted and strengthened through the ministrations of the angelic ones who gather for the purpose of benediction and blessing humanity. And may all alike seek to come into harmonious sympathy with the other, until they shall realize something of that high and holy life, emanating from beyond the mortal, sends downward influences of purity and goodness for those who dwell below.

MESSAGES TO BE PUBLISHED.

Dec. 6.—Charles W. Wray, Mr. Lucy Howes, Dr. James Keith, William H. Shannon, William Tilden, B. D. Bingham, Charles Adams, Annie T. Giffith, James L. Hargrave, Dec. 9.—J. C. Smith, Mrs. Sarah Smith, E. J. Forsyth, Lydia Perkins, Sydney E. Hall, Mrs. Sarah L. McDonald, Katie, to Mary E. Clark, William W. Cooper. Dec. 12.—Mrs. Annie E. Duval, Charles W. Severance, Mrs. Mary Josephine Tracy, Samuel W. McDonald, J. A. A. Galties, Capt. David Kaser. Dec. 16.—Dr. Rufus Kittling, Bart Stanchfield, Ellen Warr, Rosa Higgins, Lyman Dunsion, Philip Terry, Sarah Vinal. Dec. 21.—William Graham, Henry W. Briggs, Orrin Paulsen, Lucy E. Penhallow, Maria Horton, William Fisher, Capt. O. S. Ellis. Dec. 23.—Louis Brooks, John O. Adams, Mrs. Rose W. Wray, John W. Wray, Emma Merrill, Jennie L. Goodnow, Mrs. Henrietta Lovell, Al. M. Allen, Mrs. F. H. Hunt, Annie Jackson, Mrs. M. D. Brown, Mrs. Sarah W. Smith, Abbie C. Lane, Agnes Walton, Sarah, to W. W. Wray. Dec. 27.—Fred Judd, Mary Ellen Starnes, Etta Louise Hunt, James Harriet, Samuel Adams, Hannah G. Andrews, Mary Ann Johnson, Olive Bates, Helen M. Marsh, George N. Wilcox.

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

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

A brow-beating counsel asked a witness how far he had been from a certain place. "Just four yards, two feet, six inches and a half," was the reply. "How came you to be so exact, my friend?" "Because I expected some fool or other would ask me, and so I measured it."

More Devil Worship.

Another preacher has lowered his head and come plunging at Spiritualism—the Rev. Mr. Needham, of San Francisco. He is of the Methodist persuasion, and we need not add that his zeal is wholly out of proportion to his knowledge. We really have it not in our heart to use any such language toward him as he does toward Spiritualism. If we had, it would not help him nor hurt Spiritualism. For all such we wish only that their eyes may be opened; but the condition is, that they first tie up their tongues. A man must stop ranting before he can take to reflection.

The preacher in this instance had evidently made large preparation for the case as he intended to present it; but it was in no spirit that was desirous of discovering the truth for the sake of the truth. He stood up and poured forth a volley of hatred against Spiritualism, and sat down again in the belief that that would be the end of it. Little does he, and all others like him, think that they must silence the questionings of the human heart in all lands, before they can hope to arrest the rapid spread of the belief in immortality of which a knowledge of the fact of spirit-communion is the satisfying cause. And even less does he seem to suspect that, following the course he has taken, he is playing directly into the hands of a materialism which would engulf his present faith out of sight altogether. This poor man has nothing better or worse to say of Spiritualism than that it is the devil's work, who, he says, "has always bestirred himself whenever he has found that the Church was alive, preparing for some new campaign."

How is it, then, that since the advent of Modern Spiritualism, the churches are all complaining of a falling off of members, and an increasing amount of vacancy in the pews? This is the monotonous lament of the so-called religious press in all denominations. Yet Spiritualism shows no symptoms of weakening. The sermon proceeds to show that the superstitions spoken of in the Old Testament were accompanied with human sacrifices; but Spiritualism, as the author of this sermon well knows, is no such "superstition" as that. He soon admits that there is something in it, however, that is not explainable by what he calls "natural laws." So he is quite willing to say that although it is not supernatural, it is preternatural. Possibly he could define the distinction; yet we question if it lies in his mind as anything more than a difference in epithets. It is really patronizing, this valuable preacher, when he asserts that Alfred Wallace has been "misled and duped"; that German professors have "jumped to a conclusion" that the phenomena are the work of disembodied spirits because they could not otherwise explain it.

We are at liberty to judge of the worth of his assertions generally by the worth of this one. It goes without saying that it is all assertion and nothing more. His labored illustrations of mediumship by translations from Cleero, Virgil and others of antiquity are just as valuable as they would be if he had made them from Homer and his story of the gods taking part personally, though invisibly, in the contests between the Trojans and the Argives. He asks with an air of triumph, "Now who can fail to see a strong affinity between Modern Spiritualism and these heathen mysteries?" Therefore, he reasons—if it may in sheer compliment be termed reasoning—"we must insist that there are evidences that some agency may be employed to resist the human understanding in revealing what is beyond human ken." He denies that it is the spirit of any human being; but he has not the slightest doubt that "it may be one of the devil's minions." That is the Phelps theory over again. When these theological sophists are puzzled for an explanation of a truth which they cannot squeeze into their creed they go straight to the devil and find what they want.

It is no proof, says this preacher, that because a thing is a matter of intelligence, it therefore comes from any disembodied human spirit. He asserts that "the whole drift of God's word is entirely opposed to the idea that God sends back the dead to converse with the living." And he cites David and Job to substantiate the assertion. The Spiritualist circle, he says, is not a new thing. Quoting the New Testament, that through Paul says "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," etc., etc., (Paul to Timothy, i v 1, 2, 3) together with a string of other texts, such as those of his cloth are familiar with dragging into service in proving or disproving whatever they wish, he in his turn "jumps to the conclusion" that there is a class of evil agencies that, under certain conditions, may be brought to bear upon minds that put themselves in their power and in communication with them. And he refers to the Wesley family, as well as to Luther and the Salem Witchcraft, for corroboration. He must, however, know little of the Wesley communications, to ascribe them to the minions of the devil. John Wesley himself was not troubled in that sort of way.

And so this presumptuous preacher goes on to interpret the experience of Paul, and of Job—and, by the way, could he tell any of us who wrote the Book of Job, and what it signifies?—and the case of Peter, to prove that "demoniacal spirits may be exalted and produce powerful manifestations." The proper name, therefore, for Spiritualism—he says—is "devil worship." We should ourselves say that he worships the devil, and relies on him to help him out of his difficulty with Spiritualism, far more than Spiritualists do or ever did. If anybody is guilty of "devil-worship," it is such as he. The devil is his chief helper and fast friend. He could not get along without him. It might enlighten his understanding amazingly to read the Swedenborgian interpretation of the parable (only a parable, remember,) of Lazarus and Dives, and then compare it with his own passionate and mean literal rendering, totally destitute of any spiritual meaning, but on the contrary a story of mere diabolism and revengefulness. He tells his hearers that, by the exercise of care, they might smell brimstone about these spirit messages.

The Devil and Brimstone! These constitute, then, the corner-stone of the Christian edifice known as the Church, if we are to take the word of many of the preachers. The only reason why it is not everywhere accepted as the Church's corner-stone is because such childishness is mainly rejected where civilization, which rests upon knowledge, is advanced. This man has much to do yet before he becomes civilized. For such a mind, not yet out of the shell of inborn ignorance, to assume to pass on the belief or the knowledge of the Wallaces and Zöllners and Hares of these modern times, is nothing more or better than the audacity of purely unconscious ignorance. When a man

begins to search as a learner for truth, he leaves off the obstructive habit of characterizing anybody or anything with mere epithets. He seeks to know for himself, not to denounce as insufficient the knowledge of others.

This man pronounces all communicating intelligences to be evil spirits, and then says he wants to have nothing to do with them; how, then, is he to know that they are all of them evil, or what can he know about them at all? Seriously, his whole discourse is not much besides a shuffling of texts and a roll of the preacher's drum. It offers not a hint of the humility of the genuine seeker after truth. It picks out a few names from among professed Spiritualists, and causes them to say that Spiritualism is and is not this or that. But all the time he is no nearer a knowledge of what it is than he was before. He must make an honest and sincere investigation for himself before he can have a right to speak of it for the guidance of others.

Children's Lyceums.

Christmas-Tree Exercises of the Shawmut Spiritual Lyceum.

On the evening of December 25th New Era Hall, Boston, the place of meeting, was crowded by an audience which comprised adults and children in generous numbers. The hall was decorated with parti-colored streamers, wreaths, monograms, etc., and on the right and left fronts of the speakers' stand, respectively, were arranged two trees, which were loaded with gifts for the officers and children of the Lyceum.

At an early hour the meeting was called to order by J. B. Hatch, the Conductor, who briefly stated the object of the present gathering; after which he introduced Miss Jennie McIntyre, who commenced the literary part of the programme with a piano selection; during the evening the following parties participated in this portion of the services, which comprised recitations, songs, readings, and instrumental selections: Emma Ware, Emma Abbot, Eva Polson, Daisy Baxter, Ernest Fleet, Frankie Hall, Daisy Ellis, Mamie Henley, Cora Murray, Hattie Young, Belle Pond, Bessie Stevens, Little Blanche, Gracie Burroughs, Kittie May Bosquet, Bessie Brown, Fred Conley.

Mr. Hatch during the evening also introduced to the audience three adults: the first, Mr. Anderson, who recited "The Little Stowaway," with touching effect—the second, Mr. P. E. Farnsworth, of New York City, whose remarks were listened to with deep interest—the third, John Wetherbee, Esq., of Boston, who spoke with his usual vigor and good common sense.

Mr. Farnsworth briefly spoke of his work in the Lyceum field in New York—he having been connected with the original one started in that city in the fall of 1882. The Children's Lyceum movement he considered a credit to the angels who first impressed the idea of its inception, among men, on the brain of a mortal. The Lyceum of which he spoke had met with varying fortunes, but was now experiencing, under the direction of Mrs. Mary A. Newton, a good measure of success. He urged all interested in Spiritualism generally to strive to embody its uplifting teachings in their daily lives; and desired all workers for the cause, whether in the ranks of the Lyceum movement or elsewhere, to remember that no effort made to aid and benefit their fellows was ever lost.

Mr. Wetherbee made a characteristic (but by reason of the lateness of the hour a necessarily brief) speech. He believed in remembering anniversaries on general principles; and there was a something connected with Christmas which made it of special interest to humanity; it was the central fact emphasized at its coming by angel voices, viz.: "Peace on earth, good will toward men." He spoke in terms of the most earnest approval of the Children's Lyceums and the work they were doing, and congratulated the managers of the Shawmut on the pleasant prospects which the future of this school presented. Thoreau had commended a New England town that, when young and the land cheap, had laid out a wide and pleasant thoroughfare through its centre, which was a priceless boon to its present inhabitants—and had hinted that it would be well to run a broad street to intelligent thought through the heads of each rising generation; and he (W.) thought the Spiritualist Lyceums were doing just that, and more, for the children of our day.

At the conclusion of Mr. Wetherbee's remarks J. B. Hatch, Jr., stepped upon the platform and introduced Miss M. T. Shelhamer, who, he announced, had been charged with a special service by a friend of the Lyceum:

Miss Shelhamer, addressing Conductor Hatch, said it was a pleasure to her to be present at the festival now in progress. She counted herself a member of the adult group of the Shawmut. She was sure on the present occasion the benediction of the angel-world rested upon this valued and practical institution. Great was the incentive toward right living which Spiritualism gave to the tender and easily-impressed heart of youth, in that it taught that our every action took place beneath the gaze of the spirits who loved the light of good deeds, and deprecated even the appearance of evil.

The present occasion was arranged, not in commemoration of the birth of an outside and vicariously-operating Saviour, but rather in recognition of the existence of that inner Saviour whose perfect work was accomplished in each individual, by and through the efforts of that individual, which made toward righteousness—a Saviour operating in a greater or less appreciated degree in every heart—and who would one day bring universal humanity into harmony with the spiritual in all things, and lead every soul into the wide-reaching embrace of fraternal and supernal love.

She was indeed charged with a special duty at the present time, and one which she also found congenial with her feelings: Mr. Conductor (she continued), I am commissioned to present to you at this time the offering of a friend of your Lyceum, [giving to Mr. Hatch, sen., a small package tightly compressed,] in recognition of your services as founder, on the mortal side, of this school—for its establishment was aided by spiritual helpers, too—as one who has labored early and late to unfold the best that is within these little ones: This gift is for the benefit of the Shawmut Lyceum. Although the name of the donor is not to be known, yet in the angel-world it is known as the name of one who is a stalwart defender of truth and right, a firm friend of the little ones, and a tower of strength for the spiritual cause. This friend of the children, having taken note of your unselfish labors in their behalf, has directed that I present this gift to you, knowing it will be wisely used for the purposes intended. Conductor Hatch, on receiving the friendly

token, earnestly remarked that from whatever source it came he desired to return his sincere thanks, and those of the school, to its donor; and he wished Miss Shelhamer to personally convey these expressions of pleasure to the one who had commissioned her with its presentation. Whatever is the Lyceum's business [he remarked, turning to the audience] is public business, and the people have a right to know what this package contains. He then proceeded to open it, and found therein the sum of \$50, accompanied by a line which stated it to be the offering of an Unknown Friend of the Shawmut.

The announcement, coupled with the exhibition from the platform, of the sum specified, called forth a burst of applause from all present.

The two Christmas trees were soon stripped of their treasures, which were distributed to the members under the skillful management of the guardians, leaders, etc., of the Lyceum; and many little ones, and others of larger growth, were made glad with the gifts which the holiday-time thus brought to them.

The silver cake-basket (concerning which reference has been made in a previous issue) was awarded to "Little Blanche."

The festival closed in duo season, all participating therein—audience, officers and children—seeming much pleased with the session and its outcome.

Marriage of a Well-known Medium.

To the Editor of the Banner of Light: One of San Francisco's best mediums, Mrs. Selma Clarke, was married, Dec. 10th, to Mr. George W. Cooke. A little romance attaches to this union. Twenty-two years ago Mr. Cooke first paid his devoirs to his present wife, but his suit was unsuccessful. The lady married Mr. Clarke, who passed to the spirit-world several years ago. He, however, remained unmarried, and, having renewed his suit, this time was fortunate enough to capture the lady's hand and heart. I say fortunate enough, for he is indeed to be congratulated who secures for a life-companion so estimable a woman as the crewelle Mrs. Clarke. That she is a woman good and true, no one who knows her can for a moment doubt.

Mr. and Mrs. Cooke, on the evening of Dec. 20th, gave a reception to their many Spiritualist friends in this city, at their residence, 320 Mason street. Music, dancing and a bounteous repast were among the enjoyments of the evening. Congratulatory addresses, etc., were made by Capt. Burrs, W. H. Mills, W. E. Coleman, Col. J. P. Dameron, A. W. Allen, Mrs. Laveria Mathews, Mrs. Wiggin, Mrs. Atkin (under control), and Miss Clara May (under the influence of Fannie Burbank Felton).

Mrs. Cooke will continue to exercise her mediæstic gifts in her usual quiet, unostentatious manner. That she is an excellent clairvoyant, psychometric and impressionist test medium, I can testify from personal experience and observation. That she and her beloved husband may live to enjoy that happiness they so richly merit, is the sincere wish of her every friend, including WM. EMMETTE COLEMAN, President of San Francisco, Cal.

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Hints to Gardeners.

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Colby & Rich, Publishers, Boston, Mass., have just published a new and complete edition of the *Banner of Light*, containing all the material published in the paper since its first issue, and is a most valuable and interesting work. It is published in a handsome binding, and is a most valuable and interesting work. It is published in a handsome binding, and is a most valuable and interesting work.

SPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 7, 1882.

PUBLICATION OFFICE AND BOOKSTORE,
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157 N. B. Street, Boston, Mass.

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 degradation. It is as broad as wisdom, as comprehensive as love, and its subject-matter is boundless.

The New Year.

The advent of a young year is so commonly made the subject of platitudes and homilies by the papers that comment on it, that our first impulse is to let the occasion pass with no more than the most ordinary and brief reference; but as more than this is expected in order to satisfy the custom, we do not hesitate to devote some little space in our present issue to such comment on the present status of Spiritualism, and the relation of the *Banner of Light* to the cause, as befits the time, and is likely to gratify our many readers. There is really nothing more noticeable in the silent succession of the years than there is in the similar succession of the days. They are none of them divided by the tokens and signs of remarkable events. Time is a gentle and yielding current, in which all things float onward to the eternity beyond. A new year does not necessarily create a break or a turn.

Yet it has become necessary to the convenience of human affairs to mark off time into divisions, by which the succession of events and occurrences may be more accurately designated and remembered. And we have now come to one of those divisions which are termed a new year. It gives us time to pause on the way and cast a look backward as well as forward, to review the past and forecast in some degree the future; for as the past is the parent of the future, it is more or less possible to know what is yet to come from knowing somewhat thoroughly the meaning as well as the fact of what has been.

The noble and sacred cause to which we have devoted the energy and effort of our lives, under the guidance of the intelligences that are still interested in the affairs of humanity, has come to occupy an advanced place in the minds of men and the thoughts of those who manage religious institutions. It is no longer a mendicant, asking for the alms of recognition. It has got into the churches, among the influences that operate there; and though it makes no noisy proclamation of its presence, it does its work all the same, and far more effectively. This fact will explain the increased attention bestowed upon it by the pulpit. The preachers are aware of the steady growth of the popular belief in spirit communion, and they—some of them—fall to denunciation, and some to attempted explanation. The latest phase is to attribute everything to the "devil," practically denying that the deity possesses the power to enable disembodied spirits to communicate with those in the form. The most inexpressible part of the business is the fact that professedly religious teachers should object to such a belief at all. If it tended to worse superstitions than some of those on which the churches have built their organization, there might be some apparent reason for it; but the truth is that it sheds such an illumination into dark places that it drives superstition back into its fastnesses out of mortal sight.

Science, too, has felt more and more compelled to pay attention to the phenomena of Spiritualism, and in all cases only to confess that they baffle all ordinary explanation. The formulae of scientific students are not comprehensive enough to include the secrets of a force which they as yet refuse to recognize or allow for. They will find themselves obliged to change their formulas after a time, so as to take in a class of facts about which they do not at present dare trespass. Science will have to pull up the stakes it has so arbitrarily driven down as limits to thought, before it can hope to make any advances itself; and at a standstill, it is no longer science, but unconsciously becomes something else. Its leaders already see the need of doing something to lengthen the tether of their views, for fear that a new system may arise that will leave their own insufficient system stranded and helpless. It cannot always refuse to recognize what is plainly recognizable.

The ranks of Spiritualism themselves disclose a state of activity that presages the greatness of its future as a great and abiding cause among men. Thought is teeming everywhere. The phenomena were never more abundant or impressive. The sterling fact of spirit communion has a stronger hold on men's minds than ever. It may in a multitude of cases be only dimly or confusedly accepted, but it is nevertheless a living and growing truth in men's every-day belief, and more or less visibly exerts its influence over their conduct and life. Man, kind, in and out of the churches and creeds, by whatever name known and called, are awakening

to the unspeakable importance of a firm belief in the great fact of spirit communication. Men see as they have not before seen what a power is hidden in it for the spiritual amelioration of the race; what a rich and abiding comfort it is at all times; how it is capable of inspiring the conduct; and what a change for good it promises to have on the life.

Working Spiritualists know this better than all others; and, knowing it, as they do, it is all the more strange that there should be such outbreaks of inharmonious among them, proceeding from passions that receive anything but a spiritual impulse. Here is the exorcism of which our cause needs to be rid; but it will not be accomplished by resorting to the methods which itself suggests, but rather through much patience and charity, by good example, and by abstention from wrangling and discord. Spiritualism is not a cause to be helped on among men by unspiritual practices. The poisoned arrows of a selfish ambition and a malignant selfishness are not the weapons with which to fight the battles of Charity and Benevolence. A tumultuous struggling for place, for influence, for power, just such as we are going on among parties and in the churches, and at times even more unseemly, is the last way to commend the cause even to the attention of those who may be eagerly waiting to hear it.

The advent of a new year suggests in the most impressive manner that it is time for such demonstrations to cease. True and conscientious Spiritualists are summoned to unite in a purpose to punish all such demonstrations with a *town of condemnation*. They owe it to the cause that is confessedly so dear to them to refuse to countenance all its maligners in every way that is proper and practicable. The enemy is as busy in sowing tares in this field as in any other; in fact, he may be expected to be even more busily engaged than in any other, because it is from Spiritualism that human redemption is so largely and so surely to be counted on. Those who would introduce discord, for whatever reason or from whatever motive, into the ranks of Spiritualism, deserve a worse punishment than the plotters of sedition in any other cause known to men, for the reason that Spiritualism is the great solvent of all the problems that are contained in the creeds and dogmas that have hitherto oppressed the human soul.

If Spiritualism really needs anything to make it more and more efficient with the people, it is to be *spiritualized*. The human element in its struggles for the mastery, as in every other great movement; and in the struggle power is wasted and influence recklessly thrown away. It is the position which the *Banner* has taken and the doctrine it has taught. At the present time it is of greater importance than at any previous one. No teachers can hope to teach successfully what they show that they do not unreservedly believe in themselves. A larger spirituality would soon render these unwelcome contentions of ambitious men in our ranks impossible. They would all of them be at once relegated to the outside, where they properly belong. On their very face they would testify to an origin to which Spiritualism is a stranger. They surely cannot have the real welfare of such a sacred cause at heart who seek to crowd it into the background in order to take precedence themselves. Personalism of that sort never can supplant Spiritualism, however much it may obstruct its advance.

It is in the face of these wholly needless and unprovoked antagonisms that the *Banner of Light* has continued to make its way, hindered not by the obstacles which they willfully raise. For itself alone, the *Banner* cherishes no resentments. It is not engaged in the work of making war on its own brethren. There is something far better and more urgent for it to do. The world needs help more than it needs renewed strife and contention. Humanity bears scars enough, without provoking wars that are only to leave more. What is there in the most welcome tidings of spirit communion to provoke envy, jealousy, ambition, and worldly selfishness? And, where these abound, spirituality is needed more and more.

With the coming of the New Year the prospects of the *Banner* visibly brighten, as if it had passed through the stormy periods of its career. We receive abundant encouragement from the good and the true in our ranks to persevere in the course marked out for us, and in which we have achieved such results as are permanently recorded. This large majority among Spiritualists promises us its support on the material plane, even as we have been sustained by the invisible on the spiritual plane.

The enlargement of the *Banner* within the past year of course entails very large additional expense; but we place implicit reliance on its faithful friends and supporters to see it sustained and strengthened proportionally in the immediate future.

Mr. Savage on Theism.

Replying in an explanatory way to the comments of the Boston Transcript on his explanatory discourse of the Sunday previous on Mr. O. B. Frothingham, Mr. Savage makes three brief but distinct statements relative to the assertion that the drift of free thought is toward materialism. He says, first, that the only thought in the world that is worth anything is free thought, to which we owe all past progress and all hope for the future. Brains, he adds, are a great misfortune, if we are never to use them. Second, that the attitude of the leading scientific and philosophic thinkers of the age shows that free thought does not tend to materialism; and, third, that even if it did, he does not hesitate to say that annihilation is a more hopeful "gospel" than that which is popularly proclaimed to-day as the gospel of Christ.

To the statement of the Transcript that Mr. Frothingham's conclusion happens "to coincide with the main tenet of Orthodox Christianity," and "that he has actually taken the long step which divides natural religion from the supernaturalism of the past," Mr. Savage remarks that if the Orthodox like this, surely the rest of us need not complain. But he thinks they will demur at a definition that makes simple theism the "main tenet of Orthodox Christianity." If they do not, he thinks the borders of Orthodoxy will have to be considerably enlarged, so as to take in such men as Voysey and Newman, of London, Chunder Sen, of India, Mohammed, and all his followers, together with all the Jews, even including the High Priest Caiaphas, and the Sanhedrim that condemned Jesus. And if theism is Orthodoxy, he asks why he himself yet suffers persecution.

So long as the Church, says Mr. Savage, "kicks out" mild heretics of the Dr. Thomas type; so long as it cannot abate the splendid scholarship of a reverent soul like Prof. Robertson Smith; so long as a paper like the *Zion's Herald* pours out columns of abuse against a man for things he does not say; so long as he fears that simple theism will hardly be accepted as

"the main tenet of Orthodox Christianity," Mr. Savage thinks that Mr. Frothingham will have to say a little more before he will "get over the line." He will have to go a good deal further before he clasps hands with "the supernaturalism of the past." He utterly repudiates the thought for Mr. Frothingham, that the simple fact of his being a theist brings him into any sort of connection with supernaturalism, either past or present. Mr. Savage himself claims to be a very earnest theist, but he refuses to accept any form of supernaturalism with which he is acquainted.

The Secular Press Bureau.

To the Editor of the *Banner of Light*:
Will you be so kind as to inform your readers whether or not any arrangement has been made to continue and keep alive, at our end of the wires, the "Bureau of Secular Correspondence" for the coming year?

From the report of Prof. S. B. Brittan, which appeared in your issue of the 20th, it appears that the entire burden of this work was undertaken and sustained by him, but that other engagements make it imperative upon him to withdraw from the active and single part he has had in this enterprise with the commencement of the new year.

I think it will be conceded by every intelligent Spiritualist, who has kept himself informed of the labors of Prof. Brittan for the two years past, that the entire burden of this work was undertaken and sustained by him, but that other engagements make it imperative upon him to withdraw from the active and single part he has had in this enterprise with the commencement of the new year.

In this relation, the question which your readers are anxious to have decided is, "Shall the Bureau be suffered to come to a sudden end, because its hitherto director has relinquished the post to which our invisible co-workers called him, two years ago?"

If this were to be permitted, it would imply a confession that all the able writers who stand ready to "defend the faith," only one was fit to assume the management of the Bureau's published correspondence. That such is not the case, every one who has the least acquaintance with the long roll of able writers who have been gathered to the cause is able to aver. The question, then, resolves itself into one of expediency.

Is it expedient that the Secular Press, in its attacks upon that which has assumed all the characteristics of a popular religion, shall go unanswered? We trust not. If there was need of the Bureau two years ago—as there most assuredly was—there is need of it now. If one of its more able exponents drops out, others, quite as able, will drop in, and rest their chances of reward in the government of its patrons.

It therefore comes to me that this whole business might be safely committed to the organization known as "The American Spiritualist Alliance" of New York City, which has been incorporated for just such objects, and of which Prof. Brittan is a member.

I would advise that you continue, Mr. Editor, to receive subscriptions to the Editor-at-Large, and, heretofore, to be applied as the new organization of the Bureau may determine. As it was established by a band of noble workers in the spirit-world, in my opinion it should be continued.

New York, Dec. 20th, 1881.
NELSON CROSS.

REMARKS.

In reply to our correspondent, Judge Nelson Cross, of New York City, we say: Prof. S. B. Brittan is about to enter into a new line of business as he stated in his report printed in the *Banner of Light* for Dec. 20th; but it is our opinion—as we know it is that of the Band of Spirit-Intelligences who organized the project and selected Prof. B. as their mouthpiece—that the Secular Press Bureau should be continued; and it is gratifying to us to see that others among the friends of the Spiritualist cause are of a like mind. We fully and earnestly endorse Judge Cross's proposition that its interests be transferred to the American Spiritual Alliance, of New York City. We hope the matter may thus, by an increase of workers, be expanded—and that not only Prof. Brittan will continue to give assistance in replying to the attacks made on Spiritualism in the secular press, but that other talented gentlemen connected with the Alliance will feel to devote a portion of their time and talents to the work in view.

The statement of our correspondent, that it will be conceded by every one "who has kept himself informed of the labors of Prof. Brittan for the two years past, that great good has come of them," will, we feel confident, find widespread endorsement; and we trust, as suggested by our correspondent, that this useful agency may be kept in active operation.

In harmony with the suggestion of the Judge—who we infer speaks for the Alliance—we desire to announce that we are willing to act in the same capacity regarding the Secular Press Bureau as heretofore, without personal compensation; and will receive and report to the public in these columns all amounts forwarded to our care for the Bureau, and forward such sums to the Alliance, to be expended by it as shall seem best to its members in remunerating those who may act as writers in the carrying forward of the work which was inaugurated two years ago.

The Religion of the Future.

In the course of a New Year's sermon on this theme, Rev. James Freeman Clarke, of the Church of the Disciples, Boston, spoke of the advance in power of the Roman Catholic Church and of the Protestant—urging that he saw no danger of either swallowing up the other, or of any particular school of Protestants swallowing up the rest. Each body of sectaries was doing its own work: "Some people are born Methodists, some Baptists, some Presbyterians, and, sooner or later, all go just where they belong."

He thought the chief lesson of the present hour was the drawing nearer of all the differing schools of belief in bonds of friendship and friendly tolerance. "The old doctrines of total depravity, everlasting punishment, the Trinity and so on," he said, "are not given up, and probably never will be by any formal announcement, but they will gradually fade away and disappear. The churches now see more of God in nature and human life than formerly, and to know him more intimately and truly. The Church of the future will be more spiritual; it is not to have less religion than that of to-day, but more of it. As it becomes more and more spiritual it will make the world happier and better." All which is an acknowledgment (tacit it is true, but still a verity) that some element is working among men in a marked degree at the present time which was not so recognized apparent in years that are gone—a liberalizing influence, going onward toward the bringing in at some future day of that dream of the good of all ages: Universal Brotherhood! This active agent we, at least, do not hesitate to affirm, is Modern Spiritualism.

Rev. Geo. W. Leeming, D. D., the Australian orator, attempted, at Horticultural Hall, Boston, Jan. 1st, to reply (but with indifferent success, we think) to Col. Ingersoll's lecture, "What Must I do to be Saved?" Mr. Leeming will speak on "Justice to Ireland," in the same place, next Sunday evening, Jan. 8th.

Going to the Devil for Wisdom and Direction.

Prof. Phelps, of Andover, some time since gave to the clergy of the country the singular and questionable advice (to say no more) that they go to the devil for the getting of wisdom by which to put down modern light and put up ancient darkness as a means of illumination (?) for the people in the pews.

But the query naturally arose in the minds of lookers-on, Will the clergy do it? and we have been revolving that problem in our mind ever since. Certainly they do not as yet appear to be hurrying much in that direction; and it is not very likely they ever will. We must give the great majority of them the credit, if they are ministers of what we look upon as false doctrines, of being not altogether void of common-sense; and one grain of that elixir of reason will convince them that a retrograde movement is a very unfortunate one for those to adopt who profess to be going forward; and many are reaching the conclusion that if they are to remain in the pulpit on the condition that they do so, they prefer to leave, *vide*: Dr. McCosh's lament over the diminishing ranks of the clergy, the forty churches of a single denomination in one of our Western States without pastors, etc.

Thanks, Friends.

Our grateful acknowledgments are due and are hereby tendered to D. Mansfield, Esq., of Albany, Oregon, for his kindly efforts in behalf of the *Banner of Light*, as the practical outcome of which five yearly subscriptions have been recently forwarded us by him, the friends named being residents of that place. In making the remittance Mr. Mansfield writes:

"I have been taking the *Banner of Light* for about fifteen years, and would regret very much to do without it. Since it has been enlarged it is still more valuable. The Message Department and the Questions and Answers are exceedingly interesting to me."

We desire also, in this connection, to return thanks to Allen Shorley, of Oakland, Cal., for three new yearly subscribers. In forwarding the funds, Mr. S. writes:

"I hope 'more to follow.' What an excellent plan it would be if every one would endeavor to do this little. Please to repeat the invitation to all Spiritualists to let the light shine by increasing the subscription list of the *Banner*."

These evidences of appreciation of our labors are especially pleasing to us; and we hope others of our patrons will feel to imitate the examples thus placed before them, and interest themselves in obtaining new names for our subscription list.

Beautiful Works of Art.

In another column will be found an announcement by Messrs. Colby & Rich, by a careful examination of which the reader will perceive that a very generous offer is made by them to the patrons of the *Banner of Light*: A list of light standard engravings, now retailing at \$2 per copy, is published, any one of which series can be obtained by our subscribers, under the terms of the advertisement, at the low price of 50 cents per copy.

The question may arise in the minds of some: How is it possible that such an offer can be made with any hope of successful fulfillment? To such query we reply that we save our subscribers \$1.50 per copy on these pictures by purchasing them ourselves in large quantities, taking them directly from the printing-rooms, and mailing them, postage paid, thus relieving the individual buyer from paying the usual expense of advertising, the jobbers' fees, the retail dealers' commissions, &c., amounting in the aggregate to about \$1.50 per picture.

Parties wishing copies of these splendid \$2 engravings at 50 cents each, postage free, will be supplied at once on forwarding order and money to the address of Colby & Rich, 9 Montgomery Place, Boston.

Almost a Centenarian.

Our venerable friend, Isaac Child, Esq., who resides at 20 James street, at the Highlands, this city, called at our office last week to renew his subscription to the *Banner of Light*. Although ninety years of age he is wonderfully active, in full possession of his mental faculties, and takes a deep interest in all the affairs of life. He commenced his first business enterprise on India wharf, over sixty years ago, in the West India goods trade. He has kept a diary of daily events and occurrences regularly for the past seventy years. Long ago the Spiritual Philosophy attracted his attention; his investigations led him to accept its truths, and he has ever since been a firm believer in spirit communion—finding great comfort in this soul-satisfying knowledge. We wish him many "Happy New Years."

1881 died last Saturday night, and a child was born on Sunday morning who is to be known as '82. It is to be hoped that as he advances in age he will teach the nation better morals than '81 has presented. There has been altogether too much wrangling the past year in Church and State—too much individual selfishness—too much effort to "boost" one man up by knocking another man down—too much monopoly in breadstuffs by avaricious capitalists—too much theological bigotry—too much injustice manifested toward the Indian wards of the general government. "Turn over a new leaf," gentlemen, so that when '82 dies, the record of the nation may not be further tarnished. You should remember that you are accountable beings, and that all your misdeeds are recorded in the world beyond, where you must answer fully for every deed done in the body. If you would be happy there, you must be honest here. Otherwise, each one will be "a spirit in prison" for perhaps thousands of years; or, at least, until great mental suffering, humbleness of heart, contriteness of spirit and good deeds shall eventually place you on the road of progression.

H. P. Hubbard, of New Haven, Ct., (Parker Building, 25 Elm street, corner Orange), informs us that his business establishment will hereafter be known under the style of "The International Newspaper Agency—H. P. Hubbard, Proprietor." He presents, as reason for the change of title, the fact that he has "branched out a little into the rest of the world," and that by direct and special appointment he is the only authorized agent in America for all the leading newspapers (with an occasional exception) in foreign countries. The home department will be kept up fully as in the past. Parties about to contract for advertising will do well to give him a call.

CHILDREN'S DAY.—On Friday afternoon, Jan. 6th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents and other loved ones.

Eliza Frances Eddy.

The passage of a daughter of FRANCIS JACKSON through what the psalmist calls the "valley of the shadow of death," is, in itself, an event of no little interest and importance; for he was that heroic Boston merchant—the veritable John Hancock of the early anti-slavery movement in this city—who unhesitatingly embarked his fortune in that momentous struggle which was to shake the nation from centre to circumference, and, in the end, restore freedom alike to plantation and prairie. When every hall and place of assembly was closed against the ladies of Boston, he placed at their disposal his new and elegant residence in Hollis street, stating that "he would willingly sacrifice it, rather than they should not have a place to meet in." Thanks to this most heroic of Sparta's sons, they did have such a place; and in that same house which wealth and taste had been employed to make beautiful and comfortable for himself and daughters, these persecuted and ostracized daughters of freedom met and held high counsel together, lighting those torches of liberty which were to flash from Maine to Texas; while rude and revengeful mobs howled and hooted without, hurling mud and missiles at doors and windows, and brave, strong men stood sentinel "at the rear of the house" to keep a way clear for escape over the fence, if necessary.

It was in this historic mansion, as it must always be regarded—in this No. 7 Hollis street—that the young and gallant chieftains in the approaching and agonizing internecine conflict, unsheathed their more than Damascus blades, and took fresh courage and inspiration from the manliness of that Boston merchant the doors of whose halls and parlors were thrown wide open for them. There met, talked and deliberated, William Lloyd Garrison and George Thompson, Wendell Phillips and Edmund Quincy, Samuel May and Charles Follen, Harriet Martineau and the golden-haired, brave and beautiful Maria Chapman; and from these same councils of men and women, "ripe for a new Thermopylae," there went forth a power for good which was not spent nor checked till the Proclamation of Emancipation became an accomplished fact.

It was with such women and among such scenes that the girlhood and young womanhood of Eliza Jackson were passed. Herself thoroughly educated by the best teachers which her father's wealth could command, she possessed every grace and accomplishment which care and culture could impart. Singularly modest and retiring by nature, yet her very soul heard the clarion call that summoned martyrs to the stake; and with a courage worthy of Joan of Arc, or of Charlotte Corday, she gladly accepted the issue, and cast in her lot with those resolute men and women who knew not, and cared not, what fate befel them, so that justice was done to the oppressed. Loving her father with all the intensity of a true and fervid soul, his principles were her own, and his fate and fortunes were hers; and though she won no martyr's crown in defense of those tenets in which her young life was embarked, yet, in after years, she suffered more than those who died at Southfield, because she dared to profess what she knew to be true, and hold to the truth, lead where it might.

It was a logical sequence in the experience of this rare and gifted lady that, commencing life an earnest supporter of the anti-slavery movement, which was to break the shackles of every slave in the land, she should accept Modern Spiritualism, in its earliest avatar, recognizing in it, as she did, *democratized immortality*, and God's latest revelation, in order to free mankind from the chains of superstition and bigotry. She thus became an early, earnest and enlightened believer in the new faith, and so remained to the close. And though, because of this belief, arrows of agony were shot into her inmost soul, yet her faith and fealty never wavered; and she was, among the most liberal and esteemed of what has, in a short time, become the prosperous Berkeley Spiritual Society.

It was eminently fitting that the final words spoken at the obsequies of this gentle, generous and noble daughter of humanity, should be pronounced both by her own and her father's friend, and the friend of oppression everywhere, WENDELL PHILLIPS, as well as by that young and wonderful medium who ministers at Berkeley Hall, WILLIAM J. COLVILLE, to whose inspired utterances Mrs. Eddy listened with profit and pleasure during her last earthly Sabbaths.

Of Mr. Phillips' address at the funeral, which occurred last Monday, at 150 West Chester Park, it can briefly be said that words more appropriate words like childhood in grief, could not be spoken by unsympathetic lips. For this master of eloquence and apostle of humanity had, as was most fitting, been present when Mrs. Eddy drew her last breath; and the friend and familiar of father and daughter alike, spoke in a manner such as can but feebly be depicted. He said that her life had been remarkable and heroic; that her father's house had been the Mecca in the young days of the great anti-slavery awakening; that she trusted truth in every issue; that, lavish in what she gave, she asked nothing in return; that where she was wounded the hardest, was in her affections; that she was pure, generous, strong and devoted; that she was almost the last of those mighty anti-slavery workers to lay down the harness—being the strongest and sweetest of those comrades; and that the most fitting words to inscribe upon her coffin would be, "the weary are at rest."

But if Mr. Phillips spoke aptly and beautifully of the heroic lady, what can be said of the young medium who followed his address with prayer, address and poem? The verdict of all in those spacious parlors (so different from the Hollis street parlors, where all was once anxiety and alarm), was, that the young medium's words were worthy to follow those of the orator whose seventieth birthday was recently commemorated. In truth, Mr. Colville was grand, and more than answered the expectations of those who know him best. His prayer was fervid and soul-moving, as if a Blackminister or Channing once more breathed and spoke. His address was apt and eloquent, as if the voice of George Thompson again charmed and electrified an earthly audience. And his poem was melodious and pure, as if Pella's hemans once more spoke or sung; and it was like a "chalice of celestial dew," presented to the lips of love and friendship. Indeed, the dual services of Mr. Phillips and Mr. Colville combined to make this a funeral ceremony such as is seldom paid to earth's fair and worn-out casket, before being placed to rest; and all that was said was well merited by that brave, bright spirit who has gone to join father and friends in the Summer-Land. T. B. Boston, Mass., January 3d, 1882.

The Fowler-Cumberland challenge, which has since its promulgation acted (through extensive advertisement) as a perfect extinguisher to the absurd pretensions of the would-be expositors (?) of Spiritualism in the British Isles, has as yet failed of acceptance by any of these gentry. A late number of the London *Light* states that Bishop, (the "Old South Saver"), has come out with a manifesto which he would like to have it understood is an acceptance, but his terms are so wide of those of the original challenge that the true status of his manifesto as a piece of effrontery has been assigned it by all who have any real knowledge of the matter under discussion.

The Day, of New London, Ct., congratulates its readers that as "an antidote" to what Dr. Henry Slade wrought for Spiritualism in that city not long since, Prof. H. Cooke will soon appear in that place, when, *mirabile dictu*, not only Dr. Slade's manifestations will be "exposed," but "the mysteries of the spirit-land will be laid bare" by him, "and become as the alphabet!" The church-goers of New London are, however, welcome to all the comfort they can get out of Prof. Cooke, or any of his peripatetic ilk, who periodically drive the ill-matched team of Large Promise and Small Performance through the country.

Recent paragraphs in *The Daily Times*, of Hartford, Conn., speak highly of the cures wrought in that city by Mrs. L. A. Pasco, magnetic healer, 137 Trumbull street, that city.

WHITTIER'S LATEST POEM.

John G. Whittier, at the request of one of the lady managers of the fair and festival of the Brooklyn Industrial School Association, held in the Brooklyn Academy, sent a new poem, which was published in the Fair Journal. The following are the lines, which are called

VALUATION.

The old Squire sat, as he stood by his gate,
And his neighbor, the Deacon, went by:
"In spite of my lean stock and real estate,
You are better off, Deacon, than I."
"We're both growing old, and the end's drawing near;
You have less of this world to endure;
But, Deacon, I have lived for and laid up in store,
For the shillings and pence you have given."
"Well, Squire," said the Deacon, with shrewd common sense,
"When his eye had a twinkle of fun,
Let your pounds take the way of my shillings and pence,
And the thing can be easily done."

Banner Correspondence.

Pennsylvania.

PHILADELPHIA.—Mr. Fletcher's meetings on Sunday Dec. 25th are reported as follows by a correspondent, under date of Dec. 26th: "Christmas Day dawned fair and bright, and despite the many attractions at the churches, Academy Hall was crowded with the customary large audiences that have assembled during the present course of lectures. A special service was announced for the morning, which no doubt served to call together the large assembly. The platform was adorned with many beautiful floral offerings, and the singing was especially fine. Mr. Fletcher was first controlled by Robert Hare, and gave a communication in which he described the entrance of different spirits into the spirit-life; following was a striking address by Chauncey Barnes, whose control was so distinct and natural as to be recognized before the name was given. E. V. Wilson then made an eloquent appeal for mediumship, which was heartily applauded. The most striking control was that of Mrs. Lydia Denmet, who spoke of the trials of anti-slavery times and addressed a very touching message to a gentleman present, who afterwards said that when he was hoisted through the streets of Portland she took him in and cared for him. With each bouquet a message was then given, embodying the name and various personal matters of a convincing nature. At the close of the exercises J. M. Spear arose and paid a glowing tribute to Mr. Fletcher's mediumship and abilities as a lecturer. In the evening, every available seat being occupied, a lecture under the influence of George Thompson, upon 'The Harvest of the Year,' was given. This effort was one of the finest the speaker has ever made in Philadelphia. The audience were held spell-bound, save when the silence was broken with bursts of applause. Tests from Emily Myers, David Landreth, William Young, Kitty and Earnest Bellingher, P. L. Denmore and many others were given and fully recognized. At the close, Mr. E. S. Wheeler addressed the people, and voiced some very beautiful thoughts. Among the audience were Thomas B. Hazard, P. T. Thompson, Peter Seybert, Mrs. Amelia Colby, Mrs. Katie B. Robinson, and many others distinguished in spiritual circles. A reception was announced for Monday evening for Mr. Fletcher at Mrs. Maxwell's."

Mr. Fletcher leaves a host of friends in Philadelphia, and has filled one of the most successful engagements in the annals of our Society."

Massachusetts.

ONSET BAY.—Julia A. Glass writes in high praise of this spot, "where kind and genial people, a mild climate, invigorating and healthy air, and scenery beyond the power of pen to describe, render the place all that can be desired on earth." New building-lots are being cleared and everything betokens growth and prosperity.

CHELSEA.—A correspondent writes: "The Chelsea Spiritual Association are holding successful meetings each Sunday afternoon and evening; the afternoon being mostly devoted to conference. We have been very fortunate in having some of the best speakers. Mr. Colville has always taken a deep interest in our welfare; to him we will always feel indebted, as also to Mrs. N. J. Willis, Dr. John H. Currier, G. H. Geer, H. H. Brown, Mrs. Bagley and George A. Fuller. The latter occupied our platform last Sunday, as well as many times during the past year, and has sowed much good seed. The Ladies Aid Association meet each Friday afternoon to distribute the substantial to the needy. The evenings are devoted to test circles, instrumental and vocal music and social gatherings. They are doing much good."

LEOMINSTER.—Mrs. Fannie Wilder writes: "We owe many thanks to our out-of-town friends for the success attending our meetings, and appreciate the efforts they have made, coming long distances, mid heat and cold, frequently from five to seven miles, to listen to the inspired teachings and evidences of spirit-presence given by those who have stood before us as teachers. I doubt if there are many who believe in Old Theology who would go thus far to listen to their preachers. But we are living in a progressive age, and those who do not believe in our glorious doctrine are seeking to know, and rapidly finding it to be a blessed reality that loved ones can and do return to instruct and bless us."

HANSON.—In a recent issue of the *Banner of Light* Mrs. I. L. McClellan, Secretary of the Spiritualist Society of this town, noted the successful lectures delivered before that organization, and the kindly service rendered it, by J. Frank Baxter. D. B. Everson also writes us briefly from Hanson, under a recent date, referring appreciatively to this matter, and further remarking that, "Mr. Baxter has recently lectured in this and adjoining towns several times, to large and appreciative audiences, and the people think he has given us some excellent tests."

GREENFIELD.—C. L. Butler writes: "I have taken the *Banner of Light* for many years and could not well do without it. I am much pleased with the paper since the enlargement, and trust it will continue in the good work it has so well instituted."

BOSTON.—Dr. M. H. Garland, magnetic healer, etc., 81 Montgomery Place, Boston, is having good success in his efforts to relieve the suffering—of which the following letter is a distinct voucher: DR. M. H. GARLAND: Dear Sir—How shall we ever pay you for your promptness and kindness in calling on us, by the request of Mrs. J. G. Fox? If you had not come as you did, we believe

our darling baby daughter could not have lived twenty-four hours. Our doctor and we all thought she must die, as cholera infantum is so fatal at this stage. But thanks to your power, she recovered. May you always have it, to cure the sick. You had treated her but once, before we saw a great change, and in three days she was out of danger, and to day we are glad and happy to see our darling enjoying the best of health. We shall be pleased to recommend your treatment to all our friends in need of a worthy physician, and shall ever remain, Yours truly,

MR. AND MRS. McVAY.
No. 14 Billerica street, Boston, Dec. 23d, 1891.
The above statement is true, to my knowledge.
Mrs. J. G. Fox.
No. 71 Causeway street, Boston, Mass.

Illinois.

TOULON.—Wm. Mason, who has attained the ripe age of seventy-five years, informs us, on renewing his subscription, that himself, and Mr. Hewitt who died some four years since, were the pioneer subscribers for the *Banner of Light* in this place.

STERLING.—Mrs. F. E. Rogers, upon renewing her subscription and that of a friend, writes: "We cannot do without the *Banner of Light*. We welcome its weekly visits as we would the face of a dear friend. The grand and soul-inspiring lectures it contains from so many of our gifted inspirational speakers, are worth the price of the paper, to say nothing of its many other articles of great value, and the increase in size of the paper."

The subject of compulsory vaccination is agitating the public mind in our city. Our teachers have been authorized to announce to the scholars that no pupil can attend school after the first of January, 1892, who has not been vaccinated! This has called out remonstrances from many, one of whom, over the signature of "Parent," says in the *Gazette*:

"Personally, there have come to my observation, so many of the ill effects growing out of vaccination, that I certainly should never resort to it, preferring to suffer my children to grow up without help of the schools. If attendance there can only be had through a process which may attain their blood and corrupt their bodies!"

Mrs. R. speaks in high commendation of the Health Institute under the charge of Dr. Hannah Pettigrew, at Sterling, circulars relating to which may be had on application to that address.

Maine.

PORTLAND.—A correspondent writes: "Monday evening, Dec. 19th, Mrs. S. A. Byrnes held a reception at the residence of Mr. A. P. Morgan, whose parlors were filled by the many friends who had made her acquaintance during her labors with us. After singing by the choir and some fine instrumental music by Miss Hatch and Mrs. Paul, Mrs. Byrnes' control delivered a short address. 'Selo,' an Indian spirit, then took control and delighted those present for over an hour with his 'conversations' and practical advice; he also answered several questions in a very intelligent manner. Miss Hatch's control, 'Nattie,' also described several spirits present. The company broke up at a late hour, well pleased with the exercises. Our Thursday evening conference meeting was well attended; remarks were made by Mrs. Byrnes, Mrs. Lunt, and others. Sunday, Dec. 25th, Mrs. Byrnes closed her engagement with our society, as noted in your columns last week. We heartily endorse Mrs. Byrnes as one of the very best inspirational speakers we have had in Portland, and she will always receive a warm welcome from her many friends here."

Wisconsin.

MILWAUKEE.—John Spencer writes, Dec. 12th: "Mrs. L. M. Spencer is doing a wonderful amount of good in Milwaukee in advancing a knowledge of our beautiful philosophy, by lecturing and giving such astounding tests to the audience. People crowd the hall to hear her every Sunday evening. Mr. Frank T. Ripley gave Mrs. Spencer a call last week, and she prevailed on him to give a lecture in her place on his return from the Omro Convention. He lectured here last night in Boynton's Hall, which was crowded, many being obliged to stand. His address was eloquent, and gave general satisfaction. At its close he gave tests to many in the audience. All were perfectly satisfied, and a desire having been expressed to hear him again, he promised to come and assist in the celebration of the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism."

New York.

BROOKLYN.—A correspondent writing Dec. 26th says that Mr. Rothmel, medium for physical manifestations in the light, was at that date giving sances in Brooklyn, and would continue to do so until January 5th, after which he will be at liberty to make other engagements.

LITCHFIELD.—Mrs. E. Mann, upon remitting for herself and others to whom she desires to have the *Banner of Light* sent, writes: "I am nearly seventy years of age, and expect to soon go where all my family have gone before, but intend to take your *Banner of Light* as long as I stay here."

HENRIETTA.—A subscriber writes, Dec. 12th: "I prize the dear *Banner of Light* far more than all other papers that come to this office, for its spiritual help and for the advice and experience of our near and dear friends on this as well as the other side the river."

Michigan.

RICHMOND.—Dr. O. B. Reed writes, in connection with an order for books: "I will say, as many others have said, I am very much gratified at the enlargement of the *Banner of Light*. I have been a constant reader of it for more than twenty years, and cannot afford to miss a single number. It is my companion daily, and Sundays especially I should feel lost without it. It is more particularly a comfort to me as I am almost entirely alone in my belief in our village and township. But I am not discouraged. If I am to find my way through alone I mean to be found faithful and stand always at my post, having respect unto the recompense of reward. Truth to me is above all price, and it is better to stand alone upon a rock than to be in a crowd on a sandy foundation."

West Virginia.

WHEELING.—Mrs. Mary Bender writes: "Inclosed find money for two new subscribers. How I wish I could have forwarded many more! But I will still persevere to send you names for the glorious *Banner of Light*. Long may it continue, its grand work of enlightening those in darkness."

Tennessee.

HENRYVILLE.—James J. Pennington echoes the call from all localities for a materializing medium, remarking that it is what is needed to arouse the people from their stupor

in regard to spiritual things, and convince them of the reality of a future state of existence for all men. Mr. P. has for many years been interested in plans for the development of aerial navigation, and feeling positive of having discovered the true principle, wishes to correspond with those of like turn of mind.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the *Banner of Light*: One of the most inclement nights of our variable climate, blustering winds, rain, snow and sleet, and very muddy streets, did not prevent a large number of people attending our conference meeting, Dec. 23d, to hear and see Rev. Dr. F. W. Monck, the leader, tell of and exercise the "gifts of the Spirit." As this marvelous leader is overwhelmed with patients, his presence with us was delayed, but when he came, Dr. Monck was invited to speak on the "Gifts of the Spirit," which he did in his usual able and acceptable manner. He said that these gifts had existed in all ages, and among all peoples where men were in harmony with divine laws, and that for four hundred years previous to the advent of Jesus on this earth, men had become so gross and animal in their nature and lives, that these angelic ministrations had almost entirely ceased; but when Christ was born a new dispensation dawned upon the earth, to effect the works and the teachings of Jesus as proving to the world that these were heavenly gifts, and spoke of Christ saying to those who witnessed his marvelous powers, "to believe for the works' sake"; and he also argued that for three hundred years after the death of Jesus these signs did follow those that believed, and that the strongest argument that could be given in favor of Spiritualism was its vast array of facts.

Dr. Monck said that he came to hear Dr. Monck, and to witness some of the "gifts of the Spirit." He believed that we were now living under a new spiritual dispensation, a dispensation which would prove in the world's history as remarkable in its effects upon the race as that of any that had preceded it, not excepting that of the Nazarene.

Dr. F. W. Monck, who arrived at a late hour, said, by way of apology, that he had been so long in the city, that he had not been able to remain with us but a very short time, as he had to return to New York City to treat a very sick patient. The Doctor is an easy and fluent speaker, and seems to be imbued with an unbounded faith in the power of the spirit. He said that he made no pretensions as to curing all diseases that people were afflicted with; that there were some he could not reach at all, others he could only partially cure, though a large proportion of his patients were permanently helped. He said that faith was a requisite on the part of the healer, as well as sympathy and faith on the part of the patient; that the healer should be permeated with the divine love for humanity, must live a pure life, must be pure in thought and deed, and exercise care as to diet and habits, if the best results were to be reached.

The Doctor related many incidents of his healing power since his location among us, not only in the city of Brooklyn, but all over the country; and he has a large number of letters and certificates from grateful patients whom he has restored to health. I will not attempt to cite but a small portion of them, but justice to this remarkable healer bids me specially state a case of the evidences of his powers which occurred last week in the town of Flatbush, one of the suburbs of Brooklyn:

On an evening last week Dr. M. accompanied Mrs. L. to her home in Flatbush. This lady, one of our patients, who has been restored to comparative health after many years of intense suffering, and whose heart is now full of joy and gladness—a member of a Christian church, and of high social position—was suffering from a complication of diseases, and was relieved by one treatment. After leaving the horse-cars they had a short distance to walk, and passing a house at that late hour—1:30 A. M.—they saw a bright light. Mrs. L. observed she had been told that the lady residing there was very sick with rheumatism—had been given up to die by her physician. As they came in front of the house Dr. M. was controlled by his spirit friends, and he said "he felt a divine affluence," that it permeated his whole body, nerves and muscles, and he felt a tremendous and all-powerful will power that sent its force toward the room where the light was seen, and his control said she could recover. "She shall not die," he said, making inquiries the next morning it was found that this lady began to get well from that moment; that the next day she was able to ride out in her carriage, and two or three days after was able to go over to New York to one of Dr. M.'s public meetings with Mr. and Mrs. L., and that she has no hesitation in saying her life was saved through Dr. Monck's powers as above related. She is not a Spiritualist, but says she feels that she was restored to health through Dr. Monck that restored her health. It was expected that she would have been present at our meeting, and have borne witness to the truth, but the severity of the weather prevented.

In this case it seems that the Doctor's presence was not necessary, and that it was not even necessary that the patient should know of the seeming miracle that was being performed by angelic visitants.

A. C. Hart of Huntington, L. I., was recently cured of a lame knee of the right knee; he suffered for eight years, and nearly the whole of the right knee had been eaten away. He was unable to lie down and had to sleep sitting upon a chair. Several physicians who had treated it pronounced it incurable. He received immediate benefit from first treatment and pronounced himself cured, and has arranged for a public meeting in his town, where he will state the facts of his cure.

Mrs. John Keyes, 12 Flatbush street, Worcester, Mass. One arm perfectly useless for three years; was lame in one foot and unable to walk, and the slightest pressure of the hand on her foot made her cry out with pain. On Dr. Monck's visit to Worcester, she went to see him; with one treatment was relieved from all pain; could swing her helpless arm over her head, and her foot was so completely cured that she was able to run a race with Dr. Monck around the house after first treatment she walked two miles.

Mr. E. A. manufacturer, of Pawtucket, R. I., came to Dr. M. on crutches, one leg paralyzed and useless; had to drag it after him; received immediate relief.

Mr. J. Budd, deaf about seven years, certifies of his cure by Dr. Monck.

Mrs. L. A. Goff, 65 Orange street, Worcester, Mass., relieved of a severe difficulty of the lungs by one treatment.

I give the above cases, not that they are more remarkable than what is being performed through Dr. Monck in our city every day and in New York, but as corroborative testimony. Dr. M. treats patients in our city every Thursday, at 402 State street, and at his last visit treated over seventy patients.

After his very interesting narrative, which was listened to with breathless interest, he invited any present who were in pain to come to the platform. Some eight or ten came forward, and were treated by the Doctor; and the persons so treated said that they were benefited.

Mr. J. A. W. was treated for a difficulty of his right arm; had not been able to raise it to his head for weeks; was able to do so immediately after treatment.

Mr. D., an old gentleman eighty-four years old, was treated for deafness and partial blindness. His deafness was removed so that he could hear a whistle six feet away from him. A young lad who stuttered badly received immediate relief, and spoke without any impediment in his speech.

An elderly lady, who had been a great sufferer from rheumatism, received instantaneous help. The doctor said that other treatment would be needed in her case. A lady suffering from a liver affection was immediately helped. An elderly gentleman, deaf in both ears, and with other troubles, said that his hearing was made better. A young lady from Minneapolis, Minn., without a particle of faith, was suffering from severe pain in the head, and a spinal difficulty also.

The pain in the head removed, and she was directed to come for further treatment. Every person treated in this public manner was relieved. My report is necessarily imperfect, and at some future time I hope to write out for the *Banner of Light* a complete report of the "gifts of the Spirit," as exercised through this wonderful medium and healer. Dr. M. stated that a railroad magnate of large means whom he had cured of a severe lung affection had tendered to him a large mansion on one of the leading avenues of New York City to be used as an infirmary for patients from abroad who came to be treated. S. B. NICHOLS.
357 Flatbush Avenue, Brooklyn, Dec. 23d, 1891.

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