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BRITTAN'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-Imporsions by Prof. Phelps-Great Extremity of the Pheologians—The Congregationalist as a City of Refuge-Poisoned Arrows from a Bomb-proof Retreat—Ignorance and Supernaturalism—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 Intelerance-Real Facts Rejected and the Witnesses Defamed-Power of the Spirits-Counterfelts are Evidence of Something Genuine-'I heory of Jugglery-Hermann and Heller-Are only feeble natures Inspired-Sick People of Biblical History-Modern Hustrations—Visit from the Author of the Raven—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: ing air, and sparkles in the sunshine, is "a thing 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 Spiritnalism, 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 arti-

"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 pronounce 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 mummery 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-

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

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 articulate 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 mornof 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 phase that bears the sign-manual of Prof. Phelps and the

itualism; it is also true that he concedes the | divinity? They represent that the All-wise | accept the astounding assumption of spirit manifestaand 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

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 under world, 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 sor histries; 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 vehemenco-the blasphemy against the Holy Spirit of the divine Love and Wisdom-surely, the grim multitude of yulgar blasphemers; all men who profane sacred things, and the heary 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

Allow me to say that your position is unsound, and your statement cannit be defended upon any recognized principles of logical reasoning. It is an easy task to expose figshallow sophistry that lurks under the spot as 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. GAR-FIELD, 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 re persistent in demanding recognition. 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

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 upor ndorsement of the Andover school of popular | those deluded and illogical beings who are willing to

tions 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 savehim 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 screne pavilion of delight: The winged mind outstrips the laggard sun: The heart files swift as lightning from a star; Attraction is the soul's impelling force; Desire, the charloteer 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 have been imposed upon by counterfelt notes, have accepted forgeries as genuine signatures, and thou sands of worthy people would be very dangerous per sons to place on the judge's bench to try any case that demanded sound, discriminating judgment, the ca pacity to sift and weigh evidence.'

Weighed 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 Spiritism? 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 Spiritism are very clumsy, cheap tricks, wrought in the darkness, or else wrought under the protection of conditions of investigation that are a tacit confession

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 Eu-10pean countries and everywhere throughout the civilized world, are merely juggling 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 eructations 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 | ful repose of the liberated spirit in the home of

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 haplrational speakers, singers or preachers; morbiffly nervous men, and hysterical women can always see anything they desire, from a tomcat to a camelopard, and can spout sentimental nonsense by the hour," etc.

Here Spiritualism-the world's highest concention 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 Rhetorie" of Andover into the shade. "Cheap mummeries and onion-tainted eructations 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 losterical 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 neryous 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 cerebro-spinal meningitis on the house-top when the "great sheet" was let down containing all manner of four-footed beasts ("tom-cat" and "camelopard" not specified)? Agreeably to this theory, Saul had an attack of catalepsis 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 worthy people are full of debusions that science scouts and philosophy derides. Thousands of worthy people these presumes that those ancient work and philosophy derides. Thousands of worthy people thies, and all inspired men in every are, have thies, and all inspired mon 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

"Learn of the mole to plow, the worm to weave." Now let a Spirit refute-it may be for the one housandth 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. Por. On occasion of the annual Thanksgiving in 1854 -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. L. 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 lightnings and in whirlwinds born, Torn from the body, terribly downcast, Plunged headlong through red furnaces in blast; Those secthing torrents maddened me; I fell-But woke in Paradisc instead of Hell. Like song-waves circling in a golden bell, Like fragrant odors in a woodbine dell, Like glowing pistils 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

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

"All Earth's undivided sorrow," which deeply wounded his sensitive heart and vailed 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 blissthe Angels, are vividly contrasted in the closing stanzas:

" And I fied Life's outer portal, Deeming anguish was immortal, Crying, Lounch thy heavy thunders, tell me never to

Hate for hate and curse for curses,

Through abyssmal universes, Plunge me down as lost Archangels fell despairingly of yore."

So the whirlwind I ore my Spirit, But to lands that Saints inherit,

And it seems my heart forever like a ruby cup runs Lam blest 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 highunprejudiced mind, at all familiar with the circumstances of its production and the style of formerly manifested an inveterate hostility to of this peem, in which in spite of his prejudices, he thus expressed his judgment of its merits: "It has all the fine trenzy of that wild son of genius, and some of the stanzas are quite equal, In our view, to his best efforts."

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, gioping earth-worm finds him not.

As water lilles mouth the fading year, Fond hearts deplote him on the earth. No spol Defiles the crystal pureness of his fame. The efforescence of his being blooms On Earth, blooms splendfolly. Like May be came: Sowing rich beauty over dens and tombs And rocky peaks and solitudes. He sped Like a clear streamlet o'er its jugged bed, That by no torture can be hushed asheep. But pours in music hastening to the deep. Peace, peace, bewall him not with garlands sere, Ye Autumn Months, blais no funeral bler. No pale dissolving Eviolon 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 Minster is a marble psalm, Where Druid oak and Syrian palm Lift the groffied roof, and seem to wave O'er isle and chancel, cryptand grave. The Church of God in Man below Methinks should like the Minster grow; All truths His three fold voice inspires, Should build its buttresses and spires; Each boly deed that memory sings, Should gleam with cherub face and wings O'er the high altar's mystle 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 f might supply from thirty to fifty thousand lines. of peetry from Spirits, as far above, the standard of ordinary newspaper verse as Electric lights are superior to glow-worms and fire-ilies, I am quite serious in saying this, though it was not my purpose in this answer to advertise for a

treatment of Spiritualists? If in this case you decide to be no less magnanimous, I am sure you have treated with marked and unmerited Yours respectfully,

S. B. BRITTAN.

Scoular Press Bureau, 20 Broud street, Newark, N. J., Nov. 24th, 1881.

THE LATEST BIGELOW MANIFESTO.

SHADOWS ON THE GREEN MOUNTAINS.

The foregoing review of an editorial article lication. The affectation 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 manly enough to grant a hearing to the people whom he had so unjustly assailed. But the man who deliberately misrepresents the yiews, 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 shallow 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. BRITTAN:

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 the pale of civil and rational controversy on this particular subject.] Free discussion has its limitations, and under its name and sign 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, of your sincerity, of 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 oninions in your own spiritistic press. Dr. Brittan 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 the

* 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 times, spoken in minety-four hours.

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 Builington, Vt. My father was deeply interested in the so-called philosophy and phenomena of Solritualism, and I went with him to hear you, and I 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" Infidel, 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 Spiritism 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 scances of the most famous medl ums. I necessarily was with him much of the time; I have patiently sat for homs with him at circles; have listened to all kinds of mediums, some famous, others obscure; I was the confidant of all my father's experily dramatic, at the same time his countenance ences and of his conclusions. During the first years of and intenations were expressive of all the ten- his inquiry I think he was a believer; but further inder and terrible emotions, so impressively indistrestigation firmly convinced him that the whole thing cated in this remarkable improvisation. The was a delusion, mixed with a good deal of imposture internal evidence that it was inspired by the author of the 'RANDER' is so strong that no pended on conditions which denied the exercise of the test 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 repeated author, will be likely to question "The Starry Heaven" I found among his books. He its claims. The late Mil. Samunt Bowlins, Ed. saw what I see, that Mr. Thomas L. Harris is a true itor of the Springfield (Mass.) Republican, who poet, but he did not see that his melodious utterances were any proof of spirit-communication. He did not Spiritualism, published a commendatory notice Impugn the sincerity nor the ability of Dr. Brittan or Judge Edmonds, who came to different conclusions than he reached bloself, but he felt that he could no more accept them as perfect guides than he could follow Webster submissively 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. On another occasion a Spirit-maiden came to in the bellef 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 Institration, in the divinity of Christ, or in the so called miracles of the Bible; he deemed them a mixture of honest deligsion and clever imposture, and considered them neither better nor worse than the socalled Inexplicable wonders of Modern Spiritism.

5. My own experience since his death in 1867 has brought me to the same conclusion that Spiritism, wheth er 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 propossession which starts with belief and advances to investigation. instead of starting with skepticism and reaching belief through inquiry. The number of believers in Modern Spiritism 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 exandnation of reason. The Ledger is a very cheap paper, but its subscribers are a multitude. The so-called phenomena are only mysterious when wrought under conditions that are prima facis evidence of fraud; all else is the cheapest sort of Jugglery or nervous exalta-

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, Danto, Massey, De Quincey, Poe, all men of gentus, but a lack of robust physical and mental icalth showing itself in their morbidity. If we look for health in literature, we find it in Shakspeare, in Burns, in Milton, Bacon, Emerson, Montaigne, Goethe; defective some of thom in personal morals, but free from a certain morbid twist that runs through the men of genius who rise to the mood of that norvous exaltation which is the sign of an unhealthy physical organ-

7. But I must stop here; you are easily my superior In thetoric, 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 mitacles of the Scriptures. The belief in either ought to be confined to the featherheaded Irish peasant that fills every bog with fairles, and every bush with a bugaboo; it belongs to the Ignerant negro, who believes that every swamp is full of phantoms; it deserves no place on the cristence in the I venture to look for the early publication of belief of men of thought and discrimination. I neither this letter. I am the more confident in this ex- ladhim nor deny Spiritualism; that as a mere speculapectation since you have already entered a live belief I do not deride or deny, for it may be true, formal) rotest against "Injustice to the Devil." | but Modern Spiritism I do deride and deny on the Can you not afford to be equally fair in your 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" you will be forgiven by the great People whom 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 assaulted would be forwarding me two or three columns, and no small country paper could afford to publish a long, elaborate re ply like yours in justice to its subscribers. The publication would not harm me nor help you, for the reason which appeared in the Rutland Herald and that we have both looked at the same set of facts with Globe was forwarded to that journal for pub- equally honest eyes, and have reached equally honest, but different conclusions; but as a purely business mat ter 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. Spiritists must defend their faith in their own journals, just as Democrats are obliged to do. If I say mything of Dr. Brittan personally that is false I will do him fustice, but I one Dr. Brittan's faith a defense no more than I owe Mormonism if I denounce it,

Rutland, Ft., Dec. 1st, 1881. 9. P. S.-I used the word supernatural in its well un derstood popular meaning; quibbling on this point is

only chopping 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 in the process, if any exist, and what are the about Spiritualism; but he utterly defeated our

is probably the only party in the present controversy who, in his boldest thetorical flights, is likely to leave a bad aroma behind him. Prothings, 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 simde 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 'importinence" 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 need 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 its 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 touc," 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 I. 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 peguliarities of his inspiration than the present witter had for a period of several years. Mr. Harris has not only a small brain, but his head Kespecially 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 any one of the leading English Bards was able a finds in the narcotic dreams of De Quincey? 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 nen. 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 offort-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 oredulous 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 way against the scientific materialism of the schools, the dogmatic theology of the Church. and almost universal unbelief. An immense 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 DB. ELIAKIM PHELPS, 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 subtile forces and natural law to our spiritual faculties and susceptibilities. The inquiring question, what impropriety could there have mind calls for some explanation; but you explain nothing. We would know the source of posed to impart some moral vitality to his colthis inspiration; the invisible agents employed umns by telling his readers the honest truth -referring to Spiritualists-talks about "Onion- laws which govern the generation and expres- good intentions. To justify his course he literal-

metaphysical principles, and a knowledge of spiritual things, your extreme reticence is sugfessor Phelps, we may suppose, knows some gostive. 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 Shakspeare 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. Shakspeare, 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 loor 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:

"Augels 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 Shakspeare talks thus and makes the estless spirits of men play important parts in the dramatis personæ 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 war ring 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, of no satisfactory solution on the principles of then, is it not as good evidence that the author psycho-physiological science. The fact that was "sick in body or mind," as Mr. Bigelow

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 liter ature, are all—in your judgment only—to be classed with "the feather-headed Irish peassubject knows that Spiritualism has made its ant," 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 majority of the investigators were determined 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 grayity of such men as the Editor of the London Journal of Science and the Leipsic 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 grocerv!

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 been ingiving place to the other? We were distainted eructations of ungrammatical frauds," sion of inspired ideas. On all questions re- ly assures us that the truth on this subject would GATOR IN THE WORLD.

quiring profound thought, the recognition of 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 rests 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 rightcousness. 9. P. S.-In the pursuit of knowledge on phi-

losophical 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 Editorat-Large, S. B. BRITTANA

29 Broad street, Newark, N. J., Dec. 24th, 1881

Brief Eacts About Man and his Wonderful Formation.

The average weight of an adult man is 140 nounds 6 onnees 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 33 pounds; of a woman, 2 pounds 11 ounces.

The brain of a man exceeds twice that of any other natural. 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 6 inches.

The average weight of an Englishman is 150 pounds; of a Frenchman, 136 pounds; and of a Relgian 140 pounds a Belgian, 140 pounds. The average number of teeth is 31. A man breathes about 20 times in a minute, or

A man breathes about 20 times in a minute, or 1,260 times in an hour.

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

A man gives off 4.08 per cent. carbonic gas of the air he respires; respires 10,666 cubic feet of carbonic acid in 24 hours; consumes 10,667 cubic feet of oxygen in 24 hours, equal to 25 cubic inches of common air.

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 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

Five hundred and forty pounds, or 1 hogshead 12 pints, of blood pass through the heart in one

Twelve thousand pounds, or 24 logsheads 4 gallous, or 10,782½ pints, pass through the heart in 24 hours. One thousand ounces of blood pass through the kidneys in one hour.

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.

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

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

"THE SCIENTIFIC BASIS OF SPIRITUAL. ism." by Epes Sargent—his last great work PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL Philosophy is a natural science, and con-SEQUENTLY NOT OUTSIDE OF NATURE, IT SHOULD BE IN THE HANDS OF EVERY INVESTI-

The Rebiewer.

"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 succincily the intellectual faculties. instincts and tastes; the soul, passional 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, philosophioal (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 perfectibility 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, soi-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 biologique 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 italicised 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 al 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 subdivisionssixteen 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," le 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, evolutif and revolutif; sciences ontologique, méthodologiques, &c., with four divisions of the "Facultés Regulatrices." The Doctor's fourth chapter is devoted to

"The Passional and Moral Soul," considered under many aspects, as that of ambition, friendship, moral courage, with 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 Hobbe, Hume, Locke, Biran, Jouffroy, Mill, Spencer, et als. I must skip over several hundred pages-of

"Caracterisques," of "Evolution," of "Histoire," of "Regnes 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 (doitere) 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-*Biotechnique: a mental method of analysis of forces and forms associated in individual organisms of whatever kind, in reign collectif, in any universal unity, cosmique or epicosmique.

ory of evolution metamorphique embryon Elucidating this subject by the phenomenon of evolution of an embryonic bird in the egg, . . . the metamorphosia 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. Perriert 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 cellules are composed of elements and of simple molecules; who, then, has been able to transform the matiere élémental 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 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," etc.

To the thoughtful reader Dr. Doherty's work is conscientiously commended. *That which changes form in the evolution of a bird in the egg during incubation. † Professor of Zoölogy in the Museum of Natural History, Paris.

Written for the Banner of Light. THE OLD MAN'S STORY. BY M. T. SHELHAMBB.

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

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

less child! The night is cold and blust'ring, and darkness fills the

Perhaps our little light will guide some weary toller's And should they pause, my Jennie, we will not turn

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

My mother had been called to heaven, and oh I my heart was sad-I houseless was, and friendless too, and life was hard

So weary was my tender soul with biting want and

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

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

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

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 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 smid the roadside 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 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 shin-

ing clear: I thought that I was dead, and this was heavenly life

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 And nursed and tended me until he found me friends

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

in town.

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 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 for-We'll give them of our shelter till the rising of the

& The Banner of Light, published by Colby & Rich, Boston, Mass., is one of the most abiy 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 dest solicism, "dangerous to be safe," now-a-days. It is not so long ago that a celebrated physician, after

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considerable inquiry into the subject, made the follow-

ing terrifying discovery, as announced in the press :

"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 religious 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 fain would 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 BARLOW. Paterson, N. J., Dec., 1881.

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.

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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

Spiritualist Convention.

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

All friends of Spiritualism, as well as those favoring free thought, free speech and liberal ideas, are cordially invited to be present. It is the earnest request of the officers of the Association that all our State speakers shall attend. We have assurance from Mr. A. E. Stanley that he will ondeavor 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 roturn checks will be granted by the Ralireads, Our winter Convention of 1881 was one of the bost over held; let us endeavor to make this ene of 1832 equally successful.

W. H. Wilkins, Secretary.

Lebanon, N. H., Dec. 3d, 1881.

Mew Books.

WITCHERAFT OF NEW ENGLAND

MODERN SPIRITUALISM

BY ALLEN PUTNAM, ESQ., "Mesmerism, Spiritualism, Witchcraft and Mira-cle," "Agassiz and Spiritualism," etc.

While 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 then and to-day's supernundane phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting off to-day's light, left unnoticed, or illogically used, a wast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

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 interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misleadings by the historians, Hutchimson, Upham and others who follow their lead.

The work is worthy of general serusal.

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The Messages published under the above heafting indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil-consequently those who pass from the variety sphere in an undeveloped state, eventually progress to a higher condition. We sak the reader to receive no doctrine put forth by spirits in these columns that does not compart with historiar rose on. Allespress as much of truth as they perceived no more.

Ber It is our earnest desire that those who may recognize

DO more.

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

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

ings. We invite written questions for answer at these **Conces.

[Miss shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she reserve visitors on Tuesdays. Wednesdays or Fridays.]

**Letters of impury in regard to this department of the Bunner should not be addressed to the medium in any case.

**LEWIS B. WILSON, Chairman.

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

Public Scance, Nov. 29th, 1881-Children's Day. Invocation.

Thou who art the Father and Friend of all, we recognize thee as the shepherd whose watchful care is extended over each one, and yet we feel that thou hast gathered all the tender lambs of thy flock within thy loving embrace, there to hold them throughout the ages of eternal bic, imbning their soils with spirituality, with innocence and purity which shall be theirs forever. We ask thy blessing to rest upon all this hour, we ask thy loving benediction to fall upon each heart assembled here at this time. Oh! may every soil be fulled to eather an inspiration from thy realms that will upilif, strengthen and comfort it through all the coming days; may some mother's heart be made glad with tidings from the other shore, with the sweet musical ringings of children's voices, coming from out the realms where angels dwell, and may some little spirit become happy, and free, and beautified because of the opportunity afforded to send back some word of love and cheer, some expression that will comfort those who mourn. May each one present feel to Joh heart to heart and soul to soul in earnest symeathy, ready to receive whatever is given from the angel-world, and in turn impart strength, and instruction, and assurance to the little ones who gather here from above?

Arthur K. Bancroft.

[To the Chairman: I like that song-falluding to the "Gates Ajar," which had just been sung.) Will you tell my mamma that I have come back? Will you please tell her that the angels have opened the gates wide? Do you want to know who I am? My name is Arthur want to know who I am? My name is Arthur K. (that is like mamma's) Bancroft; and I am dead. I didn't know dead people could talk, but they can, can't they? [You talk pretty well.] I guess I do -talk just the same as I used to. My fither is a preacher; and I want to tell him that I have come back from heaven to send my love, and to say it is a real nice place, and the arthur interesting the real nice place, and my love, and to say it is a real nice place, and the gates aint closed; they are wide open, and the little children come and go just when the angels think it is best. Is n't that nice? There's a gentleman here who says I must tell you that my father is the Rev. C. F. Bancroft, and ny mother's name is Fannie; and I lived in Andover, Mass.

Do you want to know my middle name? It is Kendall. Law going on cicht years old now.

is Kendall. I am going on eight years old now, and I go to school. I am trying to learn, I guess father will be pleased when he knows all about it, don't you? I want him to tell the people that the little girls and boys that die and people that the little girls and boys that die and are put in boxes, aint dead at all: they can talk and laugh, and sing and play just like the children here. They can come back and see the people here, and bring them their love, bring them nice flowers: then if the people know that, they won't feel bad any more, will they? Now, have you got everything down straight? I guess you have, because you know it would be awful if there was a mistake; people would say it was n't. Artic. Bancroft at all. You just tell 'em Artie is well and having a good time; that he wants to come and talk right straight home. He wants them to give him a chance. Don't you believe they will? I thank you for letting me come. I thank the lady for singing, because I think that 's pretty. Good-by.

Gracie H. Alden.

[To the Chairman: Please, may I come?] [Gladt to have you.] You don't know me. [I like to have the little folks come.] Do you want to know who Lam, and where I came from, and all about everything? [Yes.] My name is Gracie II. Alden: my papa's name is Moses Alden; my mamma's name is Abbie; and they've both got a middle name that commences with a big E. I am five years old now, and I want to send my love, like all the other little girls. I want to say I have got a real pretty place in the Summer-Land, and there's a real place in the Summer-Land, and there's a real nice lady takes care of Grace; her name is Lizzie. She is my teacher. She hasn't got any Lizzie. She is my teacher. She has n't got any more little scholars, because she says she'll have enough to do to teach one properly. And you want to know where I come from don't you? From Needham. That is somewhere round here, is n't it? That was where I lived when I was here, before I went away. I went away in cold weather, and when I came back I didn't have any body. Yes, I did; but I didn't have the one I used to have—they put that away out of sight. I didn't want them to, but they did. Now, will they let me come and talk and play? If guess they will.) I think you's real kind to let me come. Good-by.

Emelia Paradis.

I went away when I was a little baby; I was only sixteen months old; but I am quite a big girl now, because I have been growing all the time. I am bigger than that little girl who was just here, and I wanted to come back and see the people here. My mamma and papa lived in Salem, Mass. My name is Emelia Paindis. My papa's name is George; my mamma's name is Emma. I want to say that I have been getting bigger and bigger, and older and older, all the time, and I want them to know that the little girls don't stay little after they go away from girls don't stay little after they go away from here; they grow up just the same as the little children here do. We go to school, too. I go to school every day for a little while; and then my teacher has kept bringing me back to my mamma and to other people here on the earth, so I could learn about the ways here and things, and so I would not lose anything out of my schooling. That's the way I have been doing. Now I can come and talk, and tell them that it is a pretty world where the spirits live, and by and by we are going to live together there, then and by we are going to live together there, then we'll have a jolly and nice time. That's all I have got to say, only I do want them to know that I aint a little bit of a baby, all the time; I

am growing up.
[To the Chairman :] Is that said right—because I never came before?

Sadie Butler.

[To the Chairman:] I do n't know you. [How do you do?] I am pretty well; how do you do? You have got winter here. It is n't winter where I live; the flowers are growing out of where I live; the flowers are growing out of doors, and I picked a big red rose for my mamma. I want to give it fo her, can't!? I have only been gone a little bit of a while—gone away from here, where the winter is. I only was here a little bit of a while, then I went to where the flowers are growing out of doors—the roses and all kinds of flowers—and I have brought a red rose for my mamma; I have kissed it, and I want mamma to know it because then the red rose for my mamma; I have kissed it, and I want mamma to know it, because then she won't feel so bad all the time. Do you know my mamma? [No.] I want you to. My mamma's name is Martha Butler. My name is Sadie: it is Sarah. I want my mamma to know I have come with the rose I kissed, and I'm going to put it right side of her when she goes to sleep; then she'll see it and feel better, won't she? Does you know where my mamma lives? [No.] You ought to. How are you going to find her, then? [I'll send your letter to her when you tell me where to send it.] I'll ask the gentleman. [Referring to a spirit.] He says Somerville. Will you say, please, I don't want mamma to feel bad because Sadie has gone to heaven, because that's a good place. I want to heaven, because that a good place. I want to come to mamma and see her smile and feel nice. I want her to know that I bring her

flowers and put my arms right round her neck and kiss her—tight. And tell her to tell papa I come to see him, and I want him to know that Sadie comes, and not feel had any more, never, and then I'll pick flowers all the time to bring, and tell them all I can.

Edgar S. Nicols.

[To the Chairman:] How do you do, mister? What do people do here, after they get here? [Say what you wish to] I want to send my love—you can't take that. [We'll send what you say to your friends.] Tell them, won't you, please, that I have n't had a birthday over on the spirit-side yet, but I will, pretty soon. I have had a birthday since I went away, on this side—you know what I mean? [I suppose you side—you know what I mean? [I suppose you mean that the anniversary of your entrance into spirit-life has not yet occurred, but that into spirit-life has not yet occurred, but that of your birth into mortal life has passed, since you went to the spirit world.] I wanted to come ever so much, two or three times, but I could n't. I wanted to come so father would know it, and mamma and all the rest. There is n't any more in the family, because they did n't have any more children only me. They think I went away, but I did n't, only just for a little while. I come back every day, and I want to come and have it just the same as when I was here. I want to see some flowers, I want to see some plants growing, I want to see some plants growing, I want to see things nice and cheer-

just the same as when I was here. I want to see some flowers, I want to see some plants growing, I want to see some plants growing, I want to see things nice and cheerful; then I want mamma to think I am right there, sitting down in my little chair, and that I have n't gone away at all. Won't that be nice?

Do you want to know my name? It is Edgar S. Nicols. My father's name is Charles E. Nicols: my mamma's name is Ella. Do you want to know where I lived? do you want to know where I lived? do you want to know the street? I can tell you. I lived on Wilson street, in Providence, R. I. Do n't you believe you can find my folks now? I do want them to know I come, awfully, because I think if they know it, and feel that I am there, it will seem just like it used to. Then I want mother to talk to me, you know; I do n't mean out loud, I mean inside. I will answer; I can, just as sure as "pop." And then, if she gets answer back, why she will feel ever so much nicer, won't she? I think you are real good to let me come. I wish I could do something for you. What can I do? [Nothing in particular.] Have you got everything you want? I have n't. I want a boat. [You can help some of the other little folks to come.] All right. I will. Some of them are awful cry-babies. Oh! well, they are afraid to come: they do n't know how, that's the reason. I "It tell 'em it's all nice and easy, and after they get here they'll want to stay. But I've got to go now, because somehody else must come. Do you think there'll stay. But I've got to go now, because some-body else must come. Do you think there'll ever be a chance for a fellow to come again? [Yes; come and tell me whether your parents receive your message.] I'll try to.

[To the Chairman:] I have come from ever so far off, from St. Louis. Were you ever there? Do you know where it is? Could you find my mamma? Her name is Mary Jane Ellis, and my name is Mamie Ellis. You can't find my papa, because he is in the spirit-world. Do you want to know his name? [You had better give it.] Why? [That will better identify you.] His name is George Ellis. He is here, but he can't come in. He has to stand outside of the little children, and he is looking over to see what is going on. The lady here says no grown people are admitted to day, so he wants Manie to send his love along with hers, and say he is watching over manma, looking after Mamie Ellis. say he is watching over mamma, looking after her, helping her with her work. My mamma has to work real hard, she does. She don't know that papa and Mamie come to give her some rest when she's real tired, but we do. She wonders what makes her feel strengthened after she has been alone a few minutes—that is because the spirits help her. She don't know that the spirits come back, those who are dead, who have gone 'way off "to the new Jerusalem." That's where papa says mamma thinks he is, 'way off in the new Jerusalem. He is n't. He do n't care about any Jerusalems—he only

sometimes sends her books, and she gets them

Millie Gertrude Richards.

[To the Chairman:] My teacher told me I could come to-day and try to send a letter to my folks. Hived in Boston. I was seven years old and some more—I was n't eight—when I died. I died the day before the Fourth of July. I did n't have a good time at all, I did n't, because—well, I did n't, feel bad nor anything, I did n't feel achy, but, you know, I saw my mother and father, and they were feeling bad, and all the people that I saw were looking gloomy. And then I saw that other me, the one I left, you know, looking so cold and stony-like, that I did n't like it at all. I did n't have agood Fourth of July. Do n't you think it was too bad? [You can make up for it next time.] I made up for it the last Fourth. Yes, sir, I had a real good time, then, I tell you. I came back and I saw the fireworks; I saw lots of things. I went round to different places—I did n't have to stay right in Boston, you know, I could go quick. I want to say that I have been trying to come back here ever so many times, but I could n't do it hefore. I am ever nine year. come back here ever so many times, but I couldn't do it before. I am over nine years old now, and growing quite large and stout. That's what my teacher says I am, and I think that's what they will like to know about; because, if I went away from them here, I would write a letter and tell them about how I was getting along, would n't I? I am well and happy. I weigh a good deal, I guess: I don't know, because I have n't heav weight a letter. py. I weigh a good deal, I guess: I do n't know, because I have n't been weighed; but I look as though I did. I go to school. I have a kind teacher: I have a pleasant home, and everything is bright. I try to be a good girl and not to get cross. My name is Millie Gertrude Richards, and my father's name is Edwin S. Richards; my mother's name is Sarah F. I thought it would be kind of a surprise to come back and send my love and say I am getting along real nice, and I do n't want any one to feel hadly because I died, for I feel real good about it myself. I had n't any sisters, and my mother felt cause I died, for I feel real good about it myself. I had n't any sisters, and my mother felt
real bad to have me go. Of course that made
me feel bad for a while, that is why I did n't
have a good time on the Fourth. It is all right
now. I guess everybody feels that it is. Perhaps they will, anyway, by and-by. [To the
Chairman:] I am much obliged to you, sir.

Charlie Strong.

Charlie Strong.

[To the Chairman:] Can I come? My name is Charlie Strong. My father's name is Charles Henry Strong, and my mother's name is Nellie. I have a little brother named Harry; he is n't with me, he is here. My father and mother and Harry live in New York, and I have been dead—oh, dear! that seems so funny—going on three years, for I am just as alive as I ever was, and they used to think that was a pretty good deal, because mamma said that I nover gould keep still, that I was always under her feet. Then. still, that I was always under her feet. Then, after I died, you know, she wished I was there, and I was, too, under her feet, just the same, but she didn't know it. My little brother Harry is growing up real nice. I want to tell my mother that the reason Harry got well when the doctors said he wouldn't, was because a nice old gentleman in the spirit world came and worked on him and helped him and gave him strength. He said there was nothing in the

world the matter with the child, except that he wanted vitality, and the doctors were dosing him to death. I want my mother to know that, because I didn't like that old doctor that because I didn't like that old doctor that brought the bitter stuff for me—I do n't suppose it made me die, but I didn't like it, and I used to spit it out. Mamma said there was no danger of anything hurting me if it didn't do me any good, because I didn't take enough of it. Now, won't she know I am round?

I had a sore throat; it didn't feel good at all, and the doctor gave me something that was black, it was lust bitter! He said I must hold it way back in my mouth, and I didn't; I spit it out.

out.

I want to send my love, because I guess they would like to have it, and I want to say that I saw mamma when she came across my little wheelbarrow, and she told papa he must hunt up a set of wheels and fix it up for Harry; that she wouldn't let him use it all the time, because she didn't want anything to happen to it. I want her to let him have it every day and race around with it, and I'll come, and we'll have a jolly time. He can play horse and I can play driver. No matter if I am a spirit; I like to have a good time. If he runs, you know, I can be right behind him, making him go like sixty! He will never know what's the matter. [To the Chairman! Did you think I ought to have a long face because I am a spirit? [Certainly not.] Well, anyway, I haven't got any wings, and I aint an angel; I am just little Charlie Strong. I do n't want mamma to think I have flown away on wings, because I haven't. I guess she don't know what made her take the jelly and cake up to grandma's one day. I guess she didn't know grandma's one day. I guess she didn't know grandma's one day. I guess she would n't think he had flown off on wings. I was up to grandma's and found she had been real sick, so I put it into mamma's head to take some of her nice jelly—because I used to like that when I was sick—and to take some nice cake and go up and see grandma. She was real sick, and mamma stayed over night I want to send my love, because I guess they used to like that when I was sick—and to take some nice cake and go up and see grandma. She was real sick, and manima stayed over night with her. When father went home he didn't know what had become of her, but he got along just as well. He didn't find any hot supper; that didn't hurt him, did it? I want her to know that I come, and I won't care about anything else; I'll be a real good boy if she'll go to one of these people [mediums] and let me come and talk. The man here says I've got to go now; I am taking up too much time. Good-by.

Rosebud. [To the Chairman:] The guide says I may come and send a few words to my medy. I have been trying to come for nearly four years, and send a message from this place. The message that I had to send I will not give now, because the events have passed away, but I will say to my medy: You have seen those things as they occurred, those things which you desired me to speak of. They have happened for your welfare, and you know it now. Trust us in the future as you have done in the past, only more fully, because of the experience you have had. fully, because of the experience you have had, and you will never regret it. I do not speak so much for myself as for the older members of the band who give the words to me. They say: All is bright before; all will be well. After the next six months have passed away you will see your work clearly outlined before you; you will be able to go on fearlessly, you will be able to take up that which comes before you, and link it on to the old. The burdens you have had to bear will in time pass away, and you will see that they have all been blessings in disguise. That is the message the band gives to my medy. I send her my love, and tell her I will be her little messenger in the future, as I have been, and I will try to bring messages from the spiritworld to those who are crying because they know not where their loved ones are. I am Rosebud. My medy reads your paper.

The Indian Maiden, Lotela:

For John Henry Joseph Wormald; Emil II., Nellie Fletcher; Naolceta; Lucy; Cora Wit-

le im." That is where papa says mamma thinks he is, 'way off in the new Jerusalem. He isn't. He do n't care about any Jerusalems—he only cares to come and try and make things brighter for her.

I have got a big nosegay for mamma. I saw the little girl with the red rose, and my papa got me a big bunch of flowers, with a white lily right in the middle of it. He says my mamma will know what the white lily means. There 's some little bits of purple flowers, some green stuff, and some little white flowers with a yellow eye to them. They are all for mamma, and when she is alone the next time she gets tired, after she sees Mamie's letter, then perhaps she will think that papa and I come to her, and if we can, we'll show her the flowers. She can see something sometimes, but she don't know what it is; she thinks it is because her brain is tired. It is n't anything of the kind; it is because the spirits show them.

People don't know everything, do they? They think they know heaps of things, but they don't, because mamma sometimes thinks her brain is wearing out when the spirits are working on it to help make it so it won't wear out. [Will your mother get your letter?] She gets everything that comes; that isn't much. I've got an auntie that lives, papa says, in Michigan, and auntie sometimes sends mamma letters and sometimes sends mamma letters and an auntie sometimes sends mamma letters and sometimes sends her books, and she gets them.

There's another little spirit here who wants Ohio. He says his father in Cincinnati, Ohio. He says his father reads this paper and will see it. He says: "I am ever so glad that our dear medium has come to the spirit-world. our dear medium has come to the spirit-world. We are not sad, because we know she can perform a work from this side which will be of great benefit and importance to the people of earth. We have met her, and she has been glad to see all the little children who came to her and through her communicated with their fathers. We gave her welcome and presented her with bright, fresh flowers that gave strength and gladness. She is happy now, with strength and gladness. She is happy now, with those dear ones who are with her in the spirit-world. She sends her regards and greetings to her dear friends in Cincinnati, and wishes them to realize that she is with them, and will frequently come into communication with each We have still other mediums whom we can use and send our messages through, and we are glad. All is well, we are all happy, and are pleased to be able to send our love from here to day. All join with me in love to each one of our family." He gives his name as EMIL H.

There is a little spirit here; her name is NEL-JE FLETCHER, and her folks live in Newark, N. J. Her father's name is John. She wants o send her love, and to say she comes and plays with a white kitten. She saw her mamma tie blue ribbon around the kitten's neck, a little while ago, and she was pleased. She gives that so that her folks will know it is somebody that sees what is going on. She says she used to play with the old cat, but the old cat is dead now, so she comes and sees the little white kitten. She sends her love to her mamma and papa and wants them to feel she is there. That's all, now.

NAOLEETA sends her love to her medy, to the old brave and to the young squaw. She is here at the council to-day to help the little spirits come to their friends. Naoleeta says she wants New Year, and she is going to come and give them some news before a great while. She brings messages of love from her medy squaw's mother, from the old brave's son and daughter, mother, from the old brave's son and daughter, and from his mother. They are all happy, and in the work. They don't want the medy to feel discouraged at any time, for the work is progressing just as rapidly as there is need of, and Naoleeta wants them to feel that she is coming with flowers and bright things; she is going to have a good time with the other spirits, and they all send their love.

Lotela wants to tell about a little girl she say down in the audience before she came in. The little spirit had brown eyes and brown locks that came down over her shoulders, not curly, but crinkly-like, and she wanted to send her love real bad, but she couldn't get up here on the platform with the other spirits, because the pressure was so great. They called her I now pressure was so great. They called her Lucy.
After Lotela got hold of the medium, she couldn't see the little girl any more, because the spirits all around here keep the magnetism

There's a little girl right here, who wants to send her love to her mamma real bad. Her name is Cona Wittren. [To the Chairman:] You will write and tell her, won't you? She wants to say she feels ever so much better

now. She can come home better than she could before, and when she comes to her mamma she feels that her mamma can sense her presence—and it makes her feel better in the spirit-world. She wants to send her love and say that she comes real often, and loves to see her grandma and to see them all; and by-and-by she is going to come closer, because her teacher says she can; and she will be able to make herself known nearer home, because that is what the spirits tell her. I guess she will come again, sometime, and get hold of the medium and talk to you.

Public Scance, Dec. 2d, 1881. Questions and Answers.

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

QUES.—[By L. B., Knoxville, Tenn.] If God is perfect, how can he be glorified by anything mental or physical, by the denizens of earth?

ANS.—Man can certainly not glorify God: the finite cannot glorify the Infinite: imperfection cannot certainly glorify perfection; but in excreising admiration for perfection man seeks to emulate that which is good and perfect, and thus blesses himself. The adoration manifested toward all good, whether expressed by song or word of grateful praise, or breathed in song or word of grateful praise, or breathed in aspirations for something high and perfect in aspirations for something high and perfect in the inner recesses of the soul, exalts man, purifies his spirit, uplifts him into that sphere where the holy and the good abide, and opens his inner perceptions for the reception of high and beautiful influences. We cannot glorify the All-Perfect, the Infinite, but we can seek to approach him in the spirit of aspiration, seeking for goodness, for perfection of life; and in this way we can bless and benefit ourselves, while acknowledging the debt which we owe to the Maker and Creator of all.

Q.—When the spirit of a person passes, during sleep, into the spirit-world, and holds converse with the inhabitants of that world, is his appearance and ability to see, hear, sheak and feel, different from those of the fully disembodied? If so, to what degree and in what manner?

bodied? If so, to what degree and in what manner?

A.—The spirit of an individual which is attached to an earthly body is limited in the expression of its powers when it passes out to the spirit-world. It cannot see clearly its spiritual surroundings; a veil, as it were, is before its vision—a veil arising from the emanations of its earthly body. It is confined, to a certain extent, and cannot pass to and fro as readily as spirits unincumbered by a mortal form, because it is attached to its body. The cord is an elastic cord, to be sure, capable of extension, but all the same it is a cord, confining the spirit to the body, consequently the spirit is hampered by a physical form, while at the same time the spirit-visitor can appreciate, to a certain extent, that which it perceives, can enter into communication with its friends who have passed from the mortal frame, and can enjoy its visit to the the mortal frame, and can enjoy its visit to the

spiritual world.

Q.—Is there any basis of truth in the belief entertained by many, that, just previous to a death, raps, the movement of some article with-

death, raps, the movement of some article without any apparent cause, the howling of a dog, or some other unusual event occurs as premonitory of its approach?

A.—The approach of death usually spiritualizes the surroundings of the individual whose change is near, spiritualizes those who surround him, his associates and the members of his family, and in this way affords favorable conditions for the manifestation of spirit-presence. Usually the spirit who is about to pass out from its physical frame is attended by a number of spirit-friends, by its guardian angels, by intelligences who are attracted to the time and circumstances, and as the time and place afford these favorable conditions for the manifestation of the presence of these spiritual atattord these favorable conditions for the manifestation of the presence of these spiritual attendants, it is by no means a rare occurrence at such times to perceive the presence of spirits. Again, the dissolution of the body proceeds for many days before the last struggle is perceived; the mortal form throws off emanations which are taken up into the atmosphere. These emanations are imperceptible, undoubtedly, to mortals in the form: but through that keep seent tals in the form; but through that keen scent possessed by animals, they are often perceived in the atmosphere by animals present, more es-pecially by the dog or cow, and this produces the lowing of the cattle, the howling or barking of the dog.

Jesse B. Ferguson.

"Glorification" of the deity, Mr. Chairman, means glorification of the spirit, not by personal aggrandizement, but by personal endeavor to purify, refine and elevate the inner man, not only by self-culture and instruction, but more especially by seeking the happiness, well-being and elevation of our fellow-beings; and if we seek to fulfill the missions assigned to us by the Source of All Life and Power, fully and well, we shall certainly seek to benefit our fellow-beings, bless ourselves, and do right. I feel impelled to approach this avenue of spiritual communication this afternoon, and once more enter munication this afternoon, and once more enter into communication with my friends and former associates. I may add, my present associates, also, of the material sphere, for I am in constant association and communion with many old friends whom I left behind me in the mortal. I am still interested in all that interested me when in the form, and I feel that the time is approaching when many of the questions which I raised and promulgated in the past are to find a practical solution in material life. munication this afternoon, and once more enter While I raised that promingated in the pass are to find a practical solution in material life. While listening to your spirit chairman in regard to "the glorification" of the All-Perfect One, I felt within my soul: Oh, if individuals in the form and out of the form would seek to glorify man—humanity—by instructing him, by unfolding his inner powers, by giving unto him a knowledge of his own life, of the laws of his being, and their relations to the Higher One of should we find the best glorification of the Infinite.

of the Infinite.

And I come, once again, to speak to my friends concerning that which I have so often spoken of in private during the past, a way which I can perceive good and beneficial one that will glorify the spirits of many individuals, if they will seek to follow it. I propose to speak this afternoon briefly, as I have said, of the highest manner of glorifying the spirit, which is, to seek to make others happy, to bless and benefit them; and I will add that the best way of doing this is not merely to unfold to them a knowledge of their physical surroundings and material life, but also to unfold to them a knowledge of their immortal souls and of the life which awaits each one after the dissolution of the body; to bring to them a knowle solution of the body; to bring to them a knowledge that their dear ones who have passed out from hodily presence are with them still, bring-ing unto them tidings of the eternal life; bring-ing unto them tokens of immortal love and ing unto them tokens of immortal love and sympathy which can never fade away. And, in order to present these truths to humanity, we must open avenues of spiritual communication for both mortals and spirits; we must develop our mediums, place them in the best and most favorable conditions for receiving high and intelligent influences. I still believe that a school should be founded in every city of our land that will afford opportunities for the inland that will afford opportunities for the in-struction and development of our young medistruction and development of our young medi-ums; for I feel that if you desire to bring for-ward mediums (and now I speak of you mor-tals) who shall give unto you the best evidence of spiritual presence, power, and of spiritual life, you must surround those mediums in the earlier portion of their development with the best and most favorable conditions.

If you take a child and surround him with evil-minded associates grapm his rowers limit his

If you take a child and surround him with evilminded associates, cramp his powers, limit his education, you must not repine when you find that child growing up an ill-conditioned member of society. When you perceive his inclinations running riot in ways that are dark, and find that he desires to mingle with the low and impure, you must not be surprised. But if you take that child and place him in a home where holy and pure associations are found, where the influences are good and truthful, where he may receive a course of instruction adapted to the powers of his mind, which will call out all that is within him, stimulate the intellect and awaken a thirst for knowledge, you will not be surprised to find that child growing up a useful, intelligent member of society, capable of giving forth much of instruction and of benefit to the world. So it is with mediums: If you take them in the early part of their career and development, and surround them with inharmonious, harsh and unfavorable conditions, you need not be surprised to find them giving forth

instructions purporting to come from the spiritual world which are of a low order; to find them giving forth teachings which are impure and unholy, while their own lives are directed in immoral avenues; but if you surround these mediums with harmonious and favorable conditions for their development you will dow to

and unholy, while their own lives are directed in immoral avenues; but if you surround these mediums with harmonious and favorable conditions for their development, you will draw to them high, exalted, glorious influences, intelligent spirits, who will be able to operate upon their powers and call them forth to the best advantage for the spiritual world and the mortal world. The early education and influences of a child will determine his career during the latter part of his life. The early influences, surroundings and conditions of a medium will determine the class of influences and the direction of his or her life in a moral and social way during their entire mortal existence.

And so, I repeat, that I believe it to be important for Spiritualists to consider this question seriously: The opening of schools, of homes, where young mediums may come, day after day, or where they may reside permanently to receive the hest and highest conditions for the unfoldment of their spiritual gifts. I believe the time is coming when this will be attended to. Possibly the time is not ripe at present, but I am working, directing the thoughts and energies of friends in the form to this work, which I feel to be a good one. I wrote and spoke of this when in the form to this work, which I feel to be a good one. I wrote and spoke of this when in the form, to many friends, especially to my friend Williams, in New York, I have talked it over with my friend McGregor, in Memphis, and with others whom I will not pause to name. I repeat, to-day, that my energies are directed in this work for I feel it to be an important one.

I will not further intrude upon your time. I merely send greetings to all friends. I assure them that I am with them, heart and soul, for the promulgation of truth, and for the spreading abroad of light from on high, which shall reveal each corner of the soul to man, and give him opportunities to perceive his shortcomings: also to realize the possibilities and powers within him, and thus stimulate him to further ende

B. Forguson.

Mrs. Sarah H. M. Edmenster.

Ito the Chairman: I have only a short message to give, but I desire to return to my friends that they may know I am with them. Be kind enough to tell them that my home in the spiritworld is good, natural and homelike. I am pleased with it all. I am with my friends and those dear young spirits who passed from earth early in life, whom I love so well. I lived in the body for nearly fifty-four years. I have been in the spirit-world nearly two years. I wish to the spirit-world nearly two years. I wish to reach my friends from this place, to give them my love, and tell them I am by their side. I lived in Malden, Mass. My husband's name is William Edmenster. I am Mrs. Sarah II. M. Edmenster.

Mrs. Lois W. Beal.

I was an old lady when I passed away from the body, for I experienced my seventy-ninth birthday before I was called away. It is nearly seventeen months since that time, not yet two years, and I have been seeking to understand my surroundings, and to learn something of the world which I have entered. I have met my husband in the spirit-world. He left the body before I did, and he welcomed me to a home similar to the one which he had in Nelson, N. H., in the earlier part of his life. I passed away from Keene, N. H. I wish to send my love to my friends and relatives in Keene, to my friends in Nelson, and other places in New Hampshire. I wish them to know that I have come back from the spirit-world to meet them, and to tell them that I have found death to be a friend; that I am no more cramped and confined by the body; that the body which is now mine allows me to do as I will without hindrance; there is no pain, no failing of the faculties. And my husband tells me his experience has been the same: he finds himself growing younger every year, for years do not age the spirit, they only bring experience, and they will bring wisdom if same: he finds himself growing younger every year, for years do not age the spirit, they only bring experience, and they will bring wisdom if you desire to have it. My companion's name is Joseph Beal. He joins me in my expressions of love and remembrance to all who are dear to us. My name is Mrs. Lois W. Beal. I thank you, Mr. Chairman, for allowing me to come.

William Mitchell.

As a member of a band of spirits who are pursuing a work through another, in connection with a mediumistic individual in the form, I return to your Circle-Room to-day, to send out a few words of encouragement and cheer to that medium. I would say I am a representa-tive of the outer band of the friend unto whom we have been attracted, because we find in her we have been attracted, because we find in per mind powers and abilities which we may un-fold, and which we may use for the enlighten-ment of a certain portion of humanity who are in need of instruction, and because we find the powers within that individual are in harmony with our own. I come to day as the representative of this band, to say the work is progressing just as rapidly as there is need of it. Facts are developing just as fast as we desire to have them. The work goes on and will culminate in a grand success. The inner circle or band of spirits of this medium to whom we refer is composed of her most intimate and congenial friends and relatives who have passed on to the other life. Our circle is composed of that band of intelligent spirits of whom she has heard and from whom she has received intimations of their presence and cooperation in the past, and this band, to say the work from whom she has received intimations of their presence and coöperation in the past, and from whom she will receive still further evi-dence of their power and presence in the fu-ture. We say to her: Cheer up in your work; feel encouraged and strengthened, for the angel-world will bring to you that magnetic vigor of mind and of spirit which you require; they will assist you to draw the veil from before the eyes of those of your countrymen and women for whom your heart bleeds in sympathy, for whom you desire to bring downward from on high you desire to bring downward from on high truth and light and instruction. You shall be assisted, you shall be strengthened and sustained, and by and by you will perceive a greater work rolling on before you, of which you have but little intimation at present, but which you will perceive to be your mission in the fu-

Among that band of spirits which communicated with you through the guide of a medium in the past, who were mentioned by the initials only, "W. L. G.," was one whose name I wish to reveal to you. Allow me to say to that friend and medium, for I feel to call her friend, that that spirit is the noble, indomitable, earnest soul, William Lloyd Garrison. He has been attracted to you, not only by the spirits present with you who desire to perform a work which they feel will be for good, but because he finds that through your earnestness of spirit, your zeal and determination to be of use to those who have brought trouble and affliction upon themselves, but yet who have need of enlightenment, who are generous in soul and spirit, and who selves, but yet who have need of enlightenment, who are generous in soul and spirit, and who will receive the truth when it is brought to them; because he perceives that in cooperation with you, he can bless and benefit those people who are in bondage, whose chains need to be broken; and as he is the disciple of liberty, a grand apostle of freedom, who would be a liberator indeed, he is attracted to you for the welfare of that particular portion of the country. He and all others associated with him join me in regards, in expressions of love and words of cheer. I am William Mitchell. My message is directed to Mary A. White, of Dardanelle, Ark.

Rosie Martin.

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.

1 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 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—that my friends may feel to give me welcome, and know that I am really with them, ready at all times to associate with them as I did in the cost. I find that Lab is a medium and st. I find that Lulu is a medium, and can, in a little while, if she is not too 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, something that would do her harm, as I have seen her do in the past, but to remain quiet, and I will come and seek 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 small, but await the 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 gitts, 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, any-how. All I know is that I feel something as 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
hore and I would have a chance; but I don't
like the feeling. I was at work on what was to 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 mere-N. S., when I fell. I supposed I fived, 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 row; but I am beginning to we 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 in the head makes me rather dead. I think I knew all about it before I came, but this feeling in the head makes me rather dazed; 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. 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 teaching which I received in a relative to be able to a second to the state of the conditions and the second to the state of the second to the second ings 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 myself manifest. I thank you for allowing me to come. Amos

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 benefiting and blessing humanity. And may all alike seek to come into harmonious sympathy one with the other, until they shall realize some-thing of that high and holy life which, emanat-ing from beyond the mortal, sends downward inlinences of purity and goodness for those who dwall below.

MESSAGES TO BE PUBLISHED.

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Dec. 6.—Charles Wesley; Mrs. Lucy Howe; Dr. James Keith; William II, Simmons; William Tilden; B. D. Bingham; Charlle Adams; Annie T. Gilfeather; James L. Horr. Dec. 6.—J. C. Smith; Mrs. Sarah Mains; E. J. Forstali; Lydia Perkins; Sydney P. Hall; Mrs. Sarah E. Michener; Katie, to Mary E. Chark; William W. Cooper, Dec. 13.—Mrs. Annie E. Duvali; Charles W. Severance; Mrs. Mary Josephino Tracy; Samuel W. McDonald; Ju ia A. Galnes; Capt. David Keaser.

Dec. 10.—Dr. Rufus Kittifige; Bart Stanchfield; Eliza Warren; Rosa Higgins; Lyman Dennison; Philip Tyler; Sarah-Vinal.

Dec. 20.—William Grahem; Mary W. Milliam Cooper.

Sainh Vinal.

Bac. 20. — William Graham; Henry W. Briggs; Orrin Pardee; Licy E. Penhallow; Maria Horton; William Fisher: Capt. O. S. Ellis.

Dec. 23. — Louis Brooks; John O. Adams: Mrs. Rose Wo.coster; Lutela spoke for Emma Merrill, Jennie I. Goodnow, Mrs. Henrietta Lovell, Annie Miller, M. ria L. Flint, Annie Jackson, Mrs. M. D. Brown, Mis. Sarah Weymouth, Abbie C. Lane, Agnes Walton, Sarah, to J. Wetherlee. Wetherbee,

Dec. 27.—Fred Judd; Mary Ellen Stearns; Etta Louise
Heru; James Harian; Samuel Mears; Hannah G. Andrews;
Mary Ann Johnson; Olive Bates; Helen M. Mursh; George

In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time."Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18м"; 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 | ishness is mainly rejected where civilization, 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 in tended 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 increas ing 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. He 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 Cicero, 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 speak eth 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, iv: 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 Joband, 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 childwhich 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 i

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 be know about them at all?

Seriously, his whole discourse is not much besides a shuflling 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 En 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 Ly-

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 Folsom, Daisey Baxter, Ernest Fleet, Frankie Hall, Daisey Ellis, Mamie Henley, Cora Murray, Hattie Young, Belle Pond, Bessie Stevens, Little Blanche, Gracie Burroughs, Kittie May Bosquet, Bessie Brown, Fred. Cooley.

Mr. Hatch during the evening also introduced to the audience three adults: the first, Mr. An derson, 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 1862. '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 ums 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 fo 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 re marks 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 righteousnessa Saviour operating in a greater or less appre ciated 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-a 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 denor 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 pres-

. 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 holidaytime 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 due 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. Sellna 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 spiritworld 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 crewbile Mrs. Clarke. That she is a voman 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 Spiritualistic friends in this city, at their residence, 320 Mason street. Music, dancing and a bounteous repast were among the en joyments of the evening. Congratulatory addresses, etc., were made by Capt. Burns, W. H. Mills, W. E. Coleman, Col. J. P. Dameron, A. W. Allen, Mrs. La verna Mathews, Mrs. Wiggin, Mrs. Aitkin (under control), and Miss Clara Mayo (under the influence of Fannle Burbank Felton).

Mrs. Cooke will continue to exercise her mediumistic gifts in her usual quiet, unostentatious manner. That she is an excellent clairvoyant, psychometric and impressional 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, WM. EMMETTE COLEMAN. Presidio of San Francisco, Cal.

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Banner of Light.

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The New Year.

bleen marking, I don Perpont.

The advent of a young year is so commonly made the subject of platitude and homily 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 he situte to devote cessfully what they show that they do not unresome 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 betits the time, and is likely to gratify | possible. They would all of them be at once our many readers. There is really nothing more neticeable 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

Yet it has become necessary to the convenjence of human affairs to mark off time into divisions, by which the succession of events and occurrences may be more accurately design nated 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 east a look hagkward as well as forward, to review the past and forecast in some | needs help more than it needs renewed strife and degree the future; for as the past is the parent of the future, it is more or less possible to know out provoking wars that are only to leave more. what is yet to come from knowing somewhat What is there in the most welcome tidings 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 effectually. 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 these in the form. The most inexplicable part of the business is the fact that professedly religlous teachers should object to such a belief at all. If it tended to worse superstitions than of mortal sight.

Science, too, has felt more and more compelled to pay attention to the phenomena of them. Second, that the attitude of the leading Spiritualism, and in all cases only to confess that they baffle all ordinary explanation. The formula 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 formularies after a time, so as to take in a class of facts about which they do not at present dare to speculate. 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 sys- If they do not, he thinks the borders of Orthotem 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 scholarship of a reverent soul like Prof. Robevery-day belief, and more or less visibly exerts its influence over their conduct and life. Man- | Herald pours out columns of abuse against a kind, in and out of the churches and creeds, by

to the unspeakable importance of a firm belief Sufritum, Pro-) 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 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 either past or present. Mr. Savage himself the more strange that there should be such outfrom passions that receive anything but a spiritual impulse. Here is the excrescence 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 wrathful ambition and a malignant selfishness are not the weapons, with which to fight the battles of Charity and Benevolence. A tunultuous struggling for place, for influence, for power, just such as we see 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 frown of condemnation. They owe it to the THE NEW ENGLAND NEWS COMPANY, cause that is confessedly so dear to them to refase 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, descrie 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 it struggles for the mastery, as in every other great movement; and in the struggle power is wasted and influence recklessly thrown away. This 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 tenchers can hope to teach sucservedly believe in themselves. A larger spirituality would soon render these unwelcome contentions of ambitious men in our ranks imrelegated 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 sacrol 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 contention. Humanity bears sears enough, withambition, and worldly selfishness? And, where these abound, spirituality is needed more and

With the coming of the New Year the pros peets of the Bunner 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 tho invisibles on the spiritual plane.

The ediargement 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 Theisin.

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 some of those on which the churches have built | brief but distinct statements relative to the astheir organization, there might be some appar- sertion that the drift of free thought is toward ent reason for it; but the truth is that it sheds | materialism. He says, first, that the only such an illumination into dark places that it thought in the world that is worth anything is drives superstition back into its fastnesses out 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 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." doxy 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 Caiphas, 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 abide the splendid ertson Smith; so long as a paper like the Zion's man for things he does not say; so long he fears

"the main tenet of Orthodox Christianity." in the great fact of spirit communication. Men Mr. Savage thinks that Mr. Frothingham will see as they have not before seen what a power 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 superat all times; how it is capable of inspiring the | naturalism of the past." He utterly repudiates | they go to the devil for the getting of wisdom the thought for Mr. Frothingham, that the simany sort of connection with supernaturalism, claims to be a very carnest theist, but he rewith 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. BRUTTAN, which appeared in your issue of Dec. 24th, 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 draw 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 grent good has come of them. Within this period the tone of the secular press in this and other countries has become much more tolerant of the Spiritual Philosophy, and the revelations of spirit-life communicated through human agencies. human agencies.

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, ause its hitherto director has relinquished post to which our invisible co-workers

ealled him, two years ago?"

If this were to be permitted, it would imply a confession that of all the able writers who stand ready to "defend the faith." only one was lit 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 expedience.

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 as-suredly 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 generosity of its patrons.

It therefore occurs 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 ncorporated for just such objects, and of which

'rof. Brittan is a member. I would advise that you continue, Mr. Editor, proceive subscriptions to the Editor at-Large Fund, as 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-word, in my opinion it should be continued.

NELSON CROSS. New York, Dec. 29th, 1881.

REMARKS.

In reply to our correspondent, Judge Nelson Cross, of New York City, we will say: Prof. 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. 24th); 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 mouthpiecethat 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 nected with the Alliance will feel to devote a portion of their time and talents to the work in

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 wide spread 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 Judgewho 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 Al liance, 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 its own work: "Some people are born Methodists, some Baptists, some Presbyterians, and,

sooner or later, all go just where they belong." 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 recognizedly 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 Brother hood! This active agent we, at least, do no

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 whatever name known and called, are awakening | that simple theism will hardly be accepted as | the same place, next Sunday evening, Jan. 8th. | ones: 100 |

hesitate to affirm, is Modern Spiritualism.

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 by which to put down modern light and put up ple fact of his being a theist brings him into 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 breaks of inharmony among them, proceeding fuses to accept any form of supernaturalism 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 Afteen years, and would regret very much to do without it. Since it has been enlarged it is still more valu-The Message Department and the Questions and Answers are exceedingly interesting to me."

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

"I hope 'more to follow." What an excellent plan t 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 expease 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 press, but that other talented gentlemen con- 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 spiritcommunion-finding great comfort in this soulsatisfying 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 any particular school of Protestants swallowing | breadstuffs by avaricious capitalists - too much up the rest. Each body of sectaries was doing 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 He thought the chief lesson of the present | 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., (Parer Building, 25 Elm street, corner Orange,) informs us that his business establishment will hereafter he 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 exlecture, "What Must I do to be Saved?" Mr. clusively to spirit children, who are anxious to Leeming will speak on "Justice to Ireland," in send messages to their parents and other loved

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 assemblage 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 ostracised 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 hoofed 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 bo regarded-in this No. 7 Hollis street-that the young and gallant chieftains in the approaching and agonizing laternecine 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 counsels of men and women, "ripe for a new Thermopyle," there went forth a power for good which was not spent nor checked till the Proclamation of Emancipation be-

came 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, sho possessed every grace and accomplishment which care and culture could impart. Singularly modest and rethring 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 dted at Smithfield, 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 rate 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, domonstrated 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 gental, generous and noble daughter of humanity, should be pronounced both by her own and her father's friend (and the friend of onpression 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 latest earthly Sabbaths.

Of Mr. Phillips's address at the funeral, which occurred last Monday, at 140 West Chester Park, it can briefly be said that words more appropriate (words which so moved the large assembly that they all wept like childhood in grief,) could not be spoken by uninspired 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 herole; that her father's house had been the Mecca in the young days of the great anti-slavery awakening; that sho 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 narness-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.1

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 noem? 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 medlum'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 Buckminster or Channing once more breathed and spoke. His address was apt and eloquent, as if tho voice of George Thompson again charmed and electrifled an earthly audience. And his poem was melodious and pure, as if Felicia Hemans once more spoke or sung; and it was like a "chalice of celestial dews," 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 pald 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 exposers (?) 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.

BRIEF PARAGRAPHS.

God is pleased with no music below so much as the thankful songs of relieved widows and supported orphans, of rejoicing, comforted and grateful persons

Madame Perree, who has been admitted to the practice of medicine, is the second woman so honored by the faculty of Parls. She is married, and the mother of a family. An East Indian princess recently sent a secret letter to the Queen, telling her of the incalculable good female physicians were to work in the zenans, where no male doctor was allowed, and women suffered tortures through the ignorance of attendants.

A THEOLOGIC SEE-SAW .- In his New Year's sermon, last Sunday, Rev. Robert West, addressing ar assembly in the Shawmut Congregational Church, Boston, elevated himself to a high altitude in the estimation of the bigots present by warning them against the "so-called free religion movement," (in which he evidently meant to include all things looking in the direction of freedom of thought,) as being an ignis fatuus which "would surely lead them toward the bottomless pit;" and then-in his effort to conciliate the thinking portion of his hearers-had a corresponding descent in the opinion of the bigots aforesaid, when he enunciated his conviction that" the revision of the New Testament was an important event of the year 1881, and was but the forerunner of a more perfect and satisfactory translation."

"WINTER," as aforetime known to New England, arrived in this vicinity early enough on New Year's day (or night) to be reckoned as a caller. His "Happy New Year" greeting was snowy and vociferous-as those who conduct or patronize the ferries, the horsecars and steam-railroads leading to and from this city can alike testify.

Oscar Wilde is on the high seas on route for this side. He will be with us in 1882-2.—Utica Observer. He arrived in New York on January 2-too.

The morning train from Boston to Portland, on the Boston & Maine railroad, was wrecked Jan. 2d, while crossing an iron bridge between the Kennebunk and Wells (Me.) stations, by the breaking down of that structure. Two engines and the baggage and parlor cars got over all right, but the smoking car, two passenger cars and the postal car were dashed down an embankment and burned. By this disaster-the first passenger accident which the Boston & Maine has had for forty-two years -two persons were killed, and some seventy-five

Mr. Vennor predicts that during the present winter water will freeze with the slippery side up. — Two

A great many will be down on that.

A printer, who has an experience of seventeen years behind him, in the newspaper and job printing business, in all its departments, would like a position in some office in Boston or elsewhere, where he would receive a fair equivalent for the service rendered. Can write articles, read proof, set type, or do any other work in the line of an ordinary printing establishment. Can give the best of references. Please address "Printer, Banner of Light Office, Boston, Mass."

There is n't a great craving for any more information about Guiteau than we are now getting, but it would be interesting to have the names of the gushers who write him letters and send him Christmas cards. They are the same sort of people as make Elder Waites possible.—Boston Herald.

Our thanks are due Mr. Searle, Steam Job Printer, 262 Washington street (Journal Building), Boston, for fine specimens of calendar work for 1882; the same remarks apply to T. C. Evans, Advertising Agent, 2, 4 and 8 Tremont Temple; Joseph L. Pomeroy, 197 Washington street, Boston, agent State Line New York and Liverpool Steamers; and S. R. Niles, Newspaper Advertising Agency, 256 Washington street,

The Rev. Joseph Lehmann, pastor of the Baptist church of Berlin, Germany, gives a gloomy view of the present influence of evangelical religion in that city. He says: "Berlin has more need of religion than the Congo, for there, at least, the people have some religlous belief, but in Berlin the great mass have none. There are, it is true, noble exceptions, but, for the most part, the belief in God is given up, and the Bible has become a forsaken oracle.'

Harriet Beecher Stowe says: "A dog is nothing but organized love-love on four feet, encased in fur and looking piteously out at the eyes-love that would die for you, yet cannot speak."

The story of Nobody is the story of the rank and file of the earth. Oh! Let us think of them this year at the Christmas fire, and not forget them when it is

THE PLUMBER. Most modest of men is the plumber— No rival has he save the drumber; Though the world e'er maligns, Yet he never repigns, And thriveth in winter and sumber.

Give him but an order to plumb, And his bill straightway reaches a sumb That depletes your exchequer— Would equip a three-dequer— And make you most awfully glumb.

Electricity in Franklin's time was a wonder; now we make light of it.

The English are telling a story that just before the sudden death of the Earl of Airlie, in Colorado, Lady Airlie, who was in Scotland, heard the drum taps of the ghostly drummer who always announces a death among the Ogilvies.—Harper's Bazar. To the Christian Leader "the willingness of Pres-

byterians to tone down the more offensive- we had almost written shocking-portions of their creed is encouraging proof of awakened religious sensibility. American Spiritualists are anxious to know why Mr.

Burns, of the London Medium and Daybreak, does not issue Mrs. Horn's new book, the MSS. of which he has had in his possession for a long time?

1881 has been, truly, an eventful year; but the celebrated prophecy, bearing the name of "Mother Shipton," which assigned to it the final date of mundane concerns, has proved in the outcome fallacious—though as our lively contemporary The Valley Visitor (Newburyport, Mass.) remarks, during that year "there were signs in the heavens—the clouds grew yellow like the ripened leaves in the close of their usefulness, and the comets have been bobbing about," and storms unusual came "to sweep the sea, floods to wash the lands, earthquakes to shake the mountains and upheave the plains, plagues that have marched from the sumise to the sunset, hastening numbers to their graves, wars, and murders, and assassinations such as this generation had not known."

Coffee-drinking does not kill. It is eating coffee after drinking something else that breaks a man up.

Dr. Isaac I. Hayes, the well-known Arctic explorer, died of heart disease in New York City on the 17th of December, '81, after a few days' illness.

Mrs. Belva A. Lockwood, a Washington lawyer, ap peared in the Circuit Court in Boston, recently, and managed her case with much ability.

An Irishman who had been traveling all night in the cars, called at a hotel in this city a few mornings ago, and desired a room, he said, as he was very sleepy. On reaching it, he notified the clerk, Irishman-like. that he would ring the bell when he desired to be

Some interesting statistics of mining are given in the advertisement of the New England and Colorado Mining, Milling and Prospecting Company, from which it appears that over one hundred million dollars have been paid in dividends in a little more than a year and a half by 68 companies in this country. Colorado produced \$23,000,000 of buillon last year, more than half of which was profit to stockholders. It would therefore seem that nothing pays better as an investment than mining, when backed by sufficient capital to secure a vigorous prosecution of the work. The large proportion of treasury stock to be devoted to the development of the mining properties of this company is the best evidence of the sincere belief of the directors in the great prospective value of their nineteen mines. The efficiency and integrity of these officers is testified to by bankers and business men in New York, California, Boston and Colorado. The indications reported lately from the mines have been so favorable that an increase has been made in the price of the stock, and there is a prospect of a still further advance in the near future.

Movements of Lecturers and Mediums

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

BANNER

Mrs. Colby and Mrs. Smith have occupied the platform of Vineland, N. J., three Sundays and one weekday evening, giving the fullest degree of satisfaction to all classes, spiritualists, liberalists and churchmembers uniting in awarding great praise to the ability manifested in all that was said. Mr. A. C. Cotton, President of the Spiritualist Society, writes that notwithstanding the words of commendation by Cephas and others in relation to Mrs. Colby's lectures, the half has not been told.

Dr. W. D. Jack will be at 219 Tremont street, Boston, Monday, Tuesday and Wednesday, and at 60 Merrimac street, Haverhill, Mass., Thursday, Friday and Saturday of each week until further notice.

Mrs. M. C. Gale, of Michigan, spoke at Proctorsville, Vt., on Sunday, Dec. 25th, giving good satisfaction, and is to speak there again Sunday, Jan. 22d.

Mrs. Clara A. Field, 19 Essex street, Boston, will make engagements to speak and give psychometric tests from the platform, wherever her services are de-

Miss Jennie Rhind will answer calls to speak. Address 19 Essex street, Boston.

Mrs. Abbie N. Burnham will speak next Sunday in Quincy, Mass.; on Jan. 15th, in Natick; and on Sundays, Jan. 22d and 20th, in Worcester.

J. Frank Baxter will speak in Deansville, Oneida Co., N. Y., the first Saturday and Sunday in June next. Augustus Day writes from Detroit, Mich., Dec. 28th: "Mrs. Ophelia T. Samuel, of Chicago, very accepta-bly occupied the rostrum of the society of Spiritualists of this city the first three Sundays of this month, her audiences increasing in numbers and appreciation as the voluntary contributions gave evidence. The many friends she made were desirous to retain her longer, but previous engagements of her own prevented.

Dr. J. K. Bailey spoke in Isabel Co., Mich., Dec. 11th; at a liberal meeting, St. Louis, Mich., 18th; at Cairo, Tuscola Co., in Universalist church, with good attend ance and much interest, 25th—Christmas; at Vassar, same county, Jan. 1st. His address is still in care of P. O. Box 306, St. Louis, Mich.

Mrs. Mary A. Charter, medium, is stopping at the New England House, Blackstone street, Boston. Mrs. C. F. Loring spoke in Chelsea, Mass., Jan. 1st, giving many excellent tests at the close of her address. The audience expressed themselves as highly pleased

with the service she rendered. I. P. Greenleaf gave four very acceptable lectures in Worcester, Mass., on the 18th and 25th of last month. The place of meeting in that city is changed from St.

George's to Grand Army Hall. Geo. A. Fuller will lecture in Lynn, Mass., next Sunday, Jan. 8th, and on the evening of the same date Fred A. Heath, the blind medium, of Charlestown, will

occupy the platform. Dr. H. P. Fairfield will address the Spiritualist Society in Leominster, Sunday, Jan. 8th, afternoon and evening; in East Princeton, Jan. 15th; Wakefield, at Reform Club Hall, on the 22d. Parties wishing his services for week-day evenings can address him, Box 275, Worcester, Mass.

Mr. E. W. Wallis will speak for Brooklyn (N. Y.) Frafernity, in Brooklyn Institute, Sunday, Jan. 8th. 3 P. M. subject, "Through Hell to Heaven." Evening, 7½ P. M., "Spiritualism the Missing Link." He will also occupy the same platform the remaining Sundays of January. The 5th and 12th of February he will be in Willimantic, the 19th and 26th he will speak for the First Society in Chicago. The four Sundays of March he is engaged for Philadelphia, and will go to Cleveland, Ohlo, for Anniversary Celebration, March 31st, and Sundays, April 2d and 9th. Any societies or private individuals desiring his services for week-evening public lectures or parlor meetings should write at once, care S. B. Nichols, 357 Flatbush Avenue, Brooklyn, N. Y.

L. W. Woodward, Secretary, writes that "Mrs. N. J. Willis, of Cambridgeport, lectured before the Spiritualists in Wakefield, Mass., Dec. 25th, and Jan. 1st. and was highly appreciated. I. P. Greenleaf, of Boston, will speak for us Sunday, Jan, 8th."

Jennie B. Hagan gave entertainments in East Stoughton, Dec. 21st; New Bedford, 27th; Bridgewater, 20th: assisted by Mr. Fred. E. Hansell. She commenced an engagement at Willimantic, Ct., Sunday, Jan. 1st. Will make engagements for week evenings in this vicinity. Address South Royalton, Vermont.

The Vineland (N. J.) Independent for Dec. 22d, unearths two letters on Spiritualism written by the late LYDIA MARIA CHILD to a lady friend, and never before published-the latter of which, (dated Feb. 7th, 1880) while it contains several instances of what were meant as "saving clauses," also has the following paragraph which is plainly to the point:

... "Evidence with which professional mediums have had nothing to do, has convinced me that some of the alleged phenomena of Spiritualism are real; and if they are real, they are not super-natural, but are governed by natural laws, which we do not as yet understand. Thus far, I cannot find in science any satisfactory solution of these phenomena. I cannot ex plain them in any other way than by supposing the agency of invisible intelligences, who have lived in this world, and are cognizant of its affairs."

We are pained at having to record that owing to Bro. Thos. Gales Forster's recent illness, he has been obliged to comply with his physician's advice (couched almost in terms of command), and to cease lecturing for the present; an event much to be deplored, not only by the Spiritualists of Washington, where he was regularly engaged, but by those throughout the country as well-for the cause cannot spare any of its tried workers at the present time. Bro. Forster's name is a household word among the adherents of the spiritual cause, from Maine to California, and we hope he will yet recover, to do added service for the New Dispensation.

A valued correspondent, writing from Philadelphia under a late date, says that he recently had a sitting with Mrs. Katie B. Robinson, of that city, when Spirit Washington A. Danskin communicated, speaking some fifteen or twenty minutes. Mr. D. sent his regards to us, and said that he had nothing to regret since he left the mortal except the separation from his earthly companion. Judge Edmonds, Dr. Hallock and Mr. William White also communi-lished and for sale by Colley & Rich. he left the mortal except the separation from

Geo. A. Fuller, of Dover, Mass., lectured in Spiritualists' Hall, Opera House Block, Manchester, N. H., Sunday, Jan. 1st, at 2:30 and 6:30 P. M. He would like to make engagements in the vicinity of Boston for the last two Sundays in January.

In addition to the many circles hitherto existing in Milwaukee, Wis., for the investigation of the Spiritual Phenomena, one has recently been formed by Germans, and is meeting with much success.

The manuscript of W. J. Colville's lecture, delivered in Berkeley Hall, Dec. 4th, did not reach us this week in time for insertion. It will appear in our next issue.

Mrs. L. M. Boardman, of Newmarket, N. H., will please accept thanks for two floral wreaths for our Free Circle-Room.

Mrs. M. E. Beman, spiritual healer, residence, 2263 Telegraph Avenue, Oakland, Cal., is well spoken of by correspondents.

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

OF

The Sunday service in Mechanics' Hall, Jan. The Sunday service in Mechanics' Hall, Jan. 1st, was highly interesting. Several mediums were present, and took part in the exercises. Dr. Orne, of Lynn, gave an address. Mrs. Dillingham and Mrs. Hammond gave tests of spirit presence. Mrs. Henley, of Boston, gave some tine psychometric readings. Mr. Reynolds, of Marblehead, spoke words of encouragement.

In the evening Mrs. Dillingham opened with an invocation and a short address; then under the control of her Indian guide, gave excellent communications from spirits, in many instances

the control of her Indian guide, gave excellent communications from spirits, in many instances giving full names, which were readily recognized. Following these her psychometric readings were very satisfactory to the audience. Mrs. Mary F. Lovering, of East Boston, recently returned from a Western trip, favored us with music.

Sunday, Dec. 25th, Dr. G. H. Geer, of Michigan, gave us two very able discourses, which

gan, gave us two very able discourses, which were highly appreciated by all, and we are in

hopes to soon hear his voice again. hopes to soon hear his voice again.

On Sunday, Jan. 8th, George A. Fuller, of Dover, Mass., lectures for us at 12:30 r. m. In the evening the blind medium, Mr. Fred A. Heath, of Charlestown, will occupy the platform.

Very respectfully yours,

DR. GEORGE DILLINGHAM.

Passed to Spirit-Life.

From Washington, D. C., on the 20th of Dec., after a brief illness, Cora May, only daughter of Alden and Hattie H. Bradford, in her sixth

The later and Interest is a complatically true.

In this translation it is emphatically true.

"Earth has an angel less, heaven one more."

Though of tender years this loving little girl was, alike in mind and body, far in advance of her age, possessing intellectual powers unusually promising, a beautiful form, a lovable disposition and most affectionate ways. Almost her last words were, twice repeated, "Let me rest." As fair a flower as ever bloomed on earth, she blossomed but for heaven. While a child of beauty here her memory is a joy forever.

When body and the complete state of the last words. B.

Washington, D. C., Dec. 25th, 1881.

En S. G. Hooper, 54 Endicott street, Salem, Mass., will furnish Spiritualist Societies or Lyceums a fine stereopticon exhibition on shares or commission.

MILWAUKEE, WIS. - Meetings are held at Boynton's Hall every Sunday evening at 7:45, Mrs. L. M. Spencer being the regular speaker.

Professor Slemens has announced that the electric light stimulates vegetation, as it favors the formation of chlorophyl, and thus may be used in forcing the growth of plants.

A Card.

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

The Household and Farm in its issue of Octo-ber says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed."

The Wallace Company make a special offer to

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

Musical. [From the New York Independent.1

American enterprise has already won golden opinions, and among the foremost in the ranks we find Wm. Knabe & Co., manufacturers of the celebrated "Knabe Piano-Forte," which is now receiving the highest encomiums of the press and musical fraternity. Its purity of tone and the absence of those harsh inharmonious sounds recognized in many pianos, and which drown all sweetness, make it the ac-knowledged favorite of all who once test its powers or listen to its exquisite tone.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Branner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 4 New Bridge street, Ludgate Circus, E. C., London, England, Mr. Morse also keeps for safe the Spiritual and Reformatory Works published by us. COLBY & RICH,

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And Agency for the BANKE OF LIGHT. W. II. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Npiritunjism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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

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

SPECIAL NOTICES.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column.

Ja.7.

J. V. Mansfield, Test Medium, answers scaled letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS, Ja.7.

ADVERTISEMENTS.

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MATERIALIZING MEDIUM, is now located at lag Scances every Thostolay and Satuday evening, at 80 'clock, and Thursday afternoon. Parties will be received on other evenings or afternoons, by previous engagement. dan, 7, -1w*

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MADAME E. E. WELCH

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An Account of Experimental Investigations from the Scientific Treatises of JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy at the University of

Translated from the German, with a Proface and

Appendices, by CHARLES CARLETON MASSEY,

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Forsale by COLBY & RICH.

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

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TIAVING secured an interest in what I believe to be having had Psychome-treat Examinations made of the ores by five well-known mediums. I should be pleased to send any who desire to invest in such an enterprise the Prospectus and printed statements of the examinations. One-half the capital stock has been set apart to raise money to develop the mines. The first 5,00 states will be so d for \$2.00 per state. Address BR. JOSEPH HEVES.

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Beautiful Works of Art. ENGRAVINGS.

WOODLAND HOURS.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's test, of happy liours," The mother is scated in the forest shode. Her little gill "Ros Perper" around a tree through the foliage, her face radiant with a loving, gleeful, regulsh expression, Both Laces are full of sweetness and joy. It is a picture that fourthest the heart; to see it is to love it; and its possessor, inwever asthethe in his er her tastes, can never outgow it. Painted by Moyer you Bremen, Engraved on steel by J. A. J. Wilcox, Size of sheet, 22x2s luches.

THE HARVEST LUNCH.

THES FIRLEY FIST LUNCH.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grow made yoad with the sing of birds. The farmer spreads the noomday least from a basket brought the reby list daughter. "All kindled graves burning o'er herscheck." From a phicher sie is filling a brother's cap, white another is waiting for the cooling draught. Anal is studying the counterance of his dog, that is waiting for his hinch. Horses attached to a wagen loaded with hay imparts most pleasing effect. A tristle youth, proud of the team, leans against his favorite horse. A flither boy and girl are jassing a hunch to bother and sister troicking on the boaded lany. Stein, copied in black and two this from Joeph John's noted painting. Size of sheet, 22x5 inches.

Age: The above Engravings have just been issued for the first time, and will equal any of Joseph John's former works of art.

LIFE'S MORNING AND EVENING. A river, symbolizing the life of man, which through a land-scape of hilf and plain, bearing on its current the time-worn lank of an aged Pligrim. An Angel accompanies the boat, one land is diagon the heim, while with the other she points toward the open seas an emblem of eternity reminding "Life's Moraling" to live good and pane lives, to "What when their banks shall floot at eventide," they may be like "Life's Eventing," fitted for the "crown of humorial worth." A band of angels are scattering flowers, typical of God's hisplied leachings. From the original galating by doeph dolin. Engraved on steel by J. A. J. Wilcox. Sizo of sheet, 72825 hehes.

Price, 50 cents.

Price, 50 cents. THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This beautiful picture if its the veil of insteriality from beholding eyes, and it veils the guardians of the Angel World. In a heat, as it lay in the swells in stream, two orphans were playing. It was fate in the day, before the storm cased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnetted, the local became detached from its fastenings and floated out from shore. Onledy the current carried it beyond all cartily help. Through the leading rapids, and by precipitous focks, dashed the back with its precious charge. As it mencel the brank of the leading rapids, and was invitiable. Suddenly there came a wondrous change in the little girl. Fright gave way to composine and resignation, as, with a determined and resistess impulse that thriled through her whole being, she grasped the tope that lay by her slick, when to her surprise me heat turned, as by some ansessed power, toward a guitet eddy in the stream a little haven among the rocks. The boy, of more tender age, and not controlled by that instetion and one production as in depart. little haven aimong the rocks. The boy, of more tender age, and not controlled by that mysterlans influence, in despair tell toward his heride sister, his fittle form nearly paralyzed with fear. Engraved on steel by 4, A, J, Wheox, from the original painting by Joseph John, Sizz of sheet, 22x28

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NEARER, MY GOD, TO THEE. DESCRIPTION OF THE PICTURE. A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The classed hands, updaried countenance, and, heavenward gaze, most beautifully embody the very lifed to hepeful, frustini, earnest peayer. The sun has going down. Neither the expliting candle nor the moon, 'cold and pate,' shining through the titted clouds and the partially cartained window, produces the soft light that falls over the woman's face and limit has been controlled in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22xx8 inches.

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HOMEWARD.

HOMEWARD.

AN ILLESTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

"The curriew tolls the knelf of parting day," * * * Iron
the church tower bathed in subset's fading fletht, "Tho
lowing herd winds slowly o'er the lea," toward the humble
cottage in the distance. "The plowman homeward plods
his weary way," and the tired horses look eagerly toward
their home and its rest, A boy and his dog are eagerly hourdling in the mellow earth, The little girl imparts life and
beauty to the picture. In one hand she holds wild flowers,
in the other grass for "my colt," Scated under a tree in
the charefyard, around which the twilight shadows are
closing in, the poet writes. "And leaves the world to darkness and to me," "Now fades the glimmering landscape
on the sight, ""This grand Elegy has been translated into
various languages, and its rich and harmonibus coloring of
the threads of life, "classical composition and joilshed
ristlim, lawe fascinated the poetfied leart of the world.
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- I am slek of the preachers only strain— Save your soul, save your soul, save your soul; I am tried of hearing, forever and aye, The same off song from the pulpit roll.
- It seems to me have a settish cry— This teiting a man that the only thing Of any importance here below. Is saving himself from a future sting.
- Par nobler, für better, it seems to me,
- To tell a man to save some other: To see define up and down through the world, Seeking and saving his fallen brother;
- To put him off from the beaten track, Out into the heaters of sin and shame. To teach and to tell to the explives there. The bounty and clory of virtue's name;
- To rescue the starving one from death;
 To rescue the summing one from crithe;
 To preach the gost et of present help
 To the weary ones on the shores of time;
- To seek out those whom the world forgets;
- To do to the little cases of G of The Brings which the world does to the great; To walk the world with a purpose grand, And, with eye on the final road, to walt.
- Ha man does this, I dare affirm That he can afford to forego all care About going to reaven, and give his whole fine To the work of griting his neighbor there. Hattie Proof Grisunli,

Free Chought.

Mrs. Criudle-Reynolds's Mediumship. To the Edder of the Banner of Light:

Thave read with much interest the several

the Crindle expose in Clyde, Ohio. No one can appreciate and endorse the sincerity of such Spiritualists as Mr. Hazard, Mr. Wetherbee, and others, more fully than 1 do. Moreover I know Col. Kase, to whom allusion has been made, to be one of the most entirest, honest and self-sacrificing Spiritualists in Philadelphia. I respect their sincere belief, while I demand from them ny right to an honest double

I can assure these ventlemen not one of them will go further or pay more to see a genuine materialization at Mrs. Crindle-Reynolds's seances than myself; and having seen it, I will proclaim it as loudly and boldly as they can.

It is perhaps unfortunate for Mrs. Crindle-Reynolds. She should not have attempted to main- the brethren assured the writer that the Bantain her innocer ce by assailing the honor of menand women not easily frouned into silence, especially when to do this she was obliged to stultity her own record and admissions.

Bro Wetheri ee has shown a spirit of fairness to both sides, and, I think, quite as much adroitness as the celebrated frontier Judge, in whose remarkable decision he seems to have found a precedent for a decision equally remarkable. I have no disjustion to go behind the record of the court in this case, but with due respect to all who have expressed an opinion, I desire to ask a few questions, the answer to which will

greatly relieve my mind: 1st: If a part of Mrs. Crindle-Reynolds's manifestations are genuine, and a part are fraudulent, what is the proportion of each to the other? and by what means shall we determine such proportion2

2d. If it be conceded that a part of the manifestations are produced by spirits; and a part by Mrs. Crindle-Reynolds espiritual manifestations being desired by all, what means can be devised or used whereby we can have less of the Crindle and more of the spirit?

3d. Is there any method by which the earnest seekers after truth can be assured, if they go to her seances, and pay their money therefor, they will receive "bonn fide" manifestations, rather than a trick of Crindle?

4th. If the foregoing questions cannot be sat-Isfactorily determined, what value, if any, can be placed upon the mediumship of Mrs. Crindle-Reynolds, and to what extent should other Spiritualists be ostracised who doubt the genuineness of any of her manifestations 2

With kindness to all, and best wishes for the Banner of Llight, I remain,

A. B. FRENCH. Yours truly. Clyde, Ohio, Dec. 27th, 1881.

A. F. Ackerly.

To the Editor of the Banner of Light:

Epes Sargent invited me one evening to attend a scance at his house to see Mr. Keeler give his manifestations. He (K) had, as usual, a man as an assistant. At this time the assistant's name was A. F. Ackerly. I did not suppose him to be a medium, or that he pretended to be one. This was the only time I ever saw him.

I think the man must have a good deal of assurance to issue, as he has done, circulars at various places in Ohio and elsewhere-copies of which have been sent to me inquiringly, containing such a statement or endorsement as

"John Wetherhee and the late Epes Sargent said the spirit phenomena through Mr. Ackerly are the most startling and reliable ever given in a bright light, either in Europe or America."

I hope Mr. Ackerly is a medium, as he claims to be, and I do not like to say anything to injure the class who have so much to contend with, but I must say the statement that I have quoted from his published circular is wholly false, and the man who would print such an untruth certainly, on general principles, needs John Wetherbeel

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

Notwithstanding the inclement weather, our usual number was out on Wednesday evening, Dec. 28th, to hear the plan for a "free-healing institution" discussed, which was ably done by Rev. Mr. Lathrop, formerly an Orthodox clergyman, but now a strong Spiritualist. He dwelt mainly upon the practical features of the plan, and on the vast importance to humanity of such an institution. He thought there would be no great difficulty in obtaining the \$1,200 to pay the rent-for one year, and said that he would be one of fifty who would pay (wentyfive dollars toward the sum needed. Such an institution would be a pucleus for a grand spiritual home, which would do for our cause what the Congregational House, corner of Beacon and Somerset streets, had done for the Orthoand Somerset streets, i.e. done for the Orthodox, and what the new building proposed by the Unitarians would do for them. All the difficulties in the way could be overcome by a little of the energy exhibited by Dr. Cullis in establishing the Consumptives' Home. He detailed some of his own experience in healing, and closed with a fervent and glowing appeal to Spiritualists to engage in this work.

Mr. Colville made a few remarks respecting

Spiritualists to engage in this work.

Mr. Colville made a few remarks respecting the charitable labor performed by some of the ladies of his congregation, during the week preceding Christmas, and expressed his desire to aid in every way the proposed institution, and thought we could begin it in a very short time.

Mr. Rhodes approved of the idea as a more humble one than some that had been discussed by the Spiritualists, but thought it would be necessary to guard the funds carefully.

Mr. Spedigue repeated his offer of twenty-five dollars annually to the institution, and thought it would be wise for the committee having charge of the matter to be selected by the subscribers, and to airange the details of the plan to suit themselves.

to suit themselves. The proposer of the plan assented to this

proposition and approved of Mr. Colville's suggestion to take action upon the subject. He did not care particularly for the details, if the institution was only established. He thought that after such thorough preaching as Mr. Colville's, for the last three years, a dozen honest men could be found in his congregation; but if not the means and has not used to Mr. Colving the means and has not used to Mr. Colving the means and has not used to Mr. Colving the means and has not used to Mr. Colving the means and has not used to Mr. Colving the means and has not used to Mr. Colving the means and has not used to Mr. Colving the means and has not used to Mr. Colving the means and has not used to Mr. Colving the means the mea men could be found in his congregation; but if not, the money could be entrusted to Mr. C., about whose honesty there could be no dispute. He thought that wealthy men of other liberal denominations would gladly aid such an enter-prise, and alluded to rich liberals of his acquaint-ance, not church members, who would be likely to assist also. Christ preached but one long sermon, and devoted his life mainly to works of honoticence. One such institution as this would beneticence. One such institution as this would do more to promote Spiritualism than a large

number of sermons.

Mr. Milleson dwelt upon the modus operandi that should be adopted in a healing institution, and suzgested that fountains and sprays of wa-ter should be placed in the healing rooms to absorb the poisonous particles thrown from the bodies of diseased persons. He also believed that robust young persons should be induced to spend some of their time in the institution, to furnish material for the spirits to use in braiing the diseased, and recommended dateing parties to be added to our programme of enter-tainments for the institution. He described minutely the different temperaments of people and the importance of selecting those adapted to each other, so as to produce the best healing tesults. Mr. Miller also made some very appro-priate and excellent remarks in favor of the C. STEARSS.

Western Locals, Etc.

New York.

Lockbort Condition of the Sphilmathat Society- Medina-A Good Field for Lectuters Miscellancous Matter:

Lockport is a thriving city, full of life and communications in your last issue in regard to animation; a large sum of money is invested in various manufacturing interests. The local papers are edited with ability, and have a constantly increasing circulation.

Spiritualism has many adherents in the city and the surrounding country. For several years quarterly meetings have been held here, and the attendance has been large. Able speakers have addressed the people. Conference meetings are held every Sunday evening in Temperance Hall, and occasionally professional lectur ers are invited to expound Spiritualism for the edification of the friends.

A unique and profitable feature of the conference meetings is the reading of lectures from the columns of the Banner of Light, Several of ner was regarded as an educator; and the discourses of Mr. Colville and Mrs. Richmond were referred to as being worth double the price of a year's subscription to the Banner of Light.

The Lockport Spiritualists are genial and constant : they are united, and seem determined to do all in their power for the maintenance of Spiritualism through three of its most important instrumentalities; (1) mediumship; (2) journalism, and (3) literature.

MEDINA.

This town is ready for lectures on Spiritualism. Landlord Hopkins, of the Hart House, posted the writer on the local condition of affairs on the topic of religion. Mr. Hopkins is not a Spiritualist; but after a brief conversation with the itinerating news gatherer for the Banner of Light, he formally adopted a method by which he is sure of securing reliable information for the current year on the subject of Spiritualism.

Some years ago quarterly meetings under the auspices of Spiritualists were held in Medina. Robert Eleson, a prominent citizen, was an onthusiastic Spiritualist. He is now in the spirit land, and his earthly presence is greatly missed by the resident Spiritualists.

The writer had the pleasure of meeting Mr. Eleson's daughter, Roberta, a bright and intelligent young lady, who spoke in terms of endearing affection of her father, and who was proud to announce herself a Spiritualist.

It was really refreshing to converse with Miss Roberta upon the subject of Spiritualism. She spoke of her personal experience with mediums; of the attitude of the Church toward Spiritualism; and of the philosophical and theological-significance of the movement

In the near future arrangements will probably be perfected so that lecturers on Spiritualism and Liberalism will be invited to Medina.

CHIPS.

Lyman C. Howe lectured in Corning, N. Y., Dec. 30th and Jan. 1st.

Progress-the soul breaking away from a narnow, stilling environment. Is there a grander act? To have a clear vision of the developments of

freedom-that is the ideal toward which we should aspire. Col. Kelso, of California, recently lectured in

Rochester, N. Y., on "Spiritualism from the Standpoint of the Bible." A dignified protest is a sign of spiritual vitality. Cowards never lead reforms. The re-

sources of the individual are stirred, else no voice against error would be heard. Legal science is the evangel of a well-ordered society, wherein justice is enthroned as God, and wherein liberty and equality are recog-

nized as completing the divine trinity. The "boom" for Zöllner's "Transcendental Physics" has increased wonderfully since the reduction of the price to \$1.00 per copy. Do not postpone the purchase of this book, reader.

Dr. Hollenbeck, of Corning, N. Y., a sensible Agnostic, who is receptive to truth from all sources, kindly aided the Banner reporter in the work of interviewing Spiritualists and Liberals in Corning and vicinity.

Spiritualism teaches that human beings amount to something. Their destiny does not depend upon agreeing with the cry of the prefessional revivalist. The universe absorbs the 'ism"; the thinker overshadows the proselyter.

The lesson of virtue is the only eternal gospel. Virtue will continue to have new beauty added to it; vice will continue to be rendered more and more hideous. Realizing that the angels of heaven are only purified men and women, we shall all refrain from sin because the transcendent light of our own hospitalities will illumine every path.

O. J. Willard, Esq., of Mayville, N. Y., knows how to advertise a Spiritualist meeting. He recently introduced Abbie N. Burnham to the public by means of a well written circular. On Dec. 14th, 16th and 19th, Mrs. Burnham lectured in Mayville on "Spiritualism the Best Friend of the Church"; "What Good has Spiritualism Done "? and " Mesmerism the Corner Stone of Spiritualism."

Free inquiry is legitimate. Puckle does not place too much emphasis on this point. Skepticism, as a result of normal, intellectual and spiritual unfoldment, is a divine lever, which renders most valuable influence in the direction of progress. Blind faith is now considered discreditable. Give us proof-such is the modern cry. Demonstration rersus Assertion is the title

of the new gospel song. Isaac Allen, of Lockport, N. Y., has been a

reader of the Banner of Light for many years. This good brother takes great delight in debating with lecturers. He is full of diplomacy in the matter. For instance: he will invite the intinerant to his hospitable home and set out a bounteous repast; soon after the batteries will be numasked and Mr. Allen will make his guest realize the fact that there was, at least, one critical listener in the audience.

T. J. Presho, Esq., of Erwin Centre, N. Y. is an earnest Spiritualist of many years' standing. He always greets with great cordiality a brother in the broad fold of Spiritualism. Mr. Prosho has commenced the year 1882 in a sensible manner, to wit : he has regotiated with the house of Colby & Rich, through their traveling representative, so that a copy of the Banner of Light will be sent to the post-office at Erwin Centre each week during the year, directed to T. J. Presho By the expenditure of the small sum of \$1 our friend was enabled to arrange the above profitable contract.

Rev. Mr Fuller, of Corning, N. Y., rector of the Episcopalian church, referred to Darwin, Huxley and Spencer, in his Christmas sermon, as earnest searchers for truth. He said substantially: I will not call them infidels; they are building wiser than they know; they are our brothers. The learned preacher also adverted to the persecutions which the church had sanctioned in times past, and rebuked any such course in very forcible language. Mr. Fuller is destined to make his mark in the Episcopal church. He is a fine orator, and is held in the highest esteem by the townspeople of ail denominations. CEPHAS.

Theological Progress.

To the Editor of the Banner of Light:

The hard shell of the Church, which has excluded spiritual enlightenment, is softening and dropping to pieces to day,

The Rev. Dr. Bellows said on a recent Sabbath. "The religion of Christ is, fixed in essence and spirit and trend, but its theology changes with time and occasion." Very true, the "changes" will make the unspiritual sentiments of Dr. Bellows as obsolete as the doctrine of total de pravity.

Rev. Henry Ward Beecher said that "religion was usually developed at the lowest end of the race, while skepticism originated at the higher end, among the better educated." Mr. Beecher (says the Times) announced his belief that organized Christianity was a shom-a necessary sham-and that he thought "hell had the management of most of the theologies of this worldnot that there was n't a good deal of truth in them, but the view they gave of Christ had been so horrible that men revolted from it."

Still more significant is the fact that the New York Times, certainly a leading journal, and one heretofore sympathizing with the old theology, gave in its leading editorial (on Christmas as a subject,) the very thoughts which have heretofore been advocated by few but the most advanced Spiritualists, as follows:

"The Founder of Christianity never had a profounder hold over the hearts of men than he has at this very

We say this, being aware how weak a grasp a great deal of so-called Christian theology has over the minds of men in Protestant countries, and how powerless and often detested is the so-called Christian Church in many Catholic lands. But the wonderful and most ef fective system of thought-perhaps the most powerful ever created by the human Intellect—the Augustinian or Calvinistic theology, as not Christianity. It contained profound truths; its premises being admitted it advanced to its conclusions with inexorable logic: it was animated by high and noble moral ideas; but it was not Christ's teaching. As a theory of the universe it has been found wanting. It evidently must pass away as a system, though having left traces on the history of the race which no time will ever oblitor. ate. It bears marks of human origin, and the progress of mankind is leaving it behind. Revolt from it is not revolt from Christianity. So in Roman Catholic coun tries and through the history of the past, the Christian Church and its record is not a record of the principles or achievements of Christ. The Church has often represented ambition and power and lust. It is not now among the Romanle nations an expression of true humanity. In its want of sympathy with the masses its opposition to reform in the distribution of wealth. and indifference to liberty, it is as far as possible from the great Master. The history of the Christian Church is anything but an argument for the faith, and all attempts of Protestants or Catholics to present it as a sort of divine cole or narrative of the progress of a su pernatural principle in the world is simply closing the eyes to very patent facts."

Protestants do thus "close their eyes to very patent facts," for the Christmas sermon of Rev. Dr. Dix of Trinity, presented this very idea that the progress of Christianity was a miracle, or miraculous di-play of Divine power. The press will lead mankind, while the pulpit holds them back; and one of the wisest things Spiritualists can do is to grasp hold of the secular press on all occasions and by all possible means.

JOS. RODES BUCHANAN. New York, 205 East 36th street.

Spiritualism in Washington.

To the Editor of the Banner of Light: Thomas Gales Forster has been speaking to the Spiritualists here for several weeks, and his eloquent and scholarly addresses have delighted all who were fortunate enough to listen to them. Washington is the political centre of this great nation, and we sincerely hope that such speakers as Mr. Forster will be called here to scatter broadcast the glorious doctrines of "the gospel of the New Dispensation"; as people are here from every State in the Union and from every nation on the globe, especially during the sessions of Congress. They come and go, and, like Tennyson's brook, this great stream of human life "flows on forever."

The people are ready and eager to listen to liberal sentiments, when presented by our speakers, and having listened once they are ready to give ear again. They do not forget what they have heard and thus the seed is sown upon good ground, and is sure to bring forth an abundant harvest in due season.

Last Sunday evening the desk at Lincoln Hall, where the meetings are being held this winter, was occupied by Dr. N. Frank White, who has been out of the lecture field for seven years, but who was a bright and shining light therein prior to that time. He took for his subject "Spiritualism," and proceeded to show his hearers that the fact of spirit intercourse—that "spirits out of the body can and do hold intelligent communion with those in the body "-was the great underlying principle of all religions. He closed his remarks by giving an inspiration-

al poem of great beauty. It is a serious loss to our cause to have such able speakers as Dr. White withdraw from active duty, upon the skirmish line of the great army of progress. We sincerely trust that he will "feel moved to bear his testimony" (as our Quaker friends say) upon the rostrum many times in the near future.

BENJAMIN LUNDY.

Washington, D. C., Dec. 27th, 1881.

To Business Men.

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

Special Notice.

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

By In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-

18M"; Colby & Rich, 9 Montgomery Place, Bos-

ton, have it on sale.

E. V. Wilson Fund-Snhaeription for Honds.

The estate of the late E. V. Wilson being in debt, and the farm (240 acres) and homestead of the family being under mortgages that must soon be paid, it has been determined, for the purpose of raising a fund to reflore the family and save the estate, to create a loan by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent, per annum, and secured by a mortgage or trust deed on the said homestead and form, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before teny gears from date. Said premises are pronounced by real estate agents in Chicago to be of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the orbit by selling a portion of said premises in parcels.

Partles deshing to act in furtherance of Poly project, can sub-cribe for such number of said bonds as they are willing to purchase—to be delivered to and paid for by them at \$100 each, who all of such bonds shall live been sub-cribed for as aforesaid—by addressing Mrs, E. V. Wilson, Lombard, Du Page Co., Ill. E. V. Wilson Fund-Subscription for Bonds

Married:

At Hanson, Mass., Dec. 18th, Miss Ollie M. Mason, of Auburn, 1th., to Mr. Geo. C. Stetson, late Secretary of the Hanson Spiritual Society.

Passed to Spirit-Life: From Hotel Norwood, Boston, Dec. 22d, George Ewell,

iged 69 years. Mr. Ewell was a native of Scituate, removing while a boy to Mediord. He was engaged as a shipwright for many years—a portion of the time in the Savy Yard. Ho was in-capacitated for work eight years ago, on account of a full which resulted in paralysis. In early life he embraced Universalism as a religious belief; was a man of strict moral integrity.

Universalism as a religious belief; was a man of strict moral integrity.

Some twenty years ago be met a stranger, a medium, and received in her presence positive satisfaction that the individuality and consciousness of the split survived the material body. This evidence added to his provious belief and "faith-knowledge" that the spirit-world was the home of all individualized spirits.

He looked upon true Freenasoury—In which he attained the Master's degree—as embodying religious piecept, and their 6 rm of burial as a sacred coronnony. The lievy Warren H. Cudworth, exchaphain (f. Mt. Tabor Lodge, officiated as the funeral, speaking fitting words, which were in harmony with the views of to departed.

He leaves a widow—the well-known medium, Mirs. J. C., Ewell—a son, and other relative, and joins many dear ones gone before. His material body was taken to Forest Hills Cemetery for burial.

From Amboy, Ashtabula Co., O., Nov. 30th, Benjamin II. Glezen, aged 73 years,

If Glezon aged 73 years,

Another pioneer worker gone to his reward. For thirty-three years a member of the Congregational Church of Liste, Huome Co., N. Y., his hormer resistence, and where he because convinced of Spiritualism through the mediumship of his own daughter, then twelvo vears of age, who was controlled to write messages from the spirit-world belores he learned to write a line herself. Since that time (now twenty-four years) he has been an active and carnest Spiritualist; and being a togical thinker and good debater, his done emelent work for the cause; has taken the Hanner of Light for twenty-four years, not missing a single year. His last active work on earth was in aid of the Hanner of Light for twenty-four years, not missing a single year. His last active work on earth was in aid of the Hanner he loved so well, in which he was successful in getting two y-ariy subscribers since its enlargement. Hro, Glezen moved to Ohio seventeen years age, since which time he has been widely known in this section of the country as a man of integrity, and trustworthy. Six weeks of severe suffering translated him to the higher life. He was anxions to go-death had no terrors for him. M'88 E, M. Gleason conducted the funeral exercises under spirit-control (entranced), and delivered a very eloquent and impressive discourse to a large gathering of Friendsand neighbors.

On the 7th of December Thomas W. Stoddard, aged 81

On the 7th of December, Thomas W. Stoddard, aged 81

years.

He leaves a loving wife to mourn the less of his visible presence. Both of them have been comforted with the blessings of our heavenly geogel of Spiritualism. He saw the angels before leaving his form, and knew they had come for him. A large concourse of relatives, neighbors and friends were in attendance. Services at the old home, conducted by the writer. They had for many years been residents of Hingham. May angels comfort the widow, is the prayer of Meet Venton. Dec. 11th, 1881.

M. S. WOOD. West Newton, Dec. 11th, 1881.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is re quired. Ten words make a line, 1

The Night-Side of Nature; or, Ghosts and Ghost-Seers.

BY CATHARINE CROWE, Authoress of "Susan Hopley," "Lilly Dawson," "Aristodemus,"

CONTENTS.—Introduction; The Dwellers in the Temple; Waking and Sleeping, and how the dweller in the Temple sometimes looks abroad; Allegorical Dreams, Presentiments, etc.; Warnings; Double Dreaming and Trance, Wraiths, etc.; Wraiths; Doppelgangers, or Doubles; Apparlitions; The future that awalis us; The power of will; Troubled Spirits; Haunted Houses; Spectral Lights, and Apparitions stached to Certain Families; Apparitions seeking the prayers of the living; The Poltergelst of the Germans, and Possession; Miscellaneous Phonomenag Conclusion. Price \$1,50, postage 10 cents. For sale by COLBY & RICH.

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Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of cating and one hundred answers to questions which most people are auxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble babes and delicate children so as to get the best bodily development. Stathers who cannot nurso their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

he best foods. Cloth, \$1.00, postage free. For sale by COLBY & RICH. Angel Voices from the Spirit-World: Essays taken indiscriminately from a large amount written

BY JAMES LAWRENCE, Dial and Transcribing Medium, and Reputed Author.

These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself, flow beautiful this is It is a religion worth having; it satisfies the mind; it rosts the heart! Cloth, pp. 400. Price \$1,00.

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THE SPIRIT-WORLD:

ITS INHABITANTS, NATURE, AND PHILOSOPHY.

BY EUGENE CROWELL, M.D., Author of "The Identity of Primitive Christianity and Modern Spiritualism."

Modern Spirituatism."

The author, in his introduction, says: "The problems of the ages have been, What are we? Whence came we? and Whitner are we bound? Of these the last is the most momentous, and it is the object of this work to aid in the solution of this problem, so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and mysteries of that would to which we are all bastening, and of which even a little knowledge may be of serice in speciating us for our introduction to it, "Cloth, i2mo, Price \$1.25, postage 10 cents.

For sale by COLBY & RICH, Jubilshers,

Life of William Denton. The Geologist and Radical. Paper, 25 cents.
For sale by COLBY & RICH.

New Books.

The Ghosts AND OTHER LECTURES.

BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has sbled and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fato, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to obb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of Death.

This work treats upon various subjects, viz:

THE LIBERTY OF MAN, WOMAN AND CHILD.

Liberty sustains the same relation to Mind that Space does to Matter.

THE DECLARATION OF INDEPEND-ENCE.

One Hundred Years Ago our Fathers Retired the Gods from Politics.

ABOUT FARMING IN ILLINOIS.

To Plow is to Pray-To Plant is to Prophesy, and the Harrest Answers and Fulfills. THE GRANT BANQUET.

Twelfth Toust.—Response by Robert G. Ingersoll, Nov., 1879. REV. ALEXANDER CLARK.

THE PAST RISES BEFORE ME LIKE A DREAM.

Extract from a Speech delivered at the Soldiers' Re-union at Indianapolis, Sept. 21, 1876.

This work is elegantly bound and printed in clear, bold type, on heavy, third laper. The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his

Intellectual Irection.

These tectures have created the greatest sensation in the religious world since the days of Voltaire. Hundreds of paniphlets have been published, thousands of sermons have been preached, and numberless articles have been written against them, with the effect of increasing their popularity

against them, with the effect of increasing ment popularly every day.

They have excited the hatred of the Orthodox and bigoted, and the admiration of the intelligent and generous; they are denounced by all believers in tyrainy in slavery, by the beaters of wives, the whippers of children, the believers in hell, the haters of progress, the despisers of reason, by all the cringers, crawlers, defamers of the dead, and by all the hypocrites now living. By a great many others they are held in the highest esteem.

Gloth, Price 8, 25, postage 10 cents.

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As Revealed by the Material and Spiritual Universe. BY EDWIN D. BABBITT,

Author of "Principles of Light and Color," "Bealth Manual," etc. This work treats on the following subjects:

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5.—The Delfie Greatness and Glory,

6.—Moral Evil and Delfie Perfection,

7.—Delfie Law and Human Interession,

8.—How Man Helps Govern the Universe,

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10.—The Dangers of Intallible Standards,

11.—The Chilsian Bible Tested,

12.—Religions Tested by their Fruits,

13.—The Evilics and Religion of Nature,

14.—Life Under a Spiritual Religion,

15.—Life Under a Spiritual Religion,

16.—Death Under the Old Religions,

17.—Death Under a Spiritual Religion,

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Pearls.

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

ADVANCING YEARS. And, if the eye must fail of light, The ear forget to hear, Make clearer still the spirit's sight, More fine the inward ear! -[John G. Whittier.

Life consists in the alternate process of learning and unlearning; but it is often wiser to unlearn than to learn .- Bulwer Lytton.

WOMAN.

In the hour of our gladness, if woman be near. More smoothly the stream of enjoyment will flow; And where can our grief find a balm like the tear From the bright eyes of her who partakes of our woo

As the bee collects honey and departs without injuring the flower, so let him who is wise dwell on the earth.-Buddha.

> THE MEETING OF THE EYES. Say, what other metre is it Than the meeting of the eves? Nature poureth into nature Through the channels of that feature Riding on the ray of sight, Fleeter far than whirlwinds go, Or for service or delight, Hearts to hearts their meaning show. -[Emerson.

After all, territory is but the body of a nation. The people who inhabit its hills and valleys are its soul, its spirit, its life. In them dwells its hope of immortality. Among them, if anywhere, are to be found its chief elements of destruction .- James A. Garfield.

Original Essan.

REV. O. B. FROTHINGHAM.

To the Editor of the Banner of Light:

I have been deeply interested in the speculations and comments going the rounds of the religious and secular press recently on the socalled "new departure" of the reverend gentleman whose name heads this article; and consequently the recent discourse of Rev. M. J. Savage, the personal friend of Mr. Frothingham, has interested me greatly, as being a loving effort, based undoubtedly upon authority from Mr. Frothingham himself, to explain more fully the latter gentleman's present position, and remove certain misconceptions of that position made by the press, especially by the evangelical religious press of the country.

Mr. Frothingham is a man of fine intellect and broad culture, and as the readers of the Banner of Light are doubtless aware, has been for a long time recognized as one of the most prominent leaders and teachers in the ranks of that body of thinkers called the Free Religionists. Hence it is not surprising that such statements as he was reported to have made to a representative of the press who interviewed him soon after his recent return from Europe, should have been considered important as representing the ideas of a highly intellectual leader of free thought.

From Mr. Savage's explanation of Mr. Frothingham's position, if we may so term it, we learn that the representative of the press who interviewed the latter gentleman and elicited from him the statements that have called forth such wide-spread comments, instead of taking notes of what was said, trusted to his memory, and consequently misstated to a certain extent some of Mr. Frothingham's positions.

For example: Mr. F. does not think that "unbridled free thought leads to a dreary negation called materialism." "On the contrary," says Mr. Savage, "he holds that no science worthy the name of a science can possibly tend that way." "Nor does he believe that revealed religion is stronger to day than it was twenty years ago," as has been so triumphantly

asserted. He would limit thought in no direction. He would go back to no past church statement or creed. He believes that the work of the iconoclast is not yet finished, and denies that he has any disposition to recall one word that he has spoken or published.

"But," says Mr. Savage—and here to me is the great point of interest in this matter-"Mr. Frothingham's views have nevertheless changed. He has come to be a more pronounced Theist, and he is now searching for that great mystery—the way God acts on man."

"For many years," says Mr. Frothingham to his friends, "I have been inclined to try to prove that everything comes out of the earth from below, that religion is purely earthly in its origin, something made by man in his effort to perfect himself, and I have not taken account enough of the working in the world of a divine power-a power above man working on and through him to lift and lead."

"I hope that new light will break out, not of God's word in the sense of a book, but of God's universe through new manifestations, through natural methods in the human soul."

Here, I repeat, is the important point of interest in this matter.

Mr. Frothingham is a representative of the wide-spread dissatisfaction and unrest that is apparent in every direction save one. Romanists, Calvinists, Free Religionists, Materialists, all are spiritually hungering, and are striving to satisfy that hunger with husks.

We owe a debt of obligation to Mr. Frothingham for having so emphatically voiced this sense of unrest and spiritual starvation. But is it not passing strange that men in all ages, while longing for "light to break out," have persistently closed their eyes to the glorious sun that was shining full in their heavens, and

have groped their way along in darkness? Thus the ancient Jews, while entreating the spiritual guidance of heaven, "that divine power above man working on and through him to lift and lead," persistently choked up the channels through which that power always has and always must flow, by stoning to death their prophets and mediums, and later on looked and longed for the Messiah even while he stood in their midst in the form of the greatest reve-

lator of spiritual truth the world had yet seen. And thus Mr. Frothingham, and the wide class of materialists that he represents, whether churched or unchurched, with the full light of the glorious sun of Spiritualism shining broadly in the face of the nineteenth century, plods his way along in darkness, longing for light and giving utterance to most pathetic statements

of dissatisfaction and unrest. We would assure Mr. Frothingham that the Messiah stands by his side; that "the divine power that works on and through man to lift and lead," is flowing through countless channels all about him; that the "new light" he is GATOR IN THE WORLD.

longing for has been shining more and more brightly "through new manifestations" for thirty years past through "natural methods, in the human soul." And that when he recognizes in his own soul the grand fact that:

"All angels form a chain that in God's burning throne begins.

And winds down to lowest plane of earthly mind,"

he will have come back to the foundation of all religion, namely, the intimate relation between the divine and the human, the permeation of the material by the spiritual, as demonstrated by the active agency in human affairs of the spirits who are made ministering angels of the love and wisdom that governs the universe for the one grand purpose to lift and guide.

Twenty-five years and more ago, when the rising sun of Modern Spiritualism was just reddening the horizon, Theodore Parker, the great iconoclast of New England, who bombarded the strongholds of Old Theology so vigorously that they have ever since been crumbling, recognizing the inherent power of the New Evangel, and perceiving that its whole influence was to free the mind from the shackles that fetter free thought, said of it from his platform: "It is the noblest ally Liberal Christianity has ever

A quarter of a century has demonstrated the truth of his words, and yet the Free Religionists who revere his memory, and whose very existence, we might almost say, his life-labor rendered possible, have joined hands with the evangelicals and the materialists, to decry or utterly ignore this same noble ally. And yet they will never solve the problem that vexes their souls, they will never understand the great mystery as to "how God acts on man," until they recognize and receive the divine truth that the Providence that governs and guides the universe, and keeps constant and close watch over human destinies, works upon and through human souls by means of his own divinely appointed agencies. In other words, he maketh his angels spirits, and sends them forth to minister to the heirs of salvation.

FRED L. H. WILLIS.

Verifications of Spirit Messages. ENOCH STEERE—KATIE II. HORTON—WILLIAM

To the Editor of the Banner of Light:

The message published in your columns Dec. 17th, from ENOCH STEERE, I know to be correct, having been familiar with his place of business having been familiar with his place of business on North Main street, in this city. A neighbor of his, to whom I showed the message, acknowledged it to be true, but in his entire ignorance of the manner in which it was received, denied the possibility of its coming as claimed. I have further proof of the genulneness of the message of Mrs. Katie H. Horton (published Nov. 19th, and of which I wrote you), from those who well knew her and have seen a photograph of many of the family, among them that of her father, who was a Methodist minister. I also recognize the message of William Foster, published Dec. 17th, as coming from him. His son William, of whom he speaks, was a schoolmate of mine.

Providence, R. I., Dec. 22d, 1881.

Providence, R. I., Dec. 22d, 1881. To the Editor of the Banner of Light:

The communication of ENOCH STEERE, in the The communication of ENGII STEERE, in the Message Department of the Banner of Light of the 17th Dec., fully vindicated the reliability and truthfulness of that department, and demonstrated by an additional evidence its importance as an agency in the furtherance of Spiritualism. Mr. Steere was a well-known citizen of Providence, in trade many years. As indicated in his message, his affairs went untowardly a few years before he passed away, and, as he expresses it, he became insolvent. A gentleman well acquainted with him, to whom I read the communication, remarked, "That's Uncle Enoch all over." Enoch all over.

Enoch all over."

The message from WILLIAM FOSTER I also recognize. He is my father. Of this I will speak more fully hereafter, and explain the communication immediately following.

Fraternally.

WM. FOSTER, JR. Providence, R. I., Dec. 20th, 1881.

CAPT. DAVID EDWARDS.

To the Editor of the Banner of Light: In the Message Department of your paper of Nov. 19th, I see you have had a call from a CAPT. DAVID N. EDWARDS. In my boyhood (more than sixty years ago) I knew a Capt. David Edthan sixty years ago) I knew a Capt. David Edwards. He was a whale-ship captain when I was in my "teens." I left Nantucket in the year 1837. I was there on a visit in 1865 or '6, and I then saw and talked with Capt. Edwards. In the year 1875 I was there again, and called on him, and I think he was lame at the time. I should judge Capt. E. to be eighty or eighty-five years old now. If he has gone aloft I think him a man that would dare to sing out, whether he saw whales or land. I should think very soon after he found himself awake, he would be wide awake, and as soon as he found his bearings would report himself if he could. I think him a man that would "speak right out in meeting" if he thought it right so to do.

Yours respectfully, LATHAM GARDNER,

No. 68 Jones street.

No. 68 Jones street. Rochester, N. Y. Dec. 1st, 1881.

II. W. CLEMONS. To the Editor of the Banner of Light:

I am pleased to be able to verify the genuineness of the communication from H. W. Clemons, published in your Message Department, Nov. 19th. As he was one of our own number, and we are acquainted with his characteristics, the members of our circle pronounce it correct in every particular. As the communication was read to the circle the brother was seen by a clairvoyant standing near the organ impatiently waiting for us to commence. Subsetiently waiting for us to commence. Subse-quently the message was shown to his family, who fully recognized it as correct, although they were skeptical as regards the return of spirits. S. G. HOOPER, spirits.

Pres. Spiritual Society, Salem, Mass.

MRS. LOUISE MILLS. To the Editor of the Banner of Light:

In the message in the Banner of Light of Dec. 10th, from Mrs. Louise Mills, I recognize the loving spirit of a dear friend. The particulars of her release from this life are correctly given. of her release from this life are correctly given. Living as I do in a house built under her personal supervision, and having been honored by the friendship of our dear departed sister, Mrs. H. F. M. Brown, and made happy by her presence in this home much of the time for the last three or four years, this message, filled with kind remembrances of old friends, has to me a neguliar straightful and the sweet spirit peculiar significance. I thank the sweet spirit, and hope the angel-world will guard well the dear medium through whose organism such messages can be given. Yours for the truth,

MRS. MARY A. ASHLEY.

Santa Barbara, Cal., Dec. 18th, 1881.

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WHITTIER'S LATEST POEM.

John G. Whittler, 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 ; but once, before we saw a great change, and in three the Fair journal. The following are the lines, which

VALUATION:

The old 'Soutre's old, as he stood by his gate, And his neighbor, the Deacon, went by: "In spite of my bare—stock and real estate, You are better our, Deacon, than 1.

"We're both growing old, and the end 'sdrawing near; You have less of this world to testing; Put in Heaven's appraisal vour assets, I fear, Will reckon up greater than mine;

They say I am tich, but I'm feeling so poor,

I wish I could swop with you even, been wads I have lived for and laid up in store, For the shillings and pence you have given."

Web, 'Squire," said the Deacon, with shrewd comwhile his eye had a twinkle of fun,
"Let your pounds take the way of my shillings and

And the thing can be easily done."

Nanner Correspondence.

Pennsylvania.

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 Channey 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 Hannah Pettigrew, at Sterling, circulars Dennet, who spoke of the trials of anti-slavery times and addressed a very touching message to that address. a gentleman present, who afterwards said that when he was hooted 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 exorcises J. M. Spear arose and paid a glowing friends who had made her acquaintance during tribute to Mr. Fletcher's mediumship and abili- | her labors with us. After singing by the choice ties as a lecturer.

In the evening, every available seat being occupied, a lecture under the influence of George a short address. 'Scio,' an Indian spirit, then Thompson, upon 'The Harvest of the Year,' took control and delighted those present for was given. This effort was one of the finest over an hour with his 'conversations' and practhe 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, present. The company broke up at a late hour, William Young, Kitty and Earnest Bellenger, P. L. Densmore 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 R. 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 audience. People crowd the hall to hear her genial people, a mild climate, invigorating and healthy air, and scenery beyond the gave Mrs. Spencer a call last week, and she prepower of pen to describe, render the place vailed on him to give a lecture in her place on 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 substantials 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

GREENFIELD .- C. L. Butler writes: "I have taken the Banner of Light a go at 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 Str-How shall we ever pay you for your promptness, and kindness in calling on us, by the request of Mrs. J. G.

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 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 treat-ment 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, 1881. 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 PHILADELPHIA.-Mr Fletcher's meetings face of a dear friend. The grand and soul-inon Sunday Dec. 25th are reported as follows by spiring lectures it contains from so many of a correspondent, under date of Dec. 26th; our gifted inspirational speakers, are worth the "Christmas Day dawned fair and bright, and, Drice of the paper, to say nothing of its many despite the many attractions at the churches, 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, 1882, 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 fill 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 attaint their blood and corrupt their bodies!"

Mrs. R. speaks in high commendation of the Health Institute under the charge of Dr. relating to which may be had on application to

_ 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 and some fine instrumental music by Miss Hatch and Mrs. Paul, Mrs. Byrnes's control delivered tical advice; he also answered several questions in a very intelligent manner. Miss Hatch's control, 'Nattie,' also described several spirits 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 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. Rothermel, medium for physical manifestations in the light, was at that date giving seances in Brooklyn, and would continue to do so until January 5th, after which he will be at liberty to make other engage ments.

LITCHFIELD.-Mrs. E. Mann, upon remitting for herself and others to whom she desires to have the Banner of Light sent, writes: "1 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 Ranner 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 fight 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 reechoes the call from all localities for a materializing medium, remarking that it is what is Fox? If you had not come as you did, we believe 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:

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 healer, tell of and exercise the "gifts of the Spirit." As this marvelous healer is overwhelmed with patients, his presence with us was delayed to a late hour, and Deacon D. M. Cole was invited to speak upon 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 era dawned upon the earth. He cited 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 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.

Judge Vm. Coit said that he came to hear
Dr. M., and to witness some of the "gifts of the
Spirit." He believed that we were now living under a new spiritual dispensation, a dispensa-tion 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 detained by his patients, and that he could remain with us but a very short time, as he had to return to New York City to treat a very sick patient. The Dector is an easy and fuent 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 discases 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 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 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.

habits, if the best results were to be reached. The Doctor related many incidents of this healing power since his location among us, not only in New York and 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:

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 his 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 scale position—was suffaing from 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 afflatus," that it permeated his whole body, nerves and muscles, and he felt a fremendous and all-powerful will power that sent its force toward the room where power that sent its force toward the room where the light was seen, and his control said she could be cured, "she shall not die." On making in-quirles 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 carthe 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. Monek's powers as above related. She is not a Spiritualist, but says she feels that it was the power of God through Dr. Monek's power of God through Dr. was the power of God through Dr. Monck that restored her health. It was expected that she would have been present at our meeting, and have berne witness to the truth, but the

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 sceming miracle that was being performed

by angelic visitants.

Mr. A. C. Hart of Huntington, L. I., was recently cured of a loathsome cancer of the right ear; had suffered for eight years, and nearly the whole of the right ear 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 re-ceived immediate benefit from first treat-ment and pronounces himself cured, and has arranged for a public meeting in his town, where he will state the facts of his cure.

Mrs. John S. Keyes, 12 Foulding street, Worcester, Mass. One arm perfectly holpless for three years; was lame in one foot and unable to walk, and the lightest 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. Monek around the room. Immediately after first treatment sue walked two miles.

Mr. F. A., manufacturer, of Pawtucket, R. I., Immediately after first treatment she

came to Dr. M. on crutches, one leg paralyzed and uscless; had to drag it after him; received immediate relief.

mmediate 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

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.

sons 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 whisper six feet away from him. A young lad who stuttered badly received immediate relief, and spoke without any impediment in his speech.

pediment in his speech.

A gentleman deaf in one ear and suffering from catarrh was relieved; said that he could hear a whi-per spoken by the Doctor several feet from him, and also felt relief from the catarrh.
An elderly lady, who had been a great suffer-

er 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 im-mediately helped.

An elderly gentleman, deaf in both ears, and with other troubles, said that his hearing was made better made better. A young lady from Minneapolis, Minn., with-out 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 spiritual papers a more 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 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.

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The Second Association of Spiritualists holds conference every Sunday afternom, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Harlor, President; Charles W. Yard, Secretary.

MALEM MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7P. M. S. G. Hooper, President.

San Francisson, Call.—The First Spiritual Union Society holds a conference and Seance every Sunday at 2 P. M., at Liota Hall, No. 757 Mission street, above Third, Also meetings for lectures and Seance in the evening. The

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

VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents, Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secretary; Mrs. Portia Gage, Treasurer, Children's Progressive Lycenmineous at 12½ p. M. Charles E. Greene, Conductor. WORCENTER, MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 73

P. M. WEYNOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds moetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock F. M.

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Doc. 21. -3w*

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Dec. 25.

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These Lectures were given by Mrs. Richmond during the months of February and March, 1877, and embrace the following topics: "The Rilse and Progress of Free Masonry, as Analyzed by Spiritualism;" "The Conditions Necessary to Seeme the Fullest and Preest Communication with the Spirit-World;" "The Religion of Spiritualism as Compared with the Ancient Religions;" "Further Evidences of the Love of God;" "The Transmigration of Soule;" "The Sphere of Wislom," (as described by the spirit of Judge J. W. Edmonds.)

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Banner of Light.

BOSTON, SATURDAY, JANUARY 7, 1862.

Spiritualist Meetings in Boston.

New Era 11ath. The Shawmut Spiritual Lecour meets in this Leb. 176 Fremont street, every Sunday at 10% A. M. J. B. It with Conductor.

The Shawmat Sewish Chircle, conducted by the laddless of this Lecour, meets at 21 Dover street, Wednesday afternoon of each alternate week, at 30% oek. Gentonen friend, are invited to the evening exercises. Mrs. C. L. H. 11ath.

Paine Memorial Hall, Children's Progressive Lycenn. No. Thous its resions every Suiclay meriting at this had, Appleton street, commencing at the octock, Tkepublic co-lawly invited. F. L. Union, Conductor.

Berkeley Hall, 4 Berkeley street (Odd Fellows)

Brillians. The Spiritual Modings eyery Sunday at 1070 A. M. and 147, M., indeporty Wooll, odday at 777, C. M. Sacial Concert Birthmanday in the modinal 7, 707, M. Droddent and Loctuper, W. J. Colville crossidence for Worlesser Spuring Treasurer, and Society Common Papelong, a Hamock Street, The public on Lafty invited to ad the services. Englis Hall. Spiritual Meetings are hold at this hall, \$16 Washington street, corner of Fases, every sunday, at log x, w, and the and 78 g w. Floor to and speaker and Conductor. Meetings also held Wednesday afternoons at

Pythinn Hall, 176 Tremont street, Meeting every unday attendent at 25 o'clock. Dr. N. P. Smith, inspira-

Science Hall, 712 Washington street. Spiritual perings every The day, at dr. w. W. J. Colyne reptles.

meetings every Loc day, at the W. W. A. Covane repths to questions mear thin there to his spart garder.

Berkeley that. There was to his every Vielmeeta, at question before a P. M., at this probability for the redshifted holisans conference. We shaw to the consideration of Mischeley posters by the events in of the arc, to which all friends of humanity, without regardless, for party, are having.

Typer, MERTISGS held every Sunday, A122 atolock, Test Circles remains at modiums, Eventey, at 7 miles, k, Confer-

New Fig. 11.11, 176 Terminnt street, astrictual meet-ics for tests and speaking will be held in this ballevery indian, it is not 7 m. M., he seven do its toops best and all-known in drains and peakers, to estaing in provided,

Mystle Buil, Charlestown District, Mostlingspread at this half, 70 M th street, every Sunday afternoon, at

Chelsen. The Spiritual As a dather holds moretings at it and 7% P. M. in Transle of Honor Hail, Cliff Fellow, Building open the Bollogiam Car station. Next sortial attenuous, conference. In the eventual to etg. A. Fuller will occupy the platform.

NEW Env II vi.i .- "A happy new year to all." was the expression of every one at our Lyceum on the morning of Sunday, January 1st, and it was a pleasing sight to look upon the smiling faces of those composing the fourteen groups that had met to begin the new year well. The hall was so full that the anterpoins had to held a large number; and the exercises never passed off finer. The crelestra seemed inspired to do their very best, and the few pieces they rendered were well received, while the singlify by the children rang through the hall as though they were full to the brim of gladness and joy. Then followed the Silver Chain recitation and the Banner March, with so many children in line Bamer March, with so many children in line that the column was nearly doubled around the ball. The march finished, the next half hour was devoted to enlightening the minds of the scholars, in regard to spiritual things. (Then followed a recitation by Master Harry Hall; plano solo by Willie Farnum; recitations by Frnest and Gracie Burroughs,

At this point the Conductor stated that Mrs.

Clastic and Mr Streat had a day to conform

scholars in regard to spiritual things. Then followed a recitation by Master Harry Hall; plano solo by Willie Farmum; recitations by Ernest and Gracie Burroughs.

At this point the Conductor stated that Mrs. Charter and Mr. Street had a duty to perform by direction of spirit friends to the children, and introduced Mr. Street had a duty to perform by direction of spirit friends to the children, and introduced Mr. Street, who said that Mrs. Charter and him self had been instructed by spirit children, especially by the little spirit "Florida," who, when on earth, was a flower girl of Norway, to breare little knotsof flowers and ferns for each child of Shawami Lycetim as a toben of love and remembrance from the spirit children who were at that moment with there, and that a spirit finger had touched each and overy flower here presented.

Mrs. Folson then responded, stating that the little spirit "Florida" had, through Mrs. Charter, arranged, these flowers expressly for the children. The Lyceum then sang an appropriate hymn. Conductor Hatch called each child to the platform, and the spirit confronting Mrs. Charter presented them with the Govers, which not only gladdened the children's hearts, but seemed to draw the visitors in the flowers, which not only gladdened the children's hearts, but seemed to draw the visitors in the hearmony that reigned and made the whole a loyous sight to behold. The spirit "Lulu" then addressed the children brough the mediumship of Mrs. Brown, followed by Mrs. Charter, who said size seemed to draw the visitors into the harmony that reigned and made the wholen joyous sight to behold. The spirit "Lulu" then addressed the children theory, the medium-ship of Mrs. Brown, followed by Mrs. Charter, who said she had obeyed the voice of the spirit which had been telling her for two weeks to come to the been telling her for two weeks to come to the Shawumt Lyceum. Thanks were returned to Mrs. Charter and Mr. Street, and to the spirit children who had influenced them to present the flowers, for their kindness. Then followed further recitations by Emma Ware, Fred. Coo-ley. Bessle Brown. Little Blanche, Frankie Hall, Belle Pond, Jennie Lothrop, and many others; physical movements and the Target March closing the session of nearly three hours. A. Shellhamen.

A. Shelhamen, Secretary of Shawmut Spiritual Lyccum.

[On the evening of Monday, Jan. 2d, a large delegation of the friends of Mr. and Mrs. J. B. Hatch-including among others representatives of the board of officers, and the members of the Shawmut-assembled at their residence, 54 Green street, Charlestown District, to observe the anniversary of the birth of Mrs. II. The evening was passed pleasantly in social converse, the offering of brief remarks (in which John Weth abee, Esq., Hattie Wilson, Mr. Street, Mrs. M. A. Brown, Mrs. Mary A. Charter, Mr. C. Frank Rand, Assistant Conductor of the Shawmut, Mr. J. B. Hatch and others, participated), the giving of recitations (by Charles W. Sullivan, Gracie Burroughs, and Master Haskell Baxter), and the execution of vocal and instrumental music - Mrs. Nellie M. Day, Mr. Sullivan, Mr. Street and Miss Burroughs taking part. Refreshments were then partaken of, and, a late hour having been reached, the company dispersed, wishing Mrs. Hatch "many returns of the day."j

PAINE HALL.-The first Sunday of the new year found the Boston Lyceum in a flourishing condition, with an increased number of children and visitors, and an unabated zeal on the part of the members. The year is well begun, and with a good sum in the treasury, largely augmented by Christmas receipts, we start anew on our career resolved that no impediment shall stay our march. Friends are constantly coming in to join the little army organized fifteen years ago, and which, aided by the spirit-world; has succeeded in establishing a reputation which is world-wide. We extend here through our ally, the noble Banner of Light, our cordial invitation to all Liberals and Spiritualists to come in and witness our work, and if favorably impressed, join with us and help us. After the Banner March, the first exercise of the session consisted of the responses to the word "Mother," which elicited numerous poetic selections wherein that word occurred. This has become a very pleasant feature. The recitations were by Jennie Weeks, May Henley, Alice Souther, Fanny Kurtz, Mamie Havener, Amy Peters, (by request), "The Drummer-Boy"; piano solo by Moses Myers (encore); a clarionet solo by Moses Myers (encore); a year found the Boston Lyceum in a flourishing condition, with an increased number of chil-Amy Peters, Mamie Havener, Jennie Smith, Alice Souther and Allie Waite, to whom were presented the promised prizes for having given the largest number of recitations during the ear. in regard to experiences that he did not know if it succee The increased orchestra, under Mr. Bond's where to begin, but that coming to the conferthe sights."

direction, gave fine selections through the session. The calisthenies, led by the Conductor and Assistant Guardian, were well performed, and after the Target March the Lyceum adjourned.

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

CHARLESTOWN, MYSTIC HALL .- Sunday, Jan. ist, exercises appropriate for the New Year were held in the afternoon, at the usual hour Improvised songs and a very able discourse on "What are the Prospects of the Coming Year?" with several psychometric readings in verse, by Mr. F. A. Heath, also tests by Mrs. H. W. Cushman, the well known musical medium, rendered the meeting one of the most interesting of the season. On account of other engagements, Mr. season. On account of other engagements, Mr. Heath will not occupy the platform in this hall next Sunday, but the speaker and mediums for that day, Jan. 8th. will be announced in the Saturday papers of this week. C. H. M.

Berkeley Hall Meetings.

On New Year's Day Berkeley Hall was crowd On New Year's Day Berkeley Hall was crowded at the morning service by a most intelligent and appreciative audience. The musical portion of the service was enriched by Miss Georgia Latham's fine vocalization: W. J. Colville delivered a stirring lecture on "The New Year; its Hopes, Prospects, and Outies, "The controlling intelligence (Dr. Forbes) earnestly recommended the establishment of a Healing Institute in Bostoni. He urged all Spiritualists to engage immediately in sound, practical work, for in no other way can they advance the glorious cause they have esponsed, and cooperate successfully with the angel-world. The collection at this service was the largest taken at any successfully with the angel-world. The collection at this service was the largest taken at any one meeting, and the Society over which Mr. Colville and his inspirers preside, opens the year on a substantial and efficient basis.

on a substantial and efficient basis.

A 12300 F. M. a business-meeting was largely attended. The feasibility of a Spiritual Bethesda was discussed, and by a large vote the proposition to establish such an institution adopted.

At 3 p. M. Mr. Colville's control discoursed n "The Christ who is Yet to Come." At 750 p. m. a sacred and miscellaneous Con-cert delighted a large audience. Misses Mattie Colby and Georgia Latham, were preëminently

successful as vocalists, and Miss Lulie Bigelow in her recitations.

On Sunday next Mr. Colville will lecture at 1030 A. M., on "Death in the Light of the Spiritual Philosophy." The service will be in memoriani Mrs. Eddy, daughter of Francis Jackson, whose funeral services were conducted to at 110 West Chester Park, Monday, Jan. 2d, conjointly by Wendell Phillips and Mr. Colyille. This estimable lady was an active and ville. This estimable lady was an active and generous supporter of Berkeley Hall meetings. At 3.P. M. a. lecture will be given through Mr. Colville's mediumship, on "A True Spiritual Bethesda"

On the evening preceding New Year's Day, the parlors of 500 Worcester Square were througed by a company of 150, who were entertained with musical and literary exercises, tained with musical and literary exercises. a most agreeable time was had.
At 11 P. M. Mr. Colville conducted a watch

night service in the same place, sitting and standing room all occupied. At 12:10 the company separated wishing each other a very Happy New Year.

Proceedings of a Meeting to Consider the Plan for a Spiritual Bethesda.

Spiritualist Meetings in Brooklyn. The Brooklyn Spirkmathd Society holds meetings at Even II Had, as Fulton strict, every Sunday, at 3 and 5, r. u. H. W. Benediet, President, Regular speaker, 1988, P. O. Hyzer, Conference, Saturday, at 8 P. M. Prof. bean, Chalrman,

Brooklyn Spiritual Fraternity, Sunday services a Large Hallot Brooklyn Institute, corner Washington and Brootlyn Spirlfual Praternity.—Sunday services in large Hallot Brooklyn Institute, corner Washington and Convoid streets, seven blocks from Fulton Ferry, at 3 and Convoid streets, seven blocks from Fulton Ferry, at 3 and Hallot, Mrs. Hampah B. Mosse; March, Lyman C. Howe; April, J. Frank Bayter. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute. Jan. 6th, election of officers and discussion of work for the new year; Jan. 73th, "Fedenchary Spirits," Edwin X. Roblains; Jan. 20th, "Psychometry," with practical experishments from the platform, by Mrs. Mary A. Gradley; Jan. 27th, Prof. J. R. Buchanan (probably), All the spiritual papers for sale at all our meetings. S. B. Nichols, President.

The Enstern District Spiritual Conference meets very Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

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

An experience meeting with us is usually very interesting, and our closing conference meeting for the year was no exception to the rule. Mr. Newton S. Otis gave a very interestrule. Mr. Newton S. Otis gave a very interesting account of materializations that he had recently witnessed through Dr. Shea of Chicago. At these scances his little boy came, as before reported, and materialized, and being asked

At these scattees his little boy came, as before reported, and materialized, and being asked where his other brothers were, passed into the cabinet and again reappeared with his two brothers, and all three were plainly seen.

Mr. J. A. Wilson said that what he had to give would be in behalf of the Children's Progressive Lyceum, of which he had just been elected conductor. He urged every one present to take hold of this important work, and said that when he in former years had charge of the Lyceum they were enabled to sustain regular Sunday meetings and pay for lecturers.

Dea. D. M. Cole said he did not have any experiences, and when asked in regard to the remarkable medial powers of his daughter, said that she had no powers, clairvoyant or otherwise, but what could be accounted for as natural, and not the work of disembodied spirits.

Mr. A. E. Newton gave some very interesting experiences in regard to healing at a distance, and among others, related the following remarkable cure of a sick friend, an Orthodox clergyman through the "gift of the spirit"

experiences in regard to healing at a distance, and among others, related the following remarkable cure of a sick friend, an Orthodox clergyman, through the "gift of the spirit," his wife being the instrument. This was many years ago: One day he received a letter from the clergyman's wife, giving the information that this friend was very dangerously ill, and not expected to live. On taking the letter in her hand, Mrs. N. felt a strong impulse to retire to a room alone, and there seemed to be brought into rapport with this friend, some thirty miles distant, and to take upon herself his disease and sufferings. She saw apparently, far above her, a band of spirits, who were connected by what appeared to be a luminous cord, with the distant sufferer, while another cord reached from the band to herself, and a third connected her with the patient. She felt that the poisonous virus of his disease (crysipelas) was being drawn from him in some way by this means, and that he would be raised up. This extraordinary experience lasted for about half an hour. A few days afterwards, she had occasion to go to the neighborhood where the clergyman lived, and sought his house, laving never been there before. She rang the door-hell, half man lived, and sought his house, having never been there before. She rang the door-bell, half expecting to learn of his death; but the bell was answered by the clergyman himself, who had nearly regained his usual health. He stated that an unexpected change had taken place, and he had begun to recover from a certain hour, which was the precise hour when she had the strange experience, thirty miles away!

Mr. Watts said that there was so much to say

ence to-night he had thought of the marvelous changes that had taken place, and related a fact ence to-night he had thought of the marvelous changes that had taken place, and related a fact occurring among his early experiences. At a circle in which Dr. T. I. Nichols, of London, Eng., was present, a spirit commenced rapping out by the alphabet "Pover." Dr. Nichols said that it meant to spell "Poverty," but the spirit insisted that there were more letters to come, and the word was completed "Poverina," which was a pet name of the communicating spirit when in the earth-life. At the time Dr. Nichols accused the speaker of producing the raps, and now Dr. N. was one of the prominent Spiritualists of London.

Mr. Leavens, of Flatbush, said that for twenty-live years he had been looking into Spiritualism. He did not like to be laughed at, and had not become a believer; but recent cures by Dr. Monck had compelled him to believe. He corroborated the statement made as to the cure of a lady by Dr. Monck while passing by her residence, and also testified to the marvelous cure of his own wife, who for lifteen years had been an invalid, suffering intense pain. He found there was a great difference on coming home from business at night to have his wife

found there was a great difference on coming home from business at night to have his wife meet him bright, winsome and happy, instead of lying on a bed of anguish. He also stated that in one treatment Dr. M. had given him great relief, and that he considered his powers

miraculous,

Mrs. R. Shepard-Lillie said: "Twice during
my life I have been very near to the portals of
the eternal home-by scarlet-fever; and while
lecturing at Binghamton, N. Y., two years ago,
I caught a severe cold, and on retiring to my I caught a severe cold, and on retiring to my room I fell back in a faint, and exclaimed: 'Oh, my work is done! Oh, God! I am sick,' and I saw approaching me from wisdom spheres a man and woman resplendently beautiful, and appearing as the pictures represent the Nazatene and his mother. They were clothed in the garb of the ancients, and I heard a voice speaking to my guides, saying: 'I will help her.' I felt a hand upon my head, was immediately relieved from pain, and in a moment I never felt better in my life. The next morning; when I went below, my friend at whose house I was visiting, said: 'You are healed.' I said: 'How do you know it?' and she answered: 'It was revealed to me.' To night I have been delayed an hour at home trying to complete an improrevealed to me.' To night I have been delayed an hour at home trying to complete an improvised poem, to send to a friend in the Western part of the State, from an influence that purported to be that of Robert Burns, the Scottish poet. This friend, who was at the Cassadaga Lake Camp-Meeting last summer, was a great admirer of Burns, and had his portrait hanging on the platform. Among the six subjects handded not introduced to the suppose them was an admired to the suppose them. ed me to improvise poems upon was one by this lady for the poet Burns. After the meeting was over she came to me and said that the poet had promised her that he would improvise a poem for her during the camp-meeting, and she appeared to be much gratified, and a few weeks ago she wrote to me to see if I could get an-

had any trouble to give what was expected or promised to me by my guides. The request for this poem has been with me for many days, and this poem has been with me for many days, and I have been unable to get more than a single verse or two at a sitting, and it is still uncompleted. Can any one here to night explain the cause? I was receptive, and tried to be passive. I would like to know why, in this case, when I am so anxious to oblige my friend, that the poet cannot complete his work." Mrs. L. was at this point controlled by a spirit claiming to be "Robbie Burns," and gave a few improvised verses tinged with the Scottish dialect, explaining somewhat the cause of failure to complete ing somewhat the cause of failure to complete

Her own band of spirits next controlled her and gave a rebuke for the medium calling the physical phenomena "minor," as they were the basis from which all forms of spiritual phenomena had sprung, and constituted the corner-stone of the superstructure, remarking that no form of phenomena should be despised. The controlling spirit explained at length some of the obstacles that surrounded all phases of spirit-control, and said that if mediums were themselves honest, and desired good and intelli-gent spirits to come to them, they need not worry about mischievous or wicked spirits. Our hall was full, and a deep and general in-

Our half was full, and a deep and general interest was manifested.
At our next conference, Friday, Jan. 6th, we are to discuss "The Work Before Us."
S. B. NICHOLS
357 Flatbush Avenue, Brooklyn, Dec. 31st, 1881.

Brooklyn (E. D.) Spiritual Conference.

Mr. C. R. Miller, the chairman, opened the meeting of Dec. 26th, by reading a poem of Lizzie Doten's entitled the "Triumph of Truth," after-which he spoke in relation to Christmas and the event its observance celebrated. To many Jesus is a mythical person; to the Orthodox Christian he is one of three Gods; to others, the speaker included, he is an historical character, who, by his exceptional endowments, enacted an important part in the world's history. "No just estimate," said Mr. M., "can be formed of his life and character except in the light of Spiritualism. No prophecy could be plainer than that which Jesus spoke to his disciples as he stood in materialized form before them, symbolizing that spirits would return, take on material bodies, as he had done, eat and drink event its observance celebrated. To many Jesus terial bodies, as he had done, eat and drink with mortals, and for longer or shorter periods, as they might understand the law of spirit control and return, again take up their abode on earth. All careful observers of spiritual phe-nomena know that materialization and psy-chometry go hand in hand. In the presence of the stupendous realities of spirit-control which we are now witnessing, psychometric interpre-tation is a necessity. 'There is nothing hidden that shall not be revealed,' and psychometry, with its limitless powers of observation and dis-covery, comes to do this.

covery, comes to do this.

Every step in advancing civilization: every discovery and invention, and every fulfillment of prophecy, comes in its appointed time, never a day too soon or an hour too late, and our Society, though small, is strong in a mighty purpose, filling its appointed place in the prophecies of the Nazarene. Our sisters, Mrs. Mills, Mrs. Cate, Mrs. Tyon, and others, are manifesting the same power that Jesus did in his interview with the woman of Samaria, 'Telling us all things that ever we did.'"

Mrs. Tryon said, "The birth of Jesus is to be looked upon not as that of a Saviour, but as of one who was an example of charity, purity, and all goodness. This example we should follow. There are thousands around us needing

low. There are thousands around us needing help, assistance, protection; and it is the privihelp, assistance, protection; and it is the privilege as well as the duty of us all to uplift the
downtrodden and oppressed, and to assist the
needy. We find around us those who are eager
for spiritual help. We can give hope and consolation to the sorrowing who mourn for those
passed from mortal life; we can bridge over the
chasm that was once thought impassable, and
lift the dark curtain that enshrouds the future.
There should be no lack of warmth; no backwardness in active effort, but a constant readiness to take each fallen one by the hand and
lift them up to better conditions. Do good here,
and you will not have to return after you have
passed out of the form to finish up what you
have left undone. Let us do our work, even if
we are crucified, persecuted, and reviled, and
we will be rewarded with a glorious compensation."

we will be rewarded with a glorious compensation."

Mr. McAllan said, If people are not Spiritualists in this life, they will be in the next, and
recommended his hearers not to suffer martyrdom for our opinions, but if people did not accent the truth to let them alone.

Mr. Miller spoke of the superior powers of
Mrs. Tryon in psychometry, he having lately
tested them. He also spoke of the healing powers of Dr. Patch, and invited the doctor to the
platform. The gentleman responded, and said
he was ready to heal any who might present
themselves. Several persons came forward,
and after treatment pronounced the results
quite satisfactory.

quite satisfactory.

The Conference closed with singing.

DR. W. H. Coffin, Secretary.

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

A way to transmit scenes, as the telephone does ounds, has been discovered and reported at the electrical exposition in Paris. It is called a dioscope, and, If it succeeds, we shall not have to go abroad to "see

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hail, 55 West 33d street, at 10% a. m. and 7% r. m. Henry J. Newton, President; Henry Van Uilder, Secretary, Children's Progressive Lyceum meets at 2% p. m. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hail," 14 East 8th street, every Wednesday, at 7% p. m. After each lecture, Dr. Monck publicly and freely heals the sick psor from the platform.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hail, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

At Frobisher Hall, New York Hon. Warren Chase closed his course of ten lec-

Hon. Warren Chase closed his course of ten lectures Dec. 26th, all of which have been highly appreciated by intelligent audiences. He speaks in Rogers's Hall, Philadelphia, Sunday, Jan. 8th, at 11 A. M. and 8 P. M.—in the morning on "Mediumship and Its Mission," and in the evening on "What We Know About Another Life: How We Know It, and What We Believe, and Why We Believe it." He may be addressed at Havre De Grace. Md., until Jan. 16th; after that, Washington, D. C., until further notice.

Meetings in Springfield, Mass.

After the successful course of lectures in November, by Mr. J. W. Fletcher, the Springfield friends felt they must secure his services at the veniber, by Mr. J. W. Fletcher, the Springhend friends felt they must secure his services at the earliest moment. Accordingly the meetings were resumed on Sunday afternoon, Jan. 1st. Mr. Fletcher has just returned from a very successful engagement in Philadelphia, and brought with him that enthusiasm which seems to be one of the important elements of his success. The lecture was upon the "licalizations of the Past Year; Our Hopes for the Future"; and was listened to with great attention. The important events of the past year were pointed out, their direct lesson indicated, and it was shown that the present tendency of modern thought is toward the universal in religion as in nature, while still greater demonstrations of spiritual power may be expected during the coming year, since the demands for spiritual truth are every day increasing.

In the evening the subject was, "The Lesson of Guiteau's Trial," and a more radical and logical discourse has rarely been heard. The speaker was nuch praised for his fine rendering of roatical selections. After the lecture a layer

speaker was much praised for his fine rendering of poetical selections. After the lecture a large number of tests were given. I append a few of

number of tests were given. I append a few of the most prominent:

"I see a young boy, perhaps thirteen years old; he seems very ill; he has diphtheria. Now he is better. He is standing near a window, and I see him fall dead. His name is Albert Clinton Bateman." Recognized.

"I am taken to a very hot country; it seems like the Indies. Now I see a gentleman; he gives the name of 'Alexander Durry,' and this message..." "It is my father, who died in the West Indies," responded a lady from the audience. the West

audience.
Roxana Chapin, Samuel C. Warner, Dea.
Horace Jerome (Olivet church), Carrie Trask,
&c., all of which were recognized.
Mr. Fletcher will continue these lectures

every Sunday.

He can be consulted after Jan. 8th at his New York office, No. 205 East 36th street, every day except Sunday—can also be engaged for lec-

Meetings in Lowell.

To the Editor of the Banner of Light : Yesterday closed the lectures here. For the past few months we have been furnished with many fine speakers, including J. Frank Baxter, Miss L. Barnicoat, and Mrs. Abby N. Burnham, wholly by private enterprise. We have had quite full audiences, and much interprise that have been furnished by the state of est has been manifested, but, owing to other business arrangements, those who have had charge of the meetings will not be able to con-

charge of the meetings will not be able to continue them.

Yesterday a large audience gathered both afternoon and evening to bear Mrs. Abby N. Burnham, of Boston. The lectures were eloquent and grand. At the close Mrs. Burnham gave some striking tests through her remarkable psychometric power.

Mrs. Burnham, by her sweet womanly graces, has succeeded in endearing herself to many friends in this city, who would only be too glad to have her return at an early day.

Thanking you for your kindness in noticing our meetings, I tender you the stacere wish that the good Banner of Light may ever wave as an emblem of freedom.

Lowell, Jan. 2d, 1882.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New. Delivered Sunday morning, Sept. 18th, 1881, Single copies 5 cents.

No. 2: Why was our President Taken Away?

Delivered by Spirit E. II. Chapin, Sept. 25th, 1891. Single copies 5 cents.

No. 3: President Garfield Living After Death. Delivered Sunday morning, Oct. 2d, 1881.

Single conies 5 cents.

No.4: The Spiritual Temple: And How to Build It. Delivered Sunday morning, Oct. 9th, 1881. Single copies 5 cents.

No. 5: Houses of God and Gates of Heaven.

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

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

Delivered Sunday morning, Oct. 23d, 1881,

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

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

No. 8: In Memory of our Departed Friends. Delivered Sunday morning, Nov. 6th, 1881.

No. 9: The True Gift of Healing; How We May All Exercise It. Delivered Sunday morning, Nov. 20th, 1881. Single copies 5 cents.

Single copies 5 cents.

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

No. 11: The Blessedness of Gratitude. Delivered Thanksgiving Day, Nov. 24th, 1881. Single copies 5 cents.

No. 12: The Tares and the Wheat. Delivered Sunday morning, Nov. 27th, 1881. Single copies 5 cents.

The demand for Mr. Colville's Lectures, on the part of the public at large, has been so great that the publishers have decided to issue in pumphlet form certain of the series to be delivered by him in Berkeley Hall, Boston, during the season of 1881-2.

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FREQUENT DIVIDENDS.

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\$100,000,000,

\$23,000,000,

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