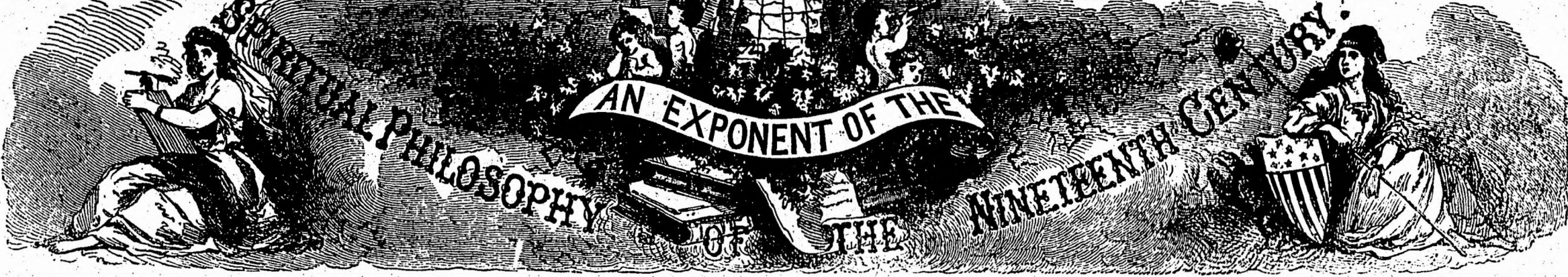


BANNER OF LIGHT.



VOL. L.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 14, 1882.

{ \$3.00 Per Annum,
Postage Free. }

NO. 17.

CONTENTS.

FIRST PAGE.—The Secular Press Bureau—A Letter to George S. Merriam, Springfield, Mass. Worms. Literary Department: "Old Grip"; or, What Came of a Wooden Wedding.

SECOND PAGE.—Free Thought: Matters at Lake View Point; Boston Spiritual Conference, Berkeley Hall: Natural and Revealed Religion.

THIRD PAGE.—New Postal Regulations. Book Advertisements.

FOURTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Charles Wesley, Mrs. Lucy Howe, Dr. James Keith, Controlling Spirit, J. C. Smith, Mrs. Sarah Mahan, E. J. Forestall, Lydia Perkins, Sydney P. Hall, Mrs. Sarah E. Michener, and Katie.

FIFTH PAGE.—Spirit-Messages from William W. Cooper, Spirit-Communication. Verifications of Spirit Messages. Western Locals. Brooklyn (E. D.) Spiritual Conference. Poetry: In Vietis. The January Magazine. Obituary Notices. Book Advertisements.

SIXTH PAGE.—The Fighting Bible Societies. Church Hierarchy in England. Publishing Hierarchy. The Case of Charles H. Foster. Just the Way It Goes. Secular Press Bureau. Bell-Ringing Extraordinary. Local Organization, etc.

SEVENTH PAGE.—Brief Paragraphs. Movements of Lecturers and Mediums. New Advertisements, etc.

EIGHTH PAGE.—Poetry: Soaring and Singing. Banner Correspondence: Letters from Massachusetts, Tennessee, New Hampshire, Wisconsin, Maine, Virginia, New York, and Vermont. New Publications. Cleveland (O.) Notes. What Our Patrons Say, etc.

NINTH PAGE.—Poetry: Looking Beyond. Verification and Vindication. Materialization. Book Advertisements.

TENTH PAGE.—Pearls. Recollections of Theodore Parker. Retail Agents for the Sale of the Banner of Light. Spiritualist Lecturers. Spiritualist Meetings.

ELEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.

TWELFTH PAGE.—Spiritualist Meetings in Boston. Berkeley Hall Society Meetings. Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Spiritual Fraternity. Meetings in Springfield, Mass. Meetings in Portland, Me. Meetings in Newburyport, Mass. Meetings in Lynn, Mass., etc.

THE SECULAR PRESS BUREAU.

[The following letter was sent to the *Christian Register* of this city, in which paper the article it reviews originally appeared. It was returned with a note from the editor, saying that so long a time had passed since Mr. Merriam's article was published, it was deemed best not to revive the subject, hence its insertion was declined. He proposed, however, to send the MSS. to Mr. Merriam; but as in doing that it would fall to reach those before whom the antidivisions of the latter gentleman had first been placed, Mr. Hull chose to give his letter a wider circulation, and sent it to this office.]

A Letter to George S. Merriam, Springfield, Mass.

DEAR SIR—Permit me, though personally unknown to you, to address you in this way a friendly letter, not at all in the spirit of controversy, on an important subject on which you have given to the public your views through *The Christian Register*. Your article on SPIRITUALISM was published in that paper so long ago as last June; but it is only within a few days that I have seen it. And the friend who then handed it to me expressed the wish that I would try to serve the cause of truth by opening, if possible, a candid correspondence with you on some points presented in it.

I attempt this the more readily because though I am unknown to you, you are not wholly so to me. From your essays a few years ago in the editorial columns of *The Christian Union* I learned to respect highly your philosophic power not only, but what is of more consequence in this connection, your fairness of mind. But for this conviction my effort would seem to me—as I have too often found similar ones—quite useless.

And it may induce you to listen to me with more patience, while I express my dissent from you, if I add that I suppose that I have passed through much the same course of mental struggle with yourself, and have come to much the same views of Christian truth that I conceive you entertain. For years I was a preacher of that truth as held by the most liberal wing of the so-called "Orthodox" churches, but have been constrained to widen considerably on that.

With the main drift of the first half of your article I am heartily in accord. Most justly, indeed admirably, have you set forth the apparent prospects of Spiritualism in the present condition of religious thought; the old creeds losing their hold on most minds and apparently destined to utter extinction; the "ethical religion" most unsatisfactory at the very point where the need of man is most imperative; and Unitarianism or liberalism so indefinite and uncertain as "scarcely to know its own mind," and of course unable to minister any adequate hope. Into this field Spiritualism enters with its peculiar and most commanding evidences of fact, facts palpable to every man's senses; and for the irrefragable proof of the grand truth of immortality saying simply, "See, hear, touch!" Most truly and forcibly have you put it. And but for the intimation immediately following, that to "intellectual men," Spiritualism seems "irrational, unphilosophical, and even unsprited," it might be left without any but the most approving comment. To some "intellectual men" it may no doubt so appear. Had this been your statement, no exception need have been taken to it. But to make Spiritualism seem thus to intellectual men as a class, is to ignore a numerous body of very able thinkers and writers, well known in the fields of literature, of natural science, and of mental philosophy, besides multitudes of others less widely known but nevertheless unquestionably "intellectual men." This, I am sure, could not have been your intention.

The grounds of this opinion on the part of "intellectual men" you do not undertake, perhaps, to set forth in form; but you seem to ad-

vert to them in the last half of your article when you come to speak of the difficulties which you conceive Spiritualism must encounter. And it is here especially that I desire that you would re-consider your judgment; for it is here that you have, though of course unintentionally, done the truth injustice. You speak strongly, but is it not too unqualifiedly, when you say that "Spiritualism is met by a philosophical difficulty of the gravest character, and one which is likely to remain fatal to it in the majority of thoughtful minds; that is, the absolutely trivial character of the professed communications from another sphere?" Here again, had you only thus characterized many of the communications, no exception need have been taken. But your language includes all. Indeed, you go on to make it plain that you mean all when, in commenting on Mr. Wallace's solution of this difficulty, viz: that "the fools and babblers here remain fools and babblers there," you rejoin, "Why only the intelligences which are feeble, or at best second and third-rate, should communicate with us, he offers no explanation." "Only" such! You must then be unacquainted with many of the professed communications, which, for intellectual vigor, moral beauty and lofty eloquence, take rank in the opinion of many with the best utterances of the pulpit or the press. For instance, may I ask if you have read the very remarkable discourses purporting to come from Lord Bacon, through the medium Jesse Shepard? Or those pronounced Sunday after Sunday in Boston by W. J. Colville? Or some of Mrs. Cora Richmond's very numerous and brilliant addresses? And I could go on almost indefinitely to cite communications professedly from Judge Edmunds, Robert Dale Owen, Epes Sargent and others, through various mediums, all worthy of their ostensible authors, and as far as possible from "vulgar twaddle."

The difficulties in the way of perfect control, to which these invisible intelligences often allude, must also be taken into consideration when we attempt to pronounce on the quality of these messages. And the further fact, too, that deceiving spirits may sometimes assume to speak in the names of higher beings than themselves. This, however, militates not at all against the fact of spiritual communications, but only against their truth or value in some cases—a matter that must always be adjudged in the supreme court of Reason. In brief, the laws which regulate the power to communicate at all are as yet very imperfectly known, too imperfectly for us to pronounce all utterances that seem unworthy of the authorship they claim spurious or worthless. They may only be, from some condition, partially abortive.

The "still greater difficulty" which you next mention seems also to me much overstated. It is, in substance, that we get no information respecting the unseen or spirit-world from these communications; "they add not a word to our vocabulary, not a thought or an image to our minds; they are the merest confused and feeble echoes of our every-day earthly talk."

Perhaps this is true enough of some of them, but certainly not of all. To describe objectively the spirit-world, except under images, or in terms familiar to us, may be for aught we know quite impossible. How far Swedenborg, or any seer, the writer of the *Apocalypse* himself, succeeded in adding words to our vocabulary or images to our minds in their descriptions of that world, you can judge as well as I. But the main value of all spiritual communications does not seem to me to lie in such descriptions, whether more or less successful. It lies rather in what of high moral or religious truth is thus conveyed to us. And here, I am sure, there is a Spiritualism that is not barren. Its revelations through its higher channels of the infinite wisdom and love of the Supreme Intelligence, of his benevolent plans for man, of the absence of all real injustice from his mysterious government, and the constant presence of overflowing mercy, of the duties here and destined hereafter of men, of the certainty not only of a future life, but of one closely dependent on character and conduct—surely these things are not trifles. Why, my dear sir, it is from teachings essentially spiritualistic in their source, from Swedenborg and other seers down to this day, that inquiring and independent minds all over this land and in Europe have, as I believe, drawn their chief religious help; help to escape on the one hand from the frightful abyss of atheistic Materialism, and on the other from the almost equally frightful labyrinth of the old "Orthodoxy." If the doctrinal puzzles and the doctrinal blasphemies which for ages have been held up in the church as her chief teachings, and made essential to saving faith, are at all disappearing from the creeds of to-day, is it not largely due to the better instructions of spiritual guides, who have given us clearer, simpler and higher ideas of the character and government of God, and of the nature, and joys or sorrows of the future life? This, at least, is my experience, though of course I am well aware that teachings nominally and indeed really spiritualistic in their origin are very inconsistent, for spirits are no more omniscient or infallible than men in the flesh. But I must confess myself immensely indebted to this source of information, or rather perhaps of suggestion—for nothing is taken on bare authority—and I should be most cravenly unworthy of the privileges I have enjoyed were I to disown this truth, or allow it to be disparaged without my earnest protest. I can never subscribe to your sweeping statement that "never was professed message more absolutely discredited by its own contents."

"Truth," you say, "requires this comment, that in the true sense of words Spiritualism is not a religion at all. It is not an impulse to holiness of life. It does not embody a spirit of

brotherhood, of moral aspiration, of worship of the highest." And you proceed to contrast it in this respect not only with "Christianity even in its cradle," but with "the positivist religion in its best aspects," and even with socialism. You add:

"The religion which we believe in—unnamed, unorganized—includes all these elements—fidelity, truth-seeking, aspiration, love, worship, trust, hope, social progress. But Spiritualism, essentially and in itself, represents none of these things. It is simply the assertion and alleged evidence of two facts—the continued existence of the human soul after death and its articulate communication from that state with souls on earth. Neither of these facts, as Spiritualism asserts and exemplifies them, has in itself any moral bearing, any spiritual impulse."

Were all this a just representation of Spiritualism, then Spiritualism were nothing to me. It is probably about as just as to say that Unitarianism is simply the doctrine of the unity of the Divine Being without reference to any of his attributes or claims or the duties or hopes of his creatures. Strip Unitarianism down to the bare dogma of one God and nothing more, and where would be its "impulse to holiness of life," its "elements of fidelity, aspiration, love," and so on—its character, in short, as a religion? The mere continuance of the soul's existence after the body's death, and its communication with souls still on earth, are doctrines of little moment apart from that of the condition of the disembodied soul and its relations to its supreme and rightful Moral Ruler. Spiritualism may not thus be stripped of its vital and best teachings without the grossest, however unintentional, injustice. If we are to hear such pleasing accounts of "the positivist religion in its best aspects" as a religion, let us by all means hear at the same time of Spiritualism "in its best aspects."

The question whether Spiritualism is a religion or not is, like most debatable questions, a matter of definition. Probably, like astronomy, geology, and the whole sisterhood of the natural sciences, it is better described by saying it teaches legitimately some grand religious truths, than by calling it a religion. Be this as it may, it is, like them, on a basis of indubitable facts, a science, and destined to take its recognized place as such. And like all true science, only more directly and forcibly than most of it, it will in the end illustrate and enforce religious truth.

But the object of this letter is not to provoke a public controversy, for which I have no taste and of whose usefulness a low opinion. It is rather to give you the views of another who has had some opportunities of studying the subject to advantage, and to offer suggestions which, it is modestly hoped, may be worthy of your consideration. I regret that a mutual personal acquaintance does not give me the opportunity of more fully exhibiting to you my views on this much misunderstood and misrepresented subject and the grounds on which they rest.

With great respect, fraternally yours,
JOSEPH D. HULL.
West Hartford, Conn., Dec. 19th, 1881.

WORMS.—Worms have played a more important part in the history of the world than most persons would at first suppose. In almost all humid countries they are extraordinarily numerous, and for their size possess great muscular power. In many parts of England a weight of more than ten tons (10,516 kilograms) of dry earth annually passes through their bodies, and is brought to the surface on each acre of land; so that the whole superficial bed of vegetable mould passes through their bodies in the course of every few years. From the collapsing of the old burrows the mould is in constant though slow movement, and the particles composing it are thus rubbed together. By their means fresh surfaces are continually exposed to the action of the carbonic acid in the soil, and of the humus-acids which appear to be still more efficient in the decomposition of rocks. The generation of the humus-acids is probably hastened during the digestion of the many half-decayed leaves which worms consume. Thus the particles of earth forming the superficial mould are subjected to conditions eminently favorable for their decomposition and disintegration. Moreover, the particles of the softer rocks suffer some amount of mechanical trituration in the muscular gizzards of worms, in which small stones serve as mill-stones. When we behold a wide, turf-covered expanse, we should remember that its smoothness, on which much of its beauty depends, is mainly due to all the inequalities having been slowly leveled by worms. It is a marvelous reflection that the whole of the superficial mould over any such expanse has passed, and will again pass, every few years, through the bodies of worms. The plow is one of the most ancient and most valuable of man's inventions; but long before he existed the land was, in fact, regularly plowed, and still continues to be thus plowed, by earth-worms. It may be doubted whether there are many other animals which have played so important a part in the history of the world as have these lowly-organized creatures.—Charles Darwin.

The general impression that the British railway trains run much faster than any in this country is not correct. Some of our trains make time fully equal to them, though generally not along the whole line. The morning train on the Pennsylvania road from Philadelphia to New York does the distance, thirty-nine miles, in one hour fifty-four minutes, with one stop, and returns in one hour forty-eight minutes, with two stops—a rate of nearly fifty miles an hour one way, and of over fifty the other. This exceeds the speed of the famous Queen's mail between London and Holyhead, on which so many Americans have traveled; the run there is not more than forty miles an hour.

Bolsje-Duc, or as the Dutch called it, "Hertogenbosch" or "Bosch," has had the distinction of adding a new word to the English language, the word "Bosh," signifying rubbish. Hertogenbosch is celebrated for manufacturing the very worst butter in all Europe, which is largely imported by the London buttermen, and the term "Bosh butter" came by degrees to be applied to artificial butter, and even to rubbish of other kinds.

A young Oil City lady recently visited New York, and when she returned home related to her friends how she stopped at a "palatable hotel" and went up and down stairs on an elevator. Her parents had better cultivate her.—*Racon (N. Y.) Guard*.

Literary Department.

"OLD GRIP";

OR,

WHAT CAME OF A WOODEN WEDDING.

Written for the Banner of Light.

BY GRACE LELAND.

CHAPTER I.

CHESTER AND I—FRIENDS AT EGGLESTON—HOUSES AND THEIR LANGUAGE—A SCENE FOR "OLD BACHELORS"—"COUSIN FANNY."

Chester said to me last evening, as he was looking over the *Banner of Light*—

"Florence, why don't you send the editor another sketch?"

"Because," I answered, "I can't write anything out of this fulness of my life; and you know I have no gift at imagination. I must plod along through the every-day realities; and now, Chester, it is all too rich, too full. I can't whisper anything from my life now to the great world."

"Then I have my little girl all to myself?"

"Yes, Chester, without reserve."

You will not expect me, reader, to ornament my story with all the little actual accompaniments of our speech. Husbands and wives will easily know it all; and Heaven grant that my other readers may yet learn it through the blessedness of a pure and unchanging affection.

"Well," said Chester, "you might take up some incidents in the lives of some of our friends, and weave them into a story, since you must write fact instead of fiction."

"And what would they say when they should see themselves in print?"

"Oh, you can dress them up in some new costume, so that they will hardly recognize their own faces."

"Yes, certainly. But of whom shall I write?"

"Take our friend, Margaret Raymond, with her strange, varied experiences."

"I could not do justice to her, Chester. She is too nearly perfect. I look upon her in silent reverence. She is safe from my meddling some pen."

"There is Alice Murray. Her life is full of romance, which might be woven into a genuine sensational story."

"It is too sad—too sad! I can't touch upon it."

"Take for your heroine our friend, Mrs. Osgood. Her history is full and rich."

"Yes, you are right, Chester. Sometimes when I am wiser and stronger. There are deep questions which would come up—points on which I feel so intensely that were I to try to write it now my pen would be paralyzed; my heart is too full of what it sees in human life for me to be able to speak coherently yet. But by-and-by, Chester, if my life is spared, and my pen will serve me, I will write of Mrs. Osgood and her life."

"Well, supposing you give an account of our visit into New York State, and your cousin's wooden wedding?"

"Ah, Chester! now you have it! Yes, yes! I'll begin to-morrow, as soon as you are gone, and so while away the hours of your absence."

And on this pleasant summer morning I sent myself at my writing-desk, with pen in hand, and turn over the leaves of memory for you to read, dear unknown friend.

It is 10 A. M. Chester has just started on his journey, and will not return till next week. In the meantime I shall not be lonely, for we will take pleasant walks together, you and I, over the meadows of the Past, and see what we can find to treasure for our future years. Something we must find: for, as Chester tells me, we ought constantly to take from life's inexhaustible sources the *sure good* waiting there for us; and not only that, but we should continually give of our store to other souls. We will not be misers in spiritual things, but, though we have but "two mites," it shall be given to the universal need.

Chester and I spent the first six months of our married life in home travel, visiting nearly every State in the Union, and prolonging our stay the longest among the beauties and wonders of California. Then, after a visit to my own dear home at the "Hub," and another to my uncle and aunt in Bradford, we came out to this delightful old town on the South Shore, where we have resided ever since. It was Chester's intention that we should spend the second and third years of our union abroad, and you may be sure the pleasure was looked forward to with bright anticipations by us both. Chester had spent one year in Europe some years previous, devoting most of his time then to the study of his chosen art in Italy.

But disappointment awaited us. The "hard times" came on, and we felt the pressure. My father lost fifty thousand dollars at one time, from the failure of firms to whom he had loaned capital, and as he was not a rich man, the loss was a severe one. Other failures were imminent, which would have involved the necessity of selling our pleasant home; for my father and mother would never indulge themselves and their families in expensive luxuries, while any other person was brought to want through their means. I am glad my parents are too proud, as well as too honorable, to enrich themselves at the expense of others! The failures just re-

ferred to were prevented, and we are thankful indeed that our home is spared to us. But though my father's hair is already thickly threaded with silver, he is obliged to go on with his professional labors with redoubled ardor, to relieve his losses as far as possible. The few thousands which Chester lost, through the decline in stocks and bank failures, so crippled his pecuniary resources that we are economizing at home, instead of treading the soil of classic Greece or Rome. Well, it does not make us unhappy. How much worse it might have been! And how much still we have to be thankful for!

But I was going to tell you of our visit to my cousin, Kate Rogers, the first November following our marriage. She had married a physician, Dr. Weston, a few years previous, who was practicing in his profession in the charming town of Eggleston, N. Y.

Chester and I agree in our dislike of sleeping-cars, and we entered one of the day cars on the express train starting out from the Boston and Albany station, at 8 1/2 P. M.

The evening was cloudy, and before we had reached Worcester the rain commenced to fall. How dark it was as I looked out from the car window! I could see the villages as we rushed through them, by the lights scattered here and there, while on into the darkness of that stormy night we sped.

After awhile I slept; but even with my husband's arm encircling me, and my head leaning comfortably against his shoulder, my rest was disturbed and my dreams strangely contorted.

Yet the night seemed short, and when at sunrise we stopped, with the noble Hudson stretched out before us, the city of Albany just beyond, and the sky aglow with the tints of morning, I felt refreshed by the beautiful scene. We waited awhile for a schooner to pass through the draw, then went on our way, while heart and soul in very gladness drank in the loveliness around. It was a fine poem, which I have never been able to put into words.

"Chester," said I, "what becomes of all the beautiful things that we so love and cherish in this life, and yet cannot clothe in words? Now this lovely sunrise scene I shall try to put on canvas, with your aid, but even then it will be only half expressed. If I were to try to clothe it in words, I should utterly fail. Poor Maude Lindsay would have immortalized it in music, but I cannot. Don't you think, Chester, that in the home above we shall find power of expression for all the beauty which we have known here, but could not tell of?"

"I think so," he replied. "We may be sure nothing is lost because we cannot use it as we would. The soul expands to receive each new inspiration, each new unfolding of beauty and of truth, and garners it safely in its storehouse of memory; and when we enter upon that better life, we shall find stored away in our souls much material from our earth-lives, to be wrought out, through the holy influences and surroundings there, into heavenly harmonies. The poet uttered a truth when he wrote:

"A thing of beauty is a joy forever."

"Everything beautiful and good is eternal. Good never will end, because it never had a beginning. Still we shall doubtless forever aspire, and receive into our souls new truths, beyond all power of expression."

We spent about two hours in Albany, and as we were weary of riding, we walked, after taking breakfast, to the Susquehanna Station. Many of the persons we met reminded me forcibly of Washington Irving's descriptions of the early Dutch settlers of New York. A quick glance from my Yankee eyes showed me that Hans, with his limited, sleepy sort of curiosity, yet detected in our looks a tinge of Boston, or, at least, an absence of Dutch characteristics.

A pleasant ride of several hours, by rail and stage, through the picturesque valleys of Eastern New York, brought us at last to our terminus, a large, flourishing village, which I shall call Eggleston. This is one of the most charming villages I have seen. Nestled among the hills, its dwellings clustering down to the banks of the Otsego Lake, it seems like a poem of beauty, a bit of imprisoned music, or tangled sunshine. And, besides, it holds within happy homes some of the noblest souls that I know.

Dr. Weston met us at the station with a carriage. I had seen him but twice before, and he and Chester were strangers to each other, but his cordial welcome and earnest grasp of the hand made him seem like an old friend.

As we turned down a street less pleasant than those we had passed through, he said:

"You will not find us in very attractive quarters. After our house was burned, a year ago, we were obliged to begin anew, as everything was lost, you remember. We took the only vacant house in the village which could answer our purpose. You see that rambling old house at the left—that is where we are staying; and

notwithstanding it is somewhat dilapidated, and very inconvenient, we manage to get hold of a great deal of comfort there."

"It has a pleasant look," I said. "It must be beautiful in the summer."

"Yes, it is better in summer than in winter, but we pack our stoves full of wood, and succeed in keeping warm. Kate and I both like open fires so well that we call the stoves into requisition only when we are forced to do so."

"Oh! an old-fashioned wood-fire will indeed be a luxury! Put me down for an extra week as your visitor, doctor, unless you hurry on your stoves."

"With the greatest pleasure, Mrs. Lynne; and if you are an antiquarian, we may find some other inducement for you to prolong your visit still further."

We were soon at the door, and Kate and I were clasped in each other's arms, glad to meet again after our three years' separation. Then I introduced my husband, and soon we were all chatting merrily around the crackling fire. This was my first visit to Kate since her marriage, and also my first visit to Eggleston.

Did you ever think, reader, that some houses are very pleasant to visit in, that are very hard to live in? I soon saw that this house was of that class. There was something pleasant in the old-fashioned air of the place; its low ceilings, small windows and large fire-places were interesting from their novelty. It was not in its day a mansion of taste, as was my father's dear old homestead in Bradford; but was evidently built by a person of contracted ideas, and no less contracted purse. There was nothing grand, nothing rich, nothing massive, nor picturesque in the building. I am wrong—it was in a certain way picturesque, as I found by an effort of will and imagination. I have learned that we can find some good in everything. And so, in this old house, I found a certain harmony and fitness which pleased me. No modern innovations stared at us from out of the old plain, original plan, which certainly was not one on which any improvements could well be based. That was good, it was fit.

Some of my readers will understand me when I say that houses have a language, a soul, if we may so speak, made up of the magnetism and spiritual life of those who inhabit them. So we enter some houses for the first time with a thrill of pleasure; we seem to fit into them, to find our place at once, and we say we are "at home."

Other houses we enter with a shudder. They may be outwardly all that is desirable, but the spirit of the place jars painfully upon the soul. This antagonism brings to some persons pain, and, if they remain, weariness and physical exhaustion.

I speak of this here, because so many suffer in this way, and, not suspecting the cause, remain in the midst of spiritual inharmonies until the physical health is undermined. Many such martyrs there are that the world dreams not of, and they themselves have not the comfort-inconscience of good achieved for others, which martyrdom usually brings. God pity and help them all! And through this martyrdom, even, shall the *sure good* be worked out, through the growth and purifying of the soul, if only they be true to their highest light, and endure patiently to the end.

There was nothing in the atmosphere of this old house which was painful to me. The former magnetism, which had evidently been of an indifferent character, had been nearly displaced by the stronger and more harmonious life of my friends.

Yet I saw that it was a hard house to live in. The building was large, rambling and inconvenient; pleasant enough for a visitor, to be sure; but I knew that in the cold winter days there were many shivering places which must be gone over many times a day. I knew the cold blasts would intrude through the gaping cracks around windows and doors, and the long, dark, cold passages would be doubly cheerless with the mercury ranging around zero. And I admired the beautiful content of my friends in bearing so cheerfully the discomforts which I knew they must feel sometimes keenly. The loss of their pleasant home by fire, one year before, with almost all they possessed, had so limited their resources that they were forced to commence housekeeping again in a very plain way; but I was glad to see how love can sweeten and beautify the home, even under such adverse circumstances. It was beautiful to see them ignoring their inconveniences and deprivations, in the realization of far greater blessings than those withheld, and looking forward with patient hope to the time when they might once more have a comfortable home of their own; for Dr. Weston had a large and increasing practice in Eggleston and the neighboring towns.

After dinner the doctor was obliged to leave on his professional round, and Chester rode with him. Kate's work seemed to be done by magic. There was no servant in the house, but Kate's little hands were like fairies in their quick, tireless work. We were soon busily chatting in the parlor, while little Emmie lay asleep in the next room. We had much to talk over, for we had been dear friends from childhood, and each shared the other's confidences.

When evening came it found us all seated around the cheerful fire. As I look back upon that evening it fills a pleasant niche in my memory. Shall I try to give you a word-picture of it, reader?

In the corner sits the doctor, with strong, muscular frame, and a frank, genial face, that inspires confidence at once. Next sits Mrs. Lynne—but you already know him, so I need not describe him. I will only just whisper to you that every day he seems more noble and good, and continually meets my highest ideal and fills my soul. Next is my cousin Kate, a sparkling little brunette, with a face not handsome, but interesting; expressive of a practical rather than a poetical turn of mind, and good common sense. And I—well, you all see a dozen like me every day. I can't tell you more particularly, lest you should recognize me when you see me. Little Emmie, in the fullness of baby greed, plays on the carpet, in the centre of the group, now climbing upon her father's knee, now into her mother's lap, and now into mine—for children never make a stranger of me—and now cautiously approaching Chester, with a charming mixture of mischief and timidity, till, as he turns with his tender smile to notice the child, she darts away like a little mouse.

It was indeed a pleasant scene of home comfort and wedded bliss—one that would have given rise to an involuntary sigh from the most inveterate of the *genus homo*—who, sufficient unto themselves, are styled "old bachelors"—could he have beheld it.

A glimpse at the cosy room and its happy occupants would have caused the forlorn lone gentleman to give his cigar a more vigorous puff, his chair another hitch, and his feet a promotion of a few degrees of altitude, while

his thoughts would perhaps stroll back, through years long gone, to a time when some fair young girl sat or walked beside him, and he might have spoken the few magic words which would have changed the whole tenor of his life; words that might have made him the happy owner of a pleasant home like this. Ah! that "might have been!"

"However," says this singularly blessed individual, "I have only myself to look after—no sick wife and crying babies; no doctors' bills; no milliners, dressmakers and dry-goods merchants to haunt me. Oh! it is a blessed institution, this 'single blessedness,' and I am a happy fellow!"

No wonder the doctor's face beams with happiness to-night, as he watches the gambols of his little one on the carpet, and converses with his friends, his eyes often resting on the bright face of his wife, with an expression which tells that he never fails to find expressed thereon whatever his soul most needs. I say it is not strange that he is so happy, for this is the first evening in three months which the great complaining Public has allowed him to spend by his own fireside. True, he cannot call the evening his own. Any moment the imperative ring at the door may summon him away to scenes of pain and sorrow; but we will hope that the blessing, so rare to the successful medical practitioner—a quiet evening at home—may be his to-night. This possibility, which is fast unfolding into actual experience, is dropping golden moments into his soul.

As he sits in his easy chair, he looks very comfortable in his tasteful dressing-gown, his feet slid into such luxurious slippers as would win another sigh from the lone friend we have just left by himself, and make him almost wish he had a pair of skillful little hands dedicated to his comfort and convenience! But our bachelor friend is incorrigible, incomprehensible, most unkind to himself; let us leave him sole monarch of his dreary solitudes!

Ah! he has certainly left a chill behind him; but it cannot last long in this cheery firelight.

Let me say here, dear reader, that in my reference to our *singular* brothers, I have in mind only those who, through some perversity of nature or freak of disposition, or all-absorbing self-sufficiency, prefer their own half-elves to the beautiful completeness of the marriage state. I have forbidden that I should speak lightly of those noble men, in whose hearts is enshrined an angel presence, whose lives are hallowed by sacred memories and blessed hopes, and whose eyes, looking upward to the eternal hills, discern there the white robes of the Beloved who waits to welcome them to home, and love, and reunion? All hail to such devotion, which has its origin in heaven itself! Such souls, in the midst of their loneliness and sorrow, carry in their hearts and in their lives something pure and holy, and bright from the angel-world, which is sure to bless humanity in one way or another.

We return to our friends just as the door-bell rings. Cousin Kate looks up anxiously, but her face brightens, as, instead of the dreaded professional summons, she hears the merry laugh and pleasant voice of her cousin Fanny, who now enters with the doctor.

After the introductions and greetings she takes the proffered chair, saying hurriedly: "I can stay only two minutes, Kate, for I have several calls to make this evening, and brother Joseph is waiting with the carriage. I am authorized to say to you that some of your friends propose to call on you to-morrow evening. All you will need to do, by way of preparation, is to have all your fires made, the baby asleep, and yourselves in amiable mood by eight o'clock. You, Fred, are to be blind, deaf and dumb to all professional calls. You are to imagine that everybody is in the enjoyment of perfect health, and convince your conscience that no one is needing your services from eight till ten to-morrow evening."

"But, Fanny, what does all this mean? I certainly—"

"Never mind! I shall not tell you another word. I will send Bridget around awhile in the morning, Kate; but you are not to prepare any refreshments. Good-by."

Without giving them a chance to reply, she flies out like a humming-bird, and the carriage rolls rapidly away.

"Well, what's up now, do you suppose, little wife?"

"It is some plan of Cousin Fanny's. She knows it is the anniversary of our marriage."

"Yes, but I must say, with all due deference to Fanny's kindness of heart, that I would much prefer a quiet evening with you and these friends, than to have my house filled with my friends in general. I would gladly welcome them any other than to-morrow evening."

"Well, never mind, Frank. We have our happy home-quiet to-night instead, and when to-morrow evening comes you will be glad to see every one of them."

"Oh, yes, certainly. And Mr. and Mrs. Lynne will have an opportunity to see something of our Eggleston society in all its phases. The physician is a universal friend, you know; and of all persons it is most unmet and impossible for him to be exclusive. He is the servant of everybody, subject to the call of all, the high and the low, the rich and the poor, the respectable and the outcast; and I tell you, my friends, if he has a heart, it opens to welcome every suffering child of humanity. So my friends are many, and they dwell in all conditions of life; and cousin Fanny will, I hope, give all a chance to come. And I am sure she will."

I cannot pause to transcribe further our conversation at this time. We enjoyed two or three hours more of pleasant interchange of thought, and then we found the needed rest in sleep.

And over the old weather-beaten house the moon shone serenely, and the stars blinked brightly; and into it still came, passing to and fro, the white-robed angels, on their mission of love to the happy hearts beneath its roof.

[Continued in our next.]

At a small hamlet about four miles from St. Thomas, a few young farmers who had been working hard during the previous week, fell asleep in church after the second hymn. The minister, who is perhaps a sensitive man, called upon the sleepers to awake, but the only response he got was a loud snore, or rather a chorus of snores, which sounded like a brass band playing "Hail Columbia." He ordered one of his congregation who seemed to have escaped the embrace of Morpheus to go and awake the seven sleepers. On the Monday following information was laid against the snorers before Mr. W. McKay, J. P., of St. Thomas. His Worship, on hearing the story, and considering the case, dismissed it, each party to pay their own costs. He said he could find no case in the books where a person has been fined for snoring. It had been a custom as long as he could remember to snore in church, and if he fined these young men some cranky parson might bring up half his congregation for the same offence.—*Evening Telegram, Toronto.*

Free Thought.

Matters at Lake View Point.

To the Editor of the Banner of Light:

Being a reader of your excellent paper, and a believer in the glorious truths taught in its columns, I am led to write a short notice of what is being done in this section of country for the cause of Spiritualism. Having the honor of being the Secretary of the Lake View Point Association of Spiritualists, of which Dr. Henry Slade is now President, I was requested at that meeting, last September, by your representative, the able and eloquent "Cephas," to write something from this vicinity for your paper.

To begin with, let me say right here that, owing principally to the grand work of Dr. Slade at that meeting, many converts were made, and more people led to investigate, which is sure to result in conviction; for all that is necessary to make one a Spiritualist is for one to *investigate*. Conviction is the inevitable result of investigation.

Friend Cephas gave, as your readers already know, admirable reports of the meeting; but his natural modesty did not allow him to speak of himself or his own share of the work. The announcement that Cephas B. Lynn was to deliver an address was sufficient to call forth a large audience, no matter what the weather proved to be; and Mr. Lynn never yet disappointed his hearers—he never gave a poor lecture. There is something in the way and words of the speaker that goes to the heart and intelligence of every hearer, and makes one anxious to hear him again.

Dr. Geo. H. Geer was with us during much of the time, and gave excellent addresses as to our future success.

Mr. C. F. Taylor, the indefatigable laborer in the vineyard, is the head and front of the Association. He is the irrepresible, the indomitable, the "never-say-die" man. Coming upon the ground three years ago, with only twenty-five dollars in the world, and no credit, he has reared a fine large hotel, ten beautiful cottages, and made a garden of beauty out of a desert. To the aid and counsel of the invisibles Mr. Taylor is free to attribute much of his success. Next September the meeting begins on the first, and will continue twenty days. There is no doubt there will be a much larger attendance than usual.

One thing occurred at the meeting last fall that did much to convince people of the honesty of the officers of the Association. Mr. A. W. S. Rothermel, of Brooklyn, came upon the grounds during the last few days of the meeting. Myself and wife and one or two others, believing his manifestations to be fraudulent, laid plans for his detection. His cabinet was formed in one of the cottages by hanging a curtain before a corner of the room. It so happened that the corner used by him was formed by two doors opening into two other rooms of the cottage, one of which was empty. A panel was secretly cut from the door, and so arranged as to be removed without noise; and during one of his sittings, the writer of this and one D. L. Hayes, editor of the *Echo*, a newspaper published in Essex County, N. Y., quietly removed the panel and found that all of the manifestations were produced by Mr. R. himself. We seized him and proclaimed him a fraud, and he was compelled to pay back all the money he had received by the officers of the Society.

This action on the part of the Society, coupled with the fact that the Secretary, a strong Spiritualist, was mainly instrumental in exposing the fraud, was convincing proof to the general public that none but honest mediums would be allowed on the grounds if known to be dishonest, or could be detected in dishonest practices.

It is fair to say that upon the last day of the meeting, after nearly all had departed for their homes, Mr. Rothermel gave a sitting under what was called absolutely test conditions, and succeeded in producing raps and several other phenomena. But I desire to say to all, that under no circumstances should Mr. R. be allowed to give a séance except if he be under such conditions, imposed by his audience, as to preclude the possibility of fraud. That he has acted fraudulently I have an abundance of proof; that he may have medial powers I have but little doubt. Unless Mr. R. can produce phenomena under such conditions he should not be allowed to hold sittings.

There are a very few Spiritualists in this village. We are in hopes to be able to obtain the presence of Mr. A. H. Phillips in this section some time this winter. Mrs. Brigham has spoken here several times, and is looked upon by friend and foe as a lady in every sense of the word.

S. H. BEVINS, Counselor at Law.

Chester town, N. Y., Dec. 24th, 1881.

Boston Spiritual Conference.

To the Editor of the Banner of Light:

On the evening of Jan. 4th the Conference discussed "The Right Method of Conducting a Healing Institution." The first speaker was Mr. H. H. Phelps, who gave a marvelous insight into the cause of disease, an unusual conception of the close connection of the "natural body" and the "spiritual body," and announced that diagrams have already been drawn by spirits of the spiritual body, showing the location of every organ, as exactly as the physical organs are shown on medical charts. "It is essential to perfect healing," he remarked, "that the operator possess some knowledge of this kind, otherwise he will infuse the whole of his magnetism into the system of the patient, producing confusion, when he should magnetize only the diseased part, which he should be able to touch, as unerringly as the surgeon applies his instrument to an injured limb. Good health is the *sine qua non*, without which the race cannot be regenerated. Doctors, as a rule, are deplorably ignorant of the cause and true remedy of disease. But few healthy people can be found anywhere. And if Spiritualism had not arisen, ere long the human race would have become reduced in numbers. The greatest good we can do for humanity is to heal its diseases scientifically." He ardently desired the success of our institution.

Mr. Colville agreed to a great extent with Mr. Milleson. While believing in the great powers of the magnetizer and psychologist, the fact must not be lost sight of that spirits out of the flesh possess still greater power, as they doubtless perfectly understand the mechanism of the spiritual body, and for this reason can heal through a competent medium, when a person in his normal condition would be unable to do so. Both mediums and normal magnetizers are of use in the great work of healing, and the powers of neither should be derided. It is of the highest importance that mediums should be instructed; and a portion of the time of the "Bethesda" should be devoted to lectures upon the laws of health, and no effort spared to cause the medium to become thoroughly acquainted with all that relates to the physical system. These lectures should be free to all unable to pay. He had no doubt that our angel friends are at the bottom of this movement, and had inspired its projectors to propose it, and its friends to subscribe for its furtherance.

Mr. Lothrop closed the exercises by expressing his deep sympathy in the movement, and his conviction that it was destined to grow from its small beginnings until it became like a mighty oak, capable of enduring for centuries. He dwelt for a few moments upon the vast superiority of mind over matter, and the importance of recognizing the spiritual element in all of our measures for the relief of human misery.

C. STEARNS.

Berkeley Hall.

Natural and Revealed Religion.

A Discourse delivered by

W. J. COLVILLE,

Under Influence of his Spirit Guides, in Berkeley Hall, Boston, Sunday, Dec. 4th, 1881.

(Reported for the Banner of Light.)

On this day we celebrate the third anniversary of the formation of this free and independent Society, to which we have now ministered for over three years, not, indeed, exclusively, as many other workers in the spiritual vineyard besides ourselves have addressed you from this rostrum; but still we have always sustained our peculiar relation to you, as it was through our inspiration and your kindly and generous cooperation that these meetings were commenced.

It may be well in a few simple words, this morning, to briefly review the past and analyze somewhat our present position. We ought to be all conscious of having some definite work to do; and having found out what that work is, to do it with our might, neither seeking the praise nor fearing the displeasure of men; but satisfied with the blessed assurance that we have done our best, and that our own consciences, and higher beings who can scrutinize our inmost thoughts, are satisfied with our honest efforts. A person may be sincere and yet mistaken; but where the error is of the head, and not of the heart, it is rectified. As soon as the individual is satisfied that he has acted unwisely, further light corrects the mistake, and all new light is seized with avidity by one who is really striving to improve the condition of his fellow beings, even though at the cost of some personal self-sacrifice; but when the error is in the heart, rather than in the head, when motives are impure, the individual until converted, literally turned round, is outside the pale of the possibilities of reclamation—as no one is dragged into the path of virtue against his will.

So long as a spirit is obdurate, angels will entreat, persuade, allure; they will do everything short of coercing. Coercion is a method of proselyting employed by undeveloped men and spirits; it favors of tyranny; it is invariably associated with despotism; it has led to terrible wars, to terrific martyrdoms, to wholesale murders; it is not an angelic method of procedure, and its effects, even at their very best, are but like unto the consequences of cutting off noxious growths in your garden with knife or scissars while the roots of the weeds are still left, under cover it is true, but full of vigorous vitality, ready to spring up again with greater force than before.

So all harsh and coercive methods employed by those who are called upon to deal with the misguided and vindictive, only lead to a temporary cessation of open wrong-doing. In the absence of superior and more effectual, because more spiritual methods, they may for awhile help to protect the innocent from the clutches of the destroyer; but bottled-up fury only increases in strength the longer it is confined, and so the outwardly respectable, who are vile within, but live decently in a superficial manner for fear of the consequences attending misdemeanor, are often the most dangerous persons in a community. They are like barrels of gunpowder awaiting the touch of a very small lighted match to occasion a general conflagration.

All true religion is of the soul and speaks to the soul; it does not aim at frightening you into the path of virtue, it would rather wean you from dangerous paths by stirring up within the flames of divine love. Religion and morality are truly one, and thus all truly great teachers have agreed on moral grounds. Theological differences register stages of intellectual unfoldment; on knotty points of theology uniformity is at present impossible, but the real duties of life are viewed in pretty much the same light by the truly great seers of all ages and climes.

In all our visions of the Church of the future, there looms up before us a beautiful temple filled with human souls. Their modes of work and worship vary, even as the pursuits of men and women variously endowed must always differ; but they are all working for some grand end, all moving toward some celestial goal, all leading others forward to the extent of their ability. In this great Church there are many congregations; but they are formed in obedience to the law of natural selection. As the chemist discovers that certain atoms assimilate, while others repel each other; as chemistry teaches us that there is a law of affinity working through all space, resulting in the aggregation of atoms or molecules producing solid substances; as we learn by all natural studies that attraction and repulsion prevail everywhere, we agree substantially with that great prince of poetry and the drama in Germany, the world-renowned Goethe, who announced to the world the deeply philosophical doctrine of elective affinity, a doctrine endorsed by all practical experience in this world and in the spheres of spirit.

The Romish, Greek, Anglican, and indeed all other Orthodox bodies, aim at uniformity, and seeking this they destroy the true spirit of unity. They would reduce all men to one level; force them all to live one and the same life; bind all in the shackles of some antiquated creed, and compel all to approach the deity through the selfsame ecclesiastical rites. What is the result? Heresies and schisms have made the church's life a burden to itself. Even from the first Christian century, the sayings and doings of the highest dignitaries have frequently been of such a character that many turn in disgust from the very name of Christian, it has been associated with such frightful dogmas and hateful conduct.

To-day we are all suffering from two great causes of bigotry: the one is the bigotry of attachment of some to fossilized customs and institutions; and the other the violent reaction in the direction of Atheism, consequent upon the disaffection of the masses, who think for themselves, toward the organizations which have persecuted men in all ages for their attempts to use the reason with which they are endowed, and from the use of which the church has striven to deprive them. Let us all steer clear, as much as possible, of all bigotry and uncharitableness; let us be cosmopolitan enough to recognize the good wherever we find it, but independent-spirited enough to avow our own convictions manfully, without waiting to be patted on the back by some ecclesiastical dignitary or council of churchmen.

While perusing the pages of recent issues of some spiritualistic journals, we have felt almost ashamed at the display of rejoicing manifested by some who appeared anxious to let the public see that the Church of England did not alto-

gether refuse to sanction intercourse with the departed; as though they thought it a great thing to receive in any measure the endorsement of the English establishment. Spiritualism, Theism, Free Religion, and all Independent Systems of Thought, need no endorsement, and wish for none, from those who continue to use the Athanasian Creed, the Thirty-Nine Articles, the Church Catechism, and other relics of barbarism. So long as election and reprobation, an angry God and an endless hell, are presented as everlasting realities to the minds of men in the prayer-books of a large association, the spirit-world will seek rather to draw men out of the vitiated creedal atmosphere of Episcopalianism, into the fairer and freer pastures of religious liberty; and when Spiritualists and others see that the truths they have got possession of have worked upon the minds of the best men in the church, causing them to dissent from many of its established doctrines, never that the church has liberalized itself as the result of its own contradictory and narrowing dogmas, then, and then only, will independent truthseekers realize the dignity of their position, and put their shoulders to the wheel which impels forward the car of enlightenment.

Popularity is not the one thing needful; to be in a majority is generally to find one's attainments extremely mediocre; every really great man has been in a minority, or stood single-handed, until his own efforts have helped to educate the masses to an appreciation of the truths which he proclaimed. Conformity to existing customs is right, enough so long as your conformity is sanctioned by your moral sense; but whenever conscience does not sanction it, nonconformity becomes a plain duty.

We are reminded on this day particularly of two eminent nonconformists, entirely unlike each other in many respects, and yet both vitally agreed in their honest endeavors to do for humanity whatever they could; we allude to Thomas Paine and Theodore Parker. When we arrived in Boston more than three years ago, on the first Sunday afternoon spent in your city (the first Sunday of November, 1878) we occupied the platform of Parker Memorial Hall, speaking by kind invitation of the First Association of Spiritualists in this city, then assembling regularly in that place. On the next Sunday, acting in accordance with the express wishes of our unseen directors, and in harmony with the wishes of many friends, we commenced a regular series of Sunday morning services in Parker Memorial Building, as a need seemed to us to exist for such services.

Out of that effort this Society has sprung, and in it are to be found many who were conspicuous in Parker Memorial also. We have always considered it very significant that we should deliver our first public address in this city in a building erected in honor of that great spiritual teacher, Theodore Parker, and that we should thence proceed to Paine Hall, as to us Parker has always presented the idea of an intellect drawing from the soul a continual supply for every need, and Paine an intellect taking especial cognizance of material things, and working up from the form to the spirit. Possibly the combination of both methods is our and your peculiar mission. Parker was styled a transcendentalist; he was a Spiritualist of the highest type. He could afford to dispense with phenomenal evidences, it is true, for he had the witness in himself, and that witness of the spirit within a man is as complete and satisfactory evidence, yea, far more so than any evidence which can ever appeal, however forcibly, to the external senses.

Intuition and inspiration are ever beyond reason; and yet, intuition and inspirational revelations are ever in accordance with knowledge, as far as knowledge extends; but just as the student of mathematics may watch the learned professor work out a problem rationally, and yet be unable to follow him in his work, because of his mental inability, even so human reason, when contrasted with spiritual attainment, is inadequate to follow out all the workings of the soul. It is an awestruck spectator; it stands appalled before the grandeur and immensity of the spiritual universe, as you may of any you stand speechless before the sublimest works of the great masters, and utterly fail to understand by what subtle pathways of genius they have been led up to the pinnacle of glory upon which they now stand. To such a mind as that of Theodore Parker, God was no mystery—the spiritual life of man no uncertainty. He positively knew that God, and a good God, existed. His spirit had held converse with exalted, celestial intelligences. He sometimes questioned the *modus operandi* of spiritual manifestation; he was not sure that ghosts tilted tables or rapped on walls; he doubted those phenomena; they appeared to him trivial and unimportant, beneath the dignity of an exalted soul. To-day he is learning afresh concerning the ways of the spirit; adding to his transcendental conceptions the practical demonstration of the soul to the senses. To-day he is a learner, while before he was a teacher; a learner of those mysteries of the spirit which to him were unintelligible during his earthly career. But while with you in the flesh he had caught such rare glimpses of the absolute potency of spirit that he hesitatingly pronounced his verdict in favor of Spiritualism, while its phenomena to him were not always acceptable.

Behind this attitude of Parker to the spiritual movement of this century many facts are concealed, and we shall certainly not be misem: playing our time if we linger a little over the causes of religious and philosophical difference of opinion on earth.

Spiritualism distinctly reveals that communications received from the unseen world do not proceed in any direct sense from the Infinite Mind, but there, as here, God is ever revealing himself, through Nature. The human soul is the most perfect thing in nature with which we have ever had any dealings; but souls are variously conditioned and severally experienced in this world. You would not all choose the same companions, were you left free to select your associates at all times. Swedenborg announced an incontrovertible fact when he told the world that the heavens and the hells were all alike full of spirits who formed these spheres as the outgrowth of their interior states, and that as men became confirmed in truths or falsehoods, so did they gravitate to the society of the virtuous or the vicious. Even in hell the spirit may know some enjoyment; but it is the wretched, satiating, ultimately disgusting pleasure that the confirmed sensualist knows on earth; it is a nauseating substitute for happiness, and one gladly exchanged for solid joy, immediately the spirit is alive fully to the sense of his own folly and degradation. Then out of the hell into the heavens will he immediately commence to rise by his own efforts to aid others; but until the motive is purified, there can

be no ascension into heaven, for spiritual spheres are states far more than places.

In ancient times, as to-day, especially in certain remarkable periods of human history, men have held converse with the unseen world, and have drawn to them those particular beings who have, for the time being, represented the plane of their highest aspirations. The Druids were a wild and barbaric people. They, like the Romans, admired physical bravery; but there was very little of the love-element which softens and sweetens character developed among them. They were, many of them, highly sensitive mediums. Living as they did in the forests, under the shade of the oaks, their minds and bodies became subject to spiritual influence; their thoughts and desires went out to spirits who were on their own plane of life at the time, or at best just above it. Thus Woden, Thor, and numerous other deities of cruel and warlike temper, were their gods. These strange and weird beings were real individuals. The grotesque forms in which they beheld them embodied their interior state, which took an appropriate form in their surroundings, as the body, clothing and habitation of a spirit are all symbolical, and together constitute a faithful portrait of the spirit whose environment they form.

The Romans and Greeks, holding communion with warlike gods, held real intercourse with the spirits of departed warriors, and the martial attributes of Mars and Jupiter corresponded exactly to the real condition and characteristics of those beings who are absolutely the lords and gods of warlike peoples. All the gods of the nations have had a real existence in some form and in some sense; the mistake has been in attributing to these finite spirits infinite power and authority. The very Lord of the Jewish people, during their wanderings and captivity, proved himself to be none other than a limited and jealous spirit. No doubt the leading spirit in the band who controlled Moses was at times sorry for what he had done; no doubt he repented of mistakes when he discovered that he had acted unwisely; but his conduct throughout was that of a weak, erring, though disembodied mortal, entirely inconsistent with the course which an Almighty and Omniscient Being would pursue. This God of Israel descended to acts of treachery; he recommended duplicity, applauded cunning tricks. Would a being possessed of Infinite Power ever have had recourse to such intrigue?

Theodore Parker, holding communion himself with loftier spirits than these old-world gods, plainly denies the verbal accuracy of plenary inspiration of the Jewish scriptures; he cannot call this Jehovah, God, and thus he discards whatever portions of the Bible represent God as being lower in the moral scale than were those holy souls who fed his spirit with celestial manna, and gave him to realize that man and woman, black people and white, are equal in the sight of the impartial Ruler of heaven and earth. To him Jesus is an elder brother and exemplar, a true friend to all the sons of men, but not a vicarious saviour or atoning priest; to him God requires no sacrifice other than that offering which David pronounced the only really acceptable one when his heart soared into highest spheres. "The sacrifices of God are a broken spirit; a broken and a contrite heart, oh, God, thou wilt not despise." These words, coupled with passages from Isaiah, Micah and others of the prophets, all go to prove that in moments of spiritual exaltation the prophets of days gone by rose far beyond those lower spirits who ordinarily addressed and controlled them, and, reaching up and out into the higher heavens, they received their ideas of the will and works of God from brighter and purer minds than those who hover round the threshold of earth.

There are three significant expressions in the Bible made use of with reference to spiritual rulers: God, the Lord God, and the Lord. These terms have frequently been confounded very harmfully and confoundingly. "No man hath seen God at any time," is an oft-quoted text, and appears at first sight to those who have not discriminated between terms, to contradict very positive statements made in other places, that men have frequently seen and conversed with the Lord; but the term "God" has always been employed by spiritual scribes to designate the Infinite Mind beyond man's finding out, "the Lord God," the highest angel, the governor or presiding spirit of a universe or planet, and "the Lord," the tutelary spirit of a nation, clan or tribe. Thus your Lord and ours may not be the same; there are lords many, but only one Supreme and Infinite God. But as this Supreme Intelligence is beyond mortal perception, and as all communications reach us in a direct sense through the mediumship of guides and familiars, it is not to be wondered at that men and nations have always worshiped gods who have been actually but little in advance of themselves.

Does it surprise you to be informed that spirits having place and power on earth, hovering over the earth, overshadowing the peoples among whom they dwell and over whom they once exerted despotic sway, should delight in sacrifices and costly offerings? Does it surprise you to be told that in Thibet the idea that the Grand Lama never dies, that his spirit passes into the body of his successor, is not wholly a delusion? As there are spirits who preside over that country who constitute an enduring, regnant sphere, these same spirits, from age to age, exert dominion over the inhabitants of the land; and hence the stagnant or fossilized state of the territory. It is even so with Turkey, where Mohammedan power continues, and has ceased not to spread in a southerly and easterly direction, until Palestine and a large part of Africa have become the abode of converts to Islamism. The sign of the crescent is now in the ascendant almost throughout Africa; and while the cross is struggling for a foothold, it is almost always rudely repulsed. In Rome, and, indeed, all over Europe, the power of the Romish church is waning; the Pope now considers himself a prisoner in the Vatican, and acknowledges that his position is becoming intolerable; while in the British Isles and in America the Roman Church is rising into power and prominence. The great hope of the church to-day lies in the conquest of the new world. Those armies of spirits who are yet attached to the papacy, are actively working for the establishment of their hierarchy in this land, and it is on account of their directing their efforts to making proselytes here rather than in Europe, that Catholicism here appears to grow and thrive, and there to decline; but church authority in this free country can never be what it has been in the old world. The common schools providing secular education for everybody, extensively neutralize theological influence. Priests and rulers here are not more highly educated than ordinary citizens, and thus a return to the bondage

of the dark ages is an impossibility, unless education ceases. The gods and goddesses, the saints and saviours of the various nations and systems are often real personages; but while real, not by any means infallible, or necessarily infallible, or endowed with power akin to the Infinite.

No conception of good can ever be exaggerated; nothing can ever be too good to be true, or too bad, either because the state of mind evolving the thought is in itself the abode of the spiritual substance or being it delineates. All characters in history are portraits of the varying developments of the human mind. Every artist has his own Christ and his own Madonna, and though all may pattern after the model presented in the gospels, no two eyes view the same person or thing in a precisely similar way. As man progresses, the spirits with whom he comes in contact are ever higher and higher. Those who really govern him are intelligences of a loftier grade, and while we do not doubt that there are vengeful beings in the unseen realm who, like the deities adored by Calvin and Jonathan Edwards, delight in the sufferings and fall of those whom they have not chosen to especially favor, these beings are far inferior to the Father and Mother God of Theodore Parker, that we cannot fancy any sane person, with any developed moral sense, revering the former after having received an introduction to the latter.

Far be it from us to say that God, as an infinite individuality, does not exist. All existence displaying intelligence is organized. Organization is inseparable from the display of intelligence; and if organisms be graded, if there be a lowest, as we know there is, why not also a highest, even though that highest be beyond human comprehension? What that highest is we do not pretend to decide, other than by stating that the highest cannot be inferior to those who do not proclaim themselves as the highest, and who yet are as superior to the Orthodox Deity as a philanthropist is to a tyrant. The Monotheists of to-day are in reality Polytheists; but not admitting into their creed the doctrine that there are more gods than one, though that one exist in three persons, they attribute to that one and only God all the attributes they could more easily ascribe to a variety of deities.

We know there are many persons who will say that it is presumptuous and absurd to claim that we know there is a God, because we have never seen him with our bodily eyes, taken him by the hand or listened to his direct voice. If it be foolish to believe in the existence of everything that cannot be handled, then all belief in the emotions of the human heart is ridiculous. If invisible things cannot be discerned through the agency of visible things through which they operate, then no one can know anything of the existence of the mind, or of steam, because those things have never been seen by mortal eye. All nature's greatest forces are invisible, and to deny the existence of the invisible is to deny all that there is in nature minus the shell which encases nature. You may have received a letter, and never having broken the seal utterly ignore its contents and declare there is nothing there except the envelope; in the same way you may deny the soul of things, discard spirit totally, and content yourself with scrutinizing the outward shell which veils the real life of all things.

Modern science is an examination of the envelope in which spirit has deposited its messages to men; and no more does Spiritualism or true Religion deny the facts of science, than one is obliged to deny the handwriting or the crest, stamp or seal on the outside of a letter, because he knows that there is something within which these appendages are only employed to cover. Science, so far as she goes, appealing to human reason, is correct. Even in the Episcopal Church representative clergymen are telling us that if Geology says God did not make the world in six periods, of twenty-four hours each, it is entirely unnecessary for us to agree with the letter of Moses in order to be religious. Spiritual truth does not conflict with any scientific discovery. Intuition does not instruct you to dethrone reason; but whither reason cannot climb, there intuition soars, grasping a spiritual universe, and revealing things beyond the ken of the unaided intellect.

If Darwin's theory of evolution be the correct one, to decide that men physically sprang from apes and that apes sprang from seaweed, is not to deny the existence of a Great First Cause for all things, for science utterly fails to account for the existence of those wonderful primal atoms of which it pretends, endowed as they are said to be with powers of selection and other wonderful gifts. If Darwin be correct, God remains and rules behind the atom. There is a spiritual cause for every material effect, and the question asked by geology is not so much, did God make the world? as it is, how and in what length of time did God make it? If religion appeals to the moral sense, if worship of a superior power be natural to man; if a belief in spiritual existence and interposition permeates all history; if man exhausts not all his mental powers while sojourning on earth; if man have everywhere naturally believed in a Supreme Spirit in immortal life, for the human family, in varying stages of happiness and misery beyond death, then all natural religion may be said to be revealed, and all revealed religion to be natural.

Considerable space has been given in sermons and newspapers to a dissertation of Mr. O. B. Frothingham's change of attitude toward free thought and natural thought. He is reported as having said that he has now far more faith in revealed religion than he had three years ago. A stay abroad has convinced him that believers in revealed religion are not losing ground, and that many of them are very sincere and charitable people. Will Mr. Frothingham be a little more explicit, and let us know more clearly what he means by "revealed religion"? If he means that God reveals himself spasmodically and miraculously, once in a while to a privileged few through a very few channels of inspiration, we cannot place any reliance on the truth of revealed religion, as we, like Parker, cannot recognize the supernatural; but if he means that the spiritual and physical worlds impinge upon each other, that, through the laws of nature, spiritual things are made manifest to the soul of man, that we have spiritual as well as physical senses, and that a revelation made to the inner man as positively reveals a fact as a demonstration to the senses can possibly do, then we rejoice in the light of "revealed religion"; natural as well as revealed; religion revealed to man and within man in accordance with the immutable workings of the changeless laws of the universe.

That this truly revealed religion may be ever your solace and inspiration, and that, while as intuitional as Parker, you may adopt the motto of Paine, "to do good is my religion," is our earnest prayer and wish for you all.

New Postal Regulations.

Mailable matter of the first class shall embrace all matter wholly or partially in writing, except as herein provided—Act March 3, 1879, Section 8, 20 Statute, p. 358. The exceptions are as follows:

1. Corrected proof-sheets and manuscript copy accompanying the same. Section 17, p. 359.
2. Date and name of the addressed, and of the sender of circulars, and the correction of more typographical errors therein. Section 27, p. 360.
3. Bills, receipts and orders for subscriptions included in second-class publications, provided such bills, receipts and orders shall be in such form as to convey no other information than the name, location and subscription price of the publication or publications to which they refer. Section 51, p. 361.
4. The name and address of the person to whom second-class matter may be sent, and index figure of a subscription book, and words or figures, or both, indicating the date on which the subscription in such matter will end. Section 22, p. 360.
5. Upon matter of the third-class, or upon the wrapper inclosing the same, the sender may write his own name or address, with the word "from" and the preceding, the same, and in either case may make simple marks, intended to designate a word or passage of the text to which it is desired to call attention.
6. There may be placed upon the cover or blank leaves of any book, or of any printed matter, of the third-class, a simple manuscript dedication or inscription which is confined to a simple address or designation of such book or printed matter, as a mark of respect, and must not contain anything that partakes of the nature of a personal correspondence.
7. Upon matter of the fourth-class the sender may write his own name and address preceded by the word "from," and also the number and name of article enclosed. He may also write upon or attach to any such articles, by tag or label, a mark or number, name or letter, for purpose of identification.

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 "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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

New Books.

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of "Bible Marvel Workers," "Natty, a Spirit," "Mormonism, Spiritualism, Witchcraft and Magic," "Angels 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 supermundane phenomena are the same; and found also that intervening centuries, looking on the things of to-day's light, left unnoticed, or ignorantly used, a vast amount of important historic facts, and set before their readers erroneous notions as to who were the real authors of the barbaric delusions of the Middle Ages.

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 dispel the dark clouds which have long hung over our forefathers, and not a little to exhibit egregious shortcomings and misgivings by the historians, Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

CONTENTS.

PREFACE. References. Explanatory Notes—Definitions. MATTHEW AND CALF. COTTON MATH. ROBERT CALF. THOMAS HUTCHINSON. W. UPHAM. MARY HARRIS. Winthrop's Account of her, etc. ANN HUTCHINSON. Hutchinson's Account of Ann, etc. ELIZABETH GARR. Case of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. PALETTI HUTCHINSON. Occurrence of Davers, etc. TITUBA. Examination of her, etc. SARAH GOOD. Her Examination, etc. JOSEPH COLE. Her Examination, etc. SARAH OSBORN. Was seen spectrally, etc. MARY COLEY. Her Character, etc. GLENN COLEY. Her Examination, etc. REBECCA NURSE. Was seen upon Apparition, etc. MARY EASTY. Her Examination, etc. SARAH MARTIN. Her Examination, etc. SARAH MARTIN. Examination, etc. GEORGE BURROUGHS. His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Emancipators of Witchcraft. THE CONFESSION. THE ACCUSED GIRLS. Ann Putnam's Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. LOCAL AND PERSONAL. METHODS OF PROVIDENCE. APPENDIX. CHRISTENDOM'S WITCHCRAFT DEVIL. JAMES H. HARRIS. COVENANT WITH HIM. HIS DEFENCE. DEMONSTRATION AND NEIGHBORHOOD. BIBLICAL WITCH AND WITCHCRAFT. CHRISTENDOM'S WITCH AND WITCHCRAFT. BIBLE SCIENCE. MARY HARRIS. TWO SETS OF MENTAL POWERS—AGASSIS. MARVEL AND SPIRITUALISM. INDIAN WITCHCRAFT. Cloth, 12mo, pp. 482. Price \$1.50, postage 10 cents.

For sale by COLBY & RICH.

What Must We Do to be Saved?

A LECTURE BY ROBERT G. INGERSOLL.

Introductory. The Gospel of Matthew. The Gospel of Mark. The Gospel of Luke. The Gospel of John. The Episcopalian. The Methodist. The Presbyterian. The Evangelical Alliance. What do you Propose?

Paper, pp. 87. Price 25 cents. For sale by COLBY & RICH.

Poems from the Inner Life.

BY MISS LIZZIE DUTEN.

The exhaustion of eleven editions of these Poems shows how well they are appreciated by the public. The pecuniary and intrinsic merit of these Poems are admitted by all intelligent and liberal minds. Every Spiritualist in the land should have a copy. The edition is printed on thick, heavy paper, is elegantly bound, and contains 100 pages, 10 cents. Also, a new edition on extra paper, beveled boards, full gilt. Price \$2.00, postage 10 cents. For sale by COLBY & RICH.

An Examination of the Bliss Imbrogio.

Both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting Spirit-Séance entitled *A Family Reunion*, by THOMAS R. HAZARD. Price 10 cents. For sale by the Publishers, COLBY & RICH.

New Books.

FOURTH EDITION.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

BY J. M. PEEBLES, M. D.

Author of "Spirits of the Ages," "Travels Around the World," "Spiritualism Defined and Defined," "Ghosts—Myth, Man, or God?," "Conflict between Spiritualism and Darwinism," "The Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 300 pages, 8vo., rich in descriptive phenomena, held in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

This volume contains twenty-one chapters, and treats of

- The Nature of Life.
- The Attributes of Force.
- The Origin of the Soul.
- The Nature of Death.
- The Lucidity of the Dying.
- The Spiritual Body.
- The Garments that Spirits Wear.
- Visits in the Spirit-World.
- The Hells crammed with hypocrites.
- Sights Seen in Horror's Camp.
- Velocity of Spirit Locomotion.
- Other planets and their people.
- Experiences of Spirits High and Low.
- John Jacob Astor's Deep Lament.
- Stewart Exploring the Hells.
- Quakers and Shakers in the Spirit-World.
- Indian Hunting-Grounds.
- The Apostle John's Home.
- Brachmans in Spirit-Life.
- Clergymen's Sad Disappointments.
- Fountain of Light City.
- Fountains, Fields and Cities.
- The Heaven of Little Children.
- Immortality of the Unborn.
- The Soul's Glorious Destiny.
- The General Teachings of Spirits in all Lands.

Large 8vo., cloth, beveled boards, gilt sides and back. Price \$1.50; postage 10 cents.

For sale by COLBY & RICH.

THE SPIRITUAL ECHOES.

A NEW COLLECTION OF

WORDS AND MUSIC

FOR THE

CHOIR, CONGREGATION,

AND

SOCIAL CIRCLE.

BY S. W. TUCKER,

Author of "Golden Melodies," "My Home Beyond the Tide," "The Dear Ones Left at Home," etc., etc.

Music all New.

Bound in boards, 35 cents, postage free; paper, cents; postage free. 12 copies paper, \$2.50; 12 copies boards, \$3.00, 4 copies boards, \$1.75; 25 copies (paper) and upwards to one address, at the price of 20 cents, and the use to be made of it. For sale by COLBY & RICH.

PRACTICAL INSTRUCTION IN

Animal Magnetism.

BY J. P. F. DELEUZE.

Translated by Thomas Harbison. Revised edition, with an Appendix of Notes by the translator, with Letters from eminent Physicians, and others descriptive of Cases in the United States.

The work contains chapters on the following subjects: (1) of Deleuze's Introduction; (2) of General Views and Principles; 3. Of the Effects and their Indications; 4. Of the necessary means to increase the Magnetic Action, and of those by which the direct action is supplemented; 5. Of the conditions, and the use to be made of it; 6. Of the preparation in the choice of a Magnetizer; 7. Application of Magnetism to Diseases, and its connection with Diseases; 8. Means of inducing inconveniences and dangers; 9. Of the means of developing in ourselves the Magnetic Faculty, and of deriving advantage from this development; 10. Of the studies by which a person may perfect himself in the knowledge of Magnetism; Appendix; New Appendix; Index to the Appendix. Price \$2.00, postage free. For sale by COLBY & RICH.

State Regulation of Vice.

BY AARON M. POWELL.

Contains 1—State Regulation of Vice: A paper read before the New York Convention for the Prevention of Licensed Prostitution, and Registration Efforts in America; A paper prepared for the International Congress at Geneva, Switzerland, 1877. 2—The Geneva Congress: Embracing a sketch of the history, and in full, the conclusions of the several sessions of the Congress; 1. Hygiene; 2. Moral; 3. Social Economy; 4. Rescue Work; 5. Legislation. New York Convention: Address to the Geneva Congress. Cloth, \$1.00, postage free. For sale by COLBY & RICH.

An Epitome of

SPIRITUALISM AND SPIRIT-MAGNETISM:

Their Verity, Practicability, Conditions, and Laws.

By the Author of "Vital Magnetic Cure," "Nature's Latent in Human Life," etc.

Just the pamphlet to send to skeptics who look upon the subjects as delusion and the teachings without foundation. Let it be circulated freely. Price, paper, 35 cents, postage 3 cents; cloth, 60 cents, postage 6 cents. For sale by COLBY & RICH.

The Bible in the Balance.

A TEXT-BOOK FOR INVESTIGATORS.

The Bible weighed in the balance with History, Chronology, Science, Literature and itself. Part I. A full and able work, so arranged in its several departments and index as to form a most perfect, desirable and useful handbook for the student of its material, drawn from the highest living and past historical and scientific authorities, is most reliable. Cloth, 16mo, 320 pages, illustrated, \$1.50, postage 10 cents. For sale by COLBY & RICH.

THE INNER MYSTERY.

An Inspirational Poem by MISS LIZZIE DUTEN.

This Poem was delivered by Miss Duten at a Festive commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, Nov. 25, 1879, and was afterwards published in the *Banner of Light*. For sale by COLBY & RICH.

THE HEREAFTER;

A Scientific, Phenomenal, and Biblical Demonstration of a Future Life.

In this book Mr. H. discusses the question of the origin of the Physical and Spiritual man. One chapter is devoted to the demonstration of a future life by the occult sciences. Then follow arguments based on Phenomenal Spiritualism, Clairvoyance, Mesmerism, Somnambulism, and the Bible. For sale by COLBY & RICH.

Twenty Years on the Wing.

Brief narrative of travels and labors as a Missionary sent forth and sustained by the Association of Beneficents in Spirit-Land, by JOHN MURRAY BRYAN. Preface by ALLEN PUTNAM. Paper, 20 cents, postage free. For sale by COLBY & RICH.

All about Charles H. Foster.

An account of Thirty-Nine Séances with CHARLES H. FOSTER, the most celebrated Spiritual Medium in America, written by the following able men: Mr. Chase, Editor of *New York Herald*; Mr. M. Pomeroy, The Democrat; Mr. Taylor, Philadelphia Press; Mr. Hyde, St. Louis Republican; Mr. Keating, Memphis Appeal; Epos Sargent, Author and Poet; Professor Tefft, Bangor, Me. Paper, 10 cents, postage free. For sale by COLBY & RICH.

Modern Facts vs. Popular Thought.

A Rhythmic Lecture by NETTIE PEASE FOX. Delivered on the thirty-third Anniversary of Modern Spiritualism. This lecture describes in verse of various metres the condition into which Old Theology had led mankind, the advent of Spiritualism, and the great good resulting therefrom; and pictures in glowing colors the happy future of the human race on earth and in worlds beyond. Appendix: A Poem on the Poetic Message to Mediums. Price 10 cents, postage 1 cent. For sale by COLBY & RICH.

New Books.

TRACTS.

BY THOMAS R. HAZARD, Esq.

An Examination of the Bliss Imbrogio.

Both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting Spirit-Séance entitled *A Family Reunion*.

Price 15 cents.

Civil and Religious Persecution in the State of New York.

A meaty and trenchant series of articles, showing up the pretensions of the fossilized *media*, while pointing out the danger of allowing these bigoted fanatics to attain the law for their support in a prospective course which seeks by force to turn out of the field all eclectic, liberal and spiritual modes of healing. Price 10 cents; \$4.00 per hundred, sent by Express.

MESSAGE SERIES.

No. 1.

Modern Spiritualism Scientifically Explained and Illustrated.

By a Band of Spirits through the Mediumship of the late John C. Grinnell, of Newport, R. I. Price 10 cents.

No. 2.

Essays: Moral, Spiritual, and Divine, (Part I.)

Addressed by a Spirit Wife and Daughters through the Mediumship of the late John C. Grinnell, of Newport, R. I., to the Husband and Father in the Presence of the Compiler. Price 10 cents.

No. 3.

Essays: Moral, Spiritual, and Divine, (Part II.)

Price 10 cents.

Inspirational Writings

Of the late Mrs. Juliette T. Burton, of New York City, addressed to the Compiler. Price 10 cents.

No. 4.

Inspirational Writings

Of Mrs. J. T. Starks, of New York, in the presence of the Compiler. Price 10 cents.

Mediums and Mediumship.

A valuable treatise on the laws governing mediumship, and accounting for those who extract the truth from the spiritual world, as witnessed by the writer through different media. Price 10 cents.

Blasphemy:

Who are the Blasphemers?—the "Orthodox" Christians, or "Spiritualists"? A searching analysis of the subject of blasphemy, which will do much good. Price 10 cents.

Eleven Days at Moravia:

The wonderful experiences of the author at Moravia are here detailed at length. Price 10 cents.

For sale by COLBY & RICH.

THIRD EDITION.

THE BIBLE OF BIBLES:

Or, Twenty-Seven "Divine Revelations."

Containing a Description of Twenty-Seven Illusions, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events.

Also a Definition of the Characters of the Principal Persons of the Christian Bible, and an Examination of their Doctrines.

BY KENNEY GRAVES.

Author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

The ground gone over by Mr. Graves in the course of this new work is simply astounding, and the literary labor performed is worthy of receiving the approximate reward of an extensive reading at the hands of the public. In the sixty-six chapters into which the book is divided, almost every question of interest which arises in the mind at the mention of the word BIBLE, is considered in that straightforward style which has made the volumes of Mr. Graves so extensively sought after.

Cloth, large 12mo, 440 pp. Price \$2.00, postage 10 cents.

For sale by the Publishers, COLBY & RICH.

The World's Sixteen Crucified Saviors:

OR, CHRISTIANITY BEFORE CHRIST.

Containing New, Startling, and Extraordinary Revelations in Religious History, which disclose the Original Origin of all the Doctrines, Principles, Precepts, and Miracles of the Christian Bible, and the true history of the Christian Church, and the true history of the world.

BY KENNEY GRAVES.

its results many, each working out for the benefit of some one, and why does she question whether the work is good or no? Why should she ask, "How can I know whether it is really you or not?" I have told my friend that I would endeavor to show myself to her at some time. I have not been able to do so, but I still repeat my promise; I will endeavor to show myself as I am in the spirit-world to you, and to bring to your comprehension that assurance by which you may know positively that I am by your side. I feel that you will see me clairvoyantly before many months have rolled by; that you will recognize and know me as your well-loved friend. Until then wait patiently. I will bring you that which you require. I will strengthen and sustain you in hours of toil and weariness. In connection with others of your band, who come not so close to your spirit as I do, but yet who can send down to you magnetic strength and power, I will bring all that you ask for; only wait until conditions brighten and develop, which will be in a little while. Katie, to Mary E. Clark, of Indianapolis.

William W. Cooper.

I have been promised that if I would come here to-day, I should have a chance to manifest, provided, of course, I could do so myself. I was told that a place would be kept open for me, but I began to think that I was to be held back. There are a good many old soldiers, especially of New England, who know and remember me, and my place; many soldiers in other places, too, and I send my greetings to them all, more especially to those who have been profoundly affected by the sympathy and assistance which many of these old brave ones have held out to my family since my departure to another life, and I return briefly to speak of these things, to bring my thanks to each one who has rendered any assistance whatever, even though it be but the sympathetic word and thought kindly expressed.

To each and every one, no matter in what way the aid has been extended, I return my heartfelt thanks, and assure them I shall be happy to take them by the hand, one of these days, and greet them in another life. I send my love to those nearest to me. I wish them to feel my presence, to know that I have been working for them; that I have sought to aid them in many ways, and at length was enabled to influence and impress others to render that assistance which was sorely needed. I have not anything more to say, only that I was well known in Philadelphia, that I kept an eating-house, which the soldiers patronized in time of war, that I became well known to hundreds of individuals. I am William W. Cooper.

MESSAGES TO BE PUBLISHED.

Dec. 15.—Mrs. Anne E. Duvall; Charles W. Severance; Mrs. Mary Josephine Tracy; Samuel W. McDonald; Julia A. Galt; Capt. David Keiser.
Dec. 16.—Dr. Rufus Kitchin; Bart Stanchfield; Eliza Warren; Rosa Higgins; Lyman Donison; Philip Tyler; Sarah Vinet.
Dec. 17.—William Graham; Henry W. Briggs; Orrin Pardee; Lucy E. Fendall; Maria Horton; William Fisher; Capt. O. S. Ellis.
Dec. 18.—Leticia Brooks; John O. Adams; Mrs. Rose Wacker; Leticia Brooks; Emma Merrill; Jennie J. Goodnow; Mrs. Henrietta Lovell; Annie Miller; Maria L. Flint; Annie Jackson; Mrs. D. B. Brown; Mrs. Sarah W. Smith; Abbie C. Lane; Agnes Walton; John C. Wetherill.
Dec. 27.—Fred Judd; Mary Ellen Stearns; Etta Louise Hunt; Frances Hunt; Samuel Hunt; Andrew Hunt; Mary Ann Johnson; Olive Bates; Helen M. Marsh; George K. Wilcox.
Dec. 28.—Benjamin C. Bogert; Mrs. Maria M. Fitts; Alfred Dion; S. B. Walker; Mrs. Emily R. Harris; Sarah Hartwell; Mrs. Lavina Winn.
Jan. 5.—Mrs. Mary Taylor; Charles E. Keith; Louise Hunt; Anna Fowler; Mrs. Charlotte Calfrey; Johnnie Howitt; S. J. Sanders.

Spirit Communication.

Mrs. Mary A. Hull and T. R. Hazard present.
MY DEAR FRIEND—I desire to bring you the love of my dear children and of my own heart; the affection flows out to you in waves of light that we would have enfold your spirit and cause it to blossom out in gladness and peace. Dear one, I can see that doubts sometimes flash across your spirit. I can feel that the chance remarks of others, or the inner thoughts unexpressed, which, however, you can sense, fall with a depressing weight upon you, and you feel that the work you have been called upon to perform is almost too burdensome. But, my dear friend, feel comforted; your angel friends understand, appreciate, and bless you.

We would bring you a gift of peace from the spiritual world, surround you with all that is pure and harmonious, that only sunlight may fall around your path.

But these little shadows will come. We cannot avert them; could we do so, how gladly would we work. But, kind friend, dear sister, rest assured, we shall bless you. You have strength and comfort to your dear husband, as to many others. You have ever proved a blessing to myself and friends. Angels will guard and guide you.

Your friend,
FANNIE M. HAZARD.

Verifications of Spirit Messages.

CHARLES H. MARTIN.

A lady called at our office recently and informed us that she recognized the spirit message of CHARLES H. MARTIN, printed in the *Banner of Light* of Dec. 31st. He lived in Melrose, Mass., and was formerly a clerk at Jordan & Marsh's. He went West for his health, and died in St. Louis, Mo. The lady was well acquainted with him and his family, and says that all the particulars mentioned in the message are correct, and leave no question as to the identity of the spirit.

CAPT. SAMUEL SEARLE.

To the Editor of the *Banner of Light*:
I noticed in the *Message Department*, July 2d, a communication purporting to come from CAPT. SAMUEL SEARLE, of Skowhegan, Me. Nearly or quite forty-five years ago I knew Capt. Searle, who then kept the Old Red Tavern, or, as it was sometimes called, the "Red Dragon," on the corner of Elm and Madison streets, in Skowhegan. I remember him very distinctly as being a man of strong will, and very tenacious of his right to sell rum, gin, etc. (whiskey was not known then), in defiance of the town authorities. I have no doubt of the genuineness of said message.

Yours truly,
St. Louis, Mo.
R. KIDDER.

JOHN E. BAILEY.

To the Editor of the *Banner of Light*:
Having noticed in the *Banner of Light* of Dec. 17th a message from JOHN E. BAILEY, of Marblehead, I will state that I was acquainted with him, having passed several weeks at his home. The statements regarding his name, age and length of time since he passed away, are all correct.

Mrs. A. H. BAKER.

Manchester, N. H., Jan. 2d, 1882.

H. W. CLEMENS.

To the Editor of the *Banner of Light*:
On Nov. 10th you published a communication from the spirit of Mr. H. W. CLEMENS, who says that he was "toll-gate-keeper on a turnpike road running out of Salem" (Mass.). Mr. J. T. Colby, a relative of the writer, and a landowner in this city, remembers Mr. Clemens well. Mr. Colby says that what the spirit was reported to have said is truth. Mr. Colby was a resident of Salem when Clemens was on earth, and has many a time paid toll to him. This is a grand good test, and is looked upon as being incontrovertible by those who do not understand the philosophy of spirit-return. The *Banner of Light* is taken by many persons in this place, even if it be three thousand miles from its publication office.

San José, Cal., Dec. 6th, 1881.

COL. WM. VIALI.—H. M. WILLIAMS.

To the Editor of the *Banner of Light*:
I have presented the spirit communications of COL. WM. VIALI and HENRY M. WILLIAMS, which appeared in the *Banner of Light* of Dec. 31st, to the view of their relatives and friends, and they testify as to the character of the communications being equally applicable and life-like. The late Col. Wm. Vial was President of Providence Mutual Fire Insurance Company, and Henry M. Williams was a son of the late Sidney Williams, who was also President of a Mutual Insurance Company of this

city. Those who saw the communications were much pleased with them.
Enoch Steere, whose message appeared in the *Banner of Light* of Dec. 17th, kept a cotton yarn and paper-hanging store, on North Main street, Providence, R. I.

Yours truly,
Wm. G. Wood.
Providence, R. I., Dec. 31st, 1881.

WILLIAM HALLER.

To the Editor of the *Banner of Light*:
In last week's *Banner of Light*, Dec. 31st, is a message from WILLIAM HALLER, who died in the hospital here about a year ago, that will be recognized as strikingly like him in every way. He was very peculiar in every way, espousing the cause of the people on every and all occasions. He was a free thinker, and was open and frank in the expression of his views. He was generally known by all as an honest, fearless man.

Cincinnati, O.

LOUISE MILLS.

To the Editor of the *Banner of Light*:
I noticed in your issue of the 10th inst. a communication from LOUISE MILLS, in which the name of Mrs. H. F. M. Brown is mentioned. As you invite those who recognize the messages to inform you, permit me to say that on the 30th day of March, 1875, I took passage on the steamship "Macgregor," from this port to Honolulu, with my family, consisting of my wife (Louise) and boy. On the 2d day of the following April she passed on, and her body was buried at sea. She was an intimate friend of Mrs. Brown—both being mediums. In fact, all the facts set forth in the message, referring to this external life, are true; the name therein mentioned, "Birdie," was her pet name. Many will remember Miss Louise B. French, who taught school for many years in Providence, R. I., and Schenectady, N. Y. I am made especially happy by this message from my beloved wife, as it redeems a promise. Many thanks to the *Banner*.

Your humble servant,
W. H. MILLS.
608 Ellis street,
San Francisco, Cal., Dec. 21st, 1881.

Western Locals, Etc.

New York.

Elmira—Need of a Revival—Horse Heads—Comments of a Western Spiritualist—Owego—Status of Spiritualism—Memoranda.

Elmira is visited by professional Spiritualist lecturers and mediums only at irregular intervals. The cause of Spiritualism, however, has many earnest defenders in the city. When Dr. Eldridge was alive he was foremost in projecting and carrying forward to a success great meetings in the "Park," where Lyman C. Howe, O. H. P. Kinney and others, have addressed very large assemblies. The Rev. T. K. Beecher was frequently to be seen among the interested auditors. Latterly, the local brethren have not cooperated in the direction of supporting speakers. A genuine revival is needed.

There are many Spiritualists in Elmira who conduct their investigations privately, and who still remain in the church. There is a demand for a free and outspoken Spiritualist rostrum in this place. Several of the friends with whom the writer conversed recognized this fact, and declared that they would labor with fidelity to bring about such a consummation. Success to all such efforts!

HORSE HEADS.

There are many wealthy Spiritualists in this pretty town. Years ago speakers on Spiritualism were frequently invited here; but the rejection of indifference has now set in, and the rostrum is—for the present time, at least—silenced.

Mr. Tallmage, a prominent business man, conversed with the *Banner of Light* representative on the situation. He said, substantially:

It is astounding what indifference many wealthy Spiritualists manifest relative to the progress of the cause. They have been converted, and that seems to be the end of the matter; they do not appear to feel that any responsibility rests upon them. Now, this condition of things is not right! But I do not think it will be permanent. We shall be united again in all parts of the country. During the present period of indifference we are confronted with evidences that Spiritualism is growing as never before! I declare, I cannot understand it! Leading scientists and church dignitaries are coming to our standard. This is eminently gratifying; but we, as Spiritualists, have a work to do, and our speakers and mediums should be well supported. And, sir, I do not forget the Spiritualist journals. I have read the *Banner of Light* for many years, and consider it to be a very able paper. I wish you success in your labors among the people.

The writer cordially thanked Mr. Tallmage for his kind words.

The Spiritualists of Horse Heads, N. Y., miss the presence of Mr. I. V. Mages, an intelligent brother, who took great delight in defending the cause of Spiritualism from unjust attacks. He was a close student all of his life. Now, in the spirit-world, he is undoubtedly engaged in some educational enterprise. We should all take courage in the thought that we have such ascended co-workers.

We are in the midst of a great mental conflict. Theological debates fill the air with discord. In an incidental way Spiritualists are involved in this battle; but, in a higher sense, they are only spectators. The mere jangling of sects; the awful assumptions that God and immortality rise or fall on definitions—these things are productive of mirth. Our duty at this hour is to cry, Peace, to perturbed souls in the Church. The Spiritualist offers a platform where all sides can have a hearing; where a large-hearted humanity overcomes the madness of sectarian animosity; and where truth alone is deified.

CEPIAS.

Brooklyn (E. D.) Spiritual Conference.
To the Editor of the *Banner of Light*:
Mr. Miller opened the meeting of January 2d by reading a poem of Lizzie Doten's, "The Good Time Now." After singing, Deacon Cole made an address, in the course of which he said, "The world is to be saved by work if at all. Do not call it life merely to digest and sleep; only motion is life. Never shall there come a time when you will not have to labor and hope still for better things. True individualism is to work for others."

We are not to live for ourselves alone. Those who stem the tide of corruption and vice ought to be Spiritualists. Those who engineer grand schemes of reform ought to be Spiritualists.

Mr. Miller said he saw no danger in cultivating and strengthening the individual man, and thought the strength of Spiritualism was upheld by the phenomena, which were positive proof.

Mr. Bartlett said that when he was in the church he was told that his duty was to remain and be silent about his convictions. He spoke of his experience in psychology, described several experiments in clairvoyance, and concluded with a glowing picture of the glorious future of Spiritualism.

Dr. Newbury spoke of the figurative language of spirits—saying that spirits gradually lose their knowledge of the arbitrary language of earth; and in dreams they come and impress us with knowledge, but we do not understand it. Dr. Patch invited all to come forward who wished to be healed; several presented themselves for treatment.

Mrs. Mills, commenting on a remark of a preceding speaker, that Spiritualism lives, said she had no doubt but that it will live despite all opposition.

A gentleman, C. Whitcomb, of Buffalo, spoke very acceptably.

Mr. Johnson testified to the relief he had received from Dr. Patch, and gave an account of Mr. Rothermel's séance. Mrs. Reedsbough testified that she had been relieved of pain. Mr. Rothermel gave an account of his experience at Schreton Lake. Previous to adjournment Dr. Slocum announced that he would open the meeting Monday evening, Jan. 10th; subject, "My Experience."

Dr. Wm. H. Coffin, Sec.

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

A writer in *Light*, remarking upon the public performances of a pretended "exposer of Spiritualism" in Norwich, England, closes with the following words, which are equally applicable to the situation in this country:

"Had he received the 'moral support' of the materialists only, or of people who do not wish to believe in the existence of life after death, I do not think I should have troubled you at all. But I confess that I did feel grieved when I saw men whose names I respect—ministers of religion and Christian gentlemen—in this age of growing materialism backing a conjurer against those who seek to demonstrate the reality of a future life. Such a spirit would have backed the magicians against Moses."

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

Employments Hereafter," is selling rapidly. The Pilgrim is a graceful writer.

Immortality is too significant a theme to be dealt with in a clumsy or arbitrary manner, either by conservatism or liberalism.

Dr. P. H. Reynold, of Elmira, N. Y., is a genial gentleman, and an earnest Spiritualist. He is a physician of high reputation. The doctor has rooms at the Wyckoff House.

To the preachers: An exalted view of the essential nature and destiny of humanity is the secret of the remarkable vitality of the cause of Spiritualism. Bear this fact in mind, brethren.

Dr. Champlin, of Owego, N. Y., rendered the writer most valuable aid in the work of increasing the circulation of the *Banner of Light*, for which kindness, good brother, accept cordial thanks.

Editor Kinney, of Waverly, N. Y., is the "Peter Klaus" of the Sunday *Telegram* of Elmira, N. Y. "Peter" preaches a radical sermon each week to the people, with the *Telegram* for a pulpit.

J. Frank Baxter will speak in Freeville, N. Y., Jan. 15th. He is very popular in central New York, as elsewhere. The *Banner* reporter had the honor of paying his compliments to Mrs. Baxter, who is temporarily sojourning in Freeville.

The *Banner* reporter is constantly being questioned relative to the Eastern Spiritualist camp-meetings. Hundreds of Spiritualists in Western New York avow their intention of visiting Onset Bay and Lake Pleasant next summer.

Spiritualists, do not fear enthusiasm! Fraternity is not sentimentalism. Cohesion is not abnegation of self. We have a great constituency; but our forces are not in working order, as such. Our present task is one not of discovery, but of application.

Dr. Jane A. Sayles, corner of Main and Market streets, Elmira, N. Y., is a successful physician of the progressive school. She gives electric baths and has made many wonderful cures. Patients can be accommodated at her "Institute." Mrs. S. is also a good healing medium.

Dr. B. W. Noxon, of Ballston Spa, N. Y., has returned from a brief European tour, which was full of interest and novelty to him. He is an intelligent Spiritualist. During his sojourn in London he had the pleasure of meeting Mrs. George Jacob Holyoake, and other celebrities occupying high social positions.

Miss Celia Dunham, of Glen Aubrey, N. Y., and her mother and brother, have leased a farm near Chenango Bridge, N. Y., for ninety-nine years. The claim is that the spirits affirm that the farm covers a gold mine of great value, which can be worked successfully. Some of the ore is now being assayed in New York City.

What are these creeds over which men grow both divine and brutal? They are simply products of fallible minds. It is our duty to analyze creeds, not capiously to find fault, but with the spirit of philosophy, in order that we may understand something of the mental and spiritual states which called forth such views of God and human nature.

The Spiritualists of Horse Heads, N. Y., miss the presence of Mr. I. V. Mages, an intelligent brother, who took great delight in defending the cause of Spiritualism from unjust attacks. He was a close student all of his life. Now, in the spirit-world, he is undoubtedly engaged in some educational enterprise. We should all take courage in the thought that we have such ascended co-workers.

We are in the midst of a great mental conflict. Theological debates fill the air with discord. In an incidental way Spiritualists are involved in this battle; but, in a higher sense, they are only spectators. The mere jangling of sects; the awful assumptions that God and immortality rise or fall on definitions—these things are productive of mirth. Our duty at this hour is to cry, Peace, to perturbed souls in the Church. The Spiritualist offers a platform where all sides can have a hearing; where a large-hearted humanity overcomes the madness of sectarian animosity; and where truth alone is deified.

CEPIAS.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the *Banner of Light*:
Mr. Miller opened the meeting of January 2d by reading a poem of Lizzie Doten's, "The Good Time Now." After singing, Deacon Cole made an address, in the course of which he said, "The world is to be saved by work if at all. Do not call it life merely to digest and sleep; only motion is life. Never shall there come a time when you will not have to labor and hope still for better things. True individualism is to work for others."

We are not to live for ourselves alone. Those who stem the tide of corruption and vice ought to be Spiritualists. Those who engineer grand schemes of reform ought to be Spiritualists.

Mr. Miller said he saw no danger in cultivating and strengthening the individual man, and thought the strength of Spiritualism was upheld by the phenomena, which were positive proof.

Mr. Bartlett said that when he was in the church he was told that his duty was to remain and be silent about his convictions. He spoke of his experience in psychology, described several experiments in clairvoyance, and concluded with a glowing picture of the glorious future of Spiritualism.

Dr. Newbury spoke of the figurative language of spirits—saying that spirits gradually lose their knowledge of the arbitrary language of earth; and in dreams they come and impress us with knowledge, but we do not understand it. Dr. Patch invited all to come forward who wished to be healed; several presented themselves for treatment.

Mrs. Mills, commenting on a remark of a preceding speaker, that Spiritualism lives, said she had no doubt but that it will live despite all opposition.

A gentleman, C. Whitcomb, of Buffalo, spoke very acceptably.

Mr. Johnson testified to the relief he had received from Dr. Patch, and gave an account of Mr. Rothermel's séance. Mrs. Reedsbough testified that she had been relieved of pain. Mr. Rothermel gave an account of his experience at Schreton Lake. Previous to adjournment Dr. Slocum announced that he would open the meeting Monday evening, Jan. 10th; subject, "My Experience."

Dr. Wm. H. Coffin, Sec.

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

A writer in *Light*, remarking upon the public performances of a pretended "exposer of Spiritualism" in Norwich, England, closes with the following words, which are equally applicable to the situation in this country:

"Had he received the 'moral support' of the materialists only, or of people who do not wish to believe in the existence of life after death, I do not think I should have troubled you at all. But I confess that I did feel grieved when I saw men whose names I respect—ministers of religion and Christian gentlemen—in this age of growing materialism backing a conjurer against those who seek to demonstrate the reality of a future life. Such a spirit would have backed the magicians against Moses."

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

IO VICTIMS.

BY W. W. STORY.

I sing the Hymn of the Conquered, who fell in the battle of life.

The hymn of the wounded, the beaten, who died overwhelmed in the strife;

Not the jubilant song of the victors, for whom the resounding acclamation

Of nations was lifted in chorus, whose brows wore the chaplet of fame—

But the hymn of the low and the humble, the weary, the broken in heart,

Who strove and who failed, acting bravely a silent and desperate part.

Whose youth bore no flower in its branches, whose hope burned in ashes away,

From whose hands slipped the prize they had grasped and which faded in deadly decay.

With the work of their life all around them, unlighted, unheeded, alone,

With death sweeping down o'er their failure, and all but their faith overturned.

While the voice of the world shouts its chorus, its hymn for those who have won;

While the trumpet is sounding triumphant, and high to the breeze and the sun

Gay banners are waving, hands clapping, and hurrying feet

Thronging to the laurel-crowned victors, I stand on the field of defeat.

In the shadow, amongst those who are fallen and wounded and dying, and there

Chant a requiem low, place my hand on their pain-lacerated brow,

Hold the hand that is hapless, and whisper, "They only the victors win

Who have fought the good fight, and have vanquished the demon that dwells within;"

Who have held to their faith, unswayed by the prizes the world holds on high;

Who have dared for a high cause to suffer, resist, fight, and, if need be, to die."

Speak, history! Who are life's victors? Unroll thy long annals and say—

Are they those whom the world called the victors, who won the success of a day?

The martyrs, or Nero? The Spartans who fell at Thermopylae's trust,

Or the Indians and Xerxes? His judges, or Socrates? Pilate or Christ?

—Blackwood.

The January Magazines.

THE ATLANTIC MONTHLY: Houghton, Mifflin & Co., publishers, Boston, Mass.

The first number for 1882 gives promise that this sterling publication proposes through the deft manipulation of its talented editors and skillful managers to sustain the high position it has already won, and to add to its laurels in coming time. Mr. Howells opens the installment with a "Police Report," which is not without its lessons; Mr. Lathrop begins a brief serial; Rev. E. E. Hale contributes a paper entitled "John Baptist at the Jordan," which is the first of a series in which he purposes to reproduce, as clearly as may be, the various conditions—social, religious, political—obtaining among the people of Palestine at the time of the advent of Christ; "Studies in the South," "And Joe," "Hindu Humor," and other excellent productions, reflective, statistical, etc., in character are given; together with poetry by J. J. Platt, J. T. Trowbridge and Edith M. Thomas; reminiscences of the late James T. Fields, and current reviews of a high order. A life-size portrait of Ralph Waldo Emerson has been prepared specially for *Atlantic* subscribers, who secure it by paying one dollar.

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

Some idea of the extent and variety of the good things which this widely popular magazine spreads before its readers for the initial issue of '82 may be gleaned from a perusal of its table of contents—which runs mainly as follows: "The Challenge," Frontispiece; "King Coal's Highway," G. F. Muller (with sixteen illustrations); "Ancient and Modern Venetian Glass," J. J. Jarvis (with thirty-seven illustrations); "Adele," A. Novel, Constantine Fenimore Woolson (with two illustrations); "With the Van-guard in Mexico," W. H. Bishop (with twelve illustrations); "Journalist London," V. Joseph Hutton (with eleven illustrations); "Jonas Trammell's Compromise," R. M. Johnston (with one illustration); "Who were the Pilgrims?" William E. Davis; "Eternity," A. Poem, Robert Herick (with full page illustration by E. A. Abbey); "The Search," A Poem, Mrs. E. T. Corbett; "Pastor Dankwardt," A Poem, Anne Fields (with two illustrations, by E. A. Abbey); "The Boundary of Greece," Robert P. Kepp (with map); "In the Southeast Bastion," A Story, E. B. Stockton; "Christmas Song," Constantine E. Brooks; "A Laidiean" (concluded), A Novel, Thomas Hardy; "Mary," A Poem; "Editor's Easy Chair"; "Editor's Literary Record"; "Editor's Historical Record"; "Editor's Drawer."

THE CENTURY MAGAZINE: Published by a Company of the same name, at 33 East 17th street (Union Square), New York City.

By the courtesy of A. WILLIAMS & Co., 283 Washington street (corner School), Boston, we are in receipt of the current number of this choice illustrated periodical. The frontispiece consists of a full-page tinted likeness of Louis Adolphe Theris, looked upon by many in his country as the founder of the present republic of France; E. B. Washburne, late U. S. Minister to that government, has a highly interesting article regarding this prominent statesman, in the same number. Among the leading articles, illustrated and unillustrated, for the present month may be noted: "A Provincial Capital" (a Mexican sketch); "The Caverns of Luray" (a good showing of what Virginia can boast in the way of the wonderful and subterranean); "The Revival of Barro Laco" (a paper which is illustrated with most delicate designs, and cannot fail to interest the readers); "Who were the Chartists?" (a sketch of a profoundly touching episode in English history, and written by one who participated in the movement); "From Mentor to Elberon" (by Col. Rockwell—illustrated with a fine portrait of the late President Garfield—a touching tribute to the nation's martyr); "Oriental and Early Greek Sculpture" (a masterly production—the first of a series—to which the engraver's art has added highest charms; other articles, the regular series, choice poetry, a brief tribute to the memory of Dr. Holland, by John G. Whittier, reviews, thoughts on current topics, etc., etc., combine to make up a valuable number of a grand publication.

The *Banner of Light*, the oldest and most popular advocate of Modern Spiritualism, began the twenty-sixth year of its issue the first of October, enlarged, and giving now twelve pages weekly instead of eight, and all filled with articles of deep interest, written by correspondents and contributors from all parts of the civilized world. Those who desire to keep posted regarding the development and progress of Spiritualism will always find much reliable information in its pages, and can also keep posted on the tactics of the enemies of the cause as well as in the movements of fraudulently inclined persons who go about one day claiming to be reliable mediums and another exposing their own frauds. The *Banner* is published weekly, by Colby & Rich, 9 Montgomery Place, Boston, Massachusetts, at \$3 per annum. — *Saratoga Sentinel*.

Passed to Spirit-Life.

From the residence of her father, Lempieter, N. H., Dec. 2d, Mrs. Flora A. Smith.

She requested that A. E. Hall, of Lempieter, should preach the funeral sermon, having selected her own text. Her request was complied with on Christmas morning, at the Methodist Church, which was filled to overflowing. She was a believer in the philosophy of Spiritualism, and a few days before her death she was visited by her spirit-mother. She earnestly expressed her willingness to go to the better life. She said: "Do not mourn for me; I shall be glad enough to go, for it is only stepping from darkness into light."

From the home of his parents, in Marblehead, Mass., Dec. 25th, Willie Lewis Lavender, aged 11 months.

Funeral services were conducted by Mrs. Clara A. Field, of Boston, who in a brief address expressed her sympathy for the bereaved parents, mingling her tears with theirs while relating the comfort to be derived from a knowledge of Spiritualism.

From his residence, in Waterford, Vt., Oct. 30th, 1881, suddenly, E. C. Parks, aged 82 years.

He was a faithful husband and an affectionate father, active and

TO BOOK-PURCHASERS.
 COLBY & RICH, Publishers and Bookellers, No. 3 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.
 Orders for Books, to be sent by Express, must be accompanied by either a cash draft, or a money order, or a check payable to the order of Colby & Rich. If a check is sent, it must be accompanied by a letter from the sender, stating that the check is for the purchase of books, and that the books are to be sent by Express. All business communications should be addressed to Colby & Rich, Publishers and Bookellers, No. 3 Montgomery Place, corner of Province Street, Boston, Mass.

SPECIAL NOTICE.
 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return preserved manuscripts that are not accompanied by a letter from the sender, stating that the manuscript is for the purchase of books, and that the books are to be sent by Express. All business communications should be addressed to Colby & Rich, Publishers and Bookellers, No. 3 Montgomery Place, corner of Province Street, Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, JANUARY 14, 1882.

PUBLICATION OFFICE AND BOOKSTORE.
 No. 3 Montgomery Place, corner of Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
 39 and 41 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC R. RICH, BUSINESS MANAGER.
 LUTHER COLBY, EDITOR.
 JOHN W. DAY, ASSISTANT EDITOR.

Business letters should be addressed to ISAAC R. RICH, Business Manager, at the above address. All other letters and communications should be forwarded to LUTHER COLBY.

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

The Fighting Bible Societies.

The Connecticut Bible Society and the American Bible Society are in a state of open war with each other. The latter society, too, rests under a pretty black cloud in consequence. The Connecticut Society criticised very plainly the last annual report of the American Society, to which the latter replied. The Connecticut Society now rejoins, not only reaffirming what it before stated, but commenting severely on the methods pursued by the American Society in doing business. Among other things, it claims to have found new evidence that the American Society, in its last annual report, duplicated the item of \$14,559.10, in order to get credit twice for the payment of salaries and expenses of colporteurs. This new evidence is said to be the admission of an officer of the American Bible Society itself. Its specific charges against the latter are, that it has signally failed to set forth its financial condition; that its claim to have done so is a piece of effrontery; that it has yielded to temptation, and involved itself in wrong; that it has broken its promise; and that an honest pledge to do better would be far more acceptable to the public, and more likely to avert impending disaster.

The Connecticut Society asserts that the American Society is either aware of these facts or is guilty of a serious neglect of duty in not informing itself of them; and it adds, that "however desirable it may be that the American Bible Society should be considered poor rather than rich, it is not desirable that, through any anxiety to prove its poverty, it should expose itself to a suspicion of dishonesty." These are very curious charges from one Bible Society against another. They do not lead one to believe that the Bible can be such a good book as its distributors say it is, provided they read it and profit by it. The Connecticut Society charges, also, that the American Society "has understated its assets and overstated its liabilities, thus producing a false impression respecting its financial standing and the extent of its benevolent work."

It is deliberately charged by the Connecticut Society that the American Society overestimated the amount actually given for benevolent purposes by \$117,709; and it asks how it explains to the public so glaring a discrepancy. It speaks of the American Society's financial exhibit as "a disappointment and a delusion." It has endeavored to make its assets appear to be just as small as possible. On this point the Connecticut Society calls for a complete inventory of what is due from foreign agencies. It affirms that the American Society has reported as debts of the Society certain funds, amounting to \$82,000, "which are not debts in any sense of the word." In order to appear poor it has put down its building at the old price instead of the present value, and put down its old plates at present value instead of their old price. Every item of assets on the balance-sheet, says the Connecticut Society, is understated in value. When arraigned for failure to keep its promise, it takes refuge behind technicalities in bookkeeping. Finally, says the Connecticut Society in its rejoinder, which all the way through reaffirms its former charges, in the present state of things the American Bible Society must submit its affairs to a committee of experts, chosen so as to satisfy all parties; and it suggests that this mode of securing responsibility to the public will prevail in all our Boards of Benevolence.

Well, we should say it is about time. Here are two Bible Societies, openly wrangling with one another, not over a matter of mere policy in the management of business, but over a question of plain truthfulness and honesty. One accuses the other of false representations and of downright dishonesty. And to think, too, that it is not the poor sinners who furnish the money that stand thus accused, but the pious men who take their places at the very fountain of truth and goodness, as they assert, the Bible itself—that book which is the avowed object of their adoration! This is the way these men, who cannot abide Spiritualism for instance, traffic on their Bible and make money off of the work of its distribution. Does it show how human the very best of us are, and how prone to err, though supported by the strong props and buttresses of a great Bible Society? Yet human and little as we thus show ourselves to be, some of us still assume to denounce the rest because they have got hold of a faith that does not happen to be palatable to the former. Would it not be

much better if all of us became still and humble? Even bible-dealing, it appears, fails to make those engaged in it any better than those who deal only in grain and pork.

Since writing the above, the statement has found publicity in the daily press that the American Bible Society, through its managers, has decided to take no further notice of the charges of the Connecticut Society, but to let the matter stand where it is. Comment is unnecessary.

Church Heresy in England.

A strange exhibition was recently given at Middleboro', England, in the form of a trial of a Unitarian clergyman, Rev. W. Stoddart, for heresy, the charge being that he had "devoted more time to Spiritualism than to Unitarian Christianity." The proceedings were instigated by Rev. A. Payne, who remarked in his address to the assembly: "If there is gospel truth in Spiritualism, and I am not going to say there is not, it will have its day, and when it becomes popular, we may accept it"—from which it appears that the church will accept nothing, not even "gospel truth," until it becomes "popular." Witnesses were then called to prove that the accused clergyman actually believed in immortality, that it was not a mere profession with him, but a fact that could be demonstrated. This effort on the part of his accusers seemed unequalled, since the "criminal" himself, when invited to speak, confessed he was a Spiritualist. He said:

"I believe in the spiritual nature of man, that man has an immortal soul, an immortal spirit, and that when the body drops into the dust, the man lives on in that spirit-world which is round about us, and of which we are denizens even now. I believe these facts can be demonstrated, that the existence of the spirit-world can be proved, and that communion with heaven is not only a possibility, but a reality enjoyed by those who honestly seek for it. This is the Spiritualism I have preached. I have never hidden my faith, or preached one thing whilst I believed another. If this faith is not Unitarianism, if Unitarianism means Agnosticism, Materialism, Atheism—if Unitarianism and Spiritualism are like oil and water which can never mingle, then I must go out of the Unitarian Body and form a spiritual church of my own."

The witnesses to prove Mr. Stoddart a heretic testified as follows:

Mr. J. C.—said that Mr. Stoddart had stated in one of his sermons that the existence of the spirit-world could be demonstrated, and that he often made use of such expressions.

Mr. G. W.—said Mr. Stoddart had lately preached a sermon on Materialism vs. Spiritualism.

Mr. J. M. O.—testified that Mr. Stoddart had introduced the subject of Spiritualism in a conversation he had with him at his private house, and he had told him never to mention that subject to him again, or he should consider it a gratuitous insult.

For the defense:

Mr. Jowsey (an old member of the Church and a Committee man) wanted to know what was Religion without Spiritualism. If they were to have no Spiritualism in Religion, their Religion was a farce, and the sooner they closed their Church doors the better, for they were only deluding the people.

Mr. Fothergill said their minister had preached no other Spiritualism than that contained in the Bible, which they gave him to preach from, and if they wished him to preach any other doctrine they had better remove the Bible from the pulpit and put another book in its place.

Mr. Greener (another old member of the Church and Committee) affirmed with much warmth that Mr. Stoddart was the right man in the right place.

It came out in the course of the investigation that one of the chief causes of this trial was that if Mr. Stoddart was known to be a Spiritualist a grant of £20 paid to the church by the Northumberland and Durham Unitarian Association would be withheld, and as £20 were of more value to the church than the preaching of the truth, this action was taken. The *Herald of Progress*, remarking on this case, says:

"The Rev. A. Payne, who appears in the case very much in the character of accuser and judge, is, we believe, a secret believer in Spiritualism, and was a trance-medium; but having got into some trouble with his Spiritualism in a former position, he now carefully conceals his belief, and even appears as a persecutor of one who has the manliness to openly profess his faith. The words he spoke at Middleboro' are full of significance, and show the attitude of too many timeservers toward Spiritualism."

Publishing Sermons.

The preaching fraternity have come to find out that in order to secure a public reading for their sermons they must be addressed to the people. Dry and dead doctrines no longer go down. They can hold their dogmas as fast as they choose at the synods and convocations, but when they come before the public they must talk as to living, breathing men. This is one of the things that, in its own way, has helped to change the influence of the pulpit, and drive the preacher forth from it into the world where men can listen to him when he has anything to say. While the clergy are meeting to discuss the visible decay of the pulpit, they overlook the significant fact that it is the newspaper that is fast supplanting it. It is cheaper and easier to buy a paper and read the minister's sermon, than it would be to hire a costly pew, have to dress in needlessly fine clothes, put money on the plate that belongs to somebody else, and then tie himself up to a creed about which he entertains no particular convictions and really cares nothing.

The ministers themselves, however, sometimes act in a very silly way about the printing of their sermons. The Presbyterian ministers of Cleveland, for instance, recently met and solemnly discussed the subject of publishing Sunday sermons in Monday morning papers. They debated whether it was a practice to be encouraged or discouraged. The question in their pious minds was, whether it is consistent with the course usually pursued by the Presbyterian Church regarding Sunday work to put into type a sermon on Sunday night. Some rather defended it on the ground that setting up a sermon is equivalent to preaching. Others were willing to give their manuscripts to publishers, on condition that they should not be put into type until Monday morning. But this was met with the statement that this would only compel printers to do other work in place of sermon work, on Sunday night.

No result was reached, of course. The temptation to be read by a public that is forbidden by high prices to hear, was too strong to permit the stoppage of Monday publications altogether. But the ministers, whether Presbyterians or of any other creed, need not worry. They will not be troubled for their manuscripts unless they have something to say which the people are eager to hear. Let them bear that in mind all the time. And so long as they seek the great public for a hearing they will throw off the load of their doctrines and dogmas and talk plain morality and genuine humanity. It is in this way that the people will completely revolutionize the pulpit, and are doing it now.

The *Popular Science Monthly* says: "Herbert Spencer is not an atheist, and never has been."

The Case of Charles H. Foster.

Thousands of Spiritualists in America and Europe are familiar (by experience) with the strong medial powers of Mr. Foster; and the same is true of other thousands of skeptics on both sides of the Atlantic, who, while not accepting the explanation of spirit-power as the cause of the phenomena witnessed in his presence, have nevertheless borne testimony that they were sure that what they saw was wrought by an agency outside that gentleman himself. Both classes will be pained to learn that he is now considered as "an incurable" among the inmates of the Danvers, Mass., Insane Asylum.

In July last he was at the Parker House, Boston, where he was taken down with typhoid fever and carried to Salem, where he was born, and where his parents still live. He laid at death's door for many weeks, and, when his strong constitution pulled him through the disease, to his parents' great grief his mind was seriously affected.

Mr. Charles Dwight, of Boston, an old friend of Mr. Foster, called at the *Banner* editorial rooms recently, and informed us that owing to various causes Mr. F.'s financial condition was not what it might be wished.

After careful examination by various experts the decision has been reached that no hope exists of Mr. Foster's recovery; the mental strain induced by the fever continues severely upon him, and in their opinion he will eventually be worn down, and brought to paralysis and death by the increasing weakness induced by it. Of that, of course, they cannot speak as to time, but they regard the result as certain.

As Mr. Foster is under the rules that some means be provided for his present support. We therefore make the following statement of the needs of the case to the generous public:

The Danvers hospital will accommodate Mr. Foster at \$5 per week, but \$10 and upward are charged for any extra care and accommodations. It is therefore desirable that from \$5 to \$10 per week be raised to support him for one year, at least. Those friends of Spiritualism for which cause this unfortunate brother has accomplished so much in the past in his medial capacity—who on reading this call may feel to contribute pecuniary aid for him in this hour of his adversity; and all others who may be moved upon in like manner by a sentiment of kindly sympathy for afflicted humanity, can forward the amounts they are willing to give toward this particular purpose to the office of the *Banner of Light*, where they will be received, acknowledged in our columns in such terms of mention as the senders may desire, and forwarded by us to Dr. Goldsmith, Superintendent of the Danvers Asylum.

The following sums have thus far been received in furtherance of this worthy object:

Colby & Rich, Boston, Mass., \$25.00
 Mrs. Wm. Mountford, Boston, Mass., 10.00
 Harry Edwards, New York City, 10.00
 Chas. Dwight, Boston, Mass., 5.00

Just the Way It Goes.

"Hazel Kirke" is a popular play, that enjoys an unprecedented run among plays. Its author is J. Steele Mackaye. Last October it was presented in New York for the thousandth time, and it bids fair to keep the stage indefinitely. Three different companies are now producing it in various parts of the United States, and arrangements are perfected for bringing it out in London and Australia. If Mr. Mackaye, its real author, received pay for every representation of it, he would to-day be in possession of a very large income. But he does not; and thereby hangs a tale.

Strangely enough, this popular play was first brought out in New York by men who knew nothing practically about theatrical business. They were the publishers of an Episcopal religious weekly, one of them being a clergyman of that church. The latter of course disavows his connection with the play, but for all that where "Hazel Kirke" is played. It is a moral play, and one of which, under any circumstances, he has no reason to be ashamed. But the noticeable thing about it all is this: that the publishers of a strictly sectarian newspaper father the most popular play of modern times, and themselves gather in the golden harvest, while its author, himself a skillful playwright, goes comparatively unrewarded.

The lengthy message we print on our fourth page, from CHARLES WESLEY, is one which every reader of the *Banner of Light* should carefully peruse. It speaks of what his work is in the spiritual world, and of scenes he has witnessed when coming in contact with physical life, and shows upon its very face that it emanated from the spirit of a man who has had his ideas vastly expanded since he left his tenement of clay, although he was a spiritually-inclined individual in the mortal. When the workers in spirit-life are so earnest and so persevering as they are to instruct the people of earth in matters of such vital importance to their welfare here and hereafter, it is a source of deep sorrow to them to find some in the ranks of Spiritualism denying the legitimacy of their utterances through the media of the present day, and seeking to cast obliquity upon those who are ready and willing to do the bidding of such spirits as Charles Wesley.

In this connection we feel to say that as our Tuesday and Friday Circles are free to the public, and always have been from the first issue of the *Banner*, this fact alone should be sufficient evidence that the publishers of this paper have no selfish motives in view in making public the utterances of spirits—which are reported for its columns, whether such utterances come from exalted spirits or from those who left the earth form in an uneducated condition. The avenue is open for all classes; and did the people fully comprehend what a host of spirits there are who desire to communicate with those with whom they were associated in the earth-life, as we do by indubitable evidence, they would cease all doubt in regard to the usefulness and value of the Spirit Message Department of this journal.

A lady friend, writing from Reading, Mass., says: "Please find enclosed my New Year's contribution to your Free Circle Fund. I wish I was able to send ten times as much. I have noticed with pleasure that you devote one day occasionally to the angel children, and as I have three in that band of dear ones I can hope to hear from some one; if not some mother's heart will be gladdened by the words of those who do come."

MAGNETIC TREATMENT APPRECIATED.—A. S. Hayward, magnetic physician of Boston, was made the recipient of \$20 in gold on Christmas day, the gift being from one of his patients who has received remarkable assistance from his spirit gift of healing.

Secular Press Bureau.

UNDER THE AUSPICES OF THE AMERICAN SPIRITUALIST ALLIANCE, NEW YORK CITY.

Our readers will remember that in our last issue we published a letter from Judge Nelson Cross, of New York, wherein it was recommended that the Secular Press Bureau heretofore conducted under the sole management of Prof. S. B. Brittan, be—in view of the fact that other engagements now make it imperative upon him (B.) to withdraw from the active and single part he has had in this enterprise—committed to the care and management of the organization known as THE AMERICAN SPIRITUALIST ALLIANCE, of that city. We at the time took occasion to endorse the proposition, and to urge its claims upon the favorable consideration of all who felt in fellowship with the important service which the Bureau has accomplished for the cause in the past, and which it will still continue to do, we feel confident, if its claims are answered peculiarly by the public to an extent which will warrant its continuance.

We have since our last issue received additional particulars from Judge Cross, which we here place before our readers. He writes us under date of Jan. 5th:

"At a meeting of the DIRECTORY OF THE AMERICAN SPIRITUALIST ALLIANCE, held on Tuesday evening last, the following was agreed to by all present: Resolved, that the ALLIANCE proceed to organize, in due form and manner, a Bureau of Secular Correspondence, with the object of presenting the claims and evidences of Spiritualism, in answer to the strictures and attacks of the secular and religious press."

Judge Cross further informs us that active preparations for the work in hand are being rapidly pushed forward, and that the prospects are most encouraging in this direction for the future of the Bureau. In view of which, we repeat with emphasis what we said on the previous occasion above referred to: We hope the matter may thus, by an increase of workers, be expanded—and that not only Prof. Brittan will continue to give assistance in replying to the attacks made on Spiritualism in the secular press, but that other talented gentlemen connected with the Alliance will feel to devote a portion of their time and talents to the work in view.

We are willing to act in the same capacity regarding the BUREAU OF SECULAR CORRESPONDENCE as heretofore, without personal compensation; and will receive, and report to the public in these columns all amounts forwarded to our care for that Bureau, and forward such sums to the Alliance, to be expended by it as shall seem best to its members in remunerating those who may act as writers in the carrying forward of the work which was inaugurated two years ago.

AMOUNTS PAID IN FOR 1882.
 Col. Moses Hunt (Charlestown Dist.), Boston, Mass., \$25.00
 Geo. Norton, Bristol, Conn., 2.00
 Chas. Miller, Brecksville, Ohio, 2.30

AMOUNTS LEDGED TO PROF. S. B. BRITTAN, ENDING DEC. 31, 1881:

Molybete C. Smith, New York, \$25.00
 M. E. Conger, Chicago, Ill., 2.00
 Oak Leaf and Helping Hand, 5.00
 Charles Farridge, New York, 6.00

Since our last report, Alfred G. Badger, of New York, and B. F. Close, of Columbia, Cal., have paid in the amounts opposite their names.

Bell-Ringing Extraordinary.

Under the above caption the Boston *Daily Advertiser* published the following statement:

"Between the hours of eight and nine o'clock yesterday morning, the servant at No. 46 Pineknob street was called to the front door two or three times by the ringing of the bell. No one appearing at the door or in sight who could have rung the bell, a watch was set, and in a few minutes the ringing was repeated; but it was found to come from the bell communicating not with the front door, but with the parlor—a bell which was seldom or never used. On further examination it was found that the wire was not moved; and indeed that the bell itself was motionless, while the tongue of the bell at intervals of a few minutes swung quickly from side to side, as if answering a sharp pull at the wire. The movement was clearly visible, and the sound of the ringing distinctly heard in various parts of the house. The gentleman of the house, a member of the Suffolk bar, accustomed to weighing the evidence of his senses as well as other kinds of evidence, attributed the phenomenal ringing to some magnetic force connected with the wholly unusual and unnatural state of the atmosphere. The unmistakable character of this incident led him to infer that there must have been some unusual elemental disturbance at the time somewhere within the range of the electric influences operating in this quarter. He ventures such a prediction—without charge."

It seems that the gentleman of the house where the extraordinary occurrence took place attributed the phenomenal ringing "to some magnetic force connected with the wholly unusual and unnatural state of the atmosphere," etc. Now if his hypothesis was the correct one, why did not other bells in his house ring at the same time? Surely the "electric influences" would not have been confined to a single room and a single bell! We therefore beg leave to differ from the gentleman, who gave his opinion honestly no doubt, as we have many times known of just such occurrences in Boston, and do not question that spirit-power was the controlling "influence" in that and similar cases on record. The invisible, using the medial power of some person located at 46 Pineknob street, moved the tongue of the bell at intervals for the purpose of showing to the skeptical world that they possess the power, under favorable conditions, to come in contact with and move material things. This is our hypothesis, backed by the evidence of competent persons who understand the laws of spirit-control.

L. E. Ellsworth, Gansevoort, N. Y., writes us under a recent date endorsing the correctness of the message of Spirit BENJ. CARPENTER—which appeared in the *Banner of Light* for Dec. 10th—and making the subjoined suggestion: "Would it not benefit the cause to raise a fund to defray the expense of mailing a copy of each communication to the person whom a spirit desired to reach, who was not a regular subscriber; and also please our spirit-friends?"

In reply to our correspondent we would say that it has been our custom, ever since the Message Department was organized, to send at our own expense copies of the *Banner of Light*, as requested by spirits communicating, to the friends they wish to reach. Of course, if the friends of this Department in various parts of the country desire to make any movement toward the carrying out of Mr. Ellsworth's kind suggestion, we shall indeed be pleased, and shall gladly welcome the helping hand thus contemplated to assist us in bearing the light-giving knowledge of spirit-return to the parties for whose benefit these practical demonstrations are specially given.

Mr. Cephas B. Lynn, one of the most active workers in our ranks, is accomplishing great good for the cause, and receives, as he deserves, many encomiums from those he meets during his travels.

Local Organization.

Not long since we printed an abstract of a discourse on "Organization," delivered by A. E. Newton, Esq., in Brooklyn, N. Y., and prepared for our columns by our friend and correspondent, Mr. S. B. Nichols. We are pleased to see that Mr. Newton's purpose in that effort is the urging upon Spiritualists—not only of that city, but elsewhere—of unity in the local service of the cause. In his paper, *The Two Worlds*, of New York, for Jan. 7th, Bro. Newton repeats this idea with emphasis, when, in commenting on letters received by him in commendation of that lecture, he remarks editorially:

"The address referred to by our correspondents may, ere long, be printed in full in our columns (and perhaps also in pamphlet form), provided the call for it should seem to justify the space it will require. In the mean time, to prevent misapprehension, we would state that the address, as a whole, was a plea for local organizations for mainly practical and fraternal purposes, and does not recommend attempts at National or State organizations for doctrinal propaganda, which some have thought desirable."

In this connection we would state that from the first we have favored the idea of united and harmonious combination among the friends of the movement everywhere for purely local work. No hope of good can be reasonably cherished from delegate organizations aiming only at "National" purposes. The work of successfully establishing a "National Association"—if Spiritualism in America ever has one—must be accomplished by the creation and sustenance of live local societies all over the continent. The rearing of such an edifice, in other words, must begin with the corner-stone—not the dome; and we are glad to see that Bro. Newton is in accord with us in this, the view which we have maintained publicly for years.

New Spiritualist Journal in India.

During the present month the first number of a new periodical will appear in Calcutta, entitled "Psychic Notes. A Record of Spiritual and Occult Research;" the object of which will be, as stated in its prospectus, "to supply information in a convenient shape in reference to all subjects with which Spiritualism is concerned, to all persons who do not prefer blindness to light, ignorance to knowledge, and an attitude of concealed stupidity to one of reverent inquiry into the infinite realms of existence which surround and permeate the gross material life with which ordinary science is content exclusively to deal."

The publishers are W. Newman & Co., 3 Dalhousie Square, Calcutta. It promises to be a work of great interest, and a very effective agency in enlightening the people of India in regard to a truth that is destined to encircle the globe and bless all mankind with a knowledge of immortal life.

A correspondent who has the good of Modern Spiritualism deeply at heart, and who has devoted much time and labor and money to advance the cause, remarks in a private letter to us: "It is time that Spiritualists were made aware of the immense importance of a correct knowledge of the power of Psychology in the phenomena." We fully agree with our correspondent in this important matter. The psychological laws governing mediumship are not so well understood by the mass of Spiritualists as they should be, hence the mistakes and misapprehensions so many fall into in regard to spiritual sciences, more especially those of the phase known as materialization. But as experience is a good schoolmaster, the time is not remote, we hope, when a little oil from the crucible of knowledge will be poured upon the now agitated waters, to the end that harmony may unite all the workers in our glorious cause of redeeming the world from bigotry and ignorance.

With all due respect to the belligerents in the Crindle-Reynolds controversy, we offer no opinion, as we have never seen the lady, and therefore know nothing personally in regard to her mediumship. One thing is certain, however, in regard to this matter, and that is, that equally respectable people conscientiously differ in regard to the validity of the lady's mediumship; hence there seems to be no necessity for crimination and recrimination. It decides nothing, and is positively injurious to the cause, besides keeping up useless contention in our ranks. Like other mediums who have been condemned by capacious Spiritualists, if Mrs. R. is a bona fide medium time will set her right before the public. *Nous verrons.* All we desire in the pending controversy is, that our correspondents shall eschew personalities. Otherwise their articles will not be admitted into these columns.

Rev. E. B. Hopkins of St. Johnsbury, Vt., recently found guilty of larceny and forgery in connection with his insurance business, the daily prints inform the public has been committed to the Brattleboro Asylum in an exhausted state of insanity. Had Mr. Hopkins been a Spiritualist what a howl of condemnation would have gone up from the Church organs! But in this and similar cases, when one of their own teachers is a victim of insanity—no matter what the cause—these journals are as silent as death upon the subject. It makes all the difference in the world with them whose ox is gored.

The annual meeting of the Children's Progressive Lyceum of Cleveland, O., for the election of officers and delivery of reports of the doings of the past year, was held in Welsgerber's Hall, in that city, Sunday, Jan. 1st. The following were chosen, the remaining offices to be subsequently filled: William Z. Hatcher, Conductor; Mrs. Ella Williamson, Guardian; Charles Watson, Secretary; Tillie H. Lees, Treasurer; Charles W. Palmer, Musical Director. A report of the general proceedings is unavoidably deferred until next week.

Three hundred children of the poor participated in a Christmas and New Year's Festival provided especially for them by Mrs. Anna Stewart, the materializing medium of Terre Haute, Ind., assisted by a number of charitable ladies of that city. Previous to the dinner, which it is unnecessary for us to say was greatly enjoyed, recitations, dialogues and songs were given by the pupils of a Kindergarten school. In the evening a free sking was held, which was attended by many of the leading citizens, the manifestations being very satisfactory and convincing.

A correspondent, "E. M. M.," writes from Vermont: "Let me congratulate you on the enlargement of the *Banner of Light*. It is laden with much rich and instructive information. I have taken it almost from the commencement, and it is constantly growing better. I think the Message Department is doing a great deal of good, and I take much delight in reading the lectures."

SOARING AND SINGING.

BY S. B. BRITTON.

Cover the rich tapestry
The sacred tremulous voice has raised,
The earth at her melody stands amazed,
Oh, sing and soar—sing at the dawn!
If I've no fields of rippling corn,
Still sing in the morn.
Above my neighbor's waving maize,
I hear thee in the summer days,
And heavenward gaze.

Purest melody, rich and rare,
Descends along the sky-light stair
Of the upper air;
It comes to me in early June,
When life and all things are in tune—
Like a poet's tune.

Sweet bird of the aspring wing,
As ever in the morning sing—
Make the welkin ring,
With music from thy mellow throat,
Above the wealth of golden corn,
For the fields are thine.

Thy morning song my hopes inspire,
Now quickened, as with vital fire,
I may go lighter;
After the bird that soars and sings,
Above all low and meaner things—
On her fearless wings.

Oh, happy bird, thy cheerful lays
Awake my heart to joy and praise—
Through the frost and haze—
And storm of this December night—
We look for wisdom's ways of light,
And heavenly light.

29 Broad Street, Newark, N. J., Dec. 20th, 1881.

* Among the Christmas cards received from the fair friends of the Banner is one that represents a sky-lark on the wing, singing her melodious song above the white dews of Heaven. I found the several lines on the opposite side of the card we copy the first from which we derive the suggestion of what follows.

Banner Correspondence.

Massachusetts.

SALEM.—S. G. Hooper writes: "There are here about one thousand avowed Spiritualists. At one time there were a legally organized society in a prosperous condition, and two well regulated Progressive Lyceums for the benefit of the young; yet from some adverse cause these have passed away, and there seems to be an apathetic feeling, while from the class of persons who came to investigate more recently have grown up a few who felt it their imperative duty, while they enjoyed the benefits of this beautiful truth, to keep it before the public. Accordingly some two or three years since they rented a small hall, and held for awhile conference meetings, mainly supported by home talent; these meetings were said to compare favorably with the same in other places. Six months since a desire was manifested by the public to hold a circle, and one was held with the aid of several well-developed mediums from private circles. It has been continued until the present, and the attendance has been as large as could conveniently be accommodated. It is free in the afternoon, with a small admission fee in the evening. We cordially invite any friends who happen to be in Salem on Sunday to Pratt's Hall, corner of Liberty and Essex streets, where they will be welcome."

MALDEN.—G. L. Ditson writes: "Crowned with the victory of age and of many virtues, another sister in the faith has departed this life—Mrs. Betts, of Albany, N. Y."

Some years since I wrote an account for the *Banner of Light*, I think, of the mediumship of a Miss Sarah Betts, through whom Mr. Dow, of the *Warwick Magazine*, received a satisfactory communication from his much loved 'Mabel.' Soon after that, Miss Betts was married to Col. Ross, and in a short year or so laid her bleached cheeks on the bosom of Death, and all that was physical was borne from the midst of many friends.

The mother has now embarked upon the sea of the new life and not with sorrowing, but with radiant hopefulness and a 'flaming faith,' with visions of the dear ones who had sailed before her on the ocean of the Infinite, she welcomed the breeze setting off from our mortal shores.

My much esteemed friend and excellent medium, Mrs. Eliza Smith, of Albany, writes me of Mrs. Betts as follows:

"In her seventy-fourth year, on the morning of the 13th of Dec., Mrs. Betts joined the angels. I sat up with her all the night preceding her death, and though she suffered greatly, she waited patiently for the 'white-winged messenger.' She frequently spoke of her husband and her daughter Sarah, and said she saw them; also her eldest daughter, who had been dead many years. A short time before her departure she embraced her daughter Anna, and said to her: 'Rejoice with them who rejoice with me'; another evidence of the victory the spirits give us over death."

I knew Mrs. Betts quite well, and could not but admire her heroism while breasting the storm of persecution that our faith early encountered and still has to fight in Albany. She was herself mediumistic, and deeply imbued with the beneficence the new revelation imparted. She told me that one day, being much in need of a little money, she found some beneath an open chamber window, in a room so recently swept that she could not doubt of angelic aid in the matter.

Let those shrug their shoulders who will; the fire will ever burn bright upon the altar of Truth, and those who bring between it and themselves the cloud of worldly wisdom, of skepticism and the indifference and bravado of ignorance, must walk in the shadow thereof."

LOWELL.—Dr. S. J. Damon writes, Dec. 23th: "Our meeting, held on Sunday the 25th, was the best that has been had in Lowell for years. Mrs. Abby N. Burnham, of Boston, gave us a Christmas discourse, and several reporters of our secular press who were present gave the lady very flattering notices. The *Lowell Daily Times* said: 'Mrs. Burnham, who addressed the Spiritualists Christmas day and evening, was truly eloquent, and the manner in which she handled the most metaphysical and abstruse questions pertaining to spiritual things would do credit to the profound philosopher or theologian.' At the close of the lecture Mrs. Burnham gave many fine tests through her remarkable power of psychometry, which were not only interesting but were fully recognized by those in the audience."

WORCESTER.—Fred L. Hildreth writes: "Since writing your last we have been favored with our usual allowance of good things. Dec. 18th and 25th I. P. Greenleaf gave us four glorious lectures. Especially so was his discourse concerning the children, those sweet flowers along life's highway, that brighten the trials of life with their sweet sunrise smiles. Dec. 23th our semi-annual election of officers resulted in

the choice of, for President, Woodbury C. Smith; Vice-President, Hattie W. Hildreth; Secretary, Edgar P. Howe; Corresponding Secretary, John C. Lowe; Treasurer, Fred L. Hildreth. Dec. 30th we had our regular fortnightly entertainment and dance, varied this time by being devoted to the children. First, we had a Christmas tree, whereon were hung not only presents for the little ones in the form, but those who had been gathered in by the shepherd in the years ago were kindly remembered, and welcomed; and here let me ask, why should we ignore our ascended loved ones? Place a chair for them at your tables and by your firesides, for, let me assure you, friends, there are no vacant places in our homes unless we choose to make them so. It was no easy task to arrange and carry out a programme for the children, but through the patience and perseverance of our Vice-President, ably seconded by kind friends, it was a happy success. To some it was almost a new world unfolded, they never having participated in anything of the kind before. Songs, recitations, tableaux and appropriate remarks through the organization of our Bro. H. P. Fairfield, occupied a portion of the time, while a good hearty supper filled up the remainder, and, judging from the well-filled baskets and happy smiling faces that went trudging homeward, many a little heart was made glad. Once more let me entreat you, friends, all over the land, to make more effort to amuse and instruct your children, those little fountains of 'infinite possibilities'; for if you allow them to grow up unloved and uncared for, there are plenty of creed-bound worshippers of the past who will improve the opportunity to instill into their minds degrading superstitions that it has taken you years to outgrow. Remember, Spiritualists of America, that through your efforts for the education of your children light or darkness will be the heritage of millions yet unborn."

LEOMINSTER.—Under date of Dec. 30th "O. S. S." writes: "The Spiritualist Society of Leominster, Mass., gave an entertainment at their hall, in Allen's Block, Christmas Eve, which was well attended, and a general good time enjoyed. It consisted of speaking, supper, Christmas Tree for the children, etc., etc. The hall was well filled at an early hour, and at six o'clock all repaired to the supper-room where a bountiful repast was spread. Great credit is due those who dispensed the creature comforts to the multitude, for the prompt and polite attention with which all were served. Several mediums were present, among whom was Mrs. Ireland, of Boston, who, by invitation, took the platform and entertained the audience for a brief time with remarks appropriate to the occasion, with many kind words of encouragement and cheer to all, also some excellent tests, the latter proving satisfactorily that the invisibles were with us. Mrs. Fannie Wilder, under her Indian control, addressed the children in an amusing and humorous vein, happily reaching the hearts of the little ones with many beautiful thoughts, instructive and interesting even to children of a larger growth. Then followed the distribution from the Christmas Tree, good Santa Claus having remembered every child present with one or more Christmas gifts, which brought a sparkle to many bright eyes, and a glad light to many little faces. Among the interesting features of the occasion was the presentation of a beautiful silver cake basket, from ladies of the society, to Mrs. Fannie Wilder, as an expression of their affection, and appreciation of her long-continued, earnest and efficient labors in the spiritual cause, and the interests of the society. By solicitation Mr. C. A. Rice, of Leominster, made the presentation, prefaced by brief but well-chosen and appropriate remarks, which were promptly responded to by Mrs. Wilder in a feeling manner. Mr. Rice said he did not claim to be a Spiritualist, but a liberal Christian, yet the noble sentiments of religious tolerance and broad charity to which he gave utterance were good to hear, showing progressive ideas in the right direction. Among the many presents bestowed upon Mrs. Wilder on the occasion, was one especially worthy of note: a beautiful log-cabin sofa quilt, made and contributed by Mrs. Adeline Farnum, of Boston, a lady seventy-nine years of age. The exercises of the evening closed with a benediction by Mrs. Ireland, and all went home feeling refreshed in body and spirit."

The following Sunday, which was the day for their regular meeting, Mrs. Ireland occupied the platform afternoon and evening, at which time a vote of thanks was tendered her for her kind cooperation the previous evening. The Society, which was organized some three years since, under somewhat discouraging circumstances, is now in a growing and prosperous condition, and the added numbers and new faces seen at every meeting show an increasing interest. The success of the Society in the advancement of light and truth has the hearty God-speed of the writer."

Tennessee.

KNOXVILLE.—Charles Christian writes: "I am, and have been for some time, a reader of the *Banner of Light*, which has been a source of comfort and enlightenment to the inmates of my household; and to more. It has been my custom, notwithstanding a desire to preserve it as a treasured bound volume, to keep each number moving until its contents have been read, and many minds have been given pabulum that otherwise would famish for the want of it. This is a central city of sixteen thousand inhabitants now, and the Louisville (Ky.) *Courier and Journal* predicts that it will number fifty thousand in less than a decade. Amongst the entire population there is a rising inquiry regarding the philosophy or religion of Spiritualism; evidenced in firm belief, and home circles for advancement, circles for provings or disprovings, anathemas from the Ephraims joined to their idols, and volunteers in aid of Phelps, crying for the re-creation of Satan, the reincarnation of Cotton Mather, and the reestablishment of punitive power in the orthodox organizations. This, then, is the status—'The harvest is ripe, but the laborers are few.' There have been some developments of mediums; that is, some have spoken, some have written. Indeed, one young girl who had had no association with circles, a pupil in the public schools, was seated at her table at study: A pencil was on the table, removed from proximity to her, she being so engaged as not to need its use, yet with her fore-arm and hand lying on the table. The pencil, to the surprise of the young girl, began a movement, and of itself or by spirit force, placed itself between the thumb and fingers of the right hand of the young pupil, in position ready for writing."

I write this to make known that the ground here is fallow—the seeds have been sown—and that this is an excellent field of labor for teachers of undoubted excellence. Such would meet friends here, who, under a proper direction,

would make their work show: confirm believers, encourage inquiries, expose, if not dumfound scoffers, and make Phispsites rampant. We want the necessary aid—we know not how to get it. We cry aloud in our want! A speaking, writing, materializing medium, who could communicate with Mr. Fritz Staub, in charge of the Opera House, we have no doubt would certainly be supported by believers, secure attention from inquirers, and awaken interest and concern from classes of the community who have but casually thought of the subject; from those who are immured in the prisons of ignorance, and environed within the bounds of superstition."

New Hampshire.

MANCHESTER.—G. F. Rumrill writes, Dec. 29th: "Our Christmas party on Monday night was well attended and much enjoyed. The tree was the first and the centre of attraction. The ladies had trimmed it in the afternoon, and the presents, from its branches, were distributed by Mr. Philbrick and Mr. Rumrill, assisted by Misses May White and Georgie Robinson, after which the following programme was carried out: Song by choir; reading, Mrs. Nellie Robinson; song, Edgar W. Emerson; reading, Mrs. Lucy Whitte; organ solo, Miss May White; reading, Mrs. Ann Lamson; duett, Mrs. Martha Reed, Mr. G. T. Rumrill; dialogue, Mrs. Reed, Mrs. Robinson, Miss Ella Chick, George Rumrill; song, choir; dialogue, Miss May White, Georgie Robinson. After this it was time to pick up the articles Santa Claus had left us, and start for home—everybody doing so being well pleased with our first Christmas party."

Since writing your before, we have had with us Mrs. Sarah Byrnes, Mrs. H. Morse, Mrs. Twiss and Mr. E. W. Wallis. They all did a good work for us, and we can heartily recommend them to any society. Mrs. Morse and Mr. Wallis remained with us one week, and gave one of their entertainments, which helped the society financially. While Mr. Wallis was here, Mrs. Lamson, 82 Prospect street, gave a reception for him. The weather being stormy, but few attended, but those few were well paid for their trouble. We heard from Mr. Wallis's controls, and also from Mr. Emerson's 'Sunbeam.' Mr. Wallis favored us with several of his songs, which were finely sung; and we all wish him a hearty 'God-speed' in his travels. Our Society is progressing slowly. Some of those who started with us at first have fallen by the wayside, and the work comes on the few; but we are in hopes the spirit of work for the cause will manifest itself in everybody, and then we can flourish finely."

Wisconsin.

MILWAUKEE.—Fred H. Pierce writes, Dec. 18th: "A sojourn was given at Mrs. Spencer's rooms, 470 East Water street, about seventy-five people being present. After some fine instrumental music by Miss Millie Post, and singing by Mr. and Mrs. Huntington and Mr. and Mrs. McCasland and wife, Mrs. Spencer, the medium, became entranced by one of her spirit guides, giving a short discourse. Then 'Dewdrop,' an Indian girl, one of the controls of the medium, came, and causing Mrs. S. to walk around the room, shook hands with those present, answering queries and telling how glad she was to see so many squaws and chiefs there. She then gave a short address on the cruelty of the white man to the Indians, and afterward announced that she would give spirit names to such as wished. Many received such names, together with tests of spirit presence."

All assembled enjoyed the occasion; they could not well do otherwise, the conditions being very favorable. Dewdrop, or 'the little Indian girl,' as the other spirits call her, is exceedingly vivacious, her animation infusing itself into the audience and making every one feel at ease and sociably disposed. The sociables are held at the rooms of the medium two Fridays in each month. Since starting the sociables mediumistic qualities have been shown by many, and a number of mediums have been blessed by communication with spirit friends."

Mrs. Spencer came to Milwaukee from Chicago, and has many friends here, gained by her honest dealing with all. She is an excellent test and business medium, as well as trance lecturer."

Maine.

AUGUSTA.—A correspondent writes: "I have seen no mention thus far of the decease of Mrs. Mary F. Jenkins, an estimable lady of this city, who passed to higher life about one year ago, at the ripe age of ninety-seven years. Mrs. Jenkins was highly spiritual in her entire being, seeing visions and writing much under spirit influence. She took real comfort in reading the *Banner of Light*. In 1872 she obtained the 'Mental Cure' book, practiced its instructions, and was satisfied that her life was prolonged on the earth-plane thereby."

Her daughter, writing to a friend, Dec. 21st, speaks of her thus: 'Her departure was peaceful—her disease being congestion of the lungs. We did not consider her dangerously ill till about six hours before she left the form. Her spiritual visions were beautiful, almost up to the day of her exit. She heard singing over her bed only the morning before she passed away. You do not know how I miss her.'

Mrs. Jenkins, just before her departure, prophesied that three elderly women in the household would soon pass over the river of change, and that she would be the first to go. The prophecy has proven true to the letter. When a marked case like this becomes known, it seems a duty in a city like Augusta that it should be made public for the benefit of the timid, who, through fear, dare not express their convictions on the subject of spirit return and spiritual gifts."

Virginia.

KIMBALLTOWN.—F. Kimball, with a renewal of subscription, writes: "With the four additional pages the *Banner of Light* excels all other publications in the quantity and quality of spiritual truths it gives to the world. Heaven and earth rejoice in the light it sheds abroad, and I trust its folds may increase with its years and that it may ever be amply provided with means of support."

New York.

CHATEAUGAY.—O. J. Willard writes, Dec. 23d, 1881: "This place is on Lake Chateaugay, about two and one-half miles from Mayville, N. Y., which is at the head of the lake, in full sight. Many readers of the *Banner of Light* may not be aware that here are located two national orthodox affairs, namely, the 'National Sunday-School Assembly,' and the 'Baptist National Association.' The locality seems to be adapted by nature, with the assistance of the brethren, to keep out everything but Orthodoxy."

Notwithstanding which, Mrs. Burnham found a welcome in Mayville, where she gave three fine lectures on the evenings of the 14th, 16th and 19th of December, at the Opera House, which were largely attended by our most intelligent citizens."

Mrs. Burnham has given entire satisfaction here. Her lectures were pronounced by our most intelligent people as being the finest they ever listened to. She has made many friends here, even among the saints. (?)

Vermont.

PROCTORSVILLE.—Luther O. Weeks, Esq., writes: "The glorious cause of Spiritualism is advancing quietly here—surely giving joy and peace in place of sorrow and dread. By our united efforts we have been successful in securing the services of Mrs. Mary Eddy Huntton, of Chittenden, Vt., for four of her materializing séances. She came Dec. 8th, and we were much pleased with the result. The manifestations were grand and convincing. More than fifty forms showed themselves—little children, old men and women and Indians—all coming in rapid succession. At my house, Achsa Sprague stepped out, saying in a loud voice: 'We come from our bright homes to let you know that we are not gone.' Several good tests were given; writing was obtained on a slate held by my wife, while Mr. W. ren held Mrs. Huntton's hands, she plainly seeing the beautiful white materialized hand as it wrote the name 'Aunt Sarah' thereon. The séances were well attended, and good must come of them. No one need tell us that this grand medium is a fraud; we know better."

We regret exceedingly to be obliged to report the serious illness of our noble sister, medium and worker, Mrs. Nellie J. Kenyon, at her home in Woodstock, Vt. May angels guard and save her, is the prayer of the many who love her."

New Publications.

PICTURES OF ARCTIC TRAVEL—GREENLAND. By Dr. Isaac I. Hayes, author of 'The Open Polar Sea,' 'An Arctic Boat Journey,' 'The Land of Desolation,' 'Cast Away in the Cold,' etc. 16mo, cloth, pp. 144. New York: G. W. Carleton & Co., publishers. London: S. Low & Co.

The interest felt by the public in all that relates to Arctic research and adventure will attract attention to this volume from the pen of one whose personal experience among the frozen mountains, crags, glaciers and icebergs of those desolate regions has enabled him to give truthful descriptions of life and nature as they there exist. After a long combat with ice and storms the little craft of our author anchored a long way north of the Arctic Circle, fairly within the realm of hyperborean barrenness, and, as he says, seemed positively to enjoy its repose on the still waters, in the calm air and blazing sunshine of the Arctic noonday. Going ashore expecting to be 'received by a fur-clad hunter, a copper-faced Esquimaux, or a meek and plump missionary,' he met a Dr. Molke, a gentleman of refinement, culture and high breeding, who had passed eleven years among those barren hills. The whole village turned out to meet them; men, women, children and dogs, the latter two hundred in number, joining in a wild, strange, ear-splitting chorus of welcome, while among the huts of the natives, fragrant with a peculiar fishy odor, the two wended their way to the home of the doctor, where we must leave them, and refer the reader to the book for a very interesting account of what was afterward seen, heard and experienced."

HELEN'S BARRIERS; with some account of their ways, innocent, crafty, anglo, impish, witching and repulsive. By John Habberton. Sq. 12mo, pa., pp. 298.

THE INITIALS. A Story of Modern Life. By the Baroness d'Audoubert, author of 'Quits,' etc. Sq. 12mo, pa., pp. 409.

INDIANA. A Love Story. By George Sand, author of 'Consuelo,' 'Countess of Rudolstadt,' etc. Sq. 12mo, pa., pp. 258.

Of the above, published by T. B. Peterson & Bros., Philadelphia, the first is well-known, as well it may be, since one hundred and fifty thousand copies, it is said, have been printed and sold. As a picture of child-life it has never been excelled. Every page sparkles with the most laughter-provoking sayings, and much of truth is told, though in jest, throughout the volume. 'The Initials' is one of the best books of its class; it abounds with romantic incidents, and an unusually clever plot holds the reader's attention from the first page to the last. The descriptions of German localities and scenery are graphic and picturesque.

Of a book by the author of 'Consuelo,' nothing need be said in commendation, hence the last of the above named works, 'Indiana,' will be accepted as worthy of reading, especially by those who are fascinated with works of a purely ideal school, of which it may be said to take the lead.

THE FORTUNATE ISLAND AND OTHER STORIES. By Max Adeler, author of 'Out of the Hurly Burly,' 'Yellow Room,' 'Random Shots,' etc. 16mo, cloth, pp. 333. Boston: Lee & Shepard, publishers. New York: C. T. Dillingham.

It is needless for us to inform those familiar with the previous books of the author of this, that a reading of it will result in a healthful exercise of their risible faculties. It will serve as a grateful relief from the intensities of life, and lessen the severe tension to which every chord of 'the harp of a thousand strings' appears to be subjected in these perihelion times. The contents are 'The Fortunate Island,' 'The City of Burlesque,' 'The Old Fort,' 'Major Dunwoody's Leg,' and 'Jingle,' each given in that peculiar and amusing style that has made their author famous, and secured for his writings a wide circulation. Several full-page engravings illustrate the humorous incidents.

THE GODLY WOMEN OF THE BIBLE. By an Ungodly Woman of the Nineteenth Century. 16mo, cloth, pp. 345. New York: D. M. Bennett, 141 Eighth street.

The view here given of the subject of this volume is somewhat different, we may say far different, from that usually entertained. The author considers that women, held up to-day as pattern characters, should not be above or below the closest scrutiny and the severest criticism, and that if they cannot bear the investigation they should stand aside. This book is given as an aid to such an investigation, in a direction not often followed.

BEAUTIES OF SACRED SONG. A Collection of the Best Compositions of the Best Masters. 4to, boards, pp. 208. Boston: Oliver Ditson & Co.

A volume of excellent music with piano or reed organ accompaniments, uniform in size and style with the various musical libraries issued by the same publishers. It contains fifty-nine pieces, of which the most acceptable to our readers will be: 'Three Angel Visitation,' 'Sweet By-and-By,' 'Guardian Angel,' 'Angel's Greeting,' 'We Meet Above,' 'Sweet Spirit, Hear My Prayer,' 'The Lost Chord,' and that universal favorite, 'Angels, Ever Bright and Fair.' The collection as a whole is exceptionally good.

RECEIVED: SCIENCE AND THEOLOGY. By James Anthony Froude. 16mo, paper, pp. 44. D. M. Bennett, publisher, New York.

ECCE DIABOLUS. Some Observations upon that Horrible and Cruel Ordinance in Devil-Worship, namely, Bloody Sacrifices and Burnt Offerings. By the Very Rev. Evan Davies (Myrr Morganwg), D. D., LL. D., Arch. Doctor of Great Britain. Translated by Morion. B. C. 16mo, paper, pp. 63. New York: D. M. Bennett, 141 Eighth street.

THE PYRAMID OF GIZEH. The Relation of Ancient Egyptian Civilization to the Hebrew Narrative in Genesis and Exodus, and the Relative Claims of Moses and the Pyramid to Inspiration. By Van Buren Denlow, LL. D. 16mo, paper, pp. 51. New York: D. M. Bennett.

SPIRITUALISM AT THE CHURCH CONGRESS. By M. A. (Oxon), author of 'Psychography,' 'Spirit Identity,' 'Higher Aspects of Spiritualism,' and various pamphlets. With Advice and Information for Inquir-

ers. 16mo, paper, pp. 36. London: E. W. Allen, 4 Ave Maria Lane.

ORTHODOX SPIRITUALISM; What it is. By J. Enmore Jones, M. V. L. Reprinted from 'The Herald of Progress.' 16mo, pp. 8. London: E. W. Allen.

PASTEUR AND JENNEL. An Example and a Warning. By J. J. Garth Wilkinson. 8vo, pp. 8. London.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The calm in spiritual matters has been dispelled by the arrival in the city of Prof. Wm. Seymour, of Philadelphia, who purposes making a stay for a short time. Quite a fair-sized audience attended his first lecture in Good Templars' Hall, on the West Side, where the Professor hopes, before leaving, to revive the interest for spiritual lectures, and to call on matters still more. Moses Hull speaks here in Welsgerber's Hall, Sundays, Jan. 8th and 15th, and will give a course of illustrated lectures during the week in different parts of the city.

The Children's Lyceum purposes celebrating their Sixteenth Anniversary on Wednesday, Jan. 18th. Invitations have already been sent Andrew J. Davis and wife, the organizers of the Cleveland Lyceum, to attend.

The children's Christmas festival was a grand success, sufficient money being raised here at home to ensure it. The following report of the proceedings appeared in the *Cleveland Leader* the next morning:

THOS. LEES.

Welsgerber's Hall was well-filled last night with happy children and fond parents to celebrate Christmas and welcome the arrival of 'Santa Claus,' who rarely forgets this gathering of little ones. On entering the hall two beautiful trees on the platform greeted the visitor, loaded down with presents all the way from a toy trumpet to a young miss's French kid garter, and from a gold breast-pin to a jack-knife. The trees were tastefully decorated, and the eyes of the youngsters were strained to the utmost in their endeavor to find out what 'Santa' had sent them. The distribution of presents was preceded by a short programme of exercises, the conductor, Mr. Thomas Lees, leading off with a few appropriate remarks on the day they had met to celebrate.

Programme—March, Charles Palmer; singing, Lyceum; remarks, Thomas Lees; recitation, Charles Watson; ballad, Cora Dixon; jubilee song, Apollo quartette; recitation, Ethel Penn; recitation, Maynor Wilkenson; recitation, Emily Donahue; solo, Jennie Brower; recitation, Clara Dille; solo, Mrs. Ella Williamson; 'Good Night,' Apollo quartette; comic song, Thomas Lees.

At the conclusion of the speaking and singing the presents were taken from the trees and distributed among the scholars by the assistant conductor, Mr. Charles Collier, assisted by several little children acting as pages, after which a right merry evening was passed by all present in the inspection of each other's presents and the partaking of refreshments. Among the novelties introduced was the old English 'snap dragon,' or 'blue devils,' which was highly appreciated by all the little ones. A little after 9 o'clock Mr. Lees took occasion to thank the friends in the hall and others throughout the city who had contributed so generously to the Christmas fund and made it possible for the Children's Progressive Lyceum to have such an enjoyable evening. Among those deserving special mention were the Apollo quartette, Miss Jennie Brower, Mrs. Williamson, and Messrs. Charles W. Palmer, Maynor and Herschel Wilkenson."

What Our Patrons Say.

The following complimentary extracts from letters received at this office show that the *Banner of Light* holds a pleasant place in the estimation of those who are best acquainted with it:

D. L. NONCROSS, Keota, Iowa, writes: "I am taking four or five papers, and the *Banner of Light* will be the last one I shall give up. I guess you can reckon on me as a life subscriber."

HOLMES HAMMOND, Clinton, Wis., writes: "I have taken the *Banner of Light* twenty-four years; it seems as though I could not do without it."

P. D. BRYANT, Harbor Creek, Pa., writes: "I am getting old, but will never do without the *Banner of Light*. The lectures are worth more than the price of the paper. Hoping that neither its folds nor influence may ever be less, I remain yours for the good cause."

JOSEPH D. STILES, West Randolph, Vt., writes: "Your paper is liked very much in this vicinity, and, in fact, wherever I am called to speak. For its success and prosperity you have my most heartfelt wishes."

EMMA T. BARTER, Monson, Me., writes: "That God may bless you in your noble efforts to spread the grand truths of Spiritualism, is my sincere prayer."

E. C. CLARK, Northampton, Mass., writes: "Enclosed please find \$3.00, my subscription to the *Banner of Light* for 1882, with my thanks to you for so good a paper."

Mrs. E. T. CUMMINGS, West Townsend, Mass., says: "In renewing my subscription I will say that I am very much pleased to see the *Banner of Light* enlarged; it shows that the angel-world is prospering you in your efforts to spread the beautiful Philosophy of Spiritualism. May God speed you in this glorious work."

Mrs. C. B. KEEN, of Turner, Ill., writes: "I rejoice with the multitude in the enlargement of our beloved *Banner of Light*."

MESSRS. COLBY & RICH publish three works on the philosophy and phenomena of Modern Spiritualism, which are of more than ordinary interest in the literature of that subject. One of these, entitled 'TRANSCENDENTAL PHYSICS,' is the most thorough and popular exposition of the theory of the 'fourth dimension,' as exemplified in Slade's experiments. It is an account of experimental investigations from the scientific treatises of Johann Carl Friedrich Zöllner, translated by C. C. Massey, and it is illustrated with numerous diagrams and fac-similes. Another is Eben Seeger's 'SCIENTIFIC BASIS OF SPIRITUALISM,' in which the author presents in formidable array the facts and arguments going to prove the Spiritual Philosophy by scientific demonstration. It is a remarkably strong work, as well as an entertaining one. The third book is a historical treatise, by Allen Putnam, entitled, 'WITCHCRAFT OF NEW ENGLAND EXPLAINED BY SPIRITUALISM,' in which the story of the strange and bloody delusion prevailing in Salem and Boston at the close of the seventeenth century is told again. Mr. Putnam explains the manifestations on the theory that 'lesser beings than the devil of Mather and Calef, and more powerful ones than the operators designated by Hutchinson and Upham, were actual performers of the principal manifestations that have been known as witchcraft.'—*Boston Sunday Globe*.

The American *Republican* of Georgia tells of an old darkey, who was heard praying over a bag of corn which he had just stolen. The old sinner said: "Oh, Lordy, God, I's jes' been an' stole a bushel of corn from dat mean man, John Williams's patch, a—him, I axes your pardon. He's got a plenty, an' so has I, but he would n't pay me for my work, so good Lord overlook dis little transgress and keep dem from finding it out, for I wants to steal some more, and when I goes to steal help me to get something nice like you did dem children of Israel when you stole dem from the bondage of Egypt, and I'll be mighty glad." And, oh, Lordy, God, if dey find out dat I stole dis corn, help me to prove that Tom Connally, dat black rascal, stole it to me, for Christ's sake. Amen."

A boat destined to be propelled solely by electricity has been completed in France. The owner, M. Teller, intends to launch it at Boulogne, and to cross it to Folkestone, in company with a friend. The boat is about eighteen feet long by about six and a half feet wide.

It is impossible to remain long sick or out of health where Hop Bitters are used.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and seance every Sunday at

perfect work, combining rare judgment and knowledge of English literature; and, as the labor of the last years of Mr. Sargent's life, is fitly his crowning work.

Cloth, illuminated cover. Price \$1.50, postage free.

For sale by COLBY & RICH. cam—Dec. 17

Banner of Light.

BOSTON, SATURDAY, JANUARY 14, 1882.

Spiritualist Meetings in Boston.

New Era Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

St. James Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Palmer Memorial Hall.—Children's Progressive Lyceum meets every Sunday morning at 10 A. M. in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Brookline Hall.—The new Spiritualist Lyceum meets in this hall, 221 Tremont street, every Sunday at 10 A. M. H. B. Colby, Conductor.

Berkeley Hall Society Meetings.

A special service was held Sunday morning, January 8th, in commemoration of the ascension to the higher life of Mrs. Frances Eddy, daughter of the late Frances Jackson. Addressing by Mrs. Colville, the latter, under the control of spirit George Thompson, delivered a discourse of peculiar strength and beauty, admirably adapted to the occasion, and especially eloquent when enforcing the need of bravery in living up to one's convictions of right and duty. At its close "Winona" improvised a poem describing Mrs. Eddy's passage from earth, and her reception by her friends in the spirit-world.

In the afternoon a discourse on "A True Spiritualist's History: How to Form and Conduct It," was delivered by Mr. Colville's mediumship, followed by a poem on the resurrection.

At 7:15 P. M. at 30 Worcester Square, Mrs. Dr. Warren narrated some of her most remarkable mediumistic experiences, and gave tests to several persons of a most satisfactory character. The rooms were crowded, and all spent an enjoyable and instructive evening.

A musical and literary entertainment will take the place of the usual reading and lecture at 30 Worcester Square, on Friday, Jan. 13th, at 7:15 P. M. (7 o'clock). The program will be given by W. J. Colville, Miss Ida Boyce, Mrs. Bonnell, Misses Bigelow, George Harold and various other well-known artists have volunteered their services.

On Sunday next, Jan. 15th, at Berkeley Hall, Mr. Colville will lecture at 10:30 A. M. (by special request) on "The Practical Work Immediately Before the Spiritualists of Boston," and at 7 P. M. in answer from the spirit-world.

In the evening at 7:30, he will lecture in Stoneham, Mass.

He has during the past two or three weeks lectured very acceptably in Shrewsbury, East Braintree, and South Hingham, Mass., and been engaged on moderate terms for Tuesday, Wednesday, and Thursday evenings. Address, 30 Worcester Square.

Spiritualist Meetings in Brooklyn.
The Brooklyn Spiritualist Society holds meetings at 100 West 11th Street, every Sunday, at 2 and 7 P. M. H. B. Colby, President. Sec. J. H. Colby.

Brooklyn Spiritualist Fraternity.—Sunday services in large hall, 100 West 11th Street, every Sunday, at 2 and 7 P. M. H. B. Colby, President. Sec. J. H. Colby.

The Eastern District Spiritual Conference.—Every Sunday evening at 7:30, Charles R. Miller, 41st Street, W. R. Colby, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.
To the Editor of the Banner of Light:
Those who have known the inclement weather of last Friday evening were more than paid for their efforts. The chairman, Mr. J. H. Colby, looked out for our cause in Brooklyn and throughout the world as he perceived it; and said he found in the signs of the times what looked to him like a great spiritual awakening.

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Mr. J. A. Wilson said: "You all know that I am no seer, but a worker; and the subject for consideration to-night is one of great importance—'The Work Before Us.' My first thought is to invite your earnest and hearty cooperation in the upbuilding of the children's Progressive Lyceum, by bringing your children as scholars, and your aid as teachers and co-workers in that important department of our cause. I wish also to say a word to those who come to our meetings, hear our lectures, witness the phenomena, and when they are among Spiritualists are willing to acknowledge their faith, but when they happen to be among Orthodoxes, they deny that they are believers, and claim only to be investigators and seekers."

Meetings in Springfield, Mass.

On Sunday Mr. Fletcher delighted his audiences with two highly interesting lectures, and many remarkable tests. The subject for the afternoon was: "Is a Belief in Religion Useful or Useless?" The speaker said: "The intellect repudiates the idea of church religion, since as man grows in intelligence his religious changes, and becomes more comprehensive. I am aware that the theologian claims that an idea of God is stamped upon every human heart, and this is an evidence of man's necessity for religion; but this proves nothing, since these ideas are so far apart that the non-belief of the infidel is preferable to some of the theories entertained."

The work of the church as to education, reform, war, was dwelt upon, and its mother was rejected, the standard of belief was the only one by which the necessities of the world were judged.

"It is not strange, in the light of all we see under the name of religion, that men like Emerson and others should swing to the other extreme, and by the magic of their eloquence seek to satisfy the soul of man with the beauties of this life. But there comes a time when the honest need the support of a spiritual world. Even Emerson, standing over his loved child, said that when he kisses the cold lips of death, hope is born to the human heart. It is of this hope that the world would know. The great tide of human life has washed upon the shores something more than the mere driftwood of creeds; it has given us a word higher than Christianity, and that is humanity. The religion of home, the religion of love, the religion of death are all potent in their power. Indeed, the religion of humanity has taught us that where there is pain and suffering you and I have a part in it. The religion of creed is useless; the religion of the heart and life is the great power that will elevate humanity."

After the lecture the following tests were given and recognized:

"I see buildings being moved from one place to another. A man now appears; he is very ill with pneumonia. He now passes away; now the name 'Frederic Ladd' is written." Also tests from William Ellmore, Lucius Powers and others.

In the evening a much larger audience assembled to listen to the lecture upon "Inspiration," which was pronounced to be one of Mr. Fletcher's best efforts. An unusual number of tests were given after the lecture.

Mr. Fletcher, having postponed his New York trip, he has been consulting at his new office, No. 2 Hamilton Place, Boston, Room 5, until further notice.

Meetings in Portland, Me.

To the Editor of the Banner of Light:
Sunday, Jan. 1st, Mr. H. B. Morse occupied our platform in the afternoon, first giving a fine lecture on the then, an excellent discourse upon "The Power and Purpose of Spiritualism." In the evening she spoke upon subjects presented by the audience in a very satisfactory manner. Monday evening, Jan. 2d, she held a reception at the residence of Mrs. R. S. Scammon, 99 Atlantic street, whose parlors were well filled by the friends of our society, who had assembled to make the acquaintance of Mrs. Morse. They were very pleasantly entertained by the different controls of Mrs. Morse, and departed at a late hour well pleased with her as a lady and medium. The next evening she held a circle at Mrs. Walker's, 31 Brown street, assisted by Mrs. Berry. There was a large attendance, and all were well pleased. Thursday evening we held our Monthly Social at Army and Navy Hall. These societies have been attended by a large number who do not come to our meetings, and thus we are enabled to reach many who perhaps we could not reach in any other way. The committee have them in charge, and especially their Chairman, Mrs. Walker, deserve great praise for their untiring efforts in that direction. After their social meeting was held in the lecture-room, Mrs. Morse's controls gave a short lecture, answered a number of questions, and described spirits present. Mrs. Berry, under control, also described several spirits present.

Sunday, Jan. 8th, Mrs. Morse closed her engagement in Portland, Me., with a subject in the afternoon being: "Nature's Manifestation of God." The subject was handled by the controlling intelligence in a masterly manner. In the evening her subject was "Mediumistic Power; Its Uses and Abuses." Mrs. Morse has made many friends in Portland, whose best wishes will go with her, and whose hope is that she be spared to cooperate with her spirit guides in carrying the glad tidings to the many aching hearts that are mourning for loved ones who have passed beyond the veil.

Next Sunday, Jan. 15th, Mrs. S. Dick, of Boston, will occupy our platform.

Meetings in Newburyport, Mass.

To the Editor of the Banner of Light:
The Spiritualist lecture season in Newburyport commenced the first of October, the interest gradually increasing to the present time. Our speakers have been: Mr. E. W. Wallis, two Sundays; Dr. L. P. Greenleaf, two Sundays; Mrs. Clara A. Field, two Sundays; Mrs. Abby N. Burnham, four Sundays; and Mrs. A. L. Pennell, three Sundays. The above named speakers have given perfect satisfaction, and are too well known to need any special praising. The last two Sundays Mrs. Pennell has brought out audiences that have filled our hall to its utmost capacity. She has been with us the past week, holding test-circles and giving sittings for tests; in some cases opening the eyes of those who were spiritually blind. I must not forget to mention the good work Mrs. A. E. Cunningham, of Lynn, has done in this place; she was with us three weeks in October, holding test-circles and giving sittings. Her tests were nearly all recognized.

Yours for spiritual justice,
J. T. LOHME.

Meetings in Lynn, Mass.

To the Editor of the Banner of Light:
George A. Fuller lectured in Mechanics' Hall, 100 Market street, Sunday, Jan. 8th. The audience was quite large and paid the strictest attention. Mr. Fuller took for his subject, "The Work Before Us," and discoursed for an hour and a quarter in a highly interesting strain. He speaks for us next Sunday, the 15th, at 12:30, also Sunday, Jan. 22d, at 12:30, and in the evening.

Mr. Fred Heath, the blind medium, occupied the platform in the evening. He sang several improvised songs, the audience giving the subjects, and after a short lecture, some psychometric readings in verse greatly interested the audience. Mr. Heath has made a marked progress in his development in the past year, and we wish him much success.

Yours for the truth,
GEORGE DILLINGHAM.

Meetings in Leominster.

To the Editor of the Banner of Light:
Dr. H. P. Fairfield again addressed our Society on Sunday, Jan. 8th. He was liked as well as ever, and is to return here soon. Saturday evening he held one of his circles for spiritual manifestations and teachings at the residence of Mr. Charles Stratton, which gave perfect satisfaction; eight distinct tests were given, names called and messages afforded which were convincing to every one present.

Our other test mediums; they are needed in the great field of action; the city was never greater than at the present time for these convincing proofs.

Meetings in Chelsea, Mass.

To the Editor of the Banner of Light:
George A. Fuller lectured in Temple of Honor Hall, Chelsea, Sunday evening, Jan. 8th, upon the "Hidden Beauties of Nature," and will speak in the same place next Sunday evening, Jan. 15th, at 7:30.

The meetings in Chelsea are presided over by Mr. S. B. Logan, in a manner that wins the respect of all Societies.

Meetings in Chelsea, Mass.

To the Editor of the Banner of Light:
Joseph Cook and wife are said to have lectured, Thanksgiving day, on the Aeroplanes at Athens. Most people would have preferred turkey, but, no doubt, Cook's lectures are easier of digestion than of Mr. Cook's lectures. Boston Herald.

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

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

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 23d street, at 10 A. M. and 7 P. M. H. B. Colby, President; Henry Van Dine, Secretary. Children's Progressive Lyceum meets at 24 A. M. Wm. Hunt, Assistant Conductor; Mrs. A. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 14 East 40th street, every Wednesday, at 7 P. M. After each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds free meetings for converts, every Sunday, at 10 A. M. and 7 P. M. in East 14th street. Mrs. Milton Rathbun, Secretary.

Great Reduction!!
\$1.00---Price---\$1.00
Former Price, \$1.50.

TRANSCENDENTAL PHYSICS.

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

Professor of Physical Astronomy at the University of Leipzig, etc., etc.

Translated from the German, with a Preface and Appendices, by CHARLES CARLETON MASSEY,

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

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

CHAP. I.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and sealed together.

CHAP. II.—Magnetic Experiments. Physical Phenomena. Slade-Writing under Test Conditions.

CHAP. III.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Slade's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Regions.

CHAP. IV.—Conditions of Investigation. Unscientific Men of Science. Slade's Answer to Professor Barrett.

CHAP. V.—Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and Reappearance of Solid Objects. A Table Vanishes, and Afterwards Descends from the Ceiling in Full Light.

CHAP. VI.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexplained in Nature and Life. Schopenhauer's "Transcendental Fate."

CHAP. VII.—Various Instances of the so-called Passage of Matter through Matter.

CHAP.