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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 indoing that it would fall to reach those before whom the animadversions 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 controhave given to the public your views through The Christian Register. Your article on Spir-ITUALISM 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

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 great modifications as the alternative 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 unspiritual," 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

your intention. intellectual men you do not undertake, per-

but nevertheless unquestionably "intellectual

men." This, I am sure, could not have been

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' very numerous and brilliant addresses? And I could go on almost indefinitely to cite communications professedly from Judge Edmonds 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 them-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 iention seems also to ino 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 destinies 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 labyrinths 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."

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 | 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, trust, hope, social progress. But Spiritualism, essentially and in itself, represents none of these thines. 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 mero 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 and illustrate and enforce religious

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 acme the opportunity 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.

Wonms.-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 kilogrammes) 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 vege-table 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 halfdecayed 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 belold a wide, turf-covered expanse; we should remember that its smoothness, on which so much of its beauty depends, is mainly due to all the inequali-ties having been slowly leveled by worms. It is a maryelous 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-organzed creatures.—Charles Durwin.

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, eightynine 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 fa-mous Queen's mail between London and Holyhead, on which so many Americans have trav-eled; the run there is not more than forty

Bols-le-Duc, or, as the Dutch called it, "Hertogen-bosch" or "Bosch," has had the distinction of adding a new word to the English language, the word "Bosh," signifying rubbish. Hertogenbosch is celebrated as 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 ap-plied to aviilated butter and even to rubbish of other and the term " bosh butter" came by degrees to be ap-blied to artificial butter, and even to rubbish of other tinds.

Niterary Department.

"OLD GRIP";

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 ooking 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

"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

'Yes, certainly. But of whom shall I write?' "Take our friend, Margaret Raymond, with her strange, varied experiences."

"I could n't do justice to her, Chester. She is too nearly perfect. I look upon her in silent reverence. She is safe from my meddlesome

"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 upo

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

"Yes, you are right, Chester. Sometimewhen 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

"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 seat 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- at the left-that is where we are staying; and

ferred to were prevented, and we are thankfuindeed 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 retrieve 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

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 sleepingears, and we entered one of the day cars on the express train starting out from the Boston and Albany station, at 81 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 levely sumise 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 Manda 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 betder 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 wero 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 a great deal of comfort there."

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

but we pack our stoves full of wood, and suc-, a pleasant home like this. Ah! that "might ceed 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.". as your visitor, doctor, unless you hurry on your

"With the greatest pleasure, Mrs. Lynne; and happy fellow!" 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 Iwere clasped in each other's arms, glad to meet face of his wife, with an expression which tells again after our three years' separation. Then Lintroduced my husband, and soon we were all whatever his soul most needs. I say it is not chatting merrily around the crackling fire. This strange that he is so happy, for this is the first was my first visit to Kate since her marriage, evening in three months which the great comand 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 homestead in Bradford; but was evidently moments into his soul. built by a person of contracted ideas, and no less contracted purse. There was nothing comfortable in his tasteful dressing-gown, his grand, nothing rich, nothing massive, nor pic- feet slid into such luxurious slippers as would turesque in the building. Lam wrong-it was wring another sigh from the lone friend we in a certain way picturesque, as I found by an have just left by himself, and make him almost effort of will and imagination. I have learned wish he had a pair of skillful little hands dedithat we can find some good in everything. And, cated to his comfort and convenience! But our so, in this old house, I found a certain har- bachelor friend is incorrigible, incomprehensimony and fitness which pleased me. No modern innevations stated at us from out of the sole monarch of his dreary solitudes! old plain, original plan, which certainly was i. Ah! he has certainly left a chill behind him not one on which any improvements could well; but it cannot last long in this cheery firelight. be based. That was good; it was fit.

I say that houses have a language, a soul, if we may so steak, made up of the magnetism and spiritual life of those who inhabit them. So we | self-sufficiency, prefer their own half-selves to onter some houses for the first time with a thrill the beautiful completeness of the marriage of pleasure; we seem to fit into them, to find our place at once, and we say we are "at ly of those noble men, in whose hearts is en-

may be outwardly all that is desirable, but the and whose eyes, looking upward to the eternal spirit of the place jars painfully upon the soul. hills, discern there, the white robes of the Be-This, antagonism; brings to some persons pain, loved who waits to welcome them to home, and 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, re- row, carry in their hearts and in their lives main in the midst of spiritual inharmony until something pure, and holy, and bright from the the physical health is undermined. Many such | angel-world, which is sure to bless humanity in martyrs there are that the world dreams not; one way or another. of, and they themselves have not the comforting consciousness 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 | perfect health, and convince your conscience would intrude through the gaping cracks around that no one is needing your services from eight windows and doors, and the long, dark, cold till ten to morrow evening." passages would be doubly cheerless with the | "But, Fanny, what does all this mean? I erenry ranging around zero. And I admired | certainlythe 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 five, 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 Mr. 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 consin 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 teli you more particularly, lest you should recognize me when you see me. Little Emmie, in the fullness of baby glee, 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 meand 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 those of the genus homo-who, sufficient unto themselves, are styled "old bachelors"-could be have beheld it.

A glimpse at the cosy room and its happy occupants would have caused the aforesaid 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

notwithstanding it is somewhat dilapidated, and his thoughts would perhaps stroll back, through very inconvenient, we manage to get hold of years long gone, to a time when some fair young girl sat or walked beside him, and be might have spoken the few magic words which would have changed the whole tenor of his life; words Yes, it is better in summer than in winter, that might have made him the happy owner of have been "!

"However," says this singularly blessed individual, "I have only myself to look after-no Oh! an old-fashioned wood-fire will indeed sick wife and crying babies; no doctors' bills be a luxury! Put me down for an extra week , no milliners, dressmakers and dry goods merchants to haunt me. Oh! it is a blessed institution, this 'single blessedness,' and I am a

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 that he never fails to find expressed thereon plaining 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 seenes of pain and sorrow; but we will hope that the old-fashioned air of the place; its low ceilings, blessing, so rare to the successful medical pracsmall windows and large fire-places were inter- ; titioner-a quiet evening at bome-may be his esting from their novelty. It was not in its to night. This possibility, which is fast unfoldday a mansion of taste, as was my father's dear ing into actual experience, is dropping golden

> As he sits in his easy chair, he looks very ble, most unkind to himself; let us leave him

Let me say here, dear reader, that in my re Some of my readers will understand me when | ference to our singular brothers, I have in mind only those who, through some perversity of nature or freak of disposition, or all-absorbing state. Heaven forbid that I should speak lightshrined an angel presence, whose lives are hal-Other houses we enter with a shudder. They lowed by sacred memories and blessed hopes love, and reunion? All hail to such devotion, which has its origin in heaven itself! Such souls, in the midst of their loneliness and sor-

> 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 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

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

"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

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

friends in general. I would gladly welcome

see every one of them." 'Oh, yes, certainly. And Mr. and Mrs. Lynno 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 unmeet 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

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 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 baud 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 pros. and cons of 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

Free Chonght.

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 re sult 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 heaters-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 uture success.

Mr. C. F. Taylor, the indefatigable laborer in the vineyard, is the head and front of the Association. He is the irrepressible, the indomitable, the "never-say-die" man. Coming upon the ground three years ago, with only twentyfive 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. Myelf 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 séances, 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 Segretary, a strong, Spirtualist, was mainly instrumental in exposing the fraud, was convincing proof to the general public that none but honest mediums would be illowed 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 me-"Never mind! I shall not tell you another | der po circumstances should Mr. R. be allowed der no circumstances should Mr. R. De allowed to give a seance except it be under such condi-tions, imposed by his undience, as to preclude the possibility of fraud. That he has acted fraudu-lently I have an abundance of proof; that he may have medial powers I have but littledoubt. Unless Mr. R. can produce phenomena under such conditions he should not be allowed to hold stetting.

sittings.
There are a very few Spiritualists in this vil-There are a very lew 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 hero several times, and is looked upon by friend and foc as a lady in every sense of the word.

S. H. Bevins, Counselor at Law.

Chestertown, 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. Milleson, who evinced a marvelous insight Mr. Milleson, who evinced a marvelous insight into the cause of disease, an unusual perception 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 disfusion, when he should magnetize only the dis-eased part, which he should be able to touch, as eased part, which he should be able to touch, as uncringly as the surgeon applies his instruments to an injured limb. Good health is the sine que non, without which the race cannot be regenerated. Doctors, as a rule, are deplorably ignorant of the cause and true remerly of disease. But few healthy people can be found anywhere, and if Spiritualism had not arisen, ere long the human race would have been greatly 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. 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 doubt less 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 pow-ers of neither should be derided. It is of the highest importance that mediums should be in-structed; 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 express-

ing 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 size of riority of mind over matter, and the importance of recognizing the spiritual element in all of our

C. STEARNS.

Berkeley Hall.

Natural and Revealed Religion. A Discourse delivered by

W. J. COLVILLE, Under Influence of his Npirit Guides, in Berke ley Hall, Boston, Sunday, Dec. 4th, 1881.

[Reported for the Banner of Light.]

On this day we celebrate the third anniversa ry 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 enreat, persuade, allure; they will do everything short of coercing. Coercion is a method of proselyting employed by undeveloped men and spirits; it savors 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 seissors 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 conflagra-

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 viewed in pretty much the same light by the truly great seers of all ages

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 affinitize, 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 poesy and the drama in Germany, the worldrenowned 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

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

To-day we are all suffering from two great causes of bigotry: the one is the bigoted 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 debar 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 | the hells into the heavens will he immediately by some who appeared anxious to let the public commence to rise by his own efforts to aid othsee that the Church of England did not alto- ers; but until the motive is purified, there can

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 augry 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 tself as the result of its own contradictory and harrowing dogmas, then, and then only, will independent truthscekers 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 singlehanded, 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 virtually 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 Paine 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, intuitional 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 numan reason, when contrasted with spiritual attainment, is inadequate to follow out all the workings of the soul. It is an awestruck spectator; it stands appal'ed before the grandeur and immensity of the spiritual universe, as you may any of 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 unhesitatingly 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: ploying 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 falses, 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 spheres are states far more than places.

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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 but 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 emblematized 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 portraiture of the spirit whose environment

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. 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 dwelt 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 ordi-

nary citizens, and thus a return to the bondage

be no ascension into heaven, for spiritual 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 so 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 displayal 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 eve. 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, These terms have frequently been confounded very harmfully and confoundingly. "No man 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 anes and that ares sprang from seaweed, is not to deny the existence of a Great First Causa for all things, for science utterly fails to account for the existence of those wonderful primal atoms of which it prates, 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 men 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 lifemotto 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

1. Corrected proof-sheets and manuscript copy accompanying the same. Section 17, p.

2. Date and name of the addressed, and of the sender of circulars, and the correction of more typographical errors therein. Section 27,

p. 330.

3. Bills, receipts and orders for subscriptions inclosed 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 refersection 53, p. 361.

4. The name and address of the person to

Section 53, 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 1.

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" above and 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.

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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 consignment 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.

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 SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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

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cle, "Agassi 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 Witcheraft then and to-day's supernundane phenemena are the same; and found also that intervening \(\). Theraft historians, lacking or shutting off to-day's light, let unnoticed, or illogically used, a wast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witcheraft bad its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortconings and misleadings by the historians, Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

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

Public Scance, Dec. 6th, 1881. Invocation.

Our Father! we praise thee for all that we behold in life; we bless thee for the experiences which are ours, for the unfoldments which are within the soul, for that standard of progression which ever is before humanity, leading it onward and movind above the heights of toll, ore difficulties, o're obstacles and temptations, glowing forth as a beacon-light of hope and yladness for every soul. We bring into thee, this hour, our offertings of love and of thanksighing, our grateful praise for all that then hast bestowed upon man; for the privileges which are his; for the associations which he enjoys, for the endeatments of home, and love, and friendship; for all things that tend to draw his spirit homeward toward the high and holy, land where the good and pure abble. We praise thee for storm as well as sunshine, for the bifter clouds and tempests of sorrow and trendle, as well as, for the sun gleams of foy and gladness, knowing that all of these experiences serve as teachers and guides to the soul, ever pointing fripward and enward toward the highest goal. We ask thy blessing for rest upon all assembled here at this time. We ask that thy ministering ones may be assisted to give forth something of instruction (hat will benefit and millit the mild, something that will strengthen and systain the spirit, and as we forth from this place may we feel renewed in this truction, has win each and many the man, some thing the will strengthen and sustain the spirit, and as we go forth from this place may we feel renewed in Algor and strength of purpose; may we be quickened with a higher determination to perform our duties, and fulfill the missions assigned to us.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready to consider your questions, Mr. Chairman.
QUAS.—Are not the various religious sects on

earth, both liberal and conservative, sustained to a considerable degree by organizations of spirits who entertain the same or similar views,

spirits who entertain the same or similar views, and are desirons of maintaining the existence of those views among the people of this world?

ANS. Spirits who, while in the form, were narrow in their opinions, infolerant of the convictions of others, prejudicoland dogmatic, as sociate together in the spiritual world. While they remain in that condition of mind it is impossible to track than a metaling which they do. possible to teach them anything which they do not already know; for they believe they have attained all the knowledge worth possessing. Such spirits are naturally attracted back, and come in contact with these who entertain the same ideas which they entertained, and consequently attracted back, and contact with these who entertain the same ideas which they entertained, and consequently attracted by the content of the same ideas which they entertained and consequently attracted by the content of t equently labor to propagate those ideas and opin-sions, to the exclusion of all others.

Q.—Do not all reforms upon earth have their origin in the spirit-world?

A.—Whatever is lasting, imperishable, good, originates in the spiritual world. That which originates through matter is changeable and theeting. Ideas, thoughts, reformatory measures, are imperishable, changeless; they are born of the spirit, and find outward manifestation through material life.

Q.—Are the purest and most exalted spiritual experiencies of the denizens of earth, during

ever recalled to memory by them in their wakeful hours?

A. The purest and most exalted experiences of spiritual life by the denizers of earth are too delicate, too spiritual, to be impressed upon the

in order to direct, guide and assist those indiin order to direct, guide and assist those indi-vidual intelligenees who are struggling for light and knowledge, whose souls are yearning with the desire to make their presence known to loved and loving friends of earth. And I feel that such an unselfish labor is worthy the dig-nity of the most exalted and beatified of souls. I have passed from state to state of mental de-pression and exaltation. I have visited sphere after sphere of spiritual life, and witnessed scene after scene occurring there; and I have found that there is no higher work to be per-formed by any spirit than that of seeking to formed by any spirit than that of seeking to assist and to enlighten those who are in need, who are stringding in the bondage of ignorance and error. And those of earth who believe that the interests and life of human beings struggling in the bonds of flesh, of time and sense, are unworthy the attention of any spirit, however exalted he may be, know nothing of the interior life of the soul; of the significance of the meaning of existence, which, in reality, is to make the most of life by the endeavor to bring happiness to the greatest number of human beings, and to make the world better be-

man beings, and to make the world better because of having lived in it.

You would know something of what is passing in the spiritual world? When the time arrives for you to comprehend the scenes and incidents, occurring there, your desires will be gratified. When your souls have become receptive to the truths of spiritual existence, they will be showered down inconvoir

will be showered down upon you.

At present, limited as you are by the external, cramped and confined as you must needs be by the tensions of physical life, you cannot receive and comprehend accounts of the duties, missions and work of those who are beyond. missions and work of those who are beyond, would speak to you of seenes that I have witnessed apart from the physical body. While in the form I understood and appreciated something of angel-ministry. Since passing away from the physical body, disenthralled of all that limits the powers of the spirit, I, too, have found it possible to become a ministering spirit unto others. And amid all the changing scenes and experiences through which my soul has passed I have learned that there is no higher work, no better and grander means of unfold-ing the spirit, than to become a helper and min-ister unto the needs of others.

ister unto the needs of others.

I will speak to you briefly concerning that which I experienced in my spiritual home. It has been questioned: How do you live? What are the conditions of your life? Do you feed upon substantial food, as we do? Are you clothed in garments the same as ours? Many spirits feed upon food substantial to their senses: the fruits of the trees, the grains of the fields, and the muts of the forest—but I have no need of these. I find enough of sustenance and nour-ishment for my system in the air that I breathe ishment for my system in the air that I breathe and the moisture I inhale from the atmosphere, for these are charged with magnetism and yifal for these are charged with magnetism and vital force which strengthen me for the time and are sufficient for my wants. I have no need of fluid for my support. The air I breathe, with its rich and spicy odors and the perfume of the flowers, feeds my spirit. I have no need of a thought of the morrow, what I shall eat or what I shall drink, or wherewithal I shall be clothed. My gargents are worn by my own spirit. My garments are woven by my own spirit-hands from the elements which are attracted to me by the work I perform. If they become threadbare and custy in appearance, it will be because I have failed in the fulfillment of my duty. The experience of one spirit is no standard by which to judge all spirits, for one spirit requires one kind of experience, and another spirit requires for its unfoldment and its peculiar department of labor another experience, consequently you have to take the experiences of numbers of souls and weave them together,

in order to form a correct judgment of the spir-

itual life. Having no need to trouble myself concerning my food and raiment, I have more time to attend to my work.

What is my work? Is it to return to physical life, associating with those who are narrow-minded, prejudiced and dogmatic, for the purpose of exerting an influence upon them which will confine and cramp their spirits in order to foster the false ideas and theories which they will confine and cramp their spirits in order to foster the false ideas and theories which they have received? Ah! no. My work is to return to carth, and come in rapport with such misguided individuals; and wherever I find a soul struggling against the bonds of error, of superstition, or perceive a mind questioning the old degmas and theories of belief, and desirons of stepping out from the old ruts, yet hesitating to do so, it is my work and my privilege to stimulate that mind, in order that it may receive strength to free itself from the crushing errors that press upon it. I delight in seeking toguide such individuals, enlightening their minds so they will accept no teaching that conflicts within their minds, so that they will not accept ideas or theories simply because they were enideas or theories simply because they were en-tertained by their fathers, but endeavor to make them think for themselves—search and investigate the truth for their own advancement. And this is also the work of many other spirits. To do this we band together. And I believe that the signs of the times indicate that

a noble work has been accomplished in that direction, and that the work is still going on.

What is my work in the *spiritual worbi?* Is it to associate with those who were narrow-minded, prejudiced, intolerant and dogmatic, for the sake of spreading those falso ideas and theories, fostering those prejudices, and increasing that dogmatism? Ah! no. But it is to infuse into them a stimulus that will awaken within their souls a desire to know something of life outside of their own domain; that they may desire to reach out for the highest knowledge and truth which is in the uni-

est knowledge and truth which is in the universe; to inspire them with aspirations for the hest and noblest that there is in life.

But I will not speak further of this. I merely desire, at present, to call your attention to this work of the spirit. It is a broad one, one that seeks for your cooperation: By spreading the light which you possess, now, while in the form, you will assist the spirits upon the immortal side to perform their labor also.

I will speak to you briefly of scenes that I bave witnessed when coming into contact with physical life. Many of you of earth seem to be-

bave witnessed when coming into contact with physical life. Many of you of earth seem to believe that the work of the spirit is ignoble; that it is unworthy the attention of the high and exalted. You do not understand that which is of vital interest to the soul. I have perceived an exalted intelligence, filled with the fire of earnestness and zeal, and in all the dignity of manhood, burning with a desire to instruct, and to benefit mankind; I have seen such a persomage operate upon an humble individual in the form, in order to draw out the best and purest attributes within that person's mind; I have seen that soul operate upon the humble have seen that soul operate upon the humble individual day after day, hour after hour, in order to stimulate his mind and unfold the powers within, and to develop the love-element, that he might become a wise and useful mem-ber of society. And that soul was so exalted, so purified, so brilliant, that undeveloped spirits in gazing upon it would not be able to perceive the shape of a human being, but only a brilliant light, so intense and piercing as to banish all shadows and warm and cheer the heart. Such a brilliant soul has been engaged, day after day, laboring for the welfare and instruction of one humble individual in the form, and when of one humble individual in the form, and when that individual has put forth signs of intelli-gence, of power and of soul-growth, can you not conceive the joy of the soul who had been 'its teacher and guide?... I have seen a number of spirits banded togeth-er for a special work, spirits formed in a circle reaching upward, like a spiral stairway, until it tognized in one grand soul at the num-one

terminated in one grand soul at the apex—one brilliant spirit, thrilled with thought, with the intensity of power, sending down its magnetic aura through intermediate circles until it reached one inspired teacher of earth. True, aura through intermediate circles until it reached one inspired teacher of earth. True, the ideas and thoughts which it conveyed had become enveloped in the magnetic aura of those through whom it was sent to earth, but the thought itself fell upon good ground, it was given torth through the inspired teacher, and nestling in the hearts of his listeners, performed its work, grow, fructified and expanded into blossoms of beauty for the unfoldment and advancement of numberless souls—just as when kind. And just as the gardener, who has tended his beautiful and rare exotic, delights to see it unfold before the eyes of those who gather to admire it, delights to perceive it sending forth richness and beauty for the blessing of humanity, so the Great Gardener who drops the seed into the minds of human beings upon the earth, delights to watch and tend its growth until at least he fields by that they forth its grown should. last he finds it putting forth its green shoots with vigor and beauty, coming up out of the soil to delight, to strengthen and bless mankind.

Imperfect though our utterances be at this, our first opportunity of controlling the medium, yet we feel it our duty to speak of these things, that, in the coming time, humanity may be chartered. bled to appreciate and understand what is to be brought to them concerning the life and work-ings of the spirit, the duties performed by inings of the spirit, the duties performed by invisible hosts, and the great amount of labor accomplished by those unseen messengers who surround you at every hour. And when man realizes that the true dignity of labor is found in working for soul-culture, for self-advancement, and for the benefit and blessing of mankind, then will be be ready to perform whatever is brought to him to do, without murmur or question. Charles Wesley.

Mrs. Lucy Howe.

[To the Chairman:] I was assisted to come, sir, by that good spirit who has just been speak-ing, and I feel very thankful for the privilege of coming. I have been a spirit for nearly ten years, but I still like to return to earth to see what is going on, and to watch over those whom I knew and loved. I have met many old friends and neighbors in the spirit-world. Some of them have come to me since I passed away, and I was glad to see them. Many of them were astonished at what they beheld, and them were astonished at what they beheld, and could not realize their surroundings at first; could not realize their surroundings at first; they were altogether too real and tangible for them to appreciate, as they had expected something vague and shadowy, something intangible; they did not like to find things so material. And there are many more coming to the other side of life who will be the same way, unless they seek to know something of the life beyond. I am not here as a teacher or a speaker, but I shall be glad to give a little teaching to any of my friends who wish to know anything of spirit-life. My husband, who died before I did not me with the zood news that we were to be met me with the good news that we were to be together; that there is no separation in the life beyond; that all those who had parted upon the earthly side of the grave met in reunion on the spiritual side, and that those homes were on the spiritual side, and that those homes were found more bright and beautiful than any home of earth. And he desires me to send his greeting to his friends, and tell any one of them that he would be pleased to meet and give them news of the other country. My husband was Deacon Charles Howe, of Dorchester, Mass. He has been in the spirit-world a number of years. He has outgrown some of his old ideas and theories; he is not cramped or confined by years. He has outgrown some of his old ideas and theories; he is not cramped or confined by religious convictions, for he has stepped out into the light. He has assisted me also; and together we would be pleased to assist other souls in also obtaining the light. The work, I feel, will be better begun here. A knowledge of this light will prepare the spirit for its heavenly heave. Least sweathy seems a grape. enly home. I was seventy-seven years of age when I bassed away from this earth: as I told you, it is nearly ten years since that time. I have not increased in years, but I have gained something of experience which has been new to me. I am Mrs. Lucy Howe, of Dorchester,

Dr. James Keith.

go, yet perhaps I would have shrank from anything of the kind were I now in the body. I dealt more fully with physical affairs than with spiritual. Although it would seem that my attention should have been directed to the real life of the spirit, yet it was not so to any large degree. Now I return from the immortal life to awaken the attention of my family and friends to my continued existence. I am pleased, at times, to return to my old home and the scene of my labors, but I am not gratified at finding no expression of welcome or of recognition by my friends or those who are near to me by ties of kindred and by ties of friendship. I have many friends in the mortal form, and I would be pleased to meet and converse with them. I desire an opportunity of doing so, and I trust I will be gratified in this direction. I was ill, sir, for a number of months before the departure of my spirit from its body. We home whare I was all known was in Convention of the before the departure of my spirit from its body. My home, where I was well known, was in Covington, Ky. I feel that some friend will see my message, and if so, I trust they will take it to those who are nearest to me. I passed on from the Sea View House, at Rye Beach, N. H. I did not attain that degree of health and vigor which I sought, and which I felt the sea breezes which I sought, and which I felt the sea breezes would bring to me. Now I find that my time upon earth had expired, and my spirit was required in its eternal home. That home is not so grand and heautiful as I wish to make it; it is pleasant and agreeable, yet I find many points that may be improved, and I am seeking to improve them. I am taught that I must acquire a knowledge of spiritual things; of the necessities of the soul, of its destiny and work, before I can perfect my spiritual home and round out my own being. I send my fraternal greeting to my friends everywhere, my love to my dearest ones. I am ready to meet and greet them ones. I am ready to meet and greet them at the earliest opportunity. I shall ever send out to them the inmost expressions and emotions of my soul. I am Dr. James Keith, I passed away in the latter part of '79.

Controlling Spirit:

For William H. Simmons; William Tilden; B. D. Bingham; Charlie Adams; Annie T. Gil-feather; James L. Horr,

A male spirit approaches who relates his story as follows: "My name is WILLIAM II. SIMMONS. It is quite a while since I passed from the earth. I passed out of material existence by my own act, for I committed suicide by hanging. I was not held accountable for the deed, for my mind had become unbalanced; my having my littrally thereby and fancies. deed, for my mind had become unbalanced; my brain was disturbed: thoughts and fancies crowded upon it which I could not control, and which impelled me on to the act. My friends upon the earth know of this, and, therefore, I do not feel to excuse my conduct. I wish to say that I am freed from the old fancies which possessed me; my brain is clear and undisturbed. I am anxious to send my love to my friends and to assure them of my well-being in this and to assure them of my well-being in this other world. It is best that I passed out when I did, for I should only have been a burden and a care to those who were around me; I should have been a burden to myself, and although I am not advocating suicide, yet I do not regret the act which freed my spirit and gave it rest and peace. I was well-known as a ship-wright, at which business I labored for many years. I send my message and greeting to my many friends in Maine and in Massachusetts. I know it will be seen."

Another spirit approaches, who speaks in this wise: "I dwelt in the body for sixty-six years. It does not seem a great while to me since I passed away from earth, for I have found so much to attract my notice and to occupy my time that months are passing away like hours, and I desire to take no note of their passage. I resided in East Marshfield, Mass. I have friends in that place—I have those nearly connected with me; I send them my love. I have a good home and am happy. I am trying to unlearn many things which my mind attained upon earth, which cramp my powers and limit the expression of my spirit. After having un-learned these false lessons I shall be able to acquire knowledge for the enjoyment of my soul. WILLIAM THEEN."

Now I perceive a spirit who appears to be an calted soul, and he desires to make himself known as follows; "I am B. D. Bingham; I resided for almost a life-time of earthly years in Nashua, N. H. I feanded that watch factory of spiritual life by the denizens of curth are too delicate, too spiritual, to be impressed upon the sensorium of the physical brain, therefore they are seldom recalled by the spirit in its waking hours of carth, but they are remembered and appreciated by the spirit in its interior life.

Charles Wesley.

My soul swells in gratitude to the Creator of all life for the privilege of entering into association and communion with those benign spirits who gather at this place, and at similar places, and precious blossoms of beauty for the unfoldment and advancement of numberless souls—just as when world for the delicateness and durability of its works, and also for the reputation of its owners and founders. I feel that I am spiritually enditions being favorable, the germ consumes the outer layers, and budding forth, develops slow-lightened, and I desire to bring something of that good which I have received to those dear ones who remain in the body. I have found my family in the spiritual world. I have a beautiful home there. We are all happily associated to you the sweet and precious blossoms of its known that they are all happily associated to you the sweet and precious blossoms of its known the spirit in its waking the seed is enveloped by numberless layers of carthy works, and also for the reputation of its owners, and founders. I feel that I am spiritually enditions being favorable, the germ consumes the outer layers, and budding forth, develops slow-lightened, and I desire to bring something of that good which I have received to those dear ones who remain in the body. I have a beautiful home there. We are all happily associated together, and yet there are those remaining in the body who belong to our home who gather at this place, and at similar places, like the previous and thriving under the light of heaven, who has tended to the exercise the provide and the provide which has since become known all over the whom we wish to guide there, whom we wish to meet. We bring them greetings and love, and assure them that our highest sympathy is theirs. I have watched over the interests of my sons; I have guided them as I thought best. They had confidence in my judgment while here, and I feel that had they known of my presence with them they would have had confidence in the impressions and influences which I brought to them. I have guided them, and am pleased with the results knowing that their pleased with the results, knowing that their spiritual natures are benefited, and are receiving that which they require. I am also interested in the welfare for the Order to which helevaged and large resulting to all formers. 1 belonged, and I send my greeting to all former associates."

A young male spirit, not more than seventeen A young male spirit, not more than seventeen years of age, is very anxious to make himself known, and he says: "I have tried to come many times during the past three years, but have never been able to control the medium's organism. I know not why it was: but if you will take my message I shall feel thankful. I am CHARLIE ADAMS. My father is Henry Adams, of Topeka, Kan. Please to say that I am all right now. I am not troubled in my head at all; I am not disturbed in any manner by physical weaknesses: Lamstrong and well. It seems cal weaknesses; I am strong and well. It seems so good to be freed from a body that is never feeling just right, that will never allow one to do that which he desires to do, that I can hardly contain myself, and I am more than pleased with this new world which I have found. I would not come back to live in the body if I could. I do not think that will seem harsh to my friends, for if they can only realize how free and healthful and strong I feel now, and how I am able to work for them and to bring them knowledge of spiritual things, to guide and direct them somewhat in material ways. I am sure they will rejoice with me that I passed on as I did. Give my love to each one, and tell Harry that I will be glad to come to him often. I know I can make him do as I wish, and if he will yield to me, we will have many good times

A young female spirit approaches. We give her message: "I only lived on earth for seven-teen years and about two months. The disease which carried me to the spirit-world was called membraneous croup. I do n't know whether that is correct or not, but I do know that I had a terrible choking sensation, and when I approach a medium to try and speak I feel that sensation again, and it prevents me from giving sensation again, and it prevents me from giving utterance to my thoughts. I only wish to send my love to my friends, to tell them that I am pleased with all that has been done. I thank them for their kindness and their attention. I am waiting for an opportunity to befriend them, and I shall surely do all I can to assist and guide them. I lived in Newtonville, Mass.; my name is ANNET GUERATHER?" is Annie T. Gilfeather.'

We have one more communication to give you, that of James L. Horr. We repeat what the spirit has to say: "I lived in Bristol, R. I. I kept a fish market in that place. I fell over into the dock and was drowned. I was after water. I did not know what to make of it when I found myself standing beside my body, after it had been taken out of the dock. I think I must have been unconscious for a time, because I knew nothing from the hour I fall because I knew nothing from the hour I fell over until I saw the body taken from the water; and I did not understand what had happened to me. I have found out, however, since that time, and so I know where I am and what is expected of me; not to clean and sell fish, but to try and clean myself spiritually; not to bar-ter that which I obtain from those who are higher than I am, but to give it freely unto others. It is the duty of man on earth to pro-[To the Chairman:] Well, sir, I am happy to meet you, although a stranger. This is a novel others. It is the duty of man on earth to pro-experience to me, one that I am glad to under-vide for himself by work, whether it is by sell-

ing and buying, or performing labor for others. It is the work of the spirit to study and learn all that it can, and to give its information freely to others, or rather to guide others in their search for information. Perhaps you will think me a strange being, but I am just as I was made, and I come, expressing myself as I feel. I want all my friends to know that I have come back to send them my love, and that I am ready to assist them."

Public Scance, Dec. 9th, 1881. Questions and Answers.

Ques.—Does it assist spirits in giving their messages to have their friends present at the

circle? Ans.—From the number of communications given from this place by spirits to friends at a distance, and from the very few messages received by individuals in the audience, one would suppose that it would be better for the friends of the spirit to be absent from the circle-room, but in our opinion this is no standard to judge by. Provided that the instrument can assimilate with the spirit desirous of communicating, it will make no difference to that spirit generally whether its friends are present or absent. Certain spirits would be enabled to approach and manifest through a medium better were their friends present, as they could thus estab-lish a magnetic current between themselves and friends through which they could operate: other spirits would be unable to control the medium were their mortal friends in the room, be-cause of the intensity of emotion and anxiety, both of the friends present and of the spirit, which would intervene to prevent a good con-

trol of the medium.

Q.—In dreams we often meet with persons whom we have never before seen. Do spirits take possession of our faculties when asleep, or do our spirits leave the body, and visit persons

whom we have never before seen?

A.—Individuals who are susceptible to outside influences may be controlled and influenced during the hours of sleep; but spirits attached to a body have the power of entering into association and communication with those spirits surrounding them. All individuals cannot pass from the body to any distance; but many can do so. The more spiritual an individual is, the further he can penetrate into the spiritual life

further he can penetrate into the spiritual life during the hours of bodily repose.

Q.—Are there not many in the spirit-world whose progress is or has been greatly impeded by having been taught in this life to believe in an unforgiving God, total depravity, eternal punishment, and similar doctrines? and is not the inculcation of such views by men who doubt their truth, but who, for money, position, or pride of opinion, continue to preach them, as much of a crime as other acts universally looked upon as criminal?

A.—The teachings of the spirit-world declare to you that there are thousands of souls in the other life who are cramped and limited in their powers, and held in chains of bondage, because of the depressing ideas entertained by them when in the body, for a long time. But it depends upon the spirit how long it will be thus held. Some are held in darkness, and are uncelled.

held. Some are held in darkness, and are un-able to emerge into the light, or receive and comprehend the truth, or obtain the knowledge which belongs to spirits who have advanced, outgrown the old dogmas and superstitions of earth and entered into the light of wisdom and truth. What would you think of a tutor who, truth. What would you think of a cator who, for pride of opinion, or for wealth and social position, would adopt and pursue a false method of teaching, one that would paralyze the mental powers of his pupils and lead them astray? Or what would you think of a physician who, in place of admitting his patients to the pure attention of the hydrogen should. air and the bright sunshine of heaven, should deny them these blessings and confine them in deny them these blessings and confine them in dark, damp, and noisome rooms? Would he not be deserving of the condemnation and execration of all right-minded people? And yet his offence would be no worse than that of those religious teachers who, after having accepted the knowledge, the light, the truth, themselves, should, for personal aggrandizement or selfish motives, continue to lead their followers and hearers in the old mire and damp of a false themotives, continue to lead their followers and hearers in the old mire and damp of a false theology, or to believe in such "Will o'-the-Wisp" lights as the doctrines of the "vicarious atonement," "total depravity," "eternal punishment," and "an unforgiving God." Such teachers as these are, in the light of heaven, held, in a great measure, responsible for the effects of their preaching upon the minds of their hearers. When they enter the spiritual world and ers. When they enter the spiritual world and perceive their surroundings in the true light, they are indeed ready to do penance for their wrong-doing, and turn around and become true

J. C. Smith.

teachers, if possible, to those whom they before held in the bondage of ignorance and error.

[To the Chairman: I am anxious, sir, to return to earth, in order to reach my family and my friends. The months are rolling around, fast merging into years, since I was suddenly taken from the body, and a strong desire presses upon my spirit to reach out to my family, to asupon my spirit to reach out to my family, to assure them of my attendance upon them and of my interest in the welfare of each loved one. I have many friends in New York whom I knew years ago. I have many more friends in California, in Stockton, where I resided for a number of years, where I left my little family. I was stopping, at the time of my death, at my sheep-range in Merced County, near Plainsburg. I had engaged my shearers, and was only waiting for a spell of good weather to begin my work. You probably have never seen the effects of a cloud-burst in the mountains, but I was, bodily speaking, a victim of one of these, which washed down upon me and my companion; great waves of water, bearing along with it boulders and debris, swallowed us up; that it boulders and debris, swallowed us up; that is, it swallowed up my body and caused the death of my man. Ido not like to think of that death of my man. I do not like to think of that occurrence: I would only refer to it that my friends may know that I was cognizant of all that took place. For a moment I was terrostricken. I knew what was coming. Myself and my companion were too paralyzed to attempt to rush out from our cabin, and we knew it would be useless, for we should be met by the towner. It was a moment of terrostrict. the torrent. It was a moment of terror and anguish such as I never wish to experience again; but it is all past now. In a few hours I found myself able to get away from the old pallid body and travel down to Stockton to my wife and family, and before they had even heard of the disaster I was with them, seeking to bring an influence which should soften the blow about to fall upon their hearts. Since that time I have been endeavoring to learn something concerning the mode of operation of spirits controlling mediums. I have visited scances, socalled, and mediums, in San Francisco, in Stock-ton and New York, until I feel myself qualified to take possession of a medium and manifest to to take possession of a medium and manness to my friends. I make an attempt to do so, which will not be my last, I trust. I am J. C. Smith. It was in April—the latter part of the month—of 1880, that I met with the death of my body.

Mrs. Sarah Mains.

[To the Chairman:] How do you do, sir? This is something that I did not expect, but I am glad to come, and I hope to reach my son and my friends, to tell them I am happy and well. I am not tired out now, and I feel that I am in good circumstances in the spirit-world. I have good circumstances in the spirit-world. I have many friends over there, many relatives; I was met and welcomed by them all—all that I ever cared for were ready to give me greeting, and it did my soul good to hear the exclamations of welcome from one dear one and another, from old friends that I knew so many years ago, and to hear them say, "How glad we are to have Sally with us; how like old times it seems." But I wish to come back to send my love, and to say I am waiting for another spirit to come to the higher life. I see that that spirit is pluming its wings, as the poet says, and I shall be ready to take it in, and to carry it to a bright home in the spirit world. I do not mean that the change will come immediately, but before a great while a friend of mine will reach me where I now reside. I am Mrs. Sarah Mains. I have friends on Salem street, Framingham, friends and loved ones. I wish to send my regards to all, and to say I am exceedingly thankful for every kindness bestowed upon me in the past; I shall try to repay each one. I thank ful for every kindness bestowed upon me in the past; I shall try to repay each one. I thank you, Mr. Chairman.

E. J. Forstall. [To the Chairman:] I don't know, sir, as I

shall succeed very well in making myself known, but I have a desire to do so. I have a curiosity to see how my message will be received by my old friends and companions in the South. I reckon they will be very much surprised; that is what I expect, what I look for, and I will be right glad if they will only believe that I have come back, and will open the door wider, so I may come in to their homes, and make myself comfortable. Not but what I have a home in the spirit world, not but what I may be comfortable there, but I feel that I must enjoy the pleasant atmosphere of home-life with my friends who are yet in the form, and so I have come to this place to send out a few words, shall succeed very well in making myself known, come to this place to send out a few words, trusting they will be received and accepted as coming from myself. I have traveled around somewhat since passing from the body—I mean somewhat in the city of New Orleans, where I resided. I have stood on St. Louis street, and gazed around upon familiar objects and places. I have even had old associates and neighbors brush by me without taking any notice, and I have felt it was all strange indeed. From there I have passed up into Canal street, then through the Square, and looking around me with differthe Square, and looking around me with different eyes from what I gazed through while in the form, I have seen those from the other side, and I have been astounded by what I have witnessed. I feel that I would like to throw off some of the shadows—shall I call them so?—that are pressing upon me. I feel that, if I shall be received and welcomed by my friends in the body. I will be apabled to throw off these shadbe received and welcomed by my friends in the body, I will be enabled to throw off these shadows, for they are not too heavy to be thrown aside, they are reflections from individuals in the form, reflections also from past memories of myself that rise before me. I wish to outlive them. I have nothing more to say, only that I send my greetings, my warm, hearifelt, friendly regards to those whom I knew. E. J. Forstall.

Lydia Perkins.

Lydia Perkins.

I don't feel well in coming here. When I died I had a very sore throat, and it seems to affect me now; I don't know why. I want to reach my mother and brother and sister. They live in Chicago. My mother's name is Annie Perkins; my brother's name is William; my sister, Eliza. I have been away from them, that is, they think I have been away from them, for a long time; but I have not been away from them a whole day at a time since I massed from the body. I cannot make myself known to them in any way whatever, and so I have been directed here. That is why I have come. My name is Lydia Perkins. I wish to say to mother, that since she went to Chicago to live, father has been trying to manifest to her, as well as myself, and at one time he came very near doing so; but when she heard about the spirits coming to the lady that she was visiting, she left, and would not go again. So father was disappointed, for he felt that he could impart information which would be of great benefit to mother. And now he wants her to visit a medidisappointed, for he felt that he could impart information which would be of great benefit to mother. And now he wants her to visit a medium and let him come, and I want to come, too, so that we may comfort and guide her in her work, and also tell her of our home in the spiritworld. She feels that we are away off, separated from her, and taking no interest in her or the children, so she seems to hold her thoughts away from he at times which troubles he were the children, so she seems to hold her thoughts away from us, at times, which troubles us very much. If she could only feel that we are with her, trying to help and guide her, perhaps she would be ready to ask our assistance, and also desire us to come and be with her, which would be a great satisfaction and assistance to us, also giving us strength to do more and to work better. We all send our love, and hope soon to have the satisfaction of coming in private and talking over many things. Father has something to say concerning the affairs which he left unsettled, which caused mother's removal. I hope she will let him come. I hope she will let him come.

Sydney P. Hall.

[To the Chairman:] When in the body, sir, I resided in Meriden, Conn. My name is Sydney P. Hall. I have a desire to reach my friends, particularly my associates who were connected with me in the Order of Odd Fellows. I have with me in the Order of Odd Fellows. I have something to communicate to my particular friends in the Order, which to me is of importance. I will say, while present, that the more I think and reflect upon it, and perceive the ways for which it has been used, the more am I pleased that I disposed of my insurance money as I did. I felt that it would be used for the best, and I feel so now; and I assure my associates that I am pleased and gratified with all that I have seen of the inner workings of the Order. I speak to each one individually, while calling upon them collectively, to seek to make themselves as pure and exalted in spirit as they possibly can. In that way they will extend their inserves as pure and exalted in spirit as they possibly can. In that way they will extend their influence; they will make it good and beneficial to humanity at large, and to their neighbors surrounding them. They will then become as bright lights to others, and it would afford me great satisfaction to see them in this way; not but what they do exert a wide and beneficial influence upon others but I procedure that this can be ence upon others, but I perceive that this can be increased ten-fold, and I call to them from the higher life, after many long months of abiding there, to seek instruction and influence from their ascended friends, co-workers and brothers, that shall be of lasting benefit to themselves. I send my fraternal greetings to each one, and I wish that some friend would convey my love to those whom they know were dearest to me.

Mrs. Sarah E. Michener.

In a very little while, my friends, it will be seven years since my spirit was called from the body. I lived in the earthly form for a number of years, growing old and weary, suffering many long years of pain and misery because of the feebleness which assailed my body, and I was ready to appreciate and enjoy the spiritual world and the companionship of my spirit-friends, when the hour of summons came I knew what it was to be influenced by spirits; I knew what it was to experience the different sensations that mediums do experience; I knew what it was to perceive the presence of angels sensations that mediums do experience; I knew what it was to perceive the presence of angels around me, and to give forth to others the thoughts and ideas which they would convey to their friends. The ministrations of my loved ones and of those wise and good spirits whom I knew not in the form, but who came to me in the spiritual world, strengthened and sustained me through many data. me through many days and months and even years of physical weakness and distress, and brought comfort and consolation to my companion throughout all the years of his own pain-

I return to send my love to those near and dear to me, and to assure them I am happy and well in the spirit-world; that I have met my well in the spirit-world; that I have met my friends and companions and guides; that I am pleased with their company; and that mortal language cannot express the sweetness and pleasure which I daily experience in my sojourn in the spiritual life. I bring an influence of peace, that shall be a blessing to those who remain. Oh! may it surge around their spirits, enveloping them in its waves of light, until they, too, shall thrill with the glory brought down from the heavenly spheres, and feel and realize that they are surrounded by their angel loved ones. I passed away from the home of a valued friend and assistant helper, Dr. Underhill, near Akron, Ohio. The experience which was mine at his home gave me great strength and great assisthome gave me great strength and great assistance in passing out to the spirit-world. I received the magnetism and influence of those awaiting me; at the last moment I perceived the forms of angels, and I rejoiced in spirit. What was it to me to know that the external senses were closed, the physical sensations paralyzed? It was as naught, for the spiritual senses were quickened, brought into life and activity. I beheld all that I had longed to beheld all that I had longed to beheld all that I had longed to behald all that I had longed the longed that I had longed to behald all that I had longed the longed that I had longed the longed hold so many times. I am Mrs. Sarah E. Mich-

Katie.

I am permitted to come and send a message to a loved and valued friend, with whom I come fre-quently in contact, at all hours and in all places, quently in contact, at all hours and in all places, to silently but surely influence her mind, and give to her ideas, impressions, which she requires in her work. My friend is a medium; she knows that I am her guiding spirit, and she has questioned me: "Why have you not been, and why do you not go to some medium and send me just a few words, something by which I may know surely that it is you who is with me; that it is no deceiving spirit; that my own friend is my guide, and the work which she wishes me to perform is a good one?" My friend knows that the work performed in the past has been good; its fruits have been good, 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 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 clair-yoyantly 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 recognizes. In connection with others of your 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 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 as I 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 who has rendered any assistance whatever, even though it be but the sympathetic word and thought kindly expressed.

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 eatinghouse, 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.

MESSAGES TO BE PUBLISHED.

Dec. 13.—Mrs. Annie E. Duvali Charles W. Severance;
Mrs. Mary Josephine Tracy; Samuel W. McDonald; Julis
A. Gaines; Capt. David Keaser.
Dec. 16.—Dr. Rufus Kittridge; Bart Stanchfield; Eliza
Watren; Rosa Higgins; Lyman Dennison; Philip Tyler;
Sarah Vinal.
Dec. 20.—William Graham; Henry W. Briggs; Orrin
Pardee; Lincy E. Penhallow; Marla Horton; William Fisher; Capt. O. S. Ellis.
Dec. 23.—Louis Brooks; John O. Adams; Mrs. Roso
Woccester; Lotela spoke for Ennia Merrill, Jennie 1.
Godnow, Mrs. Heurietta Loveli, Annie Miller, Marla L.
Godnow, Mrs. Heurietta Loveli, Annie Miller, Marla L.
Flint, Annie Jackson, Mrs. M. D. Brown, Mrs. Sarah
Weymonth, Abbie C. Lane, Agnes Walton, Sarah, to J.
Wetherbee;

Weymouth, Abbie C. Lane, Agnes Walton, Sarah, to J. Wetherhee, Dec. 27.—Fred Judd; Mary Ellen Stearns; Etta Louise Hern; James Harlan; Samuel Mears; Hannah G. Andrews; Mary Ann Johnson; Ollve Bates; Holen M. Marsh; George K. Wilcox.

N. Wilcox. Dec. 39.—Benjamin C. Bogert; Mrs. Maria M. Fitts; Alfred Dion; S. B. Walker; Mrs. Emily R. Harris; Sarah Hartwell; Mrs. Lawina Winn. Jan. 3.—Mrs. Mary Forbes; Charles E. Keith; Louisa Hubbard; Anna Towle; Mrs. Charlotte Caffrey; Johnnie Howlit; 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 unexremarks 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 given strength and comfort to my dear husband, as to many others. You have ever proved

band, 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 II. 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

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 Tayern, 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,

R. Kidden. To the Editor of the Banner of Light:

St. Louis, Mo.

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.

Mis. A. H. Baker.

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

H. W. CLEMENS. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

On Nov. 19th 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 wonderful 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.

Edwin Hall.

San José, Cal., Dec. 5th, 1881.

COL. WM. VIALL-II. M. WILLIAMS.

To the Editor of the Banner of Light:

I have presented the spirit communications of Col. WM. VIALL and HENRY M. WILLIAMS, which appeared in the Banner of Light of Dec. 31st, to the view of their relatives and friends, and they are the banner of the communications. and they testify as to the character of the communications being personally applicable and life-like. The late Col. Wm. Viall 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

city. Those who saw the communication 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.

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, fearwas generally known by all as an honest, fear-less man. Joseph Kinsey. 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. II. F. M. Brown is mentioned. the name of Mrs. II. 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 Veteran Spiritualist-Owego-Status of Spiritualism-

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 assemblages. 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 reaction of indifference has now set in, and the rostrum is-for the present time, at least-

Mr. Tallmage, a prominent business man, conversed with the Banner of Light representa-

tive 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 the awful assumptions that God and immortalin all parts of the country. During the present | ity rise or fall on definitions-these things are 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 should rally at once and revive the meetings, which in former years were a credit to the cause. Conventions have been held here of late, but the demand is for more frequent expositions of rational Spiritualism. OWEGO.

Church-going seems to be the order of the day in Owego. Rev. Mr. Crandall (Baptist) preaches to a very large society; and the Methodist minister is happy as he scans his immense congregations. The writer had the pleasure of listening to Mr. Crandall's New Year's sermon, which was really an able effort, with the exception of the theological part.

Notwithstanding the power of the sects in Owego, Spiritualism has been slowly but surely growing for years. Dr. Champlin has been one of the foremost leaders, and Bro. Morse and others have been with them in the work. Dr. C. is one of the men in whom the missionary spirit dominates, and he is always ready to preach his gospel. His especial delight is to converse with clergymen. The ministers hereabouts all know the doctor, and so do the deacons and others interested in maintaining the

The Spiritualists hold regular Sunday evening conferences in Good Templar's Hall. On Sunday, Jan. 1, 1882, the writer had the pleasure of addressing attentive audiences.

After one of the discourses Dr. Champlin made an elaborate speech relative to the Banner of Light. He spoke of its faithful services of its fidelity to mediums; of its powerful editorials; of its diversified contents; of its Free Public Circle for spirit-communion-on which he dwelt at length; of its world-wide circulation, and of its recent enlargement from eight to twelve pages without increase of price.

Mediums for physical phenomena are needed in Owego. The Sunday conferences will be maintained, and in all probability an interest will be created so that in time large audiences will assemble, as was the case here a few years

CHIPS. Mrs. W. Randall, of Braceport, N. Y., is an excellent test medium.

Miss F. Washburne, of Rome, Pa., lectures on Spiritualism. She is highly successful in her work.

Mrs. J. E. Allen, 200 East Water street, Elmira, N. Y., is highly spoken of as a test me dium.

Dr. Peebles's late work, "Immortality-Our

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

Dr. B. W. Noxon, of Ballston Spa, N. Y., has eturned 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 captiously 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. Mapes, 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: productive of mirth. Our duty at this 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. CEPHAS.

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 it 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 aspire, will not labor and hope still for better things. True individualism is to work for the state. is to work for others.

We are not to live for ourselves alone. Those

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

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 pre-ceding speaker, that Spiritualism lives, said she had no doubt but that it will live despite all op-

nosition.

position.

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 scance. Mrs. Reedsbough testing nir. Rothermel's seance. Airs. Reedsbough testified that she had been relieved of pain. Mr. Rothermel gave an account of his experience at Schroon Lake. Previous to adjournment Dr. Slocum announced that he would open the meeting Monday evening, Jan. 16th; subject, "My Experience."

Dr. WM. H. COFFIN. Sec.

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 gentlemenin this age of growing materialism backing a conjurer against those who seek to demonstrate the reality of a luture 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 VICTIS.

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 acclaim
Of nations was lifted in chorus, whose brows were 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;

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 at, who stood at the dying of day;
With the work of their life all around them, unpitted, unheeded alone,
With death sweeping down o'er their fallure, and all but their falth overthrown.

but their falth overthrown.

While the voice of the world shouts its chorus, its jizaan 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

Througing after the laurel-crowned victors, I stand on the field of defeat,

In the shadow, 'mongst those who are fallen and wounded and dying, and there
Chant a requiem low, place my hand on their painknotted brows, breathe a prayer,
Hold the hand that is hapless, and whisper, "They only the victory win that

only the victory win
Who have fought the cood fight, and have vanquished
the demon that tempts us within;
Who have held to their faith, unseduced 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
Thermopyla's tryst,
Or the Persians and Xerxes? His judges, or Socrates?
Pilate or Christ?

— Mackwood.

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 produc tions, recitative, 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 Hustrations); "Ancient and Modern Venetian Glass," J. J. Jarves (with thirty-seven illustrations); " Arnie," A Novel, Constance Fenimore Woolson (with two illustrations); "With the Van-guard in Mexico," W. H. Bishop (with twelve illustrations); "Journalistic London." IV. Joseph Hatton (with eleven illustrations); 'Jonee Trammell's Compromise," R. M. Johnston (with one illustration); "Who were the Pilgrims?" William T. Davis; "Eternitie," A Poem, Robert Herrick (with full page illustration by E. A. Abbey); "The Search," A Poem, Mrs. E. T. Corbett ; " Pastor Dankwardt," A Poem, Annie Fields (with two illustrations, by E. A. Abbey); "The Boundary of Greece," Robert P. Keep (with map); " In the Southeast Bastlon," A Story, F. R. Stockton; "Christmas Song," Constantina E. Brooks; "A Laodicean" (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 choicely illuminated periodical. The frontisplece consists of a full-page tintprinted likeness of Louis Adolphe Theirs, looked upon by many in his country as the founder of the present republic of France; E. B. Washburne, late U. S. Min-Ister to that government, has a highly interesting article? regarding this prominent statesman, in the same number. Among the leading articles, illustrated and un-Illustrated, 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 Burano Lace" (a paper which is illustrated with most delicate designs, and cannot fall to interest the lady patrons); "Who were the Charlists?" (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 serials, choice poetry, a brief tribute to the memory of Dr. Holland, by John G. Whittler, 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 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 Bunner is published weekly, by Colby & Rich, 9 Montgomery Place, Boston, Massachusetts, at \$3 per annum.—Saratoya Sentinel.

Passed to Spirit-Life:

From the residence of her father, Lempster, N. H., Dec.

23d, Mrs. Flora A. Smith.

She requested that A. E. Hall, of Lempster, should preach her funeral sermon, having selected her own text. Her request was compiled 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 carnestly 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."

1. S. KEYES.

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 hereaved parents, mingling her tears with theirs
while pointing out to them the comfort to be derived from a
knowledge of Spiritualism.

Boston, Mass.

From his residence, in Waterford, Vt., Oct. 30th, 1831,

From his residence, in Waterloud, VI., Oct. 30th, 1831, suddenly, E. C. Parks, aged 82 years.

He was a faithful husband and an affectionate father, active and cheerful, and was for forty years previous to his decease the Postmaster of this village. He was a contributor to the Banner of Light, and a firm believer in spirit-communion. He is free from care and earthly strite, I presume he is reinited with his wife, relatives and friends on the spirit-side of life.

BARBARA ALLEN.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required.. Ten words make a line. No poetry admitted under this heading.]

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perusal.
Nutbersof Spiritualist Meetings, in order to insure prompt
Insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JANUARY 14, 1882.

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The Fighting Bible Societies.

oloss mankind . -- John Pterpont.

The Connecticut Bible Society and the American Bible Society are in a state of open war one with the 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 \$14,435 91, 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 pysmise; 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 benevolent expenditures, 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 overstated the amount actually given for benevolent purposes by \$117,700; 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

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 itselfthat 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 not 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 Middlesboro', 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 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 uncalled for, 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, is 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 uch expressions.

Mr. G. W--- sald Mr. Stoddart had lately preached sermon on Materialism is. 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 insuit.

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

Mr. Greener (another old member of the Church and Committee) affirmed with much warmth that Mr. Stodlart 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 of one who has the manliness to openly profess his faith. The words he spoke at Middlesboro 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 tine clothes, put money on the plate that belongs to some body else, and then tie himself up to a creed about which he entertains no particular convicions 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., In-

sane 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 to the assembly: "If there is gospel truth in 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 pronounced incurably insane, it is necessary 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 Spiritualismfor 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 re ceived 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 Mackage. 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.

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.

RT 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 obloquy upon those who are ready and willing to do the bidding of uch spirits as Charles Wesley.

[In this connection we feel to say that as our uesday 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 evi dence 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.] 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 pecuniarily 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 Ameri-CAN SPIRITUALIST ALLIANCE, held on Tuesday even ing last, the following was agreed to by all present: Resolved, That the ALLIANCE proceed to by an present due form and manner, a Bureau of Secular Correspond ence, with the object of presenting the cidins and evi dences of Spiritualism, in answer, to the strictures and at tacks 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

We are willing to act in the same capacity regarding the BUREAU OF SECULAR CORRE-SPONDENCE as heretofore, without personal compensation; and will receive and report to entinguiry into the infinite realms of existence 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 Dalhousie Square, Calcutta. It promises to be the carrying forward of the work which was inaugurated two years ago.

AMOUNTS PAID IN FOR 1882. Col. Moses Hunt (Charlestown Dis't), Boston, Mass. 25,00 Gad Norton, Bristol, Conn. 2,00 Chesman Miller, Brecksyllie, Ohlo. 2,40

AMOUNTS PLEDGED TO PROF. S. B. BRITTAN, ENDING DEC. 31, 1881:
 Melville C, Smith, New York
 \$25,00

 M, E, Congar, Chicago, Ill.
 2,000

 Oak Leaf and Helping Hand.
 5,000

 Charles Partridge, New York
 60,00

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 "Between the hours of eight and nine o'clock yesteday morning, the servant at No. 46 Pinckney 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 it with the front door but it is the front door but it is the problem. 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 Episcopalian religious weekly, one of them being a clergy-wows his connection with the play, but for all that he has some sort of an interest in the theatre where "Hazel Kirke" is played. It is a member of the Suffolk bar, accustomed to weighing the evidence of his senses as well and to come from the bell communicating not with the parlor—a bell with the pront-door, but with the parlor—a bell with the front-door, but with the parlor—a bell with the parlor—a bell with the parlor—a bell with the front-door, but with the parlor—a bell our glorious cause of redeeming the world from bigotry and ignorance.

Ear With all due respect to the belligerents 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 louse, a member of the Suffolk bar, accustomed to weighing the evidence of his senses as well over in regard to this matter, and that is that to weighing the evidence of his senses as well as other kinds of evidence, attributed the pheas 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 centlemen of the house

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 invisibles, using the medial power of some person located at 46 Pinckney 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 sugges-

"Would it not benefit the cause to raise a fund to defray the expense of mailing a copy of each communi cation 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.

None for

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 misappreliension, 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 propagandism, 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 sustentation 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 domo: 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 reverwhich surround and permeate the gross material life with which ordinary science is content exclusively to deal."

The publishers are W. Newman & Co., 3 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 scances, 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

ever, 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 captious Spiritualists, if Mrs. R. is a bona flde 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 Weisgerber'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 séance 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."

Colby & Rich, publishers, 9 Montgomery Place, Boston, announce that the latest work by Dr. James M. Peebles, "IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER," has just reached another edition - its FOURTH - thus showing that it has attracted a good degree of the popu-

lar appreciation, as it certainly deserves to. Another edition of Mr. Peebles's brochure, entitled "CHRIST, THE CORNER-STONE," etc., has also been brought out.

VITAL MAGNETIC CURB has reached its fifth edition, and is reduced in price from \$1,25 to \$1 per copy.

Rev. Geo. W. Leeming, D. D., the "Australian orator," endeavored, Sunday evening, Jan. 1st, at Horticultural Hall, Boston, to reply to Col. Ingersoll's lecture on "What Must I do to be Saved?" Mr. Leeming is a fine specimen of the physical man, is gifted with a highly retentive memory, uses, in the main, cultured language, and illustrates it with graceful gestures. He is evidently skilled in the polemical technique of Evangelical theology, per se, but his mental methods are of another age than this, and he is no match for the breezy Colonel. Mr. Leeming made a strong appeal, from the Church standpoint, in defense of the doctrine of immortal life (about which of course every one knows Col. Ingersoll has his own peculiar views-which are not our own, however-and is not backward in proclaiming them); but the stock terms "heaven," "hell," "lost" or "damned," "great uncertainty" hanging over the Christian as to what the next life will bring, otc., etc., which he bandied about with great freedom, have in this part of the country received to such an extent in the churches an esoteric interpretation, that the pulpit has mainly relegated the use of them in their old-time exoteric (and in this case "antipodal") sense to the tent of the perambulating revivalist of the Elder Waite order.

The New York Observer refuses to give up the fight: It thinks that Mr. O. B. Frothingham will doubt his doubts still more before he has finished writing the life of George Ripley. Dr. Ripley was formerly one of Mr. Frothingham's parishioners, and is said before the end of his life to have sought the company of evangelical ministers, been delighted himself with the hymns of Dr. Watts, and quite turned his back on agnostic beliefs. The Observer is sure that Mr. Chadwick and the Index are justly alarmed. All of which reminds us that Prof. Brownson, of this city, once a free-thinker, subsequently criticised his own books - cutting them up dreadfully-and then gravitated to the Catholic Church, and was for many years editor of the Catholic Review.

BF A gentleman who is apparently a disciple of the "materio-fossiliferous" school of science, seeks to demolish, in the current issue of W. J. Youman's magazine (of New York), both Prof. Zöllner and his "TRANSCENDENTAL Physics "-remarking, with polished (?) rhetoric, at the conclusion of his effort: "When Zöllner tells the world what the world can't understand, and what Zöllner doesn't understand himself, that is transcendental physics." Nevertheless, the talented author of this widely-read volume still exists, as well as his work. Send to Colby & Rich, 9 Montgomery Place, Boston, for a copy of "TRANSCENDENTAL PHYSICS," reader, and see what Prof. Zöllner does say in he premises.

A certain Rev. Mr. Smith, a Universalist of the most pronounced type, recently threw a theological hand-spring in Abington. Mass. and alighted on his feet a full-fledged Orthodox -much to the astonishment of the "anti-partialist" quid nuncs. A leading daily paper of this city, however, in view of the present and wide-spread leveling of the creeds now going on, remarks anent this change of faith:

The going over of a Universalist elergyman to Or thodoxy to-day is of considerable less significance than It would have been fifty years ago, before Orthodoxy and Universalism had almost met on common ground regarding 'future rewards and punishments.' "

Germany seems to be on the verge of serious trouble-if not internecine strife: Emperor William having recently, to please Bismarck, placed himself by his celebrated "rescript" virtually on the old ground of absolutism, "The sovereign is everything-the people are nothing," the rapidly increasing liberal sentiment of the entire empire has received a rebuff, which seems to be arousing resistance rather than producing abject submission on its part. Unless something of a more pacificatory order can be introduced, stirring times may be anticipated ere long in the land of "the cannon Prince."

The communication in the Message Department of this paper, Dec. 10th, from MRS. Louise Mills, was fully recognized by her friends in California; her husband, W. H. Mills. Esq., a well-known lawyer of San Francisco. testifying to its corrrectness at a public meeting in that city on the 18th ult. A letter from Mr. Albert Morton detailing the above and other interesting matters, we shall print next week. Mr. M. states that Mrs. E. L. Watson and Mrs. E. A. Lewis are very successful in their public services, and that Mrs. Ada Foye has returned from Australia with greatly improved health.

Henry B. Allen (the "Allen Boy") visited this office with his agent, Mr. Severance, during the past week. He purposed, he informed us, to pass professionally some two weeks in Exeter and Concord, N. H., and then return to Boston, where for a brief season he would hold sittings for physical manifestations, if desired. His ultimate intention is to make a trip westward along the line of the Lake Shore and Michigan Southern Railroad. Parties wishing his services, either in Boston or in places along his western route, can address him for the present in care of this office.

A correspondent writes:

"Dr. Dillingham, of Lynn, deserves great credit for the able and efficient manner he conducts the services at Mechanics' Hall. The Doctor and his wife, a most estimable lady and fine clairvoyant, are located at 30 Market street, and are doing a good work in healing the sick. Mrs. Dillingham also has many calls as a platform test medium."

It is said there is a great railway monopoly hatching in Nova Scotia, with a capital of \$10,000,000! If this chicken is hatched, in the coming time the people will regret in dust and ashes that they ever endorsed the scheme. It will virtually rule the Province and eventually impoverish its population.

Read what S. B. Nichols, Esq., says (twelfth page) complimentary to Mr. E. W. Wallis, of England, and his platform utterances. It is true, every word of it.

BRIEF PARAGRAPHS.

The Roman Catholic Church Is to be left in the lurch, Each sign of the time portends; For glorious Free Thought Has been fully taught, And LIBERTY it defends!-[DIGBY.

Corroborative intelligence confirms previous reports from Cape Coast Castle of the massacre of two hundred young girls by order of the King of Ashantee. The girls were prisoners who had been purposely captured for the massacre in raids on neighboring tribes.

The pearls and gems which a man has collected, even from his youth, cannot go with him to another world. Friends and relations cannot go with him a step farther than his place of burtal. But a man's actions, good or bad, go with him to the future world,—Buddhist Scripture.

Chicago is a homicidal town. No wonder decent

The last of Mother Shipton: Farewell to Mother Shipton and her year,
With all its works of murder, flood and fire;
80 pass they on and happier days draw near,
And earth still stands to prove the dame a llar.

Dakota, asking admission into the Union, has 148,000 inhabitants. New Mexico has thousands more than that, and ought to come in at the same time.

Hear my confession of faith: take it just as I offer it to you and the public, who are the properest judges. I adore one God, the Creator of all things, a being of Infinite wisdom, the rewarder and punisher of all men; not the enemy or the friend of one sect, or one nation, but the equal Father of all. I love and serve Him the best I can, in men, my fellow creatures, and his children.—Voltaire.

The Congregationalist confesses its belief that the majority of us will go to heaven, especially as a majority of the race die in infancy.

A "Regular" Allopath defines a kiss as "merely a contraction of the orbicularis orismuscle"; while a strict grammarian is sure that it is "a monosyllabic form of communication, composed only of labials, frequently used as a conjunction, although an article, and more common than proper."

Edward Eggleston, in the Contury Magazine, writes of the late Dr. Holland that he (II.), "In conjunction with his steadfast friend, Mr. George M. Atwater, was active in establishing a church in Springfield, which was and is to-day without attachment to any denomination and tolerably free from creed restrictions. Which leads me to remark on the character of Dr. Holland's religious life. 'Formulas mean nothing to me,' he said; 'I receive Christianity through my feel-

"Boy, I'll teach you to tear your pants!" said an irate Auslin parent, swinging a strap, "I'll teach you!" "Don't hit me pa. I know how already. Just look at 'em!"—Tozas Stittings.

Our thanks are hereby returned to Messrs. Wlid & Stevens, manufacturers printers' rollers, 8 and 12 Hawley Place, Boston, for a yearly calendar of neat appearance.

Mr. John B. Alden, who organized the "Literary Revolution," which has given the people so many good books at such wonderfully low prices, does not give up the struggle with the fallure of "The American Book Exchange." Himself and other friends of the enterprise have organized "The Useful Knowledge Publishing Company," and propose further to carry on the 'cheap book" business. The first work published by the new company is a beautiful edition of Macaulay's 'Life of Frederick the Great," which they sell for the marvelously low price of 20 cents, neatly bound in

The Christian at Work thinks that the North pole would be of no particular use if it were found.

It is feared that Mother Shipton may have been of the same school as the Boston election officers, and made a blunder in her prophetic figures. The real date of the grand collapse may have been 1891.—Boston

It is suspected by the Boston Globe that a good many fathers have ascertained the truth of the man who said: "Learning is well enough; but it hardly pays to

The Japanese name for a newspaper is "shinbum," which makes Japanese newspaper men "shinbum

give a \$5,000 education to a \$5 boy."

Walter Scott in the "Pirate" alludes to the Scottish watter scott in the "Pirate" and the Scottish superstition, that if you save a drowning man he will henceforth be your enemy, or cause your death. Is there not some ground for such an idea? Have you not found too often indifferent friends or bitter enemies in those you have done the most for? If not, you probably have never done much for any one.—Gardings May House Journal nor (Mo) Home Journal.

ASSURANCE PAR EXCELLENCE. - Professor Mr. M., what is the answer to the second question? Mr. M. (after waiting in vain to be prompted): " No body seems to know, Professor."

A GEM FROM OSCAR WILDE.

Her Ivory hands on the Ivory keys
Strayed in a fitful fantasy,
Like the silver gleam when the poplar trees
Rustle their pale leaves listlessly,
Or the drifting fourn of a restless sea
When the waves show their teeth in the flying breeze.

Read announcement, on the seventh page, of Dr. Eliza Stillman, warmly commended by the late President Garfield and other noted persons.

The helpless and destitute condition of Charles Foster, the celebrated Spiritual medium, is a strong appeal to the many people of his faith for assistance. He has a world-wide reputation as a psychic of extraordinary gifts, and is said to be the original of the character of Margrave, in Bulwer's "A Strange Story." Foster was at one time the guest of the great novelist at his house in England, where he was entertained with the most friendly familiarity.—Boston Herald, Jan. 4th.

Here is how the Rev. Samuel Scabury, D. D., father of the first American Episcopalian prelate, wrote on winning a lottery prize : "The ticket 5,866, in the Lighthouse and Public Lottery of New York, appointed by law of 1763, drew in my favor £500, for which I now re cord to posterity my thanks, and praise to Almighty God, the giver of all good gifts."

"So most it be," said the old Kulght Templar, as he pushed his enemy into the castle ditch.—Boston Commercial Bulletin.

Among the dying words of great men there are none quoted more consoling than those of Sir Walter Scott -"I feel as if I were to be myself again."

Any man who goes up in a balloon or plays a fiddle may be called a Professor, but before he can receive the title of LL.D., he must be acquainted with the clerk of a country college.—New York Picayune. It is said that Prince Louis Lucien Bonaparte is preparing a system for the phonetic representation of the

Ah! yet I have had some glimmer at times, in my gloomlest woe, Of a God behind all, after all—the great God, for aught

Of a God behind an, and an that I know.

But the god of love and of hell, together they cannot be thought.

If there be such a god, may the great God curse him and bring him to naught.

—[Tennyson's "Despair."]

Arkwright's original spinning-jenny, about a foot long, with four spindles, rude, and so worn as to be ready to fall apart, is in the South Kensington Museum of Patents.

Let men laugh when you sacrifice desire to duty, if they will. You have time and eternity to rejoice in.

The magnitude to which the Seed business has grown in this country is an indication of the extension and cultivation of a finer taste for the useful and the beautiful, and an evidence that our people are becoming more appreciative and intelligent citizens. We cheerfully hall all who further these most desirable ends, Foremost of all are the great Seedsmen of Detroit, Mich., D. M. FERRY & Co., who by untiring energy and a genuine zeal in their business have done more than any other house in the country to spread the knowledge and cultivate the taste for intelligent gardening. Send to them for their Illustrated Seed Annual for 1882—sent free to all who apply—and which none who love the beautiful should be without.

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week. 1

Dr. Peebles delivered the first of the course of lectures before the Library Association of Hammonton in the Presbyterian Church, Jan. 11th; after which he was to go to Western Pennsylvania to deliver several courses of lectures upon the Oriental religious, etc.

Dr. L. K. Coonley's health is such that short journeys will greatly benefit him; he therefore urgently desires engagements to lecture, and may be addressed at 507 Essex street, Lawrence, Mass.

Geo. A. Fuller will lecture in Chelsea, Mass., Sunday, Jan. 15th, in Temple of Honor Hall, at 7:30, and in Lawrence, Mass., on the 29th.

Hon. Warren Chase spoke to large audiences in Phildelphia last Sunday, and will lecture in Rhodes Hall, 505½ North 8th street, in that city, Sunday, Jan. 15th, at 11 A. M. and 7:30 P. M. Subject, "Evolution." His address until Jan. 20th is Havre de Grace, Md.

Mrs. Clara A. Field lectured in Grand Army Hall, Taunton, Mass., Sunday, Jan. 8th, to large and appreciative audiences. The people there were so well pleased with her that she was re-engaged for Jan 22d. Mrs. Field will speak for the Peabody friends Jan. 15th, and will make further engagements wherever her services are required. Address her at 19 Essex street. Boston, Mass.

Mrs. H. N. Van Dusen, whose lectures in Milwaukee on the Sundays prior to Dec. 30th gave great satisfaction to her hearers, left on the 29th of that month for Denver, Col.

Dr. A. J. Fishback, the inspirational speaker, and C. E. Whans, the public test medium, have been doing good work in Northeast Missouri, Iowa and Kansas. Their services may be engaged by addressing them at Enterprise, Kansas, in care of C. B. Hoffman.

E. W. Wallis will lecture before the Brooklyn, N. Y. Spiritual Fraternity in largo ball, Sunday, Jan. 15th, at 3 o'clock, on "Spirits; their Nature and Powers." Evening, "Disembodied Slavery, or Spirits in Prison."

Mrs. Colby and Mrs. Smith will occupy the rostrum it Harvard Rooms, New York, during the entire month of January. Parties desiring their services for funerals or week evening lectures, in the city or surrounding country, can address them at 1294 Park Avenue,

Dr. Dean Clarke was announced to commence a series of lectures in Oakland, Cal., Sunday, Jan. 1st.

On Tuesday evening, Jan. 3d, about twenty-five of the friends of Mrs. M. A. Brown, the test-medium, took by surprise and made her parlors a scene of pleasant recreation; it was a cold night, but there were plenty of warm hearts in a warm room. The impromptu entertainment was very fine, consisting of reading, speaking and music. Mrs. Brown, who is something of an artist as well as a reader, gave several selections and was much applauded. Among the "surprises" was Miss Cadien, who did some fine singing. As usual at gatherings at Mrs. Brown's house, her control, "Lulu," put in her appearance, through the mediumship of Mrs. Brown, and gave the gathering some talk and tests. Speaking of tests, it may not be out of order in this item to say Mrs. Brown is getting to be a very popular platform speaker, her special feature being the giving of tests to the people in the audience, a style of procedure which now seems to give better satisfaction than anything else, as those who go to Eagle Hall, the Ladies' Aid Society and other meetings can

Bo William Eglinton, of London, is at present in Calcutta, where his scances for materialization, etc., are reported as creating a profound sensation. So great an interest has been created that arrangements have been made to give free scances to inquirers. He will, it is announced, probably go from India to Thibet, China and Japan, thence to San Francisco, and onward across the continent to the Atlantic seaboard, ending his journey in his English homethus making a complete tour of the world in a mediumistic capacity.

A new paper, entitled The Iconoclast, is now in the field. It is issued at 51 Indianapolis Avenue, Indianapolis, Ind., and is devoted to Free Thought and cognate matters-devoting also half its space to the consideration of Spiritualism and its interests-this department being conducted, it is announced, "by one of the ablest writers and defenders of the cause in the country." Let the laborers increase; the field of free discussion is wide, and Truth, if left free to act, does not fear to stand on its own merits under all circumstances.

Another of the series of interesting books written through the mediumship of Carrie E. S. Twing, entitled "CONTRASTS IN SPIRIT LIFE," will be found advertised in another column. In it Samuel Bowles, formerly editor of the Springfield Republican, relates his experiences since giving his previous account; and a description of the reception of our late President in the world of spirits is a narrative of thrilling interest. A perusal of the book will bring to the reader a keen, realizing sense of the reality and tangibility of the life beyond.

Mr. J. William Fletcher has postponed his visit to New York for a few weeks on account of important business, and can be consulted daily at his new office, No. 2 Hamilton Place, Room 5.

Mrs. Mary A. Charter, test-medium, celcbrated her birthday by the convening of a pleasant party of friends at the New England House, Blackstone street, Boston, on the evening of Jan. 9th.

A DAUGHTER of ex-Secretary Evarts made herself a favorite in Washington society, not alone by her snowy complexion, gray-blue eyes and golden hair, but as well by her cups of chocolate. The Mexican Minister used to say that in his own land no beverage was so delicious. It was made of the best already sweetened chocolate, broken and placed in a warm spot to melt. When afterward put into a farina kettle, boiling milk was poured upon it, and from the moment when the first drop of milk touched it until it was done it was stirred. It was allowed to boil for several minutes, and when it was served in delicate cups it was thick and almost jelly like, and was capped with whipped cream. This is the way that Baker's vanilla chocolate should always be prepared.

To Business Men.

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

The good things of life are not to be had singly, but come to us with a mixture like a schoolboy's holiday, with a task affixed to the tail of it.

ILIZA STILLMAN

OF 531 Wahash Avenue, Chicago, Ill., whose rare medical skill is attested by the late President Garfield, Grace Greenwood and other noted pursons, has discovered a remedy for Constitutions and listeglon of resultant diseases. It is composed of simple herbs that cannot hurt a child, but so effectual in its action that a circ of the most stubborn case is guaranteed if directions are obeyed, or noney refunded. Sent by mail on receipt of \$1,00 and three 3-cent stamps—enough to last a month.

ILIZA STILLMAN

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Special Notice.

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

Colby & Rich.

A Card.

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

ren street, New York.
The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed."

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shiftings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 4 New Bridge street, Ludgate Circus, E. C., London, England, Mr. Morse also keeps for sale the Npiritual and Reformatory Works published by us. Colby & Rich,

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And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russoll Street, Melbourne, Australia, has for sale the works on spirituralism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., majatall times be found there.

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

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AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

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G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Runner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colley & Rich. BALTIMORE, MD., AGENCY.
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Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

**Electrotypes or Cats will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. Ja.7.

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

Ja.7.

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

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Address, H. F. THAYER & CO., Mention this paper. 13 Temple Place, Boston, Mass, 12teowis Jan. 11.

Col. Robert C. Ingersoll's FORTHCOMING LETTER.

THE January number of the Leonoclust will contain a long letter of Col. R. G. Ingersoil in answer to questions propounded to him by leading chergy men of Indianapolis. The Leonoclust, containing the letter and other sharp things, may be obtained at 5 certs a copy by addressing the Editor. Liberal Inducements offered to new sheaters. Address W. H. La MASTER, Jan. H. Noblesville, Ind.

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CURES Inflammation or Catarth of the Biadder, Diabetes, Inconfinence or Retention, Gravel, Sediment,
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SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Stockion street.

Mrs. F. M. Remiek-Putman,

THEANCE MEDIUM for Spiritual Communications and I healing of Spirit and Body. Hours to to 4, Monday to Filday inclusive. 747 Tremont street, Boston, Jan. 11.—2w*

MRS. C. H. LOOMIS.

THEANCE MEDIUM, gives Diagnosis of Disease on receipt of lock of patient's hair. Medicine suitable by mail. Enclose §2. Magnetic and Electric treatments given. Hotel Yan Rensscher (Sulte 4), 29 A Toemont street, Boston, Mass. (w*-Jan. 11.

MRS. A. S. WINCHESTER, Psychometric, dim. Examination of Minerals a specialty. Letters by mall from lock of hair or photograph, 33, 733 Bash street. Address letters, Box 1937, San Francisco, Cal. MRS. JULIA M. CARPENTER makes Medi-cal Examinations from 11 A. W. to J. P. M. for a limited time at Hotel Van Rensselaer, 219 Tremont Street, Sulfe Boston, Free, \$2.10.

Flashes of Light from the Spirit-Land:

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COMPILED AND ARRANGED BY

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Cloth, §1.50; postage 12 cents.

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GILES B. STEBBINS. These Poems are gathered from ancient Hindostan, from ersia and Arabla, from Greece, Rome and Northern Eu-These Poems are gamered from ancient frimostan, from Persia and Arabla, from Greece, Rome and Northerni Europe, from Catholic and Protestant lynnas, the great peets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed less to flinstrato and express the vision of the spirit catching glimpses of the future, and the wealth of the spiritual like within, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory, full, too, of a divine philosophy. osophy. Cloth., 270 pages, 12mo. Plain, \$1,50, or Full Gilt, \$2,00,

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The author says in his dedication? To those who seek for knowledge, who love reflection, who enjoy freedom of thought, are unbiased in mind and unprejudiced in purpose, who are fully released from the transmets of a comportable intellectuality and all associative circumspection in life; to those who are ministers of their own mentality, and hold to a studied consistency in all dealing, who are willing to acknowedge the truth without self-abuse of conscience, and who labor for the general good of man, this, the first volume of the "Mastercen," is most respectfully dedicated by the author,"

Cloth, \$1.25, postage 8 cents.

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A most beautiful book, written in the author's usua finished style, allash with spiritual illuminations and affections. It contains the testimony of the departed respecting what they see and hear of the "better land," the billosophy of life, the moral ratio of worlds, the brighter views of the transition called death, the true uses of unerals on a more attractive scale, and visiens of the "Beyond," It is a case of sweet immortedes, and a Bethlehem star in every bereft home. Sereft home, Cloth, 75 cents, postage 5 cents, For sale by GOLBY & RICH,

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Price \$1,50, postage 10 cents; full glit, \$2,00, postage 10 cents.
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A DEFENCE OF MODERN SPIRITUALISM.

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This exceedingly interesting, most important and truthful essay, has attracted the attention of the whole civilized world, and the secular press everywhere speak in complimentary terms of the exhaustive arguments of its talented author. With American Preface by Epes Sargent. Paper, 25 cents, postage free. For sale by COLBY & RICH.

Immortelles of Love.

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Axiomatic; Radical; Spiritual; Equality of the Sexes;
Moral Incidents; Perfected Marital Relations; Improved
Childhood Demanded; Sacredness of Home; Mated Souls
in the Eden of Love,
Bound in thied paper, beyeled boards, \$1,50, postage 8
cents. Plain cloth \$1,00, postage 5 cents.
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CONTRASTS IN SPIRIT-LIFE; And Recent Experiences of Samuel Bowles.

Late Editor of the Springfield (Mass.) Republican, in the First Five Spheres. Also a Thrilling Account of the late President Garfield's Recention in the Sprit-World. Writ-ten through the hand of Carrie E. S. Twing, Westfield, N. Y. Price to cents. For sale by COLBY & RICH. A PLEA FOR LIFE. Address delivered before the Peace Convention, held in Roston, Mass., January 15th, 1874, by LYSANDER S. RICHARDS.

Price 5 cents.
For sale by COLBY & RICH.

Written for the Banner of Light. SOARING AND SINGING. BY'S. B. BRITTAN.

O twer the rich tipe corn.
The lark her tremulous voice has raised,
And on the the carry dawn.
The earth at her nuclesty stands amazed, " Oh, sing and soar-sing at the dawn! If I've no fields of ripining corn. Still sing in the morn. Above my neighbor's waving maize, I hear thee in the summer days, And heavenward gaze.

Purest includy, 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 rune.

Sweet bird of the aspiring wing, As ever in the morning sing--Make the welkin ring, With miste from thy mellow born, Above the wealth of golden corn, Ere the fields are shorn-

Thy morning song my hones insidre: Now quickened, as with vital fire, I may go ligher! After the bird that soars and sings. Above all low and meaner things' On her tircless 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 right, And heavenly light.

29 Brand street, Newark, N. J., Dec. 20th, 1881.

*Among the Christmas, cards received from the fabititions of the writer is one that represents a sky-lark on the wing, singing her metallions song more the wingous of Heaven. From the several stanzas on the opposite side of the cord we copy the first from which we derive the suggestion of what follows.

Banner Correspondence.

Massachusetts.

SALEM .- S. G. Hooper writes: "There are 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 an apathetic feeling, while from the class of have grown up a few who felt it their imperathis beautiful truth, to keep it before the public. Accordingly some two or three years 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 maniwas 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

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 Warerley 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 blanched

The mother has now embarked upon the sea of 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. Elihu 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 mediamistic, and deeply imbued with the benefactions 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 brayado of ignorance, must walk in the shadow thereof."

LOWELL -Dr. S. J. Damon writes, Dec. 27th; "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 our secular press who were present gave the tion of Cotton Mather, and the reestablishment lady very flattering notices. The Lowell Daily of punitive power in the orthodox organizations. 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 abstruce questions pertaining to spiritual things would do credit to the profound philosopher or theologian.' At the close of the lecture Mrs. Burn ham gave many fine tests through her remarkable power of psychometry, which were not those in the audience."

WORCESTER. - Fred L. Hildreth writes: 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

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. Both we had our regular fortnightly entertainment and dance, varied this time by being de- ing, writing, materializing medium, who would voted to the children. First, we had a Christ- | communicate with Mr. Fritz Staub, in charge mas tree, whereon were hung not only presents of the Opera House, we have no doubt would for the little ones in the form, but those who certainly be supported by believers, secure had been gathered in by the shepherd in the attention from inquirers, and awaken interest years agone were kindly remembered, and welcomed; and here let me ask, why should we who have but casually thought of the subject; 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 organism of our Bro. H. P. Fairfield, occupied a portion of the time, while | after which the following programme was cara 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 a dialogue, Mrs. Reed, Mrs. Robinson, Miss Ella your children, those little fountains of 'infinite ! possibilities': for if you allow them to grow up unloyed and uncared for there are plenty of creed-bound worshipers 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 here about one thousand avowed Spiritualists. 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 these have passed away, and there seems to be due those who dispensed the creature comforts to the multitude, for the prompt and polite atpersons who came to investigate more recently tention with which all were served. Several mediums were present, among whom was Mrs. tive duty, while they enjoyed the benefits of Ireland, of Boster, who, by invitation, took the platform and entertained the audience for a brief time with remarks appropriate to the ocsince they rented a small hall, and held for easion, 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 fested by the public to hold a circle, and one 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 Liberty and Essex streets, where they will be 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 anpropriate 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 cheeks on the bosom of Death, and all that was sentiments of religious tolerance and broad charity to which he gave utterance were good physical was borne from the midst of many to hear, showing progressive ideas in the right ng the many presents bestowed upon Mrs. Wilder on the occasion, was one the new life; and not with sorrowing, but with especially worthy of note; a beautiful log-cabin sofa quilt, made and contributed by Mrs. Adaline 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

> 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, not withstanding 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 rife an 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 Enhraims joined to their idols, and volunteers in aid of Phelps, cry-Christmas discourse, and several reporters of ing for the re-creation of Satan, the reincarna-

This, then, is the status - 'The harvest is rine, 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 be ing so engaged as not to need its use, yet with only interesting but were fully recognized by 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 "Since writing you last we have been favored 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 along life's highway, that brighten the trials of that this is an excellent field of labor for teachlife with their sweet sunrise smiles. Dec. 25th ers of undoubted excellence. Such would meet

would make their works show: confirm believers, encourage inquiries, expose, if not dumfound scoffers, and make Phelpsites rampant. We want the necessary aid-we know not how to get it. We cry aloud in our want! A speakand concern from classes of the community 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, ried out: Song by choir: reading, Mrs. Nellie Robinson; song, Edgar W. Emerson; reading, Mrs. Lucy Whittle; organ solo, Miss May White; reading, Mrs. Ann Lamson; duett, Mrs. Martha Reed, Mr. G. T. Rumrill 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 homeeverybody doing so being well pleased with our first Christmas party.

Since writing you 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 conrols, 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 Socicty 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. 16th: "A sociable was given at Mrs. Spencer's rooms, 470 East Water street, about seventyfive people being present. After some fine instrumental music by Miss Millie Post, and singing by Mr. and Mrs. Hunting and Mr. and Mrs. McCasland and wife, Mrs. Spencer, the modium, 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 rooms, 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, logether 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 execedingly 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 Cridays in each month. Since starting ciables 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 lec-

Maine.

AUGUSTA. - A correspondent writes: "I have seen no mention thus far of the decease of Mrs. Mary F. Judkins, an estimable lady of this city, who passed to higher life about one year ago, at the ripe age of ninety-seven years. Mrs. Judkins 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. Judkins, 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

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-22d, 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 breth-

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 Huntoon, 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. Wa.ren held Mrs. Huntoon's hands, she plainly seeing the beautiful white materialized hand as it wrote the name 'Aunt Sarah' thereon. The scances 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 experlence among the frozen mountains, crags, glaciers and teebergs 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 coppery-faced Esquimau, or a meek and pious misslonary," he met a Dr. Molke, 2 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 experlenced.

HELEN'S BABIES; with some account of their HELEN'S BABIES; with some account of their ways, innocent, crafty, angelic, impish, witching and repulsive. By John Habberton. Sq. 12mo, pa., pp. 206.

THE INITIALS. A Story of Modern Life. By the Barroness Tautphous, author of "Quits," etc. Sq. 12mo, pa., pp. 402.

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

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 clever plot 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 STO-RIES. By Max Adeler, author of "Out of the Hurly Burly," "Elbow 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 Fogy," "Major Dunwoody" Leg." and "Jinnie," 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. 410, boards, pp. 208. Boston: Oliver Ditson & Co.

A volume of excellent music with plano 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 Visitants," "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 (Myfgr Morganwg), D. D., LL. D., Arch Druid 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 Denslow, 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 our semi-annual election of officers resulted in friends here, who, under a proper direction, ren, to keep out everything but Orthodoxy, pamphiets. 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. I. Reprinted from "The Herald of Progress." 16mo, pp. 8. London : E. W. Allen. PASTEUR AND JENNER. 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 enliven matters still more. Moses Hull speaks here in Weisgerber'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,

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 THOS. LEES. the next morning:

Jan. 18th. Invitations have already been sent

Andrew J. Davis and wife, the organizers of

"Weisgerber's Hall was well-filled last night with happy children and fond parents to celebrate Christ-mas 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 galter, 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 Fenn; 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.

What Our Patrons Say.

Palmer, Maynor and Herschel Wilkenson."

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

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 aken 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 he 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 suc cess 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

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

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 Phys-ics," is the most thorough and popular exposi-tion 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 Zöllner, translated by C. C. Massey, and it is illustrated with numerous diagrams and fac similes. Another is Epes Sargent'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 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 witcheraft."—Boston Sunday Globe.

The Americus 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, dhim, 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 Isralum when you stole dem from the bondage of Egyptium, 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, sole it to me, for Christ's sake. Amen."

A boat destined to be propelled solely by electricity has just been completed in France. The owner, M. Tellier, intends to launch it at Boulogne, and to cross in 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.

Written for the Banner of Light. LOOKING BEYOND. BY MILTON H. MARBLE.

When my heart in death grows still, I will love thee, dearest, yet; And beyond the river chill Will be true and ne'er forget. There our love shall sweeter bloom, In the Land beyond the tomb; Stronger than on earth below. Shining with a richer glow; It must last while ages fly, Last through all eternity!

Verification and Vindication.

To the Editor of the Banner of Light: I have been a constant reader of the Banner of Light for more than twenty years, and always was interested in the Message Department. Before I obtained the evidence which confirmed me as a Spiritualist and brushed away my materialistic ideas, the communications at the Public Free Circle struck me as something wonderful. There was such an obvious individuality belonging to them week after week, month after month, that on their face they bore evidence of coming from a source other than the medium. Hence I scanned the messages quite closely, and when I became satisfied that human souls, after leaving the mortal, preserved their identity and retained a love and affection for those whom they had left behind, my interest was intensified. There was consolation in this, which filled an "aching void" as nothing else could. The future life which old theology gave us had no element which appealed to the higher and brighter side of humanity; its heaven had no charms for me, for an eternal waiting around "a great white throne," singing hosannas, on and on and on, with no ending, was too monotonous, too senseless, too barren of results, to satisfy my longings for a life to be after shuffling off my "mortal coil."

So I have for years considered the Message Department an important and valuable feature in the Banner of Light, deeming it an invaluable agency in developing truth and correct ideas as to the status of man in his career of progression and unfoldment in the life that now is and is to be. Occasionally there was a communication from some one with whom I was acquainted, or who was in my vicinage, the correctness of which I recognized or verified. These verifications confirmed my impressions as to the origin and reliability of these communications, and enhanced their interest with the lapse of

When I saw it announced a few weeks ago that WILLIAM FOSTER had communicated, I alizing scances, availed myself of the opportuanxiously awaited the publication, for I had nity of attending one of Mrs. Pickering's sittings good reason to believe it was my father. So it during the evening, having previously inproved to be. I have no hesitation in making formed her of my intention of doing so. My this positive declaration, for its tenor and facts daughter and myself called at 132 Chandler brought out, in my mind settle the question. street, that being Mrs. Pickering's residence, He passed to the other life some four years ago, from Brooklyn, Conn.; hence his allusion to his visit there. He locates me correctly in Provi- the evening there appeared a dozen or more dence; also speaks of often being with me. That he is at times, I know, for though I neither see nor hear him, I sense his presence. The skeptic may cavil, nay, ridicule my broad, positive declaration, but, nevertheless, I know that my father, as a spirit, at times comes within first call that I had was soon after being seated, my sphere, as well as other spirits. It is no uncommon thing for me to sense spirits, and frequently I can describe them in the most minute particulars—form, features and characteristics. whose possibilities will widen and deepen with the unfoldment of the spiritual side of man.

I had a notable instance of father's spiritual presence when going home to Brooklyn, to con- so clearly distinguished her size, form and gessign his body to the earth. As I entered the tures that I was satisfied it was the spirit that village his spirit entered the carriage, and, by she represented herself to be, and was happy to my side, rode to the house where his form lay. I did not see him, I sensed him. His presence the spirit of my wife appeared materialized, and was as real to me as would have been an old ac- beautifully attired in white, this being her first quaintance had he stepped into the carriage appearance in this form. She left earth-life the and seated himself by my side. In truth, the spiritual sense I conceive to be more delicate pressed great joy and pleasure in meeting me, and far more sensitive than the material, always and also our daughter, who was present with giving as sure results as the latter, and more me. The next form was that of a gentleman, a sure in many cases. Alluding to my mother relative of ours, who was a native of Pennsylvathe spirit said she passed away many years ago. She deceased Dec. 16th, 1844. This was before my knowledge of the verities of Spiritualism. We laid her form away under the leaden skies of a chilly, dreary December day. The earth was mantled in snow, the whole scene being in unison with to me the terrible fact that my mother was no more—that as the earth closed upon the inanimate body it was a finality.

A pall was over me. My mother had gonegone-gone to that bourne from whence "no traveler returns." There was an agony of spirit, a flood of emotions, a sense of loss which was appalling. The tomb had received all; that fountain of love, that wealth of affection, that abundance of tenderness which had baptized me from my infancy was no more. Blank and cheerless was the future now that the light of my life had gone out. Years elapsed before the veil of gloom was lifted, and I knew my mother still lived. I hoped it was so, but that was all; that hope was shadowy. At length day broke; the clouds vanished and I basked in the rays of the warm and genial sunshine of spiritual truth,

flashing out on every side, "There is no death." The close of the communication is full of value, in unison with her utterances whenever she has spoken or written to me. In a communication received Feb. 2d, 1871, she said:

"I gave to earth your mortal form in grief and pain; and, my child, when you have done, I shall come to you and lend my strength again in that, your second

And she will. How sweet the consolations which come through these messages, and the consciousness that our loved ones still live, awaiting us in a land of light and perennial bloom.

The significance of the spirit's utterances touching the old lady who appeared after my father, will not be obvious to the reader unacquainted with the facts. But to me they are significant, and afford a remarkable test. Let the reader refer to the paragraph (Dec. 17th). and then, in connection with my explanation, there will be no obscurity. It will be noted that the spirit had the name VIOLA stamped in letters of brilliant light just above her head. At first I thought the name was misread by the medium; but on second thought it occurred to me that Viola was the Latin for Violet, the name of an old colored lady who used frequently to call at our house, when I was a boy, and assist mother about her work, as much as her infirmities would permit. She was always welcome. We used to call her Granny, for she was a grandmother to all her friends, who were many. She was present at father's funeral, as a spirit. She has on two occasions communicated at the Banner Circle, some years ago, once through Mrs. Conant, and once, I think, through Mrs. Rudd. She gave her proper name, | Hop Bitters will do you good. Prove it.

TO AND THE PROPERTY OF THE PARTY OF THE PART

"Violet," and had a good word for "Massa William," as she always called me. Right glad am I that she has risen above the conditions of earth, and is arrayed "in garments of spotless

She was a good old soul. Her long mortal life, approaching a hundred years, was a hard one. Born a slave in the "Narragansett County," [Southern Rhode Island] she experienced the hard lot of a bondswoman. Many years ago, having attained her freedom, she migrated to Connecticut, and for many years lived in Brooklyn. Her husband was dissipated, abused her and beat her-a lot hard, indeed, following her slave life. But the compensation has come. Poor and humble here, she is exalted over there. And when my summons shall come, and flesh and spirit shall sever their connection, by the side of my dear spirit mother, to welcome me, as I emerge from the shining river and reach the more shining shore on the other side, will stand Violet, to welcome me also to my new home. Spiritualism tells us loves never die. Death does not dispel them; it rather intensifies them. And hence messages from the better land are but links in that chain which binds us to the dear and loved gone before.

I had intended to close with some general reflections on messages in general, and especially on 'the Message Department of the Banner of Light; but the length of this communication will preclude any extended remarks. A point or two, however: I have before noted the individuality which pertains to the messages, a fact of great significance. Thousands of messages have appeared in the Banner, and if they were the conception of the medium, it betokens a facility of expression and an adaptability of powers which skeptics and opposers are defied to excel or equal. Again it is said they are the result of newspaper and tombstone readings. If this be so, how does the medium extract from the simple announcement of death in the paper or on the tombstone that multiplicity of facts brought out-names of friends, places, incidents, diseases, &c., true in the minutest particular? To account for the messages in this way is the sublimation of ridiculousness, besides being evidence that the opposer is driven to an extremity which cannot be met by fair reasoning or the logic of unimpeachable fact. These suggestions must suffice. WILLIAM FOSTER, JR.

Providence, R. I., Dec. 25th, 1881.

Materialization.

To the Editor of the Bannor of Light:

I was in Boston December 6th, and having a desire to witness what often occurs at materiwhere our reception was very pleasant, there being about a dozen persons present. During spirit-forms very distinctly, all of whom were readily recognized by their friends. The room was kept well lighted all the evening, by the request of the spirits as well as the guests, which made all that occurred very satisfactory. The from a lady who came from the cabinet beautifully attired in white. She expressed great pleasure and seemed overjoyed to meet me; took hold of both of my hands, raised them and There is a sense immeasurably transcending kissed them, and almost fell upon her knees bethe material, far-reaching and comprehensive, fore me. On her first appearance she gave her name, which was that of a lady to whom I was engaged to be married fifty-six years ago, and would have been had she not died. meet her. In a few moments after she retired, oth day of December, 1880, suddenly. She exnia. He was fully attired in gentlemen's apparel, and wore regalia of some Order of which he was a member. He passed from this life by drowning.

I was present at a private gathering the next day in the afternoon at the same place, when the spirit-friends I have described again came, also others to the various individuals present, all of whom were greatly pleased and announced

themselves as fully satisfied. Many thanks to Mr. and Mrs. J. R. Pickering

for the pleasant entertainment. CHAS. MORSE, M. D. Portland, Me., Dec. 27th, 1881.

A correspondent of Light (W. F. Barrett) quotes the following instance of presentiment from the memoir of the late Bishop Wilber-

"The Bishop was in his library at Cuddesdon with three or four of his clergy writing with him at the same table. The Bishop suddenly raised his hand to his head, and exclaimed, 'I am certain that something has happened to one of my sons.' It afterwards transpired that just at that time his eldest son's foot (who was at sea) was badly crushed by an accident on board his ship. The Bishop himself records the cir cumstance in a letter to Miss Noel, dated March 4th

1847: he writes: 'It is curious that at the time of his accident I was so possessed with the depressing consciousness of some evil having befallen my son Herbert, that at last on the third day after, the 13th. I wrote down that I was quite unable to shake off the impression that something had happened to him, and noted this down for remembrance.' " The subscription price of the Banner of

Light has not been increased in any manner whatsoever because of its enlargement to twelve pages. The Banner is still issued at its original price, three dollars per year, and iswhen the large amount and sterling character of the matter it furnishes from week to week are considered-the cheapest paper published in the interest of Spiritualism .- The Reasoner, San Francisco, Cal.

A correspondent, writing from Florence, Italy, under a recent date, says: "The Banner of Light is simply magnificent. How gratified you must feel at being able to enlarge it. You are sure of support. I wish you all possible success. Verily our cause wins."

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Pearls.

And quoted odes, and fewels five words long, That, on the stretched fore-finger of all time, Sparkle ferever.

VIRTUE. Yet shines not virtue more supremely fair Where vice pollutes and crime disturbs the air? - Ed. R. Place.

Women of genius are mostly skeptical, as men of genlus ara credulous.-Richter.

GOLDEN MEMORIES. The years have linings, just as goblets do; The old year is the lining of the new; Filled with the wine of precious memories, The golden Was doth line the silver Is.

Without strong affection and humanity of heart and gratitude to that Being whose code is mercy, true happiness can never be attained .- Officer Twist,

THE CHANGE WILL COME. We are encompassed round, Girded with thousand thousands in a ring; And like a man left on a dangerous rock, That waits the climbing tide rise to destroy him, What way soe'er he looks sees naught but death, -{Four Prentices of London (Heywood).

Man's soul man's reason, man's body, man himself in all his varied parts must be the living temple of the one-living God- whose throne is the soul of man, and whose judgment seat the human conscience.-Colvillo.

COMPENSATION WILL COME. Art thou weary, tender heart? Be glad of pain : In sorrow sweetest things will grow As flowers in rain. God watches, and thou shalt have sun When clouds their perfect work have done.

The philosophy of Spiritualism proclaims a sphere of things of ascending nearness to perfection; of better conditions of life and the fulfillment of its functions, with a truer adaptation of the effort to the attainment of the object .- Light, London.

RECOLLECTIONS OF THEODORE PARKER.

BY JOHN WETHERBEE.

To the Relitor of the Banner of Light :

Round about the intellect sweeps the horizon of the emotions, from which all our noblest impulses are derived, says Tyndall, the scientist, and he thinks it very desirable to keep this horizon open, and not permit either priest or philosopher to draw down the shutters between us and it. I believe that to be true, and have long acted upon the idea, but am surprised to find if the sentiment of Tyndall. I do not know, though, why I should be surprised, for he, one of the foremost students of science, whose domain is bounded by matter, seems to admit there is something that, matter or force does not reach; or, as O. B. Frothingham has expressed it, "a something that scientific thinkers are beginning to vaguely perceive, that cannot be accounted for at present, but which nevtheless exists." This quoted Tyndallism, how- reply to the reflection of the Christian at Work; ever, is not my text, but suggests more or less the state of my mind at the present time. How far it is mentally astronomical, or appertaining to the horizon of my emotions, I am not quite able to say; but my thoughts certainly have, for the moment, an upward twist. I am think- the far West, and even in unfrequented places, the spirits in the other world had not a hand in ing how singularly trains of thought form in one's mind. It may be possible there is a field for "Probabilities" in metaphysics, as well as in physics. There may be invisible explorers, or calculators, who can detect the movements. or courses of mental currents, that in their junction or collision produce results in the mind analogous to those in the atmosphere, as experts do atmospherical ones.

What has moved me to say all this, which may be, after all, nothing but words, I do not on the public mind, but he had heard and loved know; but I am following my impulses, as Tyndall advises, and they seem to form a setting suitable to the thoughts that I will express before intellect and plety in his age, came into my own being these things would be found to be I get through. To make myself better under- field of notice, he was making his mark, and normal capabilities, and not the manifestations stood, I will now be more definite. Opposite the | making confusion also, I saw that all the | of spirits; that, as far as he was concerned, he table on which I usually write, and am now clergy and church people were opposed to him needed no proof of a future life, he knew that writing, hangs a modest picture of Theodore Parker's study, just as he left it over twenty years ago, and looking also as I last saw it. The | against him; I had got sick of the whole class. picture has grown so familiar that it is no disturber to my thoughts, does not often attract had seen them let poorly dressed people step | current thought to-day, as I have already stated my attention, though I would miss it were it aside into the snow, so they need not wet their removed. To-night is an exception; it comes own feet. The minister who baptized me meannearer to me, my eyes are perhaps stereoscopic; it seems larger and in bolder relief. The bust transaction at an age when it was a very large also of that great man is opposite, but a little at my right; it is not a very good image of him. but drawing upon my imagination, how plainly, this Christmas afternoon, I see his mild, a member of his church after a change of sentithoughtful face as of old-the image seems quite transfigured by this draft on memory; it | what he preached. Another one, not having a is almost a speaking image now, so persuasive parish, cheated me out of a pew, showing that sometimes are our thought. On the table before | he did not value my soul as much as he did a | have felt very strongly impressed to say this; me is the last Banner of Linkt, and at an item trifle of money or comfort. I was once acciin it referring to Theodore Parker and the effect | dentally a prisoner in the alcove of a parlor, of his work, I came to a full stop. It was at this and heard the Rev. Lyman Beecher, the father point that the picture and the bust by the aid of Henry Ward, talk to a lady of some position. of the setting sun and my own imagination be- who had in a moment of grief concluded to join came illuminated. It pleases me under the cir- his church, but who had some doubts on a point cumstances to feel that his invisible presence in the articles of faith. This leading mind in the has moved me to write out my thoughts. I am Orthodox church waived the assent in her case, aware that he would hardly select me for his and allowed her to join his church, and remain amanuensis, and if what I say, and the way I say a Universalist, showing that he did not at heart it, does not, as it probably will not, sustain the believe as he preached, and that he was wiser claim of acting under his influence, it will make than his creed would indicate. no difference to me, for I propose to write some of my recollections of him and their effect upon | rience, and extend my account thereof into me, and as a matter of course I can do that better than he could, because no one knows what is in my own mind as well as I do myself.

The "item" referred to will do to begin with, which is this': "Who can point to one single impress Theodore Parker has left behind?" says the Christian at Work; then, after admitting his rare gifts as a speaker and thinker, it either side. asks: "Who reads his sermons or his critical writings?" Does any one wonder that the picture and the bust became a little magnified to the writer, who still reads Parker's books and finds more pabulum in one page on the average than in ten pages of the average sermons since? It is said that about every bright thinker or writer, from St. John of Patmos to date, has dipped his pen in Plato's inkstand. The philosopher left no posterity, but the children of his thought have been heard of in every age for two thousand years. "Who reads any of Theodore Parker's sermons now, and he only been dead twenty years?" queries the Christian at Work. Better ask who reads anything else who reads or listens to sermons at all? Go where you will among the liberal churches, and even in the evangelical, and with a remembrance of but nothing indicative of a minister. He was the pulpit utterances of a generation ago, see if very simple in what he said, and yet was very you do not find the sermons everywhere more weighty. He expected to be believed, and I or less flavored with Theodore Parker's thought. | found myself believing in such unpretentious There is a rationality, in a greater or less desincerity. This was the first time I had ever gree all round that did not exist then; and to- seen or heard Theodore Parker. I was fasciday, though there is no visible Theodore Par- nated and drawn to him at once, and his sim- GATOR IN THE WORLD.

he is doing through a thousand clerical voices. Nearly all ministers have a piece of his mind, did not seem to be much, but it filled me. some only a sliver, but in the aggregate there. is more of him than there was when he walked after his decease, my tribute was a few verses as part of these thoughts:

The earth is marked in many places, With rocky scratches and furrows deep; Boulders huge have left their traces, As diamond-pointed icebergs slowly creep.

Records or scriptures writ in stone Humanity is fast translating; Reads wisdom from the great unknown, And grows religious, speculating.

So the moral world has "boulder scratches." Made by heroic souls in passing through it: Prophets and poets, "bearers of dispatches' Lights in a world that hardly knew it.

History, rich in storied names now dead, None brighter shine than this great teacher: Our day is brighter for the light he shed; The world now needs just such a preacher.

The "boulder scratch" of Theodore Parker! Oh! who would now that mark efface? Put out his light and make it darker, Whose transit was a blessing to the race?

His life-in years how short it seems! How long-in manly work for human good! Religion with him was life, not dreams; Mute are his foes, his mission understood,

The voice of Bigotry now is hushed That called him heretic, though sent of God; Full many a sham by him Hes crushed, And all can safely walk where he in peril trod.

This "Christian at Work" evidently looks at the small society of the Parker Memorial church as being the sum total of the religious bequest of Theodore Parker; neither that, nor own brother, what is known as the "Free Religious Movement," represents him, or expresses his warm religious ideas; and they are both to-day further from Theodore Parker than that great teacher slighted him. And if the Memorial Society, which still retains a few of his living disciples, should vanish into nothing as a body (as it would have done before this time but for the liberality of a Spiritualist who gave it material aid, the blossom of one "impress" that Theodore Parker left behind); or the Free Religious Movement go out into the cold, as it is not improbable it may, Theodore Parker's thought and teachings still will be bright the wisest hours I had ever spent. and burning; and if there is any truth in the saying of Professor Mead, that the Rev. Joseph | that Illuminated his words as they passed into Cook, in his Monday lectures a year since, furnished the material for half the evangelical sermons preached every Sunday in New England, I am certainly warranted in saying the same of Theodore Parker, even in a deeper and more extended sense.

What I have said is general, and somewhat in now I would like to say something of my pereffect he had on my own religious thought; and I have no doubt there are thousands far and near who feel as I do. I have met strangers in who, without ever having seen Mr. Parker, have been warmed and religiously enlightened by his teachings; and one of the pleasantest and was given me in the then wilds of Kansas, by a had been a personal friend of Theodore Parker Theodore Parker.

-that, rather raised him in my estimation. directly; if he had any doubts it was of the real-But then, he was a reverend, too, and that was I think I had good reason for my prejudice. I ly cheated me out of a few hundred dollars in a sum, and he knew he was cheating me. The best minister I ever knew, and one of the best of men, Rev. Dr. Sharp, advised me to remain ment, showing that he did not believe literally

So I might go on in drawing from my expethe next column. But I will pause and say though I liked some clergymen as men, I was disgusted with the class as a whole; so when hard things were said of Theodore Parker, the heretic, and he replied by saying where there are brains there is heresy, thus paying back blow for blow, I was not attracted to

It was about 1854 that I first saw Theodore Parker. An acquaintance had died, and out of respect to him I had attended the funeral. I was a materialist at this time, and had been for about a decade. It was a period in my life that I passed that I do not regret. Probably it was the reaction from too much of the Baptist church for a decade or more previous. Nature will have its revenge; and materialism purified my blood and prepared me for a healthier growth. The minister on this occasion was a man who looked to be about sixty, though he was only about forty-five; his head was bald and his hair was pretty white; he had a remarkably impressve way, a rich, clear, low voice, very distinct and deliberate in his utterance; he wore a frock coat, had the ways of a thinker and a scholar,

ker and no successor, all the churches have ple, clear, rational, consoling, sensible words more or less of him; and this city to-day is found in me a listener. There was volume in better for what he has done, and for the work | the thought, seemingly more than the words ought to convey. Like some kinds of food, there

His views of death, his apparent knowledge of the life hereafter, were somewhat dematerialamong us in the form. At one of the anniver- izing me. I felt as though possibly he had a saries of his death, some six or seven years more elevated lookout than I had, and so was giving me reliable information. I understand of poetry. It seems to me they are even truer | it now-he was psychologizing me. Then came to-day than they were then, so I quote them, his prayer. For many years I had paid but little or no attention when such trifles were sent up. I hardly heard them, and did not think God did, either; that was only my impression. He was very tender and touching in his remarks, in this rather economical place of small dimensions, among middling interest people, and the occasion became an epoch in my life, and all I thought of was what I had lost. Here was a king of thought, in the disguise of a priest, in Boston, and I had lost the opportunity of half a dozen years of education from being ignorant that he was an exception to the class. I thought my good genius had neglected to notify me, and I felt as though I had lost a liberal education in consequence. As the services closed, I was in no hurry to depart : lingered near the great man ; saw him take leave of the mourners, and felt as though I would like to say a few words to him, and so addressed him. He was very hospitable to me in his manner. Appearing to be going his way, he took my arm, and continued talking and drawing me out. He was a man, it seemed to me then and afterwards, with a wonderful power of putting thoughts into my head, and then helping my head to express them. It seemed as if I knew more myself in his atmosphere than I did anywhere else. I had seen a great many of the world's giants in my life, most of them unapproachable in a social sense; but he, the greatest of all, was very approachable. I could not have felt more at home with a man than I did with him, if the man was my

From that time I heard about all his sermons. They were, as a general thing, on the living issues of the hour. I need not speak of them; a good many are in print. About two years was from the Unitarian body that in his day after this I became a Spiritualist. I felt that Theodore Parker was feeding me. I was interested in and instructed by his teachings. I must confess it was his practical lessons that interested me more than his theological ones, but even they were attractive; his illustrations were so apt and pungent, and he had a happy

way of hitting his opponents so hard, with so little effort, that I considered all he said in my hearing, referring to his preaching, as covering

I think Modern Spiritualism was the torch my mental domain. I really had no satisfactory belief in a future state until some of the departed had reported to me from over the river. So sincere a man, however, made me hopeful; but hope is one thing, and evidence is another. I need not relate here my early spiritual experience. I had many talks with Mr. Parker on the subject. He was very charitable to the claims for its truth; he listened, and argued, sonal recollections of Theodore Parker, and what and also investigated. It was a little singular that the manifestations would not come, or come so satisfactorily, in his presence as when he was not present. I have since wondered if that. Mr. Parker was a power, and one that was needed; conversion to it they might have thought (as he never held back when convinced most hospitable entertainments I ever enjoyed of a truth) would have hurt his usefulness at that time, also increased his labor, and perhaps stranger, because I had some knowledge of and have shortened his short life. He thought if it made me realize the fact of a future life it was when he was alive. The man had never heard of a good thing for me; he did not call it all fraud many of our local celebrities, some that the or fanaticism; the most he ever said critically, Christian at Work would say had left their mark | never doubting that the manifestations or phenomena were facts, was, We know very little at best of the latent powers of the human mind. When this great and good man, the tallest in He thought as we gained more knowledge of our

> ity of this life, none at all of the other. In closing this sketch of Theodore Parker it pleases me to feel that he is not only a force in in reply to the Christian at Work, but that he is a living, invisible personality, interested still in humanity and religion; that he sees the truth of Modern Spiritualism as he did not when in the form; and in part to manifest that fact, I very truly believe that he was for many years one of the bright lights of the Banner of Light Circle, and is interested also in the spread of our hopeful truth. Of course this conviction of mine will not be received by those who have no belief in Modern Spiritualism, but I and looking at the bust and picture in the shadow of evening, that earlier in the day attracted my attention and perhaps suggested this article, I feel as if a presence in this room was say-ing: "This is so." And when I am alone, and do feel so, the thought always comes into my mind, so feelingly expressed by Longfellow; and though it is not the first time I have drafted it for a finish, I will thank the poet for the happy expression, and quote it again:

"His presence haunts this room to-night; Welcome, beneath this roof of mine! Welcome! this vacant chair is thine.

Dear guest and ghost."

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

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.

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A WINTER IDYL.—Here we have an Oyster. It is going to a Church Fair. When it gets to the Fair it will Swim around in a big Kettle of Warm Water. A Lady will Stir it with a Spoon and Sell the Warm Water for Two Bits a pint. Then the Oyster will move on to the next Fair. In this Way the Oyster will visit all the Church Fairs in town and Bring a great many Dollars into the Treasury. The Oyster goes a great Way in a Good Cause.—Denvor Tribune.

The Bishop of Nebraska, Dr. Clarkson, has been making efforts to secure proper transportation for cattle from the West to the Atlantic seaboard. He insists that the cattle shall be humanely shipped and sufficiently cared for on the way, in order that the people of the East may have good roast beef to eat. This is a sort of Episcopal oversight that touches a man's stomach, and is certain to be appreciated.—Boston Harabil.

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SPIRITUALIST MEETINGS.

BEVERLY, MASS. — The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall. Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited. CHIACAGO, ILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 P. M. overy Sunday. All are invited, Z. T. Griffen.

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A Meeting of Spiritualists and Mediums will be held at Grimes Hali, 13 South Halstead street, Sundays, at 3 P. M. J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clairvoyants and test mediums. Strangers and others cordially invited. Geo. Mostow, Chairman.

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The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parior, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs. Corn L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

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CLEVELAND, OHIO,—The First Religious Society of Progressive Spiritualists meets trregularly in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ P.M. Thomas Lees, President; Tillie H. Lees, Secretary, The Children's Progressive Lyceum meets in the same place at 10½ A.M. Thomas Lees, Conductor; Mrs. P.T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 105 Cross street, Clayeland, O. CEDAR RAPIDS, KOWA.—First Society of Christian Spiritualists meets overy Sunday, at 7½ r. st., at Enos Free Library Rooms, Iowa Avenue. Inspirational speaking, Dr. J. L. Enos. President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer. HANSON, MASS.—Regular meetings are held on al-ternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer,

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 86% East Market street, every Sunday at 2½ and 7½ r. m. J. R. Buell, President; S. D. Buell, Secretary. S. D. Buell, Secretary.

LYNN, MANS.—Meetings are held in Mechanics' Hall, 100 Market. street, every Sunday, at 12 M. and 7 P. M., under direction of Dr. George Dillingham.

The First Society of Progressive Spiritualists holds meetings every Sunday morning and evening at Templars' Hall, 30 Market street. G. W. Fowler, President.

LEOMINSTER. MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 P. M. at Good Templar's Hall, Maia street. All cordially invited, especially strangers. President, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

LOWELL, MASS.—Meetings are held every Sunday,

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MANCHESTER. N. H.—Spiritualist Society holds public circles every Sunday at 6½ P. M. in its hall, No. 14 Opera House Block, Hanover street. Ass Emery, President; Joseph Freschi, Vice President; G. F. Bumrili, Secretary.

NEW HAVEN. CONN.—New Haven association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ r. m.

NEWBURYPORT, MASS,—The First Spiritual Society holds meetingsevery Sunday at Temple of Honor Hall, 48 State street, at 2½ and 7½ P. M. President, J. F. Loring; Vice President, J. M. Ricker; Secretary, R. E. Braun; Treasurer, Moses Plummer.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2% and 7% o'clock. Speakers and mediums destrous of visiting Portiand under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

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PHILADELPHIA. PA.—The First Association of Spiritualists holds meetings every Sunday at 10½ A. M., and 7½ P. M. at the hall corner Spring Garden and 8th streets. W. W. Clayto, President; Dr. James Truman, Vice President; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ P. M. at the hall corner Spring Garden and 8th streets. Evrybody welcome.

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

SALEM, MASS.—Conference or lectures every Sunday

Children's Progressive Lycoum meets in the same hall at VINELLAND, N. J.-Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secretary; Airs, Portin Gage, Treasurer, Children's Progressive Lycoun meets at 125 r. M. Charles E. Greene, Conductor, Morting are held at St. WORDENTER, MANN. -- Meetings are held at St. Gorgo's Hall, 460 Main street, every Sunday at 2 and 7% P. M.
WEYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

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Oct. 15.—13w*

J. William Fletcher, TRANCE MEDIUM,

No. 2 Hamilton Pince, Room 5, Boston, Mass. Jan. 14.—If MRS. J. R. PICKERING,

MATERIALIZING MEDIUM, is now located at 12 Chandler street, Boston, Mass., where she will hold Scances every Tuesday and Saturday evening, at 8 o'clock, and Thursday afternoon. Parties will be received on other evenings or afternoons, by previous engagement. Jan. 14.—1w*

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TYPICAL MEDIUM, Seer and Psychometrist, Willanswer Letters. Sond own handwriting, ago and sex, \$1,00, stamped and directed envelope. Business Sittings, with Pellet Readings, given daily. Willanswer calls to lecture. 19 Essex street, Boston. 2w*—Jan. 7.

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MAGNETIO PHYSIOIAN and Tranco Test Medium, of Haverhill, Mass., will be at Hotel Van Rensselaer, 219 A Tremont street (Sulte I). Boston, on Monday, Tuesday and Wednesday of each week, commencing Jan. 8, 1882. Dec. 31.—3w

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Oct. 1.

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Dec. 3.

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MRS. II. W. CUSHMAN, Test, Business, Rapping, Writing and Musical Medium, 15 Lexington Avenue, Charlestown, Mass. Take Bunker Hill cars. Circles Monday evening and Thursday afternoon.

Jan. 14.—3w*

Dr. Charles T. Buffum,

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A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The mother is scated in the forest shade. Her little girl "Bo-Pecps" around a tree through the foliage, her face radiant with a loving, gleeful, rogulsh expression. Both faces are full of sweetness and 10, It is a picture that touches the heart; to see it is to love it; and its possessor, however esthetic in his or her tastes, can never outgrow it. Painted by Meyer Von Bremen, Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches.

THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vecal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek," From a pitcher she is filling a brother's emp, white another is waiting for the cooling draught. A had is studying the countenance of he dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustle youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sister trolicking on the loaded hay. Stein, copled in black and two thus from Joseph John's noted painting. Size of sheet, 22x24 inches.

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This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Annel World. In a boat, as it lay in the awolden stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current cartled it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the tark with its piccious charge. As it neared the brink of the fearful caturact the children were stricken with terror, and thought that death was inavitable. Suddonly there came a wondrous change in the little girl. Fright gare way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a uniter dely in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterlous influence, in despair fell toward his heroic alster, his little form hearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x2s inches. THE ORPHANS' RESCUE.

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Panner of Zight.

BOSTON, SATURDAY, JANUARY 14, 1882.

Spiritualist Meetings in Boston.

Now For Hall. The Shawmat Spiritual Lyceum meets in this Laf. 15 Trem out street, every Sunday at 105 A. M. J. B. Hall he Conductor.

111. SILV by Conductor.

111. SILV by Conductor.

112. SILV SILV SEWING CIRCLY, conducted by the laddenof this Lyceum, meets at 24 Doverstreet, Wednesday atterpoon of each alternate week, at 3 object. Gentlemen tricusts are invited to the evening exercises. Mrs. C. L. Halb S. Schedary.

Paine Memorial Hall.- Children's Brogressive Lycenn No. 1 holds its resions every Sunday morning at this half. Applete is treet, commencing at lett o'clock. The public romaily invited. F. L. Union, Conductor.

Berkeley Hall, I Berkeley street (Odd Fellows

or and Societary. Timethy Higelow, 3 Hancock The public goodfully invited to all the services. Engle Hall, spiritual Meetings are held at this hall, 16 Wa Sharron street, cerner of Esex, every Sunday, at 96, A. M. and 29, and 75, F. M. Then Coldy Speaker and Sudnetor. Meetings also held Wednesday afternoons at

Pythinn Hall, 176 Tremont street. - Meeting every motav atternoon at 25 o'rlock. Dr. N. P. Smith, inspira-

Science Hall, 712 Washington street, Spiritual meetings every Trestry, at a p. M. W. J. Colville replies to questions under tube nee of his spirit guides. Rerkeley Hall. There will be held every Wednesday, at quarter before s.r. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all friends of humanay, without regard to sector party, are helded.

ited.

30 Worcester Square, W. J. Colville holds a pub-, to why drive ybody is codically invited, every spiry, good bectures and answers questions of at Maryels of the East Wevery Pilday, at sp. M. La Ales' A ld Partors, 718 Washington street. The particulast Lodge CAId Society meet in their Parlots every glid of a transit and seeming. Business Meeting 12. M. 'a selent, Mrs. A. A. C. Perkinet Secretary, Mrs. A. M.

H. Tyler, Mara (1894); b. Mewely Sounday, Alf Pynichock, Tost Chicles be presented in a dame. Two dame at 7% of clock, Confer-ence needles, All in Hams and socialists are most ref-daff, having to M. Amenda Balley, or analysis. Art faviled, M.S. Amanda Banev, or finish.

New Fert Hall, 176 Tremont street. Splittnal meabors for lests, and speaking with be held in this hall every an interfer 2 (2.1.4.7), 17, 34, 4 vectoral of fluston's feet and constructive reaching one speakers, topol singing provided, trees if R. Jingen, Chermann.

Mystic Unil Charlestown District. Meetings are hold at tele half, To Main street, every Sunday afternoon, at notice by

Chelsen. The Spiritual Accordation holds meetings at 3 and 7% r. M. in Temple of Henor Hall, tidd Fellows Building, ego the Bed Japhan Car Station. Next sunday afternoon, conference. In the evening, George A. Fuller wife copy the platform.

NEW ERA HALL .- Our Lyceum opened Sunday, Jan. 4th, at the usual time, with a large

day upon many subjects given by the audience, flev. Mr. Lethrop spoke with his usual zeal in behalf of the "Higher Light of Spirit." John Wetherbee was with us. The profound attention and warm applianse ever given to his utterances attest the highesteementertained toward him by our assemblies. Father Locke, in his impressive speech, gave an interesting account of recent experiences gleaned from abroad; all tending to show the gradual growth of Spiritmalism in the screet places of society. His new song was pronounced the best of his many efforts. Mrs. Lovering sang several beautiful pieces of ther own inspirational composing, and read two communications given through her hand, by dwellers in the spirit-world. Mrs. Mazzie Folsom treated her heavers to some incidents of her medical visits, the sequel showing how much this medium is doing for the dissemination of truth. Mr. Henry Corliss gave some startling tests as well as many pearls of thought. Mrs. Helefy's psychometric readings were deeply interesting, and in every instance acknowledged correct. The controls of Mrs. Dr. Court were instructive in their manifestations. Mrs. Helefold Dean gave several tests which were recognized.

The profound attention and them that that all them do so imbute spiritual truths and bloos of more and blossom forth in good deeds, acts of benevolence and kindness, to the individual life that that life would shine to discuss of more and blossom forth in good deeds, acts of benevolence and kindness, to the individual life that that life would shine to be individual life that that life would shine to discuss of more and blossom forth in good deeds, acts of benevolence and kindness, to the individual life that that life would shine to discuss of more and blossom forth in good deeds, acts of benevolence and kindness, to the individual life that that life would shine the individual life that that life would shin to the individual life that that life would shine to the indivi

CHARLESTOWN, Mystic Hall .- Sunday, Jan. 8th, a very interesting meeting was held in the afternoon, at the usual hour. Mr. David Brown, of Boston, occupied the platform as test-medium, describing spirits and giving names and communications to different persons in the hall, accepted by those receiving them as correct. Several appropriate songs were sung by the choir, adding much to the interest of the meeting. Next Sunday, Jan. 15th, Mrs. M. W. Leslie and others will occupy the platform in this

12 In these days, when Prof. Phelps, of Andover, is preaching up a now 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.

hour before his seturn to England. It you loss.

The next Conference address on Friday evening, Jan. 13th, is by Edwin S. Robbins. Subject, "Elementary Spirits." S. B. Nichols.

Berkeley Hall Society Meetings.

A special service was held Sunday morning, 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. After singing by Mrs. Gallison, and an invocation by Mr. 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 "Wincoma" 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

In the afternoon a discousse on "A True Spiritual Bethesda; How to Form and Conduct It," was delivered through Mr. Colville's mediumship, followed by a poem on the resurrec-

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 en-

joyable 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—a small fee (15 cents) will be charged, and the pro-

small fee (15 cents) will be charged, and the proceeds given to a deserving lady in greatly reduced circumstances. W. J. Colville, Miss Ida Boyce, Mrs. Bonnell, Misses Bigelow, George Harold and various other well-known artistes 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 3 P. M. in answer to questions from the audience. 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 can be engaged on moderate terms for Tuesday, Wednesday, and Thursday evenings. Address, 50 Worcester Square.

50 Worcester Square.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritunlist Society folds meetings at Leerett Had, as Fulton Str. et, every Sunday, at 3 and 7 4 P. M. H. W. Benediet, President. Regular speaker, Mrs. F. O. Hyzer, Conference, Saturday, at 8 P. M. Prof. Dean, Chairman.

Dean, Chairman.

Brooklyn Npittural Fraternity,—Smiday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fullon Ferry, at 3 and 5 p. M. Speakers engaged: January, E. W. Wallis: February, Mrs. Hannah B. Morser March, Lyman C. Hower April, J. Prank Baster, Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, Jan, 19th, etchematary Spirits, "Edwin N. Robbins: Jan, 20th, etchematary Spirits," Edwin N. Robbins: Jan, 20th, etchematary Nary A. Gridley; Jan/27th, Prof. J. R. Brahman (profshily), All the spiritual papers for sale at all our meetings. S. B. Stchols, President.

The Englery District Spiritual Conference meets

reading-rooms and libraries where persons could get the best literature pertaining to the subject. The control also suggested schools of instruction for inquirers. In this way a practical and beneficial work could be accomplished. If Spiritualists could see the need of this, and act in accordance with this plan, they need not have any fears but that the world would understand and appreciate them. The spirit also urged the necessity of developing a true mediumship as one of the means for the accomplishment of the work before us, and assured us that the spirit work before us, and assured us that the spirit-world would embrace every opportunity to en-courage, strengthen and bless us.

Mr. Wallis's very able lectures on our plat-form Sundays are attracting thoughtful and in-

telligent audiences, and are creating a very marked impression in our city. We bespeak for him a great work in the near future, and trust if his spirit guides desire his return to America, that we may be able to secure his services permanently. Friends, verywhere, keep this modest unassuming brother at work everyhour before his atturn to England. If you do not do this it will be your loss.

Meetings in Springfield, Mass.

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 religion, changes, and becomes far more comprehensive. I am aware that the theologian claims that an idea of God is stamped upon every human heart, and this is an ovidence 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." tertained.

The work of the church as to education, reform, &c., was dwell upon, and its methods rejected, since the standard of belief was the only one by which the necessities of the world were

"It is not strange, in the light of all we see under the name of religion, that men like In-gersoll and others should swing to the other ex-treme, 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 hon-est need the support of a power beyond. Even lugersoil, standing over his loved dead, has said that when Love 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 wasned upon the shores tide of human life has wasned 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 wherever 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

to another. A man now appears; he is very ill with pneumonia. He now passes away; now the name Fred R. Ladd is written." Also tests from William Ellmore, Lucius Powers and others.

In the evening a much larger audience assem-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, can be consulted at his new office, No. 2 Hamilton Place, Boston, Room 5, until further notice.

notice.

Meetings in Portland, Me.

To the Editor of the Banner of Light:
Sunday, Jan. 1st, Mrs. II. B. Morse occupied Translated from the German, with a Preface and

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 for Us to Do," and discoursed for over 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. he evening.

Mr. Fred Ileath, the blind medium, occupied

the platform in the ovening. He sang several improvised songs, the audience giving the subimprovised 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: To the Editor of the Banner of Light:

Dr. II. 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.

God bless our test mediums; they are needed in the great field of action: and the civ. was

in the great field of action; and the cry 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. 18th, at 7:00 Jan. 15th. at 7:10.

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

Joseph Cook and wife are said to have lunched Thanksgiving Day, on the Acropolis at Athens. Most people, would have preferred turkey, but, no doubt, the Acropolis is easier of digestion than one of Mr. Cook's lectures.—Boston Herald.

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 manifesiations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

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Spiritualist Meetings in New York. The First Society of Spiritunists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 101 A. M. and 74 r. M. Henry J. Newton. President Henry Van Hilder, Secretary. Children's Progressive Lyceum nicets at 24 r. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rey. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 14t. East 8th street, every weinesday, at 75 r. M. After each lecture, Dr. Monck publicly and freely leads the sick poor from the platform.

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

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Professor of Physical Astronomy at the University of

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, 1. - Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and scaled together,

CHAP, 2.—Magnetic Experiments, Physical Pheno Slate-Writing under Test Conditions.

CHAP, 3.-Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Slado's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be

CHAP. 4.-Conditions of Investigation. Unscientific Men of Science. Slade's Answer to Professor Barrett.

CHAP, 5,-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 Celling in Full Light. CHAP, 6.-Theoretical Considerations, Projected Ex-

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

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

CHAP. 8.-The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Con-Armation of the Author's.

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

CHAP, 10.-An Experiment for Skeptics. A Wage Slade's Scruples. A Rebuke by the Spirits. An Unexpected Result. Captious Objections. CHAP, II .- Writing through a Table. A Test in Slate-

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CHAP. 13.-Phenomena Described by Others.

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APPENDIX R.—Evidence of Samuel Bellachini, Court Conjurer at Berlin. Conjurer at Derim,

APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers.

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the Experiments were Conducted.
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11.—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands. " III.—Experiment with an Endless Bladder-Band and

Wooden Rings. " IV.—Result of the Experiment.

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

Slate-Writing was Obtained.

"VIII.—Slate-Writing Extraordinary.
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restigation.

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