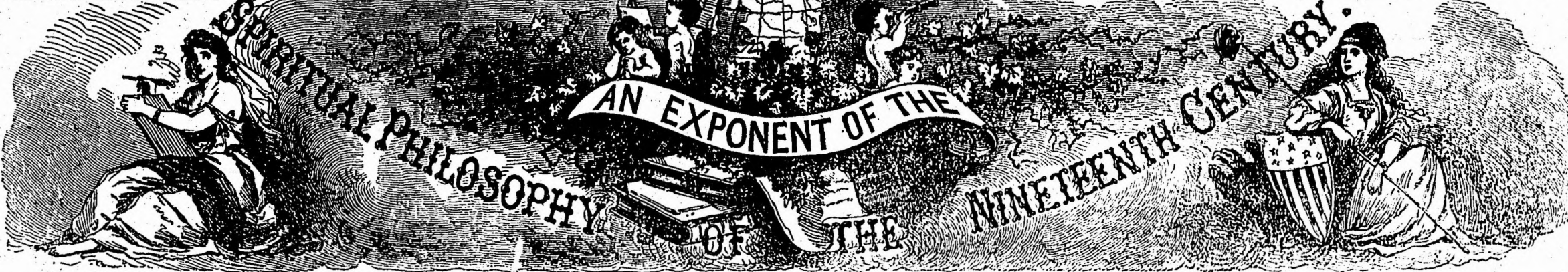


BANNER OF LIGHT.



VOL. L. BOSTON, SATURDAY, NOVEMBER 19, 1881. NO. 9.

CONTENTS.

FIRST PAGE.—The Rostrum: The Antichrist of To-day.
SECOND PAGE.—Poetry: Storm-Tossed. Prof. Phelps and Spiritualism. Boston Spiritual Conference Meeting. Foreign Correspondence: Spiritualism in France and Spain. Birthday Festivities. West Randolph, Vt.—Meetings and a Two Days' Convention.
THIRD PAGE.—Book Advertisements.
FOURTH PAGE.—Free Thought: Was the Christian Jesus a Person, or a Personification in the Solar Theory? Foreign Correspondence: Spiritualism in France and Spain. Birthday Festivities. West Randolph, Vt.—Meetings and a Two Days' Convention.
FIFTH PAGE.—Banner Correspondence: Letters from Massachusetts, Maine, New York, Iowa, Missouri, Pennsylvania, Arkansas, Illinois, Ohio, Vermont, and Indiana. International Anti-Vaccination Congress. The Magazine. Obituary Notices.
SIXTH PAGE.—Falling Into Line. Dr. Thomas's Trial. The Age of Spiritualism. The Southern Fair a Success. Col. A. B. Mencham on the Indian Character. Life's Crowning Victory Won, etc.
SEVENTH PAGE.—Brief Paragraphs. Movements of Lecturers and Mediums. The Secular Press Bureau. New Advertisements, etc.
EIGHTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Thomas F. Abbott, Florence Adams, Capt. David N. Edwards, Controlling Spirit, H. W. Clemens, Emily Jones, F. B. Frothingham, David A. Brayton, Mrs. Katie H. Horton, and John Hayes; Spirit Homes, etc.
NINTH PAGE.—Poetry: The Hunter's Vision. Biographical: Calvin Tarbell. Taxation of Church Property in Michigan. Book Advertisements.
TENTH PAGE.—Pearls. The Success and Appreciation of Good Mediums in the Rocky Mountains. Providence Notes. New Publications. Retail Agents for the Banner of Light. Spiritualist Meetings. Spiritualist Lecturers.
ELEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
TWELFTH PAGE.—Spiritualist Meetings in Boston. Meetings in Springfield. Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Spiritual Fraternity; Brooklyn, E. D.; Conference: Spiritualist Meetings in New York: Frothingham Hall Meetings. Cleveland (O.) Notes. Evidence through Planchette, etc.

The Rostrum.

A SPIRIT'S REPLY TO PROF. PHELPS.

(From the Chicago Times, Nov. 7th, 1881.)

The Antichrist of To-day.

A DISCOURSE BY MRS. CORA L. V. RICHMOND.

Mrs. Richmond, the trance speaker of the First Society of Spiritualists, delivered the following discourse, last evening, at Fairbank Hall, purporting to come from the spirit of William Ellery Channing:

"Not all who say, Lord, Lord, shall enter into the kingdom of heaven." "The fool hath said in his heart: There is no God." Prof. Phelps, of Andover, has written an essay in answer to the question: "What Should be the Relation of the Pulpit to Modern Spiritualism?" This essay has been published in the *Congregationalist*, of Boston, and in the current number of the *Banner of Light*. You will find it to contain that which is worthy of your perusal, since it is uncompromisingly a step backward four thousand years. As such, it is the only answer that the Evangelical Orthodox Church of to-day can give to the subject of Modern Spiritualism. In the first portion of the address Prof. Phelps proceeds to say that the Church should deal with Spiritualism as with a forbidden subject; consequently, that there should not even be investigation; that necromancy, witchcraft and such kindred subjects were forbidden in the Bible; and that the moral sentiment of the whole Christian community is as manifestly against Spiritualism as against Mormonism or any other of the beliefs that do not belong, he says, to the Christian thought. I do not profess to give his language, but I know that I do not mistake his ideas. He also states that during the anti-slavery agitation, one of its most prominent advocates said: "Separate the American Church from slavery and slavery is doomed." He might better have said: "Continue the allegiance of the American Church with slavery, and the Church is doomed," for such were the signs of the times, and such was the literal fact, that in the beginning of the anti-slavery agitation there was not an Evangelical Christian minister to be found in this country to protest against the life of slavery. William Lloyd Garrison was a non-resistant Christian, but no follower of any form of Orthodox Christianity; the Ballous were Universalists; we were all Unitarians, and the majority of the anti-slavery agitators were accused of infidelity. Wendell Phillips, reared a Presbyterian, took very good care never to say to what Church he belonged, since he was heartily ashamed of its course with reference to slavery. Theodore Parker severed his connection with the Unitarian Church on the sole ground of slavery, he being an abolitionist, and the Church defending the slavery side of the question. Now had Prof. Phelps been old enough, or had a sufficiently good memory, he would have omitted that portion of his essay as applicable to Spiritualism, for if the Christian Church is to kill Spiritualism in the same manner that it killed slavery, it will be by losing very many of its prominent advocates, and at last making that step forward in order to retain its existence upon American soil.

There are many pertinent questions which Prof. Phelps asks, one of which is: "Will it not be well for the Church entirely to reopen the whole question of the Bible teaching on the subject of magic?" That is a question which is very pertinent, and if answered in the affirmative we have no doubt as to the result. He states that the closing of the discussion of this subject and the persecution of witches in Salem no doubt caused the reaction in favor of the supernatural that Spiritualism has brought about. But he omits to say that an

interval of time has transpired in which the reaction from the persecution of the Salem witches was that of infidelity and the drifting toward materialism, of which Spiritualism is again a reaction toward the Spiritualism of Christianity, but not toward the Orthodox evangelical creeds of Christianity. He omits to state that the spirit of the Church in every age has not been to favor in the outset any advanced thought or idea, but, on the contrary, to set the seal of its persecution so long as was possible, until the salvation of the Evangelical Church depended upon admitting the advanced steps of science one by one. He omitted to state that the Antichrist within the Church has steadily and constantly pursued all who were endowed with the gifts of the spirit of the olden time, when Christ himself stated that these signs should follow those who believed, and when the spiritual gifts were early cultivated, before the primitive churches had been crystallized into the form of ecclesiastical government. He omitted also to state that the real Antichrist of persecution in the two thousand years that Christianity has been in the world has been found in the Church, and running parallel with the true spirit of Christianity, that has forced Christian men outside of the ranks of Evangelical Orthodoxy into more liberal forms of faith, under ban of fire and persecution; he omitted to say that every step in science, from Galileo to the present time, has been a step of persecution on the part of that Church that held it to be sinful to discover natural laws and their workings, sinful to attempt to analyze the elements of the atmosphere, sinful to avail man's self of the mechanical properties within nature, and sinful in any way to find out other knowledge than that which the scriptures contained; and to this day the Roman Catholic Church forbids any science that the Church does not sanction; and to this day the Protestant church in its evangelical orders has attempted in every step of modern progress to set its ban and seal upon that progress as being the work of his satanic majesty.

Prof. Phelps is mistaken in the spirit of the times if he believes that his recommendation can either insure the security of the Christian Church or prevent the progress of spiritual truth in the world. He is mistaken if he supposes that a study of ancient magic will lead to the discovery that Spiritualism is necromancy. It is quite enough that the Church should think so, since in the absence of any genuine spiritual gifts for a period of nearly two thousand years, with rare exceptions, the Church is not competent to judge upon the matter of spiritual gifts, and is quite liable to mistake that which is genuine for necromancy; whereas in the Hebrew church, where witchcraft was punishable with death, and under the Christian dispensation where spiritual gifts were permitted, even if not performed in the name of Christ, there were two distinct and separate gifts, one spiritual and another as magic or necromancy—one the real, and one the imitation; and, doubtless, if the church open or reopen the whole subject for discussion, it may by accident stumble upon the reality that has been so long buried, and discover that that which they are vainly endeavoring to ascribe to necromancy is the genuine manifestation of the spirit. Certainly, there will be a sufficient number who will thus view the subject to deprive Prof. Phelps's suggestion of all its potency, and the Christian Church will learn, as it has learned with reference to slavery, to astronomy, to geology, and chemistry, that unless it keep pace with the time it is doomed, instead of any of the one gifts or any of the one discoveries that it has doomed. Happily for the Church of to-day, there are but very few of Prof. Phelps's opinion; very few so pronounced; very few who wish to go back into the Mosaic dispensation. While it is quite true that in practice, as well as in every form of teaching, the Christian Church emulates the law of Moses more than the law of Christ, and while it is quite true that the forms of Government of the present day are more fashioned upon the pattern of the Pentateuch than the New Testament, and while it is certainly true that Jesus came to reveal a higher light and love instead of hatred, of spiritual gifts instead of banishing them, it is also true that one of the characteristic qualities of Prof. Phelps cannot exist in the fullness of the Christian dispensation—and in the two thousand year, nearly, of that Christian epoch—without in some sense being animated by it, though his tendencies may be so far back in the ages of the past. But it was not to review this essay that this subject was announced; it was simply *apropos* that this essay should have been published at the present time, since it gives the animus of that kind of thought that rejects the only foundation upon which the Church can expect to survive the next two centuries. I mean by this that had Prof. Phelps said that unless the Church accepted the reality of spiritual manifestations it is doomed, he would have said a far more truthful thing and a far more prophetic thing than to intimate that, unless it is treated as necromancy, the Church is doomed. For he cannot have forgotten that persecution is that upon which every new religion thrives, and that nothing could sooner bring about a popular reaction in favor of Modern Spiritualism than any attempt to revive the old laws concerning necromancy. England is trying it, and see how each time there is a new wave of spiritual thought that creeps over even that slow-going and sluggish nation, revealing new interest, and bringing out of the Church such minds as Rev. Dr. Monck and Rev. Mr. Colley, the Rev. Morris Davis, and a score of others, who, when pressed too closely, choose to accept spiritual truth instead of wrong, even from the liberal orders of the Episcopal Church of England. If this is attempted here, under the se-

verity of the Congregational Orthodox Church, there will only be another crop of just such grain thrown into the spiritual ranks as was thrown into the anti-slavery ranks fifty years ago when Theodore Parker, stepping from the evangelical church, could no longer associate with it on account of slavery. Persecution yields its harvest, and it is truly said that the blood of the martyrs is the seed of the church; but is not the seed of the church that is past the church of the future? That humanity that rises above church and creed made Christ personified in the bleeding form of the slave, and revealed him in the presence of that humanity that longs for the higher and diviner love of Christ in the hearts of men to-day. A few such sermons as this, and the evangelical Christians will be flocking here; a few such sermons, and your media will be overruled, more than now, with seekers after the manifestations of Spiritualism. For, certain it is that people are prone to do that which they are forbidden, especially that which they are forbidden to do by Orthodox Christianity.

We now approach the real Antichrist that is in the church of to-day—that Antichrist that for two thousand years has, side by side with the spirit of Christ, contended for the possession of the world; that Antichrist that within the church has lighted the torch; has kindled the fires of persecution; has created the terror of the inquisition, the car of Juggernaut, and has slaughtered the innocents; has fought the Covenanters; has driven the Puritans and Quakers from England; has, in its dealings with new orders of thought, been so severe as to drive men to the alternative of hating God, or believing in no God whatever—that kind of Antichrist that has driven out of the church into the so-called ranks of infidelity every leader of new denominations—John Murray, leading Universalism, the Quakers, the real Christians, who, under the benign influence of William Penn, brought peace to a country where the warlike Orthodox Christians brought war; that benign spirit of Christianity that would have civilized a nation of savages; that which the Antichrist of the Christian church turned into a nation of avengers. Surely, parallel in the history of this nation is the spirit of the true Christ, stepping forth to serve the slave, to teach of the milder light and the higher hope of a Christianity born for mankind, and the spirit of bitterness, of hatred, of serving slavery and mammon that has held sway side by side with this same spirit of Christ, the Christ that would rather lead Thomas Paine and William Lloyd Garrison than to dwell in the temples of those who held the lash for the Southern slaveholder, and those who cry "Crucify!" to the new form of thought that springs up in the world. This Antichrist I do not mean is the whole of the Christian church, nor that it includes all Christians; but I mean that Christians have made haste to escape from this kind of bondage, and have transferred their allegiance to the side of humanity, knowing that God and Christ would be there; that the elder brother of man would stand side by side with the slave, and that in the coming time there would be nothing on the side of persecution, slavery of thought and bondage of opinion, save a long record of blood-stained fields, prisons, inquisitions, and the slaughters of the innocents.

The church of to-day, fortunately, is neither powerful in state nor united in creed. Its differences are so many, its creeds so various, its denominational lines have been drawn so strictly, that, notwithstanding the attempted amalgamation in forms of unity, there still is wide difference, and we need have no fear, if driven to it, from the great prevalence of Spiritualism in the world. If the Evangelical Church is obliged to unite with the Unitarians and Universalists in dispersing Spiritualism, Spiritualism has little to fear. The battle has already been fought, since theological Unitarianism, Universalism and Spiritualism can scarcely draw a hair's line, the one between the other; and if the evangelical churches are willing to clasp hands across the bloody sea of vicarious atonement, across the various disputed problems concerning the divinity of Christ, the commentaries and the catechisms, for the purpose of destroying Spiritualism, the battle has already been won, and the next period would witness the gentle adoption of spiritual communion. While the history of the church affords evidence that from the very foundation of the Reformation to the present time there have been prominent clergymen who have advocated the communion and presence of departed spirits, this testimony will rise up for investigation, and, like another recent church investigation, perhaps the Evangelical Orthodox Christians will be astonished to know how many spiritual manifestations have been in the world and they never knew it.

But the Antichrist does not prevail in the church alone. We have taken this form of the subject first, since it is the most ancient, and since it, also, is most prominent before your minds. But, understand us, the Christian spirit abroad in the world, within or without the church, that has proved itself to be on the side of humanity; that has followed in the footsteps of Christ; that has called upon all to emulate his example; that has freed the chains of the bondmen; that has been kind to the widow and the fatherless; that has established throughout the land the charities that appeal to the hearts of the nations—this spirit is the Christ, whether it be sanctioned by priest or no, whether it exist in evangelical orders or no. Christ's presence is manifest in its heart, and it is one with the spirit of his truth. On the same basis, and almost the result of it, following as closely as effect follows cause—born of its presence, existing because it has existed—materialism and doubt as to the immortality

of man have followed the severe denunciation of the Evangelical Church. Prof. Phelps may charge witchcraft and the persecution of the witches and the severity of our fathers with having produced Spiritualism. He is quite right; but it has produced Spiritualism in a different manner from what he states. The direct reaction from the Antichrist of the church is the Antichrist of materialism, the denial of man's religious nature, the ridiculing of man's devotion, the wiping out of all possible records that shall reveal to man his relationship to the Infinite, and the scorning of such pursuits as Prof. Phelps proposes to restore as a portion of modern study. The materialism of the last hundred years has its sole origin in the severity, the scorn, the contumely and the persecution of the Christian Church; and the materialism of this day has its sole origin in the severity of our fathers, who taught such a rigorous faith, and such fear of God, that the present generation are prone to wander even from the love of him. I say Spiritualism may be the result of the persecution of the witches of Salem, and of other severities practiced by the Puritans, but it is the reactionary result of the materialism—materialism being the direct offspring of that severe régime of church discipline—of that horrible faith that would kindle the fires of martyrdom, hoping to receive the approving smiles of angels and of God in heaven. From materialism, because of this reaction and because of the great need that faith exist, *a priori*, in the mind, Spiritualism has come alike to answer the despotism of the church and the groveling despotism of materialistic unbelief. Growing out of this great need of humanity, and as if in answer to the very challenge that church and materialism alike have flung at the throne of God, his angels make answer, appealing through the senses of man confidently to the intelligence of man, and spiritually to his soul and life, knowing that he can not deny. While science, on the one hand, ignores the church, sets at naught her discipline, defies her miracles, sets aside her history as superstition, Spiritualism comes in with fact and intelligent evidence, with logic, testimony and inspiration, to prove that the spiritual records of the church are true, and to set aside that dull form, that blood-stained garment, that sceptre that has been a sword, that crown that has blinded the eyes of its rulers, and says the spirit of religion is now set free from the keeping either of church or creed, from ancient volumes or sacerdotal rites, from Valcan or catechism, and is in the keeping of the hearts, the lives, the intelligences of the people of God on earth.

The Antichrist of Spiritualism to-day is to be found in the extreme of the Church and in the extreme of materialistic servitude; that bondage that reason sometimes throws around the mind under the glamour of sophistry; that bondage that appeals to the senses of man to throw away the only part that possesses individuality—namely, the mind and spirit; that bondage that, professing to follow in the wake of Thomas Paine, has left his spiritual nature and teaching entirely unconsidered, and has left also the teaching of those philosophers unconsidered who grappled with the problem of the Middle Ages, and gave to reason its prominence and immortal power. I say there be an Antichrist more immediate and more filled with the spirit of persecution and derision, it is this same materialism that, stalking into power on the basis of what it supposes to be facts, ignores the larger fact of the universe, the fact that has more records of history to sustain it, leaves the record of man's religious experiences, rejects the intuitions of the mind, offers nothing in explanation of the many mysteries that have occurred in connection with man's experiences, ignores the prophesies, ignores the forebodings, ignores the facts attested by thousands of witnesses past and present, and sets up a bare and barren standard of material science upon which there is nothing to be builded that is not in conformity with its tests and mathematical rules. These standards do not claim to touch man's mental or spiritual nature, do not claim to deal with that occult region and those forces that have so distinctly revealed themselves in all ages of the world; indeed, makes no claim to considering the region of the mind, and yet claims to turn aside from it, ignoring its very existence, when the basis of the mind is the only basis upon which science can rear her structure; ignores the foundation of her own creation, the mind of man, and rejects the testimony that she herself possesses, claiming all as the result of natural law that mind has discovered, that mind can trace in its regulations of cause and effect, and that mind alone can follow to its limitations and approach the region where spirit begins.

Such is the power of this Antichrist in the world of to-day that in high places of science and learning it sits, mockingly sneering at the evidences of the life of Christ and the working of spiritual gifts, while these very gifts are present in its sight; and it turns away from the evidence of the fact to the dull subterfuge of an occult and unexplained force in Nature, stultifying itself upon its own altars, and admitting its own blindness in the presence of its experiments. This spirit, of the two, I consider the worse, simply because it is the latest, and because it captivates the reason of man.

There is no danger that, for a very long period, religious unreason shall take possession of the minds of men. Fanaticism may do its work for a while, and religious bigotry may attempt to curb the progress of thought, but that which wears the garb of reason is so subtle and insinuating, assumes so much that the mind must grant, and takes the position of fairness in its premises, that it at first must deceive the mind; but when we remember that materialistic sci-

ence has no right to grapple with a realm of thought of which it professes no knowledge, and when we consider that that realm of thought constitutes by far the larger realm of human existence, that its facts compose the most of human history, and its records constitute the most valuable in human experience, then we must relegate science to her own department and say that while she may be capable of witnessing the external facts and appearances that occur in the domain of spiritual manifestation, she is not capable, until intuition and the faculties of the spirit are admitted to her own domain, of grasping them or dealing with them in any way whatsoever.

The speaker, after a little more elaboration of the same point, closed the discourse by saying that the fact of spirit-communion was the one fact that made clear the line of religious history from the past to the present.

Truth on Its Travels.

No better evidence of the rapid spread of a knowledge of Spiritualism is needed than that which the press of distant countries furnishes. *The Echo*, published at Otage, New Zealand, is a notable instance, its columns showing that thought is free upon its pages, and that progression is doing its "full and perfect work" in the measure of speed commensurate with the conditions under which its efforts are put forth. A writer in a recent number of *The Echo* discusses the verdict of a local jury in the case of a suicide, which was "temporary insanity." The writer maintains that the suicide was perfectly sane at the time of committing the deed, but that he thought it better to end his troubles at once than to live only to see them prolonged, having no faith either in God or a hereafter. The writer holds that suicide was a perfectly natural act in the light of such a belief. "Where, then," he asks, "are we to look for help to make men give up such pernicious ideas? To the Church? No, a thousand times. She says, 'Believe, believe!' 'Have faith!' forgetting that people cannot do this without evidence. To whom, then, or to what, are we to appeal for assistance? I respectfully answer, to the philosophy and facts of Spiritualism. If Nathan (the suicide) had explored this field by reading the works of Professor Zöllner, Crookes, Wallace, Hare, Sergeant Cox, Epes Sargent, instead of cutting his studies short in the manner he did, it would certainly have made him entertain grave doubts as to whether his previous views were correct or not. And," he continues, "if he had investigated the phenomena practically, he would have found many things occur that are totally irreconcilable" with the views he entertained.

And then, this writer adds, "If he had pushed the inquiry still further, he would probably have been led to a belief in man's immortality, and, believing this, he would never have perpetrated the act he did. If he had felt earnestly that he was to live again after death, and that his state there would be such as his conduct here made it, his every act would have been largely influenced thereby." And much more in amplification of this line of sound views and reasoning. Which goes to show that the vital truths of Spiritualism have effected a lodgment in minds far distant from the scene of their original modern manifestation, and are actively at work in the revision and correction of old beliefs, and in the substitution of actual knowledge for a blind and unwilling subscription.

Another writer in the same issue of the same journal replies to an assailant of Spiritualism, a Materialist, who conjectures that chemists may yet make a living, thinking man, calling his attention to the fact that "even those best acquainted with Spiritualism have been comparatively ignorant as to the best and most correct method by which its phenomena should be investigated." He affirms for himself, however, that he has had unmistakable evidence of spirit presence, and that he feels sure that he internally understands the natural laws by which the phenomena take place. "To my mind," he observes, "such experiences are most sacred and morally elevating. The principles of Spiritualism teach us to seek for and observe all natural laws; and in proportion to the increase of our knowledge do we learn to love good for the good it does." These things prove the pervading influence of and the progress making by Spiritualism.

A considerable portion of the reading world are looking forward with interest to the reply to Col. Ingersoll's article on Christianity, which is expected to appear in the next number of the *North American Review*. Meanwhile Judge Black has written to the Philadelphia Press a long letter, in which he uses very strong language against both Col. Ingersoll and the proprietors of the periodical in question. Of the right or wrong of the views taken by either of the writers implicated we have nothing now to say, only it should be borne in mind by Judge Black that nothing is gained by vituperation. To scold an antagonist is not to reply to him, and Col. Ingersoll's latest article, whatever be its faults and errors, was singularly free from bitterness or personal attack. The true gladiator never calls names, whether he handle the sword or the pen. If he cannot demolish by his strength and wisdom he disdains to use invective. The argument in which these two gentlemen have recently been employed has frequently exercised intellects as keen and well equipped as theirs.—*The Evening Telegram, New York.*

Sunday-school teacher (about to comment on St. Paul's direction for conduct of men and women during divine service): "Now, do you know why women do not take off their bonnets in church?" Small boy: "Cos they aint got looking-glasses" but 'em on again by."

STORM-TOSSED.

BY MRS. E. M. H. KOK.

Out in the darkness of midnight,
Oh! mother, look and pray;
Within thy arms, with folded hands,
And thy peaceful face of light.

Far, far from the welcome shore-line,
On the sweet, green slopes of earth,
Afar from the friends who love thee,
And thy peaceful face of light.

The sudden, dark, and stormy night,
The breakers' dash and roar;
The wind-swept waves of ocean,
Hobbling in each boat.

There is no calm, no rest, no light,
On the white-capped waves and rocks;
And that calm, that peaceful night,
Makes the stormy night seem weak.

Oh, mother, look and pray;
Oh, mother, look and pray;
And walk in thy steady calmness,
On the stormy night.

Reach out thy hand and pray;
Oh, mother, look and pray;
Through the dark, and stormy night,
Hobbling in each boat.

Far over the dreary waters,
In the darkness of night;
Oh, mother, look and pray;
Through the dark, and stormy night.

There is no calm, no rest, no light,
On the white-capped waves and rocks;
And that calm, that peaceful night,
Makes the stormy night seem weak.

There is no calm, no rest, no light,
On the white-capped waves and rocks;
And that calm, that peaceful night,
Makes the stormy night seem weak.

Prof. Phelps and Spiritualism.

Prof. Amos A. Phelps has again come to the front with health sufficiently good to give a lengthy paper to the *Congregationalist* of Oct. 15th, under the title of "The Pulpit and Spiritualism." The article in question was intended as a plea in defense of the ultra-Orthodox views as to the supposed "Orthodox" teachings of the Bible, and further, a reply to many letters received by him from correspondents in regard to his previous utterances as contained in an essay which you copied from the *Banner of Light* for Nov. 1st, 1881, under the title of "Why the Pulpit should be a Spiritualist."

By a perusal of his latest article—given to you in the *Banner of Light* for Nov. 1st, 1881, any unprejudiced mind must be struck by the entire parity of argument and the wealth of quotation with which it abounds. In fact, a more complete "bearing" of the question, has not fallen under my notice up to the present time. Men and women are looking to-day, as never before, on the great problems of the life here and the life hereafter which awaits them; and in a larger degree than ever in the world's history must whatever is enunciated have a basis in accordance with reason, if it hopes for popular acceptance. The era of the transcendent power resident in a personal *ipse dixit* is fast passing away; and therefore what a man like Prof. Phelps of Andover may say on any subject—spiritual or otherwise—must stand or fall upon its own merits, and is open to criticism in the fullest degree. Judged from this point of view, how utterly puerile is this last article from his pen.

[I might here remark parenthetically that Prof. Phelps has been very successful in some directions of late, if not in others; viz: he has evidently had a rapid improvement in personal health, and a corresponding increase of leisure time, which he is now magnanimously willing to devote to the consideration of unimportant subjects; for did he not, while writing to the *Boston Transcript* a few months ago in regard to his father, who had just been born to the higher life, speak thus of Spiritualism (which really played so important a part in that revered gentleman's life experience): "I have neither the health nor the time to discuss the subject at length," and did he not in the same card—and evidently to avoid answering certain queries on Spiritualism generally which were constructively called out in several directions by his remarks in that life-sketch—state that Spiritualism was too unimportant a feature in the premises to give it large space in his account? How does this decision arrived at in the *Transcript* comport with his late action in the *Congregationalist*? Perhaps he can inform the public.]

Prof. Phelps in his former article wrote thus: "Some disturbances of the popular faith may now be safely left alone, because popular science has so satisfactorily restored the broken equilibrium." "Science has solved whatever of mystery there was about them, and all men of average intelligence know the fact." "It was when the faith of many trembled at the discovery that the earth is more than six thousand years old, though the Scriptures, as read for ages by the learned and ignorant alike, had declared to the contrary."

He also said that many are not qualified to say wherein lies the difference between the vision of St. Paul, when he was "caught up to the third heaven," and the vision of the spiritual seer of to-day, who claims the same illumination from the same altitude; and closed the sentence by asking this question, "Who shall instruct the people in this thing if the pulpit does not?"

Again he wrote: "The people find in the Old Testament perplexing questions, texts about 'witchcraft,' about those who have 'familiar spirits,' about 'wizards that peep and mutter.' Their children read the story of the 'Witch of Endor,' (doubtless he intended to quote from the Bible correctly; if so he should remember that it speaks of the 'woman,' rather than the 'witch' of Endor,) and the bright ones among them do not fail to recognize in the raising of Samuel an occurrence very like to what they have heard around the fireside, with large eyes and hatted breath, of the doling of clairvoyants; and they ask their fathers, and the fathers ask their ministers, what it all means. They want to know whether there is any difference between the ancient and modern mystery." "Inquiry on the subject seems to have the Bible sanction." [?]

He closed his article thus: "It can never be beneath the dignity of the pulpit to answer any inquiries touching religious faith which an honest and sensible people are moved to ask."

I will with this suggestion ask a few questions of the pulpit: 1st, Have the evangelical church creeds been adhered to, of late as they were fifty and one hundred years ago? 2d, Does the Orthodox church creed of to-day admit that a soul can be saved except by and through the atoning blood of Jesus? 3d, Do the occupants of the Orthodox pulpit believe and teach that there is a "local Heaven" and a "local Hell" which human beings must in the

future inhabit—the location and future residence forever of each soul depending entirely upon belief at the time the chance called death takes place?

These, and similar questions, might with propriety be asked of the pulpit by Spiritualists. This knowledge of a future life and its requirements is not subject to a patent right. If the pulpit changes its teachings as it has, notoriously, the creeds which that pulpit claims to expound should also be changed to harmonize with the advanced thought: the clergy cannot, while holding to certain views out of all harmony with the fundamental ideas of their church, go back and renege certain tenets which they feel they have outgrown, merely because they think to make them useful in a present emergency; it is a case of return to all if one is chosen—there is no logical escape from this conclusion—and for Prof. Phelps to attempt (as he has in his last article) to spasmodically awaken the hundred-years-old devil-theory just for the purpose of holding the power of fear over the people is absurd beyond possibility of depiction.

His devil-theory, in his later article, has already proved unsatisfactory even to some of his co-workers in the religious field—how much more so will it be found unsatisfactory to the people at large. His hint as to what can be done by "expressing the irreligious drift" of the spiritual movement is a sword which cuts both ways, and is more dangerous to the Professor and his class than to the Spiritualists. Since if by religion he means the Christian religion—and there is no danger that he will deny it—the reputed founder of that system himself defined right-living, not "belief," to be "the saving grace" which was to be accounted to a man for righteousness; and the drift of modern thought and religion is all in the direction of Christ's definition as opposed to that of Andover: Therefore Spiritualism, which has, ever since its modern advent, emphasized the Nazarene's conception, has done more to benefit true religion than all the organizations, whether church or academic, whose aim has been to inculcate among men those creeds which place the spiritless husk of a blind belief in the foreground of human duty, and ignore the rich kernel of works, without which the spiritually illuminated apostle truly declared faith to be dead.

Would it not have been more in accordance with the dictates of reason had Prof. Phelps considered and reflected further upon the experiences and resultant statements of his beloved father, Rev. Dr. Phelps, before relegating all the spiritual manifestations of the present day to the domain of "the Prince of Darkness"? Allow me to present in this connection a few words written by Dr. Phelps (the father) some time previous to his decease, and bearing on the issue in question: "I feel," he wrote to a gentleman in Boston at that time, "a satisfaction in keeping up my familiarity with the subject of Spiritualism, in which I have been interested for a fourth part of a century; but I am so far down the west side of the hill that it is not much that I can do." He further said: "I was intimately acquainted with Judge Edmonds, Prof. Hare, and other prominent Spiritualists." He also requested the same person, by letter, to consult a medium for him (Dr. Phelps), stating that he had not for the past year had an opportunity to visit one in person—the last one he met with being in Andover; and if that one still continued her mediumship, to inquire if any of his spirit-friends had a message for him? The person written to received such a message and forwarded it to him, which gave him, Dr. P., much consolation and satisfaction, as the following reply from him indicates:

"The scene which you describe, in which a lady and a young man join their hands over my head, and through me labor to unite our whole family in one golden circle, has, I think, had a very explicit fulfillment in a recent event in my family. . . . The young lady whom she (the medium) saw, I presume was a daughter of mine who passed away many years ago, but who has often manifested when anything of interest to the family was agitated—and who has represented herself as a guardian spirit having special charge of the interest of my family. To what extent her influence and that of other friends have been instrumental in the change that has recently been brought about, the developments of the Great Day will disclose."

He then gave in detail what the change was that had been accomplished, but it was of a nature to interest the family only, therefore it would not be wisdom to make it public.

Reader, think of Prof. Phelps's own brother as being a clairvoyant, and his father taking down what he said in an unconscious trance, and styling the information thus obtained "Thoughts on the philosophy of laying on of hands as a remedial agency in the treatment of disease, suggested by a person in the higher magnetic state!" In the account thus prepared by the Doctor the following sentences occur:

"And it may be noted here how the miraculous cures of our Saviour and his disciples were almost always effected through the HAND. He laid his hands on them, he took them by the hand, etc. So when he began his parting charge to his disciples, he said these things shall follow them that believe: they shall have power to cast out devils, and they shall lay their hands on the sick, and they shall be healed."

One would think that in face of the facts Prof. Phelps would move more cautiously. But such is not the case, and while the evidence abounds in his (Prof. P.'s) own father's family of the actual reality of spirit-presence and activity, and many things of this nature have occurred therein which have been of an order which could not be attributed to the "Evil One," (unless in the forced sense which Prof. Phelps wishes all the moral lessons brought by returning spirits to their loved on earth to be understood, viz: that Satan teaches good things to man sometimes in order the better to mislead him in the ultimate,) the Professor, throwing aside his "sickness" excuse and the "unimportant" hypothesis of his *Transcript* card, proceeds to place himself squarely across the path of advance known to our times. Before taking this step he has however without doubt had it arranged that neither Prof. S. B. Brittan, of New York, nor some others in this community who have had peculiar facilities for an inside view of the Phelps family and its relations with Spiritualism, shall be allowed a chance to reply to him in the public prints, at least in the theological journals.

Does Prof. Phelps really mean to convey to the public the impression that his respected father—whom he thought so highly of that he contributed to the *Congregationalist* a series of articles on his life and character, under the caption of "A Pastor of the Last Generation"—was, all the while, for a quarter of a century in league with the olden "devil," and did not know it?

The better way for a person to deal with Spiritualism is to take it home to his own family, and if a devoted friend or relative find proof of immortality in the return of loved ones from spirit-life, let it not be said he or she is deceived, and that only the devil has such privileges.

What positive proof has any one of a future life? If Modern Spiritualism is a myth? Can the pulpit answer? No! it cannot; it can deal in generalizations and theories, but the proof is not in its possession.

It will be a long time, in my way of thinking, before "the pulpit," as represented by this Andover professor and his co-workers, can intelligently inform the public as to why it has thus precipitately abandoned the field of argumentation for that of an attempted rehabilitation of the "buzzard" nursery tales of man's religious childhood; and long before Prof. Phelps and his followers can unite positively on any explanation of their course which will suit *themselves*, the public mind will have lost—in the presence of better things which in the interim shall come to the world from the higher spheres of being—all interest in the fine-spun conclusions at which these credal "professionals" may arrive.

AUTHOR OF "NATURE'S LAWS IN HUMAN LIFE."
Boston, Mass.

Boston Spiritual Conference Meeting.

To the Editor of the *Banner of Light*:
In spite of the gloomy appearance of the sky, quite a good-sized audience was in attendance at the Berkeley Hall conference last evening, to hear the following question discussed: "How shall Spiritualists treat their mediums?" The guides of Mr. Colville opened the discussion, and as they usually do on other questions threw a flood of light upon the intricacies of this oft-mooted question.

A medium was neither better nor worse than ordinary mortals, as a mediumship was not a grace, but a gift; but they were remarkably sensitive. Dr. Carpenter triumphantly demonstrated the power of mind over matter, in his psychological experiments, and this power was a beneficent one, as by it sensitive persons could be controlled for their own and others' welfare. Mediums were like children, easily influenced for good or for evil; and as wise parents treated their children politely and gently, and surrounded them with the best of influences, so should mediums be treated. When a child errs, we do not treat it harshly, neither should we a medium. Much of the evil attributed to undeveloped spirits is but the magnetic influence of persons in the flesh, who seek to biologize susceptible persons, often for their own selfish gratification. Cases of fraud in mediums are often caused by a deliberate attempt of opposers to oblige them to practice trickery, as in the case of the *Boston Globe*, in its evil attempts to injure mediums, and thereby gain notoriety for itself. Young children of mediumistic tendencies should be taken in hand by experienced ladies and guarded against evil influences until their powers are unfolded, just as promising young singers are sedulously taught by competent masters until astonishing results are produced.

Mediumship, like all other gifts, is susceptible of the highest cultivation, and for this cultivation favorable surroundings are necessary. High Spiritualists should put it in the power of promising mediums to devote their whole time aside from necessary recreation to the exclusive formation of evening circles, composed of true and intelligent friends, and then astonishing results would follow, and honest doubters would be convinced.

Mr. Rhodes was opposed to petting mediums too much, but thought in order to produce true results, a minister should imitate that great medium, Jesus of Nazareth, who "became perfect through suffering." He also thought that the gift of mediumship was more or less common to all, and that it would be impossible for us to provide for this universal development, but rather let each one study his own capacities, accountable to no one but his own individual sense of right, which was the highest authority.

The writer eulogized mediums as the only true Christian ministers, for they only obeyed the command of Christ, to take no thought what they should say, while all others refused to ordain men professing to be called of God to preach unless they could conjugate Greek and Latin verbs, and tell by what majority the Council of Nice decided upon the present canon of a minister sent to the Court of St. James represented our government, and so did mediums represent the divine government, which made use of them to proclaim truth to the world. Hovering around us, angels sought mouth-pieces for the utterance of heavenly wisdom, and found them in such mediums as Mr. Colville, Mrs. Richmond and others, whose words thrilled and astounded all lands, and who should be highly esteemed and loved for their works sake. They should also be esteemed for the kind offices they performed to spirits, seeking to develop themselves. Only see what changes mediums have brought about in the theological world! Once "devils and damned spirits" were supposed to be confined in black Tartarus, with such worthies as Jonathan Edwards rejoicing over their agonies; but now, according to the "new departure" of Prof. Phelps, they have escaped from their subterranean abode, and are tramping over this fair earth. A blessed change indeed! Once the devil did only evil; but now, according to Prof. P., he preaches righteousness and performs innumerable cures, imitating Christ in that respect. Truly the millennium must be at hand when such a change has occurred!

Mr. Grosvenor mildly deprecated condemning the Church, as he often heard inspired ministers preach, and founded his faith upon the Bible.

Mrs. Dr. Parker adhered to her original statement in behalf of protecting mediums, and hoped some action would be taken upon the subject.

Yours truly,
C. S.
Boston, Nov. 10th.

Fewer Doctors and Better.

In the course of remarks made by the *Medium and Daybreak* [London], regarding the medical attendance upon our late President, it says:

"We attribute no willful neglect or evil intention to any of the eminent surgeons connected with the case. Poor men, they did what they had been taught to do. We impeach the system under which they act, and also question whether nature gave them the capacity for being healers. A man may pass the college, enter on practice, make heaps of money and popularity, kill hundreds of confiding clients, and yet be no more adapted for the art of healing than a wild Hottentot is for literature. The power to heal is a form of genius, and cannot be taught to some, especially to those so-called knaves who regard a suffering world as a fruitful field for their pecuniary advantage. There is a cry against paid mediums; let the other side of the mouth howl down a mercenary medical trades-union. If all who entered the ranks of healers did so for the love of benefiting humanity, we would have a vast reduction in the number of doctors, and a great increase to human comfort and longevity. . . . Thousands of most critical surgical and other cases have been restored by our mediums and healers, when the doctors had done their best and their worst, and given the sufferers over to a lingering death. Our language is emphatic, and to the point; for if any clairvoyant or healing medium had bungled as to the seat of a bullet and course of a wound, as did the United States' doctors, there would have been noise enough made about it to deafen civilization."

Verification of a Spirit-Message.

CAPT. EDEN WHEELER.

To the Editor of the *Banner of Light*:
I can bear testimony to the truthfulness of the spirit-message of CAPT. EDEN WHEELER, printed in the *Banner of Light* of April 30th. He lived in Mattapan, Mass., and was a very intimate friend of my father.

J. BLANCHARD.
Malden, Mass., Oct. 16th, 1881.

Let dissolution come when it will, it can do so the faithful soul no harm, for it will be a passage out of a narrow, gloomy, and out of a sea of trouble into a haven of rest; out of a crowd of enemies to an innumerable company of true, loving and faithful friends; out of shame, reproach and contempt, into exceeding great and eternal glory.

Berkeley Hall.

The World's Three Saviours.

A Lecture delivered through the Medial Instrumentality of
E. W. WALLIS,
In Berkeley Hall, Boston, Sunday Morning,
Oct. 30th, 1881.

(Reported for the *Banner of Light*.)

The idea of salvation has found expression continually in the minds of mortals. It has its origin in the intuitive longing of the soul for a higher and better and a nobler condition of life. It takes its rise in the inner consciousness that man is not now what he will one day become. Instinctively, then, each individual recognizes that he is heir to a brighter and a holier state, and because of this, and because of the difficulties and the anxieties, the cares and trials, the dangers and pains, and sorrows of his present condition, he yearns for that higher and nobler state, and has in the past attributed his conditions of pain and misery to the action of some vile, malignant and malevolent fiend that had thwarted the purposes of the Divine, overturned the infinite Providence of God, and changed the stream of his love and wisdom to wrath and indignation. Such have been the ideas connected with this subject of salvation. And yet every one is more or less aware that in himself he feels a need for some change, for some advancement—for some improving of the present conditions—and a reaching up to a greater and a better than has yet been realized.

If, then, there is need for salvation, this of itself indicates, the theologian will affirm, a fallen and a depraved condition of humanity. We, on the contrary, do not recognize that man has ever fallen, or that he is depraved. We realize, however, that man is to-day what he is as the result of what he has been in the past ages. Your progenitors from early times have had to conflict with their surrounding conditions; have had to gain knowledge by experience, and have erred in ignorance, yet they have from experience gained wisdom so as to act rightly, judiciously, and in harmony with nature's laws; from the past, then, you to-day have received your moral greatness, your intellectual freedom, your physical health and integrity, not as the result of your individual efforts. You gather where you have not sown; you reap the results of the sowing of those who have preceded you. If, then, there is need of salvation, you must be saved from something or from some condition or state of danger. We deny that man is innately or totally depraved, for we claim that the very love of the good, the true, and the beautiful, the instinctive admiration of that which is self-sacrificing and noble, the intuitive yearning after perfect freedom which has not yet been achieved, and the condemnation of conscience which naturally follows immediately upon the commission of the action which is selfish, unmanly, vindictive, cruel and inhuman, disproves this libelous assertion.

We hold that the evidence is strong enough to establish the position that man is at heart good, pure and capable; that in essence, the essential man, the spirit, is divine and Godlike in nature and attribute. But if this be so, how comes it that he is not so in action? How comes it that there is so much misery, so much destitution, so much crime and craft and cunning and cruelty in the world? How comes it that there is so much intemperance, sorrow, disease, affliction and death? How comes it that men are so unjust, so full of cruelty, envy, hatred, and all uncharitableness? How comes it that these men, who, if this be true, are alike pure in nature and Godlike in attributes, should fall so far below the standard of goodness and truth? How is it that some are seemingly fair and beautiful, and standing nobly as Saviours and teachers of their fellows, animated with pure purposes, and yet manifest such weaknesses as are apparent in the best of men? How comes it that there are such inconsistencies, incongruities and imperfections in human kind and character? The church says: "It is due to the temptations of the devil." We say it is due to the fact of man's dual nature; that whereas he is a spirit, the son of God (not about to become so, or to have the gift of immortality granted to him, but by virtue of his conscious being), immortal in nature and destiny, at the same time he, as a spirit, is connected with the animal organization, which is molded and formed in harmony with the laws of animal existence, the last and best and most complex of all nature's productions, occupying the apex of the pyramid of being, and towering heavenward in all the majesty and marvelous construction of that organism; and yet even this, wondrous as it is, is not adequate to the expression of the spirit that must act through it. The spirit is superior in its possibilities to the instrument upon which it must play, and that instrument is too often disorganized, and is, by birth and pre-natal conditions, so constructed that it tends rather to limit and cramp the efforts of the spirit, instead of permitting it to manifest itself freely and fully.

It is because of the limitations of the natural man, and the action and interaction of the elements or the force of circumstances around him, that his purposes are warped, and hence the inner spiritual being, with its motives, its perceptions and its aims, is never truly embodied; never truly outwrought; never actually expressed in the world of sense, so that other human beings can know and understand. In your own experience you will be conscious of this conflict between your spiritual purposes, your earnest aspirations, and your physical imperfections.

Truly the spirit is willing, but the flesh binds and circumscribes its action, until it is unable to carry out its purposes; and only by the unfolding of its possibilities and putting matter under its feet, subjugating the things of time and sense, will it rise the victor in the fray, conquering and to conquer in the spirit.

We hold, then, that there is no need for the incorporation of a personal devil in the matter. There is no necessity to hypothesize the existence of a mighty spirit of evil, causing the purposes and plans of Infinite Wisdom to prove abortive to account for the existence of evil. No! Imperfection is found in the nature of man; in its duality, and in the difficulties which the spirit experiences in striving to reveal itself harmoniously through the physical organization.

What, then, are the Three Saviours to which we refer? We have not long since dealt with the Three Curses; and in our elaboration of the theme we discovered them to be Ignorance, Intemperance and Self-interest, or selfishness. Hence, if this be so, if these are the three curses which afflict humanity, they must be removed; they must be outgrown; their influence must be overcome, if there is to be salvation from these

imperfect conditions. We do not recognize that man is wholly depraved, but we do recognize that man is oftentimes depraved, to a certain extent. This, however, is directly traceable to circumstances and conditions—pre-natal and post-natal—because, in the first place, of man's ignorance; because of the errors committed in ignorance; the intemperate exercise and perversion of faculty, function and attribute; and because of the selfishness which limits the sympathy and narrows down the issues of life to the achievement of individual purposes, and the gratification of individual aims at the expense of the rights of others. We hold, then, that salvation must be by knowledge, by effort, by growth and goodness, if it is to be of any effect at all, and beginning with the individual, must finally affect the whole human family—for that which applies to the individual must apply to all, or it can have no value.

In seeking to answer this question: "What shall I do to be saved?" we find that there are those who claim that you must have faith; you must believe, else you can never be saved. But saved from what? "Saved from eternal perdition; saved from the anger or offended majesty of God!" Because of what? "Because of original sin!" This is the ordinary answer, and it is claimed that you can alone be saved by faith in and through the merit of the sacrifice of Jesus of Nazareth. On the other hand comes the individual who says: "It matters not about your belief or your faith; only live a righteous and a good life, and remember that the happiness of mankind here is paramount. Remember, as you look around you and see the misery, the destitution and inequality and pain and sorrow which your fellows suffer, and see how tyranny thrives, and fashion claims its devotees, and evil habits enslave and degrade their victims, robbing manhood and womanhood of its strength and dignity, that there are practical duties to be done and workers needed to right these wrongs. Thus the secularists who hold 'one world at a time' to be enough, would say to you: 'Go forth into the world, and work out the salvation of these your suffering brethren. Engage in works of reform, philanthropy and benevolence; strive to make the world better and humanity freer; not from hope of reward, or to gain heaven hereafter, but from love of truth and justice; take your stand among the politicians, and add your intelligent mite to their schemes and efforts to bring about a more free, just and pure state even here, and when you die your name will be remembered; you will live immortal in the recollections of those who come after you for the good you have done and the help you have given to the progressive achievement of that higher and better social condition and political government which they will enjoy.' Truly this is wise, this is well as far as it goes; but there is something more required; the world needs salvation from fear, salvation from darkness and ignorance respecting man's spiritual nature and immortal state.

Then there are those whose sole aim in life is to gratify their own desires, work out their own ambitious schemes, to whom salvation means wealth, position and social distinction, and who have no scruples of conscience if they can succeed; who perhaps imagine they can save their souls by repentance and confession of sins and of faith some time before they die, but are selfishly anxious about their own salvation here and hereafter if it can be secured, and give no thought to the sufferings and wrongs of others around them. But these are not the Three Saviours to which we would draw your attention. Human nature is the same all the world over. Human nature was the same eighteen hundred years ago as at the present time, and the salvation which Jesus taught, the answer which he gave to the question, "Good Master, what shall I do to be saved?" was, as you know, the inculcation of love. "Thou shalt love God with all thy heart, soul and strength, and thy neighbor as thyself. This do and thou shalt live." Ah! it may be said, "That is all very well, but we cannot love our neighbor as ourselves in this work-a-day world; it is each for himself, and evil befall the hindmost." If it is impossible for you to love your neighbor as yourself, then Jesus was a dreamer and his ideas visionary, his teachings Utopian and impracticable, and you are left without a guide as to right and duty. But if you analyze human nature, if you investigate your own feelings and thoughts and understand yourselves, you will find that there is a need for salvation of the most practical kind; and first of all that salvation is required from ignorance, and superstition, and bigotry, and prejudice, and egotism. You need to be saved from these conditions and brought into an understanding and repentant frame of mind.

We hold that the gospel of Spiritualism is the evangel which is to repeat the glad tidings of great joy of "life and immortality brought to light," and herald forth the bright era of universal freedom, peace and love, and it comes with the cry, "Repent ye! Cease to do evil, and learn to do well." It comes as with trumpet tongues and the divine voice of wisdom, and declares that it is not what you profess, the creed that you subscribe to, or the articles of faith to which your name is attached, or the ritualistic observances or ceremonials, or so-called religious practices, that will save you, or win you a passport to heaven. These will have no effect upon your spiritual status hereafter, will have very little or no influence on your spiritual condition here unless they be carried out into practice; unless the belief be so deep and sincere that it molds your character, that it arouses your feelings and sympathies, and stimulates to action; unless your prayers are practically embodied in actions, and unless your piety and love of God find expression and embodiment in your love to man. We hold, then, that even in this life there is something more than creeds and faiths required. There must be first of all, knowledge. You must know your need, and you must feel the burning desire for knowledge, for freedom, for truth, for salvation in fact, not from a future hell or eternal doom, but from the present hell-conditions of ignorance, injustice, wrong and dishonor. The man who is content will remain where he is. He will wallow in the mire as long as he feels no need for improvement, no ambition to be and do something better and nobler. When he begins to doubt, and feel dissatisfied, then will he feel that he must "move on," and there is hope for that individual. Exactly so with the religious believer. He who is contented and satisfied, who feels that he knows all truth, that the final and absolute law and will of God has been revealed unto him, and that he has the true and saving faith, why, that individual is contented and happy, he does not wish to be disturbed in his pleasant belief, for to question, to investigate and doubt is to unsettle his mind, destroy his pleasing confidence in his wisdom and security; and he goes on his way fully assured of his own salvation, wears pleasant smiles and an

Free Thought.

WAS THE CHRISTIAN JESUS A PERSON, OR A PERSONIFICATION IN THE SOLAR THEOLOGY?

BY C. B. PECKHAM.

To the Editor of the Banner of Light:

Some writers in the *Banner of Light* seem to think that the Jesus of the New Testament was in no wise connected with the Solar and Zodiacal theology, but that he was the veritable person of flesh and blood he is assumed to be. While not denying this, there would seem to be considerable room for doubt; and as the *Banner* has enlarged its borders, there will doubtless be fresh fields and pastures new for culture in the extension of its domain. Spiritualism has done much—we may say the most—in leading the people out of Egypt toward "the promised land"; and now, in the greater fullness of time, we may speak to the people, that they go forward in the glorious liberty of the sons of God, and that while there shall be much milk for babes, there shall be no lack of strong meat for men. Thus shall the yoke of the past be made easy, and its burden light.

It is well to ventilate the origins of all the religions, so that we may have them in their well-earned estate. It is well to know if the biblical theology in its groundwork and in its warp and woof is an evolution from the old Nature-worship in its personifications of solar, astral and physiological aspects. Is there anything more than the smallest margin for historical Christianity apart from its esoteric and dramatic presentations? Is it anything more than the Nature-drama of those days—the "Theocratic Aspect of Nature," sometimes called the "Tragedy of Nature," in physical, moral and spiritual representation? In the language of Carlyle, "Worship, what we call human religion, has undergone various phases in the history of mankind. To the primitive man all forces of Nature were divine. Either for propitiation or for admiration, many things, in a sense all things, demanded worship." Since Dupuis, Volney and Taylor led up to the radical beginnings of all the religions, there has been additional progress from the primaries, and the communications from the ancients through the mediumship of Alfred James in *Mind and Matter*, would seem to confirm the solar and astral relations of the old religions, when astrology was the mode of showing how the heavens do rule. Of course, the Spiritualists blended therewith had much to do with gauging a thus saith the Lord. Whether the Christian Jesus, slain from the foundation of the world, is anything more than the dramatic personification of the Sun in the Essenic Mysteries, is the question to be settled. According to St. John, our Lord was crucified in Egypt.

It is well to examine all the works that have light to shed in this direction, so that comparative theology or mythology may be clothed upon in the largest light; so that the Sun of heaven, or personated counterpart in shining apparel, may be seen in the open vision of to-day. This will be the square mode of doing the Lord in the multifold relations of the "Ancient Days." As we prize the Truth above all things, we are ready to receive Jesus as historical in flesh and blood, or as Solar, or in any other wise he can be shown to have been. In the language of Milton, "Though all the winds of heaven be let loose, so that Truth be in the field, we do injuriously to suspect her. Let her and falsehood grapple—whichever knew Truth put to the worse in a free and open encounter?" The old theologies have been timid, afraid to stand forth in the sight of all Israel and the Sun. We must not forget that from the Orthodox point of view Jehovah and Jesus are one, with the Holy Ghost included in the One, or Trinity. The few Unitarians, or rationalists, with the one separated from the three, are but a handful in comparison with the Orthodox Christianity of the churches.

Mr. R. W. Mackay in "Progress of the Intellect," a very learned work of some thirty years ago, thinks there is a nucleus of an historical Jesus. Strauss, too, in his "Life of Jesus," thinks there is a glimpse of a veritable person in flesh and blood, and so the author of "Supernatural Religion," Mr. Charles B. Waite, in "History of the Christian Religion" of the first two centuries, finds a glimmer of a Jesus in person, but his basis of Paul, Josephus and Tacitus is very questionable. The author of "Time and Faith" finds Paul presenting the living Jesus from various points of view. Josephus was long ago ruled out of court as having been interpolated by Eusebius, who thought it right to use falsehood as a medicine. Tacitus is doubtful, not only as shown by the Rev. Robert Taylor in *Digests*, but by a late writer in the *Edinburgh Review*. Mrs. Annie Desant finds the solar aspect the apt one for Jesus. E. A. Hitchcock, finding Jesus rather lean in the clouds, sets up a subjective Jesus in "Christ the Spirit," and is thus doubtful of any historical Jesus in flesh and blood. He makes but poor work in his second volume of interpretation.

The Lord who was crucified, dead and buried, appears very aptly as a personification of the Sun, and so may be seen in Landy's "Monumental Christianity," page 174, as in the sign of the Lamb slain from the foundation of the world, or as often as the Sun was in *Aries* to begin the new creation from the old things passed away. Along the solar walk he would thus take away the sins of the world, each sign his angel and ministering spirit of flaming fire. He was the Redeemer in the latter days upon the earth, before he descended into hell, and more than the twelve legions of the twelve signs were in the house of the Sky-Father. The Sun, impersonate, was the suffering Hero God dramatized in all the mysteries. As the Sun, or Son of God, there was a phallic or sexual counterpart in the Wisdom spoken among the perfect, the hidden wisdom of the New Testament. The swearing by the phallic Jehovah was by putting the hand under the thigh, practiced in early Hebrewdom, as in Genesis xlviii:29. How far the sexual modes were carried into the Christian mysteries may be seen in Dulaure's work, showing more or less this aspect of the old religions in the church symbolisms to the present day. Payne, Knight and others are considerably at large in this aspect of Christianity.

The principles of interpretation in G. W. Cox's "Aryan Mythology" equally apply to the Semitic or Hebrew God-lessons; and when we read in the Pentateuch that the Lord came from Sina, and rose up from Sina unto them—that he shone from Mount Paran, with his fiery law in hand, and with his ten thousand saints, however much he was clothed with the spirit, the visible Sun would seem to have been the God of Israel. When he looked from the pillar of a cloud and took off Pharaoh's chariot wheels, he would seem to be no less the Sun. As the Shekinah he abode in the clouds, among the high

ones on high. When Ezekiel says that the way of the God of Israel was from the East, and that the earth was full of his glory, he would also seem to be a personification of the Sun. When the seventy elders saw the God of Israel on the paved work of the sapphire stone, who could he have been but the personated Sun? When Daniel sees him as the "Ancient of Days," with garment white as snow and hair like the pure wool, as a part of the Lamb's golden fleece, and his chariot wheels as burning fire, he looks very like the Sun of righteousness with healing in his wings, or in fierce aspect like the devouring fire personified, who set on fire the foundation of the mountains, and burnt to lowest hell. When Habakkuk declares that God came from Teman, and the Holy One from Mount Paran, with his glory covering the heavens, and the earth full of his praise: his brightness as the light, with the horns or rays from his hands, and burning coals at his feet, riding upon his horses and in his chariots of salvation—the signs of Mazzaroth in the seasons—thrashing the heathen in his anger, he would seem to have been the living God in personification of the Day-star, or the Sun, in the fullness of the Godhead bodily, a complete parallel to the Persian Sun-God as seen in Landy's salvation chariot, with the quadriga, or team of four horses, the same as the chariot of Israel and the horses thereof, which traveled skyward with Elijah into heaven. Thrashing the heathen in his anger, there went up smoke out of his nostrils, and fire out of his mouth devoured. Having his tabernacle in the Sun, riding upon the cherub Taurus or the Bull, and flying with the wings of the wind, no wonder the heathen fled from the wrath to come. As the Sun or Lord of heaven, or Son of man, he was the Bridegroom coming out of his chamber, rejoicing like a strong man to run his race from one end of heaven to the other, for so was the coming of the Son of man to be. When he laid the beams of his chambers in the waters, he made the clouds his chariots; and so is his coming when he descends from heaven with a shout, with the voice of the arch-angel, and with the trumpet of God; for when he thundered in the heavens the Highest gave his voice. As a flaming fire with fiery law in hand, the starry angels and spirits were his ministers, so clothed with the Sun in shining apparel as to be in glorious liberty of the sons of God.

The Father and the Son being one, the Jesus of the New Testament is the same as the Lord in old Jewry, as dramatized in the mysteries of the Sun, the Saviour of the world. As Jesus and Saviour have the same meaning, the person in the role spoke in parables, and without a parable spoke he not unto them, having many things to say which the people could not bear, and so must only be permitted the milk for babes.

Dr. Inman's "Ancient Faiths Embodied in Ancient Names," and other works on symbolisms, give many definitions of the Jehovah and Jesus of the Bible, and thus we may see how Jehovah on Sina, like Jove on Olympus, thundered marvelously with his voice.

The New Testament is remarkable in its parallels to the old mythologies. The New Testament is so dove-tailed to the Old as not to be separated in the wisdom of the Serpent from Alpha to Omega. We can only touch and go at the present time, lest we occupy too much space. We can barely allude to Gabriel's hailing Mary as highly favored in the times and seasons with the advent of the Son of God or man-child from the East. We must move on with only glimpses of the Word as understood by the initiates of old time. St. John's Jesus, as the Son of man, was born of the woman clothed with the Sun, and the Sun himself was clothed with a garment down to the foot, and girt about the paps with the golden girdle of the Zodiac. His countenance was as the Sun-shine in his strength, etc., more or less in every part of the New Testament mythology, or what was known to the initiated as the "Theocratic Aspect of Nature," the letter killing, but the true reading giving life and light to find the Kingdom of Heaven, with its King, Jesus or Sun enthroned as the Saviour of the world. Having the Day-star in the soul, one might read his title clear to mansions in the skies. In one of the formulas there were three mother letters, seven double, and twelve single in the make-up of the Godhead bodily—"the world, the soul and the year. All things are ordered by one on three, three on seven, and seven on twelve," so that it is somewhat difficult to open the Book written within and on the back side, and sealed with seven seals, unless considerably expert with the Key of David. Landy's work has much light for those who sit in the dark valley and shadow of death. He is a Protestant clergyman of much learning. The "Keys of the Creeds" is an excellent little work by a Catholic clergyman, showing the solar aspect of Christianity. It makes an excellent beginning to the study of the Solar Word, and its price brings it within the means of all.

But the most remarkable of all the learned works we have seen bearing upon God's Word, as set forth in the Bible, is the work entitled "VERITAS—Revelation of mysteries, biblical, historical and social, by means of the Median and Persian Laws," by Henry Melville. Those who study this astro-masonic work will find the Father and the Son very much submerged in the heavens as rolled together as a scroll. The song of Moses and the Lamb as sung out on the sky to the measure of the Median and Persian Laws, with Miriam sounding her timbrel over Egypt's dark sea, is very curious in its apt music of the spheres.

The author of this work was forty years with his labor in embryo, and in pain to be delivered, "voyaged some fifteen thousand miles expressly to lay his discoveries before the Earl of Setland, the Grand Master of England." But the author's work was so much beyond what Mason's plummet had ever sounded that the Brotherhood stood aghast before one who could show the truth from the depths of Jacob's Well and from many other fountains. The heavens above, the earth below and the waters under the earth, reveal their treasures to this scribe, instructed into the kingdom of heaven. Only the first volume has appeared, "Interpreting, according to the Median and Persian Laws, all the most remarkable and important facts of the heavenly personated Patriarchs as recorded in the Old Testament, from Sunset in Tizre (Libra) to Sunrise in Nisan (Aries)." The second part, by using the same laws, will interpret the miracles attributed to his Solar Majesty, as personifying the Saviour of the world from Sunrise in Nisan (Aries) to Sunset in Tizre (Libra).

The third part will be the celestial interpretation of the Buddhist mysteries, showing that the astronomical creed of the Buddhists is the most ancient recorded by man, and that all other doctrines are directly, or indirectly, derived therefrom.

The fourth will elucidate the mysteries of cosmogony as known in ancient times, showing, as the ecclesiastics insist on the world being only some six thousand years old, that they have thus shut the door to the investigation of truth, whereas "VERITAS" will produce evidence that the Buddhist creed is correct, and that the earth's motion is eternal.

There may be those who, to save themselves from study, would desire practical demonstration of the working of the laws as regards passages in the Old and New Testament; those so desirous can receive instruction by applying to the publishers of "Veritas," Paternoster Row, London.

Thus at the last are the windows of heaven opened, so that we may see the beginnings of the old theologies. With open vision we may now see this the letter that has killed us from the foundation of the world, so that now we read our titles clear to mansions in the skies, and read understandingly how holy men of old spoke as the spirit gave them utterance. Thus, too, we may walk side by side with Sir G. W. Cox on Semitic, as he on Aryan ground, and see, too, how the New Testament Marys were the last at the cross, and the first at the sepulchre to mourn the setting, and to greet the rising sun.

Thus may we trace the Trojan war on the sky, and the Hebrew Exodus on its winding way to Sina, the bell-rock and the sky-rock of our salvation to the promised land. In the Homeric mythology the shield of Achilles, having the twelve signs of the Zodiac, is a very clear indication of the war in heaven. Milton uses the ancient sky-machinery for his *Paradise Lost*, or conflict of God and Satan, the Day-star against the Prince of Darkness—the Sun and his forces against hell, hades or the underworld, where old Scorpio held the keys of the bottomless pit, and Michael, the archangel, contended with the devil for the body of Moses. In this contention, the gates of hell, or adverse signs, could never prevail, except when the night was extended over the domain of the Sun in the times and seasons, or when the Sun, merging to the winter solstice, is crucified, dead and buried—thus descending into hell as the nocturnal Sun, but soon to rise again in the resurrection and the life, being the King Jesus, the king of glory and the living God, who opened the everlasting gates. Thus could he furnish the bread from heaven in seven or twelve baskets, and the fragments be gathered up, so that nothing was lost from that tree of life which produced the twelve manner of fruits, as per St. John. Thus was the Lord's table furnished at the supper of the great God, to which we are invited by the angel standing in the Sun, and the Spirit and the Bride say, come.

Foreign Correspondence.

SPIRITUALISM IN FRANCE AND SPAIN.

BY HENRY LACROIX.

To the Editor of the Banner of Light:

The whole of September last I spent in Paris. I found the rate of time rather slow, as I had but little to do in the line of my mission. My spirit-guides had advised me beforehand that it would be so; and for the second time (in Holland and France), they proved to me that they were exactly posted, and knew how far we can go. No wonder that materialist mediums from across are not pushed on by guiding influences to come over. First, it won't pay; and next, but very little good could any one of them do in the way even of convincing believers as to the genuineness of the apparitions. I owe the truth to our dear readers, and must state things as I find them.

The French character is too highly spiritual to be practically spiritual. Here and there are to be met a few endowed with the proper spirit for work; but the great majority are satisfied with talk simply. Were it otherwise, the Spiritualists of France would have long ago been blessed with scores of mediums of every kind. The spirits can do for us only so far as we do for ourselves. Now and then a medium of mark is signalled out, and much is said about him or her; but the reputation is sure to pass away soon. The Zouave Jacob is one instance, and the same may be said of little Honorine, who was sent back home from Paris—where her mediumship failed utterly. I consulted my guides as to that last case, and was told that strong mediumship, to be made available, must find proper sustenance, not quibbling and suspicion among the so-called believers. Numberless are the necessary qualities. I was only by way of giving an example of how far the French Spiritualists would have to be made ashamed of themselves, by the example set by their neighbors on the Continent, before they would go to work in earnest. My fruitless endeavors in organizing circles in different parts of France have convinced me of the truth of the above saying.

Twice I went, with Mr. Leymarie, to Vincennes, near Paris, to organize circles, and although advised in advance, each time, the number of Spiritualists who responded to the call was too small to be of any account; so the attempt had to be abandoned. Mrs. Babelin, in Paris, is the best trance and test medium that I have met in France. Hugo Dalezi, as a drawing medium, is very good, but no one remunerates him for his services. I saw him once give a gentleman two capital tests, the like of which I have never seen before. He is a New Jewryman, who came to inquire about Mr. Godin, of the celebrated *Familletré* at Guise. That great philanthropist is in our ranks, and publishes frequently in his weekly paper, devoted to social organizations, articles of interest on the question. I intend visiting the *Familletré* next year. Before leaving Paris for Nantes (Brittany), Mr. Leymarie had furnished me with a rather long list of names of places, where I was told to stop, and that kind friend had given me also the names of the leading Spiritualists in each designated locality. He had also written to many of them to introduce me, and so gave an easy way for me. Further still, he presented me, at parting, with a hundred franc note, about twenty dollars, to enable me to pay a part of my fare on to Marseilles, etc.—that amount, he said, came from the fund of the *Revue Spirite*.

At Nantes I was warmly greeted by a Mr. Lessard, and addressed, next day, some forty people, who formed the main nucleus at this place. I spoke for about two hours, and afterward tried to engage a certain number chosen to form a regular permanent dark circle, so as to obtain the development of physical mediums. The number of the willing would have been about twenty, now the picture of health, as it was a doctor's occasion, and the life of so intimately connected with the healing art are not so remotely removed from the mind, as if the celebration had been outside of the profession. To conclude, this was a fine party, and much enjoyed by all present. It seemed to the writer as though everybody looked remarkably healthy.

Lessard, a rather young man, is the mainspring at Nantes of our doctrine, but he has to contend against too much apathy—the deadliest power coming from friend and foe—to be able to take the next step. My hotel bill was paid by the society.

At Tours I was unable to see Mr. Denis, an advanced Spiritualist, recommended by Mr. Leymarie, or any one else. I had to be satisfied in going over the old and fine town, and leave next day for Bordeaux.

At Bordeaux I was expected and had to be the guest of Mr. Comera, a leading pharmacist. Notwithstanding that in this go-ahead city I expected to find good conditions, experience soon taught me that Spiritualism in France exists simply, but does not thrive. Years ago there were three thousand Spiritualists in Bordeaux; now it would be hard work to bring about twenty together. That backward change, I was seriously told, had been brought about by the fraudulent practices of mediums—as if that charge carried any value, or rather served to hide the real one, which lies in the flippancy of character of the people throughout. I had to be convinced of that starting fact, by personal cognition and wounded feelings, before I could be brought about to see and know the futility, for the present at least, of working on such barren ground. Otherwise I would have gone on through my programme, not only wounded but bleeding all over, without the consolation of having done any lasting good. So after all it's for the best. In Bordeaux, where my coming had been announced beforehand, I was confronted next day only by an audience of twelve brothers and sisters. That was the utmost that could be done, it seemed. I had had a sample, through my good but cramped host, of the nature of the spirits that dealt with these people—so much so that I had felt constrained to hire a room elsewhere and cease to be the guest of Mr. Comera.

For three hours I addressed my audience of twelve—to my entire satisfaction if not to that of my hearers. In answering questions I found that my answers were too much ahead of them; that many did not relish it. So far had gone Kardec in his code, and all the rest went as idle, unreliable speculation. Kardec had implicitly taught that the phenomena were but secondary affairs, of little and dangerous value; therefore American Spiritualism was a suspicious thing—including its development of materialization. Kardec had also said, evangelically, that none were given in marriage in the fluidic sphere—and that appeared to settle the question with them. That a mortal could be able to take unto himself a fluidic wife was a farce. No argument, or facts, could make it otherwise. Kardec, resting on apathy and authority, could not do for me to go to smaller places, where some conditions would no doubt be found (in the South of France), I took the train for Barcelona, Spain. On the way I stopped for four hours at Carcassonne; but was unable to meet Capt. Azern, to whom Mr. Leymarie had written about me. The same fate awaited me at Narbonne, further on, where I stopped for the night; Mr. Delort and son had left the city, and business would be absent several days. And so next morning I journeyed on toward Barcelona through an Eastern branch of the Pyrenees—beyond Port Bou, the first station in Spain, where we dined at noon, and had baggage examined; the rate of speed became so intolerably slow that I felt terribly annoyed and nervous. It was 8 o'clock P. M. when our train reached Barcelona.

Next day I met Mr. Jose de Fernandez, No. 7 Pelayo street, a gentleman publishes the *Weekly Review*, or "Revisita de Estudios Psicológicos," thirty-two pages. He has also translated the works of Allan Kardec into Spanish. I learned at this interview that the status of our cause was anything but brilliant in Spain, and that in Barcelona but few met together to form circles or develop one another. Mr. Fernandez had much difficulty in expressing himself in French, but I learned enough from him to know that this was the field for me. I had intended proceeding to Madrid, &c., but as there were but two express trains per week—on Sunday and Thursday—taking twenty hours to run through, without sleepers, I concluded not to go. Besides I could not do much there. So, after three days' stay in Barcelona I took the S. S. Eridan, on 12th Oct., for Marseilles—wherefrom I went on toward Turin, Rome, &c., stopping at Nice and Genoa.

Marseilles, 17th Oct., 1881.

Birthday Festivities.

To the Editor of the Banner of Light:

The cloudy and moist weather of November did not postpone the birthday anniversary of our friend, Dr. A. H. Richardson (who resides at 42 Winthrop street, Charlestown), nor prevent an attendance of congratulators from packing his parlors full: faces new and old, the many of the well-known spiritualists and sad-looking ones, were there as a matter of course for the doctor is very genial and popular—and some faces that were new. We notice this fact as a peculiarity at all such festive occasions, and all the pleasanter for the percentage of new comers; possibly they are the cured patients, who pay their tribute of attendance in gratitude for their corporeal salvation. It was a very interesting occasion, and the entertainment, if we may use the word, were commenced with a bright song from Charles Sullivan, followed by an address of welcome by the man who had that day finished his last annual ring of growth; and then congratulatory speeches were made by Dr. Currier, Messrs. Wetherbee, Robbins, and Dodge. Mrs. Cushman, the musical medium, then made some neat remarks, and managed very prettily to get the friends to sing, and she was no longer a suburban, but had made her permanent residence in Charlestown. Mrs. Waterhouse, under influence, made a very eloquent speech of some length. Music and recitations were interspersed during the evening, the parties' names escaping us.

Mrs. Lewis, of Barnstable, also made a short speech, which was a testimony to Dr. Richardson's skill. She seemed forced or impressed to say what she did out of gratitude, and as the writer had seen the lady before, he took the opportunity of talking with her, and getting the facts, and takes this way of stating them in this connection, not particularly for the benefit of the doctor—though hoping it will benefit him—but because at this time, when the "regulars," as they are called, are trying everywhere to be recognized by legal enactments what they are pleased to call the quacks, which really means the healing power and royal road diagnoses of spiritual mediums or doctors, marked cases of success over, we were going to say, the corpses of medical science, ought to be made public to keep it before the people, that healing light has come into the world, the faculty-darkness comprehending it not.

It seems Mrs. Lewis's daughter, a young lady of about twenty, now the picture of health, has been subject for ten years to epileptic fits—dangerously so; very few weeks having passed without their occurrence. She has been under the care of five different physicians during this time, who have considered the case hopeless and incurable, and mother and daughter both thought so. This last summer at Onset the young lady was afflicted badly in the usual way, and Dr. Richardson was sent for to attend to her. As soon as he began manipulating her she was relieved, and he continued his attendance till she was permanently cured, has had no return of the malady, and is now a perfectly well person. Both mother and daughter wish the world to know the gratitude they have for the doctor as their medium of physical benefit.

We trust no apology is needed for this episode of personal experience being mixed in this way in a report of a social festivity, especially as it was a doctor's occasion, and the life of so intimately connected with the healing art are not so remotely removed from the mind, as if the celebration had been outside of the profession. To conclude, this was a fine party, and much enjoyed by all present. It seemed to the writer as though everybody looked remarkably healthy.

and a little younger than the "rattles" they represented. There is a great deal in a setting; an audience looks better and more attractive in a hall than in a barn, and the neatness of decoration in the mansion was a good setting; but it pleases us to feel that the magnetism of the doctor and the atmosphere of the invisibles were as potent in the production of this—may we call it lustre?—as the more material and visible surroundings. "SHADOWS."

West Randolph, Vt.—Meetings and a Two Days' Convention.

To the Editor of the Banner of Light:

For four consecutive Sabbaths, commencing the second Sunday in October, Mr. Joseph D. Stiles, of Boston, Mass., has labored for the Spiritualist Athenaeum Society of West Randolph, Vt., to the delight, satisfaction, and intellectual and spiritual improvement of the progressive and liberal souls, who have attended his course of lectures. Few in numbers, and struggling for existence amid the opposition and prejudice of credulists and sectarists, our little society, nevertheless, is in a growing condition, and the auguries of future success are quite flattering. A hall has been fitted up, and dedicated to the promulgation of the principles of Spiritualism—the true religion of humanity—and already its atmosphere is well permeated with the harmonious magnetism of true, earnest souls, who are unflinching in their efforts to place our cause upon a sound, substantial basis, in this slowly-progressing town.

Mrs. Emma Morse Paul, of Stowe, has spoken for us a few times, and her beautiful inspirations were well received and rewarded by attentive and intelligent audiences. Following her were Mrs. Nellie J. Kenyon, of Woodstock, with her pathetic and touching addresses reaching deep into the affectional nature; Miss Jennie B. Hagan, of South Royalton, with her sweet and marvelous poetic improvisations; and, last but not least, Geo. A. Fuller, of Dover, Mass., with his rational reasoning and radical discourses—all of whom largely contributed to the success of our meetings and left their audiences more and more convinced of the grandeur and glory of the work to which they have consecrated their life energies. For their eminent services in our town the society feels a profound gratitude it is inadequate to express.

To crown the close of Bro. J. D. Stiles's successful engagement, it was deemed advisable by the officers of the Society to have a

TWO DAYS' CONVENTION, to be held in Liberal Hall, where the Society has its meetings, Saturday and Sunday, Oct. 29th and 30th. The valuable services of Mrs. Sarah A. Wiley, of Rockingham, and Mrs. Fannie Davis Smith, of Brandon, were secured, who gratuitously gave to the Convention the rich legacies of their inspiring thoughts. The Convention was called to order by Dr. S. N. Gould, the President, Saturday forenoon, at 10:30. The day was a very unpropitious one, the rain falling incessantly. Nevertheless, there were a goodly number assembled. A conference of one hour was held, when able remarks were made by Dr. S. N. Gould, followed by Bro. J. D. Stiles, Bro. Webster, of East Randolph, and Sister Wiley, all of whom were listened to attentively. The services were sandwiched with excellent music from the home choir. Adjourned to meet at 2 o'clock P. M.

Afternoon Session.—Convened at 2 o'clock. An invocation and very able address were given by Sister Wiley, being a record of some of her life-experiences, creating a deep impression on the audience and awakening a thrill of response in many a mother's heart. It was full of pathos and highly instructive. The services were supplemented with one of Mr. Stiles's marvelous séances, fifty tests being given, all of which, with the exception of one or two, were recognized. After a benediction by Bro. Stiles, adjourned to meet at 7:30 in the evening.

Evening Session.—Conference of one hour, in which Bros. Gould, Davis, Webster, Stiles, and Sister Wiley participated. Singing by the choir, followed by another séance by Mr. Stiles, when eighty-six tests were given, consisting of full names, places of residence, ages, diseases, names of earthly neighbors of the manifesting spirits, together with many other test-items. After séance Sister Fannie Davis Smith invoked the benedictions of high heaven upon the large assembly present, and then gave one of her most beautiful and unique addresses. A benediction closed Saturday's sessions. Adjourned to meet Sunday forenoon at 10 o'clock.

Sunday Forenoon Session.—A brief conference, in which Dr. Gould, Bro. J. D. Stiles, Sister Wiley and others participated. After which Sister Wiley treated the large audience to a rich repast, which was highly appreciated and enjoyed. Every one was loud in praise of her splendid effort, and the hope of all was for a continuance of her labors in their midst in the near future. Then followed an able address by Bro. Stiles. Adjourned to 2 o'clock P. M.

Afternoon Session.—Opened with an invocation from Mrs. Wiley, followed by a séance by Bro. Stiles, when seventy-five tests were given, all of which were recognized. Sister Fannie Davis Smith then gave another of her remarkable addresses, which was highly extolled. Her historical references and comparisons were very fine, and the whole of her address was one grand illumination of elegant diction and rhetoric. Adjourned to meet in the evening at 7 o'clock.

Evening Session.—Conference of one hour. Excellent remarks were made by Dr. Gould, Dr. Davis, and Sister Wiley. The recitation of a poem, extemporized some years ago through Bro. J. D. Stiles, entitled "Belshazzar's Feast," produced quite a sensation in the audience. Addresses by Sister Wiley and Bro. Stiles, followed by a brief séance by the latter, closed the Convention, when, with the benedictions of angels and mortals on their heads, the large audience dispersed to their respective homes, well pleased with what they had heard.

[Our report would be incomplete without a notice of Mrs. Anna A. Turner, of Duxbury, who gave five of her wonderful materializing séances during the Convention, at which many skeptics were in attendance. Entering her séances with strong prejudices and a pronounced skepticism, the wonderful manifestations to which they were eye-witnesses left them with their skepticism wonderfully shaken, and in the full belief that there was more in our philosophy than they had dreamed of. Mrs. Turner is doing a grand work, and we trust the people will keep her constantly in the field, and that skeptics will visit her séances and give them a just and honorable investigation.]

Thus closed one of the best Conventions, under the auspices of a single society, ever held in the State. It was harmonious throughout. Not a ripple of discord disturbed the peace and pleasure of our Two Days' Meeting, of which the Society feel justly proud. The kindness of Sisters Wiley and Davis, and their splendid, gratuitous services, we shall ever hold in grateful remembrance. Also the great help we have had from Bro. Stiles merits a brief acknowledgment

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass. Keep for sale a complete assortment of **Spiritual, Paganistic, Heterodox and Miscellaneous Books**, at Wholesale and Retail.

Terms.—Orders for books to be sent by Express, must be accompanied by cash or check. When the books are forwarded by mail, the balance must be paid by check, or by cash to the order of the publisher. We will not accept of a check unless it is payable to the order of the publisher. All books are sent by mail, and are not subject to return. We will not accept of a check unless it is payable to the order of the publisher. All books are sent by mail, and are not subject to return. We will not accept of a check unless it is payable to the order of the publisher.

SPECIAL NOTICES.

Important Notice.—The **Banner of Light** is published weekly, and is sent by mail to all subscribers. It is not subject to return. We will not accept of a check unless it is payable to the order of the publisher. All books are sent by mail, and are not subject to return. We will not accept of a check unless it is payable to the order of the publisher.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 19, 1881.

PUBLICATION OFFICE AND BOOKSTORE.
No. 9 Montgomery Place, corner of Province Street (Lower Floor).

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

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.
ISAAC B. RICH, BUSINESS MANAGER.
JOHN W. HAY, EDITOR.
JOHN W. HAY, ASSISTANT EDITOR.

Business letters should be addressed to ISAAC B. RICH, at the Banner of Light Publishing House, Boston, Mass. All other letters, communications, etc., should be forwarded to LETTER COLBY.

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

Notice to Patrons and Correspondents.

"Thanksgiving" occurring next week—on THURSDAY, Nov. 24th, the **Banner of Light** establishment will be closed on that date.

Papers for Nov. 25th can be obtained at the office on Wednesday.

Correspondents will bear in mind that the **Banner** forms will, in consequence of the legal holiday, go to press one day in advance; therefore their notices, etc., intended for that number, must be forwarded so as to arrive on Monday morning instead of Tuesday of that week.

Falling into Line.

A thoughtful correspondent writes us under a recent date: "There is no doubt a concerted line of action has been decided upon by the Orthodox of New England regarding Spiritualism and its treatment by the ministry. A short time ago a sermon was published in the New Hampshire Journal, and Vermont Chronicle—both Orthodox—representing the same ideas and in about the same forms of expression as those of Prof. Phelps, and followed by editorials enforcing the same principles. It is evident that the Evangelicals are mustering their forces in a death-struggle for existence. Wherever I go in my travels through New England I find skepticism predominant in every village and city. It is truly wonderful how the facts and phenomena of the Spiritual Dispensation have permeated the body politic."

It is indeed this rapid progress of the cause at which Prof. Phelps and his coadjutors have taken alarm; and as for the "concerted line of action," day by day demonstrates the probability of its existence, as one after another of the credal engines of war move heavily and resolutely "into battery," and point their death-dealing muzzles at the fast-advancing forces of the New Truth. The latest to align itself for the coming conflict is the **Watchman** of this city, the great Baptist weekly. It has in its issue for November 10th an editorial meant to be a support to Prof. Phelps—though, to our thinking, before he concludes his experiences in this matter the editor will decide that he has said too much.

The main portion of his article is devoted to a close condensation of Prof. Phelps's essay in a late *Congregationalist* (which we have already printed in full). The **Watchman** approvingly takes ground with Prof. P. that it is folly to deny the facts of Spiritualism, and attempt to dismiss them with a sneer; and it does not flinch from its position at his side when Prof. Phelps theorizes that those who accept these "delusions"—although he has just admitted them to be "facts"—can be rescued from the power by which they are misled, by admitting the probability of their statements, and by showing them that the Bible supplies similar accounts of marvels, but at the same time warns them against such "as dangerous to the soul."

The **Watchman** is also ready to endorse Prof. Phelps when he mourns the remissness of the pulpit in the past in language like the following (in effect): We have been afraid to say that there are real spirits present at the sittings of the mediums, and that those spirits are the demons against which the Scripture warns us; and by just so much have we [the priests] lost our power to guide the people bewildered by marvels whose genuineness they cannot doubt, and whose tendencies they do not perceive.

Then comes the Satan hypothesis; and him of the **Watchman**, upon concluding his summary, is (so he says) of opinion that "these are wholesome and timely words," and that they ought to have "special weight, as coming from a distinguished teacher in the theological school at Andover." Furthermore, it thinks they are the more worthy of consideration, from the fact that he who utters them "had in his youth abundant opportunity to acquaint himself with facts which cannot be laughed away, or set aside as delusions or as tricks of men in the flesh."

Now comes the even more interesting statement of the **Watchman** editor himself. It is as follows: "The writer of this article had an opportunity during the past summer to visit Slade and witness some of the weird things which attend his sittings. The most remarkable of the things done in the presence of the German professors at Leipzig were not done in our presence. But those which were done were such as we cannot explain on the hypothesis of sleight-of-hand. The writing on a closed slate which we ourselves had purchased a few min-

utes before at a bookstore; the lifting of the table into the air; the breaking of a slate into a score of fragments; and other events as curious were sufficient to convince all who witnessed them that we were in the presence of a mysterious power which did not reside in the man through whom it was manifested. At the same time, it became evident that the power was intelligent, though the intelligence was of a low grade, exhibiting not even ordinary human sagacity and thoughtfulness."

We are glad the editor of the **Watchman** had a séance with the medium Slade, and we sincerely hope he had several such. It is healthy for him to confess it, too. He admits that the facts are not to be talked down, since they are facts; it is when he comes to put his own prejudiced interpretation on them that he weakens his case. He is as able to state what he saw as anybody else is; what he thinks, or guesses, or infers about it, is another matter.

We are thankful to him for his testimony, as far as it goes, and shall be also to all the various ministers who fall into line to join Prof. Phelps's proposed crusade against Spiritualism if they will truly state the facts they meet with. They are welcome to make their own "satanic" deductions professionally; we do not fear of the result: If they put the evidence fairly before their respective congregations, the common sense of their hearers will prove robust enough to draw correct conclusions as to the producing cause—which conclusions will, we feel confident, be widely distinct from those arrived at by their pastors. Let the **Watchman**, and all who think like it, go on, therefore, attending séances.

Dr. Thomas's Trial.

As we feared, the Methodist Church has done the very foolish thing of condemning Dr. Thomas for doing to a fellow-religionist what we know he would do to himself and more years ago and for being true to his conscientious convictions of God's goodness and mercy, though differing from the dogmatical errors of a creed-bound church.

The Rock River Conference of Illinois, before which Dr. H. W. Thomas, a well-known Methodist preacher of Chicago, was tried for unsoundness in his views of the inspiration of the Bible, the belief in the atonement, and the future punishment of the wicked, condemned and displaced him (subject to the future action of a higher tribunal to which he has appealed his case), as our readers all know. As the New York Times said: "The committee appointed to try him was chiefly a selection from the old-line ministers who know nothing of the changes going on in theological opinion, and care less." The Times remarked that "the Methodist Ecumenical in London was impatient over the discussion of subjects which have interest for thinking people, and the same spirit was manifested in the preliminary steps of Dr. Thomas's trial."

After the trial, if it could be called one, was over, the same journal admitted that the Conference had for the time won the battle, but not in a way to reflect much glory on itself or the cause for which it contended. It insisted that he was entitled to a fair trial free from bitterness and personal abuse, and to gentlemanly treatment for himself and his counsel; and that the public had a right to expect that those acting for the Church and the cause of Christ should bear witness themselves with dignity, and be free from malice. But the record of the case, especially the speech of the chief prosecutor, Dr. Hatfield, it says was "filled with coarse abuse, low slang, and vindictiveness." The Times thinks Dr. Hatfield must have formed his style from a police-court model, and gathered his language from the slums.

It allows that "his speech is hardly fit to be published in a respectable newspaper." And all because a pulpit brother had presumed to differ from him on points of faith, purely theological. The reporters speak of Hatfield's closing address as "bitter, full of vulgar anecdotes and commonplace slang," and "unsparing in denunciation" not only of the defendant but of his counsel. Its editors also say that his "hearers seemed to enjoy his coarseness," and the more reprehensible became the character of his remarks "the more hearty were the demonstrations of approval." He asked Dr. Hatfield's counsel, at one point in his argument, to "put that in your pipe and smoke it." He spoke of a church in which Dr. Thomas had served, as "blasted, sealed, pealed and blazed" when he (Hatfield) was appointed its pastor. He described Dr. Thomas as "a traitor who skulked and meanly stabbed his mother church"; as one who "dispensed with the gospel"; as being "wily as old Talleyrand"; as the cause of suicides in Chicago, etc. The members of the Conference also freely referred, in like manner, to the man on whom they were sitting in judgment, and even declared their intention of "kicking out the heretic"—all which expressions would better have become a prize-ring.

And this is an example of Christian love and gentleness and long-suffering and charity at a Methodist conference! How would not our Methodist friends have howled their delight if anything one-half so disgraceful and so low had occurred at a Spiritualist's meeting! But these select and exclusive Christians profess to show us how to do it better, and this is their way!

Is it not time that another influence should interpose, as Spiritualism does, to supplant a religious system of whose practical workings this is but a fair illustration, and do away with a church of preaching partisans and bigots who think they contain all the truth of the universe within their blatant mouths?

"The Times is not alone in its reproach of the 'methods' made use of by these militant Methodists, as the following from the Boston Herald (a specimen of numerous other articles of like nature in other papers) will clearly prove:

"The unfairness, not to say untruthfulness of the partisan religious press, has received a striking illustration in the way the leading Methodist newspapers have treated the trial of Dr. Thomas for heresy. . . . If the Methodist body is determined to allow no divergence from its dogmatic standards in present religious teaching, its influence must cease among intelligent people. So far is the Methodist press from seeing this point that it seems as if they had deliberately attempted to suppress an honest account of the trial, or to so garble the report as to misrepresent the facts. The verdict against him was not unanimous. On the charge of error about the inspiration of the Bible the vote stood six to three; on the atonement, five to four; on future punishment, eight to one. The Chicago Christian Advocate sums up the case in less than a column, and neglects to give the vote. The Cincinnati Advertiser gives thirty lines, and fails to mention the vote. The New York Advocate omits the subject altogether. This is the Methodist game of bluff, while the secular press has made the case famous by giving full reports, and emphasized it as notable throughout the country."

The Two Worlds for Nov. 12th copies Spirit Archbishop Spaulding's communication as given in our Message Department—introducing it with the following endorsement as to its purpose and the lessons to be drawn from its perusal:

"The following was given recently at the **Banner of Light** Circle-room in Boston, purporting to be from the late Catholic Archbishop Spaulding, of Baltimore, and bears internal evidence of sincerity, and therefore genuineness. It furnishes an excellent illustration of what is likely to be the post mortem experience of one who is an honest lover of truth, however misled he may have been by education and surroundings while in this life. His advice to his late associates in the church is well worth their heeding."

The Age of Spiritualism.

The review of Rev. Dr. Hawley by Prof. Brittan, published in the **Banner of Light** in June, contained too many effective points to be lost sight of by the public all at once. They deserve to be recapitulated from time to time, that their impression may be kept fresh in mind. For example, in seeking to discredit the facts and laws of Spiritualism, Dr. Hawley makes very free reference to the old Grecian philosophers, and quotes from their various schools. In attempting to bring modern manifestations into disrepute, he admits all that they imply in what he says concerning Grecian philosophy. He remarks: "It was then the almost universal opinion of the populace that the souls of the dead had much power and influence in human affairs, and that they could communicate with the living in various ways."

He also remarks: "Their household divinities, which were the spirits of their dead ancestors, presided, as they thought, over the fortunes of the family, and could be consulted in cases of doubt or difficulty. In Egypt, as now in China, all sorts of spirits were evoked, and consulted at the pleasure of the questioner." Then he proceeds to pronounce Spiritualism, which bears so close a resemblance to what was known and done in the distant past, "paganism revived." He declares it to be "an outgrowth of polytheism against which the central thought of both Hebraism and Christianity direct themselves. Even Plato the divine . . . taught that the demons inhabit the air, are always near us, and know our thoughts—sentiments which he and Socrates gathered from the Jews who resided in Grecian cities."

He says that the Sybils were "professional mediums"; and so, too, he says, "were the Priestesses in the temples of the ancient oracles, and that they 'were consulted by imperial personages on the great questions of government policy.' He concedes that some of the mediums were clairvoyants, and that others were inspirational speakers; that some were accustomed to write, and some were controlled bodily. And he even cites ancient writers to prove his assertion. This is practically giving up the whole matter; Dr. Hawley could not more effectively testify to the truth of Spiritualism. The inspiration of Greek philosophers and writers is everywhere felt to-day, and its influence is felt more and more with the passage of the centuries. The most advanced nations of the earth willingly confess their great and lasting indebtedness to Greece for her teachings in art, literature, logic, philosophy, and general culture."

Dr. Hawley proves altogether too much, as Prof. Brittan tells him. These same "pagan" philosophers, as he persists in calling them, taught the "Golden Rule" and forgiveness of one's enemies hundreds of years before Christ. So the Sermon on the Mount was of heathen origin, and therefore the Christianity of the Doctor is but "paganism revived." As Prof. Brittan says in his turn, according to the biographers of Jesus, every important event in his career, from the conception to the crucifixion, was illustrated by some revelation of spiritual presence and power. His remarkable natural inspiration, and the simple eloquence which was the highest reason set on fire by love; his ability to see objects outside of the field of ordinary observation and beyond the utmost limit of earthly vision; the power to discern what was in the hearts and minds of men; his mastery influence over disorderly spirits, and the healing efficacy of his touch, were all illustrative facts which belong to Spiritualism.

The Southern Fair a Success.

The Southern Fair at Atlanta, Ga., has proved to be more of a success than was anticipated by its most sanguine promoters six months ago. There was considerable delay in the arrival of the contributions, and the opening day, as apt to be with all such exhibitions, was a sort of a chaos. But now every available spot of twenty acres of flooring is covered with some interesting article. It is indeed a grand exhibition of American industries and America's resources. Cotton is to be seen from every cotton-growing country of the world. The heavy, iron-bound bale of American cotton stands beside a loosely-packed bag from Egypt with no ties whatever, and overshadowed a small one from China which, covered with matting, would be the last thing a Southerner man would suppose to be a bale of cotton. Some of the methods of baling are so primitive and peculiar as to elicit frequent outbursts of laughter from visitors from our Southern plantations.

The display made by thread manufacturers is very extensive, as is also that of cotton and woolen goods and American silks. There are locomotives in great number, and of stationary engines there are one hundred and fifty different kinds. The magnificent exhibit of woods was never excelled, and the treasures held in store by our hills and valleys are shown in choice specimens of gold, silver, iron and copper ore, coal, marble, slate, asbestos, etc. The tobacco exhibit is large, and said to be the finest ever made, one firm having expended \$10,000 in producing it. In the Florida building, orange trees, laden with their rich and varied-hued fruit, are planted, and all the beauties and attractions of the flower land tastefully shown. It would be impossible for us to here enumerate, even in general terms, the extent and variety of the displays. The Exposition cannot fail to result in great and lasting good to our entire country.

Attention is called to the following appreciative expressions contained in the *Psychological Review* (London, Eng.), for November. We thank our contemporary most sincerely for his kindly reference to the **Banner's** enlargement:

"The **Banner of Light**, the leading American journal of Spiritualism, has justified its title to that position by enlarging its borders. It now gives twelve pages of matter, and is, indeed, a 'feast of fat things.' We are agnost at the enterprising vigor which can cover, week by week, so large a space with such material, for, in instance, fills the issue of Oct. 8th. Three long addresses by Mrs. Richmond and Messrs. Colville and Wallis—when contrasted with the sermons that feed the Orthodox, all of high merit and value; a long and interesting account by Mr. Hazard of some of his many experiences; a review by S. B. Brittan of Dr. Feebles's 'last book,' to say nothing of the Message Department and editorials—all this in a single number. If it can be maintained, and we do not see any reason to doubt it, the **Banner** will occupy a position that no spiritual paper in the world has reached. We heartily wish our contemporary all success."

In another column will be found the announcement by R. Worthington, 770 Broadway, New York, of a fine book for the juveniles, entitled, "CAR'S CRADLE." Good original matter, sixty illustrations (in colors), of a fine order of execution, etc., enter into the attractions of the work.

The E. R. Place Fund.

In our issue for Oct. 8th we made our first appeal, under the heading of "An Urgent and Deserving Case," for the pecuniary assistance of Mr. and Mrs. E. R. Place. Our readers, we are truly pleased to record, seconded our call nobly, and the declining days of this veteran reformer were made far more easy to be borne. Bro. Place has now passed to the enjoyment of those riches which men like him lay up in a kingdom where "moth and rust" cannot corrupt, but his faithful wife of many years—his widow now—still lingers a helpless sufferer, awaiting the time of her departure.

We have therefore, since the decease of Bro. Place—which we referred to last week, and speak more fully concerning in another column—sent all amounts received to Mrs. Place, and shall so continue to do with whatever sums the benevolently-disposed readers of the **Banner of Light** may choose to forward to us for the purpose. That the newly-arisen spirit remembers her in his own hour of liberty from physical pain and helplessness is made apparent by the following, spoken by the presiding intelligence at our Public Free Circle, held Nov. 11th:

FRIENDS, we have a few words to address to you and to the public, concerning the physical decease of that noble spirit, Edward R. Place, for whom we called upon you a few weeks since for assistance, pecuniary and otherwise. You have doubtless learned that he has passed to the broader field of life: And here we would say we have met and welcomed this ascended spirit, and he assures us that he is glad and rejoiced in his freedom; that an exaltation of spirit possesses him. He feels that he has triumphed over matter, over disease and suffering, and has gained the glories and fruits of life.

We wish to thank you, in his behalf, for the assistance rendered to him, and the kindly attentions expressed in many little ways, and, at the same time, to appeal to you to continue your good works: for the spirit has left behind him, in the mortal garb, a companion who is an invalid, weak and suffering, and in need of assistance. We trust that you will still continue to afford her that pecuniary aid which she so much requires at this particular time.

Sums received since last acknowledgment, and paid to Mrs. Place:

From A. Farnsworth, East Saginaw, Mich., \$2.75; Martin Hiseox, Providence, R. I., \$5.00; H. J. H., New York City, \$1.00; T. B. W., Windsor, Vt., \$1.00; E. Anne Hildman, North Bennington, Vt., \$1.00; Contributions at Circle, 55 cents; Cash, 50 cents; Thos. J. Hazard, South Portsmouth, R. I., \$2.00; Friend, Lebanon, N. H., \$1.00; S. Hayward, Charlton Depot, Mass., \$1.00; J. W. Clark, Victoria, B. C., \$1.00; A. Friend, Amherst, Mass., \$1.00; Henry Train, Morgan City, La., \$2.00.

Col. A. B. Meacham on the Indian Character.

It would be difficult to give justice in a limited space to the eloquent appeal made on Friday evening, Nov. 11th, by Col. Meacham before the Arbitration League at the E Street Baptist church, Washington, D. C. The lecture consumed about an hour and a quarter in its delivery, and was full of the idea which has occupied so much of the Colonel's attention of late years. He said the Indian was, when discovered by the white man, a peace-loving man. His habits were simple, his laws few, his ceremonies sacred: he had no literature, and no ambition to live in literature or beyond the memory of his own tribe. He was true to his guests, and when tribal difficulties occurred the peace council was first called—an institution which was closely akin in its objects to what the Arbitration League seeks to establish. The same principle actuated the Indian of the present day, and a striking example was shown in Ouray, chief of the Utes.

Several instances were cited where the big chiefs of various nations are "big" more from their peace qualities than their war proclivities, arbitration of difficulties being sought for before an appeal to weapons of war. Difficulties among individual members are treated in the same way. A council is called, the evidence on both sides heard, and the tribe "sit on the case" as a jury, and their decision is invariably acquiesced in. Sitting Bull never broke faith until he had been repeatedly cheated, and then he said: "I'll treat you just as you treat me." One great blunder in the management of the Indian was the sending of broken-down men, who could not get a respectable living among the whites, to "preach the Gospel" to them.

Enlargement of the Two Worlds.

We called several times while in New York at the office of our new contemporary, at 100 Nassau street, and were well pleased with our visits. This new paper is superbly printed on elegant new type. The printer is a Spiritualist, and therefore takes great pride in sending out from his press a handsome sheet. With Bro. A. E. Newton and his talented wife, Mr. H. Brown and others on the editorial staff, there is no reason why *The Two Worlds* should not only flourish peculiarly, but at the same time be the means of widely spreading a knowledge of Modern Spiritualism over this mundane sphere, in conjunction with the **Banner of Light** and other papers devoted to the cause. We therefore congratulate Dr. Eugene Crowell, the publisher, who is a devoted Spiritualist, on the auspicious manner in which he has placed his new enterprise before the people, who are anxiously seeking through many mediumistic avenues for a full knowledge of the Great Hereafter.

The Two Worlds has just been enlarged from four to eight pages. Parties desiring can obtain it at \$3 a year by addressing the publisher.

The individual who has for some time iterated at the West under the name of "Dr. Chas. Slade," giving the impression that he was the well-known medium Dr. Henry Slade, has suddenly come to grief. It appears from a printed slip received at this office, that at Fort Madison, Iowa, one of the committee, Dr. Rix, while on the platform "to see that all was fair," could not see that it was so, and thus announced to the audience. The pretended medium endeavored to have the doctor leave the platform, but the audience insisted that he should remain. Finally "Dr. Chas. Slade" became excited, declared there was "no such thing as Spiritualism," and, evidently to appease the wrath of those he had sought to impose upon, promised to show them "how each and every spirit act was performed." He then explained the manner in which he performed a few simple sleight-of-hand tricks, and having failed to impose upon the people in one way tried to impose upon them in another by endeavoring to convince them that all the phenomena which millions of men and women believe to be produced by spirits were done in the way he had shown! Verily, people will strain at a gnat, and swallow half a dozen camels.

Hon. J. L. O'Sullivan has of late been quite ill in London of hemorrhage of the lungs. We are glad to know that he is now considered much better.

"Life's Crowning Victory Won!"

As noted in our issue for Nov. 12th, E. R. Place passed on from his late residence, at 37 Columbia street, Cambridgeport, Mass., on the afternoon of Monday, Nov. 8th, after an experience in the mortal of sixty-three years.

We are indebted to Mr. J. W. Reeves for certain details in the life of Mr. Place, which are here condensed: The deceased was a native of Holliston, N. H. His father was a clergyman. He early learned the trade of a book-binder in Boston, and bore through life the reputation of being a first-class workman at his handicraft, but was forced to fight an ineffectual allment for years—the malady which finally caused his decease—consumption. He removed to Portland, Me., some forty years ago, and engaged in the business of his calling.

Leaving that city, he has since resided in Boston, Chelsea and in Cambridge. About three years since he, together with his wife (also an invalid from consumption), left Massachusetts and went to the Pacific slope with the hope of regaining their health; but both were destined to disappointment in this respect. They then returned home, resigned to the inevitable conclusion of life here in the physical, which now passed on, but the helpless widow still remains.

Mr. Place was possessed of much poetic genius; he was a genial gentleman and an ardent lover of humanity. The best years of his pilgrimage were spent in doing what he could in the field of the various reformatory movements of his day and generation.

Rev. Mr. Safford, Universalist, who conducted the funeral services—which occurred at Mr. Place's late residence on the afternoon of the 8th, and were largely attended—read two poems by Mr. Place, which had been given him by the deceased to be used at the time of his burial, saying he (S.) was unable to choose between the two in the matter of excellence and touching appropriateness. He said that whatever Mr. Place had written, whether in prose or verse, was always informed with a deep meaning, and truth was ever visible to his heart. He referred to the spiritualistic views of the deceased, and said that though he (the speaker) could not always sympathize with his (Mr. P.'s) mental processes, yet the deceased was probably not fundamentally wrong when he believed that closely with this world of ours the world of spirit was conjoined.

Another clergyman, the Rev. Mr. Bowen, also addressed fitting words to those in attendance, and bore witness to the excellent character of the deceased, and the benefit of life-examples such as his to the communities in which they are presented. He remarked in closing, concerning Mr. Place:

"Those who could not join with him in his views, universally respected his convictions, and admired his enthusiasm! He was not a great man—he was better; he was a good man; he was not a wealthy man—but he was what was infinitely better—an honest man; his life-labors concluded, he has now entered the realm of rest."

Where Virtue triumphs and her sons are blest.

International Anti-Vaccination Congress.

The reader will find on our fifth page a letter from our correspondent, Wm. Tebb, of London, concerning the gathering of the disciples of Anti-Vaccination at Cologne, and what was accomplished during the sessions.

We are glad to note that agitation against the unjust compulsory vaccination laws also existing on this side the Atlantic is being actively pushed. The theme, we understand, is to be brought prominently before the annual meeting of the Eclectic Medical Association, of Connecticut, upon its convening; and A. E. Giles, Esq., of Hyde Park, Mass., who has taken a prominent part in endeavors in past years to effect the repeal of the compulsory vaccination law in Massachusetts, has of late been engaged in a spirited controversy with the M. D. on the general question of vaccination, and has, in the columns of the *Norfolk County Gazette*, utterly routed the gentry of the lancet. We shall revert to this, his valuable service for humanity, in a future issue.

"The Progressive Age."

We have received the initial number of a new magazine of thirty-two pages to be published monthly at Atlanta, Ga., bearing the above title, and devoted to a dissemination of a knowledge of Spiritualism. It has for its motto Lucretia Mott's terse saying: "Not authority for truth, but truth for authority," and is edited by Rev. W. C. Bowman, who gives in this number a lecture upon "Atheism; its Cause and Cure," delivered by himself in the Liberal and Spiritual Church, at Atlanta. The articles that follow are excellent, treating upon every phase of spiritual phenomena and philosophy, and giving promise that we are to have in this new periodical an able and efficient co-worker in the field; as such we give it a hearty welcome and bid it good-speed.

When a doctor refuses to take the medicine he prescribes for others, one is (or ought to be) pardoned if he questions the value of the medicine to any one. They are making a move in Greenville, Ct., for the establishment of a new reading-room. We learn from an exchange that a short time since Rev. L. W. Bacon took occasion during his Sunday evening's discourse to solicit from his hearers contributions of books and papers for the enterprise, but counselled them "not to search their attics and send there the old tracts of the American Tract Society, or books too dull for their own perusal, unless they wanted to kill the enterprise."

Speaking of the lectures which are so abundantly given to our readers in the enlarged **Banner of Light**, the *Psychological Review* (London) for November says:

"These various addresses must be of great service in distant parts of country districts where the dwellers are debarred from listening to any form of spiritual instruction. They form a feature of the **Banner** that is undoubtedly highly prized."

The remarkable slate-writing to which we recently referred as having been produced before a public audience at Lake Pleasant, last August, Mr. A. H. Phillips being the medium, has been photographed, and may be seen by those interested at the **Banner of Light** Bookstore, 9 Montgomery Place, Boston.

Lester Robinson, Esq., informs us that the Spiritualists of New Haven, Ct., have now organized for work, and that services will be held hereafter every Sunday afternoon at 2 and evening at 7:30 o'clock, at No. 100 Orange street, that city.

A Chatsworth, Ill., despatch to the Chicago Times states that Jesse Shepard gave one of his vocal and instrumental concerts in the Town Hall there on the evening of Nov. 8th—a large and enthusiastic audience being present.

E. F. Rogers, Esq., proprietor of the famous custom laundry in Troy, N. Y. (who is a veteran Spiritualist), has a card on our seventh page.

DO NOT FAIL TO READ SPIRIT CHAT-NING'S REPLY TO PROF. PHELPS. SEE FIRST PAGE.

Read the card of Mrs. M. E. Rhodes, which will be found on the eleventh page of the present issue.

RAPHAEL'S
PROPHETIC ALMANAC
OR, THE
PROPHETIC MESSENGER,
Weather Guide and Ephemeris,
FOR 1882:
COMPRISING A VARIETY OF USEFUL MATTER AND TABLES,
Predictions of the Events, and the Weather,
THAT WILL OCCUR IN EACH MONTH DURING THE YEAR.
**Riots and Strife! War and Sedition! Earth-
quakes!**
A LARGE COLORED HIEROGLYPHIC.
By Raphael,
The Astrologer of the Nineteenth Century.
C O N T E N T S.
Sixty-Second Annual Edition.
Monthly Calendar and Weather Guide.
Sydney's Planets, Moon's Signs, &c.
Royal Tables, &c.
Useful Tables, Weights and Measures.
Post-Office Regulations.
Eclipses during 1882.
The Harvest of 1882.
Periods of 1882 when the Planets are best situated for ob-
servation.
The Voice of the Heavens for each Month.
Guides to Predictions.
Eclipses.
Astrology and Medicine.
A Table of the Influences for 1882.
Explanation of the Hieroglyphic for 1882.
Fulfilled Predictions.
The Criminal Heads of Europe.
Useful Data.
Useful Notes.
The Comets of 1882.
Hints to Farmers.
Hints to Gardeners.
The Moon and the Weather.
How to do the Planets at Home.
Astrology: What is it?
How Astrology could be Utilized.
How Valuable Labor and be Saved.
Astrology and Scripture.
Raphael's Publications.
Raphael's List of Books for Sale.
Price 35 cents, postage free.
For sale by COLBY & RICH.

Berkeley Hall Lectures.
W. J. Colville's Sunday Morning Discourses.
No. 1: All Things Made New.
Delivered Sunday morning, Sept. 18th, 1881.
Single copies 5 cents.
**No. 2: Why was our President Taken
Away?**
Delivered by SPIRIT C. H. Chapin, Sept. 25th, 1881.
Single copies 5 cents.
**No. 3: President Garfield Living After
Death.**
Delivered Sunday morning, Oct. 2d, 1881.
Single copies 5 cents.
**No. 4: The Spiritual Temple: And How
to Build It.**
Delivered Sunday morning, Oct. 9th, 1881.
Single copies 5 cents.
**No. 5: Houses of God and Gates of
Heaven.**
Delivered Sunday morning, Oct. 16th, 1881.
Single copies 5 cents.
The demand for Mr. Colville's lectures, on the part of the
public at large, has been so great, that the publishers have
decided to issue in pamphlet form the morning series to be
delivered by him in Berkeley Hall, Boston, during the sea-
son.
These discourses will be brought out at a price which will
barely cover the cost of publication, thus enabling all
sympathizers with the advanced and progressive thought of
the embodied, to procure them broadcast over the land with
out great pecuniary outlay.
Paper, single copies, 3 cents; 4 copies for 25 cents; 13 cop-
ies for \$1.00; 20 copies for \$1.50; 40 copies for \$3.00; post-
age free.
Published and for sale by COLBY & RICH, *Banner-
Light House*. Also, for sale by TIMOTHY BIGELOW
Esq., No. 31 Hancock street, Boston.

THE MAN JESUS
A Course of Lectures
BY REV. JOHN WHITE CHADWICK.
The work contains chapters on the following subjects:
No. 1. SOURCES OF INFORMATION.
2. THE PLACE AND TIME.
3. BIRTH, YOUTH AND TRAINING.
4. JESUS AS A PROPHET.
5. JESUS AS MESSIAH.
6. THE RESURRECTION.
7. THE DEIFICATION.
"A masterly piece of work." "is the criticism of a distin-
guished man of letters. "A very interesting and remark-
able work," this biography of Jesus, beginning "with
critical examination of the sources of information in regard
to him; then follows a charming chapter on Palestine at
the time of the appearance of Jesus, and the story of his life
is arranged that the familiar elements can be made fresh
to the life of Jesus, can be written that it seems new
and the reader is carried on through the days of his
hope and love to those suffering and sadness, till his sym-
pathy towards him is so loving, so human, that the cruel
brings a grief as passionate as if it were a cruel wrong to
him just been committed."
Cloth, Price 40 cents, postage 10 cents.
For sale by COLBY & RICH.

LEAVES OF GRASS
WALT WHITMAN'S COMPLETE POEMS.
Containing ALL the matter comprised in his former ver-
sions, with his latest poems. With portrait. 1 vol.: 12mo.
The first and only complete edition of the works of
"Good gray poet" will be heartily welcomed by his num-
ous admirers.
Ralph Waldo Emerson terms the main poem "The most
extraordinary piece of wit and wisdom America has yet
contributed."
The *Review des Deux Mondes* pronounces the war poem
"The most perfect, most fervid and profound of any ex-
pressions of the spirit in modern literature."
Cloth, Price 60 cts., postage 10 cents.
For sale by COLBY & RICH.

The Guide to Astrology
BY RAPHAEL, ASTROLOGER.
CONTAINING
The Complete Fundamental Part of Genethliacal Astrology
by which all persons may calculate their own Nativities
and learn their own natural character and proper destiny
with rules and information never before published.
Cloth, Vol. II, Price \$1.00.
For sale by COLBY & RICH.
The Spirit of the World.
Eve, or Earth, ultimatum in Woman, enters the Chur-
triumphant, and receives from Above 12 centuries for
harp, which has been unstrung since the occurrence re-
the scene is laid in the chamber of the Great Pyramid
Egypt.
Extended around the redeemed woman are numerous H-
terical persons belonging to different periods of time.
are also figures symbolizing Art, Science, Religion, and
The 12 signs of the Zodiac, India, and the 12 chief States
12 figures are related to matters connected with the story
the Pyramid.
The picture was painted by the late Chas. L. Fenton,
Boston, at intervals of time during 15 years.
Photograph, cabinet size, 25 cents.
For sale by COLBY & RICH.

THE THEOSOPHIST,
A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL
PHILOSOPHY, HISTORY, PSYCHOLOGY,
LITERATURE AND ART.
Conducted by H. P. BLAVATSKY.
Published at Breach Candy, Bombay, India.
October number just received.
Subscriptions will be taken at this office at \$5.00 per year
which all persons may calculate their own Nativities
and learn their own natural character and proper destiny
with rules and information never before published.
Cloth, Vol. II, Price \$1.00.
For sale by COLBY & RICH.

THE HUNTER'S VISION.

BY WILLIAM CULLEN BRYANT.

Upon a rock that, high and sheer,
Rose from the misty, misty breast,
A weary hunter of the deer
Had sat him down to rest.
And bared to the soft summer air
His hot red brow and sweaty hair.
All dim in haze the mountains lay,
With dimmer vales between;
And rivers glimmered on their way,
By forests faintly seen.
While ever rose a murmuring sound
From brooks below and bees around.
He listened, till he seemed to hear
A strain so soft and low
That, whether in the mist or air,
The listener scarce might know.
With such a tone, so sweet, so mild,
The watching mother lull her child.
"Thou weary hunterman," thus it said,
"Before thy very feet,
The pleasant land of rest is spread
Before thy very feet.
And those whom thou wouldst gladly see
Are waiting there to welcome thee."
He looked, and 'twixt the earth and sky,
Amid the moonday haze,
A shadowy region met his eye,
And gazed beneath his gaze,
As if the vapors of the air
Had gathered into shapes so fair.
Groves freshened as he looked, and flowers
Showered bright on rocky bank
And fountains welled beneath the bowers,
Where deer and pheasant drank.
He saw the glittering streams; he heard
The rustling boughs and twittering bird.
And friends, the dead, in boyhood dear,
There lived and walked again.
And there was one who many a year
Within her grave had lain.
A fair young girl, the hunter's pride—
His heart was breaking when she died.
Bounding, as was her wont, she came
Right toward his resting-place,
And stretched her hand, and called his name,
With that sweet smiling face.
Forward, with fixed and eager eyes,
The hunter leaned in act to rise.
Forward he leaned—and heading down,
Flung from that craggy wall.
He saw the rocks, steep, stern and brown,
An instant in his fall—
A frightful instant, and no more;
The dream and life at once were o'er.

Biographical.

Calvin Tarbell.

To the Editor of the Banner of Light:
There are special reasons why the recent passage of CALVIN TARSELL to spirit-life should be honorably chronicled in your columns. For not only was he a good citizen and a true man; a wise and gentle father, and a warm and sympathizing friend; a citizen faithful and fearless in every duty, and yet one who pondered well and wisely on the meaning of life and the mystery of death; liberal, progressive, enlightened, and a true Spiritualist in its noblest sense, carrying into life's duties the high and holy principles of our living, cheering faith—reasons manifold in themselves why we should eulogize the departure of such a man and friend—but Mr. Tarbell was literally a constant reader of the Banner of Light, and one who read all that is printed in these columns, to remember and be profited by. For he took the first number of this paper that was issued, and has never failed to read every copy that has succeeded, up to the one that preceded his demise; and assuredly such a constant subscriber cannot be permitted to pass from sight and fellowship without a word concerning his virtues, his career and distinguishing characteristics.

The story to be told is simple and precious. Mr. Tarbell was born in Rindge, New Hampshire, January 11th, 1800. The first part of his life was spent in his native State, he residing in Walpole many years; while the last forty of this ripe experience of over fourscore years were passed in or near Boston. Possessing that wonderful physical formation which the air and mountains of the Granite State seem to impart to her sons, he, at the same time, blended therewith the deep thought and wise philosophy which distinguish the denizens of our modern Athens; so that, in his ripe old age, wisdom and love, kindness, judgment and keen sensibility beamed from his open, handsome countenance, making him, in the writer's opinion, as perfect a specimen of ripe, genial manhood as ever it was his privilege to meet and admire. It was especially fitting that such a true and well-rounded life should reach its close on the last day of October; for as, at this time, the harvests of earth's gardens, farms and fields are gathered into barns and storehouses, so the fruitage of more than eighty years, well and truly spent in the service of God and man, should at last be called home in the more than autumnal glories that mark the close of a ripe and righteous life.

During fifty years Mr. Tarbell was accompanied, in his earthly pilgrimage, by as quiet, gentle, loving and true-hearted a helpmate, as ever was given to share the troubles and rejoice in the successes of man. This half century of conjugal fellowship blended the lives of Mr. and Mrs. Tarbell into a living golden marriage, so that when they were rudely parted (as some would say) by the death-angel, about ten years ago, he followed his now spirit-brother into the uncertain land, with that trusting faith and living hope which Spiritualism imparts to its true professors. For Mr. Tarbell well knew that their separation was but for a season. In the solitudes of his chamber she returned to him, with noiseless but assured steps, to cheer, to solace and to strengthen him; at the same time he was anxious to rejoin the mate of his love and life when, in the wisdom of God, his days of probation were numbered. Still it was meet that the four children, who were spared to bless and brighten his old age, should enjoy for a longer season that ripe wisdom, that firm but gentle counsel of a father who was all that the name implies, and a parent who could not be too fondly loved or too highly respected. But the years during which he was thus kindly lent, as it were, to his daughters and son are ended; and now, in God's own Summer-Land, he is reunited to her who made his years so happy, hopeful and peaceful.

Mr. Tarbell, early in life, entertained liberal ideas, and he read deeply and understandingly the works of those philosophic minds who have thundered against the errors and folly of a narrow, selfish, bigoted theology. Particularly was he familiar with the writings of Thomas Paine; and he was accustomed to say that, in his opinion, "the pen of Thomas Paine did as much to secure the freedom of the American people as the sword of Washington." With this basic thought inclining him to liberal views, it was natural that he should hail with enthusiasm the advent of Modern Spiritualism, and he was among the first in Boston to accept its tenets and teachings. Not only the long line of spiritualistic literature, which a constant perusal of these pages must afford, was familiar to Mr. Tarbell, but all writings and discourses that could impart new light to a theme and a religion which brought him so much joy and hope were eagerly and thoughtfully perused

by him; so that it would have been difficult to have found any one better "read up" in the literature of our faith than himself. In consequence of what he read, heard and saw, he grew stronger in his belief with each added year of life; till at last, ripe in thought as he was ripe in years and respect, Spiritualism was to him even a faith no longer, for with him, as with thousands of others, faith had given place to knowledge.

Besides the wondrous frame and well-stored mind already mentioned, Mr. Tarbell possessed marked will-power, and always exercised great influence over his fellow-men. His advice was sought by friends and familiars, as that of one both able and willing to impart what was worth receiving and remembering. While an instinctive modesty restrained him from accepting public office, he had but to say the word during his active life, and office would have sought him; for a man so pure in principle, and so wise in judgment, was well fitted for civic or higher stations. But those who did fill public offices knew Mr. Tarbell as one of that select body of citizens whom it is an honor to represent; and especially does the writer know that Hon. John P. Bigelow, the popular Mayor of Boston, who was a near neighbor of Mr. Tarbell for many years, held him in high honor, and was accustomed to speak of him as "a man who never flinched from duty, and whose heart and hand were always in the right place." When, a year ago, the honors of Mr. Bigelow, in connection with founding our Public Library, were unjustly called in question, Mr. Tarbell wrote a letter which was a model for clearness of statement and an accurate presentation of the real facts in the case; and thus, by his voluntary testimony in favor of a former City Magistrate and friend, he proved how true was his faith and fealty to one who could no longer speak for himself.

But while he was esteemed as a good citizen, a kind neighbor and a faultless man, it was in the penetrability of his own home that Mr. Tarbell was naturally most tenderly and truly loved and honored. His children remember him as one who, from their earliest recollection, was gentle, wise and firm. He ruled in his family, as might well be known, not by the rod, but by love. To them his "word was law"; and they are now comforted by the thought that his steps were followed, and his wants were ministered to by affection and respect. Nor was he called away till his life-work was all done, its rich fruits all garnered, and he was himself ready and ripe for other and broader fields of usefulness and labor. As he lay in his casket on the day of the funeral, it was no mockery that had lovingly placed a nosegay on the breast of that noble and sleeping form. For the flowers of virtue, honor and rectitude which had characterized him in life, thus came from their heart-recesses, as it were, to bloom for a few hours ere he was carried from mortal sight; but the memory of his varied excellencies will live, as a perennial garland, never to fade while hearts beat that knew this brave, grand, true man.

Owing to Mr. Colville's absence at Troy, Mr. Wallis officiated appropriately at the funeral (Nov. 3d), and last Sunday morning a special memorial service was held at Berkeley Hall, of which it is but just to say that Mr. Colville rose to the dignity of his great theme. It is a noteworthy incident that, in Mr. Tarbell's house, Mr. Colville's first parlor meeting was held in Boston; and for this young and eloquent medium, in common with a multitude too great to number, he entertained the highest possible esteem. How well that respect was reciprocated will be fully understood when Mr. Colville's memorial discourse is printed in these columns; at the same time it must be acknowledged thus publicly that it was worthy of the man, and of the occasion—worthy of a truly great and good man, whom none knew but to honor, none remember but to praise. T. B. Boston, Mass.

Taxation of Church Property in Michigan.

To the Editor of the Banner of Light:
The subject of the taxation of church property in Michigan is formally presented to the people of the State through the tax commission now engaged in preparing a revision of the tax laws.

A provisional committee having the matter in charge have prepared blank forms for petition to the Legislature asking that church property be taxed, and also a short address on the merits of the question.

Any person wishing to undertake the work of securing signatures to the petition will have copies of the blank forms sent to him or her on application to me.

S. B. MCCRACKEN, Provisional Sec.
Room 84, Seitz Block, Detroit, Nov. 5th, 1881.

A professional gentleman of high repute writes to us that "the Conn. State Eclectic Medical Society meets at New Haven early in November. Vaccination is to be discussed. Our labors have half converted them, and, indeed, I find a strong anti-vaccination feeling among leading eclectics. Drs. Duff and Stratford of Chicago, Munn of Waterbury, Conn., Ripley of Unionville, and others are decided. The dogs of legislation are to do a frightful amount of barking this winter. They need to. After the death of President Garfield after eighty days of torture at the hands of the 'regulars,' the scientific mal-practitioners need laws to gag the people and to deprive them of the last vestige of right to speak or think except as prescribed. I hope Garfield will have a monument, a high one. It will be a fitting memorial to remind Americans of the authorized 'medical ignorance of the age.'"

Recently a conjurer in Plymouth, Eng., who professed to be able to "expose" spiritual manifestations, fearing that he might himself be exposed, declined a challenge of five hundred dollars to produce phenomena by means of tricks in a private house. He would do so on a public platform, "but," continues a correspondent of the Medium and Daybreak, "the phenomena of Spiritualism take place in private houses, and any conjurer professing to expose them must produce them in the same place and under the same conditions."

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

Edward H. Green writes from Cincinnati, O., Oct. 21st: "I have read the Banner of Light for years, and congratulate the proprietors on its recent enlargement and the additional excellent matter thereby vouchsafed."

New Books.
The Ghosts AND OTHER LECTURES.

BY ROBERT G. INGERSOLL.

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

This work treats upon various subjects, viz:

THE LIBERTY OF MAN, WOMAN AND CHILD.

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

THE DECLARATION OF INDEPENDENCE.

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

ABOUT FARMING IN ILLINOIS.

To Plow is to Pray—To Plant is to Prophecy, and the Harvest Answers and Fulfills.

THE GRANT BANQUET.

Twelfth Toast—Response by Robert G. Ingersoll, Nov., 1879.

REV. ALEXANDER CLARK.

THE PAST RISES BEFORE ME LIKE A DREAM.

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

This work is elegantly bound and printed in clear, bold type, on heavy, tinted paper.

The author has created the greatest sensation in the religious world since the days of Voltaire. Hundreds of pamphlets have been published, thousands of sermons have been preached, and the most ardent disciples of reason, by all the engines, crawlers, delayers of the dead, and all the hypocrites now living. By a great many others they are held in the highest esteem.

Cloth, Price \$1.25, postage 10 cents.

For sale by COLBY & RICH.

Spiritualism as a New Basis of Belief.

BY JOHN S. FARMER.

Chap. 1.—The Existing Rift between Modern Culture and the Popular Faith.

2.—Modern Thought as Modern Faith.

3.—The Religious World toward Modern Spiritualism.

4.—The Popular Faith and the Claims of Spiritualism as a Revival of Religion.

5.—The New Basis of Belief.

6.—Inspiration and Revelation: Their Nature and Source.

7.—The Identity of Bible Facts and Spiritual Phenomena.

8.—Popular Errors and Objections to Spiritualism Explained.

9.—Immortality in the Light of Modern Spiritualism.

This work has just been received from England, where it has been hailed with great favor.

Cloth, 48 pp., Price \$1.25, postage 10 cents.

For sale by COLBY & RICH.

SOME MISTAKES OF MOSES.

BY ROBERT G. INGERSOLL.

The book contains the following chapters: 1.—Some Mistakes of Moses; 2.—Free Schools; 3.—The Politicians; 4.—Man and Woman; 5.—The Pentateuch; 6.—Monday; 7.—Sunday; 8.—Wednesday; 9.—Thursday; 10.—Friday; 11.—Saturday; 12.—Let Us Make Man; 13.—Tuesday; 14.—The Ten Commandments; 15.—The Garden of Eden; 16.—The Fall; 17.—The Flood; 18.—The Tower of Babel; 19.—The Plagues; 20.—The Flight into Egypt; 21.—The Hebrews; 22.—The Plagues; 23.—The Flight; 24.—Confess and Atoned; 25.—"Inspired" Slavery; 26.—Inspired Slavery; 27.—"Inspired" Slavery; 28.—"Inspired" Slavery; 29.—"Inspired" Slavery; 30.—"Inspired" Slavery; 31.—"Inspired" Slavery; 32.—"Inspired" Slavery; 33.—"Inspired" Slavery; 34.—"Inspired" Slavery; 35.—"Inspired" Slavery; 36.—"Inspired" Slavery; 37.—"Inspired" Slavery; 38.—"Inspired" Slavery; 39.—"Inspired" Slavery; 40.—"Inspired" Slavery; 41.—"Inspired" Slavery; 42.—"Inspired" Slavery; 43.—"Inspired" Slavery; 44.—"Inspired" Slavery; 45.—"Inspired" Slavery; 46.—"Inspired" Slavery; 47.—"Inspired" Slavery; 48.—"Inspired" Slavery; 49.—"Inspired" Slavery; 50.—"Inspired" Slavery; 51.—"Inspired" Slavery; 52.—"Inspired" Slavery; 53.—"Inspired" Slavery; 54.—"Inspired" Slavery; 55.—"Inspired" Slavery; 56.—"Inspired" Slavery; 57.—"Inspired" Slavery; 58.—"Inspired" Slavery; 59.—"Inspired" Slavery; 60.—"Inspired" Slavery; 61.—"Inspired" Slavery; 62.—"Inspired" Slavery; 63.—"Inspired" Slavery; 64.—"Inspired" Slavery; 65.—"Inspired" Slavery; 66.—"Inspired" Slavery; 67.—"Inspired" Slavery; 68.—"Inspired" Slavery; 69.—"Inspired" Slavery; 70.—"Inspired" Slavery; 71.—"Inspired" Slavery; 72.—"Inspired" Slavery; 73.—"Inspired" Slavery; 74.—"Inspired" Slavery; 75.—"Inspired" Slavery; 76.—"Inspired" Slavery; 77.—"Inspired" Slavery; 78.—"Inspired" Slavery; 79.—"Inspired" Slavery; 80.—"Inspired" Slavery; 81.—"Inspired" Slavery; 82.—"Inspired" Slavery; 83.—"Inspired" Slavery; 84.—"Inspired" Slavery; 85.—"Inspired" Slavery; 86.—"Inspired" Slavery; 87.—"Inspired" Slavery; 88.—"Inspired" Slavery; 89.—"Inspired" Slavery; 90.—"Inspired" Slavery; 91.—"Inspired" Slavery; 92.—"Inspired" Slavery; 93.—"Inspired" Slavery; 94.—"Inspired" Slavery; 95.—"Inspired" Slavery; 96.—"Inspired" Slavery; 97.—"Inspired" Slavery; 98.—"Inspired" Slavery; 99.—"Inspired" Slavery; 100.—"Inspired" Slavery; 101.—"Inspired" Slavery; 102.—"Inspired" Slavery; 103.—"Inspired" Slavery; 104.—"Inspired" Slavery; 105.—"Inspired" Slavery; 106.—"Inspired" Slavery; 107.—"Inspired" Slavery; 108.—"Inspired" Slavery; 109.—"Inspired" Slavery; 110.—"Inspired" Slavery; 111.—"Inspired" Slavery; 112.—"Inspired" Slavery; 113.—"Inspired" Slavery; 114.—"Inspired" Slavery; 115.—"Inspired" Slavery; 116.—"Inspired" Slavery; 117.—"Inspired" Slavery; 118.—"Inspired" Slavery; 119.—"Inspired" Slavery; 120.—"Inspired" Slavery; 121.—"Inspired" Slavery; 122.—"Inspired" Slavery; 123.—"Inspired" Slavery; 124.—"Inspired" Slavery; 125.—"Inspired" Slavery; 126.—"Inspired" Slavery; 127.—"Inspired" Slavery; 128.—"Inspired" Slavery; 129.—"Inspired" Slavery; 130.—"Inspired" Slavery; 131.—"Inspired" Slavery; 132.—"Inspired" Slavery; 133.—"Inspired" Slavery; 134.—"Inspired" Slavery; 135.—"Inspired" Slavery; 136.—"Inspired" Slavery; 137.—"Inspired" Slavery; 138.—"Inspired" Slavery; 139.—"Inspired" Slavery; 140.—"Inspired" Slavery; 141.—"Inspired" Slavery; 142.—"Inspired" Slavery; 143.—"Inspired" Slavery; 144.—"Inspired" Slavery; 145.—"Inspired" Slavery; 146.—"Inspired" Slavery; 147.—"Inspired" Slavery; 148.—"Inspired" Slavery; 149.—"Inspired" Slavery; 150.—"Inspired" Slavery; 151.—"Inspired" Slavery; 152.—"Inspired" Slavery; 153.—"Inspired" Slavery; 154.—"Inspired" Slavery; 155.—"Inspired" Slavery; 156.—"Inspired" Slavery; 157.—"Inspired" Slavery; 158.—"Inspired" Slavery; 159.—"Inspired" Slavery; 160.—"Inspired" Slavery; 161.—"Inspired" Slavery; 162.—"Inspired" Slavery; 163.—"Inspired" Slavery; 164.—"Inspired" Slavery; 165.—"Inspired" Slavery; 166.—"Inspired" Slavery; 167.—"Inspired" Slavery; 168.—"Inspired" Slavery; 169.—"Inspired" Slavery; 170.—"Inspired" Slavery; 171.—"Inspired" Slavery; 172.—"Inspired" Slavery; 173.—"Inspired" Slavery; 174.—"Inspired" Slavery; 175.—"Inspired" Slavery; 176.—"Inspired" Slavery; 177.—"Inspired" Slavery; 178.—"Inspired" Slavery; 179.—"Inspired" Slavery; 180.—"Inspired" Slavery; 181.—"Inspired" Slavery; 182.—"Inspired" Slavery; 183.—"Inspired" Slavery; 184.—"Inspired" Slavery; 185.—"Inspired" Slavery; 186.—"Inspired" Slavery; 187.—"Inspired" Slavery; 188.—"Inspired" Slavery; 189.—"Inspired" Slavery; 190.—"Inspired" Slavery; 191.—"Inspired" Slavery; 192.—"Inspired" Slavery; 193.—"Inspired" Slavery; 194.—"Inspired" Slavery; 195.—"Inspired" Slavery; 196.—"Inspired" Slavery; 197.—"Inspired" Slavery; 198.—"Inspired" Slavery; 199.—"Inspired" Slavery; 200.—"Inspired" Slavery; 201.—"Inspired" Slavery; 202.—"Inspired" Slavery; 203.—"Inspired" Slavery; 204.—"Inspired" Slavery; 205.—"Inspired" Slavery; 206.—"Inspired" Slavery; 207.—"Inspired" Slavery; 208.—"Inspired" Slavery; 209.—"Inspired" Slavery; 210.—"Inspired" Slavery; 211.—"Inspired" Slavery; 212.—"Inspired" Slavery; 213.—"Inspired" Slavery; 214.—"Inspired" Slavery; 215.—"Inspired" Slavery; 216.—"Inspired" Slavery; 217.—"Inspired" Slavery; 218.—"Inspired" Slavery; 219.—"Inspired" Slavery; 220.—"Inspired" Slavery; 221.—"Inspired" Slavery; 222.—"Inspired" Slavery; 223.—"Inspired" Slavery; 224.—"Inspired" Slavery; 225.—"Inspired" Slavery; 226.—"Inspired" Slavery; 227.—"Inspired" Slavery; 228.—"Inspired" Slavery; 229.—"Inspired" Slavery; 230.—"Inspired" Slavery; 231.—"Inspired" Slavery; 232.—"Inspired" Slavery; 233.—"Inspired" Slavery; 234.—"Inspired" Slavery; 235.—"Inspired" Slavery; 236.—"Inspired" Slavery; 237.—"Inspired" Slavery; 238.—"Inspired" Slavery; 239.—"Inspired" Slavery; 240.—"Inspired" Slavery; 241.—"Inspired" Slavery; 242.—"Inspired" Slavery; 243.—"Inspired" Slavery; 244.—"Inspired" Slavery; 245.—"Inspired" Slavery; 246.—"Inspired" Slavery; 247.—"Inspired" Slavery; 248.—"Inspired" Slavery; 249.—"Inspired" Slavery; 250.—"Inspired" Slavery; 251.—"Inspired" Slavery; 252.—"Inspired" Slavery; 253.—"Inspired" Slavery; 254.—"Inspired" Slavery; 255.—"Inspired" Slavery; 256.—"Inspired" Slavery; 257.—"Inspired" Slavery; 258.—"Inspired" Slavery; 259.—"Inspired" Slavery; 260.—"Inspired" Slavery; 261.—"Inspired" Slavery; 262.—"Inspired" Slavery; 263.—"Inspired" Slavery; 264.—"Inspired" Slavery; 265.—"Inspired" Slavery; 266.—"Inspired" Slavery; 267.—"Inspired" Slavery; 268.—"Inspired" Slavery; 269.—"Inspired" Slavery; 270.—"Inspired" Slavery; 271.—"Inspired" Slavery; 272.—"Inspired" Slavery; 273.—"Inspired" Slavery; 274.—"Inspired" Slavery; 275.—"Inspired" Slavery; 276.—"Inspired" Slavery; 277.—"Inspired" Slavery; 278.—"Inspired" Slavery; 279.—"Inspired" Slavery; 280.—"Inspired" Slavery; 281.—"Inspired" Slavery; 282.—"Inspired" Slavery; 283.—"Inspired" Slavery; 284.—"Inspired" Slavery; 285.—"Inspired" Slavery; 286.—"Inspired" Slavery; 287.—"Inspired" Slavery; 288.—"Inspired" Slavery; 289.—"Inspired" Slavery; 290.—"Inspired" Slavery; 291.—"Inspired" Slavery; 292.—"Inspired" Slavery; 293.—"Inspired" Slavery; 294.—"Inspired" Slavery; 295.—"Inspired" Slavery; 296.—"Inspired" Slavery; 297.—"Inspired" Slavery; 298.—"Inspired" Slavery; 299.—"Inspired" Slavery; 300.—"Inspired" Slavery; 301.—"Inspired" Slavery; 302.—"Inspired" Slavery; 303.—"Inspired" Slavery; 304.—"Inspired" Slavery; 305.—"Inspired" Slavery; 306.—"Inspired" Slavery; 307.—"Inspired" Slavery; 308.—"Inspired" Slavery; 309.—"Inspired" Slavery; 310.—"Inspired" Slavery; 311.—"Inspired" Slavery; 312.—"Inspired" Slavery; 313.—"Inspired" Slavery; 314.—"Inspired" Slavery; 315.—"Inspired" Slavery; 316.—"Inspired" Slavery; 317.—"Inspired" Slavery; 318.—"Inspired" Slavery; 319.—"Inspired" Slavery; 320.—"Inspired" Slavery; 321.—"Inspired" Slavery; 322.—"Inspired" Slavery; 323.—"Inspired" Slavery; 324.—"Inspired" Slavery; 325.—"Inspired" Slavery; 326.—"Inspired" Slavery; 327.—"Inspired" Slavery; 328.—"Inspired" Slavery; 329.—"Inspired" Slavery; 330.—"Inspired" Slavery; 331.—"Inspired" Slavery; 332.—"Inspired" Slavery; 333.—"Inspired" Slavery; 334.—"Inspired" Slavery; 335.—"Inspired" Slavery; 336.—"Inspired" Slavery; 337.—"Inspired" Slavery; 338.—"Inspired" Slavery; 339.—"Inspired" Slavery; 340.—"Inspired" Slavery; 341.—"Inspired" Slavery; 342.—"Inspired" Slavery; 343.—"Inspired" Slavery; 344.—"Inspired" Slavery; 345.—"Inspired" Slavery; 346.—"Inspired" Slavery; 347.—"Inspired" Slavery; 348.—"Inspired" Slavery; 349.—"Inspired" Slavery; 350.—"Inspired" Slavery; 351.—"Inspired" Slavery; 352.—"Inspired" Slavery; 353.—"Inspired" Slavery; 354.—"Inspired" Slavery; 355.—"Inspired" Slavery; 356.—"Inspired" Slavery; 357.—"Inspired" Slavery; 358.—"Inspired" Slavery; 359.—"Inspired" Slavery; 360.—"Inspired" Slavery; 361.—"Inspired" Slavery; 362.—"Inspired" Slavery; 363.—"Inspired" Slavery; 364.—"Inspired" Slavery; 365.—"Inspired" Slavery; 366.—"Inspired" Slavery; 367.—"Inspired" Slavery; 368.—"Inspired" Slavery; 369.—"Inspired" Slavery; 370.—"Inspired" Slavery; 371.—"Inspired" Slavery; 372.—"Inspired" Slavery; 373.—"Inspired" Slavery; 374.—"Inspired" Slavery; 375.—"Inspired" Slavery; 376.—"Inspired" Slavery; 377.—"Inspired" Slavery; 378.—"Inspired" Slavery; 379.—"Inspired" Slavery; 380.—"Inspired" Slavery; 381.—"Inspired" Slavery; 382.—"Inspired" Slavery; 383.—"Inspired" Slavery; 384.—"Inspired" Slavery; 385.—"Inspired" Slavery; 386.—"Inspired" Slavery; 387.—"Inspired" Slavery; 388.—"Inspired" Slavery; 389.—"Inspired" Slavery; 390.—"Inspired" Slavery; 391.—"Inspired" Slavery; 392.—"Inspired" Slavery; 393.—"Inspired" Slavery; 394.—"Inspired" Slavery; 395.—"Inspired" Slavery; 396.—"Inspired" Slavery; 397.—"Inspired" Slavery; 398.—"Inspired" Slavery; 399.—"Inspired" Slavery; 400.—"Inspired" Slavery; 401.—"Inspired" Slavery; 402.—"Inspired" Slavery; 403.—"Inspired" Slavery; 404.—"Inspired" Slavery; 405.—"Inspired" Slavery; 406.—"Inspired" Slavery; 407.—"Inspired" Slavery; 408.—"Inspired" Slavery; 409.—"Inspired" Slavery; 410.—"Inspired" Slavery; 411.—"Inspired" Slavery; 412.—"Inspired" Slavery; 413.—"Inspired" Slavery; 414.—"Inspired" Slavery; 415.—"Inspired" Slavery; 416.—"Inspired" Slavery; 417.—"Inspired" Slavery; 418.—"Inspired" Slavery; 419.—"Inspired" Slavery; 420.—"Inspired" Slavery; 421.—"Inspired" Slavery; 422.—"Inspired" Slavery; 423.—"Inspired" Slavery; 424.—"Inspired" Slavery; 425.—"Inspired" Slavery; 426.—"Inspired" Slavery; 427.—"Inspired" Slavery; 428.—"Inspired" Slavery; 429.—"Inspired" Slavery; 430.—"Inspired" Slavery; 431.—"Inspired" Slavery; 432.—"Inspired" Slavery; 433.—"Inspired" Slavery; 434.—"Inspired" Slavery; 435.—"Inspired" Slavery; 436.—"Inspired" Slavery; 437.—"Inspired" Slavery; 438.—"Inspired" Slavery; 439.—"Inspired" Slavery; 440.—"Inspired" Slavery; 441.—"Inspired" Slavery; 442.—"Inspired" Slavery; 443.—"Inspired" Slavery; 444.—"Inspired" Slavery; 445.—"Inspired" Slavery; 446.—"Inspired" Slavery; 447.—"Inspired" Slavery; 448.—"Inspired" Slavery; 449.—"Inspired" Slavery; 450.—"Inspired" Slavery; 451.—"Inspired" Slavery; 452.—"Inspired" Slavery; 453.—"Inspired" Slavery; 454.—"Inspired" Slavery; 455.—"Inspired" Slavery; 456.—"Inspired" Slavery; 457.—"Inspired" Slavery; 458.—"Inspired" Slavery; 459.—"Inspired" Slavery; 460.—"Inspired" Slavery; 461.—"Inspired" Slavery; 462.—"Inspired" Slavery; 463.—"Inspired" Slavery; 464.—"Inspired" Slavery; 465.—"Inspired" Slavery; 466.—"Inspired" Slavery; 467.—"Inspired" Slavery; 468.—"Inspired" Slavery; 469.—"Inspired" Slavery; 470.—"Inspired" Slavery; 471.—"Inspired" Slavery; 472.—"Inspired" Slavery; 473.—"Inspired" Slavery; 474.—"Inspired" Slavery; 475.—"Inspired" Slavery; 476.—"Inspired" Slavery; 477.—"Inspired" Slavery; 478.—"Inspired" Slavery; 479.—"Inspired" Slavery; 480.—"Inspired" Slavery; 481.—"Inspired" Slavery; 482.—"Inspired" Slavery; 483.—"Inspired" Slavery; 484.—"Inspired" Slavery; 485.—"Inspired" Slavery; 486.—"Inspired" Slavery; 487.—"Inspired" Slavery; 488.—"Inspired" Slavery; 489.—"Inspired" Slavery; 490.—"Inspired" Slavery; 491.—"Inspired" Slavery; 492.—"Inspired" Slavery; 493.—"Inspired" Slavery; 494.—"Inspired" Slavery; 495.—"Inspired" Slavery; 496.—"Inspired" Slavery; 497.—"Inspired" Slavery; 498.—"Inspired" Slavery; 499.—"Inspired" Slavery; 500.—"Inspired" Slavery; 501.—"Inspired" Slavery; 502.—"Inspired" Slavery; 503.—"Inspired" Slavery; 504.—"Inspired" Slavery; 505.—"Inspired" Slavery; 506.—"Inspired" Slavery; 507.—"Inspired" Slavery; 508.—"Inspired" Slavery; 509.—"Inspired" Slavery; 510.—"Inspired" Slavery; 511.—"Inspired" Slavery; 512.—"Inspired" Slavery; 513.—"Inspired" Slavery; 514.—"Inspired" Slavery; 515.—"Inspired" Slavery; 516.—"Inspired" Slavery; 517.—"Inspired" Slavery; 518.—"Inspired" Slavery; 519.—"Inspired" Slavery; 520.—"Inspired" Slavery; 521.—"Inspired" Slavery; 522.—"Inspired" Slavery; 523.—"Inspired" Slavery; 524.—"Inspired" Slavery; 525.—"Inspired" Slavery; 526.—"Inspired" Slavery; 527.—"Inspired" Slavery; 528.—"Inspired" Slavery; 529.—"Inspired" Slavery; 530.—"Inspired" Slavery; 531.—"Inspired" Slavery; 532.—"Inspired" Slavery; 533.—"Inspired" Slavery; 534.—"Inspired" Slavery; 535.—"Inspired" Slavery; 536.—"Inspired" Slavery; 537.—"Inspired" Slavery; 538.—"Inspired" Slavery; 539.—"Inspired" Slavery; 540.—"Inspired" Slavery; 541.—"Inspired" Slavery; 542.—"Inspired" Slavery; 543.—"Inspired" Slavery; 544.—"Inspired" Slavery; 545.—"Inspired" Slavery; 546.—"Inspired" Slavery; 547.—"Inspired" Slavery; 548.—"Inspired" Slavery; 549.—"Inspired" Slavery; 550.—"Inspired" Slavery; 551.—"Inspired" Slavery; 552.—"Inspired" Slavery; 553.—"Inspired" Slavery; 554.—"Inspired" Slavery; 555.—"Inspired" Slavery; 556.—

Pearls.

And quoted odes, and jewels like words long,
That, on the stretched forefinger of all time,
Sparkle forever.

AUTUMN DAYS.

In gloomy forest swamps doth rankly grow
The crimson cardinal and feathery fern.

—[Anon.]

Cultivation is the economy of force. —Liebig.

RETURNING SPIRITS.

Off to earth, with message tender,
Come the loved ones gone before!
Good for evil here to render,
Like a halo evermore. —[Beats.]

The greatest evidence of demoralization is the respect paid to wealth.

GRATITUDE.

Lo! when along the west the last fair smile
Of closing eve in blushing beauty fades,
And on the quiet fields of heaven the stars
Unfold their beams and blossom into light,
Dost thou not breathe thy worship unto God?
—[Ernest W. Shorttiff.]

Cruelty, like every other vice, requires no motive outside of itself, it only requires opportunity. —George Eliot.

NATURE'S CHANGES.

The summer is gone, and the autumn is here,
And the flowers are strewn their earthly tier;
A dreary mist o'er the woodland swims,
While rattle the nuts from the windy limbs;
From bough to bough the squirrels leap,
At the noise of the hunter's echoing gun,
And the partridge flies where his footstep heaves
The rustling dews of the withering leaves.

—[T. Buchanan Read.]

The despotism of custom is on the wane: we are not content to know that things are; we ask whether they ought to be. —John Stuart Mill.

The Success and Appreciation of Good Mediums in the Rocky Mountains.

To the Editor of the Banner of Light:

Will you allow me a space in your valuable paper to perform a duty to the cause you represent, and to the instruments that have so nobly missionaryed to our far-away home among the Rocky Mountains, and, Christ-like, have labored with the high and the low, trying alike to teach, to elevate and to inspire us, as did Jesus, the greatest of mediums, while here on earth? They came, they taught, they inspired us on, seemingly, none others could. They appeared before us in the majesty of right, and like living apostles of truth made defiance to their accusers, forcing, by their angelic ministrations and tests, conviction upon all susceptible hearts of the great truths they represented. Not alone in public but in their private walks of life, they lived pure and characteristic lives of goodness. Too much cannot be said of their great success here in their different phases of mediumship, and I do believe they made more converts and friends to the cause of Spiritualism than were ever made before in so short a time.

On the 10th day of June last Mrs. Maud E. Lord came to our little city; lying, as it does, just at the east base of the continental divide, and more than ten thousand feet above your good old puritanic city of Boston, it is one of the most beautiful summer resorts of our great and glorious Union. The mercury ranges through the hot season between sixty and seventy-five degrees, the low summer temperature obliging us to use warm bedding at night to enjoy sweet slumber. Mrs. Lord commenced her ministrations here on the third evening after her arrival, having first procured suitable apartments with our good friend Judge Stansell, at 210 East 7th street, and after the first week of her stay with us, the seats in her circles were engaged from five to ten days in advance, while the interest in her marvelous tests obliged her to hold séances not only every evening in the week, but in two instances she was compelled to give two sittings on the same evening to two different circles. She was worked to the utmost extent, being importuned by day as well as night for tests, counsel and advice, by all classes of our people. All shades of religion were represented by her visitors, and, apparently, with true, zealous interest, many honest, doubting hearts being made glad and rich in spiritual knowledge. After her first month in Leadville she was obliged to procure more commodious apartments, which she did at No. 221 East 4th street. In the first five weeks of her stay among us she had created such an enthusiastic interest and excitement by her wonderful mediumistic powers that we were well prepared and hungry for scientific explanations and truths concerning the principles governing and producing the marvels we had seen and heard and were obliged to accept.

Hearing at this very opportune and favorable moment (when truths seemed like miracles to the uninitiated) of the presence of that wonderful inspirational speaker, Mrs. Cora L. V. Richmond, in Denver, an impromptu committee was appointed to invite her to visit and speak to us. She promptly accepted our invitation, arriving here on the 13th of July. At the request of old and esteemed friends, Mr. Wilson and wife, of the Methodist Church, Mrs. Richmond made her home with them during her stay in our city; and our committee, through Mr. Wilson and the pastor of the M. E. Church, the Rev. T. A. Uzzell, were preferred the free use of their church edifice for two of the three lectures she had consented to deliver before the people of Leadville. The last of the three, coming on Sabbath eve, our committee secured the use of the Opera House, and an admission fee was charged, which generously recompensed her for the expense of coming, and time spent among us. Her audiences were composed of the strong, reasoning and honest-thinking minds of our city, of professionals of every class—our clergy, our judges, lawyers, doctors, business men and others.

I cannot do justice to the estimable lady and her intelligent controls if I should try, and will content myself by saying the good she did was unlimited. The subject of her second lecture was "Inspiration," propounded by Dr. Bowker, who is a strong Baptist church-member, and often fills the pulpit. The manner of its treatment was claimed by those who have before heard her to be one of the noblest efforts of her controls. It was so perfect that at the close, as is customary with her, she invited questions or questions; but no one arising, though to my certain knowledge four of our city clergy were present, Dr. Bowker remarked that as he suggested the subject for the lecture, he would say for himself he had no questions to ask, but that he had been highly and most instructively entertained. Prof. Kershaw, a Presbyterian divine, then came forward and eulogized the lecturer and the lecture in unmeasured terms, after which came in order the impromptu poem. There were two

subjects presented by the audience, and before a vote could be had as to which should be taken, Mrs. Richmond came forward and said she would take both. Applause greeted this announcement, and she proceeded with the poem, which was most excellent, admirably delivered and well received. Prof. James G. Clark was then called upon for a song. He arose in his place and said: "I profess music generally, but not after hearing such as was contained in the poem just recited," and declined. Father Hutchinson—who presided at the organ, and is popularly known as of the Tribe of Asa—a permanent resident of our city, led in one of his familiar selections, assisted by talent from the churches, selected for this occasion, being joined in the chorus by the audience. Thus ended the most satisfactory and philosophical lecture it has ever been my good fortune to listen to.

Mrs. Richmond, by her presence and public declarations, fully endorsed Mrs. Lord's claims to public confidence in her phase of mediumship and her integrity as a test medium; and this served to increase the desire to investigate the phenomena through Mrs. Lord, and hundreds sought, yea, implored, the privilege of a seat in her circles; this continued during her stay in our city, about three months.

To give you some idea of the happy disappointment some ultra skeptics received: three young men obtained seats in one of her circles, and occupied them with full confidence in their ability to detect and expose what to them seemed a great fraud and imposition on the public. Equipping themselves with a dark lantern for the purpose of surprising her, they took their seats. It so happened that the first test was to one of their party, and their interest became at once enlisted. This so diverted their attention that they entirely forgot their mission, and they found no use for dark lanterns, but for the exercise of their minds in seeking to comprehend by what means Mrs. Lord learned so much of their private history. Having come with honest intent, they had the good sense to begin an honest investigation of what appeared to be incomprehensible, namely, that she should know anything of what she had told them. From that day to this they are honestly pushing their investigations, getting, as all honest persons do, satisfactory proofs of what they once thought a fraud, but now know to be a great and beautiful truth.

I had nearly forgotten to mention that to the personal effort of Mrs. Lord we owe the permanent organization of the First Spiritualistic Association of Leadville. It was formed at her house, and nurtured and cherished by her kindly assistance. By the help of our own good and honest workers (of which we have many) it is in a healthy and prosperous condition. It has a good amount of home talent that will favorably compare in ability and numbers with that of many other organizations.

On the eve of the departure of Mrs. Lord a reception was tendered to her in the County Court-room, the apartment in which we hold our Sabbath meetings, at which time and place the following programme was carried out: Opening remarks by our President, Judge P. A. Simmons; presentation of a pure silver brick, by Judge M. L. Rice; presentation of three thousand shares of mining stock, by Chas. Eldridge, Esq.; presentation by General Fishback of a twenty dollar gold piece, as a personal gift; presentation to Miss Minnie Tisdale, Mrs. Lord's business agent and traveling companion, of a ring made especially for her from native gold taken from a neighboring gulch, and appropriately inscribed.

The remarks made in connection with the several presentations were feelingly responded to by the recipients of the gifts, and the exercises of the evening, which had been interspersed with singing by a choir, terminated with a most enjoyable sociable.

The top of the silver brick had engraved upon it, at each end, the design of a miner in costume, with pick and shovel; and at the center the following inscription: "Love and Truth. Presented to Maud E. Lord by her many Leadville friends, Sept. 22d, 1881."

On the front side of the brick was represented a mountain and lake; a hunter in a boat in the act of shooting game. On the bottom was inscribed: "Dear sister, we present to you this small memento of pure, unalloyed silver from its native mountain home, as emblematic in its whiteness of the purity of your heart, and as refined in its material as are the principles you advocate." On the remaining side was inscribed: "God bless and protect you and the cause you advocate, is the prayer of your Leadville friends." On one end: "Weight, 22 ounces; fineness, 1000."

Years for the cause, DUTY.

Providence Notes.

To the Editor of the Banner of Light:

During the past three months there has been a great revival in spiritual manifestations in this city. Last year at this time there was but one materializing medium and one public test circle; now there are at least ten public séances held every Sunday evening, to say nothing of the dozens of private circles, the holding of which is kept quiet for various reasons. The field here is a large one, and the reapers are in it—the prospect being that they will fill the garner to its brim. It does seem that the spirit-world at times selects certain localities to send simultaneously their best instruments. At any rate this is the case with Providence this season. Why is it? Is it not that in the near future the long-promised materialization of forms upon our rostrums will be accomplished? We shall see.

The outspoken Spiritualists are taking steps to organize a new association, to sustain a course of lectures during the coming winter. Their informal meetings are held every Thursday evening at No. 47 Greenwich street, at which place all interested are cordially invited. The general sentiment among those that have attended the meetings thus far is, that mediumship is the base of all spiritual phenomena, and that the main object of the association should be to sustain the mediums in their often thankless mission, and defend them from the assaults of their enemies. Medium-haters and "sticklers for test conditions" will find the cold shoulder turned against them in this new organization.

Thomas R. Hazard's word is regarded as "positive evidence" by everybody in Rhode Island. He is the only person who can have a hearing with all classes, and when he uses his pen to write for the Providence Journal it has a marked effect, as it did in the criticism of a bigoted article of the Bliss séances a short time since. The whole matter resolves itself down to this: When Thomas R. Hazard says that he sees a thing nobody questions a moment, but straightaway believes every word he says or writes. Mr. Hazard is as hale and hearty as ever, and is good for many years' labor in the spiritual vineyard. Who will be able to take his place when he leaves to join the "great majority" on the other side?

Sunday evening, Oct. 30th, Dr. Henry Slade related his experiences in mediumship at the church of Yehveh. He was listened to very attentively, and the meeting continued until a very late hour. He spent a week at the City Hotel,

making Spiritualists of many of our best citizens by his wonderful slate-writing mediumship. The last evening he was in the city he attended one of the "Bliss mediums" séances at their residence, No. 47 Greenwich street. The doctor's spirit wife fully materialized, called him up to the cabinet, and met him half way, calling from the doctor, the following: "That is my wife, as perfect as she was in life." In a few moments she retired into the cabinet, and immediately reappeared, reclining upon a materialized lounge or couch; while in this position she held the curtains aside, and called a doctor a second time to her. At first he could not understand why she should come in that manner, but starting suddenly, he exclaimed, "Mr. Bliss, that is just the position in which my wife passed away. She died upon a couch, as she refused to go to her bed. I consider this a very wonderful test."

Mrs. Dr. F. K. C. Day, electro-magnetic physician, is located at No. 24 Broadway, and is very successful in treating the sick. Her rooms are always open to lecturers and mediums who may visit the city. She always has a kind word for everybody, and is elated with the prospect of the spiritual revival this season.

Mrs. Charles Jones is a regular reader of the Banner of Light, which seems to be her Bible. She was formerly a materialist, but is now strongly convinced that Dr. Seaver's theory that "death ends all" is totally incorrect.

Mr. George C. Pierce (an Elmwood horse-car conductor) three months ago would not allow the Banner of Light to be brought into his home; he attended a few of the Bliss séances, and is not only a reader of the Banner but loses no opportunity to urge others to subscribe for it.

Mr. L. Town, formerly treasurer of the society known as "The Progressive Union," is working hard for the new movement about to be organized.

Mr. Whitlock, of Vinton street, opens his handsome residence every Sunday and Wednesday evening for free circles, paying for the services of lecturers and mediums out of his own pocket. Mrs. Abbie Burnham and J. William Fletcher are among the number he has employed to lecture and give tests. The "Allen Boy" is now filling an engagement at this place.

Mr. and Mrs. James A. Bliss hold their séances regularly every Sunday, Wednesday and Friday evening. Thus far they have been attended by large and appreciative audiences. A very pleasant surprise party was tendered them on the third of last month.

Mr. and Mrs. Charles Ross are located at No. 172 South Main street, where they hold regular séances.

Miss Laura Biven, 19 Broadway, and Mrs. L. E. Peckham, 93 Dexter street, are old and trustworthy mediums, and hold very interesting test circles at their respective residences. The tests given through these mediums are remarkably correct.

The Banner of Light is universally taken and read, and it is almost impossible to obtain new subscribers in this city unless it is from new investigators. The "enlargement" is joyfully hailed by Providence Spiritualists.

The manner in which the Banner is conducted pleases everybody. The news of the movement of lecturers and mediums is especially interesting to all.

New Publications.

A SHORT HISTORY OF THE BIBLE: being a popular Account of the Formation and Development of the Canon. By Bronson C. Keeler. 32 pp. 16mo, flexible cloth, pp. 125. Chicago: The Century Publishing Co.

Since much discussion has resulted from the introduction to the Christian world of a revised version of its New Testament, this work comes in quite opportunely to inform the people upon the history of the book that has been revised. Its purpose is to show that during the first two centuries there was no New Testament; that there were then a mass of writings in circulation, of which the Christian Church accepted and used more than forty gospels, and a far greater number of Acts, Epistles and Revelations. From all these the few that form the New Testament were selected in the same manner that a State Legislature, a Board of Selectmen, or even one man, might in these days take from all the publications of the American Tract Society an equal number, proclaim them to be the Word of God, and order them to be read in all the churches, and at the same time declare all other books to be human and heretical. Such a compilation might as reasonably be called "divine" as that which for many centuries the Christian nations have been taught to consider so; for it was not until A. D. 170-180 that any books were thus designated. Even then, the theory that certain writings were more divinely inspired than others originated with the heretics and was afterward adopted by the Orthodox fathers.

The present is the first attempt made by an American writer to give an account of the formation of the canon of the Bible. All that is known upon the subject is concisely and clearly given, and in a way that is marked with candor, justice to all, and a desire to give the truth, the whole truth and nothing but the truth. The typography of the book is excellent.

KALINA OF OAHU. An Historical Romance of Hawaii. By C. M. Newell, author of "Pepe Nue," "The Tiger Whale," etc. 8vo, cloth, pp. 415. Boston: Published by the Author.

The author of this work has sought to trace in Hawaiian mythology the dim and mysterious past of the Sandwich Islands, believing that among an isolated people mythology takes its rise from visible events, or is born of the most impressive local aspects of nature; that the earliest awakening of religion in the minds of the aborigines of every country is shown in the individual worship of some crude conception of a ruling power, each man constructing his own god, simple or ingenious, according to his own extent of mental acumen. In the weird and somewhat fantastic portrayal of the early history of the inhabitants of the Sandwich Islands here presented, we have a romance that charms with its unusual scenes and incidents, and instructs with the far-reaching insight it gives of the customs of what at the period spoken of was a barbaric nation. The author forty years ago listened to the recital of the events embodied in this story, from the lips of aged chiefs of those islands, as they recounted them with a wild fervor inspired by a firm conviction of their truth. Transmitted through the centuries by tradition only, they here for the first time appear in print, and the aim has been to impart something of the vivid reality impressed on the mind by the savage worshippers of the beautiful Pele, the gentle Lono and the ferocious Moa-ali. The romantic belief of the Queen, and her mystic dealings while in search of the supernatural beings of the groves and the sea, may not be wholly attributed to the poetic temperament of the author, for Kupaule was typical of many a female Polynesian mystic of those long-gone days of Taboo, and the terrible Kapa Kane—the human sacrifice.

THE BANNER OF VICTORY. Songs, Duets, Quartets and Choruses for Sunday-Schools, Prayer and Praise Meetings, and the Fireside. By A. J. Abbey and M. J. Munger. Long 16mo, bds., pp. 100. Boston: Oliver Ditson & Co.

We are pleased to notice in this some slight improvement in the sentiments usually expressed in collections of its kind, though there is enough of old, time-worn dogmas to lead a child to fear a being it should be taught to love. There are many very pretty melodies, a large number of new compositions, and for those for whom the book is designed—evangelical Sabbath-school scholars—the whole is well adapted; so that the rising generation will adopt its religious teachings we cannot think possible. The picture on the outside of armed soldiers moving into battle is hardly emblematic of the teachings of the "Prince of Peace." The minds of children should be disabused of all thoughts of war.

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

THE Garfield that was has been raised higher, and the Garfield that is and that will go down to posterity, blends what was grand in the man with much that is yet grander in the nation's aspirations. He has been raised forevermore to the peerage of the immortals. Side by side with Lincoln, this idealized, this more majestic Garfield will sit on those serene heights to which, in all times of test and trial to come, the American people will lift their hearts as to inexhaustible sources of strength and inspiration.

And often, from that other world, on this Some gleams from great souls gone before may shine,
To shed on struggling hearts a clearer bliss,
And clothe the night with lustre more divine."

RETAIL AGENTS FOR THE BANNER OF LIGHT.

BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin street.

THOMAS MARSH, 919 Washington street (south of Pleasant street).

WILLIAM W. BIXBY, 267 Washington street.

T. F. WITT, 23 Tremont street (corner Elliot).

G. W. WHEELER, Boston and Maine Depot, Haymarket.

JOSEPH W. SHERMAN, 15 Cambridge street.

A. HALL, 17 State street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 Broadway, Chelsea, Mass.

E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street.

J. C. J. H. & H. G. TYSONS, 100 West 14th street, corner 4th Avenue, near 10th street, and 74th Avenue, near 42nd street.

W. M. S. BARNARD, Republican Hall, 55 West 33d street.

W. H. LEECH, 631 Hudson street.

S. M. HOWARD, 14 West 11th street, near Broadway.

BENTON'S LITERARY EMPORIUM, 39 Union Square.

TITUS MERRITT, Carter's Hall, 23 East 14th street.

BROOKLYN, N. Y.

C. H. MILLER & CO., 17 Willowbury street.

FRATERNITY HALL, corner Fulton street and Gallatin street.

EVERETT HALL, 388 Fulton street, Saturday evenings and Sundays.

WM. H. DENIKE, 555 Bedford avenue.

ROCHESTER, N. Y.

WILLIAMSON & HIGGINS, 62 West Main street.

JACKSON & BURLEIGH, Arcade Hall.

OSWEGO, N. Y.

GEORGE H. HES, west end Iron Bridge.

WASHINGTON, D. C.

RICHARD ROBERTS, 1010 Seventh street.

J. R. ADAMS, 32 Seventh street, and 814 F Street.

S. M. JAMES, 120 F Street, N. W.

PHILADELPHIA, PA.

WILLIAM WADE, 622 Market street.

G. D. HENCK, 446 York Avenue.

LEES'S BAZAAR, 165 Cross street, Cleveland, O.

WASH. A. DANKIN, 708 Saratoga street, Baltimore, Md.

N. S. CHOYNISKI, 31 Geary street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

PELRIE & MORTON, 122 Vine street, Cincinnati, Ohio.

ROSE, 34 Trumbull street, Hartford, Conn.

G. H. MATTHEWS, Central News Stand, Northeast corner Broad and Thomas streets, Columbus, Ga.

R. E. MILLER, 62 Broad street, Newark, N. J.

THE LIBERAL NEWS COMPANY, 630 North 5th street, St. Louis, Mo.

W. L. MILLER, 115, 130 Wisconsin street, Milwaukee, Wis.

A. E. PEASE, P. O. Box 100, Moberly, Mo.

DR. L. L. LEE, 1200 Broadway, New York, N. Y.

E. J. CARPENTER, Brattleboro, Vt.

R. HOSCHER, Charleston, S. C.

W. J. WATSON, 120 Main street, Salt Lake City, Utah.

(Other parties who keep the Banner of Light regularly on sale at their places of business call, if they so desire, have their names and addresses permanently inserted in the above list, by sending a card, by telegraph, Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.

For Sale at this Office:

THE TWO WORLDS. A Record and Exponent of Modern Spiritualism. Published weekly at New York City. Per year, \$1.50. Single copies, 5 cents.

THE RELIGIOUS-PHILANTHROPIST. Published weekly in New York City. Per year, \$2.50. Single copies, 10 cents.

VOICE OF ANGELS. A Semi-monthly. Published in Boston, Mass. \$1.50 per annum. Single copies 7 cents.

MILLER'S PSYCHIC CIRCULAR. Published by C. R. Miller & Co., 110 Broadway, New York, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly at New York City. Per year, \$1.00. Single copies, 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents.

THE PHILOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 60 cents.

LIGHT FOR ALL. Published monthly at San Francisco, Cal. Single copies, 10 cents.

THE COMMONWEALTH. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

Subscriptions Received at this Office:

THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per annum.

LIGHT FOR ALL. Published monthly at San Francisco, Cal. \$1.00 per annum.

Light: A journal devoted to the highest interests of humanity, both here and hereafter. London, Eng. Price \$2.00. Single copies, 10 cents.

THE MEDICUM AND DAYBREAK. A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. Single copies, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Conducted by H. P. Blavatsky. \$5.00 per annum.

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months, sent to any foreign country embraced in the Universal Postal Union.

Quarterly Convention.

The New Hampshire State Spiritualist Association will hold a Quarterly Convention at Putney's Hall, Sutton Mills, Saturday and Sunday, Nov. 19th and 20th, 1881. Good speakers are expected. Visitors will be entertained during the meeting. For order, ANNA M. TWISS, M. D., Sec'y.

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2 1/2 and 7 P. M., in Union Hall, 120 North Street, near Union Court. All are invited. T. T. Griffin, Sec'y.

CHICAGO, ILL.—The Progressive Lyceum meets in Union Hall, 120 North Street, near Union Court, at 12:30 and 7:30 P. M., every Sunday. All are invited. T. T. Griffin, Sec'y.

Farrington Block, Congress street, at 2 1/2 and 7 1/2 o'clock. Speakers and mediums are invited to attend, and the auspices of the Society, will address H. O. Berry, 70 Lincoln street.

PHILADELPHIA, PA.—The First Association of Spiritualists holds its meetings every Sunday at 10 1/2 A. M. and 7 1/2 P. M. at the hall, corner Spring and 8th streets. The Keystone Association of Spiritualists holds a Spiritualist Conference every Sunday at 10 1/2 A. M. at the hall, corner Spring and 8th streets. Everybody welcome. The Second Association of Spiritualists holds conferences every Sunday at 10 1/2 A. M. and 7 1/2 P. M. at the hall, corner Spring and 8th streets. Below Third. James Marlor, President; Charles W. Yard, Secretary. JAMES FRANCISCO, CAL.—The First Spiritualist Union Society holds a conference at 12 1/2 P. M. at 12 1/2 P. M., at 12 1/2 P. M., 737 Mission street, above Third. All meetings for lectures and séances in the evening. The Club of Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at 10 1/2 A. M. and 7 1/2 P. M. at the hall, corner Spring and 8th streets. Below Third. James Marlor, President; Charles W. Yard, Secretary. JAMES FRANCISCO, CAL.—The First Spiritualist Union Society holds a conference at 12 1/2 P. M. at 12 1/2 P. M., at 12 1/2 P. M., 737 Mission street, above Third. All meetings for lectures and séances in the evening. The Club of Progressive Lyceum meets in the same hall at 10 A. M.

MAINE, ME.—Conference or lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. at the hall, corner Spring and 8th streets. Below Third. James Marlor, President; Charles W. Yard, Secretary. JAMES FRANCISCO, CAL.—The First Spiritualist Union Society holds a conference at 12 1/2 P. M. at 12 1/2 P. M., at 12 1/2 P. M., 737 Mission street, above Third. All meetings for lectures and séances in the evening. The Club of Progressive Lyceum meets in the same hall at 10 A. M.

VERMONT, VT.—Meetings are held every Sunday morning and evening at 10 1/2 A. M. and 7 1/2 P. M. at the hall, corner Spring and 8th streets. Below Third. James Marlor, President; Charles W. Yard, Secretary. JAMES FRANCISCO, CAL.—The First Spiritualist Union Society holds a conference at 12 1/2

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANKIN,

Physician of the "New School,"
Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. Reads the interior condition of the patient, without present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer,

Prepared and Magnetized by Mrs. Dankin.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULOSIS, BRONCHITIS, ASTHMA, ETC.

Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANKIN, Baltimore, Md. Oct. 1.

Dr. F. L. H. Willis

May be Addressed (in further notice)
Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by hair and handwriting. He claims that his powers in these are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have failed. All letters must contain a return postage stamp. Send for Circulars and References.

J. R. NEWTON, HEALER,

CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a 10-cent stamp. No charge for letters. If a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-office address, Station G, New York City. Oct. 1.

THE SPIRITUAL OFFERING,

A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF SPIRITUALISM, FROM A SPIRITUALIST AND SCIENTIFIC STANDPOINT. ISSUED WEEKLY. AT NEWTON, IOWA.

D. M. & NETTIE P. FOX, Editors and Publishers. THE OFFERING will be conducted independently, impartially, and without any bias. It is a journal of the day, devoted to the advancement of the cause of Spiritualism in its higher phases will be advanced. It will not in any particular be a sectarian journal, but broad, progressive and liberal—will give and accept expression to all forms of thought. Above all things it is devoted to the advancement of the cause of Spiritualism in its highest and best.

Among its contributors will be found our oldest, ablest writers. In it will be found lectures, essays upon Scientific, Philosophical and Spiritual subjects; Spiritual Communications and Messages; and all the latest and best of the day. A new Inspirational Story will be commenced, entitled "MYSTERY OF THE BORDER LAND; OR, THE UNCONSCIOUS SIDE OF CONSCIOUS LIFE," by Mrs. NETTIE P. FOX.

TERMS OF SUBSCRIPTION: Per Year, \$1.00. Six Months, \$0.50. Three Months, \$0.25. Upon the above terms the OFFERING will be sent for the time paid for to all who subscribe during the first six months. If our readers should have then reached \$0.50, it will be continued at the same price; if not, the price will be advanced to one dollar and fifty cents per annum. By express order, and the aid of friends, we hope to get at least the one dollar. Address, D. M. & NETTIE P. FOX, Newton, Iowa. (1881-82) (1882-83) (1883-84) (1884-85) (1885-86) (1886-87) (1887-88) (1888-89) (1889-90) (1890-91) (1891-92) (1892-93) (1893-94) (1894-95) (1895-96) (1896-97) (1897-98) (1898-99) (1899-00) (1900-01) (1901-02) (1902-03) (1903-04) (1904-05) (1905-06) (1906-07) (1907-08) (1908-09) (1909-10) (1910-11) (1911-12) (1912-13) (1913-14) (1914-15) (1915-16) (1916-17) (1917-18) (1918-19) (1919-20) (1920-21) (1921-22) (1922-23) (1923-24) (1924-25) (1925-26) (1926-27) (1927-28) (1928-29) (1929-30) (1930-31) (1931-32) (1932-33) (1933-34) (1934-35) (1935-36) (1936-37) (1937-38) (1938-39) (1939-40) (1940-41) (1941-42) (1942-43) (1943-44) (1944-45) (1945-46) (1946-47) (1947-48) (1948-49) (1949-50) (1950-51) (1951-52) (1952-53) (1953-54) (1954-55) (1955-56) (1956-57) (1957-58) (1958-59) (1959-60) (1960-61) (1961-62) (1962-63) (1963-64) (1964-65) (1965-66) (1966-67) (1967-68) (1968-69) (1969-70) (1970-71) (1971-72) (1972-73) (1973-74) (1974-75) (1975-76) (1976-77) (1977-78) (1978-79) (1979-80) (1980-81) (1981-82) (1982-83) (1983-84) (1984-85) (1985-86) (1986-87) (1987-88) (1988-89) (1989-90) (1990-91) (1991-92) (1992-93) (1993-94) (1994-95) (1995-96) (1996-97) (1997-98) (1998-99) (1999-00) (2000-01) (2001-02) (2002-03) (2003-04) (2004-05) (2005-06) (2006-07) (2007-08) (2008-09) (2009-10) (2010-11) (2011-12) (2012-13) (2013-14) (2014-15) (2015-16) (2016-17) (2017-18) (2018-19) (2019-20) (2020-21) (2021-22) (2022-23) (2023-24) (2024-25) (2025-26) (2026-27) (2027-28) (2028-29) (2029-30) (2030-31) (2031-32) (2032-33) (2033-34) (2034-35) (2035-36) (2036-37) (2037-38) (2038-39) (2039-40) (2040-41) (2041-42) (2042-43) (2043-44) (2044-45) (2045-46) (2046-47) (2047-48) (2048-49) (2049-50) (2050-51) (2051-52) (2052-53) (2053-54) (2054-55) (2055-56) (2056-57) (2057-58) (2058-59) (2059-60) (2060-61) (2061-62) (2062-63) (2063-64) (2064-65) (2065-66) (2066-67) (2067-68) (2068-69) (2069-70) (2070-71) (2071-72) (2072-73) (2073-74) (2074-75) (2075-76) (2076-77) (2077-78) (2078-79) (2079-80) (2080-81) (2081-82) (2082-83) (2083-84) (2084-85) (2085-86) (2086-87) (2087-88) (2088-89) (2089-90) (2090-91) (2091-92) (2092-93) (2093-94) (2094-95) (2095-96) (2096-97) (2097-98) (2098-99) (2099-00) (2100-01) (2101-02) (2102-03) (2103-04) (2104-05) (2105-06) (2106-07) (2107-08) (2108-09) (2109-10) (2110-11) (2111-12) (2112-13) (2113-14) (2114-15) (2115-16) (2116-17) (2117-18) (2118-19) (2119-20) (2120-21) (2121-22) (2122-23) (2123-24) (2124-25) (2125-26) (2126-27) (2127-28) (2128-29) (2129-30) (2130-31) (2131-32) (2132-33) (2133-34) (2134-35) (2135-36) (2136-37) (2137-38) (2138-39) (2139-40) (2140-41) (2141-42) (2142-43) (2143-44) (2144-45) (2145-46) (2146-47) (2147-48) (2148-49) (2149-50) (2150-51) (2151-52) (2152-53) (2153-54) (2154-55) (2155-56) (2156-57) (2157-58) (2158-59) (2159-60) (2160-61) (2161-62) (2162-63) (2163-64) (2164-65) (2165-66) (2166-67) (2167-68) (2168-69) (2169-70) (2170-71) (2171-72) (2172-73) (2173-74) (2174-75) (2175-76) (2176-77) (2177-78) (2178-79) (2179-80) (2180-81) (2181-82) (2182-83) (2183-84) (2184-85) (2185-86) (2186-87) (2187-88) (2188-89) (2189-90) (2190-91) (2191-92) (2192-93) (2193-94) (2194-95) (2195-96) (2196-97) (2197-98) (2198-99) (2199-00) (2200-01) (2201-02) (2202-03) (2203-04) (2204-05) (2205-06) (2206-07) (2207-08) (2208-09) (2209-10) (2210-11) (2211-12) (2212-13) (2213-14) (2214-15) (2215-16) (2216-17) (2217-18) (2218-19) (2219-20) (2220-21) (2221-22) (2222-23) (2223-24) (2224-25) (2225-26) (2226-27) (2227-28) (2228-29) (2229-30) (2230-31) (2231-32) (2232-33) (2233-34) (2234-35) (2235-36) (2236-37) (2237-38) (2238-39) (2239-40) (2240-41) (2241-42) (2242-43) (2243-44) (2244-45) (2245-46) (2246-47) (2247-48) (2248-49) (2249-50) (2250-51) (2251-52) (2252-53) (2253-54) (2254-55) (2255-56) (2256-57) (2257-58) (2258-59) (2259-60) (2260-61) (2261-62) (2262-63) (2263-64) (2264-65) (2265-66) (2266-67) (2267-68) (2268-69) (2269-70) (2270-71) (2271-72) (2272-73) (2273-74) (2274-75) (2275-76) (2276-77) (2277-78) (2278-79) (2279-80) (2280-81) (2281-82) (2282-83) (2283-84) (2284-85) (2285-86) (2286-87) (2287-88) (2288-89) (2289-90) (2290-91) (2291-92) (2292-93) (2293-94) (2294-95) (2295-96) (2296-97) (2297-98) (2298-99) (2299-00) (2300-01) (2301-02) (2302-03) (2303-04) (2304-05) (2305-06) (2306-07) (2307-08) (2308-09) (2309-10) (2310-11) (2311-12) (2312-13) (2313-14) (2314-15) (2315-16) (2316-17) (2317-18) (2318-19) (2319-20) (2320-21) (2321-22) (2322-23) (2323-24) (2324-25) (2325-26) (2326-27) (2327-28) (2328-29) (2329-30) (2330-31) (2331-32) (2332-33) (2333-34) (2334-35) (2335-36) (2336-37) (2337-38) (2338-39) (2339-40) (2340-41) (2341-42) (2342-43) (2343-44) (2344-45) (2345-46) (2346-47) (2347-48) (2348-49) (2349-50) (2350-51) (2351-52) (2352-53) (2353-54) (2354-55) (2355-56) (2356-57) (2357-58) (2358-59) (2359-60) (2360-61) (2361-62) (2362-63) (2363-64) (2364-65) (2365-66) (2366-67) (2367-68) (2368-69) (2369-70) (2370-71) (2371-72) (2372-73) (2373-74) (2374-75) (2375-76) (2376-77) (2377-78) (2378-79) (2379-80) (2380-81) (2381-82) (2382-83) (2383-84) (2384-85) (2385-86) (2386-87) (2387-88) (2388-89) (2389-90) (2390-91) (2391-92) (2392-93) (2393-94) (2394-95) (2395-96) (2396-97) (2397-98) (2398-99) (2399-00) (2400-01) (2401-02) (2402-03) (2403-04) (2404-05) (2405-06) (2406-07) (2407-08) (2408-09) (2409-10) (2410-11) (2411-12) (2412-13) (2413-14) (2414-15) (2415-16) (2416-17) (2417-18) (2418-19) (2419-20) (2420-21) (2421-22) (2422-23) (2423-24) (2424-25) (2425-26) (2426-27) (2427-28) (2428-29) (2429-30) (2430-31) (2431-32) (2432-33) (2433-34) (2434-35) (2435-36) (2436-37) (2437-38) (2438-39) (2439-40) (2440-41) (2441-42) (2442-43) (2443-44) (2444-45) (2445-46) (2446-47) (2447-48) (2448-49) (2449-50) (2450-51) (2451-52) (2452-53) (2453-54) (2454-55) (2455-56) (2456-57) (2457-58) (2458-59) (2459-60) (2460-61) (2461-62) (2462-63) (2463-64) (2464-65) (2465-66) (2466-67) (2467-68) (2468-69) (2469-70) (2470-71) (2471-72) (2472-73) (2473-74) (2474-75) (2475-76) (2476-77) (2477-78) (2478-79) (2479-80) (2480-81) (2481-82) (2482-83) (2483-84) (2484-85) (2485-86) (2486-87) (2487-88) (2488-89) (2489-90) (2490-91) (2491-92) (2492-93) (2493-94) (2494-95) (2495-96) (2496-97) (2497-98) (2498-99) (2499-00) (2500-01) (2501-02) (2502-03) (2503-04) (2504-05) (2505-06) (2506-07) (2507-08) (2508-09) (2509-10) (2510-11) (2511-12) (2512-13) (2513-14) (2514-15) (2515-16) (2516-17) (2517-18) (2518-19) (2519-20) (2520-21) (2521-22) (2522-23) (2523-24) (2524-25) (2525-26) (2526-27) (2527-28) (2528-29) (2529-30) (2530-31) (2531-32) (2532-33) (2533-34) (2534-35) (2535-36) (2536-37) (2537-38) (2538-39) (2539-40) (2540-41) (2541-42) (2542-43) (2543-44) (2544-45) (2545-46) (2546-47) (2547-48) (2548-49) (2549-50) (2550-51) (2551-52) (2552-53) (2553-54) (2554-55) (2555-56) (2556-57) (2557-58) (2558-59) (2559-60) (2560-61) (2561-62) (2562-63) (2563-64) (2564-65) (2565-66) (2566-67) (2567-68) (2568-69) (2569-70) (2570-71) (2571-72) (2572-73) (2573-74) (2574-75) (2575-76) (2576-77) (2577-78) (2578-79) (2579-80) (2580-81) (2581-82) (2582-83) (2583-84) (2584-85) (2585-86) (2586-87) (2587-88) (2588-89) (2589-90) (2590-91) (2591-92) (2592-93) (2593-94) (2594-95) (2595-96) (2596-97) (2597-98) (2598-99) (2599-00) (2600-01) (2601-02) (2602-03) (2603-04) (2604-05) (2605-06) (2606-07) (2607-08) (2608-09) (2609-10) (2610-11) (2611-12) (2612-13) (2613-14) (2614-15) (2615-16) (2616-17) (2617-18) (2618-19) (2619-20) (2620-21) (2621-22) (2622-23) (2623-24) (2624-25) (2625-26) (2626-27) (2627-28) (2628-29) (2629-30) (2630-31) (2631-32) (2632-33) (2633-34) (2634-35) (2635-36) (2636-37) (2637-38) (2638-39) (2639-40) (2640-41) (2641-42) (2642-43) (2643-44) (2644-45) (2645-46) (2646-47) (2647-48) (2648-49) (2649-50) (2650-51) (2651-52) (2652-53) (2653-54) (2654-55) (2655-56) (2656-57) (2657-58) (2658-59) (2659-60) (2660-61) (2661-62) (2662-63) (2663-64) (2664-65) (2665-66) (2666-67) (2667-68) (2668-69) (2669-70) (2670-71) (2671-72) (2672-73) (2673-74) (2674-75) (2675-76) (2676-77) (2677-78) (2678-79) (2679-80) (2680-81) (2681-82) (2682-83) (2683-84) (2684-85) (2685-86) (2686-87) (2687-88) (2688-89) (2689-90) (2690-91) (2691-92) (2692-93) (2693-94) (2694-95) (2695-96) (2696-97) (2697-98) (2698-99) (2699-00) (2700-01) (2701-02) (2702-03) (2703-04) (2704-05) (2705-06) (2706-07) (2707-08) (2708-09) (2709-10) (2710-11) (2711-12) (2712-13) (2713-14) (2714-15) (2715-16) (2716-17) (2717-18) (2718-19) (2719-20) (2720-21) (2721-22) (2722-23) (2723-24) (2724-25) (2725-26) (2726-27) (2727-28) (2728-29) (2729-30) (2730-31) (2731-32) (2732-33) (2733-34) (2734-35) (2735-36) (2736-37) (2737-38) (2738-39) (2739-40) (2740-41) (2741-42) (2742-43) (2743-44) (2744-45) (2745-46) (2746-47) (2747-48) (2748-49) (2749-50) (2750-51) (2751-52) (2752-53) (2753-54) (2754-55) (2755-56) (2756-57) (2757-58) (2758-59) (2759-60) (2760-61) (2761-62) (2762-63) (2763-64) (2764-65) (2765-66) (2766-67) (2767-68) (2768-69) (2769-70) (2770-71) (2771-72) (2772-73) (2773-74) (2774-75) (2775-76) (2776-77) (2777-78) (2778-79) (2779-80) (2780-81) (2781-82) (2782-83) (2783-84) (2784-85) (2785-86) (2786-87) (2787-88) (2788-89) (2789-90) (2790-91) (2791-92) (2792-93) (2793-94) (2794-95) (2795-96) (2796-97) (2797-98) (2798-99) (2799-00) (2800-01) (2801-02) (2802-03) (2803-04) (2804-05) (2805-06) (2806-07) (2807-08) (2808-09) (2809-10) (2810-11) (2811-12) (2812-13) (2813-14) (2814-15) (2815-16) (2816-17) (2817-18) (2818-19) (2819-20) (2820-21) (2821-22) (2822-23) (2823-24) (2824-25) (2825-26) (2826-27) (2827-28) (2828-29) (2829-30) (2830-31) (2831-32) (2832-33) (2833-34) (2834-35) (2835-36) (2836-37) (2837-38) (2838-39) (2839-40) (2840-41) (2841-42) (2842-43) (2843-44) (2844-45) (2845-46) (2846-47) (2847-48) (2848-49) (2849-50) (2850-51) (2851-52) (2852-53) (2853-54) (2854-55) (2855-56) (2856-57) (2857-58) (2858-59) (2859-60) (2860-61) (2861-62) (2862-63) (2863-64) (2864-65) (2865-66) (2866-67) (2867-68) (2868-69) (2869-70) (2870-71) (2871-72) (2872-73) (2873-74) (2874-75) (2875-76) (2876-77) (2877-78) (2878-79) (2879-80) (2880-81) (2881-82) (2882-83) (2883-84) (2884-85) (2885-86) (2886-87) (2887-88) (2888-89) (2889-90) (2890-91) (2891-92) (2892-93) (2893-94) (2894-95) (2895-96) (2896-97) (2897-98) (2898-99) (2899-00) (2900-01) (2901-02) (2902-03) (2903-04) (2904-05) (2905-06) (2906-07) (2907-08) (2908-09) (2909-10) (2910-11) (2911-12) (2912-13) (2913-14) (2914-15) (2915-16) (2916-17) (2917-18) (2918-19) (2919-20) (2920-21) (2921-22) (2922-23) (2923-24) (2924-25) (2925-26) (2926-27) (2927-28) (2928-29) (2929-30) (2930-31) (2931-32) (2932-33) (2933-34) (2934-35) (2935-36) (2936-37) (2937-38) (2938-39) (2939-40) (2940-41) (2941-42) (2942-43) (2943-44) (2944-45) (2945-46) (2946-47) (2947-48) (2948-49) (2949-50) (2950-51) (2951-52) (2952-53) (2953-54) (2954-55) (2955-56) (2956-57) (2957-58) (2958-59) (2959-60) (2960-61) (2961-62) (2962-63) (2963-64) (2964-65) (2965-66) (2966-67) (2967-68) (2968-69) (2969-70) (2970-71) (2971-72) (2972-73) (2973-74) (2974-75) (2975-76) (2976-77) (2977-78) (2978-79) (2979-80) (2980-81) (2981-82) (2982-83) (2983-84) (2984-85) (2985-86) (2986-87) (2987-88) (2988-89) (2989-90) (2990-91) (2991-92) (2992-93) (2993-94) (2994-95) (2995-96) (2996-97) (2997-98) (2998-99) (2999-00) (3000-01) (3001-02) (3002-03) (3003-04) (3004-05) (3005-06) (3006-07) (3007-08) (3008-09) (3009-10) (3010-11) (3011-12) (3012-13) (3013-14) (3014-15) (3015-16) (3016-17) (3017-18) (3018-19) (3019-20) (3020-21) (3021-22) (3022-23) (3023-24) (3024-25) (3025-26) (3026-27) (3027-28) (3028-29) (3029-30) (3030-31) (3031-32) (3032-33) (3033-34) (3034-35) (3035-36) (3036-37) (3037-38) (3038-39) (3039-40) (3040-41) (3041-42) (3042-43) (3043-44) (3044-45) (3045-46) (3046-47) (3047-48) (3048-49) (3049-50) (3050-51) (3051-52) (3052-53) (3053-54) (3054-55) (3055-56) (3056-57) (3057-58) (3058-59) (3059-60) (3060-61

