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CONTENTS

FIRST PAGE .- The Rostrum: The Antichrist of To-day. Truth on its Travels.

SECOND PAGE .- Poetry: Storm-Tossed. Prof. Phelps and Spiritualism. Boston Spiritual Conference Meeting, Faces Doctors and Better. Berkeley Hall: The World's Three Saviours.

THIRD PAGE. - Book Advertisements.

FOURTH PAGE, - Free Thought: Was the Christian Jesus a Person, or a Personification in the Solar Theology? 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, Ohlo, Vermont, and Indiana. International Anti-Vaccination Congress. The Magazines. Obituary Notices.

SIXTH PAGE. - Falling into Line, Dr. Thomas's Trial, The Age of Spiritualism, The Southern Fair a Success 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: Ques tions and Answers; Spirit Messages given throughthe 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. Blographical: Calvin Tarbell. Taxation of Church Property in Michigan. Book Advertisements.

TENTH PAGE .- Pearls. The Success and Appreciation o Good Mediums in the Rocky Mountains. Providence Notes. New Publications, Retail Agents for the Banner of Light. Spiritualist Meetings. Spiritualist Lee

ELEVENTH PAGE .- "Mediums in Boston," Book and Miscellancous Advertisements.

TWELFTH PAGE. -Spiritualist Meetings in Boston. Meet ings in Springfield. Spiritualist Meetings in Brook lyn: Brooklyn (N. Y.) Spiritual Fraternity; Brooklyn, B. D., Conforence; Spiritualist Meetings in New York: Frobisher Hall Meetings, Cleveland (O.) Notes. Evidence through Planchette, etc.

The Rostrum.

A SPIRIT'S REPLY TO PROF. PHELPS.

From the Chicago Times, Nov. 7th, 1891.] 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 today 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 doom-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 antislavery 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 land. If this is attempted here, under the se-

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 scal 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 Hebraic 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 today, 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 thousandth year, nearly, of that Christian epochwithout 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 Eng-

verity of the Congregational Orthodox Church, of man have followed the severe dominication ence has no right to grapple with a realm of there will only be another crop of just such of the Evangelical Church. Prof. Phelps may thought of which it professes no knowledge, and 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 overrue, 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 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 slave- of the people of God on earth. holder, and those who cry "Crucify!" to the thought that springs up in the world. This Antichrist I do not mean is the extreme of materialistic servitude; that bondwhole of the Christian church, nor that it in- age that reason sometimes throws around the cludes 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 Evanto 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 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. 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 grant, and takes the position of fairness in its of its presence, existing because it has existed

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 sovera regime 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, à 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 civilized a nation of savage, out asiely the aside her history as superstition. Spiritualism Antichrist of the Christian Charlet turned into comes in with fact and intelligent evidence, aside her history as superstition. Spiritualism 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 eves 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 sacerdota rites, from Vatican or catechism, and is in the keeping of the hearts, the lives, the intelligences

mind under the glamour of sophistry; that bond age 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 if 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 prophesyings, ignores the forebod ings, 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 folgelical Orthodox Christians will, be astonished low to its limitations and approach the region where spirit begins.

The Antichrist of Spiritualism to day is to be

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 since it, also, is most prominent before your 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 be cause it captivates the reason of man.

There is no danger that, for a very long per od, religious unreason shall take possession of the minds of men. Fanaticism may do its work no, whether it exist in evangelical orders or 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 premises, that it at first must deceive the mind; -materialism and doubt as to the immortality | but when we remember that materialistic sci-

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 Otago, 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 out forth. A writer in a recent number of The Echo discusses the verdiet of a local jury in the case of a suicide, which was "temporary insan-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 I' 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 snicide) had explored this field by reading the works of Professor Zöllner, Crookes, Wallace, Hare, Serjeant 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 be entertained.

And then, this writer adds, "If he had pushed he 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 subscrip-

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 These things prove the pervading init does." fluence of and the progress making by Spiritu-

BO 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 bitter personality. 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. l'aul'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 to put 'em on

Written for the Banner of Light. STORM-TOSSED.

EY MRS. E. M. HI- KOK. Out in the darkness of midnight.

Oh" mariner, hold and brave; With a tempest wild around thee: What waits, but a watery grave? Far, far from the welcome shore-like, Or the sweet, green isles of earth, Afar from the friends who love thee,

And thy peaceful land of tirtle) The suller, roat of the surges; The breakers' dash and mount The wind-swept waves of or call-Holl terror in each time! \chi_1

There is negtal fear and horses On thy whitening lip and cheek; And that dring desputes salet." Makes thy strong arta strategyly weak.

Oh, mariner t eatch the spirit Of him who stilled the sea. And walked in his stately calindess On turbulent Galifeel

Reach out to the Louisz Father; Cling firm to his grading hately Through the rust, and rear, and durkness. Heed only his wise command.

Far over the dreary waters. 1. Burgs out, in elemen gall: (On firest in God, trave sation) He gor teth, watcheth al.,

There is more than mortal terror In the treatled so "safarm: There is more than mortal anguish In its prayer for rest and colin-

There is untold depth and power In its striving to be still; But the Pather hears its pleading. And answereth as he will.

Prof. Phelps and Spiritualism. the Editor of the Banne For Light:

Prof. Austin Phelips has again come to the Outhodox teachings of the Bible, and, further, a reply to many detters received by him from correspondence in regard to his previous utterances as a marked in an essay which you copied a though of an off in the Convergationalist wherein he gave five reasons "Why the Pulit should not the respiritualism."

By a perd-ul of his latest article-given to more complete "begging, if the question", has a tleman in Boston at that time, "a satisfaction not fallen under my notice up to the present in keeping up my familiarity with the subject here and the life hereafter which awaits them; down the west side of the hill that it is not and in a larger degree than ever in the world's much that I can do." He further said: "I was sis in accordance with reason, if it hopes for poppower 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 view, how interly puerlle is this last article

[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 (7) 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 reverend gentleman's life experiences: "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 lifesketch--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 let alone, because popular science has so satisfactorily restored the broken equipolse." . . "Selence has solved whatever of invstery there was about . . " Time 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 Tearned and Ignorant allke, had declared to the centrary."

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 spiritnal 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 fall to recognize in the raising of Samuel an occurrence very like to what they have heard around the fireside, with large eyes and bated breath, of the doings 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 aild 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

*How does this statement of his square with his savage denunciation in his last article of the motives of those pos-sessing "Christian" consciences, who dare to investigate the spiritual problem for themselves?

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 have outgrown, merely because they think to is no logical escape from this conclusion-and for Prof. Pheles to attempt (as he has in his last article to spasmodically awaken the hundreds-of-years-ago-devil-theory just for the purpose of, holding the power of fear over the people is absurd beyond possibility of depiction.

His devil-hypothesis, in his later article, has already proved unsatisfactory even to some of his compeers 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 exposing the irreligious drift" of the spiritual movement is a sword which cuts both ways, and is more dangerous to the Professor and his class that, 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 reflection 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 from with health sufficiently good to give a the organizations, whether churchial or acalengthy parer to The Congregationalist of Oct. demic, whose aim has been to inculcate among The spiritualisms." The article in question hash of a blind belief in the foreground of hu-was intended as a plea in defense of the ultra man duty, and ignore the rich kernel of works, Church views are rding to the supposed-to-be without which the spiritually illuminated apose tle traly 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"? your readers in the Ramore of Light for Nove Allow me to present in this connection a few 5th; any unprejudited mind must be struck by swords written by Dr. Phelps the father) some the entire panelty of argument and the wealth of time previous to his decease, and bearing on the assection with which it abounds. In fact, a 'issue in question: "I feel," he wrote to a gentime. Men and women are thinking to-day, as of Spiritualism, in which I have been interested never before, on the great; roblems of the life; for a fourth part of a century; but I am so far history must whatever is enunciated have a ba- intimately acquainted with Judge Edmonds, Prof. Hare, and other prominent Spiritualists." ular acceptance. The era of the transcendent 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 Andorer: and if that one still continued her mediumship, to inquire if any of the fullest degree. Judged from this point 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 eirele, 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 nterest 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 noticed here how the miraculous them, and all men of average intelligence know the 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 signs shall follow them that believe: they shall have power to cast out devils, and they shall lay their hands on the slek, 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 ease, 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 as 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. great and eternal glory.

future inhabit-the location and future resi- What positive proof has any one of a future life dence forever of each soul depending entirely if Modern Spiritualism is a myth? Can the upon belief at the time the change called death | 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 confreres, 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 "bugaboo" nursery tales of man's religious childhood; and long before Prof. Phelps fundamental ideas of their church, 20 back and and his followers can unite positively on any resuscitate certain tenets which they feel they explanation of their course which will suit eren themselves, the public mind will have lost-in make them useful in a present emergency; it the presence of better things which in the inis a case of return to all if one is chosen-there terim shall come to the world from the higher spheres of being-all interest in the fine-spun conclusions at which these creedal "professionals" may arrive.

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

Boston Spiritual Conference Meeting.

the Editor of the Bannet of Light: In spite of the gloomy appearance of the sky, quite a good-sized audience was in attendance at the Betkeley 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

threw a flood of light upon the intricacies of this oft-mooted question.

A medium was neither better nor worse than ordinary mortals, as 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 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 artifluted to undevelored stripts is but the retributed 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 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 me-diumistic 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. lich 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 Mr. Rhodes was opposed to petting mediums too much, but thought in order to produce true nobility of soul they 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 capaci-ties, 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 or-dain 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 scripture. A minister sent to the Court of James represented our government, and so 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 whose the file of th words thrilled and astounded all lands, and who should be "highly esteemed in love 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 Tantara with such worthier to Lord the Park Tartarus, with such worthies as Jonathan Ed-wards rejoicing over their agonies; but now, according to the "new departure" of Prof. Phelps, they have escaped from their sulphurou 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. I'ruly 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 state ment 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 sordid 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, EBEN WHEELER. To the Editor of the Banner of Light:

I can bear testimony to the truthfulness of the spirit-message of Capt. EBEN 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 the faithful soul no harm, for it will be but a passage out of a prison into a palace; 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

Berkeley Hall.

The World's Three Saviours. A Lecture delivered through the Medial Instru

mentality of

E. W. WALLIS, In Berkeley Hall, Boston, Sunday Morning, Oct. 30th, 1991.

[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 strewn; 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 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.

to establish the position that man is at heart 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 pure purposes, and yet manifest such weak-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 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 hypothecate 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 organiza-

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 | security; and he goes on his way fully assured of overcome, if there is to be salvation from these I his own salvation, wears pleasant smiles and an

imperfect conditions. We do not recognize that man is wholly deprayed, but we do recognize that man is oftentimes deprayed, 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 lire 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 the very love of the good, the true, and the 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 We hold that the evidence is strong enough ambitious schemes, to whom salvation means wealth, position and social distinction, and who good, pure and capable; that in essence, the 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 selfcomes it that there is so much misery, so huch ishly anxious about their own salvation field destitution, so much crime and craft and cun- and hereafter if it can be secured, and give no ning and cruelty in the world? How comes it | thought to the sufferings and wrongs of others that there is so much intemperance, sorrow, around them. But these are not the Three Savdisease, affliction and death? How comes it liours to which we would draw your attention. that men are so unjust, so full of cruelty, envy, Human nature is the same all the world over. hatred, and all uncharitableness? How comes | Human nature was the same eighteen hundred it that these men, who, if this be true, are alike vears ago as at the present time, and the salvais thyself. This do and thou shalt live. Ah! nesses as are apparent in the best of men? 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, it is due to the fact of man's dual nature; that 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 socalled 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 agreeable countenance, and makes the best of | happiness of that complete atonement with the life-feeling little or no anxiety for or interest | in the salvation of others, so long as he is saved. This kind of salvation-seeking is eminently selfish; it cries, "Lord, save me; what must I do to be saved?" and the churchal doctrines have fostered this spirit, lulling men's consciences with a false sense of security. But the individual who begins to doubt and question is the man in whose mind there has stirred a devout love of truth, a recognition of principle; a new light has dawned upon him, the spirit of growth and progress has aroused within him, for he would not dare to doubt unless he felt a living faith in the eternally good and true. Honest doubt, then, is the stepping-stone to the higher and freer life of knowledge, and power, and intelligent obedience to law. The man who doubts, thinks, and as soon as he begins to think aright he recognizes the necessity for progress, and struggles to gain the knowledge whereby he may be ready to give a reason and an intelligent answer to the question of the faith that is within him.

We hold, then, that the first and truest Saviour of humanity is knowledge-self-knowledge, self-culture. It is only when man knows that he is dual in nature that he can understand the conflict between the spiritual desires, the admonitions of conscience, the judgment of reason on the one hand, and the base, perverted tendencies of his unevenly developed animal instincts on the other. It is only when man knows that it is by conformity to the laws of health that his body can be kept sound and healthy that he is able to regulate his conduct in harmony with the principles of health and enjoy immunity from disease. He then knows that to keep his body clean and sweet it should be baptized (not only sprinkled) with water, not merely once, but every day, for "cleanliness is next to Godliness," and then will he be baptized in the spirit, in the aspirations and inspirations which he experiences. It is only by knowledge of science that man has been able to understand something of the nature of the elements, the character of the forces around him, and their influence upon him.

Thus by the pursuit of knowledge the power of mind has been increased; man has been able to gather to himself, to meet his needs and the requirements of his fellows, much that benefits him in his physical state of life, increasing his intellectual power and emancipating him from those conditions which have bound him. Error, following as a logical sequence of ignorance, causes pain and suffering and disease, and out of these (the painful schooling, the whip by which Dame Nature's disobedient child is made to conform to her regulations), and by such obedience to the laws of purity and health, the body is strengthened and the soul is cultivated.

Then the next Saviour to which we refer is the Saviour of Effort. It is not enough that you should know; you must make an effort: you must be prompted by desire: you must be continually yearning to reach forth and pluck the apple from the tree of life and gather that precious fruit that shall enlighten you as to what is good and evil, what is right and wrong. It is by so doing only, by the effort of self-cultivation, by the putting forth of your energies, that you can be educated.

Now, it has been said that education will do all that is necessary. If by the term education is meant the mere instruction of the individual, the process of cramming the mind with particulars respecting the history of the past, with the details of grammar, with a knowledge of the dead languages and the three r's-if this be education, we cannot say that it will benefit or save you very materially from the difficulties and troubles which surround you. For there are many cold-hearted and thick headed intellectualists who have little or no sympathy with their fellowmen, only a consciousness of their own importance, and, having knowledge in certain special directions, imagine themselves to be oracles; that every one must submit to their dictates and accept their affirmations; and consequently they will dispose of matters of the greatest importance, with which they are not practically acquainted, with an epigram or a syllogism, and expect the world to applaud their wisdom. Intellectual students may be wise and great as cyclopædias of information; but when they speak with regard to man's immortal nature or his spiritual power, they are entirely beyond the mark, and outside of their legitimate sphere of operation, and consequently are as ignorant and incapable as the plowman taken from his plow and asked to solve a mathematical problem. He cannot do it, any more than the dog can do it. He could do it by education and training, yet he may have more of love and more intuitive perceptions of duty; he may be more filial and affectionate; he may be more gentle and true, more charitable and kind-hearted; he may make his home a little heaven here below; he may have a kind smile, a warm hand-clasp and a sympathetic tear for the sorrow that is about him; he may administer life-giving nower to those who are diseased, and yet he unable to write his name or read a word. But he can read nature's Bible. in which are inscribed by the hand of time the indelible characters of divine wisdom and goodness, in the beauty, order and wondrous harmony existing there; he may learn in that Book of God the will of the Infinite, re-think the thoughts of Deity as they are clothed in matter. Ay, he may commune with nature, and learn to love the good and beautiful; to realize the existence of the Soul of All that is ever working and sustaining the divine order of things that surround him. Education must not mean simply the getting of knowledge with regard to physical things, the technicalities of science, or being able to express one's thoughts in the words aped by the school-men, which rather hide their ideas and their truth than make it clear.

No! Education must include the whole man if it is to be of any value, must consist of both instruction and cultivation for body, intellect and heart; and in this effort to become educated you will gain the golden key that will unlock the door of mystery and reveal the object of life. Life is intended for education. Life is calculated to unfold the latent powers, and is for the very purpose of enlightening you in regard to your spiritual possibilities. It is for the purpose of training those spiritual gifts and powers; it is for the purpose of emancipating you from the darkness of ignorance until you become intelligently self-conscious; until your personality becomes rounded out and completed by the experiences of life, and you can stand free in the spiritual state and become a co-worker with God and a factor with him in the production of the good and true, in the outworking of those wise and provident purposes of his which mean the ultimate perfection and freedom of the divine in humanity; the intelligent exercise of power on the part of the dis- aflame with genius, and expresses the love of be realized in the outworkings of those souls embodied soul, and the enjoyment of the fullest | the artist's soul for the artistic.

Infinite. Ay, human nature is better than many have thought it to be. It is not only true that man is selfish and brutal and licentious and living for self-gratification; it is not only true that man is hard-headed, cold-hearted. avaricious and ambitious, an intellectual iceberg; but it is true that men and women have loves, sympathies, sentiments and feelings, and are animated by the purest emotions; and consequently no philosophy of life is true or complete but that which takes man as a whole, in all his relations and possibilities, and recognizes their legitimate spheres of exercise, and seeks to cultivate these and put them out at usury; to let these talents-these three or five talents, as the case may be-go out into the world and be employed to bring back a goodly heritage, an hundred fold of love and goodness and knowledge and wisdom.

Hence, then, it is only by earnest effort, and by expression, that the soul can reveal itself through the body. True, it is limited. Grant that there are many tendencies and habits formed that are injurious. It is true that vice abounds, and it is true that there are many who would condone these vices; who seem to think that man is privileged to act in various ways, and that they are not degrading to him, while they pay, unconsciously perhaps, a high tribute to the dignity of womanhood, in that they do not consider that she should be guilty of the like practices. But if it be right and proper for man to smoke, why should he object to seeing his wife, his sister or his daughter practice the same habit? If it is wise and permissible for man to drink of the intoxicating cup, why should be object to his wife, sister or sweetheart following his example? If you are blameless, or pardoned for your lascivious practices, why call those "fallen" who gratify your selfishness, and not be prepared to mete out the same punishment to yourself?

If there be fallen women-and because of their innate purity and more intuitive natures they are supposed to have fallen from a higher state-there are also fallen men; for the same moral laws which recognize the guilt of one affect and control the other. It is only by recognizing these facts of the inter-relationship of interests and of conditions, that a just and true estimate of duty and right can be gained. Then will it be clearly apparent that there is great work to be done in the direction of training the young; of giving moral tone to their characters; of educing or bringing out their latent spiritual energies, that they may love justice and purity and truth-ay, even to educate the parents, that they may give to their children a goodly heritage; that their bodies may be wholesome; that they may inherit rich mental possibilities, and be morally endowed with pure perceptions, and free conditions of unfoldment. It is requisite that efforts be made to disseminate this knowledge to benefit and bless mankind. The world needs workers, teachers, saviours; men and women who know and do the right; so that truth may shine with all her effulgent beams: that principles may rule in the hearts of men, and that you may worship only at the shrine of Virtue until that virtue becomes the natural and normal expression of your spiritual powers and desires.

Virtue is another word for spiritual expression. Purity in like manner is only another name for the natural yearnings of the soul. Impurity appertains to imperfection. Vice is bred of ignorance and error, of selfishness and perversion, and abuse of faculty and function. All right exercise of faculties, all legitimate use of talents or powers, all true emotions, are pure, natural, and therefore virtuous; the heart itself is pure, and purely expressing itself when it strives to outgrow these imperfect and inharmonious conditions incidental to its progress. "To the pure all things are pure." It is clearly essential that there must be an education which shall include moral as well as intellectual culture; physical and social, as also the spiritual possibilities of human life: that man shall be educated into a self-knowledge, so that by cultivation and exercise, and the expression of these possibilities, he may outwork his faith

in his life. Much has been said against faith, and many have scorned the idea of belief; but while we admit there has been false faith, and belief has been much misrepresented, yet there are many cases in which belief is absolutely requisite, and an intelligent, living faith, founded in knowledge of facts, is a necessity of life and thought. The deed is always preceded by the thought; belief, conviction, is ever the mainspring of action. You cannot act truly if you do not think truly; and if you have no firm belief, and no abiding faith, and no intelligent feeling of reliance in the principles of goodness and truth, you can neither be good nor true. This living faith in the inherent goodness of the human soul, this abiding belief in the possibility of progressive achievement, this consciousness of the innate dignity, and capacities for infinite unfoldment when once it is realized, gives strength to the purpose, power to the will, and prompts to efforts to acquire knowledge and apply it wisely to the needs of the soul, and for its disenthrallment from ignorance and imperfection. When you apprehend the full significance of the fact that you are spirits here and now, that goodness, love, purity and happiness which you hope to gain in the future state must be developed and practiced here, must be cultivated now, and must be grounded and firmly fixed in the mental and moral constitution which gives character and individuality to the soul-when this belief is fully appreciated, and you know that happiness hereafter is dependent upon duty fulfilled here, when this conviction is expressed in the acts of daily life, then your belief and faith and knowledge of facts will go hand-inhand and make up that rational, every-day practical religion that you will take with you into your business relations, that will sweeten you in your whole life, and that will cause you to be glad and happy, and at the same time will make you earnest and conscientious and active in your efforts to bless humanity, and spread abroad the knowledge of truth that it may shine as a life-giving power to others who are in darkness. But the other Saviour is Love. Work is valueless, knowledge is of little effect save when love inspires it. Oh! if you love the good, the true and the beautiful; if your soul is cultivated in its perceptions of these; if your organs of sublimity, of ideality, of veneration, of conscientiousness, of spirituality, of hope, of benevolence, are all cultured; if you have striven to unfold the æsthetic talents of your body, your mind, your whole being; if you have done this, then you will care not merely for the outward semblance of art, and you will not only obtain a knowledge of its technicalities, but love it for its own sake. Art is but cold and lifeless, a mere mechanical representation of the actual

and real, unless it has a soul in it, unless it is

So with music, that is, the sense of harmony and the beauty of sound; you can neither sing a rich melody nor produce the strains of harmony or the song of praise unless your soul is aflame with appreciation and love of peace and harmony and praise; unless the spirit of beauty (the soul of music) has stirred within you and inspired the utterance and taught you to recognize the wisdom and the love of God in the majesty and perfection of Nature, of life and its laws. Ay, friends, Love is, after all, the key to the whole question. Love is the basis upon which the future religion must be reared-love of truth, love of all that is good and beautiful and pure; love of principles, and love of God as the Infinite Intelligence, wise, good and loving, who is expressing his attributes in the great laws of life, in the phenomenal representations of the natural world and the moral principles of government; speaking to your soul in these the words of wisdom, of advice and love. Until you can recognize these elements of goodness and purity and beauty in your fellow-man; until in the lisping lips of the babe you can find some wisdom and good; until from the weak and frail creatures around you, and your own shortcomings, you can learn to become sympathetic and gentle-hearted; until you can sink your own self-interests; until the great I be submerged; until you become as little children, willing to learn, conscious of your weakness and repentant, aware of the fact that while you have been gaining knowledge and profiting by experience after all you know but very little; until you can stand, like the scientist of old, and bow be fore that Intelligence which is revealed alike in the systems of suns and stars, the sand-grains and dewdrops; and you can feel, as did New ton, that you have only gained a little knowledge and that there lies before you the great ocean of possibility, yet unexplored, and you are humble and meek in spirit and pure in heart. striving to live a righteous life, and suffering even now for righteousness' sake, foregoing your rights and privileges that others may be blessed, struggling to make life sweet and happy, regardless of your own comfort or the ap preciation of your efforts, irrespective of all praise or blame in the path of duty and allegiance to truth; until, in fact, this love to God and love to man is evidenced in your daily purnoses, there can be no real salvation, no lasting happiness or peace in the world. It is alone by living good and true and beautiful lives, only by treading the path of duty firmly and resolutely, only by becoming conscious that God is in you and with you and you are one with him only by these means will you be prompted to effort, and your faith find expression in action, your knowledge be applied to your own spiritual unfoldment, and as an aid to help you and others to make life bright and blessed, free

Spiritualism comes, then, as a revelator, and as a full dispensation of spiritual truth. Its philosophy is clearly written for you in the thought that you are spirits to-day, the heirs of immortality by birthright; that the present life is the infant school where you must learn your lessons and become obedient to the regulations of that school; where you must dwell in love with your fellow scholars; where you must be helpful each to the other, gentle, sweet and kind, not putting off to some future day efforts for their benefit, but doing ever and always, here and now, everything, little or great, that you can to make them happy.

Ay, friends, it is not enough that you can know this or that you can speak of it; it becomes a necessity to take it into your every-day life. It is by consistently living out the highest sense of right; it is by feeling that God speaks in you and through you when you do your best, and is making you a law unto yourself, and individualizing you, that the object of life is outwrought and your salvation completed. Then you will bow to no authority outside yourself, but feel that the divine authority of the inspiring spirit, the inner light, the word of God, has come to you in the love that you bear to the good, the true and the beautiful; then you will be able to subjugate the passions of the flesh and the lusts of the animal nature; then you will be able to control your angry feelings, your avaricious and ambitious schemes, and extend the hand of fellowship to all men, even while you condemn the sin, pity, forgive and help the sinner to rise above his weakness and imperfection, out of that state of moral and spiritual darkness.

Spiritualism comes to you, then, with its facts and its phenomena, appealing to you, and demonstrating that there is no death, but life continuous and progressive. But while it demonstrates this continuity of personal existence beyond the grave, it also teaches that you will be there what you are, as the result of what you have been and done in the body. It will teach you that it is according to your self-knowledge. self-government, cultivation and effort, as also of your self-abnegation and desire to bless others, that your spiritual freedom and happiness will be achieved. Thus knowledge, effort and love combined will prove your saviours. All the knowledge you can gain as students of nature, of science, of art, of mechanics, of health, of morality or religion, all that history can teach you or nature impart, it is your duty and privilege to learn and apply. All the knowledge you can acquire of the noble examples, pure principles, and beautiful and sweet lives of the teachers and saviours of olden times, will bless and benefit you. The light which you receive from the good, in their living and teaching, will make you strive to emulate their examples; and the efforts you put forth, the work you do on behalf of humanity, will react upon yourself; in the giving of blessing, and happiness, and comfort to those around you, will blessings, and happiness, and comfort return unto yourself a thousand fold. If you would be happy; if you would be angelie; if you would reach the celestial regions in the time to come: if you would gain the kingdom of heaven hereafter, let that kingdom of heaven dwell in your hearts now; let the will and the word of God be embodied in your lives and purposes, in your efforts to bless and benefit humanity. Recognizing no authority but truth, no church but humanity, no creed but duty and righteousness; bowing at no shrine but love, having no purpose but to be and do good, then will the family of humanity be saved from the inconsistencies, and miseries, and curses of ignorance, error and selfishness of the present state of being. Then will the debased and perverted appetites be held in subjection, and virtuously used; reform, beginning with the individual, extend from centre to circumference, until each will vie with the other in deeds of kindness and helpfulness, striving to dry the mourner's tears, to comfort the weak and the erring, and to strengthen and to bless them. Such aims will eventually, if not here, in the future,

that have been slaves to time and sense; but oh,

now is the time for this work to begin; let it be done at once, and let the reform begin at home with self, for when you have learned this then will you be best fitted to teach it.

Thus the good ship Humanity sails on the ocean of Time. She has passed-and is still passing-through the dark night, in conflict with the forces of evil, and ignorance, and intemperance, and selfishness; has battled bravely with those stern waves and obstinate forces; has moved onward in spite of them, and to-day the dawning light of the era of freedom and of spiritual truth from the eternal sun of wisdom is penetrating the clouds of ignorance, and superstition, and dread, dispelling the mists and revealing the angel-helpers who are above, watching its course and aiding its progress. Standing at the helm, with a strong hand and a firm purpose, are those who have recognized the necessity for faithful effort; who have realized that "life is real and earnest," and are struggling to guide the good ship onward; whose faith is serene and purpose undaunted, for they know she shall reach the harbor in safety where the still waters are, and a land of promise beyond. With the white sails of hope spread to the breeze, see how she plows her way through the waters of bigotry and intolerance! Going forward nobly and holdly toward the haven of freedom and perfection, the good ship shall yet ride at anchor, and humanity shall yet press that heavenly soil, and be reunited to angel friends who are now awaiting you on the shore, ready to greet you with the welcoming words, "Well done, good and faithful friends and brothers, enter now into the joy of our spiritual homes. Welcome! welcome home!"

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setting; but it pleases us to feel that the mag-netism 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 mate-rial and visible surroundings. "SHADOWS."

West Randolph, Vt.-Meetings and a

Two Days' Convention.

Free Chought.

WAS THE CHRISTIAN JESUS A PERSON, OR A PERSONIFICATION IN THE SOLAR THEOLOGYP

ву с. в. рескиам.

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 While not denying this, there would seem to be considerable room for doubt; and as the Banner has enlarged its borders, there will ualism has done much-we may say the mostpromised 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 muchmilk for babes, there shall be no lack of strong meat for men. Thus shall the voke of the past be made easy, and its buiden light.

It is well to ventilate the origins of all the religions, so that we may have them in their wellcal 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 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 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 from through the mediumship of Alfred James in-Mind and Matter, would seem to confirm the solar and astral relations of the old religions, the heavens do rule. Of course, the Spiritualteries, 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 loose, so that Truth be in the field, we do inju-

Mr. R. W. Mackay in "Progress of the Intel-Jesus. Strauss, too, in his "Life of Jesus." Hitchcock, finding Jesus rather lean in the clouds, sets up a subjective Jesus in "Christ the the means of all. 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, Sun, and so may be seen in Lundy's "Monumental Christianity," page 174, as in the sign of the Lamb slain from the foundation of the world, 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 xlvii: 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 religious. Only the first volume has appeared, "interin 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 Sin unto them-that he Majesty, as personifying the Saviour of the 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 tation of the Budhhist mysteries, showing that of Israel. When he looked from the pillar of a the astronomical creed of the Budhhists is the cloud and took off Pharaoh's chariot wheels, he most ancient recorded by man, and that all kinah he abode in the clouds, among the high | rived therefrom.

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 be 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 person of flesh and blood he is assumed to be. 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 doubtless be fresh fields and pastures new for Mount Paran, with his glory covering the heavculture in the extension of its domain. Spirit- ens, and the earth full of his praise; his brightness as the light, with the horns or rays from in leading the people out of Egypt toward "the ! 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-threshing 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 last at the cross and the first at the sepulchre Persian Sun-God as seen in Lundy's salvation chariot, with the quadriga, or team of four sun. horses, the same as the chariot of Israel and aired estate. It is well to know if the bibli- the horses thereof, which traveled skyward with Elijah into heaven. Threshing the heathen in his anger, there went up smoke out of his nostrils, and fire out of his mouth deyoured. Having his tabernacle in the Sun, riding upon the cherub Taurus or the Bull, and flying with the wings of the wind, no wonder dramatic presentations? Is it anything more, 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, in the history of mankind. To the primitive 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 trump of God: for when he thundered in the heavens the Highest gave his voice. As the radical beginnings of all the religions, there a flaming fire with fiery law in hand, the starry has been additional progress from the prima- angels and spirits were his ministers, so clothed ries, and the communications from the ancients | 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 when astrology was the mode of showing how in old Jewry, as dramatized in the mysteries of that nothing was lost from that tree of life the Sun, the Saviour of the world. As Jesus isms blended therewith had much to do with and Saviour have the same meaning, the person gauging a thus saith the Lord. Whether the in the role spake in parables, and without a Christian Jesus, slain from the foundation of parable spake he not unto them, having many the world, is anything more than the dramatic things to say which the people could not bear, personification of the Sun in the Essenian Mys.; 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 parallelisms to the old mythologies. The New Tesmultifold relations of the "Ancient of Days." tament is so dove-tailed to the Old as not to be As we prize the Truth above all things, we are | separated in the wisdom of the Serpent from ready to receive Jesus as historical in flesh and Alpha to Omega. We can only touch and go blood, or as Solar, or in any other wise he can hat the present time, lest we occupy too much be shown to have been. In the language of space. We can barely allude to Gabriel's hail-Milton, "Though all the winds of heaven be let | ing Mary as highly favored in the times and seasons with the advent of the Son of God or manriously to suspect her. Let her and falsehood | child from the East. We must move on with grapple—whoever knew Truth put to the worse only glimpses of the Word as understood by the in a free and open encounter?" The old the- initiates of old time. St. John's Jesus, as the ologies have been timid, afraid to stand forth. Son of man, was born of the woman clothed in the sight of all Israel and the Sun. We with the Sun, and the Sun himself was clothed must not forget that from the Orthodox point with a garment down to the foot, and girt about of view Jehovah and Jesus are one, with the the paps with the golden girdle of the Zodiac. Holy Ghost included in the One, or Trinity. His countenance was as the Sun shineth in his The few Univarians, or rationalists, with the strength, etc., more or less in every part of the one separated from the three, are but a handful in comparison with the Orthodox Christianity to the initiated as the "Theocratic Aspect of Nature" the letter killing, but the true read-Nature," the letter killing, but the true reading giving life and light to find the Kingdom of lect," a very learned work of some thirty years as the Saviour of the world. Having the Day- who was sent back home from Paris—where her star in the soul, one might read his title clear thinks there is a glimpse of a veritable person to mansions in the skies. In one of the formuin tlesh and blood; and so the author of "Super- las there were three mother letters, seven natural Religion," Mr. Charles B. Waite, in double, and twelve single in the make-up of 'History of the Christian Religion" of the first | the Godhead bodily-"the world, the soul and two centuries, finds a glimmer of a Jesus in the year. All things are ordered by one on three, person, but his basis of Paul, Josephus and Tac- three on seven, and seven on twelve," so that it itus is very questionable. The author of "Time is somewhat difficult to open the Book written and Faith" finds Paul presenting the living within and on the back side, and sealed with Jesus from various points of view. Josephus | seven seals, unless considerably expert with the was long ago tuled out of court as having been Key of David. Lundy's work has much light interpolated by Eusebius, who thought it right | for those who sit in the dark valley and shadow to use falsehood as a medicine. Tacitus is of death. He is a Protestant clergyman of doubtful, not only as shown by the Rev. Rob- much learning. The "Keys of the Creeds" is ert Taylor in Diegesis, but by a late writer in an excellent little work by a Catholic clergythe Edinburg Review. Mrs. Annie Besant finds man, showing the solar aspect of Christianity. the solar aspect the apt one for Jesus. E.A. It makes an excellent beginning to the study of the Solar Word, and its price brings it within

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, appears very aptly as a personification of the 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 or as often as the Sun was in Aries to begin the 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. preting, 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 nterpret the miracles attributed to his Solar world from Sunrise in Nisan (Aries) to Sunset in Tizre (Libra).

The third part will be the celestial interprewould seem to be no less the Sun. As the She- other doctrines are directly, or indirectly, de-

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 that 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,

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 Arvan ground, and see, too, how the New Testament Marys were the to mourn the setting, and to greet the rising

Thus may we trace the Trojan war on the sky, and the Hebrew Exodus on its winding way to Sina, the bed-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, when 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 be furnish the bread from heaven in seven or twelve baskets, and the fragments be gathered up, so 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 are exactly posted, and know how far we can go. No wonder that materializing mediums from corps are not unable on by guiding can go. No wonder that materializing medi-ums 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 believ-ers 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 spirituel 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. him or her; but the apparition is sure to pass away soon. The Zouave Jacob is one instance, is also necessary to bring out quality. I was told by my guides when I arrived in Paris that the French Spiritualists would have to be made ashamed of themselves, by the example set them by their neighbors on the Continent, before they would go to work in earnest. My fruitless endeavors in organizing circles in dif-

fruitless endeavors in organizing circles in dif-ferent parts of France have convinced me of the truth of the above saving,

Twice I went, with Mr. Leymarie, to Vin-cennes, 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 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 likenesses, tully recognized, of his daughter (dead) and of his wife (living)—for which the receiver did not even thank the giver. Miss Huet, 173 Rue St. Heneri, still goes on receiving callers did not even thank the giver. Miss Huet, 173
Rue St. Honori, still goes on receiving callers
twice a week. This refined lady and gifted medium gets communications by raps altogether.
Mme. Olympe Audouard, a well-known writer of
travels, &c., often publishes short articles in
her weekly paper "Le Papillon," concerning
our cause, to which she is thoroughly devoted.
She also delivers lectures on that subject and
on Woman's Rights.

The regular weekly meetings of the Psychological Society, at No. 5 rue Neuve des PetitsChamps, had not yet commenced when I left
Paris. At that headquarters, where the offices

logical Society, at No. 5 rue Neuve des Petits-Champs, had not yet commenced when I left Paris. At that headquarters, where the offices of the Revue Spirite are situated also, are to be met, almost daily, many foreigners interested in the cause. I happened one day to see there a New Jeresyman, who came to inquire about Mr. Godin, of the celebrated Familistere 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 Familistere 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 pave 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 Marseillea, &c.—that amount, he said, came from the fund of the Revue Spirite.

At Nantes I was warmly greeted by a Mr.

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 those willing orable to form such The number of those willing orable to form such a circle (who would have to attend at least twice a week regularly) dwindled down to three. So the attempt had to be abandoned. A larger number were willing, or promised, to form a light circle, under the conditions advised by me; but my clairvoyant powers enabled me to foresee that most of them would soon become lukewarm and fail to do practical work. Mr.

and a little younger than the "rattles" they represented. There is a great deal in a setting; an audience looks better and more at-The fourth will elucidate the mysteries of Lessard, a rather young man, is the mainspring at Nantes of our doctrine, but he has to con-tend against too much apathy—the deadliest power coming from friend and foe—to be able to take any forward step. My hotel bill was paid by the society.

At Tours I was unable to see—Mr. Denis, an tractive in a hall than in a barn, and the neat-ness of decoration in the mansion was a good

advanced Spiritualist, recommended by Mr. Ley-marie, or any one else. I had to be satisfied in oing over the old and fine town, and leave next

day for Bordeaux,

At Bordeaux I was expected and had to be the gnest of Mr. Comera, a leading pharmaceutist. 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; 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 staring fact, by personal cognition and wounded feelings, before I could be brought about to see and know the futility. for 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 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 con-fronted 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 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 ly, 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 others. theres. No argument, or lacts, could make it otherwise. Prejudice, resting on apathy and authority of one, blinds one well even in the face of broad sunshine. No working organization was possible with such members of the fraternity. The nominative society of Bordeaux meets once a week, seldom over six or seven in number, and then a Mrs. Krell goes into a trance and delivers pothing but another teach. trance and delivers nothing but anodyne teachings, suitable to those present. Having reported to Paris how I had found things, and how unnecessary it would be 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 1 stopped for four hours at Carcassonne; but was unable to meet Capt. Azerm to whom Mr. Ley-marie had written about me. The same fate awaited me at Narboune, further on, where I stopped for the night; Mr. Delort and son had left the fown on business and would be absent several days. And so next morning I jour-neyed on toward Barcelona through an Eastthe 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. That gentleman publishes the
Weekly Review, or "Revista de Estudios Psicologicos." thirty-two pages. He has also translated the works of Allan Kardec into Spanish. I
learned at this interview that the status of our learned at this interview that the status of our 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 no 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 sleepurs I concluded not to so 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 now write. To-morrow, 18th, I shall journey on toward Turino, 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 3d did not postpone the birthday anniversary mediumship failed utterly. I consulted my guides as to that last case, and was told that strong mediumship, to be made available, must sides at 42 Winthrop street, Charlestown), nor prevent an attendance of congratulators from picion among the so-called believers. Number packing his parlors full; faces new and old, that is, many of the well-known spiritual saints and saintesses, 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 corporcal salvation.

In gratitude for their corporeal salvation.

It was a very interesting occasion, and the entertainments of the evening, 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, Messis. Wetherbee, Robbins, and Dodge. Mrs. Cushman, the musical medium, then made some neat remarks, and managed very prettily to let the friends know that she was no longer to let the friends know that 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

or 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 crush out 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 with-

been subject for ten years to epileptic fits—dan-gerously so; very few weeks having passed with-out 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 though so. This last summer at Onset the young lad 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 gratifulat they have for the determent. know the gratitude they have for the doctor as their medium of physical benefit.

We trust no apology is needed for this enlanda 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 ills of life 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,

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 Athenœum 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 creedists 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 magnetisms of true, earnest souls, who are unflagging 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 DAY'S CONVENTION. to be holden 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 lifeexperiences, 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 sup-plemented with one of Mr. Stiles's marvelous séauces, 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, ther scance by Mr. 1 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 seance 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 beard.

[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

Great praise is due Dr. S. N. Gould, and Bro Alden E. Lamb, and their assistants, for their untiring efforts to make our Society and Two Days' Convention a success. Working against so many opposing elements, they may well feel proud of the triumph they have won. May God and the good angels bless them in all their MRS. A. E. LAMB,

Sec. of West Randolph Spiritual Athenaum Soc.

Banner Correspondence.

Massachusetts.

WICKETT'S ISLAND,-Dr. Abbie E. Cutter writes: "Many letters are coming to us daily, asking about this island home, in reply charge design to establish here an institution or school, where all conditions may be as they shall direct, and spirits can come as teachers, bringing other spirits with them, to teach and develop higher conditions. Spirits come here to learn just as students go to college to learn any of the arts, literature or sciences. Persons possessed of mediumistic powers are to come here, as instruments for spirits to operate on. or through; thus will the two worlds become more harmoniously blended. Dr. J. C. Warren, who is the leading spirit in this work, gives most of his directions by independent slatewriting. Wickett and Swift Arrow, chiefs of a tribe of red men who formerly owned and lived upon this island, give us daily evidences of their presence and hearty cooperation with the work of the 'pale-faced braves.' During the harvest moon the first of this month spirits of our red brothers were here in large numbers; had formity with St. James, who required that 'if their annual harvest moon festival. Wickett has spoken in an audible voice several times through the mediumship of Mrs. Nelson Collins, of New Bedford. He said he was learning ed for such necessary gifts), 'and let them pray of the pale-faces how to speak and materialize. 'Washatoma,' a noble Indian spirit who has been with us several years, is able to visit any of our patients and relieve them. Dr. Warren (that is, ruler, leader of the band, controller, says he is a great assistance to them in their experiments in chemistry.

We are no longer dependent upon outside persons to supply power for materialization; we get full forms, but the features are not sufficiently distinct to be recognized; we have voices, and evidences in several ways that the spirits are all the time experimenting. The development of our home mediums has not been so rapid as it would have been had the power effect, enabling him to use such remedies that all been centered on them; but this being a might possibly have saved his life, 'Asa's disschool for spirits to learn and practice in the ease was exceeding great, yet in his disease he power has to be divided. When persons enter this school the health of the human body is the first care of the guides; thus it is all begin to improve, and the spiritual gifts and physical health develop harmoniously.

Our venerable friend, John M. Spear, and his estimable wife, made a visit to the island on the 4th of October. He expressed himself as greatly pleased with the place, and gave a fine psychometric reading of the work in progress here. If we are able to carry out the wishes of our spirit-friends, so that one half that has been foretold shall be accomplished by them, we shall be more than repaid for all the sacrifices we are making to establish this home for spirits and mortals to work together in.

The band would like to have me remain here this winter, but not having the means to carry on the work of building, I expect to be obliged to go away on a lecturing trip, though the séances will be kept up during my absence, and the work will go on as rapidly as possible. Dr. out loss of power or time. A few persons can be accommodated here during the winter. If there are any who would like to give their time for development, while it is quiet and expenses not very heavy, and are willing to pay for the privilege of being where spirits and mortals work together, they can correspond with me or my husband, George T. Cutter, East Wareham,

HAVERHILL .- "Wild-Flower" writes: "We commenced our meetings Oct. 2d, at Good Templars' Hall. The inaugural address was delivered by Mrs. Juliette Yeaw, of Northboro'; she also spoke here on the 9th. She is a most eloquent speaker, and gave good satisfaction. She is also a good magnetic healer. We would heartily recommend her to all societies. On Oct. 16th and 23d we were addressed by Mrs. N. J. Willis of Cambridgeport, a most excellent speaker. Her discourses were simply grand. Oct. Both we expected the pleasure of hearing E. W Wallis, but as we were disappointed, Mrs. Kimball of Beverly favored us with psychometric readings, that gave good satisfaction to all. A Ladies' Spiritual Aid Society was organized by us last January. There are about forty members, and its work is progressing rapidly. We meet for work every Tuesday afternoon, and hold a sociable at the hall every fortnight, the exercises consisting of speaking, reading and music, both vocal and instrumental. Allow me to express my thanks for your generosity to all the patrons of the Banner of Light, as evinced by the enlargement of the paper. I trust it will be duly appreciated by the spiritualistic public. They should all rally at once to the support of the best paper, I think, published. I have been a constant reader of it the last twenty-four years."

SPRINGFIELD.-James Lewis writes: "Ireceive your paper with pleasure each week; as I feel at present, you can put me down as a life subscriber to your able Banner of Light-a most appropriate name for that admirable sheet. May its circulation be extended and the Light enter homes which are yet dark as regards Spiritualism, from one end of this vast continent to

I am an anxious inquirer and investigator. Went to Lake Pleasant Camp-meeting and listened to several able speakers, among them two of my own countrymen, Dr. Monck and Mr. E. W. Wallis, of England. I was pleased to meet, also to listen to Mr. J. F. Baxter. I had a sitting with Alfred James and Mr. Phillips, the independent slate-writer, receiving great satisfaction from both."

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PROSPECT.-Eliza Ellis writes: "I have a few suggestions that I am impressed to give to the readers of the Banner of Light, concerning the reformation in St. George. In the early settlement of St. George there were but few inhabitants, and they lived without minister or church; but there came a power upon some of them they could not resist, and, believing they

happy. Their Bible taught them that they must be baptized, so they procured a minister. He was an honest good man through life, but he had received John Calvin's oracles and he transmitted them to his followers. Yet there was one man who never joined them; he could not adopt their teachings, and stood firm as a rock in his non-belief all through his life. His son was deacon of the church many years; he had received Calvin's armor and kept it well buckled on. The branch of Calvinism that was planted there has grown till it has covered the whole town, and there have been four churches built, all dedicated to the same faith. The minister and deacon who officiated when I lived there are both gone to the immortal shore, and they would be glad to have their followers receive more light than they gave them. The last time I visited the church the deacon was living and we talked about the spirits coming to cartli. He said he believed without a doubt that bad spirits come, but good spirits never. Lasked him what became of the saints that appeared to which I would say that those having it in unto many and went into the holy city. He could not tell me. He said he believed I was a Christian, but had fallen into a great error, and I would have his prayers and the prayers of the Church. That was in 1853. I have no mind yet to accept the faith of the church. I have no fault to find with my church friends; they all treated me kindly and I was happy. The power of the spirits who were with me was much stronger than the prayers of the church. The deacon thought why I changed my faith was because I had not heard sound doctrine preached. I told him if a belief in endless misery was sound doctrine to him, it was not to me."

WATERFORD .- "O. P." writes: "Have the prayers of the sects for raising up our late President been answered? The denominational papers say yes : while others as decidedly say no. Those who affirm explain variously and skillfully, but not fairly; at least, in conany were sick among his friends, let him call for the elders of the church '(who of course were mediums, as all of the chosen were selectover him, anointing him with oil' (oil magnetized with life-element imparted by manipulation in applying it), 'in the name of the Lord' perhaps spirit guardian-angel), 'and the prayer of faith' (faith in the power) 'shall save the sick, and the Lord' (controlling spirit) 'shall raise him up.'

It is said that a call for such mediums was made for the President, but they were barred out by the craft making no pretension to such heavenly gifts. A clairvoyant would at once have seen the exact position of the ball and its sought not to the Lord' (controlling medium), but to the physicians. And Asa slept with his fathers.' 2 Chron. xvi: 13-14.

In our prayers we should seek for needed aid and strength from ministering angels, our guardian friends who are near to and watch over us, and, under certain conditions, enabled to protect us from harm. They, for their own as well as our good, are ever ready to bless. The attempt to reach at a bound over a ladder of man's invention and confer with the Highest Positive Intelligence that governs all worlds in the universe by law through innumerable agencies down to the lowest creature and atom-a power 'past finding out'-not even known whether it is a person or principle, is great presumption, in view of the divine injunction to make our petitions not a public but a private closet affair, where we may come into blissful rapport with our spirit-friends, and get blessed with strength and encouragement to renew the battle of life. This is the prime object of W. says their batteries are so firmly estab- prayer-not to praise and flatter a great unlished now that the forces can be divided with- known and far-off God, in order to obtain spe-

New York.

NYACK .- Martin Knapp writes: "I believe in the ultimate triumph of truth; I have a faith in an ever-pervading presence of a Deity which nothing can shake; I have a confidence in an inborn love of truth and goodness in every human soul which all I have suffered at the hands of my fellows has never been able to remove. I know that man is immortal, because I have stood face to face and conversed with those who have survived the shock of death. If I stood alone and unsupported in this matter the public would have a right to accept of my statements with doubt: but when the testimony of millions of others in all parts of the world is added to my own-men, women and children who have received to their embraces the cherished ones of each heart, fathers, husbands, wives, lovers and children, all coming back from the other shore' to renew the old time loves and friendships, and to give us an assurance that man is immortal, and that death is a kind angel which removes the partition which separates the sojourners of earth from the felicities and joys of an endless life; when the testimonies of these are added to my own, my statement regarding this matter is, at least, entitled to a respectful hearing."

ITHACA.—A correspondent writes that at a séance held by Mrs. Mary Andrews, Spirit Dr. Baker gave this advice to those present-and through them to the world in general: "Do n't be severe in your judgment of others, for if you look into your own hearts you will find worse there than you know of your neighbor.'

TROY.—Under date of Nov. 4th, George A. Stevens writes: "Last Sunday afternoon and evening W. J. Colville lectured to good audiences in Pythian Castle, where the weekly conferences are held. On Monday, Tuesday, Wednesday and Thursday evenings of the present week he gave parlor entertainments at the residences of some of Troy's foremost citizens. The rooms on each of these occasions were well filled with intelligent people, both believers and skeptics. The questions propounded were readily answered by the guides of the young medium. The depth of thought contained in all the answers had a tendency to elevate the minds of all present. The portrayal of the beauties of the spiritual world, the earnest appeal to humanity to lead pure, moral lives, the handling with perfect ease of all scientific subjects, the quotations from ancient history, the philosophical sayings and the logical conclusions adduced by the intelligences who control Mr. Colville were truly wonderful, and skeptics were compelled to acknowledge that it was some great power that inspired the medium. Mr. Colville has indeed done a great deal of good in our city during his short stay, and the Spiritualists here join with me in hoping that he will soon revisit

Cephas B. Lynn arrived in Troy yesterday, and was greeted by his many friends at the

medium, the past few weeks, has been doing excellent work in this city and vicinity. Dr. W. H. Vosburgh is accomplishing much good, he having performed some wonderful cures recently.'

Another correspondent says: "The receptions given by Mr. Colville were, in truth, public meetings held in parlors because no suitable hall was obtainable on those evenings. The attendance nightly averaged about eighty persons, and on Thursday, the closing evening, notwithstanding the rain, over one hundred were pres ent. The questions asked were of a profound character, and elicited truly remarkable replies. The audiences were composed of representatives of the press, college students, and literary people in general, in addition to a large representation of the general public. The newspapers in Troy have not been accustomed to say anything in favor of Spiritualism, but on this occasion spoke fully and fairly, treating the subject with perfect courtesy. The Times gave a favorable notice, and a reporter for the Press was among Mr. Colville's most appreciative listeners on almost every occasion. Cephas B. Lynn; passing through Troy, November 3d, attended the reception and entertained the company with a few very happy and eloquent remarks. Among other good things he said that during his travels he was ever learning more and more thor oughly that Free Religion, Agnosticism, etc. were only transitory expressions of the moods of the human mind, while Spiritualism, with its positive affirmations supported by clear proof was everywhere proving itself to be the one system which has a certain future.

On the same evening Mr. Colville gave, by request, a brief but interesting recital of some of his own remarkable experiences in the earlier years of his connection with the spiritual movement. From his childhood he has been a powerful medium, but never understood or sys tematically exercised his gifts until his attention was drawn to Spiritualism through the agency of Mrs. Cora L. V. Richmond, when on t lecturing tour in England in 1874. Mr. Colville is expected again in Troy very soon. He has made a host of warm friends and has carried away many pleasant recollections of that city and its hospitable inhabitants.

Cephas B. Lynn and other speakers are announced for the near future."

GRINNELL.-E. G. Worden writes in connection with an order for books, etc., "I feel as though I cannot send even the enclosed small order without expressing my hearty appreciation and high estimation of your work in the spiritual cause. I carnestly hope your reward will be great in the future. The dear old Banner of Light has been forwarded to me every week since I have been in college, and I would not be without it, even in this Orthodox head quarters of the Congregationalists of Iowa. That of Oct. 8th is a 'Royal Number,' and I want the copies ordered for some church friends. We have some ten or a dozen Liberals in the college, and I would like the tracts spoken of for their benefit, and mine, too, for that matter. I have been a Spiritualist for a number of years, and I have received more truth from the Banner than any other source. I hope, should my talents allow me, when I quit college, to be an 'active' and not a 'passive' believer in the Spiritual Philosophy.

That your success and usofulness in the spiritual cause may increase in a greater ratio than ever before, and your reward be proportional, is my sincere wish.'

OSAGE. - Mrs. M. S. Whittemore writes: The dear old Banner of Light is our meat and our drink, more precious to me than gold. The truths it contains are just the foundation I would build upon-the only foundation on which knowledge, like the flood of noonday sun, has cleared away the mists that an old-time Orthodox training left around me. And with more Banner folds unfurled, and larger draughts of the pure water of life given us each week, we would send out to all concerned in this great blessing our deepest thanksgiving."

Missouri. GRANBY .- Stephen L. Slane, A. M., writes The cause of 'truth and right' is rapidly marching on, overcoming every obstacle in this part of the West. Many who were greatly opposed to the cause, considering it an insignificant matter, and looking upon it as a delusion, have had reason to change their opinions. They no longer look with contempt upon the cause, no longer laugh at and scorn its believers, and no longer cry out 'work of the devil!' but are inquiring into and investigating our Divine Philosophy in a way expressive of their zeal and honesty of purpose. The church is gradually laying aside its creed and taking an onward step toward the spiritual Christianity taught by Jesus, Paul and others, and a majority of her ministers here do not preach an eternal lake of fire and brimstone as the future abode of the unbeliever, but the ruling attribute of the Infinite Intelligence, love, together with ministrations of messenger angels.

The spiritual publications I have in my possession are aiding greatly in the work. The Banner of Light, Voice of Angels, Advance and Review, answer questions for the people that I have not the time nor the ability to answer. Séances are being held here at which nearly all phases of phenomena have occurred, confirming the believers in the truth, and convincing the skeptics of the presence of their departed loved

My lectures have been well attended; my last Jesus Christ in the Light of the Spiritual Philosophy,' was appreciated by skeptics as well as believers."

Pennsylvania.

LINESVILLE.-Mattie E. Hull, Corresponding Secretary, writes: "The Liberal League of Linesville, Crawford County, Penn., has voted to hold a Paine Celebration on the anniversary of Thomas Paine's birthday. Arrangements have already commenced, and no pains will be spared to make the meeting a success. Good speakers will be in attendance. Particulars will be given as soon as arrangements are completed."

Arkansas.

FAYETTEVILLE.—E. H. Freeman writes: 'I have been a constant reader of the Banner of Light for many years, and am one of the pioneers in the spiritual cause, but have always were converted, they praised God and were meeting last night. Rothermel, the physical been alone, or nearly so, in my belief in the towns

where I have resided. I have met as many church frowns as any one in this country; but I can bear them, as I know my belief is a reasonable one, and is endorsed by the best minds of the world. I have always watched your Message Department with great interest, and have on several occasions traced out the circumstances related in such a manner as to verify them beyond a doubt or even a shadow of one, consequently place great confidence in the communications therein given."

Illinois.

CHICAGO. - D. P. Kayner, M. D., writes: Having been selected to take charge of the laboratory work of one of the largest manufacturing establishments in the country, the duties of the position will require my undivided attention and necessitate my entire withdrawal, for the present, at least, from the lecture field and the practice of medicine. I write this to prevent applications being made to mo for examinations and prescriptions to which I shall not be able to respond. I know many good friends will be disappointed; but I shall commend them all to the care of eyer-watchful angel guardians, who will direct them aright in the future as they have in the past; and will, providing they will confide in the guiding power of truth, and ive en rapport with its teachings, intuitively lead them to other healers adapted to their ne-

Ohio.

BLADENSBURG.-John Harris writes: "The Spiritualists and Liberalists near Bladenshurg have enjoyed a rich treat in the hearing of twenty lectures from our esteemed sister. Miss E. M. Gleason, of Geneva, Ohio, unon subjects connected with natural and conscious immortality. Church-members queried: 'Whence bath this woman this great wisdom, for she speaks as one having authority, and not as our preachers?' We cheerfully recommend her to all desirous of hearing a first-class speaker. Give her good conditions and there is no fear of her dashing her foot against a stone, for God has given his angels charge concerning her, and in their arms of wisdom they will hold her up."

Vermont.

BARTONSVILLE.—Zella S. Hastings writes: Your paper is a guest gratefully received and cordially welcomed, more so from the fact of my protracted ill health-having been unable for over a year to make engagements to lecture or even to mingle with Spiritualists, excepting those near me. But my faith in the angels is strengthened by pain and sorrow."

RICHMOND.—Benj. Fisher writes: "We have no public manifestations of Spiritualism here now, but there are two mediums in the city who are developing rapidly. They are influenced by spirits from a refined sphere, if I am any judge."

International Anti-Vaccination

Congress. Po the Editor of the Banner of Light :

The second International Anti-Vaccination The second International Anti-Vaccination Congress has just terminated a four-days' session at Cologne. Forty-five delegates attended, representing the various leagues, societies, and opposition to enforced vaccination in Prussia, Saxony, Wurtemburg, Switzerland. Belgium, France, England, and the United States. Dr. Hubert Boëns, of the Belgium Academy of Medicine, the author of numerous works on small-pox and vaccination, presided, and was supported by Prof. Adolph Vogt, M. D., of Berne University, Dr. A. Oldtmann, of Cologne, Dr. Waltz, of Frankfort-on-Oder, Dr. A. Schoppe, of Bonn, Dr. E. A. Meyner, of Chemnitz, Saxof Bonn, Dr. E. A. Meyner, of Chemnitz, Sax-ony, Dr. Weber, of Duisburg, Mr. Zoppritz, of Wurtemburg, Dr. Chas, Pigeon, of Fourcham-bault, France, Mr. W. Tebb, of London, Mr. Thomas Baker, and many others. Letters of would build upon—the only foundation on which I can build with unquestioning certainty. I feel that I may speak thus positively, for with the gift of clairvoyauce and clairaudience my information seems to reach me from 'head-quarters,' and the 'glad tidings' that come to us each week in this dear paper are a confirmation of the belief that has built itself up in my very soul till doubting has no more room, and the the death of the confirmation of the belief that has built itself up in my very soul till doubting has no more room, and the the death of the confirmation of the belief that has built itself up in my very soul till doubting has no more room, and the collection of the congress, were received from the countries de Noälles, Lord Clifton, Sir J. Clarke Jervolse, Mr. Peter Taylor, Mr. Thomas Baker, and many others. Letters of regret for non-attendance, accompanied by repressions of warm approval of the congress, were received from the Countries, Mr. Peter Taylor, Mr. P., Mr. Thomas Baker, and many others. Letters of regret for non-attendance, accompanied by repressions of warm approval of the congress, were received from the Countries, Mr. Peter Taylor, Mr. P., Mr. Thomas Baker, and many others. Letters of regret for non-attendance, accompanied by repressions of warm approval of the congress, were received from the Countries of the Congress, were received from the Congress, were received from the Congress of the Congress, were received from the congress. Leeds, Prof. Alex. Wilder, of New York, Dr. J. Emery Coderre, Prof. Materia Medica, Victoria University, Montreal, Prof. Jas. Browne, Ll. D., of Williamette University, U. S. A., Dr. G. F. Kolb, member of the Royal Statistical Commission, Munich, Dr. Westermayer, Ecclesiastical Councillor and member of the Wurtemburg Diet, Rector P. A. Siljistrom, late M. P. for Sweden, etc., etc. The tables literally "groaned," to use the words of Mr. Gladstone with reference to the literature of this agitation on another occasion, with imperial, Parliamentary, and Municipal returns, statistical tables and official reports, to which constant reference was made by the several speakers, and with books, pamphlets and journals relating to the subject of small-pox and vaccination, During the seven sittings of the Congress, During the seven sittings of the Congress about twenty-five formal addresses and papers were delivered under various sections, dealing with the scientific, statistical, social, political and historical aspects of the subject. Several of the speakers, notably Dr. II. Boëns and Dr. Oidtmann, devoted special consideration to the irrational and unscientific basis of Prof. Pasteur's theories for multiplying artificial diseases as a means of promoting the public health, instead of removing the sources and hot-beds of disease by sanitary measures, which could alone annihilate small pox and other epidemics. Dr. Chas. Pigeon, the delegate from France, delivered an able address on the Scientific and Medical Sides of Vaccination, which, briefly were delivered, under various, sections, dealing Medical Sides of Vaccination, which, briefly epitomized, sets forth the prevailing opinion of

the Congress in the following propositions:
I. Small-pox when rationally treated is not relatively a dangerous disease.
II. Vaccination does not afford immunity against it; but on the contrary (being itself an infusion of zymotic molecules), is an excitant of it.

III. Vaccination not unfrequently inoculates syphilis and other maladies much more dangerous than small-pox, as the virus is never free from the risk of such contaminations.

The official returns of Burgomasters in the

The official returns of Burgomasters in the cities of Liegnitz, Lubeck, Dusseldorf, Cologne and other places, demonstrated the constant priority to attacks of small-pox of the vaccinated over the unvaccinated—a fact admitted to be true of infants by Dr. Thilenius, the leader of the pro-vaccinators in the German Imperial Parliament. Amongstother proposals approved by the Congress was the petitioning of the various legislatures to make vaccinators responsible for the evil consequences attending upon the operation, which it was believed would at no distant day cause the practice to be abandoned.

doned.
An executive committee was elected for the ensuing year, and resolutions passed agreeing to continue the International Congresses until the compulsory vaccination acts, which are everywhere the cause of unspeakable evils, are finally abolished. The next Congress is to meet in Berlin in 1882, during the sittings of the Reichstay.

Yours faithfully,

WILLIAM TEBB.

114 Victoria street, London, S. W., Eng., oct. 25, 1881.

BAD GOVERNMENT. What is bad government? thou slave, Whom robbers represent? What is bad government? thou knave, What is bad government?

It is the deadly will that takes What labor ought to keep, It is the deadly power that makes Bread dear, and labor cheap.—[Elliott.

The Magazines.

ST. NICHOLAS for November—published by THE Company, Union Square (North), New York City.

We are indebted to the kindness of λ . Williams & Co., 283 Washington street (corner School), Boston, for the current number of this lively and pleasure-giving magazine, which they have on sale, with much other periodical literature, at their counters. "Miss Frances Harris" is the frontispiece, and it has all the delicaey of the old-time steel-plate limnings which adults who have been readers of Sartain's and other kindred magazines will remember.

"A Birthday Greeting," with which the number commences, has running through tha yeln of pathos, as one thinks of the years and their changes, which cannot but appeal to the deepest recesses of human feeling; while the triumphant joy with which ST. Nicholas, sitting in his easy-chair on his night birthday, cries "Hurrah!" is a stirring prophecy that the future of his magazine will be bright as its past has been successful. The contents of this initial number of Vol. IX are so varied in character and excellent in matter and method, that it is indeed difficult to choose from among the display any articles for particular mention; but it is just to remark that " An Old-Fashloned Thanksglying," "Murillo's Mulatto," "Some Balloon Experiences," "The Verney Ancestor," "A Day on a Desert Island," and " A Noble Life-James A. Garfield," are among the leading papers. The lads will be pleased beyond measure by a continued story," Recollections of a Drummer-Roy," which commences with this number. We cordially wish ST. NICHOLAS a pleasant and profitable journey for the coming twelve-month.

OUR LITTLE ONES for November—Issued by The Russell Publishing Company, 149 A Tremont street, Boston, Mass.

The present number is full of good things, choice Illustrations furnishing an appropriate setting to the mental gems for childish admiration which are here given, "Three Little Friends," "Zip, the Tame Crane," "An Odd Baby," "Play-Time," and Robble's Visit to Central Park," are especially fine.

The Nursery for November - brought out by a Company of the same name at 36 Brom-

field street, Boston. The frontispiece this month is entitled "Hush-a-by," and the scene it deplets is one of quiet home-life ; " Λ Letter from Honolulu" is as good as a lesson in geography, while it is pleasant reading as well: "Two Sides" is choicely illustrated ; as also are "Fanchette," Jessle and her Kitten," "On for the Winter," "A Day in the Woods," etc., etc.; while the letter-press is

eminently worthy of the embellishments bestowed. RECEIVED: THE SHAKER MANIFESTO for November-G. B. Avery, publisher; G. A. Lomas, editor, Shakers, N. Y.

THE CHILDREN'S MUSEUM for November - F. B Goddard & Co., No. 6 Bond street, New York, publishers. [An exceedingly interesting magazine for the young, by the way.]

THE PRIMARY TEACHER for November-Issued at No. 16 Hawley street, Boston, by the New England Publishing Company-W. E. Sheldon, editor.

THE MEDICAL TRIBUNE-Nickles Publishing Company, 45 East 22d street, New York-Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., editors. THE MUSICAL HARP for November. Published by

a company of the same name at Berea. Obio, and containing three choice specimens of vocal and instrumental composition. ANDREWS' BAZAR for November. Issued monthly

by the Queen Publishing Company-W. R. Andrews, editor and manager, 73 and 75 Fulton street, New

THE HERALD OF HEALTH for November-M. L. Holbrook, M. D., publisher, 13 and 15 Laight street, New York City.

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

gan, Me., Oct. 29th: "I am much pleased with the enlargement of the Banner of Light-which paper I have taken from nearly its first issue, and expect to continue so doing while I remain in the flesh.

William B. Morrill writes from Skowho-

A sign announcing "The Vacuum Cure" was hung out from the window of an eating-house the other day and attracted much attention.-Ex.

The vigor of youth for the aged and infirm in Hop Bitters.

Married:

In Auburn, N. Y., Sept. 29th, 18st, by J. H. Harter, Mr. Clarence M. Matson and Miss Hattle C. Babbitt, all of Au-

In Auburn, Oct. 181, 1881, by J. H. Harter, Mr. William II. Annis and Mrs. Delia Molloy, both of Weedsport, N. Y. In Auburn, Oct. 15th, 18st, by J. H. Harter, Mr. Wil-Marks, of Auburn.

In Auburn, Oct. 15th, 1881, by J. H. Harter, Mr. Marvin B. Glazier, of Auburn, and Miss Mary Babcock, of Scheen Falls, N. Y.

Passed to Spirit-Life:

From Niles, N. Y., Oct. 28th, Lucius F. Kilborne, aged 52 years 5 months and 22 days.

From Sucs, N. 1., vet, 25th, Lacius F, Krhoothe, aged 52 years 5 months and 22 days.

Mr. Kilborne was born in Port Gibson, Miss., but in his younger days removed to Niles, where he lived an active and useful life till his transition took place. He was faithful and true in the various relations of life, whether as husband, father, brother or citizen. In his religious views he was formerly a Methodist, but when the light of Spiritualism shone upon him, enabling him to see the grandeur, beauty, glory, comfort and divine excellency of better views, he became an intelligent, worthy and ha py Spiritualist, in which faith and knowledge he delighted to do goods. He requested that J. H. Harter, of Auburn, should preach his funeral sermon, and that Charles Fitts and sister should sing on the occasion. His request was compiled with, on the 31st, at the Methodist church in New Hone, which was filled to overflowing with earnest and anxious listeners to the comforting, consoling spiritual address, and to the soal-inspiring music. A wife, two sons, one daughter and other relatives and friends yet remain on earth, but they "sorrow not like those without hope."

COM.

From the residence of her son, Owego, Tloga Co., N. Y.,

From the residence of her son, Owego, Tioga Co., N. Y., Oct, 28th, Mrs. Hannah Durfee, wife of the late John R. Durfee, in the 75th year of her age.

Durfee, in the 75th year of her age.

She was a firm Spiritualist, and she and her late busband were zealous workers in the spiritual cause for many years. The Banner of Light was a weekly visitor to their home from its first issue. She had a marked individuality, and took much pleasure in read ug spiritual literature, and in attending our meetings and communing with the loved ones jussed on before; patient in her suff-ring; charitable loward all who differed from her in religious belief; pleasant and kind to all. She is now gone to realize the truth and grandeur of that faith which she so fondly cherished. We miss her. She said a few days before the change. 'I am soon to pass away, but will be with you again in your circles, if I can.' She leaves five sons. G. NEWELL.

From Rahway, N. J., Nov. 2d, 1881, David A. Mundy. From Rahway, N. J., Nov. 2d, 1881, David A. Mundy.
He has been a severe sufferer for some time, and was anxious to leave his weary and worn hody for the enjoyments and glorles of Immortal life. His remains were consigned to mother earth Nov, 4th, on the twenty-fourth anniversary of his married life. He has long been a firm believer in Spiritualism, and passed on happy in his belief and with a knowledge as to whither he was going. His faithful companion, left behind, enjoyed with him the blessed truths of the Spiritual Philosophy, and now in her affliction is cheered with the assurance that she will meet him again in the eternal life. Already he has returned and given her a brief account of his reception and happy experiences in spirit-life.

From the residence of her mother, Plymouth, Vt., Oct.

Obituary Notices not exceeding twenty lines published gratultously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.]

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Booksellers, No. 9 Mont-iomery Place, corner of Province street, Boston, Moss, cep for sale a complete assetment of Spiritual, Pro-gressive, Reformatory and Miscellaneous Books,

greative, Reformatory and Miscellaneous Books, at Wholestie and Retrif.

Tirms Usek, studers for llooks, to be sent by Express, must be accompanied by alter part cash. When the money forwarded is not sumblent to fill the order, the balance must be paid C.O. D. Orders for Books, to be sent by Mail, must invariable be accompanied by cash to the amount of each order. We would remain door patrons that they can result use the fractional part of a dollar in postage statages ones an time a paternet. All business opera ions booking to the sale of Books on commission respectfully declined. Any Book published in Engand or America (not out of aring with become by mail or express.) of Books Published and for Sale by

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the commanications (condensed or therevise for correspondents. Our communication (condensed or therevise for correspondents, that we cannot undertake to endouse the waried shades of opinion to which correspondents give atternace.

A We do not read anonymous letters and communications. The mame and address of the writerare in all cases in lispensable as agreatanty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspayers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for periods.

perusal.

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

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 19, 1881.

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JOHN W. DAY...... ASSISTANT EDITOR.

AC Business Letters should be addressed to ISAAC B., 6-0. Barner of Light Publishing House, Boston, Mass, dother letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM Is as broad as the universe. It extends from the highest spheres of angelic life to the higher tribunal to which he has appealed his 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, morning instead of Tuesday of that week.

Falling into Line.

clr - 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."

at which Prof. Phelos and his coadintors have creedal engines of war move heavily and resonantly "into battery," and point their wouldbe 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 todeny 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 anything one-half so disgraceful and so low had 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

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 its purpose and the lessons to be drawn from 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 Leipsic were not done in our presence. But those which were done were such as we cannot explain on the hypothesis of misled he may have been by education and surroundsleight-of-hand. The writing on a closed slate ings while in this life. His advice to his late associwhich we ourselves had purchased a few min- ates in the church is well worth their heeding."

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 preiudiced 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 but 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, at-

---Dr. Thomas's Trial.

As we feared, the Methodist Church has done the very food of thing of condemning Dr. Thomas for daring to express a better religion than John Wesley knew of one hundred and more years ago; and for being true to his conseignment of the conseignmen littering from the steel-ck. The Shaker Manifesto.

The Rock River Conference of Illinois, before which Dr. II. 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 case), as our readers all know. As the New York Times said: "The committee appointed to try him was chiefly a selection from the oldline 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

After the trial, if it could be called one, was wer, the same journal admitted that the Conference had for the time won the battle, but must be forwarded so as to arrive on Monday 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 gentle-A thoughtful correspondent writes us under manly treatment for himself and his counsel; a recent date: "There is no doubt a concerted | and that the public had a right to expect that line of action has been decided upon by the those acting for the Church and the cause of Orthodox of New England (regarding Spirit- Christ should bear witness themselves with nalism and its treatment by the ministryl. A dignity, and be free from malice. But the recshort time ago a sermon was published in the ord of the case, especially the speech of the New Hampshire Journal, and Vermont Chroni- 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

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 yulgar anecdotes It is indeed this rapid progress of the cause and commonplace slang," and "unsparing in denunciation" not only of the defendant but of taken alarm; and as for the "concerted line of his counsel. Its editors also say that his "hearaction," day by day demonstrates the probabil- ers seemed to enjoy his coarseness," and the ity of its existence, as one after another of 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, scaled, 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 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 reprolation 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 proved.

ous other articles of like nature in other japers) will clearly prove:

"The unfairness, not to say untruthfulness of the partisan religious press, has received a striking illustration in the way the leading dethodist newspapers have treated the trial of Dr. Thomas for heresy.

If the Methodist body is determined to allow no divergence from its obsolete standards in present religious teaching, its influence must cease among intelligent people. So far is the Methodist press from seeing this point that it reems sif they had deliberately attempted to suppress an honest account of the trial, or to so garble the report as to misrepresent the facts. The verifict 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 Chicago Christian Advocate sums up the case in less than a column, and neglects to give the vote. The Chicago Christian Advocate onlist 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 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

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 diviniies, 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 damons 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 effectually 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 masterly 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 overshadows a small one from China which covered with matting, would be the last thing a Southern 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 copner 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 buildng, orange trees, laden with their rich and varied-hued fruit, are planted, and all the beauties and attractions of the flower land tastily 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 Novemher. We thank our contemporary most sincerely for his kindly reference to the Banner's en-

largement: "The Banner of Light, the leading American journal of Spiritualism, has justified its title to that posi-tion by enlarging its borders. It now gives twelve pages of matter, and is, indeed, a 'feast of fat things.' We are aghast at the enterprising vigor which can cover, week by week, so large a space with such matter as, for instance, fills the issue of Oct. 8th. Three ong 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. Peebles's 'last book,' to say nothing of the Message Department and editorials-all this in a single num ber. If this 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, "CAT'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 fruitions 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 Hiscox, Providence, R. I., \$5,00; H. J. H., New York City, \$1,00; T. B. W., Windsor, Vt., \$1,00; E. Anne Himman, North Bennington, Vt., \$1,00; Contributions at Circle, 55 cents; Cash, 50 cents; Thos. R. Hazard, South Portsmouth, R. I., \$2,00; Friend, Lebanon, N. H., \$1,00; S. Hayward, Charlton Dépôt, Mass, \$1,00; J. W. Clark, Victoria, Ill., \$1,00; A Friend, Am lierst, Mass., \$1,00; Henry Train, Morgan City, La.,

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 vears. 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. H. Brown and others on the editorial staff, there is no reason why The Two Worlds should not only flourish pecuniarily, 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 itinerated 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 n't 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-ofhand 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 Rollinsford. 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 handleraft, but was forced to fight an incipient ailment 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 each day was bringing nearer. The husband has 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 pilgrinning were spent in do-ing 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 10th, 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, saving 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 music 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

Where Virtue trlumphs 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.s 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, n 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 coworker 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 atties 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 in struction. 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 addience 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

DO NOT FAIL TO READ SPIRIT CHAN-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.

BRIEF PARAGRAPHS.

If Ananias had lived in these days he would have passed for a simple, guileless friend and purifier (?) of

Dio Lewis, after relating a touching instance of a shepherd-dog's trustiness, which came under his observation in the far West, remarks sententiously: "But then, we must not expect too much of men. It is the dog that stands for fidelity and sacrifice. The best part of a man is the dog that is in him."

"The future is a bright word for you, and its image should be wreathed with cheerful hopes."—Dickens, in Barnaby Rudyo.

A wag suggests that a suitable opening for many choirs would be : "Lord, have mercy on us, miserable

Harrison, the "boy preacher," who always appears to be suffering from an attack of evangelical snakes, tells the people of San Francisco that he labored three weeks in Boston before he got a single groan. He thinks that proves the wickedness of Boston, but it doesn't; it only proves that monkey-shines and crazy capers in the pulpit won't throw sensible people into holy hysteria.—Boston Datly Globs.

A LOGICAL CONCLUSION, - An exchange records that "Somebody in Boston went to a music teacher's room while he was out, and left there a cat with her tail in a steel trap. And of course the cat complained, and everybody said 'Goodness! He must have a girl in there practicing grand opera."

> AND OVER. And over all he sought to prove

The Evil One a-rulin': And over pulpits institute An ancient kind o' schoolin'. Said he, "This 'ism's working ill_ To our green field o' clover: If it keeps on our fate is sealed-Profession done and over." Jo CosE.

The Congregationalist advises people to give no heed to the rumors affeat about what the Congregational creed-manufacturing committee are doing or are about to do. Very well. Suppose they do n't do anything. Would there be any complaint?—Hartford

Thiers once said Prince Bismarck was "bewitching." Prosper Merimee said there was something spiritual about him. There is a side to Bismarck in the contrast of man with man which history may unearth, of which his contemporary chronicler knows little. He has the ideality of a true Teuton who dreams as well as acts.

"Pretty nice things in your paper this morning," said Fogg to the editor of *The Matutinal Marauder*. "Yes?" said the editor, inquiringly, his face lighting up with a glow of pleasure; "I suppose you refer to my leader on the situation?" Fogg shook his head. "Or perhaps it was that neat paragraph about the Bungton railroad?" "No," said Fogg, "It was a pound of beefsteak that I took home for breakfast. Nicest thing I ever saw in *The Marauder*, 'pon honor."

The English Medical Press gives the following warning: "We are concerned in the interests of impressionable females and weak-minded young men, to notice the arrival in England of Messrs. Moody and Sankey, of explosive revival fame. Former experience of the perniclous influences of the hystero-religious mania with which these clever men were identified leads to hope that most people will guard against an undue preponderance of the emotional passion."

"What will this come to?" writes a new poet on the margin of a sweet thing he sent us about a young man dying for love. It won't come to anything, young man. It will go, or, more properly speaking, it has went to the waste basket.—Burlington Hawkeye.

He who breaks all laws may still In Sivam's mercy be forgiven: But none can save in earth or heaven The wretch who answers good with ill.

Said the night watchman, when about dusk he was invited to drink a cup of coffee: "No, thank you: coffee keeps me awake all night." And then he saw his blunder, and looked very embarrassed, and tried to explain it; but it was no use.

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

If the subscribers for the waite tabernacle had only waited they would not now have on their minds the weight resulting from the absence of shekels which doubtless "their eyes shall see no more."

It is stated that only four hundred cedars of Lebanon remain. How many were there, and where are the seceders?

"An' that 's the pillar of Hercules?" she said, adjusting her silver spectacles. "Gracious! what's the rest of his bed-clothes like, I wonder?"

A witty New York society woman was standing before Zola's greatly-admired picture of Lot and his daughters. "Oh!" remarked a friend, dolorously, "what do you suppose Lot thought when he beheld his poor wife turned to a pillar of salt?" "I suppose," replied our wit with admirable gravity, "he thought how he could get himself a fresh one."

TOO BAD FOR BOSTON. Cucumber and algo,
Flavors of dead fish,
Make the Boston water—
Goodness! whata dish!
Tanneries on the Mystic,
Pegan on the lake,
Sewage from the river—
Stop! for mercy's sake!

INDEED !-It is announced that Messrs. D. Appleton & Co. have determined not to be any longer the publishers of the North American Review. The reason is that that periodical, in a recent article by Col. Robert G. Ingersoll, gave a conspicuous place to sentiments and expressions which the Messrs. Appleton regard as blasphemous. Probably the next number of the Review will be printed and circulated, for all

Serious charges have been made against an Indian agent. This is nothing new. Conviction and punishment would be.—Evening Telegram, New York.

Henry Ward Beecher, in the course of a sermon delivered in Plymouth Church recently, defined malaria as a big blanket spread over the earth for doctors to hide their ignorance under.

In Brighton, England, lately, a self-acting organ was put in a church. The sexton learned how to start, but not how to stop it. The music went well with the first hymn. It stopped then, but just as the clergyman completed the words, "Let us pray," the organ clicked and started a fresh tune. The audience and minister sat it out patiently, while the unhappy sexton grew red in the face trying to find out how to stop it. At the end of the fifth verse of the second tune the minister got up, and again said, "Let us pray;" when "click" went the machine, and off it started on another tune.

DUPLEX FAIENCE LAMPS. - Jones, McDuffee & Stratton have largest assortment.

A correspondent of the Herald of Progress, Newcastle, Eng., having attended Bishop's pretended exposé of spirit manifestations. says: "No Spiritualist would sit under such conditions for the investigation of spiritual phenomena as Mr. Bishop imposes," and after describing those conditions adds: "The startling difference between his and genuine spirit manifestations will have a great effect in confirming investigators of the truth of Spiritualism."

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The late Apache war was the result of ignorance of white men of the religious ceremonies of Indians. "The Medicine Man" of the Apaches has cost nearly one hundred lives and over one million of dollars. On this continent every man may worship God according to the dictates of his conscience; this Medicine Man was doing nothing more.—The Council Fire, Washington, D. C.

Movements of Lecturers and Mediums.

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

Those who are in want of a speaker will please remember that Mrs. Cella M. Nickerson, of Egleston Square, Boston, has removed to 261 West Fifth street, South Boston, where she will remain for the present. Mrs. Abbie N. Burnham spoke on Wednesday, Nov.

9th, in Worcester; 10th in Shrewsbury; 11th in Chelsea; Sunday, 13th, in Newburyport. She speaks again in Shrewsbury, Mass., on Thursday evening, Nov.

C. E. Watkins, it is reported, has gone on a professional tour to the Pacific coast.

W. Harry Powell, the wonderful slate-writing medium of Philadelphia, is meeting with great success in Cleveland, Ohlo, where he will remain a few days longer. Friends in Ohio, Indiana and Michigan wishing to make arrangements with him to stop en route, can address him at Detroit Post-Office.

Mr. E. W. Wallis closed his engagement-a very successful one-with the Spiritualists of Beverly. Mass., on Sunday last. He speaks in Worcester the next two Sundays. He will be glad to receive applications for week evening lectures. Address care Banner of Light.

Mrs. Clara A. Field, of Boston, speaks in Manches ter, N. H., Sunday, Nov. 20th.

Mr. Edgar W. Emerson, of Manchester, N. H., goes to Portland, Me., Nov. 19th, to fulfill one week's engagement with the Spiritualists of that place.

R. J. Shear, the materializing medium, has been having good success in Hudson, N. Y. He is now in Springfield, Mass., and will answer calls for seances between there and Chicago. Address Box 1438, Spring-

Dr. I., K. Coonley will speak for the society in Wakefield the first Sunday in December. Will accept engagements to lecture or officiate at funerals. Address 507 Essex street, Lawrence, Mass.

Dr. H. P. Fairfield will lecture in Williams's Hall. Weymouth Landing, Mass., Sunday, Nov. 20th. Would like to make engagements for December and January. Address P. O. Box 275, Worcester, Mass.

J. Frank Baxter will lecture in Hanson Town Hall Nov. 20th: in Lane's Hall, Silver Lake, Nov. 21st; in Templar Hall, West Duxbury, Nov. 27th.

Jenule B. Hagan spoke in Quincy, Mass., Nov. 13th. to good houses. She was to speak at South Easton, Nov. 15th, in the evening; and at Quincy Nov. 16th. She lectures in East Braintree, Nov. 17th; in New Bedford, Sunday, Nov. 20th, afternoon and evening. Will make engagements for February and March, also for week evenings. Address, South Royalton, Vt.

Berkeley Hall Meetings.

Berkeley Hall Meetings.

W. J. Colville will lecture in Berkeley Hall, Boston, Sunday next, Nov. 20th, at 10:30 A. M.; subject, "The True Gift of Healing: How we may All Possess and Employ it"; 3 P. M., "The Restoration of the Devil." Seats free. Collection for current expenses.

Union Service on Thanksgiving day, Nov. 24th, at 10:45 A. M. Collection to be given to Banner of Light "God's Poor Fund."

Mr. Colville commences a series of readings and lectures on "The Spiritual Marvels of the East," on Friday, Nov. 18th, at 8 P. M., in the parlors of 30 Worcester Square, Boston, to be continued every Friday. Course tickets (12 evenings), \$1,00; single evenings, 10 cents.

"Cephas" forwards from Utica, N. Y., a letter of travel, which will appear next week.

The Secular Press Bureau,

PROF. S. B. BRITTAN, MANAGER. Present Address, 29 Broad street, Newark, N. J. This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

AMOUNTS DATE IN AND DEPROVED FOR 1981

	AMOUNTS IAID IN AND LIEDOED FOR	1001
	CASH PAID.	
	From Jan. 1st to Sept. 30th, (nine months)	£1415,(
į	Mrs. A. E. Morrill, Philadelphia, Penn	3,6
	S. A. Morse, Philadelphia, Penn	3,0
	Louis Horton, Somerville, Mass	1,0
	Friend, Reading, Mass	1,0 2,0
Į	Chas. D. Prindle, Charlotte, Vt	2,1
1	C. E. T., Concord, N. H., Andrew Thom, Fort Reno, I. T.,	1,
	Moses Hunt, Charlestown, Mass	20.
i	G. B. Crane, St. Helena, Cal. (received through the	-0,1
ĺ	ngency of The Two Worlds)	10,0
,	A. P. Andrew, Jr., La Porte, Ind	25,
	Mrs. Almeda Fordtram, Industry, Tex	3,
	Henry Train, Morgan City, La	5,
	Mrs. C. B. Marsh, E. Calais, Vt	2,
	CASH PLEDGED.	
	Melville C. Smith, New York	25,
	Alfred G. Badger, 179 Broadway, New York	10,
	M. E. Congar, Chicago, Ill.	2,
	Augustus Day, Detroit, Mich	3,
	B. F. Close, Columbia, Cal.	3,
	Oak Leaf and Helping Hand	5,
	Charles Partridge, New York	50,

The friends of S. B. BRITTAN are informed that his present address and office of the Secular Press Bureau is at 59 Broad street. Newark, N. J., where he will probably remain until Anril.

Dr. Brittan is doing valuable work which is not sufficiently appreciated in the Secular Press Bureau. It is no small benefit to have at hand a man of his calibre, versatile power and varied information, whose pen is devoted to exposing mistakes and answering objections in the secular press. A letter of his on Dr. Beard as a "Psychological Expert,"[*] addressed to the New York Times, is excellent; and it is but a sample of many that find their way into the public press. - The Psychological Review (London, Eng.) for November.

[Printed in a late issue of the Banner of Light,]

To Business Men.

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

Special Notice.

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

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

Ice water is rendered harmless and more refreshing with Hop Bitters in each draught.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English hecturer, will act as our agent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Partles destring to so subscribe can address Mr. Morse at his residence. 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for salothe Spiritual and Reformatory Works published by us.

(*OLBY & RICH.

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

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L. will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Hanner of Light and a supply of the Mpiritual and Reformatory Works pub-lished by Colby & Rich.

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more, Md., keeps for sale the Banner of Light.

PRILADELPHIA BOOK DEPOTS. The Spiritual and Reformatory Works published by COLRY & RICH are for sale by J. H. RHODES, M. D., at the Alphadephila Book Agency, Rhodes Hall, No. 505½ North 8th street. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., ls agent for the Ranner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH.

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Parties destring any of the Spiritual and Reformatory Works multished by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT, JACKSON & BURLEIGH, Bookselter, Areado Hall, Rochester, N. Y., keep for sale the Neitritian and Re-form Works published by Colby & Rich.

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RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Coby & Rich.

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THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale-the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y., ROOK DEPOT, WILLIAMSON & HIGBEE, Bookselers, & West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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page, and fifteen cents for every insertion on the eleventh page.

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Payments in all cases in advance.

Farments in all cases in advance.

As Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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

Dr. F. L. H. Willis.

Dr. Willis may be addressed Glenora, Yates Co., N. Y., till further notice. O.1. J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms. \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

ADVERTISEMENTS.

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**The success of this book is without a parallel. Fourth edition now in the press.

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will be already already to extress until the conclusion of the sharp revert measured absolute necessity. The pulsificars of fully varied.

The already pulsification and the above heading indicate this pulsificary with their the district restricts of their cartie-focto that beyonds whether for good or evidence quently those who pass from the earthy sphere in an undergloped state, excitingly progress to a higher condition. We ask the reader to receive no decrine put forth by splitts in these columns that does not compet with his or her rea on. All express as much of truth as they perceives no means.

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LEWIS B. WILSON, Chairman.

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

Somer held Oct, 14th, 1881. Invocation.

On Thou who are the Light of the Universe, animating roward life and intelligence, permeating it with wisdom and power; as all lesser orbs and constellations revolve around their central sun so would we, thy lesser soils, revolve around thee, who are our central sun of life and light and strength. As the flowers trades of life and light and strength. As the flowers trades and sandline as their benefactor, as their parent and friend, so would we turn our hearts unto thee, recognizing thee as our benefactor, as one guide, as be who do it protect and sustain us. We approach thee and thy angelvenes, asking that we may receive light instruction, knowledge and power; bearing into thee the aspirations of the immest soil; aspirations for something heart and better today than we have ever received before; aspirations for the performance of some work at this hour which may become nother and purer than any lad or we have performed in the past; and as we be at the aspirations of the soil to there, we would in turn receive from thee and by numbering a cest those inspirations of strength, of power and of wisdom, which shall enable us to go forth and fulfull those aspirations; to become better and purer, and to perform the labors had upon us more wisely than in the past. And as we approach the commercate our lives and our endeavors anew to thy service, we would ask thy blessing to rest upon all humanity; to fall upon each heart with new strength and power, that all may feel possessed with a quickening sense of thy love and tenderness, and be uplifted into a new sphere where they shall be able to commune with their angel loved ones gone before.

Thomas F. Abbott.

To the Chairman: These surroundings and proceedings are somewhat strange to me, yet I feel that I must awail myself of the opportunity presented to strive and reach my friends upon the earth. Not long since I dwelt in the body—but a few months have passed—and I am now a spirit. I cannot as yet realize my condition and situation, for I find I am not deprived of my powers, though I did not expect to possess them after the body had decayed. Yet I am the same I call appearance, save in a few respects, that I was when in the form. My home was in Detroit, Mich. I was well known in certain portions of the business community of that place. As a member of a carpet firm, I used place. As a member of a carpet firm, I used my influence and also my business energies and capacities for the best interests of my associates and myself, as is natural to every man. Throughout my business career I became acquainted and associated with many who are still in the form, and I believe I shall reach some friend of mine through this channel of communication. Allow me, then, to send out my word of greeting and assurances of well-being to those who care to hear from me. I have a desire to come to my friends in private. I do not know as: I shall find a medium in Detroit, yet I intend to search for one, and if my friends in the body will assist me in my search, they will place me under great obligations to them. I do not care to say a great deal concerning my and not care to say a great dear concerning myself in such a public manner as I should be obliged to do here. As I said, I am hardly acquainted with my situation and surroundings in the spiritual world, yet finding myself an activity. ive, conscious man, possessed of the energies and abilities which I possessed in the body, and certain others, the existence of which I hardly knew, ham forced to confess that truly and in reality the greatest study of man is man. If co seek to study into our own lives and to understand ourselves, we shall learn more for our advancement than from any other study we can undertake, and at the same time, while we are studying ourselves we shall learn more of humanify than we can do in any other way.

to my friends trusting it may be received. In the future I shall be glad to return to them, but I will await some sign of recognition or response from their own minds. Thomas F. Abbott.

Florence Adams.

Streenee Adams.

To the Chairman! I have friends, sir, in Syracuse, N. Y. I have other friends in Topeka, Kansas. My friends in Kansas are becoming interested in Spiritualism, and I am in hopes of reaching them from this place, and through them my friends in New York. My name is Florence Adams. It is nearly ten years since I passed to the spirit-world, at the early age of seventeen. My friends in Kansas did not reside there at the time of my departure from the earth, but they have located in that place within the last five years. I wish to say place within the last five years. I wish to say that I accompanied them to their new home, and was pleased with the place they had select, ed for their future abode. My consin Mary, who is one of the family, has found her health recruited very much since she has located in Kansas, and I wish to say to her: Dear Mary, Kansas, and I wish to say to her: Dear Mary, if you desire to keep your health and your lungs in good condition; to be strong and active, so that you can be of use and benefit to the world, do not attempt to heave your present location for the East. If you do so, the old troubles will return, and you will become a confirmed invalid. I am very anxious about you, and exceedingly interested in your wel-fare, because I know of what service you are to many at the present time, and I should de-plore the necessity of your giving up your life work of usefulness because of any momentary work of usefulness because of any momentary pleasure. I will state that my cousin contemplates visiting her old home the ensuing spring, and I know that if she does so she will regret it all the remainder of her life, because of the effects the change of atmosphere will leave upon her system: she will be unable to perform her work in the future if she does as she contemplates. As I am drawn to her in her work, as I feel that I can utilize my powers to a certain extent through lifer, I am, of course, very much interested in her movements. She knows much interested in her movements. She knows that spirits can return, that Spiritualism is true, because of her own experience. Those of her family who reside with her do not know; they think that it may be true. They believe they think that it may be true. They believe spirits may at times have the power to return to mortal life; that angels are appointed as guardians to people in the flesh; but they have no knowledge of Spiritualism and the return of spirits. My cousin cannot give them this knowledge, because her experiences are of the inner life—they do not pertain to outward manifestations. She knows that it is true. I would say I am in hopes, by coming here, to reach those who are with her, and to convince them that spirits can return, and at the same time give my friend and cousin a word of advice as to her future course, and send to my friends my love and assurance that I shall meet and welcome them when they come to the meet and welcome them when they come to the meet and welcome them when they come to the spirit world. All who are with me—mother, father, sister, and many others—join me in words of love, and will be glad at any time to meet with our earthly friends.

Capt. David N. Edwards.

I feel somewhat stiff in the joints, and cramped, confined like, as I come to day. I feel like an old vessel that is stranded high and dry and going to pieces on the sands—yet I do not feel so in the other life, where I live. But

curiosity to come back to this country and look around a bit, to see what is going on and how the people look. You see I lived here so long that I got sort of used to the ways of the world, and to be something like an old fixture, and as it is hore a little time since I was a managed as the people look. You see I lived here so long that I got sort of used to the ways of the world, and to be something like an old fixture, and as it is but a little time since I was summoned up aloft. I have not yet got acquainted with my bearings. That is how it is, and that is why I am here to day. [To the Chairman:] If I look around, you will excuse me, sir, I am sure. Well, I believe I can say that I was pretty well known throughout Nantucket: that reminds me, if I had time I could spin you a yarn of how "Nan-took-it," or how she happened to take it. You will have to keep your curiosity warm till paths and regard. Such spirits usually remain

Controlling Spirit,

For Olive Belle Sandham, Asa H. Bradley, Henry Woods, and Mrs. Mary French.

Mr. Chairman, we frequently observe spirits gathered at this place who are very anxious to send out a brief message, to merely announce themselves, their names and former places of residence, with some little token of remembrance to their friends in the form. Many of these spirits find themselves unable to control the organism of the medium. They attempt to do so, time and again, without success. We have watched these trials with more than interest, and laying a desire to assist these spirits. est, and having a desire to assist these spirits all in our power, knowing that they do not wish to make any extended remarks, we have con-eluded to adopt the plan of controlling the me-dium, when time and conditions permit, and giving, ourselves, the message which these spirits have to convey to their friends. That is why Lintrude upon you this afternoon.

A spirit is present, a little girl not more than nine years of age, we should say, probably not more than eight. She passed to the spirit-world within the last three weeks, and is alworld within the last three weeks, and is already seeking to return to her friends, her parents, and those of her home. A beautiful spirit she seems, all love and affection, and her strong desire to reach her father and a sister calls her continually from the spirit-world. We will announce her name, trusting that it will be received by her friends, and that the reception will give the child comfort and peace. Her name is Olive Belle Sandham. She was in Newport at the time of her decease; her father's name is Henry, and I get from an older spirit, a female, who is present with the child, who exercises a care over her, that the love of the heautiful expressed in her father's life stirs within the spirit of the child. She has been taken to the immortal world by guardian spirits who will guide and care for her, seeking to un-fold her powers and draw them forth for the benefit of humanity, in the future time, the re-sult of which will hereafter be shown. The child has been traveling with her friends—I mean since the departure of the spirit from the body—and seems to be somewhat fatigued in spirit. We will now take her away to the spiritual world proper. The message goes to Mon-

A male spirit approaches us and calls himself A male spirit approaches us and calls himself an old soldier. He says: "I am very anxious to reach my friends, my family, and some of my old comrades. If you will please antiounce my name, I feel that perhaps it will be seen by some of my friends. Please to say that I send my love to them: that I am well situated in the spirit-world. I have passed through changes in my career, as they have done in the mortal. I have seen the clouds hover around my dear ones: I have seen troubles and disasters and I have seen the clouds hover around my dear ones: I have seen troubles and disasters and affliction. I have sought to ward them off, but could not do so. I am waiting for each one in the spirit-world. I'lease to give my greeting to all old friends and comrades, and say I look forward to the time of meeting with each one when they are called from earthly life. I left a wife, whose name was Angeline M. Bradley."

The spirit says: "I am Asa H. Bradley. I helonged to Company C, Fourth Regiment of Wisconsin." He says his friends are in the West.

Another male spirit annroaches who desires

Another male spirit approaches, who desires me to convey his regards to his friends, and to say that he has by no means forgotten them; he is still interested in Spiritualism, in mediumship, in spiritual things. He tells me that he loved the Banner of Light, and he has sought to express himself as a spirit through its Meshe is still interested in Spiritualism, in mediumship, in spiritual things. He tells me that he loved the Banner of Light, and he has sought to express himself as a spirit through its Message Department, but seems to have been unable to do so, because of the pressure borne upon him from other spirits when he has approached. He says: "Be kind enough to tell my old friends that I often associate with them in their circles, in their gatherings, in their homes. I have visited my own home many times. I bring my love to all, my remembrances to many friends." He says: "I give no discourse, but I wish to say a few words. If we would seek to become spiritual, to become fitted to enter into communion with exalted in we would seek to become spiritual, to become fitted to enter into communion with exalted in telligences, with pure beings, we must seek to cultivate the gifts of the spirit; we must seek to engraft upon our own lives the blossoms of love, of charity, and of uncompromising truth. Let us seek to gather the fruit and wine of the soul-life which shall invigorate and strengthen our immortal beings. A few years have passed since I crossed the border and entered into the spiritual world. I am happy with my companions and friends. I waft my greeting back to earthly life. Henry Woods, of Keene, N. H."

One more, and then our time will be exhausted. A lady spirit, middle-aged, very plain in personal appearance, very beautiful in spiritual personal appearance, very beautiful in spiritual endowments, tells me that she has friends in Peoria, Ill., where she formerly resided. She feels it possible to reach her friends from this place. Her name is Mrs. Mary French. She says: "I only desire to send my love to my friends, to assure them it was well with me; I am satisfied with the change; I find so much before me that I can attain and make my corrections." before me that I can attain and make my own.
I was so cramped and limited in the body that
I rejoice in all that is now mine. I send you
my love; I will watch over and guide you, and I will come to you if you will provide me with a medium, thus giving me the means of return-ing with those friends who are with me, and whom you love."

Séance held Oct. 18th, 1881.

Questions and Answers. CONTROLLING SPIRIT.—Your questions are in

order, Mr. Chairman.
QUES.—[By A. M. H., San Francisco, Cal.]
We are given to understand that all mediums have a band interested in their development.
Of whom is this band usually composed, and

what are its duties? Ans,-All well-organized bands of spirits at tending upon mediums are composed of intelli-gences whose duty it is to guard, protect and strengthen their charge, while at the same time performing a spiritual work through the agency or instrumentality of the medium. Fully decloped mediums find their bands composed o various intelligences, among whom are spirits whose duty it is to strengthen the physical, and to supply magnetic force, in order that the me-dium may not become debilitated through his or her work. Indian spirits are of this number, also those who were once "physicians" in earthly life, but who have comprehended and embraced, in their studies in the spiritual, large fields of research into the magnetic department of human life. Many spirits possessing will-force, positive power of the mind and intellect, also are numbered in these bands, for the purpose of guarding their mediums from the purpose of guarding their mediums from the encroachments and evil influences of indi-

not morally developed, does not leave an undue influence, and exert an undue power over the medium. Many spirits of an exalted character,

"Nan-took-it," or how she happened to take it.
"It the mext time I come around, then I will tell the next time I come around, then I will tell the per in, here and there, upon my old neighbors and friends, for I want to know what they are doing and how they are getting along. I send them in my greetings, and will take theirs in return. It is perty hard to be obliged to come back stiff and worm-out: the machinery seems to need oiling; but I wanted to come so back stiff and worm-out: the machinery seems to need oiling; but I wanted to come so back stiff and that at all, to let my friends know that I am not laid up for retains, but that I consider myself—that is, apart from things material, you understand I am casting about to learn something of the new country which you people call the spirits who are more highly exalted to the spiritual gifts will find, during his or her provided and thus enabled to perform the work to better advantage and satisfaction. It is usually the cast happyin his work. It has been striving to do all he could to efface have zone, and I have no complaint to make, ease that any medium possessing largely of spiritual gifts will find, during his or her provided and thus enabled to perform the work to better advantage and satisfaction. It is usually the cast happyin his work. It has been striving to do all he could to efface have zone, and I have no complaint to make, ease that any medium possessing largely of spiritual world sing the next time I will tell the provided and thus enabled to perform the work to better advantage and satisfaction. It is usually the carbinate with the provided and thus enabled to perform the work to better advantage and satisfaction. It is usually his opinions are changed in the performance concerning the importance concerning the importance of the provided and thus enabled to perf

the liberty of action which will come to it in the spiritual world, and which will be appre-ciated all the more keenly because of its past litter experiences. The compensation which will come to such an individual cannot be described in mortal language; it must be experienced, sensed, to be understood. Suffering is often produced in individuals by the actions of others. The inheritance of an infirm body is a curse which all parents should hesitate to entail upon their offspring. But, as suffering also produces wisdom; traches humanity through the experience entailed upon it; as it unfolds the inner powers; so we may say the suffering thus brought to individuals will teach the

female, who is present with the child, who exercises a care over her, that the love of the beautiful expressed in her father's life stirs within the spirit of the child. She has been taken to the immortal world by guardian spirits who will guide and care for her, seeking to unfold her powers and draw them forth for the benefit of humanity, in the future time, the result of which will hereafter be shown. The child has been traveling with her friends—I from the physical formout into the atmosphere. from the physical formout into the atmosphere, to be surrounded by a new element of human life, to enter a habitation which was my own. life, to enter a habitation which was my own, when I began to realize that friends whom I had missed from the mortal were ready to meet and welcome me, I began to feel a little more satisfied with my condition. But I wish to come back to tell my friends of my existence, of my welfare and of my power to return to them. I can see what is taking place: I was aware of the consternation which fell upon those near to me when I departed from the earthly life; but a vague sense of uneasiness came to me which I knew arose from the minds of others. I feel that all things will go on well with those who are that all things will go on well with those who are left; that circumstances will adapt themselves to

be received and recognized as coming from mefor I had more than an interest in them and
their affairs. My life-work seems to be identified with the work of my friends who are in
the body. That work is more of the spiritual
than of the material; it is one in which more
than one person is involved, and which indirectly reflects its results upon many, therefore
I feel to come here to gather strength from the
spirits that are present, and who seem to understand these spiritual things better than I
do. I also wish to send my love to my friends,
and tell them I feel thoroughly interested in
and identified with their work, which is partially of a mental and partially of a physical
character. They will understand, and they
would not have me explain more fully in public.

It is a number of years since I passed to the spirit-world. I felt young and vigorous and happy while in the form; I had no desire to pass away from earthly life and scenes and associations, but when I found myself in the spirit-world I became satisfied with my condition, and after I learned that I could return and communicate with my friends of earth, I became anxious to help spread a knowledge of this spiritual life, which is now mine, and to enlight-en individuals in the body concerning the existence of those who have passed away. I have been able to do a little in this respect, through the mediumship of a very dear friend, but I wish to enlarge my work, I wish to gain power and strength, and I feel that I can do so. I feel that there is so much to be done, we must press forward, using all our energies, faltering not that there is so much to be done, we must press forward, using all our energies, faltering not by the wayside, and caring not for the cavils and innuendoes of others, which, I know, pierce the hearts of my friends, at times, because they feel they are nisunderstood. I wish to encourage and cheer them, from this place, and assure them they are fully understood by many who can appreciate their teachings, and who bless them for what spiritual light they are enabled to impart to others. They are also appreciated, blessed and loved by many spirits, who return to them from time to time to give something concerning the immortal life, therefore I see no cause for discouragement. Let others cavil if they will; see to it that you move on evenly and firmly, pursuing the path of right as it is marked out to you, performing your mission of love as it is revealed unto you by those on high, doing unto others as you would have them do to you, and you need fear no evil; you will be cared for, protected, sustained. And when you join your spirit-band and your spirit friends in the world beyond, you will find a sweet home awaiting you. Emily Jones. ily Jones.

F. B. Frothingham.

[To the Chairman:] Good afternoon, sir. It is some little time since I was called from the body. Probably my friends and relatives will not look for any passage from the Doubtless not look for any message from me. Doubtless they have not the slightest idea that I shall attempt to return and manifest, even "if Spirit-ualism is true." However, having found that Spiritualism is true, that its essence is pure and good, emanating from a higher world than that below; having found that there is much of the pure, refined metal, and but very little dross contained in Spiritualism, I am ready to accept the spiritualism. ary and going to pieces on the shore—yet 1 do not feel so in the other life, where I live. But when I tell you that I lived, man and boy, in an old body for eighty-five years, you will not feel so the medium for the purpose of development, or surprised, perhaps, at my condition. I have a linear tentral and evit innuences of indication in Spiritualism, I am ready to accept, in the body is one of sweet release, of satis, it, to make it a part of myself as far as possible, faction, of joy—there is no terror, no darkness. And if all those I love can appreciate the medium for the purpose of development, or and to bring it to my friends for their accept and to bring it to my friends for their accept the medium for the purpose of development, or and to bring it to my friends for their accept the medium for the purpose of development, or and to bring it to my friends for their accept the medium for the purpose of development, or and to bring it to my friends for their accept the medium for the purpose of development, or and to bring it to my friends for their accept the medium for the purpose of development, or and to bring it to my friends for their accept the medium for the purpose of development, or and to bring it to my friends for their accept the modulum for the purpose of development, or and to bring it to my friends for their accept the modulum for the purpose of development, or and to bring it to my friends for their accept to darkness. And if all those I love can appreciate the modulum for the purpose of development, or and to bring it to my friends for their accept to darkness. And if all those I love can appreciate the modulum for the purpose of development, or and the form of the modulum for the purpose of the man and boy, in an of the modulum for the purpose of the man and boy, in an of the modulum for the purpose of the man and boy, in an of the modulum for the purpose of the man and to bring it to my friends for their accept.

because I know they will lose something which they ought to have; therefore I send my love and spiritual greetings to my family, to my relatives and to my friends, for I have many friends in the mortal. I have those whom I call friends who were associated with me in business, who were connected with me in various ways, and were connected with me in various ways, and their lives and my life seemed to blend together in olden time. It would gratify me very much to be received by those friends, to be recognized and welcomed. I assure them I am just the same as I was when they knew me in days gone by, just as ready to hold out my hand in greeting to them, and I shall feel highly pleased if they will accept the hand of friendship and fellowship and give me a place in their circle. I speak to friends who were bound to me by closer ties than those usually formed in business life.

changes they will always find to be for their advantage.

Q.-[By G. S. M., Ohlo.] If, through hereditary causes, an individual is compelled to suffer with disease, thereby forbidding him from commencing his business career, and causing his desires and expectations to come to marght, what will be the reward for earthly endurance when the soul ascends to the life beyond?

A.—The reward to the spirit for earthly endurance with reachers and expectations to come to marght, and to such he is a minister of light, a teacher, friend and guide. He bids me give his love and sympathy and blessing to those connected with that the property of the spirit for earthly endurance will be spirit for earthly endurance will be

of affection.

I would reach out to one who is now in the body, who is a teacher and a scholar, endeavoring to disseminate liberal thought to the best of his ability and comprehension. I assure him that he has friends and guides and helpers who can operate upon his mental powers and stimulate them, who can call forth his inner life and cause it to reach upward, continually upward, aspiring for something higher, for more light and knowledge. I shall be glad to commune with him in private at any time, as well as with any other one dear to me, or with any friends.

any other one dear to me, or with any friends.

My home was in Jamaica Plain, Boston. I
was well known as a business man by many individuals in the form in Boston and vicinity. F. B. Frothingham.

David A. Brayton.

Less than one year ago I left my home for a visit to Europe, seeking for health and recuperation of bodily as well as mental powers, but I did not find that health for which I couch the did not find that health for which I but I did not find that health for which I sought, and when the summer-time came with its heat and changes I was summoned to the spirit-world. I left a family and many friends upon this mortal side of life. I am anxious to enter into communion with those friends, and I trust they will give me opportunities of doing so. I presume it is necessary for me to speak something concerning my mortal life and career, which was an active one, perhaps too active for the physical, and yet I do not regret that my energies were expended as they were. I do not regret that I was called to the spiritworld, although my interests are mainly conworld, although my interests are mainly con-fined, even now, to the material, and doubtless will be so for some time to come. Suffice it to say that I was a member of the board of directsay that I was a member of the board of directors of several companies, of many institutions in Fall River, Mass, and also held a large interest in extensive works at North Adams, and also in Fall River. I feel limited in expression as I take control of a foreign organism. I find that I have much to learn concerning the spirit, its mode of operation, its manner of existence, and its power to return and come in contact with materiality. I find that I have entered a new school, somewhat apart from that school in which I lived and moved. I have to go forward in order to round out the opposite side of my being—the spiritual part of myself. I feel my unfitness to return and speak concerning spiritual life. However, I would send my greetings to my friends, and assure them that I can and will coöperate with them, and at any time when they will open a door for me to enter, I shall be glad to advise and consult with them concerning their affairs, and me to enter, I shall be glad to advise and consult with them concerning their affairs, and concerning the disposition of certain effects in which I was interested, and many other points, of which I cannot speak here. Let them provide opportunities for me to return, and I will avail myself of them. I am waiting, I am knocking at the door, ready to enter. I trust my friends will see to it that I am ways.

I departed this mortal life in my twenty-eighth year. I had many friends—a dear husband and loved ones whom I did not wish to leave. My loved ones whom I did not wish to leave. My surroundings were pleasant, and yet in a little while I was called away from the mortal life. It saddened me when I felt that I was loosening my hold of material life, only because I did not wish to leave my loved ones behind me. Had I been assured that I could return into daily association and communion with those loved ones, and take my old and familiar place in my home, and be to them who were there the same as I was before I left the mortal. I should have been

was before I left the mortal, I should have been perfectly satisfied with the coming change.

Now, I wish to inform my dear ones that I can thus return, that I can be with them, that I know of their moments of sadness, their hours of loneliness, as well as their gleams of sun-shine and pleasure, and the moments of peace which are theirs. I appreciate all that has been done for my memory. I appreciate all that has been spoken concerning me, and also all that is thought of me—for the thoughts arising from hearts that are bound to mine are as real and tangible to me as words are to the outward being. I can gather them up like jewels of light and beauty, and use them for the enrichment and adornment of my spirit-home. These are strange things that 'I speak of, new truths to me, yet I am glad to accept them, and bring tham beak to my friends. Task them to receive them back to my friends. I ask them to receive me as one returning from another life, but yet as one who is frequently with them. I bring to them my love, and an influence of peace and consolation that will drive away sadnes. I watch over and protect my dear ones, and take an interest in all that concerns them in their daily lives. I ask them to think of me as being daily lives. I ask them to think of me as being with them; not as one dead, not as one asleep, but as one who has only passed on before to smooth their pathway, to brighten their road to the better land, and to prepare a home for them. I ask them to seek to know something of the home which I have found, and of the spirit-world where they are to abide in the future. I do not wish them to come to me in darkness or in doubt concerning the future state and the immortal life they are to live, but I wish them to know something of it, for then they will be the better prepared to meet me they will be the better prepared to meet me and their dear ones when they pass away from earthly scenes.

My father is a minister of the Gospel. I was brought up in the fear and the love of God—if you can reconcile the two terms. Where I have gone I find no fear in the hearts of any have gone I find no fear in the hearts of any one; it is all love, all tenderness, all reverence; it is beautiful to me, and I wish to convey something of that feeling to those who remain in the mortal form. I wish to assure them that I have learned this one beautiful truth—there is no fear in death; that is, there is no cause for fear in death; no cause for terror of the grave. The spirit never knows anything of the grave or its boundaries; it is far away from all contact with the earth and earthly things; it is far removed from all contact with the clay is far removed from all contact with the clay it formerly inhabited; it enters a world of light and beauty and bloom. There is no coldness and no darkness connected with death for the spirit. I speak from experience. The last sensation which the spirit realizes as it passes out from the body is one of sweet release, of satisfications.

frame they will be ready to meet death with gladness and rejoicing, I shall feel most happy.

When the January snows fall, and the anniversary of my death returns, I trust it will not bring sadness and pain to the hearts of those who are on earth, but rather recall memories that will sweeten, bless and sanctify their lives; let it only bring peace and consolation; let it be an anniversary which will induce their spirits to look forward to a meeting in the by and-by; let it speak to their hearts, not of the lost, not of the beloved dead, but of the arisen one, of her who can and does return to bless them, and of the beloved dead, but of the arisen one, of her who can and does return to bless them, and who will be glad at any time to come in private and communicate, if they will only seek a medium for the purpose. My husband is Mr. H. E. Horton. I am Mrs. Katie H. Horton. My name, before marriage, was Katie H. Leader. I lived in Providence, R. I. [To the Chairman:] I would be pleased if you would send my message to my husband and friends.

John Hayes.

My name is John Hayes. It is a good many years since I died, and I have never returned before to manifest, although I have taken a great interest in the doings of mediums and spirits, and I think I have learned a little something concerning them. I have never before attempted to come an i-manifest, because I had no special desire to do so. Now I have a desire. I have a brother whose name is William Hayes; he lives just outside of New York City, but works in the city. He travels to and fro in the I have a brother whose name is William Hayes; he lives just outside of New York City, but works in the city. He travels to and fro in the cars, morning and night. I have been with him somewhat considerably of late, and find him growing very dissatisfied. He thinks his life is altogether too hundrum, too monotonous, and he is growing restless and wants to make a change. The direct cause of all this uneasiness has been produced by an individual talking to my brother, trying to influence him to make a change in his business and to go into some speculating kind of a business with him. I wish to tell my brother he had better not do so; he had better keep where he is, and stick. That is my advice. My brother labors in a large shop or manufactory in New York, and it is rather monotonous to be there early and late, all hours in the day, I know; but he is doing his work well, he is very conscientious, looks after the interests of his employers, and I know they appreciate it. They have shown their appreciation in times past. My brother believes in turning a piece of work out well, that is, of doing the best one can—that anything worth doing at all is worth doing well; and I believe he has found the right place, and is the right man in that place. He is making a good comfortable living for himself and his little family, and he had better be satisfied to let well enough alone. That is the advice of his brother Jack; and, upon reflection, I think he will acknowledge the That is the advice of his brother Jack; and, upon reflection, I think he will acknowledge the

That is the advice of his brother Jack; and, upon reflection, I think he will acknowledge the advice to be sound.

It is hard work to find William Hayes in New York City, but my brother receives his correspondence, what little he has, from the "general delivery" of the post office of that place. I don't know that he has missed any letter, and so I think I shall be able to reach him from here. I hope I will, for I should feel very bad indeed to see him making the change he is thinking of next spring, and entering into these uncertain speculations, for to me they are nothing else. He will rue it if he does. Father and mother send their love to him. Father was always a good adviser, and he joins with me in my counsel. He says that William had better look well to the future. Because he has a little of this world's goods now, is no reason that he will accumulate more by starting out on any venture. He has a family to provide for; he had better be warned by us. My brother has dabbled a little bit in spiritual things; he has heard of mediums and of circles; he has attended one or two spiritual meetings, and visited two or three mediums. He has received and heard just enough to make him more anxious; and so I am hoping that by-and-by, if he continues his investigations, I may be able to convince him of my identity, and also to have father and mother and Sarah come to him and convince him of their existence, and of their power to return and communicate. I congratulate him on his little home and fine family, and I assure him I feel that he is a rich man, and one who is blessed.

[To the Chairman:] That is all I have to say. Am much obliged to you.

Am much obliged to you.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED,
Oct. 21.—Martha S, Wyman: Moses C, Chapman; Sybil
A, Conant; Charles S, Sisson; George Whitney; G, F, Hayward,
Oct. 25.—Robert T, Tucker; Lucy J, Brown; Benjamin
Pieree; Mrs, Lizzle A, Hall; Clehmile Norton; Luther
Stone; J, Ballester; Allee Murray: Edward Bowen,
Oct. 25.—John Raymond; Susie D, Litchfield; Nathaulel
White; George B, Gates; Sarah Donnell; Mrs, Lucy S,
Webster; Edward Gwinnell,
Nor. 1.—George F, Flich; Charles Grant; Charles R,
Barstow; Henry Gleason; Maria Morris; Cornellus Mayer;
Hattle Isabel Glibs; Mrs, Hattle A, Stone,
Nov. 4.—Abel Hunt; Clara White, to William Blake; Annle Marston; Mrs, Louisa Mills; Capt. E, E, Rudolph; Celestè, to Henry Lacrolx; White Flower,
Nov. 8.—Hervey Baker; John E, Bailey; Annie Tracey;
J, C, Banfield; William Foster; Vlola: Mrs, Louisa M,
Wright; Amasa Thayer; William B, Reynolds; Lavinia
Grace; Margaret Sanderson; Maria Cleveland,
Nov. 11.—Benjamin Carpenter: Mrs, Mary F, Roberts;
John Milton Jones; Hannah Andersen; Mrs, Mary E, Yuven; Enoch Steere,

Spirit Homes.

Spirit Communication to Thomas R. Hazard. MY DEAR FATHER-Earth never afforded to my acceptance such sweet blessing as this spiritual life affords in the privilege of so frequently returning to you. I think I never understood you so thoroughly as I do now, for I can see and appreciate your inner life as only a disembodied spirit can do. Our dear old home, so beautiful in natural

scenery, so abounding in all that served to de-light the senses, so rich in memories, affections and associations, always seemed to me the one spot on earth sweetest and dearest; and in the midst of my sojourning in the sunny South with midst of my sojourning in the sunny South with dear Fannie, and my residence in beautiful California, yet would I turn in thought—in spirit—back to charming old Vaucluse, and wish I could be transported there for a brief space of time. But delightful as my childhood's home has ever been to me, even more delightful is my beautiful home in the spirit-world. All that is soulsatisfying meets me there; all that is enchanting seems to strike on my inner senses with divine harmony, and I feel that my spirit can blend in unison with all life. Every effort I make to return to you seems to increase my power and develop my capacity for enjoyment of spiritual things. Why should I not delight to come to you and crown you with my love? to come to you and crown you with my love? I bless the dear mediums. I never appreciated them when in the form. Now I love them.

As ever, your loving ESTHER.

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

Why be sick and ailing when Hop Bitters will surely cure you?

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression." eternal progression."

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby THE HUNTER'S VISION. BY WILLIAM CULLEN BRYANT.

Upon a rock that, high and sheer, Rose from the mountain's 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 mind or ear,
The listener scarce might know;
With such a tone, so sweet, so mild,
The watching mother lulis her child.

"Thou weary huntsman," thus it said,
"Thou faint with toil and heat,
The pleasant land of rest is spread
Before thy very feet,
And those whom thou wouldst gladly see
Are walting there to welcome thee." He looked, and 'twixt the earth and sky,

Anid the noonday hazo, A shadowy region met his eye, And grew beneath his gaze, As if the vapors of the air Had gathered into shapes so fair.

Groves freshened as he looked, and flowers Showed bright on rocky bank, And fountains welled beneath the bowers, Where deer and pheasant drahk. He saw the glittering streams; he heard The rustling bough 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 hamlet'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 headlong down, Plunged 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 TARBELL 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, kindliness, 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 specially 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 bride into the curtained 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

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 publie 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, kind neighbor and a faultless man, it was in the penetralia 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

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. 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

A provisional committee having the matter in charge have prepared blank forms for peti-tion to the Legislature asking that church prop-

erty be taxed, and also a short address on the merits of the question.

Any person wishing to undertake the work of securing signers to the petition will have copies of the blank forms sent to him or her on appli-

cation to me.
S. B. McCracken, Provisional Sec.
Room 84, Seitz Block, Detroit, Nov. 5th, 1881.

MA 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 cor-respondent 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 SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Edward H. Green writes from Cincinnati, O., Oot. 21st: "I have read the Banner of Light for years, and congratulate the proprietors on its recent enlargement and the additional exhope were eagerly and thoughtfully perused | cellent matter thereby vouchsafed."

New Books.

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BY ROBERT G. INGERSOLL.

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Pearls.

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

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

Cultivation is the economy of force. - Liebly.

RETURNING SPIRITS. Off to earth, with message tender.

Come the loved ones gone before! Good for evil here to render, Like a halo evermore. - [Beals.

The greatest evidence of demoralization is the re spect paid to wealth.

GRATITI'DE. Lo! when along the west the last fair smile Of closing eve in blushing beauty fades, And on the quiet fields of beaven the stars Unfold their beams and blossom into light, Dost thou not breathe thy worship unto God? - Ernest W. Shurtleff.

Cruelty, like every other vice, requires no motive stay in our city, about three months. outside of itself, it only requires opportunity.-George

NATURE'S CHANGES. The summer is gone, and the autumn is here, And the flowers are strewing their earthly bier; A dreaty mist o'er the woodland swims. While rattle the nuts from the windy limbs; From bough to bough the squirrels run At the noise of the hunter's echoing cun.

-[T. Buchanan Read. The despotism of custom is on the wane; we are not content to know that things are; we ask whether they

The rustling drifts of the withering leaves.

And the partridge files where my footstep heaves

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

To the Editor of the Banner of Light:

ought to be .- John Stuart Mill.

Will you allow me a space in your valuable sent, and to the instruments that have so nobly missionaried to our far-away home among the with the high and the low, trying alike to teach, a great and beautiful truth. to elevate and to inspire us, as did Jesus, the came, they taught, they inspired us on as, seemingly, none others could. They appeared before us in the majesty of right, and like living apostles of truth bade defiance to their accusers. forcing, by their angelic ministrations and tests, conviction upon all susceptible hearts of the 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 holding séances 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, Moubting 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 15th 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 herestay in our city; and our committee, through Mr. Wilson and the pastor of the M. E. Church, the Rev. T. A. Uzzell, were proffered 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 criticisms 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 culogized the lecturer and the lecture in unmeasured terms, after which came in order the impromptu poem. There were two fills the pulpit. The manner of its treatment

S. C. Salara Mary Carlo

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 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 successful in treating the sick. Her rooms are always open to lecturers and mediums who may ended the most satisfactory and philosophical lecture it has ever been my good fortune to lis-

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

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 given 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 paper to perform a duty to the cause you repre- them. From that day to this they are honestly pushing their investigations, getting, as all honest persons do, satisfactory proofs of what Rocky Mountains, and, Christ-like, have labored they once thought a fraud, but now know to be

I had nearly forgotten to mention that to the greatest of mediums, while here on earth? They 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 great truths they represented. Not alone in pub- good amount of home talent that will favorably lie but in their private walks of life, they lived | compare in ability and numbers with that of many older 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 cosume, with pick and shovel: and at the centre 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, 52 ounces; fineness, 1000."

Yours 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 gar-ner 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 sea-son. Why is it? Is it not that in the near fu-ture the long-promised materialization of forms ipon our rostrums will be accomplished? We

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. The outspoken Spiritualists are taking steps

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

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" scances 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

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 Bio. Seaver's theory that "death ends all" is totally incorrect.

Mr. George C. Pierce (an Elmwood borse-car

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 scances, and is not only a reader of the Bunner 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 or-

ganized.
Mr. Whitlock, of Vinton street, opens his 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 pecket. 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 Bliven, 19 Broadway, and Mrs.

Miss Laura Biven, in Broadway, and Mrs. L. E. Peckham, in 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 through and through. It has such a wide circulation that it is almost impossible to obtain now subscribers in this city unless it is from

new subscribers in this city unless it is from new investigators. The "culargement" is joy-fully hailed by Providence Spiritualists. ' is joy-

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

New Publications.

A SHORT HISTORY OF THE BIBLE: being a popular Account of the Formation and Develop-ment of the Canon.: By Bronson C. Keeler. Sq. 16mo, flexible cloth, pp. 126. 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 n 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 Am can writer to give an account of the formation of the canon of the Bible. All that is known upon the sublect 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 "Pehe Nu-e, the Tiger Whale," etc. 8vo, cloth, pp. 415. Boston: Published by the Author.

The author of this work has sought to trace in Hawallan 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 fautastic portraiture 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 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 worshipers of the beautiful Pele, the gentle Lono and the feroclous Moa-alu. The romantic belief of the Queen, and her mystic doings 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 Kupule was typical of many a female Polynesian mystic of those long-gone days of Taboo, and the terrible Kapu Kano-the human sacrifice.

THE BANNER OF VICTORY. Songs, Quartets and Choruses for Sunday Schools, Prayer and Praise Meetings, and the Fireside. By A. J. Abbey and M. J. Munger. Long 18mo, bds., pp. 160. Boston: Oliver Ditson &

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, timeworn 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; but 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 SPIRITUALısм"; 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 Right with lustre more divine."

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THE TWO WORLDS. A Record and Exponent of Modern Spiritualism in its Higher Aspects. Published weekly at New York City. Per year, \$1,50. Single copies, 5 cents. The Relation-Philosophiloal Journal. Published weekly in Chicago, Ili. Prico 5 cents per copy. \$2,50 per year, Voice of Angels. A Semi-Monthly, Published in Boston, Mass. \$1,65 per annum. Single copies 7 cents. MIND AND MATTEII. Published weekly in Philadelphia. Pa. Price 6 cents per copy. Per year, \$2,15. MILLER'S PSYCHOMETRIC CIRCULAR. Published by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

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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 oreign country embraced in the Universal Postal

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. Per order, ANNA M. Twiss, M. D., Sec'y.

SPIRITUALIST MEETINGS.

BEVERLY, MASS. The Spiritualists' Union holds nectings every Sunday at 25 and 7 p. M., in Union Hall. Charles Holden, President: E. T. Shaw, Treasurer and secretary. The public cordially invited.

Secretary. The public cordinity invited.

CHICAGO, KIL,—The Propressive Lyccum meets in Union Park Hail, on Madison street, near Bislop Court, at 12:30 and closes at 2:30 P. M. every Sunday. All are invited L. T. Griffen.

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

man.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner state and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 16:43 A. M. overy Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

nt 1943 A. N. very Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushneil, President; Collins Eaton, Secretary.

CLEVELAND, OHHO.—The First Religious Society of Progressive Spiritualists meets irregularly in Weisgerber's Hall, corner Pro-pect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lyceium meets in the same place at 10½ A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 105 Cross street, Cleveland, O. CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ F. M., at Enos Free Library Rooms, Iowa Avenne. Inspirational speaking. Dr. J. L. Enos, President: Mrs. Nannie V. Warren, Vice-President: Dr. Hamilton Warren, Secretary and Treasurer. HANSON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McCiellan, Secretary; Mrs. Barnabas Everson, Treasurer. INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious services 8½ East Market street, every Sunday, at 12 M. and 6½ F. M., under direction of Dr. George Burdett.

LYNN, MASS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 6½ F. M., under direction of Dr. George Burdett.

The First Society of Progressive Expiritualists holds meetings overy Sunday mothing and evening at Templars' Hall, at Market street. G. W. Fowler, President.

LEONINSTER, MASS.—Meetingsare held every other Sunday in Allen's Hall, at 2nd 6½ O'clock F. M. F. L.

LEONINSTER. MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6% o'clock P. M. F. L. Haskell, President; Mrs. Faunic Wilder, Corresponding

Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 21°. M. at Good Templar's Hall, Main street. All cordaily invited, especially strangers. President, J. Tilley: Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Welr; Treasurer, F. Lindguist, LOWELL, MASS.—Meetings are held every Sunday, at Grand Army Hall, afternoon and evening. MANCHESTER, N. H.—Spiritualist Society holds public circles every Sunday at 6½ P. M. in its hall, No. 14 Opera House Block, Hanover street. As Emery, President; Joseph Freschl, Vice President; G. F. Bumrill, Secretary.

PORTLAND, ME.—The People's Spiritual Meeting is neld each Bunday afternoon and evening at Mercantile Hall,

Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

Lincoln Street.

PHILADELPHIA, PA.—The First Association of Spiritualists holds meetings every Sunday at 10½ A. M., and 7½ P. M. at the half-cornerSpring Garden and 8th streets, The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ P. M. at the hall corner Spring Garden and 8th streets, Evrylody welcome. The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary. AAN FRANCISCO. CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

NANTA BARBARA. CAL. — Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyreum meets every Sunday at same hall at 1½ F. M. Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt: Secretary. Mr. George Childs; Musical Director, Mrs. Emma Searvens.

HALEM. MANS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 8 and 7 P. M. S. G. Hooper, President.

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Nov. 5.

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CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S., J. Rands Theory of Space, "The CHAP, I.—Gauss' and Kant's Theory of Space, 'The Practical Application of the Theory in Experiments with Henry Shade. True Knots produced upon a Cord with its ends in view and scaled together.

enus m view and scaled together.

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

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

CHAP, 4.—Conditions of Investigation. Unscientific Men of Science. Slade's Answer to Professor Barrett. Science, Stade's Answer to Professor Barrett, CHAP, 5.—Production of Knots in an Endless String, Further Experiments, Materialization of Hands, Disap-bearance and Reappearance of Solid Objects, A Table Van-ishes, and afterwards Descends from the Ceiling in Full Light.

CHAP, 6.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendent Fate." CHAP, 7.—Various Instances of the so-called Passage of Matter through Matter.

CHAP, 8,—The Phenomena suitable for Scientific Research, Their Reproduction at Different Times and Places, Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's, nrimation of the Althor's, CHAP, 9, "Theoretical; "The Fourth Dimension," Pro-fessor Hare's Experiments, Further Experiments of the Author with Slade, Coins Transferred from Closed and Fastened Boxes, Chairvoyance,

CHAP, 10.—An Experiment for Skeptics. A Wager, Slade's Scrupics. A Rebuke by the Spirits. An Unexpected Result, Capitons Objections. en itesait. Captions Objections.

Chap. II.—Writing through a Table. A Test in Slate-Writing Conclusively Disproving Slade's Agency.

CHAP. 12.—A "Fault" in the Cable. A Jet of Water.

Smoke. "Fire Everwhere." Abnormal Shadows, Explanation upon the Hypothesis of the Fourth Dimension.

A Scance in Dim Light. Movement of Objects: A Luminous Body. CHAP. 13.—Phenomena Described by Others.

APPENDICES. APPENDIX A .- The Value of Testimony in Matters Extraordinary.

APPENDIX B.—Evidence of Samuel Bellachini, Court Conjurca it Berlin.

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

APPENDIX C.—Plate X.

LIST OF ILLUSTRATIONS.

LIST OF ILLUSTRATIONS.

FRONTISPIECE.—The Room at Leipsle in which most of the Experiments were Conducted.

PLATE I.—Experiment with an Endless String.

11.—Leather Bands Interlinked and Knotted under Professor Z\u00f6liner's Hands.

11.—Experiment With an Endless Bladder-Band and Wooden Rings.

11.—Experiment With an Endless Bladder-Band and Wooden Rings.

12.—Healt of the Experiment.

13.—Plate Representation of Conditions under which State-Writing was Obtained.

13.—State-Writing in Five Different Languages.

14.—Petalis of the Experiment With an Endless Band and Wooden Rings.

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The work is worthy of general perusat.

CONTENTS. PREFACE. References. Explanatory Note-Definitions. MATHER AND CALEF.

MATHERAND CALEF.
COTTON MATHER,
ROBERT CALEF,
THOMAS HUTCHINSON.
C. W. UPHAM.
MARGARET JONES. Winthrop's Account of her, etc.
ANN HIBBINS. Hutchinson's Account of Ann, etc.
ANN COLE. Hutchinson's Account, etc.
ANN COLE. Hutchinson's Account, etc.
KLIZABETH KNAPP. A Case of Spiritualism, etc.
MORSE FAMILY. Physical Manifestations, etc.
GOODWIN FAMILY. Hutchinson's Account, etc.
SALEM WITCHCRAFT. Occurred at Danvers, etc.
TITUBA. Examination of her, etc.
SARAH GOOD. Her Examination, etc.
DORGAS GOOD. Bites with Spirit-Teeth, etc.
SARAH GODE. HER Character, etc.
GLIES COREY. His Heroism, etc.
MARTHA COREY. Her Character, etc.
GLIES COREY. His Heroism, etc.
MARY EASTY. Her Examination, etc.
MARTHA CARRIER. Examination, etc.
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GEORGE BURROUGHS. His Susceptibilities and Character, etc.
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GEORGE RORROGGIS, AND Susceptionaties and Character, etc., SUMMARY, Number executed, Spirits proved to have been Emectors of Witchcraft,
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THE PROSECUTORS,
WITCHCHAFT'S AUTHOR,
THE MOTIVE,
LOCAL AND PERSONAL,
METHODS OF PROVIDENCE,

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APPENDIX.

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LIMITATIONS OF HIS POWERS.

COVENANT WITH HIM.

HIS DEFENCE.

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BOSTON, SATURDAY, NOVEMBER 19, 1881.

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118. C. J., Hatch, Secretary,
Prince Themorful Hall, Children's Progressive Lyeum No. 1 holds its sessions every Sanday motiting at this
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Bythian Hall, 176 Tremont street, Meeting every unday attention at 25 o'clock. Dr. N. P. Smith, inspira-

lonal speaker. Selence Hall, 712 Washington street, Spiritnal [†] Brooklyn (N. Y.) Spiritual meetings every Tuesday, at 34, N. [W. J. Colville replies | To the Editor of the Banner of Light:

sevence 1100, 712 Washington street. Spiritual meetings every Thesday, at 31, M. W. J. Colville replies to questions under influence of his spirit guides.

Berkeley Hall. There will be held every Wednesday, at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race; to which all friends of kumanity, without regard to sector party, are invited.

Clicken. The Spiritual Association holds meetings at 3 and 7. Fr. M. in Temple of Honer Hail, Old Fellows' fullding, opposite Bellingham Car Station. Next Sunday detricon, conterance; in the evening W. J. Colvide will being the platform.

PAINE HALL .-- After the storm, sunshine and a well-tilled hall. The steadily-increasing audiences prove that the public recognize our work as one which has long been needed, and ye are glad to state that pecuniary assistance we are glad to state that pecuniary assistance is flowing in, and we are now more firmly established than ever before. We now have no tears for the future, for with the spirit-world impelling us forward, and sympathetic friends rallying to our assistance, our progress is sure. We have every reason to believe that Lyceum No. I has but just entered upon its career of usefulness, and that the rising generation will in future years look back and bless the days they spent so happily as members of Boston Lyceum.

'Our exercises were to-day as follows: Song

Among the notices read was one of the Calico Match Parry, to be given by the leaders in Lyceum Hall, Paine building, Monday evening, Nov. 21st.

After the Target March the Lyceum adjourned.

F. L. OMOND, Cor. Sec. Children's Progressive Lyceum No. 1, Nov. 13.

CHARLESTOWN, "MYSTIC HALL," (No. 70 Main street,) Sunday, Nov. 13th .- The meetings that are held in this hall every Sunday afternoon are increasing in interest and in the size of are increasing in interest and in the size of audiences. Mr. F. A. Heath and Mrs. H. W. Cushman occupied the platform at the usual hour. Mr. Heath improvised and sang several beautiful songs, from subjects suggested by the audience. He also delivered an interesting discourse, and gave several line tests. After the discourse Mrs. Cushman gave several communications from those that have passed over, to friends present describing spirits &c. that to friends present, describing spirits, &c., that were recognized as correct. Next Sinday, Nov. 20th, Mr. Heath and others will occupy the platform in this hall at 3 P. M. C. B. M.

Meetings in Springfield.

Saturday evening, Nov. 12th, Mr. J. W. Fletcher attended a scance at the residence of Mrs. Coburn, replying to many questions in an edifying manner.

On Sunday (13th) a growing interest was manifested by largely-increasing audiences, and both lectures by Mr. F. were warmly received and highly appreciated. In the evening "The Growth of Spiritual Truth" was treated upon in a novel manner, and the subject of medium-ship elaborated at great length. In closing the speaker said: "You are held spell-bound by the strains of sweet music, which some soul, more sensitive than your own, has gathered up and woven into melody, or you stand in wonder before the creations of some cunning hand that speak in the unmistakable language of the spirit. This you call genius. Side by side with the poets and painters I place the mediums, and would as soon punish the one for the possession of extraordinary gifts as the other. The development of spiritual truth has been attended with nor spiritual truth has been attended with normal difficulties yet each passing year.

denborg' written across them." Recognized by a music teacher as her uncle, who was a great believer in Swedenborg. Descriptions of many other spirits were also given. These lectures will be continued through November.

Mr. Fletcher will be absent from Boston during December, filling an engagement in Philadelphia. All letters to be addressed 9 Montgomery Place, Boston.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society Folds meetings at Evenett Hall, 38 Failon street, every Sunday, at 3 and 5 F. M. H. W. Benedlet, President, Regular speaker, Mrs. F. O. Hyzer, Conference, Saturday, at 8 F. M. Prof. Scan, Chattman,

Dean, Chaltman,

Brooklyn Spiritual Fraternity,—Sunday services
in Large Hallof Brooklyn Institute, corner Washington and
Concord Streets, seven blocks from Fulton Ferry. November and December, Mrs. R. Shepard-Lillie will speak under splitt control at 3 and 7 r. n. Prof. J. T. Lillie, an accomplished plantst and worallst, has charge of music. Conference meetings held in Lower Hall of Brooklyn Institute
every Eriday evening, at Tyo-chock. Nov. 18th. "Organization a Necessity," Judge A. H. Dalbey, Nov. 25th. "The
sablath." Deacon D. M. Cole; Dec. 2d. Col. Wm. Hemstreet, S. B. Nichols, President.

The Enstern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, overy Sunday,

The Eastern District Spiritiual Conference meets every Welmeslay evening at Phonix Hall, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

Berkeley Hall. There will be held every Wednesday, at quarter before S.P. M., at this place, a Free Secial and subjects telating to the elevation of the race; to which all subjects telating to the elevation of the race; to which all friends of kamanity, without regard to sector party, are instituted.

Laddes' Aid Partors, 748 Washington street. The Spiritual's Ladies' Aid Society meet in their Partors every Fri-by aftermony and evening. Business Meeting 4.P. M. H. Tyler.

Mysite Hall. Charlestown District. Meetings are held at his hill. 76 Main street, every Sunday afternoon, at 30° clock.

Chieben. The Spiritual Association holds meetings at a mol 7, 17 M. in Temple of Home Hall, and Fellows words come one directly over the other, and then words one directly over the other, and Mystic 1011. Charlestown District. Meetings as a secretic was also what come of the secretic was found to be a secretic was found to make out. On opening the letter if was found the make out of the control of the secretic was found to be a secretic was found to secretic was foun

lished. The narrative was listened to with very deep interest by all.

Mr. J. W. Wilson gave an interesting account of a circle held in his house, and read an interesting paper in regard to the Children's Lyceum in Brooklyn, and alluding to its flourishing condition when he was its Conductor, said he regarded his work at that time one of the most interesting and progenity of the life and progenity.

they spent so happily as members of Boston Lyceum.

Your exercises were to-day as follows: Song and Silver Chain recitation by the school; a fine selection by Prof. Bond's Orchestra, and the Banner March, in which the full school, numbering nearly one hundred children, participated. After another selection by the orchestra the following children participated: Alice Souther, Allie Waite, Mamie Havener, Flora Frazier, Fred Young, Etta Parr, Annic Thwing and Lizzie Cook in recitations; and Jennie Smith, Mabel Tarr and Cora N. Gooch in songs. Moses Myers gave a piano solo, after which Belen M. Dill sang with fine effect a popular ballad. Past-conductor Alonzo Danforth read a short essay, embodying his ideas of the proper method of educating children in Liberalism. Mrs. Eva Downes, being controlled, gave a poetic address to the children which was well received. Prof. A: E. Carpenter was present, and we have his promise that he will be as often as possible an attendant at our sessions hereafter.

Among the notices read was one of the Calico Match Party, to be given by the leaders in Lyceum Hall, Paine building, Monday evening, Nov. 21st.

F. L. OMOND, Cor. Sec. she laid out her body for the grave. Col. Graham's mother and sister came to him."

Mr. Otis is the business manager of a large manufacturing establishment in New York

City.

Mr. Robbins, a stenographer for the New York Supreme Court, said: "Reading the works of Spencer, Huxley, Tyndall and others, I drifted into materialism, and had no belief in an country of the Country of the March 1965. ed into materialism, and had no belief in an after life. One evening, a few months ago, in my own home, I poured out a glass of wine and said: 'There is no other life but this!' The glass and wine immediately disappeared. I said to my wife, 'Well, I should like to have it brought back!' and it was immediately done, and I drank the wine. The next day I purchased two slates, put a crumb of penell between the two, and laid my hand upon them. I opened them in a few minutes, but found no

witness to the truth, as the evidence that had come to him was so overwhelming that he could of extraordinary gifts as the other. The development of spiritual truth has been attended with many difficulties, yet each passing year reveals its onward steps."

After the lecture tests of a most convincing nature were given, and acknowledged to be correct in every particular. "James Lewis is called for," said the medium: "Here is a spirit who desires to speak to him," &c. Recognized by a stranger who had only attended a spiritual meeting once before. "A spirit giving the name of James Lacroix comes to his niece, whom he calls Mary Ann, and I hear music around her," said the medium. "This spirit also shows me a pile of books, and I read "Swe-"

The development of this places, and stated the fact of a friend being carried forty miles, and a person who has tated the fact of a friend being carried forty miles, and a person who as tated the fact of a friend being carried forty miles, and a person who a stated the fact of a friend being carried forty miles, and a person who a stated the fact of a friend being carried forty miles, and a person who a stated the fact of a friend being carried forty miles, and a person who a kneed to passing year reveals its onward at passing year in the lecture from lever, particular. "James Lewis is come from listening to a very able lecture from lever, particular. "James Lewis is come from listening to a very able lecture from lever, particular. "James Lewis is come from listening to a very able lecture from lever, particular. "James Lewis is come from listening to a very able lecture from lever, particular. "James Lewis is come from listening to a very able lecture from lever, particular from leve

stated that at a recent private scance with Dr. F. W. Monck in this city, where five persons were present, a luminous cloud began to form at Dr. Monck's side, which grew in volume, and the spirit-form and face of a child spirit appeared. This was in sufficient light so that all could see it

Mr. Fred Haslam urged all to look to God as the source of all truth and knowledge. Dr. Monck related some remarkable cures per-formed through him in New Haven, Worcester, formed through him in New Haven, Worcester, New York City and Brooklyn, and also gave an account of a private scance held the night before at a residence in our city, where extraordinary physical phenomena occurred, Mr. White, of the N. Y. Tribune, and his wife, who was very skeptical, and a banker of our city, being present. A large table covered with a marble top was brought from a different part of the room and placed within the circle. A very heavy music-box was also moved and wound up by invisible hands. While his own hands were held by Mrs. Chase and the banker, his coat was taken from his person and flung to another was taken from his person and flung to another part of the room. The persons holding his hands said that they firmly held them all the

A pleasant and harmonious magnetism was with us all through our "experience" meeting, and it was a very late hour when we separated.

Judge Abram H. Dailey is to give our opening address Friday evening, Nov. 18th, on "Organization a Novestity" ganization a Necessity."

The announcement that Spirit Wm. Lloyd Garrison would control the organism of Mrs. R. Shepard-Lillie at the Brooklyn Institute Sunday evening, Nov. 13th, attracted an intelligent and cultured audience, who listened closely to the voice of the spirit. It was marked throughout with the personality of this lion-hearted reformer. The speaker urged upon Spiritualists to organize for the purpose of electing to office those who were pure in private life, and governed by a lofty patriotism; he urged the repeal of the obnoxious laws in regard to magnetic healers, clairvoyants, &c., and said our appeals should be made directly to the people, and that from small beginnings our work would soon become a mighty power; urged the full enfran-The announcement that Spirit Wm. Lloyd

disease correctly, and thereby enabling one to apply proper remedies. It reveals secrets, detects guilt, proves innocence, and discovers and makes known hidden forces of character. But it can be abused, and therefore perverted by those ignorant of its power, yet with knowledge will come ability to use it aright. The love of approbation is destructive of use in those who through ignorance pervert the powers they have. Let all who desire this gift observe the laws of health, first of which is cleanliness, and the second, proper food."

Mrs. Cate then remarked upon pre-natal conditions, and the absolute necessity of more attention being paid to heredity, in order that the world may become better, and consequently, happiner: after which Mr. Swift, entranced, said: "There may be healers who cannot see the disease, but by passing the hand over the body of a patient they feel its locality; then their vision is opened, and they become able to describe it. Others are so clear-sighted that they can see all things with perfect accuracy. There is also a clairvoyant developed by mental practice in one direction. The best clair-There is also a clairvoyant developed by men-tal practice in one direction. The best clair-voyants are little children. Jesus went through life regardless of wealth or station, choosing his followers from poor fishermen because they were innocent of contact with the world."

Mrs. Mills then said, under the control of Dr. Fearn, her guide: "Many of you have had premonitions of future events, although not clairvoyant. There is one here who calls himself Dr. Hallock. He wishes to say he is glad to greet you all. I see one in the audience who is a healer, but he is not a Spiritualist. It is not necessary to be a Spiritualist to be a healer." The medium was at this point controlled by Dr. Hallock, who with difficulty expressed himself as being glad to be present; following whom a control claiming to be E. V. Wilson described several spirits desirous of making their presence known, some of whom were pub-

their presence known, some of whom were publicly recognized.

Dr. Arthur Shedd described a vision which he saw during the time that Mrs. Cate was speaking, and remarked concerning psychometric clairvoyance. Deacon Cole spoke of the manifestations of spirit power the audience had been favored with. Miracle is but the manifestation of natural law. Jesus said "these signs shall follow them that believe"; but the Church denies the power, yet if his were the words of God then, they are now. Mrs. Stringham, the daughter of Capt. Duff, entranced, next delivered a beautiful poem upon doing good, after which the conference, which had been a most interesting one with a very full been a most interesting one with a very full attendance, closed. W. H. Coffin, Sec. attendance, closed. W. H. Coff 204 So. 8th street, Brooklyn, Nov. 10.

Spiritualist Meetings in New York.

The Soriety of Progressive Spiritualisis holds meetings every Sunday in Republican Halt, 55 West 330 street, at 10½ A. M. and 12½ P. M. J. A. Cozino, Scertlary, 35 West 46th street. Children's Progressive Lycoun meets at 2 P. M. Charles Dawbarn. Conductor; William Hunt, Assistant Conductor; Mrs. 5t. A. Newton, Guardian. The Second Society of Spiritualists holds free meetings every Sunday morning and evening at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

Frobisher Hall Meetings, New York. To the Editor of the Banner of Light:

Sunday, Nov. 13th, Moses Hull discoursed on the "Old and New Versions of the New Testa-, ment," proving that neither were of any author-ity whatever; that neither came from the origiity whatever: that neither came from the original Greek. He argued that the church was reduced to the alternative of sceing the Bible take its place with other effecte works, or improving the version. They adopted the latter and in giving us a new reading of "the divine word" have cast out the devils, the hells, much of the damnation, a few of the gods and many of the angels, the most notable instance of the banishment of the latter being that of the one who "troubled the waters"; while one in Revelations viii: 13 is turned to an eagle. He found the New Testament greatly improved by what was left out, and in another ten. He found some of the readings improved, and some exactly re-

lett out, and in another ten. He found some of the readings improved, and some exactly re-versed, while many of the worst errors in the old had been left untouched. In the evening Mr. Hull's subject was "Bibles and Brains," in treating upon which he gave a succinct history of the warfare made on Pro-gress and Science by the religionists from earli-est days to the present. People were never more interested, and the demand was never greater for just such lectures. Mr. Hull fills, our ros-

bers of spiritual papers and books at every meeting. On Saturday evening, Nov. 19th, Mr. Hull gives at Frobisher Hall, 23 East 14th street, a lecture on "Edypt," illustrated by fine stereopticon views, the admittance fee to which will
be twenty-five cents, for the benefit of our Society.

ALFRED WELDON,

Pres. Second Society of Spiritualists.

New York, Nov. 14th, 1881.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: Business calling me from home so frequently is the reason of my neglect in writing you oftener, and the dearth of spiritual news in this city. Workers here as well as elsewhere are scarce, and when one drops out the effect is apparent. To the shame of the Spiritualists of Cleveland be it said, no Sunday meetings have been held this fall, nor is any provision made Business calling me from home so frequently been held this fall, nor is any provision made for any during the coming winter. Speakers in transit have now to pass through Cleveland. The public evidence of interest in Spiritualism, Mr. Chas. Collier fully keeping alive the interest in tit during the Conductor's absence.

The public members and friends are invited to attend and contribute to the Thanksgiving for the children of the North-street Union Mission, 141 flanover street. Donations of cash, food, fuel, clothing, &r., will be thankfully received and duty acknowledged. Direct, Philip Davies, Mission Hall, 141 flanover street, Boston.

Philip Davies, Mission Hall, 141 flanover street, Boston.

The Weekly Singing Class for the scholars alluded to in my last notes is to have its initiatory practice next week, under the tuition of Prof. Malmene, of the Cleveland Gesangverein.

The Lyceum Semi-Monthly Sociables, of which three have been given so far this season, bid fair to surpass those of last winter, and be profitable as well as pleasant.

The Cleveland Lyceum invited to visit Boston .-An official invitation from the Shawmut Lyce-um through its Conductor (J. B. Hatch) to visit An official invitation from the Shawmut Lyceum through its Conductor (J. B. Hatch) to visit them next March and participate in the Boston anniversary exercises was lately received, and was acted on at the Leaders' meeting held last Sunday (Nov. 6). The invitation was declined with regrets, owing to the uncertainty of the weather at that season of the year; most of the parents refusing to let their little ones go so far from home, the terrible storm of last March not being forgotten by them. At some more appropriate season such a visit is in the limit of possibility. The disappointment is great, but prudence says, Walt! The Cleveland C. P. L. thanks the "Shawmut" for the honor intended and their Bostonian generosity. Buffalo Friends.—During a three weeks' sojourn in this metropolitan-looking city I was glad to learn that though Spiritualism as an organization was dead and buried, there were a few live Spiritualists left to regret the stagnation, and read their Banner of Light in quietness. On Sunday, Oct. 30th, I listened to a very able lecture by Mrs. A. H. Colby, who happened along that way, and on invitation of Mr. Frank (the medium's friend) remained over, and regaled the Buffalonians with one of her very forcible discourses. There is possibly a chance of

the medium's friend) remained over, and regaled the Buffalonians with one of her very forcible discourses. There is possibly a chance of galvanizing the friends into renewed life, as Mrs. C., at the conclusion of her lecture, announced that Cephas B. Lynn would lecture in that city the last two Sundays in this month, and Moses Hull the last two Sundays in next month (December). If those two speakers do not wake up the people there, no one need try. Physical Manifestations.—Among the resident mediums of Cleveland none are making more satisfactory progress than Mrs. Andrus, whose phase of mediumship has changed from spiritartist to that of materializer for spirit-forms. I am in hopes soon of sending you a detailed account of the wonderful power she is credited with. Mrs. A is the first one who has been developed in this phase of mediumship in this city.

Arrangements are finally concluded with Mr. E. W. Wallis, of England, who speaks here during March, and participates in the anniversary

in getting communications from our angel friends. A young gentleman, a friend of mine, was stopping at my house, who was very skeptical in regard to man's immortal state after death. I prevailed upon him to place his hand upon the Planchette, and it began slowly to write. One after another communications came from our dear friends, until we all wept with joy over the evidence given that the gates of heaven were open, until it seemed we were almost within its portals. You may ask, what did he think? He was much surprised, but still an unbeliever. Presently it wrote again, and when it was finished he read, "Meet me in heaven; Mrs. Laur Thomas," then threw himself back in his chair, and exclaimed, "My God! can she be dead?" He took the pencil again. It wrote, "Just got into heaven." He asked, "How long were you sick?" "Just three days," the answer came. Now here was a young lady, an intimate friend, who, when he last heard from her, only a few days before, was in good health, coming, inside of one hour after death, to tell him of her departure. I pulled out my watch, determined to test the truth of the announcement. It was just seven o'clock in the evening. The next day the medium had business in Danville, Ill., and upon reaching there who should be first meet but the husband of the lady, completely broken down with grief on account of the loss of his wife. My friend asked him when she died. He said six o'clock the evening before. He also stated she was sick just three days. So you see our communication was received one hour after death. If you wish to publish this for the encouragement of others, and for the advancement of the heavenly truth, you may do so. And may God bless your labors, and long may the Banner of Light wave over a down-trodden people, and liberate them from a spiritual bondage that is worse than slavery of the body. Sincerely yours for the cause of truth,

JOHN M. THOMPSON. Georgetown, Vermilion Co., Ill.

Meetings in Lowell. ... To the Editor of the Banner of Light:

That sterling worker in the cause of Spirit ualism, J. Frank Baxter, has again been with us. As is always the case when he visits Lowell, Grand Army Hall was filled to overflowing. In the afternoon he opened the service by singing a selection entitled "No Name." Then followed a most eloquent address on the "Ministration of Misfortune and its Lessons."

In the evening Mr. Baxter sung a number of excellent selections and lectured on the "Per-

sistency, Permanence, and Progress of Spirit-ualism." At the close of the lecture many fine tests were given and recognized.

Next Sunday Mrs. Carrie Loring, of East
Braintree. will occupy the rostrum.

S. J. Damon, M. D.

The San Francisco papers are uncertain whether to place the revival services of Rev. Mr. Harrison, the eccentric "boy preach r," under the local or the dramatic head. For a first class variety performance, they think Rev. Harrison deserves the medal.—Boston Herald.

Lowell, Nov. 14, 1881.

Portland, Me.

The Spiritualists of Portland held a sociable The Spiritualists of Portland held a sociable at Army and Navy Hall, on the evening of the 10th, that proved to be a very enjoyable one to those who were present, and profitable to the society. Mr. Geo. A. Fuller took part in the exercises, and on the Sunday following delivered lectures, afternoon and evening, in Mercantile Hall, at which place he will also lecture and answer questions from the audiences next Sunday, Nov. 20th.

The Banner of Light announces that in conse-

Twenty-First Thanksgiving.

Anti-Tax League.

Anti-Tax Lengue.

The Fourth Annual Convention of the New England AntiTax League meets in Science Hall, 7t2 Washington street,
Boston, Sunday and Monday, Nov. 20th and 21st, day and
evening. Dr. J. H. Swain, Rev. J. M. L. Babcock, Prof.
A. P. Barnes, Mrs. Annie Bowdrie, John N. Lee, J. W.
Ganey, E. H. Heywood and other speakers are expected.

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