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The Rostrum.

THE SPIRITUAL OUTLOOK.

AN INSPIRATIONAL DISCOURSE BY MRS. CORA L. V. RICHMOND.

Mrs. Cora Richmond, who has just returned to Chicago from her Eastern trip, resumed her post as speaker for the First Society of Spiritualists, at the church, corner of Monroe and Lastin streets, Synday morning, Jan. 5th, and delivered the following inspirational discourse upon "The Spiritual Outlook for the Coming

"We will sing unto the Lord a new song of gladness."

To-day our thoughts will be with reference to the spiritual outlook for the coming year. Those not endowed with vision of prophecy; those accustomed to reason from the standpoint of matter, and to whom the schools of materialistic thought are the supreme measure of intelligence, will scarcely find substance in this theme of discourse. Likewise those to whom spiritual inspiration is but a memory, a history, and who look upon the light of a spirit as having closed with what is called "plenary inspiration," will find nothing encouraging in the present aspect of human thought upon those theologies that have over continued to wane since knowledge, science, and true inspiration have taken the place of dogma and creed. But a vast other numbera number constantly increasing with every day—a number uplifted and sustained by spiritual impulses and powers; a number in whose hearts the light of spirittail truth is forever glowing more brightly; who have knowledge instead of mere external faith; who have the wisdom and power of inspiration, instead of belief in past inspirations; who discover and understand the new sweeping of the spiritual life into the world of matter, will find this day occasion for great rejoicingwill find that, compared with all years of past time, the world is this day wiser, better, purer, more spiritual, more in keeping with the Divine. Much as humanity lacks; much as it falls short of the infinite standard of progress; much as the sacred man, Christ, would find still to criticise and lament in man's spiritual condition-the facts are that the whole human race is steadily advancing with one accord, step by step, up the spiral pathway that leads to the spiritual crowning of life, and that the earth, ancient in creation, ancient in struggles, and battling with elemental strife, ancient in the methods of material law and the outworking of material structures, is now rapidly becoming amenable to spiritual powers, and man is vanquishing his old-time enemies of dust and death.

On the threshold of this new year we pause to consider what the harvests have been, what are the first fruits gathered into the kingdom of spirit, and what the promise of new beginnings or new stepping-stones for that year which has yet to come. Periods of time as they culminate grow rapid in the evolution of thought, and man to-day measures in one year what formerly it would require centuries to accomplish. An idea impelled over the world by steam and electricity does not wait the slow progress of the mere foot-traveler to bear a message from country to country, nor the slow sails of the former mariner, but swift as thought impelled by the lightning rapidity of the age, a new idea circles round the world to those who are ready to receive it.

Thirty old years of advancement in spiritual truth in modern times present a result which scarcely two thousand years have presented before. Spiritual belief, in its modern aspect, numbers almost as many as believe in Christianity; and they, too, who believe in Christianity, if true to the inspirations of that hour, accept and include the spiritual manifestations of every day and hour. We have gained from the materialists the one only point that baffles and perplexes them, the admission of the existence of a power outside of matter that can neither be explained away nor classified in the usual catalogues of scientific and philosophical investigation. We have gained from the theologians a dread lest this power, which is largely a power appealing to man's senses and philosophy, as well as to his spirit, should also take away the fastnesses and foundations of alleged inspiration, and give the true instead of the false, the spirit instead of the form of religion. We have achieved the acknowledgment from the world at large that a new power is in the world, and the whole thought of this century bends before it; we do not say that it bends in acknowledgment, but it bends either in fear or acknowledgment. When this is accomplished; when this impulse is admitted; when the spiritual world is an acknowledged factor, and by far the larger factor in the great elements of life; when the sweeping kingdom of spiritual thought is admitted to present at all points of human existence an invulnerable tide that is coming earthward, there is that in this peculiar position that gives suggestion to the largest thought and possibilities.

Spiritualism has passed through the stages of persecution and indifference; it is now on the verge of acceptance, a perilous as well as most interesting time. The period of human life is not most imperitled by persecution. There is resistance in truth that brings forth all the innate powers of mind and body to sustain it. Neither is it imperilled by indifference, for it will spring up in accustomed times and places, and demand recognition. The period of acceptance is one attended with peril. The thoughtless, the uncultured, the novelty-seeking, will pursue it. Popularity conveys an element of instability, and with the rushing tide of acceptance spiritual truth would be more in danger than ing year will be fruitful in discussions, fruitful in what in the mildst of all the opposition of the past. Fortu- will seem to be differences, but they are such differnately, however, it is not in human hands. Fortunately

clamor of acceptance will be always applied in suitable times and places; checks that seem to the friends of spiritual truth misfortunes; checks that call, perhaps, for momentary sadness from the devotees at the external shrine, who value so much the truth that they do not desire even the external semblances of check in its progress. But remember that, as the earth with volcanoes and earthquakes requires these safety valves for its perpetual existence; as the motor-power of the world requires that there shall be safety-valves checking the too great accumulation of force, and as the history of mankind presents wars and disasters, the stepping-stones for higher progress, so whatever has seemed to imperil spiritual truth in the manifestation of it, in modern times, is but another evidence of that wise power in nature, the compensating force that brings for every too great advancement a suitable recession. The waves and tides of the ocean, the culmination of the seasons of the year, the revolution of planets, all illustrate this sublime and universal law.

You are to-day in the midst, therefore, of this fruitage of spiritual growth. The first harvest has ripened rapidly. The manifestations have given in token of physical power the evidence of supernal presence. The lighter fruitage is already garnered and gathered and many consider that this is the full harvest. Let them be careful lest in gathering these fruits alone they shall neglect the larger harvest that is to come. Let them beware lest in limiting the grander results of spiritual truth they bind into their sheaves only the lighter results of the first summer, and forget that the later autumn brings the fruitage that is to last for the winter snows. Let them beware lest in summing up truth according to their standard, and narrowing it down to the present comprehension of the race, they shall make another bond, another creed, which will require thousands of years to overcome and obliterate. This is not the time for crystallization. The solvents have not fully been applied; spiritual truth has not infused itself into the many channels of earthly existence. All classes, ranks, and dominions of life are to be reached and gathered. The time of fusion is not the time of cooling; the time of gradually instilling spiritual truth is not the time of measuring the full power of it, and those who gather out a small portion or a handful of this truth, and say, "This is the truth," will find that in the end they have omitted the larger and more impressive part and have taken but one of the small dominions of truth for their own.

Those who are anxious to rule and reign over spiritual kingdoms would do well to remember the history of the past. Kings, priests, papacy, are all imperilled; they-have brought the world much bloodshed; they have brought the world much bendage. Spiritualism is the solvent of these; it has brought the king, the priest, and the papal power to the very feet of truth itself, and has measured its strength and compass with those individuals and organizations who have sought to hold humanity by mere centralization of individual power.

Let those who aspire to limit and circumscribe the pathway of this movement remember that for thousands of ages the world has yielded her spiritual minds to spiritual existence, and that the earth contains but a molety of the spiritual force that belongs to the earth, and that that moiety must only exercise its power in its proportion to the whole; that you can neither re- satisfied. If the time has not arrived when your mind but a thousandth or millionth part; that you cannot by any possibility say this is human, this is earthly, and this much is our possession, whatever the skies may possess, for the reason that the two are interblended; and the sky will possess all that you do not hold, be your measure never so small or never so large.

Therefore you can neither control, direct take the leadership nor assume the head of that whose sources lie far beyond the present aspect of human thought, and whose origin and discovery, if we may use these terms, are in the region of ultimate causes.

We expect for the coming year not only a larger growth in spiritual causes and understandings, but definitions, lines drawn not heavenward, but earthward, materialism cut off from its too strong hold upon the human mind, and limited to its proper region of research. We expect in the coming year greater palpable advancement than during any previous year of the existence of this movement; manifestations of greater force and power, answering the cavilings of the most captions minds; but with these manifestations also such philosophy and explanation as shall turn Spiritualists away from too much seeking of signs and tokens to the more full understanding of inspiration and spiritual power.

We expect that the coming year will define spiritual truth in contradistinction to the opinions of those among you who still cling to materialistic methods. We mean those who, admitting the existence of spirit after the decease of the body, do not admit spiritual sources for spiritual existence; we mean those who, adhering to spirituality on one hand, cling to the material shadow on the other; who, by evolution, express that man has risen from the dust, and that by spiritu al evolution he will rise into a spirit; who commit the palpable inconsistency of deriving an immortal soul from a finite source, and expect then that it is to have an infinite existence; those phenomenalists who be lieve in the molecular existence of soul in the body, and after death as the result of organic contraction, but who do not extend their spiritual researches into any past existence, and who believe, forsooth, that the universe must have been made for their especial exist-

We expect that Spiritualism will extend its thought and inquiry into regions of spiritual power, giving for the evolution of man's soul a graduated scale of spiritual unfoldment, as science has given for the material body a graduated scale of physical unfoldment; and we expect that Spiritualists will be actively thoughtful in this direction, being compelled to that thought by the inconsistency of materialistic minds who will contime to hurl at them that they are born of the clay, and yet are destined to be immortal souls!

We expect that a distinction will be made between spiritual truth and a truth that emanates, as it is said, from reason. Reason herself, being but the growth or neasure of a man's growth, cannot properly be said to contain a principle, or have in herself any ultimate powers or source of inspiration. Reason is, like mathenatics, but a measure, a computation for certain principles already known and stated; but reason can no more originate a truth than can a man's body originate a soul. Reason can no more grasp nor seize hold of an ultimate inspiration than can a seed ripen without a previous germ. The reason is but an external fruition the measure of the material strength of the spiritual power already stated, and that spiritual power being the ultimate principle must be forever the sublime measure and the sublime source of man's growth and progress.

With- this statement and this knowledge the incom ences as abide in the very constitution and nature of truth has its divine sources in far other regions, and | truth, and it is well that we do not unwittingly drift | the year.

such checks as are needed to hold back the popular | into harbors and bays of material thought that will bind | us in the future progress.

Let us remember that if reason is applied to things within her scope and grasp, there are things that she cannot yet grasp, and that until you have such sources of light as shall form the base for reason you cannot apply her powers of research to that which is still indefinable to her comprehension. Hersche, with the sublime prophecy of intellectual inspiration, saw what he could not demonstrate, and the reasoning cavilers of his time said this is absurd, reason refeets it.

All science is prophetic before she is reasonable. Everything that belongs to the world of human progress is a step in advance of human reason, and the intuitive seer, he who perceives principles of human progress in advance of human reason, must forever be scourged and sneered at by the reasoning philosopher who gropes slowly along, first being sure of his founda-tion. The flight of the eagle is not reasonable to the ground-worm, nevertheless it takes place; and he who can aspire on other wings than those of the climbing step by step of material progress will find an outlook to which the world will one day arrive and wonder that they seemed the sage and seer who saw and forefold the sublime prophecy.

To day you stand upon one of these outlooks; the vistas of all past and future time are before you; the world is one-half redeemed, one-half saved; it is halfway up the height that marks the spiritual progress of the centuries. Its lower stages have been imperceptible because they have been dealing with the dust. You do not see the germination of the plant; you do not see the first rooting beneath the soil; but that is more than half the growth; the other you see when it reaches the light and the trunk is formed and the branches begin to wave in the air. You are now just discovering the shoots of spiritual growth. They have been taking root in the soil; they have been expanding into the ramifications of life in every age and nation. You are now perceiving results; the tender stem is already visible; the branches are expanded; the tree of life spreads its leaves and fruition before you. A portion of its branches are you; a portion of its first fruits are you, and like wise are you a portion of the results of that thought that has been carefully sown and distributed in your midst, distributed according to your needs, according

to the requirements of the hour. There is no accident in spiritual discovery. No hu man being has climbed, as it was said in time of old and gathered the fires of heaven, Prometheus like, without the permission of Jove. No one has elimbed into the citadel of spiritual truth, dragging back the results to earth and illumining man by accident. An impulsion sweeps toward the carth; every heart is touched, every mind is delicately tried, every soul is attuned; those who are ready are at once receptive. It is not simply that you receive it when you seek, but you cannot seek until there's some measure of truth within you. It is not simply that this forced upon your brain and attention from the spiritual world, but you are tried and tested whether you are in any degree ready, or whether you are in any degree capable of serving the advancement of this thought; and the spirit-world know to whom they minister; know to whom they bring the message of life, and it is brought to you according to your need. If the day and hour has not come you may search in vain, you will not be present nor wholly possess a truth of which you are can appropriate and absorb this truth, you may seek tests in every direction, but you will get no answer. When the time does arrive, the doors instantly open and the spirit-friends commune with you face to face; you are clasped in their arms, you are one with their

To-day, according to your need, you are sustained and fed; a small amount of food to the babe, a larger amount to the one whose mind is ready to receive it strong meat to the grown-up man, and the fruitage of spiritual life to those who are ready for it.

This represents the different degrees of human progress, not the partiality of spiritual truth. The sun shines alike for all, but the lily and the rose do not alike absorb its rays; the oak tree is stronger than the violet from the very nature of their existence, and those who can receive spiritual truth do so according to their need and measure.

There are those who tremble, who are afraid, who fear lest discord or discussion, or somewhat of this nature, will impair the progress of spiritual truth. We have never known the sun to cease to shine, whatever clouds might arise over the earth. We have never known the planetary system to be disorganized what ever the earth might be passing through. Changes are incident to growth; they are the result of throwing off old elements and putting on of new. There can be no disorganization in the heavenly systems. There can be no overthrowing or destruction of order, and that is order which seems chaos to humanity; and the spirit-world being on the side of order, are not afraid, and perceive the results to be equal to the divine plan.

Have no fears. If you have the truth it remains forever If you are uncertain about it, it will be tested in every way; you will not be permitted to go on quietly unless you are well grounded. There will be agitations and doubts; your mind will be probed in every direction. As the musician attunes the instrument; as the manufacturer tests the fine steel; as the ore is melted in the furnace, so the mind's true gold must be burnt, and tested, and tried. There is no value in truth if it be not thus tried; it is but a weakling of the hour, but the growth of a moment; it is but a string that will snap asunder with the slightest change of atmosphere -but the weather-vane that points in the direction of the wind without having the least relationship to the livine order and elements of life.

Every Spiritualist, every person imbued with any measure of this thought and philosophy, is, therefore, being tried at this hour; the test is applied to you, the touchstone is there—the recognition of spiritual truths. Not simply the individual, but the whole; not simply my salvation and my progress, but the progress of myself as a portion of the divine whole; not the happiness of the individual spirit, but the happiness of the many; that which shall best sustain, uplift, elevate and strengthen the divine purpose of humanity—whosoever finds this finds the true measure of spirituality, and whosoever shall have found this nothing can disturb

and nothing can make afraid. We stand here to-day as the representatives of spiritual power, representing this power in contradistinction to what man calls the senses or reason; that power which is destined to take the place of the supervisory and superfluous methods of outward science, as it is termed; not to crowd science out of the world, but

within the limits of her proper measure.

Man cannot see if he is blind. The instrument with which he measures spiritual sources and powers must be the full compass and telescope of his mind; he cannot measure spirituality with the material senses merely; he must grasp with the whole of his nature those principles that underlie the foundations of spiritual growth. Therefore we say it is spirituality, spiritual truth, the source of all thought and inspiration as recognized by the spirit of man, which is the outlook for

If you turn to nature without this voice, she is blind, and deaf, and dumb. If you turn to science without this source, she is soulless, and devoid of inspiration and prophecy. If you turn to any form of material thought without this sublime touchstone, you find there is but an avenue of sepulchres, and the history of man is a vast mansoleum of despair, wherein no flowers abide, and no splendors of spiritual existence, but only one sublime tomb, wherein are immured all human ex-Istences, faiths and prophecies—all inspirations.

The grand truth of existence lies in the spiritual kingdom. The earth is the expression of it, and man's work is here for the hour, the day; but the home, the heaven, the spiritual life and light are within the soul. and this radiates from its sublime centre all that makes the world inhabitable, all that makes it possible for you to plod on in the weary treadmill of earthly life. Take that centre away -that fountain of inspira-tion, that easis in the desert, that city in the wilderness-and you take from humanity all that renders life valuable

By whatever paths of thought, of materialism, of philosophy, of metaphysics, even of poesy and art, you may endeavor to climb into fairer regions, you find them not, unless you find them from within the soul. The spiritual voice is there, its shrine is there; its source, its beginning, its foundation is there. It gathers unto that shrine all affections, all living prophecies, all inspirations and endeavors, and it makes of humanity not a company of metaphysicians, but a band of struggling souls before whom the angelic state rises as the possibility—angels ir, embryo, angels banished for awhile for toll and labor from their home; angels merging toward the highest possibilities and planting flowers by the wayside of life, and trees, whose fruitage shall be yielded to the future generations of the

See to it that this seed is not neglected, that these fountains are not sealed up, that these sources do not become dry, that the life and power and fervor remain the same. We, in this our New Year's greeting, hope that we have touched your hearts and souls with the divine melody of that life which shall be the symphony of existence, the power and anthem of the

OUINA'S OFFERING--A SONG FOR THE NEW YEAR.

Quite new comes the day out of space New and glad with its mantle of gold, As full of delight and of grace As in the first morning of old. As though never a night had been here, As full of pure light, and as dear.

(All the past days their sorrows have shed; Like the leaves of the flowers they are dead, Like the new buds the young hours are here, To crown this day bright they appear.)

Quite new comes the spring-time run aren, Robed in emerald light, and with thrill Of sweet birth-pulses for summer's noon Trembling now beneath woodland and bill, Germs feel the new life in the sod. And awaken in homage to God.

(Albeit the past blooms are dead, Their petals are strewn where ye tread, But transformed in new ardors appear The new blossoms to crown the new year.

Quite now are the hopes that arise In the spirit this new day and hour. New and joyous the young prophecies That arise to proclaim their swift power-New and blessed as hopes that o'erhung The dear past where our best wishes clung.

(All the past hopes arise from their tomb,

As a soul rises up from the grave,

As the sun rises out of the gloom,

These hopes are all potent to save.) Quite new is the love that inspires The soul, new and old as the love That lighted the chaste altar-fires In the fair Eden bowers from above; Old and new as the love of the soul,

(Albeit the loves that are dead Were not love, but shadows instead, Dust and ashes consumed to clay, But the old love is new every day.)

That forever holds perfect control.

Oulte new, the dear lives that have risen Unto birth out of Time's drear decay: Out of sorrow and care in whose prison All the dull dross was melted away, By the frost-fires of death now set free

Forever and ever to be. (Albeit the friends are not dead; Ye are dead who are living instead; Transformed, transfigured above, They abide as a new crown of love.)

Quite new the blest truth that has come From the past like a blessed decree, From the centre of her holy home, To live in the ever to be Truth that shone from the Master's dear eyes, And from martyrs of earth's sacrifice

Albeit the Truth that was slain, Was not the soul, only the shell, The spirit abides ; doth remain Forever within us to dwell.)

Quite new is the year that apace Cometh freighted with every new birth; As new as the garments of grace That enfold all the blest things of earth; New and fair, and adorned as a bride, This new life unto all glorified.

(Albeit the past is not dead, It is risen, transformed, instead; Merged and glorified, transfused with dew Of Truth's morning, forevermore new.)

contributed to the Christian Register by George S. Merriam, he speaks of a clergyman of very high ability, an enthusiastic worker in his profession, a man of strong and attractive character, and whose early education had been deeply religious, who told him that the tendency throughout the scientific class was strong and almost irresistible toward the entire surrender of belief in God and a future life, as matters quite beyond our knowledge. The man's own character, and the profound regret with which he spoke of a tendency which evidently he could not himself escape, made his testimony, says Mr. Merriam, very impressive.—Ex. Merriam, very impressive .- Ex.

"Can cats be trained to 'fetch and carry,' like a dog?" asks a contributor. They will carry off anything they can cat without training, and if there is anything that will naturally fetch a coop full of young chickens to grief quicker than a cat, it is as yet kept a profound scoret

Original Essays.

THE INTUITIVE AND THE REASONING FACULTIES.

BY ALLEN PUTNAM.

To the Efftor of the Banner of Light:

Most readers probably have heard some peaple described as being all head, and others all heart: the doings of the first class are prevailingly regulated by the brain's cold calculations: the second class generally let warm impulses instantly reveal themselves in unstudied actions These classes are extremes, between which are embraced much larger numbers in whom the two chief classes of the mental powers-the more external and more internal-work together with less inequality of force. We assume that both intuitive and reasoning faculties are needful portions of each human mind; that they are designed to operate conjointly, and, so long as held in a material body, with approximately equal force, laboring together for the good of both the mortal and the immortal being of which they are parts.

The desirableness and permanent value of any individual's progressive unfoldment and clevation as an immortal being may depend much upon the care habitually taken to afford each of these two general classes of beneficent mental faculties fair and full opportunity for action and consequent expansion within and sway over self. Which class was designed to be ruler? Which can win highest exaltation? Is head or____ is heart the fountain from which issue the larger streams of abiding peace? From which well up the purest and sweetest waters of life?

A partial response to these questions may be inferred from the extracts below, taken from 'The Healing of the Nations," an instructive and profound work by an unnamed, highly unfolded spirit through Charles Linton, amanuensis, with an Introduction and Appendix by Gov. Tallmadge; published in New York, 1865. That book abounds in, sparkles with, rich and instructive apothegms. It is logical too, but its continuous firm thread of connection through three hundred and seventy pages is so fine that any other than a careful reader may frequently lose sight of it. Though among the very early publications of philosophy furnished us by spirits, if morits rank among the eminently good ones now. It came too early for its intrinsic worth to be widely perceived and proclaimed while it was new.

The word Spirit in the extracts is so used as to embrace the faculties we have ascribed to the heart, and called intuitive, and Reason, those of the head:

the head:

"The spirit of man is refined essence of intelligence which had birth in the Spirit of God. It is above all save God its Creator and Father. It receiveth strength from God and in his presence becometh perfected. It is independent governor of the body in which it is placed. All powers or actions of the body are under and liable to its control. The house belongs unto it; yet it is capable of possessing, without constantly inhabiting it. It combines with denser particles of the man and thus constitutes reason. Reason is slower of perception and comprehension than spirit, and not so pure and perfect in its conclusions, for the mixture is more dense than is the independent spirit. The spirit is unto reason, in a measure, what God's intelligence is unto the spirit. Reason, unquickened by spirit, is exclusively outward, and its conclusions partake of an outward form.

In little children spirit controls entirely; and, consequently, we see them truthful, simple, and loving. They do not exhibit such intelligence as the more developed spirit does, yet infinitely more perception and love of truth than the wary reasoner. They can be entired by love in sincerity, yet instantly know the hypocrite. Whilst reason would labor in vain with all her strength to detect truth and remove error, the little child would seek the one and reject the other instantly.

If thou wouldst exalt thy reasoning powers,

error, the little child would seek the one and reject the other instantly.

If thou wouldst exalt thy reasoning powers, and pour forth thoughts pure and holy, give up all unto the sway of thy spiritual powers. Thy spirit knoweth that which reason can never comprehend, because it inhabits in eternity the pure place wherein is all truth, and where no ontside proof is required. Reason formeth its connection with the outer creation, and is partly of the outer creation composed. Reason perfected is a great helper unto the convincement. ly of the outer creation composed. Reason perfected is a great helper unto the convincement of those who still exist in the flesh; and, for this purpose, used in truth's behalf, it is a glerious instrument. If used exclusively for outer influence and gain it retards itself and hinders its controlling spirit, by constant opposition, from progressing rapidly in the cause of true knowledge.

Reason connects spirit with matter. They all unite and form mind. Without reason the spiritual powers could not be connected with earth; and without spirit the reasoning powers would

and without spirit the reasoning powers would be useless, for they would be cut away from all connection above them.

The spirit's perfection is reason's annihila-tion. So soon as the spirit has served out its time of servitude, and in the presence of God is pure, then, as hath been said, reason is useless." If I understand the author aright in other

parts of his annunciations, he teaches that the embryonic elements which combine to commence the formation of a human being include a particle of "the essence of God's intelligence" distinct from, above and additional to those conjoining in the embryo of any lower order of animal life. That particle or spark is the soul. the centre of the individual's being-is immortal, secures man's unending existence, fits him to aspire above the things of time and sense, gives him power to commune with his Maker, and constitutes him a child of the Heavenly Father. That precious and distinguishing particle lifts him high above any lower order of animated beings, is the germ of all man's higher intuitive powers which without effort absorb knowledge; it gives birth and growth to his religious faculties, to his higher and holier affections, to his upward longings, and to those hopes which lay hold upon a joyous life beyond the grave. This spirit or soul of heavenly origin is designed to be "independent governor of the body in which it is placed;" and, by fair in-

ference, severnor of all the thental and affections ; al powers: all the Justs, appetites, propensities and the like, which that body has in common with the lower orders of being, and also of whatever above the brutish that divine particle gives birth to and murtures within the form it was appointed to rule over. Among these is reason, constituted by the spirit combining its self with denser particles; and because denser. In self with denser particles; and because a passent is slower of perception and only telested to its slower of perception and only telested to its slower of perception and only telested to the slower of the bedy, and "anapachered by spirit is exclusively entered." The setson for reason's greater achievements is during the existence of the material form and the field for its glory is earth's material surface. In the beyond its force and importance relatively to those of the spirit will gradually de l'he until the spirit will intuitively include all medial or desired knowledge.

The the chart down was financial and the scotling brain; we will the remaining analytic days. That dry the tender junes in the breast and put the thenders of the heart to test. So that no invited mast be and no perase. Nor any follower per Neerssity.

What can be given by poor, starved life in the of this dead chernic which I slew for ye? The beek your doubtful wisdom, and renew My early books, treshness of the dance.

Whose simple matters are sound. and Such is the view of one speaking from the hitther realists.

It would be inwise for the writer, if not for any mortal, to presance that he is so well version. in the long sitten of the human mine and the relative importance or inherent power of its component parts, as to either affirm or deny the general a curacy of an analysis of the har in raind, and of result and inferences, made by an advanced scirit, parting forth the results of Ion experience and observation in realms above. Swedenle is afficused substantially that the do inted grobuilty shed off all the "scientities" required in this life all the kinds of things beginned in this life and the Kilds of the kind wheige helpful mainly in conducting the affairs of this mainland is being and Paul affaired that if "there be knowledge it shall vanish away," while "thanks more faileth." The firecell begent seers make such concord int statements, implying the perishable nature of a statements, madvin, the perishable nature of a large part of terson's a quisitions, as force an internal that those tenders prized the fauits of the edict much none highly them those of reason. Yet they deeped both very valuable in their appropriate seasons. The others of reason in the properties easy as. The others of reason in the properties along the internal the affairs of the contentife (pay live its) essessor expands mand elevation with the many ever endure in a forcette with a fair that the internal in a fenction with the spirit but their externation results seem to be regarded as perisha-

the Car Schitterdism, for its entrance into a sommands, where belief related that no departed the cantifeture from loyed death's borine, needed to denonstrate the falsity of that belief ere its lained some could be allowed. Nothing other than palpade facts of, mystericus within studied thereughly by the place they a werk could termish such demonstration. The facts have been presented Damidants, Tysin our millst and ar, and as. They have been carefully studied and tested by many of the world's obler scientists, and by theusands of its number 13d has. The certainty of the facts and of their production, by other agents and forces than are cognized by man's science and common observation, is extensively conceded. Beasin, libering through thirty years to find other producers of our phenomena than spirits, fails to artisfy the world that it has been or has any prospect of ever being successful call the while, time has been giving strength to the claim of supernals. Firm belief in the veritability of Spiritualism as anyoutworking by departed hisman beings, which faith many cannot obtain otherwise than by close legical reasoning from observed facts, in which process reason must be the most active and inducation facility on ployed, is an essential prerequisite to candid considerations of its comprehensiveness, its aims and its prospective effects upon mankind in this life and that beyond also to application, of its teachings in the government of self. So many people are yet unconvinced of its verity, so many still need play sical manifestations, and palpable facts for the constructment of their reason, that this class of spirit work may long be useful, and it should be allowed to be carried on without hindrance or slur,

Many Spiritualists, however, both outspoken and retirent, have reserved nearly all such mental persuasion as cold logic cap engender; have obtained firm mental conviction that the souls or spirits of all human beings survive the body, and that some of the desarted are authors of many of the marvelous phenomena this age is witnessing; are consequed bound to their kindred and friends here by ties of sympathy, and now put forth effectual efforts as our teachers and helpers. Those thus convinced thus grounded in faith may wisely refrain from continuous attention to demonstration and re-demonstration of what they already believe, and strive rather to ascertain Spiritualism's bearings upon men as spiritual and immortal beings: may omit much further study of it as an external science based on sensuous facts, and view it rather as a religions east one inducing his spirit -his intuitive and emotional faculties to supplement the work of reason, to find and make beneficent use of the many spiritual uplifting truths which are borne to mankind through channels newly opened for their flow earthward.

No doubt is felt that very many receivers of Spiritualism would welcome from the platform and the pressa lärger proportion of matter than they now receive, that aimed to lift the thoughts? higher and lead them abroad wider than do any accounts of sensuous phenomena, or of current facts pertaining to the progress of Spiritualism. Will not your contributors, more than hitherto, try to meet a presumed prevalent longing to obtain better and more abundant food for the spirit for the intuitive and affectional facultiesthan exists in or can well be closely conjoined with such phenomenal facts as reason and logic prefer to feed upon? Future existence being anticipated, who will question the wisdom of aiding those faculties to bear sway in the mind and rule the whole being, whose unfoldment and elevation will the most surely lead their possessor into an abode of peace and joy? "He that soweth to the spirit shall of the spirit reap life everlasting "-not simply continuance in existence, but a joyous existence without end.

When this article had been brought to a close and the mind sought other occupation, I took up a daily paper, in which my eye soon fell upon the following lines, by the late Col. Realf. They picture with such accuracy and vividness the baneful results of the extensive slaughter that, in these days of logic and science, reason is spurred on to make of its own cognate emotional and intuitive allies, that I copy and append

MY SLAIN.

My SLAIN.

This sweet child which hath climbed upon my knee. This amber-haired, four-summered little maid, With her unconscious beauty troubleth me. With her low prattle maketh me afraid.

Ah, darling! when you cling and nestle so. You hurt me, though you do not see me cry. Nor hear the wearhess with which I sigh For the dear habe I killed so long ago.

I tremble at the touch of your caress I am not worthy of your innocent faith—
I who with whetted knives of worldliness Did put my own childheartedness to death.

Beside whose grave I pace for vermore, Like desolation on a shipwreeked shore.

Like desolation on a shipwreeked shore.

There is no little child within me now,
To sing back to the flatishes to leap up.
When June winds kiss me, when an apple bough.
Laucies into blossems, or a fatte reup.
Plays with the simshine, or a violet.
Places in the glad dow. Alas !
The meaning of the daistes in the grass.
I have forget, and if my chocks are wet.
It is not with the bitcheness of the child.
But with the latter seriow of sail years.
Oh, meaning life with life hireconcided.
Oh backward hocking the ucht, oh, pain, oh, tears.
For us there is not any silver sound.
Or thythmic wonders springing from the ground!
Wer worth the knowledge and the hoolish fore.

THE MOSAIC THEORY OF CREATION.

the I father of the Banner of Leighter

Prompted by a train of speculative thought and reasoning predicted on the teachings of the history as I read them, I construed the stationent "Let the waters under the heaven be gathered together anto one place" as referring to add as omning for the origination of two varieties of animated material atoms, one of which, being specially characterized by "attraction," I terraced manner in the order alike characterized by "regulsion." Dermed the thirty, and as beaching their origination was followed by the origination of a third variety specially characterized hy "regulsion." I bermed the thirty, and as beaching their origination was followed by the origination of a third variety specially characterized animated atoms of these specially characterized animated atoms of these specially the origination of a third variety specially characterized animated atoms of these specially the origination of a third variety specially characterized animated atoms of these specially the origination of a third variety specially characterized animated atoms is referrable to the original homogeneous compound atoms which I termed over one observed the special specially content and the origination of the special special special special special special special specially content and the origination of the special specia and reasoning predicated on the reachings of the history as I read them, I construed the statelocally within the dividing line referred to, or as it is figuratively expressed by the author, are as it is figuratively expressed by the author, are a sit is figuratively expressed by the author, are a said is figuratively expressed by the author, are a said in the firmament of the heavens; "terrestrial bodies being compared to more individualized and embodied therein as entities, and that this is the distinction between celestial and terrestrial bodies referred to in the later inspired teaching; "but the glory of the celestial is one, and the glery of the terrestrial is another."

Thus admonished and regarding the history

CHESTERTOWN.—S. H. Bevins writes, Jan. 17th; a way up in this northern wilderness the belight rays of spiritualism have Illumined the pathway of a few prople myself among the minor. We are to but strong in the faith here, and larve been strengthened by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim. Voir paper is taken by two beautiful lectures by Mrs. N. J. T. Brigham, and one by Mr. Cephas B. Lyim.

Thus admonished and regarding the history as substantially teaching that spirit, when indiand constitutionally characterized by inhering affinities and capacities to externally manifest be same, as I now read the statement, "and let the dry land appear," we, the lesson of it substantially is that as in the case of fixed stars, as empley spirit entities, emitting emanations of will-power to represent and manifest the special attinities of spirit identities comprised therein, and of the emission thereof, eventually resulted in the origination of our sun as an organized hody. So our sun, as an organized body, emitted en anations of will power to represent and mailifest the special affinities of spirit entities, embodied in material atoms comprised therein, which emanations, like manations emitted by fixed stars, penetvated material atoms and individualized as entities therein, thus originating three additional varieties of animated atoms which I will term introgen, hydrogen and volition, and that as in the case of animated material atoms) termed magnetism, electricity and consciousness, by these associated unions riginating homogeneous compound atoms termdoxygen, the component substance of our sun as an organized body, so animated material atoms termed nitrogen, hydrogen and volition, by their associated unions originated the homogeneous compound atoms termed carbon, comosing the dry land which appeared, or, as it is

be light in the firmament of the heaven to divide the day from the night," &c., after which I propose to ask the attention of my readers to a seem-

Ra 'According to William Gouverneur Morris, Special Commissioner to examine the condition of Alaska, the regular troops under the command of the Christian Soldier, O. O. Howard, bequeathed to the natives of that Territory ard, bequeathed to the natives of that Territory a very peculiar legacy of civilization. "Hoochenoo" is the name of the stuff, and Commissioner Morris says of it: "If ever there is a massacre bu Alaska, my opinion is that it will be directly ascribed to hoochenoo. This is a vile, soul-destroying compound, made of flour, sugar, molasses and potatoes, all fermented and transfer account of the study of coal oil. sugar, molasses and potatoes, all fermented and run through a common still made of coal oil cans. It is a most villainous mixture, producing insanity and death. The soldiers taught the Indians how to make it. There is no disputing this fact, and it is one of the worst legacies left by the troops." As a civilizer of Indians, Gen. Howard appears to have been about as successful as he was in saving the freedmen's money.—New York Sun.

An Illinois girl, aged nineteen, daily attends sixty steel traps, which are set for mink and [muskrat, and the first week of cold weather netted her \$28.

Banner Correspondence.

New York.

TROY .- A correspondent writes: "Spiritualism in this place has surely a revival. The month of Decenther Mr. J. Frank Baxter occupied the rostrum for two ! services each Sunday. Ten lectures were delivered, and although one of the largest balls in the city was sertrees each Sunday. Ten lectures were derivered, and although one of the largest balls in the city was secured. Rand's Opera Hail yet cach evening it was filled to its capacity. The singing points in bectures, and most telling tests were applanded, and heralded, till the meetings were the topic of conversation through the week. Much good has accused, as evinced by these discussions outside, and the many commendatory letters received from unbelievers. The liberal element, who are non-Spirltualists, are heart and soul united with the Spirltualists in this new movement for the advancement of liberal and spiritual thought. Mr. Lynn was well received during January. You will probably hear from Troy at the close of his engagement.

Mr. Baxter, while in this vicinity, spoke three evenings in Glen's Falls, N. Y., under the auspices of the Universalist church, with marked success. The tests here are reported as very remarkable. He also spoke two evenings in Ballston Spa. but owing to outside and numerous attractions, the abundance was not large. Mr. Baxter was in Albany, N. Y., Christmas week, and gave three meetings. Several church people heard Spiritualism for the first time, and in one or two cases were thoroughly convineed, one man, although an influential member of the Papist charch being present every evening, and offering to make up any deficiency should such occur."

BUFFALO, -A. H. Frank writes, Jan. 10th, as follows: "As the columns of the Banger of Light are always of en for commun. cations on the facts and philosophy of Spiritualism, I beg to send you a short re-

CHESTERTOWN, -S. H. Bevins writes, Jan. 17th

PECONIC, LONG ISLAND, -W. C. Buckingham writes. Dec. 31st: *The communication from Miss MARY RODGERS Dec. 28th, of Southampton, L. I., MARY RODGERS Dec. 28th, of Southampton, L. I., through the medianoship of Mrs. Danskin, is certainly most leautinal to all those who believe in the immortality of the soul or, in other words, those who leave the evidence in communicating with their spiril-friends. Southampton vi/Lare is located near the ocean, and is quite a resort for city bearders during the summer season. Xe. Was first settled in about 16to. I have fully inquired of this matter, or communication, from those in whom I can place the atmost confidence, and find it correct in every particular, with but one slight correction: Miss Rodgers's father was Deacon John Rodgers, instead of Jacob E. Southampton is located about ten miles from Peconle. My information is from one of my near neighbors, an old lady formerly of that town, who was quite surprised at hearing the communication. I feel that the Message Department is doing a great amount of good.

nication. I feel that the Message Department is doing a great amount of good.

I wish to mention another matter which was published in the Bonner of Light. I think the 14th of Dec., taken from the New York Tribone's concerning one William Gregory of New York City, who was struck deat and speechless while making sport of a mute while passing by. This reminds me of a curious circumstance that took place over sixty years ago: Mr. A. courted Miss B.; after a while he changed his mind, or transferred his affections over to Miss C, and married her. Miss B. was highly indignant at the result, and wished the married couple anything but a happy life. One wish was that their children might be born both deaf and dumb. Now mark the result. Mr. A. was the father of six children, three of whom were born deaf and dumb. This is no idle tale, as I have associated many an hour with those children in my boyhood days."

POTSDAM.—S. C. Crane writes in the course of a

POTSDAM.—S. C. Crane writes in the course of a letter renewing his subscription: "We cannot get along without the Banner and had rather dispense with our daily food, if necessary, than with our weekly Light. Please do not strike our names from the rolls until we yearate the numdane casket, and then we would like to have it continued to our heirs and assigns."

expressed, "and it was so," and thus reasoning, conclude that the term earth in this statement means solid, and the term "seas" therein means the media are at present subjected by those who ought of right to be their friends, and remarks: "All we have to day of the real came through the means are construing the statement, I propose, in my next, after briefly considering the remaining teachings of the third day, to submit what seems to me to be the lesson of the next succeeding context statement, "and God said let there he light in the firmament of the heaven to divide "COWLESYLLE W. L. Lance of the said on this subject. Spiritualists are not exempt from the to which the media are at present subjected by those who ought of right to be their friends, and remarks: "All we have to day of the real came through the means to which the media are at present subjected by those who ought of right to be their friends, and remarks: "All we have to day of the real came through the means to which the media are at present subjected by those who ought of right to be their friends, and remarks: "All we have to day of the real came through the means to which the media are at present subjected by those who ought of right to be their friends, and remarks: "All we have to day of the real came through the means to which the media are at present subjected by those who ought of right to be their friends, and remarks: "All we have to day of the real came through the means to which the inchient media are at present subjected by those who ought of right to be their friends, and remarks: "All we have to day of the real came through the means to which the media are at present subjected by those who ought of right to be their friends, and remarks: "All we have to day of the real came through the means to which the inchient means to which the inchient means to which the inchient means to be when the inchient means to whic

COWLESVILLE .- W. L. Hawes writes : "The times are dull, and I had thought to dispense with the Ban ner of Light next year, but as my subscription expires ing analogy between the teachings of the history, as construed, and Nature's revelation of herself, as disclosed in some of her familiar phenomenal facts, this being, it seems to me, a fair test to appeal to.

If find that it is indispensable. I should be lost without it; surely I think no Spiritualist can afford to do without some journal of his faith, and I think the Banner of Light is the best. I only regret that I cannot send you a long list of patrons. There are a good number of liberals here, who I some day expect to see evolute into full-fledged Spiritualists."

Connecticut.

CANTON .- Admiral Hawks, in renewing his subscription, writes: " I have taken the Banner of Light four years without subscription, and from five to six years by subscription, and it has been of great value to me. It has also been the cause of many unpleasant remarks by skeptles intended to hurt my feelings, but the gratification I have enjoyed, and the knowledge gained from perusing its pages, have more than compensated me, and as long as I and it exist. I shall read it regularly, no matter what it costs. I have always kept it open to public view on my table. I am proprietor of a Hotel, centrally located, and have many callers, among whom are many ardent admirers of Spiritualism; there are also many who scoff at it. Should you know or hear of any good medium who is willing to leave home. I am confident that he or she could do much good hereabouts and be well remnerated." four years without subscription, and from five to six

Maryland.

BALTIMORE.-James Clement writes, Jan. 3d, as follows: "The festive season, now just drawing to a close, has been one that will long be remembered for the many social gatherings it has brought forth, and the good feelings which thereby have been dissemi-nated; amongst the most noticeable of these assem-

blages was that held on the 1st inst., at the house of Mrs. Rachel Walcott, a trance speaker known to many of your readers; the interest of the occasion was helghiened from the fact that it was the twenty-lifth audiversary of her wedding. The bride and groon looked fresh and youthful, and their exterior appearance told plainer than words that time had fallen gently upon them, and left fewer of its traces than upon most mortals. In spite of the inchement weather a good! number of the invited put in their appearance. The exercises commenced with humorous readings by one of the gentlemen. Mrs. Walcott then read 'McLain's Child' and 'Launening the Ship,' in most admirable style; subsequently she was controlled by her spirit-guides, and delivered one of her usual cloquent addresses appropriate to the occasion; which was followed by table tipping and conversation until the small hours of the morning. Our friends abroad must not suppose, because public meetings are not holden here, that the cause of Spiritualish is dead or skeeping; there probably never was a time when Spiritualism was attracting more of the attention of the pe-ple of this city than now. There are to-day perhaps more home-circles held than at any previous time.'

Michigan.

SWARTZ CREEK .- Mrs. Mary C. Gale, State Misslonary, writes: "Perhaps it may be interesting to slonary, writes: "Perhaps it may be interesting to Spiritualists and instructive and convincing to those not familiar with the grand principles of our glorious philosophy, to give a few jottings of travel and labor. Since my report last summer I have been on the wing most of the time, trying to give the bread of life to the hungry, starving poor, who receive no nourishing spiritual food from cushloned, frescoed, and carpeted churches of the present day. In most places the masses are ready to hear what the immortal world has to teach of the heantiful beyond. In some places the religious teachers preach against Spiritualism, and try to keep their people from hearing and receiving demangarations from the loved ones. In other places they shut the churches, halls, and even the school-houses against us. We are tried as by fire. But the work still goes on: My field of labor in the past has been Gaines, Byron, Grand Blanck, Clyde, Mungerville, Pewamo, Maple Rapids, Elm Hall, Dushville, Fulton, &c. In most of these places full houses greet me. I sell our spiritual books, and take names for spiritual papers.

Last September Mrs. A. Bigelow and mysolf made a visit to Cascade, N. V., the home of Mrs. Mary Andrews, the noted materializing medium; and there, under test conditions, we saw spirit-forms and heard spirit-voices. A music-box was floated overhead in mid air, without mortal contact, &c., &c. My triend, Mrs. Bigelow, received a number of visits from her husband, who passed away several years ago, in Michigan, of cancer. He conversed freely and cordially with her, and was fully recognized. Her spirit-father materialized and showed himself, to the great joy of list daugher. The writer received many valuable tests of spirit-presence and power, which gave renewed strength to urge the battle for purity and truth. Then we lettered in Auburn, Corfu and Darien, N. Y., to good audlences.

The cause of spiritualism is steadily advancing, and gaining new victories. Howean it be otherwise, when it teaches that the bonds of love Spiritualists and instructive and convincing to those

The cause of Spiritualism is steadily advancing, and gaining new victories. How can it he otherwise, when it teaches that the bonds of love and sympathy are not severed by death; that the heart goes out in pulsating love to the dear ones gone before, and on the magnetic cord of love they return to our homes and hearts when we bid them welcome? So, dear brothers and sisters everywhere, let us take new courage and work for the 'good time coming.'

BATTLE CREEK .- A. J. Fishback writes Jan. 7th : 'It affords me great pleasure to inform you that we have had a glorious revival of Spiritualism in this city. A spiritual conference was held on Saturday and Sunday the 4th and 5th insts., which was largely attended. Dr. J. M. Peebles G. A. Geer an inspirational speaker, and others were present to address the people. Mrs. Oile Child, of Greenville, Mich., a musical medium, was also in attendance, and discoursed music which fully met the expectations of the large audiences and addied largely to the interest of the occasion. The discourses of Bro. Peebles were not only cloquent and inspiring, but sound and practical. The meeting was a grand success—harmonious throughout—and one long to be remembered. Our cause is certainly reviving in this city." have had a glorious revival of Spiritualism in this city.

Maine.

LINCOLN .- Addie Darling writes: "There are a few good, true-hearted Spiritualists in this place, who are not afraid to stand by their colors. We have a regular Sunday evening circle, and frequently hold circles during the week. We need more mediums, as we have but one here, though there are a few developing as mediums. There are a goodly number of Spiritualists and a few mediums at Lincoln Centre. Mrs. J. H. Sawyer, clairvoyant physician, is doling much good, not only in healing the slek, but in giving the people very convincing tests. To her and the help of the good angels, I owe my own life; and I am truly thankful that she was directed to this place, for she has saved many others that the allopathle doctors had given up. She has recently performed a cure that seems infractious. A gentleman came to her for treatment, who had almost or quite lost his eyesight; a thick film had entirely overed one eye, and nearly so the other; he had been in that condition a number of months. When he went home about two weeks ago, his eyesight was so nearly restored, he could see about as well as eyer. He had been under her treatment only about four weeks."

BIKADFORD.—Emma T. Barter writes: "For the are not afraid to stand by their colors. We have a reg-

BRADFORD .- Emma T. Barter writes: "For the last year we have maintained a 'Sociable,' which has been well attended, and the proceeds have been debeen well attended, and the proceeds have been devoted to the maintenance of public worship, which we have enjoyed one-third of the time. Mrs. Priscilla D. Bradbury has labored with us when her health would permit, and has given general satisfaction. She is a lady of irreproachable character, and one of our most gifted trance mediums. We have also maintained a developing circle, slitting twice each week, of which we hope to have something more to write about in future. Taking the general aspect, we feel encouraged to labor on, knowing that the grand cause of Spiritualism demands our noblest efforts. J. W. Herrick and wife and Mrs. Dr. Severence are among our most carnest workers in the cause. Every true and honest medium finds in them friends, and with them a home, (as many can festify) and they are ever ready to help advance the cause to the extent of their ability."

Ohio.

PORTSMOUTH .- H. D. Thomas writes: "In a sojourn of several weeks at Portsmouth, Ohlo, situated on the Ohlo River, one hundred and fifteen miles east of Chichmatt. I was rejoiced to find that a Society had been formed there since last November, called the 'Portsmouth Liberal League,' with a regular constitution: C. W. Cotton, President; F. G. Burke, Vice President; Wm. Welch, Secretary. Social meetings are held Wednesday evenings, when any member or invited guest may speak on any subject selected, and regular services are held at 2½ o'clock Sunday afternoons,'admission free. The president occupies the rostrum on Sundays, conducting the services after the manner of Christian Spiritualists. Audiences good, for that Orthodox-clouded city. During about one month's absence of the president, Mr. Faze, a talented artist of that city, delivered several pertinent discourses, having as regards the Bible considerable of an Ingersollian ring, but thoroughly sound on Spiritualism. As Messrs, Cotton and Burke are men of high-moral standing and have considerable influence, and with their whole souls confidently look to Spiritualism as their saviour, the society augurs well and will doubtiess succeed. The Banner of Light is taken by several in that city."

EUCLID.—P. C. Cushman writes: "The spirit com on the Ohlo River, one hundred and fifteen miles east

EUCLID .- P. C. Cushman writes: "The spirit com munication in the Banner of Light Sept. 7th, 1878, from HANNAH MARSHALL, of this place, is recognized by the relatives and friends of the family as correct, dates and all, and they believe it to have come from her."

Iowa.

COLFAX .- M. L. Wheat writes: "After an extended lecture trip through Nebraska, Missouri, Illinois and Iowa, where we have been greeted with good houses Iowa, where we have been greeted with good houses and open-handed hospitality, we have located here for the whiter, where reside many cultured Spiritualists and where are to be found the celebrated mineral springs which in the future will make Colfax the Saratoga of the West. Here Mrs. Wheat engages in her gift of painting and drawing, and I will heal the sick, while we will answer calls to lecture and sing in any part of the West. Will the friends correspond with us? Here is a splendid place for a good medium-materializing preferred—and I would like to correspond with one in regard to the matter."

(COUNCIL BLIFFS—G. A. Haynes, in remitting

COUNCIL BLUFFS .- G. A. Haynes, in remitting for a new subscription to the Banner, writes: "I notice the cause of Spiritualism is progressing very rapidly throughout the world. The time is not far distant when the Spiritual Philosophy will be accepted by the Orthodox churches, and all intelligent people generally. Our society here is having good and interesting meetings, and is in a flourishing condition."

Pennsylvania.

EBRADFORD .- J. B. Myrick writes, Jan. 13th: "I read in the last issue (Jan. 11th) of the good Banner of Light an account of a reception at Mr. Newton's, in New York City, and among the many spirits described by Dr. J. V. Mansfield is one by the name of Israel Gibbs Atwood. I went to a school to a teacher about thirty years ago, in Tonawanda, N. Y., by the name of Israel Gibbs Atwood, and I have every reason to believe from the description and the old combination of names that it is my old teacher. He left T., and went to Lockport, N. Y., and from that time I have never heard from him."

fever. She was a believer in Spiritualism, and read the Ranner of Light for years. Her husband is strong in the faith of the angels, and as he is the only one of the family who accepts this glorious religion, it is easily understood why she expressed herself as she did."

Vermont.

PROCTORSVILLE.—L. O. Weeks writes, Jan. 20th:

"As 1 believe in glving honor where honor is due, 1 cannot remain silent regarding the carnest efforts of that noble, energetic and kind-hearted worker in the spiritual field. Mrs. Nellie J. Kenyon, during the past year. She is known all over our State, and among those who know her best she stands preëminent as a test medium and cloquent trance speaker. Up to her thirty-first year she held the belief that it was 'all of life to live, and all of death to die,' but was convinced of the truth of immortality by her own mediumistic and clair-voyant powers. With a heart filled with love toward all humanity, and perceiving the errors of old theology, she has for eight years past worked for the inculcation of the Spiritual Philosophy with marvelous power and splendid effect, and her converts and admirers can be numbered by the thousands. During the year 1878 she delivered over ninety public lectures on Sundays, besides giving tests to the whole audience for twenty minutes after each lecture, before leaving the platform. Nearly all these messaces were recognized by some one or more present. She seldom speaks-less than one hour at each lecture. To this work is to be added the hundreds of private and public circles she has held, both at her own home in Woodstock and wherever she goes to speak. She has also officiated at four funerals during the year.

To do all this, she and her husband have left their farm work and driven, I think, never less than twelve miles, and all the way from that up to fifty-nine miles, and given two lectures each time. So popular is she that she has never written to any place for a chance to speak, but has more orders than she can fill.

On Oct. 13th, a hady from Cambridge, Mass., was present and heard her speak at South Reading, Vt., on this subject—" Our Duty to God and Humanity," and after the meeting this lady came home with my wife, and, learning that she was a Spiritualist, and, consequently, one whose opinion was worth something, I asked her h PROCTORSVILLE .- L. O. Weeks writes, Jan. 20th : As I believe in giving honor where honor is due, I

sor

was assalled by some old friends for being a Spiritualist, but although I do not yet understand the first letter of the spiritual alphabet, I was able to drive them from every position they assumed in a spirited debate which lasted three hours. Coming home, I stopped at the Wilder House, and on Wednesday, the 15th, Mrs. K. was able to sit up a little while for the first time; yet we hope and pray she may be spared to us many years yet.

yet.
Friends, wake up; let us spread the glad tidings of spiritual truth wherever we are; let us meet old theology on its own ground. Spiritualism is gaining fast here, and I perceive an under-current everywhere I go. God and the angel-world speed the good work."

ROCHESTER .- J. L. Morse writes: "In renewing my subscription for your paper, I am reminded of its very appropriate title, Banner of Light, and, having been a reader of it from its commencement. I can truly say it has not only been a source of light and knowledge, but a great comfort and joy. From it we learn of the continuance of life after the spirit leaves the physical body, which is the greatest boon given to man. The wonderful physical phenomena it records as enjoyed by many, we are deprived of, as we are not sufficiently numerous to employ test-mediums or even lecturers; hence the increased value of the Banner as a source of information. Its philosophy is sound and convincing; its published lectures are very instructive and interesting. Long may its teachings be enjoyed by the public." very appropriate title, Banner of Light, and, having

Minnesota.

FARMINGTON .- T. H. Stewart writes: "Having been recommended by the President, Dr. A. B. Spinney, of the State Convention of Spiritualists and Liberalists of Michigan, as Missionary Agent for Minnesota, I came to the State recently, and commenced my work by meeting the State Board at Farmington, Dakota Co., and entering into contract to canvass the State, preach the gospel of Spiritualism, lecture on science, receive money and accept membership to the State Convention. which is a chartered organization by law.

As the Banner of Light has a circulation here in the State, we wish it to be continued as an advertising medium, and we hope to send many subscribers and contributions for its valuable pages of light and truth. My address will be at Farmington, in care of S. Jenkins, Treasurer of the State Board.

I preached twice on a recent Sunday to fine congregations at Lakeville, and will meet a few times in Farmington, and then pass on through the State. Local societies will be organized as soon as convenient, and with sufficient numbers to live and hold the fort as Spiritualists.

Dear fellow workers, shall Spiritualism stand on its own merits as a religion, philosophy and science? shall it continue to be a success by our coöperation with the spirit-world? There were, some years ago, seven hundred naving subscribers to the State organization, in ney, of the State Convention of Spiritualists and Liber-

own merits as a religion, philosophy and science? shall it continue to be a success by our cooperation with the spirit-world? There were, some years ago, seven hundred paying subscribers to the State organization in Minnesota.

The State Convention of the Minnesota State organization is chartered and recorded as Spiritualist without any other qualification, and yet we most cordially in vite all the friends of human progress to unite with us. We are most positively grounded on the tenets of Spiritualism, but are yet willing to affiliate with Materialists in the great work of scientific investigation, generally denominated free thought and liberalism: But not at the sacrifice of immortality, or the continuation of real entity or individuality of being. I know—being clairvoyant myself, and having seen many returned spirits materialized, (also having seen the dual or soul entity before a final separation from the body)—yes, we all know by our sensate faculties as our standard or criterion with which to judge of phenomena, that a man in dying shall live again. We, as Spiritualists, further extend our united efforts to work with all religious bodies in the work of the great temperance reform, or Christian or humanitarian progress, in order to become more charitable, benevolent and tender-hearted to the race of mankind. May the departed spirits and angels mingle and co-mingle with us in our work for the upbuilding of Spiritualism in Minnesota, our nation, and the world at large."

Massachusetts.

LYNN.—A correspondent writes that "On New Year's Eve quite a large party assembled at the residence of Mrs. Orr, of Lynn. In honor of Mr. and Mrs. Dillingham, the well-known and faithful mediums, through whom the angels are doing a grand work in that city. The venerable Father Taylor, formerly a clergyman of Derby, England, father of Mrs. Orr, presided as host, ably seconded by his daughter and granddaughter, Mrs. Orr and Miss Anna Orr. The programme included music, instrumental and vocal, by Miss Anna Orr, a talented and cultivated musician; songs and recitations, by Mr. Warren Chase; speeches, reading, etc., by Mrs. Cutting, of Boston, Mr. Alley, of the Daily Hem, Lynn, and Dr. T. A. Bland, of Washington City, and most charming selections from the Italian opera, by Mrs. Oscar Sanborn, who sings only under spirit control.

In the course of the evening Miss Anna Orr, on behalf of the many friends of Mr. and Mrs. Dillingham, presented them a valuable and varied collection of gifts, accompanied by a speech of touching sentiment and eloquent beauty, to which Mrs. D. made an inspirational response most fitting, at the close of which her beautiful Indian guide, Chene-wa-no, took possession of her, and presented Miss Orr a fine bouquet of rare flowers in a speech of characteristic humor and pathos. A sumptuous repast was served at eleven o'clock, and at twelve the party adjourned after mutual congratulations on the advent of the New Year."

CUMMINGTON.—Florence writes, Jan. 16th: "The people of this place are indebted to Mr. and Mrs. L. B. LYNN .- A correspondent writes that "On New

lations on the advent of the New Year."

CUMMINGTON.—Florence writes, Jan. 16th: "The people of this place are indebted to Mr. and Mrs. L. B. Cobb for a rich treat, in having the privilege of listening to a series of lectures by that gifted and eloquent speaker, Capt. H. H. Brown, and enjoying the beautiful songs of Mr. M. C. Vandercook. The efforts of both lecturer and singer were highly appreciated. To his eloquence Capt. Brown adds thorough earnestness of purpose; and the full depth of sweetness and expression contained in the songs of Mr. Vandercook can be known only by hearing them from the lips of their author."

known only by hearing them from the lips of their author."

WILMINGTON.—J. H. C. writes: "Over two hundred people assembled in the Town Hall at Wilmington on Saturday evening, Jan. 18th, to listen to a lecture given by Mrs. Dr. France B. Hiller, entitled, 'A Social Chat upon Butter-Making and the Mysteries of the Dairy.' The audience was deeply attentive; the subject was handled in a masterly and practical manner, proving that the lecturer was not a farmer upon paper, but was speaking from actual experience. The speaker exhibited a model creamery of her own invention, which illustrated the theory of deep setting in large pans in opposition to the present mode of shallow setting in snall pans. This creamery was universally approved by the farmers and buttermakers present. Telecture, which was delivered entirely from memory, a finent and graceful manner, lasted nearly two hours. It gave great satisfaction, and was enthusiastically applauded."

New Hampshire.

CLAREMONT.—Addle M. Stevens writes: "In the Message Department of the Banner of Light of Nov. 30th, is a communication from Mrs. Elvira Colby, of Sunapee, N. H., which is recognized. Mrs. Colby passed to the higher life last August; disease, typhoid

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON VAY,)f Gonobitz (in Styria), Austria, and translated spe-cially for the Banner of Light.

IN THE CARRIAGE.

In the rolling of a carriage I once heard the tale of the madness of a woman, the humming song of a broken life. See! it rolls there, the carriage, drawn by two mettlesome horses. Inside, leaning back on the soft cushions, a beautiful woman sits deeply thinking. In the front is a gloomy-looking man who manages the shy herses with an iron hand. I can read the thoughts of both. They are riding on a quiet, bright moonlight night home from a country entertainment. There had been dancing in the pen air by day, and all were happy and gay. There in a sweet-smelling bower of roses I saw the woman and the gloomy man. They are talking together. Let us hear what they say. The carriage rolls it all out in its humdrum

"It is nonsense of you, dearest, to reproach me with the slightest coquetry; a love like mine to you deserves not the shadow of a reproach." And she reached up her rosy mouth for him to kiss. But he turned away.

"Leave useless talking. I demand now from you an immediate departure from this place as a sign of your love."

She is young and beautiful-fiery and passionate. Revolting appears to her a command founded on injustice. And now it is whispered among the company:

"The Count with his beautiful young wife will leave already."

Then they all come and beg him to remain, but in vain.

In the meantime the sweet sounds of an enticing waltz fall on her ear.

"I must have one more dance," she thinks to herself, and in a kind of desperation she does it, and afterwards reaches the carriage panting with excitement. Gloomily her husband hands her in. As they drive off she speaks to him.

'Do not be angry with me, I love only you; dear husband, look at me! I only like to dance. and that is quite innocent; remember I am only seventeen years old."

'Yes, and fourteen days married," answered he. "What will you be doing in ten years?"

Ah, foolish man! do not torment that young and passionate heart so much. She weeps and sobs aloud and he refrains from saying more. Say only a kind word to her, give her a kiss, and her childish heart will be happy again. But no, he thinks to himself, one must be consistent and strong.

"Madam," said he aloud, "be still; I do not wish the coachman should be a witness of our disputes.'

"And have you no kind word for me?" asked she, looking at him earnestly.

Without a word he sprang on to the box, and himself managed the horses, who pranced under his guidance.

What peculiar light was that in her eyes as she had put this last question to him? It made

him strangely uneasy. "And so I shall live on," she thought, "and my whole life will be overwhelmed with reproaches and coldness. Oh, my poor, poor young life! If I had only never left my dolls! He does not love me! To imagine such a thing

of me! I who love him so ardently! Yes, I make him unhappy. Oh! shall it always remain so? I am in despair."

She ventured to try him once more. "My dearest husband," she called aloud,

"look at me."

"I beg you to be quiet," he answered sternly. This is enough to double her despair. does not love me! Shall I live on so?" She takes from her pocket a little bottle of brown tincture, which the physician had given her against spasms of the heart. Opium! Quickly it is drunk, and the little bottle thrown out of the carriage on to the white moonlit road; there it lay and glittered. She is now quite still, and leans back, as if sleeping, in the carriage, which rolls on and on. "She is gone to sleep, the willful, dear child," murmurs the husband to him-

The carriage still rolls on for a time, and then stands still in a garden where all is blooming and giving out fragrance, and the moonbeams are peeping into every blossom. Here is a fine dwelling, out of which the servants hurry to receive them. The lady's maid hastens to the carriage to meet her mistress. She is still lying back on the cushions, and the moon, lighting up her pale face, shows that her eyes are firmly closed.

"My lady is asleep," said the maid.
"My dear wife," said the man, "wake up!
We are at home!" But still she does not move. "Is she really so

self-willed;" thinks he. But she looks so distorted. Ha! what is this! "She is dead!" he shrieks out. "Dead!" is murmured around him with horror.

All run, cry, weep, a physician is sent for; she alone lies quiet and pale on her bed. "Why hast thou done me this wrong? Wife, beloved wife! Poor ignorant child!" he cries out in his despair.

And now I hear a second carriage in the distance; it is rolling the same way. Two young men are sitting in it. One of them holds the reins and drives, composedly smoking. "She is beautiful, that is true. So natural and childlike, a charming creature. He is, however, jealous, as jealous as he can be; it is ridiculous." What is that? The carriage rolls over some hard substance that crackles and grates under the pressure of the wheels.

"Anton, get out and see what that is." "It was a little bottle," said the coachman,

indifferently; "the little pieces of glass lie glistening by the carriage."

"That grating sound gave me quite an uneasy feeling," said one of the gentlemen.

The next day these gentlemen drove over to visit their neighbor, and his beautiful, gay oung wife. To their amazement they found her lying quiet and dead in her youthful bloom a white rose on a black bier. A fine poison had penetrated into and destroyed her heart and soul-that terrible poison of the soul-jealousy, and the feeling of not being truly beloved. [Continued in our next.]

"Show me the fashion plates of any age," said Tal-image, "and I will tell you the type of morals or im-morals of that age or that year." All right, Brother Talmage, we suggest the age of Adam and Eve. We haven't the plates handy, but doubtless you recollect them.—Ex.

**Everything has form—everything has visual exist-ence—the poet's imagination bodies forth the forms of things unseen, and his pen turns them into shape.— Thomas Carlyle.

Spiritual Phenomena.

(From the Fulton (N. Y.) Times, Dec. 25, 1878, 1 SPEAKING WITH SPIRITS. COMMUNING WITH SOULS THAT HAVE PASSEI TO THE OTHER SHORE.

A little circle of Liberalists, in Fulton, have been investigating the mysteries of Spiritualism for a year or more: striving to separate the true from the false and educate their minds to appreciate the teachings of the new religion. The meetings have generally been so small that the parlor of a private residence would accommodate all who came, and so quiet that passers by have never been impelled to pause to wonder why the little gatherings, or the shaded windows. The circles from the first have been composed of men and women of mature years, of intelligence and respectability, who have been endeavoring to find the pathway that leads to the Beyond—the link that joins heaven with earth. Occasionally these circles have been enlarged by the attendance of some noted medium, as was the case a short time since, when some wonwas the case a short time since, when some won-derful demonstrations were had. The follow-ing account of one of these scances appears in the *Phanix Register* of last week. It is written, it will be seen, by a prominent and reliable cit-izen of Oswego Falls, and is endorsed by a num-ber of Fulton citizens whose words cannot be doubted:

it will be seen, by a prominent and reliable citizen of Oswego Falls, and is endorsed by a number of Fulton citizens whose words cannot be doubted:

"I would like to give the renders of the Register a description of a spiritual scance held at the residence of Mr. Andrew Jones, in this village, on the evening of Dec. 7th, where we had numerous materializations, through the mediumship of Mr. Henry France, of Oswego. The cabinet was formed in the usual way, by hanging black cloth on a frame constructed by Mr. Jones, and placed in the sitting-room of his house. Soon after the medium entered the eablinet a number of bright lights were seen floating around the room and in the cabinet, hands and arms were thrust through and above the cabinet, then forms were seen, most of which were recognized by friends present. The one grand and glorious feature of the evening was a family reliaion. Three daughters of Andrew Jones (who had passed to spirit-life) appeared, and each one greeted father, and mother, and an uncle, who were present, kissing them loud enough to be heard across the room, shaking hands with them, and patting their checks in an affectionate manner. Then the one that was a mother (Mrs. Herbert Taylor) beckoned to her little children that she had left on carth. The children recognized their mother, and rushed to her embrace without the least sign of fear, and were caressed as only a mother can caress a child. After those forms disappeared, and prected her father, who have a sone of the compared of the capinet of the

MR. AND MRS. E. K. JEFFERDS, MR. H. POLLAY, MR. AND MRS. ANDREW JONES.

MR. AND MRS. ANDREW JONES.

The residence of Mr. Jones, where the séances have been held, is a modest, retiring one, at the corner of Second and Division streets. There is no ostentatious display, the meetings rather partaking of the nature of family gatherings, and few or no strangers are ever admitted. These men and women believe that they meet and greet, by word and action, the disembodied spirits of their friends and relatives. They believe that fathers and mothers come back to cheer their children along the uneven pathway of life; that children come back to nestle on their parents' bosoms, and tell of what lies Over There. To those who investigate the new religion these meetings are as real as those of flesh and blood on the crowded streets, and those who sneer at them are not followers of the Golden Rule.

INDEPENDENT SLATE-WRITING.

To the Editor of the Banner of Light:

Dr. A. B. Dobson, of this place, held an independent slate-writing séance at my house a few evenings since. There were fifteen persons present, and all received the best of tests. The Doctor is an excellent medium for slate-writing and other phases of mediumship. He is also a fine magnetic healer, of long standing. The following is a copy of a certificate endorsing him.

H. W. McCARRON. Maquoketa, Iowa, Jan. 14, 1879.

We, the undersigned Spiritualists, having tested Dr. A. B. Dobson in various ways, do certify that he is a genuine medium for spirit manifest-

that he is a genuine medium for spirit maintestations:

Maquoketa, Iowa—Samuel Sunderlin, Mrs. L.
A. Sunderlin, Tom Rosecrans, Mrs. M. Tucker,
G. W. House, Mrs. E. D. House, B. W. Viers,
Mrs. H. A. White, L. Tucker, Jerry Abbey,
Mrs. H. C. Abbey, Mrs. J. Glaser, Mrs. E.
Mosher, Mrs. T. R. Rosecrans, Charles E. Northrop, H. Dunn, Calvin E. Northrop, Jacob
Glaser, Mrs. J. E. Goodenow, H. M. Arnold.
Clinton, Iowa—O. H. Jackson, Mrs. M. C.
Jackson, Mrs. H. Yale, Mrs. S. E. Harding, Wm.
Skinner, Mrs. S. J. Aikens, Miss Lillie Aikens.
Camanche, Iowa—Sr. F. Dillon, Mrs. Sarah
Dillon, A. Bailey, Mrs. I. F. McKenrick, John
McKenrick, Milo Dillon, Miss Ella McKenrick,
E. M. Osborn, Miss Alice McKenrick.
Fulton, Illinois—G. Utz, J. S. Knight, Mrs. M.
Utz, Charles Kahl, H. C. Fellows.

The Bible of Bibles.

The Bible of Bibles.

Webster, Ind., Dec. 2d, 1878.

D. M. Bennett—Dear Sir: I have just finshed a careful reading of Mr. K. Graves's new book, entitled "The Bible of Bibles." This is another wonderful book, another astonishing production from the pen of Mr. Graves, another deadly battery plated in the field of orthodoxy. I am absolutely amazed when I behold the mighty work effected by this book, and the manner in which it is done. Of all the books ever published exposing the errors, evils and absurdities of our false theology, this book certainly takes the lead. I am familiar with all the principal Liberal works that have been published, and I confess "The Bible of Bibles" excels them all in the way of exposing and exploding popular theological errors. The complete wreck and ruin it makes of old theology is really astounding. The overwhelming amount of facts and arguments which it wields against the whole list of popular dogmas excels everything I have ever read. The laborious researches of Mr. Graves into ancient history have arrayed

against our modern Christianity such a battery of logical needle guns that not one Christian dogma or superstition escapes utter demolition. In fact, the book is a complete armony of weapons against that false religion that every lover of truth should have; it explodes its ten thousand errors into fragments. No Liberalist should fail to socure a copy immediately, and it is just the thing for a Liberal club, and no one should be without it. It is worth three times its price. No work of a Liberal club, and no one should be without it. It is worth three times its price. No work of a Liberal class ever equaled it. consider Mr. Graves the greatest theological writer of the age. He makes thorough work in demolishing the temple of old theology. He leaves not one stone upon another. The readertimes to the highest pitch on reading it, and when he gets through, and books back at what he has read, and views the vast field he has gone over, he will be struck with amazement. Never before has the subject been so thoroughly and completely handled in all its details. "The Bible of Bibles" is a complete library in itself. It casts all other Liberal works in the shade in the thorough manner in which it analyzes and pulyerizes the whole list of errors, evils and absurdate obtain, but by the use of a little economy, or a little sacrifice, any one can obtain this great the obtain, but by the use of a little cenomy, or a little sacrifice, any one can obtain this great theological work—one of the most valuable acquisitions to our Liberal literature, a masterpiece of logic, and a theological lattering-ram. Any person who will procure Mr. Graves's three works will have a complete library of Liberal works.

Yours for the triumph of truth, —Truth Seeker. The formal content is the series of the procure in the content of the will what is the use of the content of the will be a series of the procure a content of the will be a series of the procure a content of the will be a series of the procure a content of the will be a series of the proc

works.
Yours for the triumph of truth,
—[Truth Seeker. Thos. Harvey.

Written for the Banner of Light. OUT IN THE COLD.

BY MRS. H. N. G. BUTTS.

As the storm increased and the biting winds came moaning past my cottage door, and while the "beautiful snow" was sifting down, covering the brown, frozen earth with its fleecy whiteness, how grand and inspiring; thought I, such a storm might be, if everybody was well housed, and nobody was "out in the cold." There is a majesty in the driving snow storm; the sluggish blood stirs in our veins while we wrap our drapery about us and go out to face the mereiless north winds. The poets may write of "balmy spring," of summer with her "floral train," of the "autumn tints," but the grand old winter, with its frosty head, snow-elad hills and icebound rivulets, is not to be overlooked by artists

or philosophers. There is joy on a winter's night to those blest with home and friends, as they gather around the glowing grate, which summer with her warmth and beauty does not bring. There is a restful, homelike feeling while we sit by the familiar fireside, with dear faces beaming upon us, as the wind-harp chants its solemn music among the leafless trees. There may be vacant chairs in the household, and sad eyes looking down upon us from silent pictures on the wall; still we nestle closely to each other, and pray that our loved angels may guide us safely over life's wintry sea.

But alas! how many there are who liave no homes, no pleasant fireside and friends to greet them when the day's work is over; and no voice rich in love to cheer them in hours of sadness and despondency. As I write I recall the faces of little children whom I saw in the city of Boston not long since-children with pinched faces, who looked as though light and love had been crushed out of them. There were women, too, "out in the cold," scantily clothed, buffeting with the cold North wind. The "beautiful snow" which mantled the streets and towers of the great city had no poetic charm for them. We saw disconsolate looking men, with countenances which spoke plainly of want and privation, and the cry of the unemployed, in imagination, reaches me in the retirement of home.

But it is an occasion of joy to the friends of progress that the desert of sorrow and the prisonhouses of crime in our world are being slowly visited by the healing breezes of universal love; to altar of of the scalding tear is being dropped the reviving dew of human sympathy and hope. May the rising sun of philanthropy ascend the frozen summits of Church and State like the returning Cancer over the Northern icebergs.

I look up from my paper, as I write, and out at the window. Behold, there is a rift in the clouds! The storm has ceased, the winds are dying away in the distance, and the blue sky is the precursor of a brighter morrow. Now the setting sun shines upon the wintry landscape, bathing it in golden light. So we will trust that in the opening future the heart of humanity, now often crusted over by ignorance and selfishness, may become warmed and enlightened by the All-wise Father, and that there may be one brotherhood, with none left "out in the cold." Hopedale, Mass.

Criticism on "Ethics of Spiritualism." To the Editor of the Banner of Light:

I have just received a letter from an intelligent gentleman and firm Spiritualist in the South, and I was at first inclined, as he rather expected, to give a more elaborate expression of his thought, but his own brief wording seems to be so complete that, like truth, anything added to it would be deformity, so I hand it in as he wrote it, with this (it seems to me) necessary explanation as an introduction. Yours, JOHN WETHERBEE.

Yours, John Wetherbee.

My Dear Philosopher—I wrote to you a few days since, and now I write again because I have a grievance. My first impulse was to write a letter for publication in the dear old Banner of Light, but though the mind coördinated well enough with what I wanted to say, my physical organs were averse to the effort, so I have selected you for the victim, and if I only say half what I wish to you will understand me, and if it finds public ear, it will be intelligent.

My complaint is Hudson Tuttle. I have been reading his "Ethics of Spiritualism." When a man undertales to write a code of morals, his work should be complete in all its parts. If a chain has a single weak link, its strength is only that of the weakest part. Amid much that is good, Mr. Tuttle has several weak points—teachings that do not seem to me to accord with Spiritualism.

And first I take issue with his motto: "The new. Do all for others." Not so. There is a necessary exercise of the care for self, without which our power to do for others soon comes to an end. As with everything else, it is the abuse

"I See the Angels Now."

Rev. A. A. Miner, D.D., pastor of the First Universalist Society, Boston, relates the following touching incident in a recent number of the Universalist (newspaper):

"It was Thursday, May 9th. I was called to the house, very near my own, at about half past eleven in the foremon. Mr. and Mrs. Norris were in a flood of tears. Mrs. N. exclaimed, as I entered, 'Our hearts are breaking.'

were in a flood of tears. Mrs. N. exclaimed, as I entered, 'Our hearts are breaking.'

It was manifest that their only remaining child, Julia, could survive but an hour or two. The truth had just been opened to them. The doctor had said, 'There is no hope.'

The quick ear of the bright little girl, just turned eleven years, had heard it. 'Did you mean me?' she said.

'I have a very sick patient at the Highlands,' said the doctor, 'who may not recover.'

Mature beyond her years, Julia comprehended it. 'I think you mean me,' she said.

'Would you feel badly if you thought you should not recover?' asked her mother.

'Oh, no!' replied Julia, 'for I should then see little Henry,' (a brother who had died three years before.) 'I have always wanted very much to see him.'

I had come, meantime, at her request. Turning to me she said, 'I thank you for coming.' After a little, her thoughts turning again to the meeting of Henry, she added, 'And I shall see cousin Maria Vose, and grandma'ann Avery, and a great many I can't now think of.' The Saviour, too, was in her thoughts.

'If you do see Henry,' said her mother, 'will you tell me?'

'Yes, I will tell you, 'she replied; 'I want you should lay me at Forest Hills, beside Henry; and put just such a little monument over me as there is over him; I always thought that was lovely.'

'We shall come out there often,' added the

lovely.'
'We shall come out there often,' added the mother, 'and bring flowers to lay upon your

grave.'
'For both,' suddenly responded the little girl.
Turning to her mother, she said, 'Don't cry; it
will be but a little while before Henry and I will both come for you.'

The minutes wore on. Her suffering was great.
She threw herself from side to side, and could

Presently she said, 'I see a little bout coming toward the shore; I guess I shall go now.'
'Do you see Henry?' eagerly inquired her

'No, I don't see him,' she replied. A few minutes claused, when she exclaimed, 'Now I see him, in the middle of the boat. He has got to the shore. I shall go now. Good-bye;' and, calling father, mother, grandmother, uncle, pastor, and other friends in the room, she gave every one a parting kiss.

I had all this time watched her steadily, some-

I had all this time watched her steadily, sometimes holding her hands, sometimes her head, listening to these choice sayings, to which she added, a few minutes later, 'I see the angels now.' At twenty minutes to one she breathed her last. Through all that hour not a single anxious look upon her face nor one incoherent word. Such was the last hour of Julia Avery Norris.

Wondrousscene! I asked myself, Was it Providential that I had declined a service elsewhere that I might be a listener here? Of many remarkable experiences at the bedside of the dying I have witnessed none in which earth and heaven were more perfectly blended."

SPIRITUALIST LECTURERS.

(To be useful, this LIST should be reliable. It therefore behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur.]

and whorever they occur.]

RRV. WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN. Matfield, Mass., tox 25. Mirs. N. K. Andrioss, trunco speaker, Delton, Wis. C. FANNIE ALLYN, Stoneham. Mass.
STEPIER PEARL ANDREWS, 75 West 5tht st., New York. Mirs. Dr. M. A. ADAMS. trance speaker, Brattleboro', Vi. Mirs. Dr. M. A. AMPHLETT, care Dr. C. Bradley, Dayton, Ohlo.

Mirs. R. A. AUGUSTA ANTHONY, Albion, Mich. Mirs. M. C. ALLBER, inspirational, Derby Line, Vi. WM. H. ANDREWS, M. D., Iowa Falls, Ia. Mirs. Emma Hardinge Buttten, care W. H. Terry, 84 Russell street, Methourne, Aus.
REV. J. O. BARRETT, Glen Beulah, Wis. Mirs. N. ELLIEJ, T. Butchiam, Colorain, Mass. Mirs. R. W. Scott Butogs, West Whileld, N. Y. Rey. Dr. Barnand, Battle Creek, Mich. Rishiop A. Bralls, Jamestown, Chantanagon Go., N. Y. Mirs, Princella Doty Braddiny, Fairfield, Mo. Capt. H. H. Brown, care Banner of Light, Hoston, Mass.

GAPT. H. H. BROWN, caro Banner of Light, Hoston, Mass,
T. C. Buddington, Springfield, Mass,
Mrs. E. Buide, Inspirational, box 7, Southford, Ct.
Dit., Jas. K. Batley, care of Religio-Philosophical Journal, Chicago, Ill.
Addie L. Ballout, box 666, San Francisco, Cal.
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CHICAGO, H.L., The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 10 § A. M. and 7 § P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Northe Bushnell, Treasurer; Collins Eaton, Secretary.

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Banner of Light.

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Bottim Mischaffen Money Smith Miss is in ENTER INTO AN AND PARAMETER OF FIRM TO BEING BY throp artificial languages had an installed them as the language for himself within the Radioth as the property form to the first form thing man, that they have may be pure and time, built of

A Revolution and Re-adjustment.

them up to bloom print a fig.

The paper head by Mr. Frederic F. Cook, of the Chicago Pines, before the Chicago Philoof his al Society, and very recently published in full in the columns of the Ronner of Light, cannot have failed to leave the prefound impression on the minds of all readers which was to be expected from a productions of ear, so calm, so full of inspired thought and so practical and thil sould together in all its bearings and relations. It would give us unqualified a leasure to take up as did the leading features of this mass terly discourse on Spy foudism in review, andto leng basice and additionally illustrate the struths: (Uspesition that Spiritualism is indeed a revolution, as reading threat, and an universal softent in the religious, so hal and civil affairs of ment but the discourse itself would gain nothing from such amphibation, while our limited space forbids an indulgence in what would give us so much satisfaction, if it failed also to be of a ret free ur neaders.

The way in which the off-repeated charge is met, that the great mass of Spiritualists, because they are fix at the mass of the people, are not intelle totally each tysted up to the standard less intelle totally each tysted up to the standard of the lighted class that has made study its life, work, is satisfactory beyond what often artests. The death of the details of the lighted class that has made study its life, work, is satisfactory beyond what often artests. The death of the details of the life and services of this able and devoted pioneer in the cause of Spiritualism, prepared by our special this city at the ripe age of eighty-four years. the attention of readers on that point of sheer prejudice. The author says there were two ways of en to the spiritual powers to widen the avenue of communication between the two worlds: "to admit only the higher class of minds at his, and let the truth in diluted and contracted form you'll downward or, taking the oppositor arise, start the movement at the very foundations of society, diversity it to the utmost, employ chie ly blind torces, and hodge the whole about with mystifying safeguards. The first course represents the human method of teachding; the last is the node adopted by the more enlightened spirit-world. The difference is expressed by erior boy's and procheings. In this, fies the solution to all the mystery." Could the case be letter stated? And he then preceeds to show the wisdom of the nethod selected by the invisibles, which must be impressively apparent to every serious readers. The learned and scientific tover would have been reached, for there is nothing which this class repels and rejects, inconsistent as it may seem, as a new

Then society at best is only an artificial and transitory agangement, always changing and always to Te changed. Otherwise there would be no progress or growth. But Spiritualism "puts buman mature for the first time on solid ground, as broad as life-itself. Spiritualism to the world seems a credulity, a sa; erstition; but the determination of these who believe in it not to be deceived, and to trust to nothing which is not proven, is too strong and steady to be satisfied with anything less than what must commend itself as truth, to reason and all its allied faculties. Though but thirty years old, in a ; modern sense, it counts its adherents by millions, has entered the pulpit, the laboratory, and the busy matts of trade, and is making its presence felt everywhere. And it is not simply reform that it is bent on, but revolution-radical and wide. Reform, says the author of this discourse, worksdownward, while revolution works upward. "It reasons far less deeply than it feels." Hence the necessity of exercising the greatest care while this work of revolution is going on. He calls conversions to Spiritualism "a process of spirit selection." The light is sent only under safe conditions. It is to minimize the excitement of the human mind that spirits do not feel called upon to answer the many vul-

gar questions which are ever waiting to be put. In respect to the reason why Spiritualism was not vouchsafed before, the answer given is that it did come before, in variously medified forms, but that the world was not ready for it. Even Christianity was not recognized for centuries after its advent; being esteemed even by the learned of Athens and Rome no more than a vulgar and meaningless superstition. Yet behold what that has done for the race, to redeem came with the sword, as its founder of enly depletion of the revolution which Christianity be

to be read many times, and most thoughtfully. The mental experience of the writer in making the acquaintance of Spiritualism may not be so very different from that of many others, to an eloquent and instructive discourse from yet it is exceedingly interesting in the narration, involving as it does an analytical discussion of the history of the human mind, whose innate perversity can hardly be estimated. And so is the passage which relates to the psycholo-The state of the s permitted to live. How few of us all even at- rival to an hour too late for his appearance betempt to realize the facts with which we are fore the Society - the Sound steamer being SUPPORTED S.

SERVICE OF LIGHT cate should be according to their own electron actives each times and fature generations will recognize it as such far better than we do. Unseen intelligible one pupiled give into according to their active for the surfer electron according to their active fature according to their agents, and are selecting their agents agentation. This is the era of new dispensations, and future generations will recognize it as such far better than we do. Unseen intelligences are shaping events, are selecting their agents, and are advancing the race by methods of their own, according to their own wisdom.

It is a inistake to suppose that the highest culture gives the clearest sight; the case is more active in the recognized to be as great. tions, and future generations will recognize it gram reached the committee at 14 o'clock, Sunas such far better than we do. Unseen intelli- day noon, that the steamboat train jwas en

learning and science is declared to be as great as that of the age in which Christianity was herabled. That age knew and cared nothing the situation, Mr. Celville began a lecture upon be in direct accordance with that law which manifests about the new religion, and never dreamed that it was going to engage the thought of mankind, much less work the great moral revolution which it has. And so with the present age; it is once more out of the mouths of "babes and sucklings" that praise will be ordained. We are in the midst of a revolution that is all the more effective because it is noiseless. Let us remain single and teachable, and be at all times ready

The Red Men Report of the Congressional Committee.

The report of the four members of the Joint Committee appointed by the two Houses of Congress at the last session to take into consideration the expediency of transferring the manage- (Spiritualists during the Sunday afternoons of mente f Indian arairs from the Interior to the February. His address on Sunday, Feb. 2d, War Department, who favor the transfer, is just a will be founded on the subject of the discourse completed by Representative Boone of Ken- began by him last Sabbath, viz: "What does tucky, and will be submitted to the House at Spiritualism imply?" etc. the first opportunity. The principal features of the document are as follows:

The history of our management and our treat- ; ment of the Indians is one of share and morti-neation to all right-thinking and liberal-minded men. Hence it is not strange that grave com-plaints have arisen; in the rublic mind upon this question, and lend demand is made everywhere chart these grievous wrongs at least close if they cannot be redressed. A proper solution of the limitated roldem demands the immediate attensition of Congress, and cannot, with either safety to the Indians or honor to the Government, he

longer deterred.
Our wrongful treatment of them is coëval with. Our wrongful treatment of them is coëval with our existence, though not to the same extent in the earlier and puter days as at the present. During all the years tast complaints have been ade of violated (ledges, broken promises and lack of efficient and responsible management, and to such an extent have fraud and reculation crept into the quanagement of Indian affairs, and so glaring and shan etal have these frauds become, that indignant public opinion will not longer book on with indifference and unconcern, but demands that these matters be locked into, and the wrongs, as far as possible, he righted, at d that a rediev be adopted which will contour with the dignity and character of our Government, and secure, at the same time, will enform with the dignity and character of our Government, and secure, at the same time, tail and ample instice to a suffering and out-razed people. That these wroms and abuses do now exist, and to a tearful extent, we think necesse at all acquainted with the facts will deny. If proof upon this joint were wanting or de-uanded, we have but to refer to the statements of all who have investigated the question, and to those most taniliar with our present manage-ment, and to these who are to-day stremmons advecates of the present system, and who ask nent, and for those who are to-day strennous; advocates of the present system, and who ask its continuance and seem to believe in its ultimate success. A very important questionarises here as to the causes of these wrongs and missionana rement. Is it a worked purpose on the part of the United States Government to wantonly and critelly indict injury upon these helpless, and defenceless Indians? We do not so believe If not than to follow that they have the relationships.

The glowing accounts of the rapid strides of the Indians in the ways of civilized life, and their rapid march to the standard of civilization are not borne out by facts. Shameful irregularithe sand goes frauds have crept into every branch of the service; no eng is found who has the hardihood to deny that the history of such frauds, is visible on every page of Indian management for the last score or more of years. Indeed, so flagrant are those frauds and so defiant have their paragraphs above their paragraphs. there, so magain are mose trains and so demains have their perpetrators become, that it appears a reference and that a ring crists composed of condenstors, employes of the Boreau, and wealthy and callumbial persons outside, whose object is to sweak and defeated both the Government and the latter of the individual of the training of the independent is that the planes of the plane of the undersigned is that these frauds will forever exist, even with the most vigitant and scrupulous honesty brought into the management of the Indian Bureau, because we believe the method or system of that Department is inadequate to prevent fraud, however homest the head of the office may be, and for the reason that the system of accounta-bility in the Department is not close enough to detect corruption. We are asked the very per-tinent question, whether or not the same abuses and frauds would be practiced it the manage-ment should be transferred to the War Depart-

We do not undertake to say the War Department is so perfect in its management that abuses do not occur in its administration also; but we think it compares favorably with any other de-partment, and that fewer instances of dishonest practices have been laid to its charge than to almost any other branch of the public ser-

The report concludes: We believe the interest of the Government and the good of the In-dian will be best promoted by transferring the management of Indian affairs to the War De-partment, leaving it discretionary with the Secretary of War to appoint civil agents to those agencies in which, in his judgment, the interest of all concerned would be best secured by such agents, and officers of the army where the interest of the service requires it.

CLERICAL CONTENTION. -There was quite an exciting scene at the Conference of Baptist Ministers in New York last Sunday, caused by insulting language used by Rev. (2) Justin D. Fulton toward a brother clergyman, in consequence of which Mr. Fulton was suspended from the Association. In the course of the wrangle Mr. F. asked the moderator why he didn't keep order; to which reply was made "How can the moderator keep order when he has untumed beasts to control?" Then a member insisted that Fulton sit down; to which the latter, under great excitement, said, "No, I wont," etc., and after further sparring the irate pastor of Brooklyn indignantly left the hall. The motion of suspension was carried by a vote of 50 for and 12 against ! And this is the same Fulton whilem of Tremont Temple in this city, who the spring, and will stop on his way and give from his pulpit thanked God because the great tire in '72 destroyed our establishment!

THE FINAL SLAUGHTER OF INDIANS .- As one of the leading journals of New York expresses and advance it on its career. But Christianity it, four companies of United States cavalry have given battle to thirty-two Cheyenne Indians, clared; while Spiritualism comes by reaceful and brought in all but nine of them dead. It ways, offering no violence, and working with was a great victory, and nobly vindicates the 1521 Dungannon street, Philadelphia, Pa. silent and steady power everywhere. The con- humane and just policy of a great nation that still presumes to style itself civilized. We shall gun by the advent of Spiritualism is a sketch have more to say upon this subject in our next from the author of this discourse that deserves! issue.

Parker Memorial Meetings.

The Parker Memorial Society of Spiritualists in Boston listened Sunday afternoon, Jan. 26th, Prof. Joseph Rodes Buchanan, of New York, which had for its theme, "The Religion of Anthropology-Does Science point to a True Religion?" The elements on the preceding night had seemingly conspired to render his presence greatly retarded by the storm-but as a teleroute for Boston, they had faith that he would people who might gather to hear Dr. Buchanan, ed patiently, the minmes stole on, the choir whiled away the hour with singing, and finally, after remarks from his guides explanatory of the subject: "What Does Spiritualism Imply, litself in mesmerism as known to us of to-day. to what changes is it likely to give birth, and what will be the result of that birth?" He had sylphs, undines and salamanders were merely terms proceeded but a short distance in the elabora- used to designate the different attributes of the human tion of his theme when Prof. Buchanan arrived | at the ball and delivered the regularly announced [discourse, which not at frequent points with the applicause of his auditors. We shall print condition. These undeveloped spirits are attendant Prof. B.'s oration in full next week. The committee desire to return their earnest thanks to Mr. Colville for the willingness with which he responded to their request for his services on this special occasion.

W. J. Colville Will address the Parket Memorial Society of

Simple Justice.

After all the preaching and moralizing and theorizing about life and its conduct has been delivered by Windowa, at the request of the audience, patiently listened to, we are forced to come back was on "The Life of Thomas Paine." The regular serto the simple rule of justice in order to make of life what it ought to be: And the basis of justice is truth. Exaggeration, not more in utterance than conduct, is one of the flaming faults. ance than conduct, is one of the flaming faults of the times. We all fall into lax w ys which are virtually those of untruthfulness. As a professed religious paper, published in Chleago, ex-

for an inspiration, and half unconsciously he the perfect man." The intelligence controlling exwill write down a story which ought to have pressed it as his decided opinion that individually we place in the collection of lies told by the Grimm | could only attain to complete manhood by first discov-Brothers." A minister ought to know best how he feels under the influence of six cups of "strong" coffee," but we should say that if the above was intended to give a proper description of him he must feel dreadfully silly. But we need not go tions in life for which they were particularly unfitted, to him to learn that simple justice is a thing thus doing a double wrong, by depriving those in the greatly wanted in these times; and simple truth makes it everywhere possible and easy.

25 We are under obligations to A. E. Giles, Esq., for the account sent to us from New York | tribute to it. An impromptu poem was delivered on last week for publication of the demise of our reisonal friend, Dr. R. T. HALLOCK; but it came to hand too late for our last issue. We Mr. Colville speaks at Lynn, in the same hall, the sub however, the dissensions in our ranks, but was confident, notwithstanding the idiosyncrasies of a few indiscreet persons, that the cause would human race a repted the beautiful and exalted teachings of our divine faith. He has now gone ent sections of the country.

於 Mrs. Hannah White, mother of William White, our ascended co-laborer, passed from the seenes of time, Jan. 24th, at Epsom, N. H., where she has resided for many years past. She was born in November, 1790. During a large portion of her lengthy sojourn on earth her heart was cheered with a full faith in Spiritualism and its revelations, and she passed peacefully away to the enjoyment of the realities of the better land, belief concerning which she had so long cherished.

Mo One of our best writers and correspondents-a gentleman well known in this country and in Europe says in the course of a private letter dated Jan. 25th: "I am sorry to learn that you have been unwell. The contention, the fighting in the spiritual ranks is enough to wear one out, but you must not despair-you have friends, wise friends, true friends, and the Banner of Light to the end."

Read "THE SPIRITUAL OUTLOOK" on our first page. We are indebted for this report of an eloquent discourse by Mrs. Richmond to the columns of the Chicago Times, of Jan. 6th. and for the peem by Ouina to a late number of The Spiritual Reporter-a worthy enterprise in the printing line just started in that city, to which we shall refer more fully in our next.

Every invalid having any tendency to consumption, or affections of the throat and respiratory organs, should read and possess that most invaluable book by Dr. Stone, "The New Gospel of Health." It is for sale at this office. Sent by express only. See advertisement on seventh page.

Marry Bastian still continues his séances | Esq., of Boston. in Chicago. He intends journeying eastward in sittings wherever desired. Parties on the route wishing his services can address him until spring at 121 Winchester Avenue, Chicago, Ill.

20 Our friend and occasional correspondent, Edwin D. Babbitt, D. M., was united in marriage with Mrs. Elizabeth S. Clark, on Wednesday, Jan. 22d. Their address, as per card, is

Mar A spirit doctor-see sixth page-prescribes the use of hemlock bark for the cure of diphtheria.

Investigator Hall Meetings.

On Sunday, A. M., January 26th, the services at this hall were largely attended. The subject of the morning's discourse was "Ocenit Science Viewed in the Light of Modern Science and Spiritualism." The guides of Mr. Colville reviewed many of the olden systems of thought, and proceeded to explain that those who are in our day reviving ancient practices, while they may themselves be unconscious of inspiration, are acting under the direct influence of socicties in the spirit-world which at the present time are bringing forth into prominence the symbols of ancient systems in order that public attention being directed to them they may receive their interpretation, and thus add to the bulk of human knowledge. The question of elementary spirits was entered into, and their existence as fragmentary souls not yet human was called in question. The theory which was started in order yet arrive in time. To avoid disappointing the to explain occult phenomena supposed to be produced by spirits not yet human was that these spirits were Mr. W. J. Colville was invited to be present that | the spirits of undeveloped human entities, who though he might officiate if needed. The friends wait-out of the form were yet susceptible to the influence and redirectly the minutes stole on, the choir exerted upon them by the adepts who are distinguished by their strength and pertinacity of will and purpose The wonders of the Orient were accepted as historic facts, and the method of their production was said to According to ancient Cabalistic writers, gnomes

> soul; when on passing into spiritual life any spirit is exceptionally developed in one particular direction, he appears to those gitted with clairvoyant sight as being what would be likened unto a soul in an embryonic principally upon those who practice black magic, which is merely the misuse of mediumistic power. The "Philosopher's Stone" and the "Elixir of Life," sought after by the Roslerucians and others, were regarded as syml ols or forms of expression to convey the idea that, there was a universal solvent. In Nature discoverable, and that there was a power which could be apprehended and made known by humanity, which though it could not turn all material things into gold, yet nevertheless would render all things valuable to the children of earth, by explaining their uses and interior wants. In Modern Spiritualism all the manifes tations presented by so called Occultism are produced, and more fully and positively because Modern Spiritualism is merely a higher growth and more complete development of that power which in all the nations of the earth has been clearly exerted, though with more or less transient intermissions. The inspirational poem vice concluded at half-past twelve, at which time those in attendance. Several pertinent questions having reference to the power of the human will in elevating the present societary conditions of our world, received lengthy and interesting treatment. The services were evidently enjoyed by all who attended.

Next Sunday morning the subject of Mr. Colville's discourse will be "Thomas Paine, and the Influence which his writings have exerted upon society." The admission to these meetings is entirely free, the expenses being met by a voluntary collection.

On Sunday evening last a very successful meeting was held in Concert Hall, Market street, Lynn, by Mr. Colville, whose guides treated in a pleasant and profitable manner the theme chosen by the audience, viz The soul and its development, and how to attain to ering what are our particular talents, and then assiduously endeavoring to cultivate them. The speaker regarded the present condition of society as to trade stagnation, business troubles, etc., to be largely attributable to the forcing by parents of children into avocamass who were fitted for the position of their due, and continuing the first named parties in conditions for which they were naturally unfit, thus depriving society of the elements which it was their rightful duty to con-"The Heavens and the Hells of Old Theology," and many questions from the audience were replied to in a satisfactory manner. Next Sunday evening (71/2 o'clock)

cause of Spiritualism, prepared by our special for The death of Mr. William S. Pendleton in correspondent, Prof. S. B. Brittan. We paid this city at the ripe age of eighty-four years, ocour respects to Dr. H. not long since, and found curred on the 23d of January. He was a man him as enthusiastic as ever in regard to the of great culture, moral integrity, and marked spiritual philosophy. He regretted exceedingly, sagacity in business. In connection with Messrs. Perkins and Morse he was the originator of the New England Bank Note Company of this city. He introduced into this country the art of lithgo on conquering and to conquer until the whole | ography, soon after it was brought out in France. He subsequently became the senior member of the extensive firm of Smith, Pendleton & Smith, up higher to more fully realize the beauties and of Philadelphia. Mr. P. retired from commerthe grandeur of that spirit realm of which he | cial business about 1855, having acquired a handhas so often and so eloquently discoursed to the some fortune, although he afterwards associmultitudes of people he has addressed in differ- ated with the late Hon. Philos B. Tyler in several mechanical inventions. He survived his wife, who died at the age of eighty-two in Florida, and leaves a family of three sons. Mr. Pendleton was a man of genial character and respected. The remains have been interred in Woodlawn Cemetery, N. Y.

> PASSED TO SPIRIT-LIFE, 6th inst., from Amesbury, Mass., Sarah Bagley, widow of the late Lowell Bagley, Esq., aged 87 years 8 months. Mrs. B. was an excellent woman and a firm Spiritualist. She took great pleasure and comfort for many years in conversing upon the subject of Spiritualism, "the grand knowledge of immortality," as she expres ed it. Mary, her doms of Nature, oldest daughter, who died some years ago, was an excellent trance medium.

ED Dr. J. E. Briggs has removed from No. 121 West 11th street to the new and elegant house, No. 126 West 11th street, New York City, where he has fitted up the large and commodihosts of them l and they will stand by you and our rooms for the better accommodation of his patients. The Doctor established the well-known 'Healing Institute" at Troy, N. Y., in 1865, since which time he has been known as a celebrated magnetic healer.

> Eder Fred. W. Evans will present an essay on Shaker Socialism at the Ladies' Rooms, 4 Park street, Boston, Friday evening, January 31st, after which the subject will be discussed by those present.

> Mr. Ezra G. Perkins, railroad contractor, and known to Boston Spiritualists as the husband of Mrs. Mary Hardy-Perkins, deceased, passed on recently in North Carolina.

Ra In the Banner of Light for February 15th we shall print a Biography of Dr. A. B. Child, as prepared for our columns by John S. Adams,

FF It gives us pleasure to announce that Mrs. Kendall, test medium, is improving in health, and purposes to return to her rooms, No. 84 Montgomery Place, Boston, March 1st.

Colby & Rich, publishers, have just brought out a new edition of Dr. J. M. Peebles's work entitled "Jesus: Myth, Man, or God," which has been so long out of print.

19 The man who deliberately and willfully endeavors to assassinate the reputations of his fellow-men to promote his own selfish purposes, is a pirate on the ocean of literature.

New york.

SPECIAL CORRESPONDENCE.

Sudden Departure of Dr. Hallock—Dissolution results from Disease of the Heart—His Quaker. Ancestors—Early Education—He studies Allopathy—An Early Disciple of Hahnemonn—Professional Experience and Medical Eclecticism—Magnetism and Electricity as Remedial Agents—Investigation of Spiritualism—Convinced of the Truth of Immortality—New York Spiritual Conference—Speaking the Truth in Love—A Practical Reformer—The Doctor's Obsequies—Address by Rev. John Tyerman—Funeral Oration by Mrs. Brigham—Members of the Family—Miss Linda Deitz and her Illness—Prominent Persons Present—The Vacant Chair. To the Editor of the Banner of Light:

The event of last week, which excited the deepest interest among the Spiritualists in this vicinity, was the sudden departure of that veteran defender of truth and righteousness, Dr. ROBERT T. HALLOCK. Like the mountain oak he seemed to have gained new strength from every rude wind of life that swept over his head, and from every cloud that cast its shadow on his path. His remarkable vitality, his mental equipoise, and uniform health, were such that his speedy dissolution seemed improbable. On Friday evening, the 17th instant, he attended the meeting of the Liberal Club and was apparently in his usual health. After listening to a lecture by Stephen Pearl Andrews he retired to the ante-room. He had not been there long, when his friends observed that he was seriously indisposed. A carriage was procured and he was immediately removed to his residence, No. 140 East Fifteenth street. Dr. Slocum-whose residence is at the same number-was in immediate attendance. Perceiving that the patient was in a critical condition, and apprehending that the result might be doubtful, he insisted on calling some one to his aid. This was opposed by the patient, who was inclined to treat the matter lightly. He seemed confident that he should soon recover from the attack. His symptoms were, however, of such a nature as to awaken serious apprehensions in the minds of his friends, and Dr. Louis T. Warner, an eminent physician of the homeopathic school, was called. He was not at first inclined to despair of the patient's life; but the symptoms soon became more alarming. At half-past two o'clock in the morning the resolute Doctor seemed determined to get up. He made an effort to accomplish his purpose; but yielding to the advice of his attendants he proceeded no further than to assume a sitting posture in bed. He had maintained this position but a few moments when he said, "Lay me down." His request was instantly complied with. He made an effort to speak again, but the words were inaudible. A moment more, and the last mortal struggle for immortality was over. His mind was unclouded, and consciousness could scarcely have been wholly interrupted by the transition. It was forty minutes past two o'clock, on the morning of Saturday, Jan. 18th, 1879, when-at the ripe age of about seventy-four years—the venerable Doctor closed his mortal career.

The ancestors of Dr. Hallock belonged to the Society of Friends; and for at least two generations before him were preachers of that pure and peaceable religion which has so much faith in God and confidence in man, that, at all times and everywhere-amidst the jarring discords of common life-it bears the olive branch; and breathes the benign spirit that is full of mercy, alike for the weak and the unworthy. They were honest tillers of the soil; men of pure and generous hearts; with hands that were never soiled by bribes; vigorous minds and serviceable lives, that reflected the truth as the crystal flood mirrors the forms above its surface. They evinced their reverence for God by gratitude for his gifts, and their love for his less fortunate children. Such were the Hallocks, as we have reason eve, for several generations. herited the good qualities of the family stocka strong and well balanced vital and mental constitution; with the peaceful conditions of rural life, habits of industry, and the priceless boon of domestic harmony. Under these happy influences his mind was developed and his character formed. From such sources he derived those amiable qualities and sterling attributes which sweetened his disposition and fashioned a character which commands our respect, as truly as it won the loving affection of those who were nearest to him in life.

Dr. Hallock's early education at school, and in the arts of husbandry, was succeeded by professional studies in medicine, and the subsequent practice of the healing art, in which he made much use of magnetism and electricity as remedial agents. He was at first an allowathist. but soon embraced the system of Hahnemann. For several years he practiced homeopathy in Utica, N. Y., with gratifying success. About the year 1850 he removed to this city and continued his practice. Never a bigoted adherent or dogmatic defender of any particular system, he was always sufficiently inclined to a liberal eelecticism to select his remedies from the universal pharmacopoia embracing all the king-

In his professional capacity Dr. Hallock was highly respected and esteemed. He possessed certain rare qualifications which are wholly wanting in many physicians of the highest pretensions. He at once inspired the confidence of his patient. The profoundest science may never do this; and without it few cures are accomplished by ordinary professional methods. Indeed, he carried along with him, and to the bedside of every patient, an atmosphere of health. Virtue went out of him to the sick. Hope revived, and the clouds that darkened the mind were dissipated. The forces of another and a stronger life were infused into many a worn and wasted body. Disease relinquished its hold: the pale emblems of decay and prophecies of premature death gave place to the freshness of health and the beauty of youth renewed. This was all natural and easily explained. The good Doctor possessed a normal constitution, body and mind, such as we seldom meet in the crowd. And over all, a smile, warm and genial as sunshine in summer skies, irradiated a countenance on which God had set the broad seal of his loving spirit.

At an early period Dr. Hallock had become familiar with the physiological and psychological phenomena of Magnetism and Clairvoyance. He had, therefore, a suitable preparation of mind for a proper investigation and rational understanding of the psycho-physiological facts of Spiritualism. Accordingly, in 1851, in company with Charles Partridge, Dr. John F. Gray, Prof. George Bush, William Fishbough, Thomas L. Harris, J. K. Ingalls, and several others, including the undersigned, he engaged in an investigation of the various phases of the spiritual phenomena The Doctor had lost his original faith in a future existence. In the absence of strong corroborative proofs, the evidence derived from the Scriptures was insufficient to satisfy the demands of his intellect. He was fast following the leaders of popular thought into the abyss of hopeless materialism. His reasoning led to a conclusion from which his soul recoiled. When, therefore, facts in Spiritualism were presented to his observation, which confirmed his early faith in immortality, he hailed the evidence with emotions of unspeakable joy and gratitude.

In 1852 the persons already named organized the New York Spiritual Conference. From the beginning Dr. Hallock was a conspicuous member, and he continued to be such to the close of his life. There may have been men on its platform of superior scholastic training; scientists of wider research; poets of heaven-reaching ideality; prophet-seers of deeper insight, and philosophers of greater profundity; but never a more truth-loving man. No member of that duties, responsibilities and trials of life with a Conference was ever so constant in his attendance. Nor is this all. Probably no one ever did so much to enlighten the numerous inquirers who-more or less-during a period of twentyseven years, have attended its weekly sessions.

In the discussion of various topics before the Conference, Dr. Hallock displayed the talent of a ready debater. He was always in earnest and often effective. If he sometimes failed in his argument, he not unfrequently disarmed his opponent by his humorous sallies, and the bonhomic which characterized both manner and speech. In controversies which called for an expression of his deepest convictions he never lost his self-command. The writer listened to him almost weekly for years, but cannot remember an instance in which he ever displayed any acrimonious feeling; and whatever the provocation offered, no word of bitterness fell from his lips. He seemed to realize the fact that even truth if fiercely spoken may be something like discourtesy. He always saw the point he aimed at, and as a rule the hearer was made to see it. Leaving to others the bootless toil

"Of dropping buckets into empty wells, And growing old in drawing nothing up;" he seldom meddled with a question without reaching the point, and bringing something of truth out of it to the common observation. If he was accustomed to speak more frequently than many others, it is only simple justice to certify, that he always said something to the purpose, and in a spirit so admirable, that he seldom taxed the patience of the auditor.

Naturally enough the Doctor took a lively intorest in all ideas and enterprises having for their object the practical reformation or improvement of society. He was opposed to slavery when that gigantic iniquity was upheld by the American press and pulpit; defended by all the powers of the government; and politicianssuch was the fashion of the times-were only too willing and anxious to work and

"sweat, but for promotion." 33 But the Doctor's ideas of practical reform were by no means limited to medicine and the subject of chattel slavery. He was opposed to the gallows; he made war on all vindictive laws and barbarous penalties. He was a conscientious and rational friend of temperance; and, he recognized the strict equality of the sexes, by Nature and before the law. On all these subjects his views were clearly defined and expressed with a manly freedom and independence.

The funeral ceremonies were performed at the Doctor's late residence, on Tuesday morning, Jan. 21, 1879, under the direction of Mrs. Nellie J. T. Brigham, the Spiritual Shepherdess, assisted by our distinguished friend, Rev. John Tyerman, of Australia, who made a very appropriate opening address. This was succeeded by an inspirational invocation by Mrs. Brigham, and then followed the funeral oration. Owing to the crowd the writer was obliged to occupy a position so far from the speaker that only a few words were occasionally heard. It was quite impossible to so much as follow the general drift of her discourse. For this reason I cannot speak with confidence of either the sub- that, in order to undo some of the wrong he has done, stance or style of the oration. I can only say, it was spoken in a voice modulated by all the womanly affections, in tones delicate and musical as the vibrations of a harp-string,

"That cannot yet repress its slivery swell. Whene'er a strain of sadness sweeps it o'er." It will be remembered that it was in "a still. small voice," that the ancient Prophet received the divine communication; and we know that Truth is never noisy. From the first word, to the last period, Mrs. Brigham had the sympathetic attention of the whole assembly.

The perfectly life-like appearance of the Doctor's face elicited frequent remarks from those who viewed the remains. Even in the flesh he seemed to have triumphed over death. There was not the slightest trace of the pallor that usually follows the sunset of life. His countenance presented every aspect of perfect health. So much be seemed as if in a quiet normal sleep, that one could hardly entertain the thought that he would wake no more on earth. Over all his features there was a soft natural flush like

'The evening beam that smiles the clouds away, And thats to-morrow with prophetle ray." The family relatives of Dr. Hallock present were his sister, Mrs. William Allen; Waverlyhis son by a former marriage-and his wife, and Miss Linda Deitz, the Doctor's step-daughter. This young lady, so well known and so highly respected in the dramatic profession, was on her way home from New Orleans, where she had just finished a professional engagement. On her arrival at Philadelphia she received a dispatch informing her of the dangerous illness of the Doctor (he had already departed) and losing no time she reached home on Saturday evening. But her kind guardian-for whom she cherished a strong filial affection-was no more visibly present to welcome her return. Miss Deitz has not yet recovered from the shock she experienced, but is still confined to her room. Mrs. Dr. Hallock is absent in England, where she is superintending the education of her other daughter, Miss Ella Deitz, who is also said to be a young lady of fine promise.

The Geographical and Polytechnic Societies, and the Farmers' and Liberal Clubs-of all of which Dr. Hallock was a member-were represented by the presence of other members of those organizations. Among the prominent persons present the writer recognized Mr. and Mrs. Henry J. Newton, Mr. John Biscoe, Hon. John O'Sullivan, American Minister to Portugal, under President Pierce; A. J. Davis, author of the Harmonial Philosophy; Mr. Charles Partridge; A. E. Giles, Esq., of your city; Mr. C. O. Poole; Dr. William Fishbough; Dr. Louis de V. Wilder, Dr. Lewis T. Warner; Dr. William White; Mrs.

tributes to his memory. Among the articles which have appeared in the secular journals, those by the reporter of the Sun evinced, the most intelligence and discrimination.

For many years Dr. Hallock had been the central figure in the Spiritual Conference of this City. On the Sunday following his ascension, the assembly at the Harvard Rooms adopted Resolutions expressive of sincere respect for his character and appreciation of his services; at the same time directing that his chair, on the free platform, be appropriately draped and remain vacant The Doctor will be long and affectionately remembered, and greatly missed in all his public and private relations. Few men have performed their appropriate work with so much fidelity; and, surely, none have met the more cheerful spirit. S. B. BRITTAN.

New York Matters.

To the Editor of the Banner of Light:

The Christmas holidays with all their time-honored customs have again come and gone, leaving pleasant memories of little stockings filled and happy hearts made glad by the interchange of tokens of remembrance; and yet despite the merry peals of laughter, and the Joyous sound of the voices of loved ones, the cry of the less fortunate, the minor tones from the poor and starving ones in our midst reach our cars, and the chimes of the merry Christmas bells from the lofty church spire cannot drown these mournful undertones: but the bright eyes that look straight into your own, and sparkle and dance with delight when you place in the shrivelled and shrunken hand of the worthy applicant that which will purchase for the suffering ones the necessaries of life, a blessing born of the deed makes your heart leap within you, and the truth of the proverb, "it is more blessed to give than to receive," is fully realized.

Recently a man whose head is silvered with the frosts of sixty winters, and possibly more, placed in my hand a sum of money to be dispensed for charitable purposes, and with an earnest look which I shall not soon forget said, "Do you think that will wipe out some of my black deeds?" I assured him that I fully believed it would, for if a wrong has been done a fellow mortal retribution is sure to follow; but if we seek to restore the even balance of justice by deeds of benevolence and love, so surely we begin to ascend the ladder that leads to higher spiritual states, and it is only by thus undoing the wrong which we have done that a single step in advance can be taken.

The worthy divine, Mr. Talmage, who is laboring for the spiritual good of his flock in our sister city, Brooklyn, has been telling his people how very wicked the inhabitants of New York are, and has actually visited many places where it is not presumed that ministers usually visit, in order that he might the more earnestly impress upon his hearers the truth of his utterances. Sunday after Sunday has he entertained his large andiences with the story of his adventures, until who can say how many of his hearers have not thought it would be quite safe for them to go and do likewise? If Mr. Talmage could visit those places why should not they?

The reverend gentleman has been severely criticised. and a few Sundays ago the Rev. Mr. Hatfield, of our own city, preached a sermon on the crimes of New York, and; lest you might not see the report of his sermon, will you allow me to copy a small portion of it? His texts were from Psalms lxv., a portion of the third verse: "Iniquities prevail," and Ezra, x: 2: "There is hope in Israel." He said in part: "We are told by a distinguished divine who has recently explored the dark places of this city by night, that New York is a moral cesspool, and that the only wonder is that we are not swallowed up by an earthquake. There can be no question that crime and wickedness abound in New York, but that all the wickedness is all on this side of the East River, and that the City of Churches is with-out a den of infamy or crime, is more than the Brooklyn, brother could make us believe. A little exploring by the aid of police officials at midnight, in that city, would probably reveal some things that have not yet been dis closed to the Brooklyn preacher. I advise the young men not to go out on midnight explorations; we have already had enough of them."

It is indeed lamentable when a minister of the cosne falls into the custom which prevails so extensively in this world, of repeating the faults of people instead of their virtues, and it seems to some of the lookers on it would be wise and becoming in him, as a follower of "the meek and lowly one," to tell his hearers of some of the noble institutions of charity in our city. He could visit them without the protection of the police, and he would find that "there is hope in Israel," and to the question, "Can any good come out of Nazareth?" the answer in the affirmative would ring in his ears from hundreds of voices-one grand chorus composed of the inmates of the Newsboys' Lodging House, Five Points Mission, Children's Aid Society, and scores of other institutions, would resound from earth to heaven, giving thanks to the noble men and women who con tribute to the support of these homes for the homeless.

Of course you have heard ere this of the sudden death of our earnest, noble worker, Dr. R. T. Hallock. At his funeral were gathered many of the Spiritualists of our city, also many of the members of the Liberal Club, Geographical Society and Farmer's Club, having been a member of these societies for a number of years. I will leave it for abler pens than mine to write of his many virtues.

Despite our comforting knowledge that those who leave us to become dwellers and workers in the higher life return to us with their messages of love, yet we mourn because we are human, and "long for the touch of a vanished hand."

The Rev. Mr. Tyerman made a few remarks appropriate to the occasion. Mrs. Brigham then spoke from the text, "And he shall give you another comforter, even the spirit of truth." She said that truth was the rock on which we stand, but no fancy or imagination of this life could be more beautiful than the fact of immortality.

Recently an afghan made by Miss Mollie Fancher, of Brooklyn, was disposed of by shares. It chanced that Dr. Hallock held the fortunate humber which drew the prize, No. 9. It was his purpose to forward it to his wife, now in London, that it might be exhibited before the British Association of Spiritualists, in order that they might see some of the work done by the person of whom they have read so much, and who uses other than her natural eyes to accomplish this work. All of the worsted and silks used in the making and embroidering of this afghan were selected by Miss Fancher herself.

Mr. Tyerman spoke for our Society on Sunday evening to a large and appreciative audience upon Orthodoxy, Materialism and Spiritualism. His hearers listened with great interest. He sails for England this week, and takes with him the good wishes of all with whom he has met, all regretting that his stay with us has necessarily been so short. New York, Jan. 23d, 1879.

New York Conference of Spiritualists.

To the Editor of the Banner of Light: In view of the recent translation to the higher life of our friend and brother, Dr. Robert T. Hallock, it seems to us proper, and eminently due to the deceased, that we, the members of the New York Conference of Spiritualists, should make some public expression of the sentiments of love and esteem in which he has always been held by us.

From the time of the inauguration of our Conference, E. F. Jay Bullene; Mrs. C. A. Coleman, and others whose names are not recalled.

The pall bearers were Charles Partridge, C. O. Poole, William Fishbough, William White, Danvers Doubleday and S. B. Brittan. These gentlemen accompanied the remains to the gentlemen accompanied the remains to the forwarded to Milton-on-Hudson for interment.

Most of the leading papers in this City have made respectful references to Dr. Hallock—to the principal facts and circumstances of his life.

and death; and briefly described the simple ously, were found among his most ardent admirers and warmest friends. If our departed brother was not the equal in physi-

cal science of some of its more distinguished votaries, he had at least made himself familiar with their ideas and theories, and, leaving them far behind, had gathered rich harvests in psychological and spiritual fields which they have never entered.

In the withdrawal of his visible presence and intelfeetual power from us, we feel that our Conference. and Spiritualism generally, have sustained an irreparable loss, but we trust that the inspiration of his example and of his benign spirit may remain with us, quickening us to loftler and more unselfish alms, and a broader philanthropy, that our lives like his may become the true exponents of our beautiful philosophy. and we be prepared to meet him as compeers in the higher life upon which he has already entered. In behalf of the Conference.

WM. WHITE, M. D., President. P. E. FARNSWORTH, Secretary. Harvard Rooms, N. Y., Jan. 28th. 1879.

To the Editor of the Banner of Light:

I forward to you a copy of resolutions of sympathy read before and unanimously adopted by our Society last evening, on the death of our honored President. Dr. R. T. Hallock.

MARY A. NEWTON, 128 W. 43d street. New York, Jan. 20th, 1879.

Whereas. We have heard with deep regact of the sudden death of our esteemed friend. Dr. Robert T. Hallock, the honored President of this Society, whose gental presence, which carried simishine wherever he went, we shall never again welcome in our inlist; and Whereas, A good man has been taken from his labors here to narticipate in the more perfect life beyond.

Resolved. That we extend to his bereaved wife, who is at present residing in a foreign land, and to his relatives and present residing in a foreign land, and to his relatives and them in his knowledge Bar I in Bar bessed full referred with them in his knowledge Bar I in Bar bessed full referred life into whose op using glories our friend and brother has now entered, he has begun that nobler life which is the heritage of all earnest souls.

Resolved. That while our Society deeply mourns the loss of the worthy President, and the cause of Spirlinalism is called to part with one who has been an earnest advocate and a shitting light, we know a life nobly tived is a blessing and abenediction to all mankind. "Tears for these who are helt, loy that a good man has dived."

Insanity Cured.

This was a remarkable case-full details of which can be had by writing to Mr. Stone, Proprietor of the Condensed Air Cure at Rochester, N. Y., or to Mr. Maudery.

N. Y., or to Mr. Mandery.

Standb St. Paul Street, 1

Rochester, N. Y., Jan. 15, 1879. 1

Dr. Stone—For three years previous to July last my wife had suffered very severely with a complication of difficulties, which finally affected her mind seriously. I had resorted to various remedies, but without her being benefited. In June last I took her to your Cure, and in one month she was entirely restored to perfect health, and continues so at the present time—greatly to the joy of herself, family and friends.

Truly yours, Leonhard Maudery.

BF Harvey Lyman has changed his residence from Springfield to Greenfield, Mass., P. O. box 313. Any one wishing his services concerning building cottages, engaging grounds or tents for use at the Lake Pleasant Camp-meeting, can address him as above.

Mrs. R. Collins, healing medium, formerly of 9 East Canton street, Boston, has changed her residence to 615 Broadway, Chelsea, where she will be happy to meet her customers. See her card elsewhere.

Spiritualist Meetings in Boston.

PARKER MEMORIAL MALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, orner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 22) during the season. Good lecturers and excellent music. The public are invited to attend free of charge, W. J. Colville will lecture during February. Per order Ex. Com.

helivers an inspirational discourse and poem and replies to questions in this ball every Sunday morning. Services com-mence at 10%. Congregational Singing Practice at 12%. AMORY HALL,—Children's Progressive Lyceum No. holds its sessions every Sunday morning at this hall, correr West and Alvashington streets, commencing at 103 pelock. The public cordially invited. D. N. Ford, Control

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sanday morning and afternoon, Good mediums and speakers atways present.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sanday, at 102 A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

PARKER MEMORIAL PARLORS,—The Spiritual-st Ladles' Aid Society will meet at this place, Parker Me-norial Building, Berkeley, corner of Appleton street, ever-yriday aftermon and evening. Mrs. John Woods, Presi-lent; Miss M. L. Barrett, Secretary.

USONELLIE HALL. 7 Tremont Row.—Meetings ontinued every Sunday at 2½ and 7½ P. M. ontinued every Sunday at 225 and 755 P. M.

ARROTSFORD HALL.—Meetings are held in this
hall, Waverley Bullding, Charlestown District, every Sunlay evening, under direction of C. B. Marsh.

day evening, under direction of C, B, Marsh.

Amory Hall.—Despite the excessive cold our hall was well filled with a delighted audience and happy scholars, exemplifying the question for the day, "What is heaven?" proving conclusively that it is a condition rather than a locality, and that all may attain to that condition by a life of purity and innocence. The exercises were as follows: Overture by the orchestra; singing, responses and banner march; answers to the question "What is heaven?" piano duett, by Harry and Jennie Beals; recitations: "Gracie and her Friends," Emma Buck; "Three Wishes," Gracie Stevens; "How happy I'll be," Affy Peabody; piano solo, Miss Bell; recitations by two dear little girls, not members of the Lyceum, three or four years of age, entitled "Baby Land," and "Lillie's Party," Helen and Lizzie Sanborn; "Did u't Mean To," John Hanson; selection by orchestra, "Did Thou But Know"; select reading, "Parson Williams's Sabbath-breaking," Miss Dill; song, "The Old Log Cabin by the Dell," Mr. Fainbanks and Gracie; recitations: "My Treasure," Flora Twitchell; "The Young Student," Mannie Heavener; songs, "The Bells of Shandon," Nel lie Thomas, "Oh tell me where can Mother be," Florence Danforth, accompanied on piano by-Helen M. Dill: Wing movements, led by Mr. Ford, closing with the Target March.

WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, }

Roston, Jan. 26th, 1879.

**Usoncille Hall.—A correspondent writes: "The musical and test scances held at the above

Usonellie Hall.—A correspondent writes: The musical and test scances held at the above place last Sunday afternoon and evening were highly satisfactory. The service opened with an impromptu voluntary, followed by an invocation, through the mediumship of Mrs. H. G. Richards, No. 10 Spring street. The foreign musical control of Mme. Usonellie, Maestro Vedetro Ranastrad, then requested a subject from

Richards, No. 10 Spring street. The foreign musical control of Mme, Usonellie, Maestro Vedetro Banastrad, then requested a subject from the audience for a song in his own language. The subject given was 'Friendship.' Mrs. Annie Lord Chamberlain, the independent musical medium, Mrs. Floyd, and a number of other noted mediums being present, the power was unusually great. The séance closed with several fine tests from Mrs. Richards, another march and song.

In the evening, although a bitter cold night, a large number assembled to be entertained and convinced of spirit communion through the combined instrumentality of Mrs. Nellie Nelson and Mme. Usonellie. The wonderful ability of Mrs. Nelson to give tests, through her control 'Maggie,' is too well known to require comment. All were comforted and strengthened by receiving some message from their loved and dear ones, while the music was excellent in character. Séances will be held at the same place for two more Sabbaths only, as Mmc. Usonellie accepts a call to visit New York and Brooklyn in February."

(**Lightedown Dietrick—Abbateford Hall—Sun-

Next Sunday evening, Feb. 2d, Mrs. Mary C Bagley and others will speak and give tests in this hall at 7½ o'clock.

this hall at 74 o'clock.

Pythian Hall.—Mrs. M. A. French occupied the platform at this place last Sunday morning, and gave a highly interesting account of some of her experiences as a medium, dating back to the time when she was but a very small child.

Mrs. H. Clark gave a trance address in the afternoon upon "The Importance of the Proper Development of the Faculties with reference to the spirit-life." The lecture was attentively listened to and evidently gave good satisfaction.

listened to and evidently gave good satisfaction. Brief remarks were also offered by Messrs. Geo. Plummer, Bickford, Ricker, and the Chairman.

Movements of Lecturers and Mediums. (Matter for this department should reach our office by Tuesday morning to insure insertion the sam (week,)

"The Healer of the Age." Dumont C. Dake, M. D., can be consulted at Miller's Bath Hotel, 41 West 26th street, New York City, Feb. 1st. 2d and 3d; Utica, Butterfield House, Wednesday, Feb. 5th. Will open permanent offices in New York City, Feb. 17th.

"Mrs. Mary C. Gale, of Byron, Mich.," writes C. S. D. Prince, of Eha Hall, " is a medium of the first order; and though she has been in the field but a few months, is giving excellent satisfaction wherever she goes, both as a lecturer and test medium. Her address for the present is Swartz Creek, Genesee Co., Mich."

Mr. J. Frank Baxter will give a lecture in the Town Hall, Bernardston, Mass., Tuesday evening, Feb. 4th, subject, "The Good that Spiritualism has done for the World." It will also be accompanied with a poem, music, &c., and at the close Mr. Baxter will give some tests of his powers as a medium, providing circumstances permit. Doors open at 615; commence at 7

Bishop A. Beals's engagement at Chebanse, Ill., has been a grand success. He is now speaking in Watse-

rnary: New Haven, Conn., in March': Meriden, Conn. April 20th and 27th. Address her at 138 Grove street, New Haven, Conn.

T. H. Stewart, of Kendallville, Ind., who has for some years done effectual work for Spiritualism in Michigan and Indiana, has been appointed missionary for Minnesota, by the State Association. He is an able and carnest worker, and will enlighten the people wherever he goes.

J. William Van Namee lectures next Sunday evening at Harry Hill's Theatre, New York City. He will speak on such subjects as may be furnished him by the audience, and will also improvise poems in like manner.

God's Poor Fund.

Received since our last acknowledgment: The Widower's Mite, \$1,00; Friend, 70 cents; Geo A. Healey, Williamstown, N. Y., 35 cents; Friend, Cinchinatt, Ohlo, \$1,00; Miss M., \$3.00; R. B. S., 55 cents; Henry J. Horn, Saratoga Springs, N. V., ₹2.55.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS.

From S. B. C., Reading, Mass., 50 cents; S. P. Rose, Granville Corners, Mass., 30 cents; G. R. Brennan, Bangor, Me., 40 cents; Mrs. Mary Gould, Philadelphia, Pa., 40 cents; C. B. Fletcher, Sturbridge, Mass., \$1.17; B. H., \$5.00; O. T. Houghton, Bakersfield, Vt., 85 cents; Joslin, Providence, R. L. 85 cents; Abble J. Spaulding, Champlin, Minu., 1,85; E. C. Hart, Oberlin, Ohio, \$1.85; Henry W. Walt, Greenville, Ill., 40 cents; Jacob Millisack, Ottumwa, Ia., 25 cents; E. J. Durant, Lebanon, N. H., \$1.85; S. B. Barker, Clayton, N. Y., \$1; J. W. Woodburn, Rome, Pa., \$1; Mrs. C. E. Beecher, Canastota, N. Y., \$2; Friend, Cincinnati, Ohlo, \$1.

The Present to Dr. J. M. Peebles.

Since our last report the following sums have been received: John W. Day, Boston..... Hiram Hoyt, Hastings, Iowa: 10,00 Mrs. G.C. Howard, Colorado Springs,Col. 1,00 J. W. Woodburn, Rome, Pa. 1,00

In 1875 thirty-one (31) death claims were paid by the Union Mutual Life Insurance Company of Maine, on which the persons whose lives were insured paid only the first year's premium, amounting in all to \$6,522,21, for which the Company returned \$73,405.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and diffeen cents for every subsequent in section.

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUNINESS CARDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance. 89 For all advertisements printed on the 5th page, 20 cents per line for each insertion,

As Electrotypes or Cuts will not be inserted.

45° 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.

The Wonderful Healer and Clairvoy-ant I—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w*, N.9.

THE MAGNETIC HEALER, Dr. J. E. Briggs, is also a Practical Physician. Office 123 West Eleventh st., between 5th and 6th ave., New York City.

J. V. Mansfield, Test Mentum, answers sealed letters, at 61 West 42d street, New York, Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS, Ja.4.

For Coughs, Colds, and Throat Disorders, use "Brown's Bronchial Troches," having proved their efficacy by a test of many years. 25c. a box.

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

SEALED LETTERS ANSWERED by R. W. Flant, No. 25 East 14th street, N. Y. Terms \$2 and 33-cent postage stamps. Money refunded if letters sent are not answered. Au.10.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

Lydin E. Pinkham's Vegetable Compound is: cure for all those painful complaints and weaknesses perullar to women. Sold by all Druggists at \$1,00 per bottle. 4 doz. for \$5,00, sent by express. Sent by mall in the form of Lozenges at \$1,00 per box. Address MRS, LYDIA E. PINKHAM, 23 Western avenue, Lynn, Mass, Send for

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Branner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrare, Utbexter Road, Dorby, England. Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

Colley & Rich.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, sex Market street, and S. E. corner Eighth and Arch streets, Philadelphia, has the **Banner of Light** for sale at retail each Saturday morning.

MRS, M. J. REGAN, 620 North 5th street, St. Louis, Mo., Respacementally locate the Respect of Light, and a supply of the Spiritual and Reform Works published by Cothy & Rich.

RALTIMORE, MD. AGENCY.
WASH, A. DANSKIN, 709, Saratoga street, Ballimore
Md., keeps for sac the Branner of Light.

TROY, N. Y., AGENCY.
Parties desiring any of the Spiritual and Reform
Workspinbylsed by Colox & Rich will be accommodated by
W. H. VOSHURGH, at Rand's Hall, corner of Congress
and Third species on Sanday, or at No. 40 Jacob street,
Troy, N. Y., through the week. Mr. V. will procure any
work desired.

SAN FRANCISCO, CAL., ROOK DEPOT, At No. 39 Reguncy street (up states) may be found on sale the BANNER or Littlit, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co., Sciolden Pens, Plancheftes, Spence's Positive and Negative Ponders, Orton's Anti-Tobacco Preparations, Dr., Storer's Nutritive Compound, etc., Cataggues and Cheulaus mailet free, De Hemitlanees in U. S., currency and postage stamps received at pir. Address HERMAN SNOW, P. O. box 117, San Francisco, Oal.

CHICAGO, ILL., PERIODICAL DEPOT, 1881 FIFS PERIODICAL DEPOT, 122 Bearborn street, Chicago, Ill. The Banner of Light and other Spiritual and Liberal Papers always for sale,

NEW YORK PERIODICAL DEPOT.

S. M. HOWAID, Agent, Bookseller, 51 East Pwelfth Street, New York City, Keeps constantly for sale the Hanner of Light.

D. M. BENNETT, Publisher and Bookseller, 44 Eighth street, New York City, keeps for sale the **Spiritual and Reform Works** published by Colby & Kich,

NEW YORK ROOK AND PAPER AGENCY. T. O. OSTILANDER keeps for sale the financer of Light and other Spiritual Papers and Reterm flooks pub-lished by Colby & Rich, at Republican Hall, 55 West 33d

Mrs. A. D. Hall is lecturing in Meriden, Conn.

Mrs. H. Morse has engagements to lecture and hold scances in Brooklyn and New York City during February: New Haven, Conn., in March': Moridon Conn.

E. M. ROSE, 56 Trimbull Street, (Firthord, Conn., Reeps constantly for safe the Banner of Light and a simply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. V., ROOK DEPOT, JACKSON & BURLEIGH, Booksubers, Areado Hall, Rochester, N. V., keep for sale the Spiritual and Re-form Works published by Coby & Rich,

ROCHESTER N. V., ROOK DEPOT. WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. V., keep for safe the Spiritual and Reform Works published at the Banner of Light Publishing House, Roston, Mass.

CLEVELAND O. RODK DEPOT. LEES'S BAZAAR, is Wood and avenue, Ceveland, O., Circulating Library and depot for the Spiritial and Liberal Baobs and Pupers published by Colley & Rich.

W. R. HARRISON, No. 38 Great Reself street, London, Eng., keeps for safe the Ranner, of Light, and a full line of Spiritual and Rejormatory Works published by Colby & Rich. He also receives subscriptions for the BANER.

And Agency for the BANKER OF LIGHT, W. H. TERRY, No. 81 Russell Street, Melbourne, Australia, has for salo the works on Spirituatism. LIBERALAND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

Peleg Wadsworth. MAGNETIC HEALER. Hotel Brunswick, Boston, Feb. 1. 3w

O NE box of Mus. Rootens's The Remedy will cure the worst Case. No outward application; purely wegen-ble, 91.00 per box, postage free. Mus. M. R. ROOTERS, 25 York street, Jersey City, N. J. 2015 Foli, b. 25 STYLES ALL NEW CARDS 40c., or 20 Chromos Feb. 4.

H. KENDALL. 22 Enclid Avenue, Cleveland, O. Feb. 1. 3w

MAGNETIC HEALER AND DEVELOPING ME-DIUM, So. 17 Hayward Place, Boston, Developing Circles Wednesday, at 3 P. M.

PARTIES of some means coming to the the Gold Min soon, for information will do well to address E. 6 KNAPP, Forest City, Sterra Co., Cal. ME. USONELLIE, Musical Life Reader and Test Medium. Public and private engagements ac-cepted. Address care Hanner of Light. W. Feb. 1. OCKS OF HAIR ENAMINED CLAIRVOY-VINSLOW, Spiritnal Home, 65 Molberry St., Newark, N. J. Feb. 4. 2w*

IGRANCES M. REMICK, Trance Medium, Spir-feb, L.- 580

MRS. L. C. H. JACKSON is prepared to give spirit Writings, Readings, Lectures, attend Funer-als or foreted Events either at home or abroad. Send lock of halt, residence, age and name, with one dollar. Address Bartonsville, Vt., Silver Spring.

TTCHING PILES are moisture, distinguishing phasoring were crawing in about the parts distinguishing the phasoring was a moisture, all stressing the bears disceased, partendarly at night. "SWAYNE'S OINTMINT, pleasant, sure cure also for tetter, all skin discass." Mathed to any address on receipt of price, 36 cents a box, or three boxes \$1,25. Address letters DR, SWAYNE & SON, NO 339 North Sixth street, Philadelphia, Pa. No charge for advice. Sold by calling druggists,
Sold by COLBY & RICH, 9 Montgomery Place, Boston-Mass.

TO LET,

A T 8% MONTGOMERY PLACES, a small room, located by steam, suitable as another for a gentleman. Will be let at a very low price. Apply to COLBY & RICH, 29 Montgomery Place, Boston.

NEW EDITION.

JESUS: Myth. Man, or God:

The Popular Theology and the Positive Religion Contrasted.

BY J. M. PEEBLES, M.D., Author of "The Serve of the Ages," "Travels Ariena the World," "Christ, the Corner Stone," etc.

The contents contain the following:

CHAP. 1.-Evidence of the Existence of Jesus. CHAP. 2.- The Origin and Mission of Jesus. CHAP, 3.- The Moral Teachings of Jesus compared with the Old Philosophers.

CHAP. 1. - Influence of Christianity. CHAP. 5. - Jesus and the Positive Religion. An attempt to present the evidence of the actual exist-nee of Jesus, compelsing many interesting quotations from scholarly writers.

This work has been out of print for some time, and the demand has been such that we have been furnished with sheets from England, and shall keep a full supply hereafter. Cloth, 75 cents: paper, 50 cents. For sale by COLBY & RICH.

JUST ISSUED.

Spiritual Manifestations.

BY CHARLES BEECHER. CONTENTS.

C O N T E N T S.

Chap, I, The Movement, 2. Mysterlous Phenomena; a Planchette; 4, Second Sight; 5, Vislous; 6, Remarkable Conversions; 7, Historic Method; 8, Anabegy; 9, Tableanx; 16, Eden; 11, Theories; 12, The Hypothesis; 13, Primewal Spiritualism; 14, The Dawn of Prophecy; 15, The Titans; 16, Rise of Polyhtelsin; 17, "The Filend;" 18, The Exodus; 19, The Tabernacle; 20, Babaan; 21, Canwan; 22, The Andges; 23, Solemen; 21, The Prophecy; 25, The Exile; 26, The Return; 27, Maccalean Foa; 28, The Ancient City; 29, The Incarnation; 30, The Ordeat; 21, Regeneration; 32, Transfiguration; 23, The Vell Rent; 34, Aphelo n; 35, Everish; 26, Eschatology; 37, Petihedon.

The author anneouses that the object of this work is no

oreism; 26, Eschatelegy; 37, Petiheden.

The author anneunces that the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spirit-world, and to prove some hypothesis or theory which will consistently account for all known facts. He is a profound thinker, a careful and industrieus writer, and his back is said to abound in calculations, facts and prophecies that will interest all Spiritualists.

Choth, 322 pp. Price \$1,30, postage 10 cents.

For safe by COLRY & RICH.

Message Department.

The Spirit Messiges gaves at the Banner of Light Public The Spirit message general recommendation from Proceedings Meetings, through the mechanish polyfresh Messages, It 1916, are reported for and published each week

in this Department,

We also publish on this page reports of Spirit-Messages given each week in Baltimore, Md., through the mediumdpof Mis. SARAH A. DASSKIN.

These Messages II, Beate (that spirits carry with them the characteristics of their earth, the to that beyond, whether for gostlor exil, concerpently these who passfrom the earths. sphere in an undeveloped state, eventury progress to a

We ask the tend to be receive an electrine put forthly spirits in these countries that does not comport with his of her mason. A lexific season, short fruth as they perceive season.

The Banner of Light Free-Circle Meetings The Runner of Light Free-Circle Rectings
At the day Ways & Wang merry Processional deep rectangled of Province of the few proceeds, very his serve, This is Prox A STE First A ALTHONOUS. The Branch Will be specially at Which the the reason will be served, but the processor at Which the the reason will be served, but the processor that the reason A Visit the served will be served to the form of the first and A Visit the served will be the reason for the first and A Visit the served.

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presents at world at the company mentioning of twinding to many the andrease. Those read to the figure of the state of the received to be a superstance to be she to observe the safety of the result of the first of the safety. Thursdays of I tidays,

Bur Cheng and Cheng K. W. Record table approximated.

Li Was B. Willsen, Confirmation.

REPORTS OF SPIRIT MESSAGES GIVES THEOTOR THE SCHOOL SIND OF MRS. JENNIE S. RUDD.

Invocation.

Father, we come to thee, as children, feeling that thou art to us father, mother, brother, sister and friend. From the shores of the eternal world we come to earth, trusting that we may touch the heart of man with the infinite love of the great Father of All, hoping that we may kindle the fire of inspiration in every home and Feart, feeling that we can whisper consolation In the sorrowing cars of those who mourn, trusting that with the tinger of love we may open the ears of those who are spiritually deaf, that ; we may open the eves of those who see not clearly, to the end that they may behold the future immortality of the soul.

Questions and Answers.

Control Line Spirit. Your questions are now in order, Mr. Chairman.

QUES. From the audience, Does mediumship depend in any measure on the temperament of the individual?

ANS. Mediums are of peculiar organization; ship deepend in any measure on the temperament of the individual?

ANS. Mediums are of peculiar organization; spirituality is usually largely developed, also these organs which came them to compare, to analyze and to judge for themselves. Large spirituality causes them to look ligher, makes them need the presence of power above and around, which they must recognize. We are speaking now set the mental phase. Physical manifestations require a different organization, one which is peculiarly adapted to the material, capable of comprehending and understanding much that is in mechanics. There are exceptions, we know we are speaking in general terms. Mediums are subject to eccentricities, therefore the welld should have for them all the charity possible. You should surround them with the finest influences, and give them all the strength and spirituality possible; then you will find your mediums each day coming up higher. But if you surround them with coarseness and inharmony, depend upon it you will have inharmonious manifestations.

Q. By the same. Are culture, development and constitutional activity of mind obstacles to the acquisition of mediumship?

A.— Not at all. As we have often told you, an organist cannot make proper music on an instrument entirely out of tune, no matter how well-cultured he may be. So if you bring us a mestium eacy lettly unfurned and out of barmony, it is like offering the poor instrument to the musician. But if you bring us an organization in good tune, one that is surrounded with pleasant influences, we can play you the music of harmony, love and joy. It would be well for Spiritualists to remember this, it would be well for Spiritualists to remember this, it would be well for spiritualists to remember this, it would be well for spiritualists to remember this, it would be well for them to hook into their own hearts and find out what dwells there, to view the gatden of their souls and see what kind of thewers they have

souls and see what kind of flowers they have planted in them, before they come into the presence of an instrument who is touched by

presence of an instrument who is touched by angel fingers, and who responds as readily as do the keys of the organ organo.

Q.—(By'the same.) Will you name the best conditions for the development of necdiumship?

A. The best condition for the development of a medium is one of harmony, one of love. In order to be a good medium, try to be harmonious, try to be surrounded with loving words, with the loving thoughts of dear friends, making life as beautiful as possible. Let the prayer of your heart be, "Lord, ever give unto us the highest thoughts of life," then will mediumship prove a blessing both to yourself and others.

Q.—What is the cause of St. Vitus' dance?

Can it be cured?

Q.—What is the cause of St. Vitus' dance? Can it be caused?
A.—What is called St. Vitus' dance is simply an overthrow of the nerveus system, caused sometimes by over-study, sometimes by over-work. Somechildren inberit a peculiarly sensitive condition. This condition is to be cured by restoring the nervous system to its equilibrium, which can only be done through the magnetic and electric laws. Medicines will never eradicate the disease, but magnetism and electricity, judiciously administered, will generally restore health.

Q. Are there any true grounds for belief in

Q. Are there any true grounds for belief in the near approach of the "second coming of Christ to judge the world and put an end to all things," as preached by many of the clergy at the present time?

the present time?

A.—Ages upon ages ago there came into the world those who preached the "coming of Christ." They said he would come as a ruler, and that he would bring into the world a greater power than has ever been known before. For days, for months and years they looked for the sign of the coming of Christ—the looked for the sign of the coming of Christ—the king that was to rule over them. Not understanding the laws of life, they supposed that he would come in some strange and miraculous manner. When the angels told them, of the hirth of Christ, pointed to the stable and bade them look in a manger, they turned away in scorn. Christ's works and teaching and his power have proven to the world that he did indeed come. Again has inspiration fallen upon many a soul on earth, and they have felt that Christ would come again. But how? Not as he came before, but with power and dignity and pomp, little dreaming that Christ has already come to the lowly homes of those who could understand his messages. Christ is here to-day in your midst, pointing out the way of truth. You need not look for the third "coming of Christ" at present. Christ the second has arisen, and is working for humanity, for love, and for truth.

Elizabeth G. Ely.

Record, if you please, the name of Elizabeth G. Ely, who left New York about the middle of July last. From my home in the spiritual, I desire to bring all the good news possible, and to say to him whom I have loved that it is well with me and mine. The flowers are blooming brightly, the sun shines with splendor and with love. It is all right. Fear not, and feel not disappointed, everything is for the best. My maiden name was Olmstead. I have met father, mother, and other friends. Please give my love to all, and say to them that it is well with L., and I will do all I can for the dear ones that remain here.

Dec. 3.

Martin Stockbridge. I cannot see very well, Mr. Chairman, as I return to earth. I came here as a matter of curiosity. Learning from some sources, as I have, of this peculiar phase of life, I wanted to see what it was like. I wanted to see what was

done here, and on the kindly invitation of a gentleman I found here I approached the chair, and, placing my hand on the lady's head, found myself talking. It is many years since I went away. Poverty was over me, life was dark. In my younger days everything was bright and heautiful, and I teally never dreamed of the time when I should want, or when I should care to ask for aught from anybody's hand. The brightest flowers bloomed in my father's garden, all our thoughts were directed to culture and doing what we could to bring out the powers of life, but in my old age the days grew dark, the sun scenned to kide its face, the stars gave not the light of boxe to me, and I wondered what must be the end, until at last poverty took held of me, and I was forced, not to beg my bread, but to live as I would not have lived could I have had my way. My wife, Thirza, is with me, and we meet often at my former lived could I have had my way. My wife, Thirza, is with me, and we meet often at my former friend's, her first husband's. I feel sometimes as it, here in this world, the culmination of all my ideas and my ambition for greater things finds tull scope, and I am thankful to the great God of all. But I have not found him, I have not seen him. I do n't understand him. I resume that as I become more spiritual I shall realize more the God-like irrinciple. Martin Stockhuldge, of Hanover, Mass.

Diec. 3.

Were convinced of the traffiot spiritual convinced of the artist, gifted with superior in convinced of the traffic convince

Elias Smith.

I am Elias Smith. I have been gone many years. I formerly practiced medicine in Boston and vicinity. I was what they call now an Eclectic or Thempsonian physician. I send out my express feelings in regard to the matter to some who have asked me several times why it was not possible to come. I have been gone so many years that they remember me. I have not, in all these years in the spiritual, found anything yet that would do note good in treather the slet. these years in the spiritual, round anything yet that would do more good in treating the sick condition than heries and roots, therefore I answer the question which has been asked me, and have come back according to request.

Dec. 5. her life.

Mary Nancy Dyer.

Mary Nancy Dyer.

My name is Mary Nancy Dyer. I died in Anapolis. I aim twenty five years old. I died in 156, when everything was dark. I want to find a brighter way than I have been walking, and learn of a brighter way, and that flowers and music. I have come, and I want to send word to an old lady. Rebecca Andrews—who lives in New York City—I will see that she gets it—that I have done everything I could for her sisters and helped 'en all I know how, and now I shall help her out into the spiritual before long. I aim exactly white, nor I aim black, I am a mixture of black and white, but I was told I'd be just as acceptable here as if perfectly white.

Dec. 3.

Adam C. Makepeace.

Please say that Adam C. Makepeace made his appearance here. I am fifty years old, I suppose I am more than that, for I have been gone these ten years. I went out in April, not exactly "April Fool's Day," but the first week in April. I believe it was the third day of the month, I can't remember exactly. I have been quite a traveler in different parts of the world. I've sailed over the ocean several times, I don't feel that I am any better for that. The last I 'ce sailed over the ocean several times. I don't feel that I am any better for that. The last trip I made from Montreal, they landed me in what you call the spiritual world, and I have had a pretty good time there ever since. There 's a friend of mine who has lately gone to l'hiladelphia, who has got his ideas up in regard to this, and he said if I would come and tell my story, he would believe something in it. He said he should look out for breakers right straight along through the year. I thought I'd get the best of him and wouldn't wait quite a story if he would 20 where I have impressed him, and where his friends have told him to go, but it he don't care about it, it is n't any matter. I've come here and told my story—that's the best I could do.

The brevity of my illness did not give time for ontward show to the world that preparation was being made for death. According to my conception it is of little importance where one, in the last moment, makes preparation, I believe, and my belief has carried me through the portal called death, that good deeds, kind thoughts, silent prayer and watchfulness of one's conduct, not only as it affects, ourselves that it he don't care about it, it is n't any matter. I've come here and told my story—that's Dec. 3.

The brevity of my illness did not give time for outward show to the world that preparation was being made for death. According to my story entered by one private and watchfulness of the last moment, makes preparation, I believe, and my belief has carried me through the portal called death, that good deeds, kind thoughts, silent prayer and watchfulness of one's conduct, not only as it affects, ourselves that our neighbors, give the required credentials him, and where his friends have told him to go, but our neighbors, give the required credentials him, and where his friends have told him to go, but our neighbors, give the required eredentials him, and where his friends have told him to go, but our neighbors, give the required eredentials him to go, but our neigh

the best I could do.

Dec. 3.

Madam Fry.

Madam Fry.

A medium who sometimes feels sad, and who offtimes is in the receipt of words which come through the mails, inquires of me what shall be done to save annoyance. From the closet of the soul the words have come up to me, and a prayer Lean only point the road of duty, and tell them of the power of love; I can only teach them the foot-like principle of patience, and ask them to do the best they can. If the words pinch, and the unkind thoughts hurt, remember God takes cognizance of the earth's children. The lily, from its bed among the waters, sends forth its perfume, without eyer thinking whether the sun will shine to-morrow or not; so must those who have a work to do, do that work without ever thinking what to-morrow may bring forth. The what point you may, a voice of thrilling beauty have a work to do, do that work without ever thinking what to-morrow may bring forth. The rose unfolds its beauty, petal by petal, and reaches up to thank the great God of goodness for the development of its power, sending forth, its prayer of perfume every hour of its life; so must you, oh fellow mortal, send forth your love-principle unceasingly, never doubting the great Father's love. Like the blade of grass that shines with its pearly tear of dew in the morning, so shall the thoughts that come and go to you be recognized, and love's power be sent forth as a strengthening prayer. Thou shalt succeed. Go thy way, and fear not. Please say it is from Madam Fry.

Dec. 3.

Anonymous.

Again we greet you, friends, on another new year, trusting that you, as well as we, must feel an interest in the closing of the old year and the dawning of the new one. Let the snow-dakes, fastly falling, be to us a symbol of purity. May our spiritual natures be mantled in whiteness, even as the earth to day is robed in snow. Friends, we are glad to see you gathered here, and we wish each one a "Happy New Year." May it be a year full of happy events, filled to the very brim of the glass of life with beautiful thoughts and beautiful acts. May it be the dawning of a new life to each one; may you realize that this life is but a stepping-stone to the life beyond, which is a grand and limitless one. We trust that the angels will bring you nearer to us, and that we can come nearer to you. to us, and that we can come nearer to you.

Anonymous.

Jan. 2. Anonymous.

John Craig.

I used to have an old friend who said they did about as they were a mind to up here. Now I don't think I do. I aint got used to this thing

livering a message; but there came to me a telegram yesterday, asking a question, and further information in regard to diphtheria. When here before, I tried to give some ideas on a subject which people are so anxious about. I then advised the use of hemlock. Further directions, it seems, are asked for. I really thought I told my story clear enough then, but if it will benefit humanity I can repeat it. Go to the south side, the sunny side, of a hemlock tree, (if in the country, if not, visit your drug-store,) and obtain some of the bark, make a strong decoction of it. Use it with a sponge, inhale it and bathe with it. You will find it a good remedy for diphtheria. I do not believe this will prove a cure in all cases, but it will generally alleviate and often cure. Dr. Leonard. Jan. 16.

Joseph B. Belden.

Joseph B. Belden, from Richmond, Va., wishes to reach friends of his. If they will visit him, in New York City, at any medium's whatever, he will call there and will speak to them of what they wish to know, otherwise they can find it out at their own convenience. Please let this go forward soon, will you, Mr. Chairman?

Jan. 17.5

with but little variation, and not much embellishment, is comfortably, sometimes luxuriously provided for; but the medium, of whom I have been speaking, though she possessed powers, more valuable to the world than those of the artist, the lawyer, the doctor and the elergyman combined, was permitted to struggle through lite, carrying the heavy burden of material cares, while her time, and vitality were being exhausted, by the demands upon her spiritual mediumship from those who evaded making proper compensation. With proper conditions Mrs. Morrell would have done more good to lumanity, and have secured a competency to comfort and sustain her in the work to which she had devoted

The sensitive trance medium should always have

may interfere to prevent, or may confuse and mislead, or conditions pertaining to the sitter, with which the medium has no connection, may prevent any communleation from being given. This is no fault of the medium. Properly guarded and protected the medium will be free from anxiety, that great disturber of the mental equilibrium, and all spirits of intelligence and truth will find an open channel of communication with their friends of earth, whether skepties or believers, through the well developed organization of the TRANCE Mirnium.

1 To be continued.

Start from There is no death in the universe. Start from what point you may, a voice of thrilling beauty meets you and counsels with you, bearing you directly to a home of safety and of beauty. I feel the inspiration of ages surging through me; it bids me speak of the blessings that surround me. I have found comfort, safety and rest. Farewell.

Lucy Maynard.

Though stripped and separated by death of my physical form, of my voice and of my footsteps, still the consolation sweeps over me that my spirit is housed from all the temptations of a material life. I died at Maynard, Iowa. Lucy, daughter of Lorenzo and, Lucy Maynard, aged

daughter of Lorenzo and Lucy Maynard, aged twenty-one.
Yes, I have gone to a new and beautiful home, in which there is not an imperfection. After having been in this land for a time we become students in the school-room of Nature, and there we gather such lessons as no earthly teacher could give. Mother and father, they are not things of earth that are taught, but they are the notes and lessons regarding spirituality—its rise and its fall. It is most beautiful to be under the tuition of those who have long been dwellers in this land of happiness. However clouded or desponding may be the mind, after it has been in this atmosphere all is cleared away. Whatever doubts may have rested in the mind concerning the mercy and kindness of our Creator, they are all cast out. Oh that I the mind concerning the mercy and kindness of our Creator, they are all cast out. Oh that I had learned more of this bountiful giver's power, then I would have known how much more he loved mg. There is no sting in death, for it is likened unto a calm and peaceful sleep, from which we awake refreshed.

The spirit-land is very much nearer to you than you have power to conceive. It is truly a land of blooming dowers, and warbling birds, and running streams from which the pilgrim.

land of blooming flowers, and warbling birds, and running streams from which the pilgrim may drink and be refreshed.

Now, my story of that beautiful land, as far as my unfoldment has gone, has been given to you with a rejoicing heart and an unclouded mind. Remember me not as dead but living, with power to love you, to see and to hear, and to know of my friends on earth.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD. Jan. 2.—Anonymous; Mary A. Smith; Sarah B. Trumbull.
Jan 3.—Cap'ain Nelson; Uncle Zeke Aldrich; Mary M.
Pearson; J. V. S., of R. I.; William M. Poore; Julia K.
Meade.

Meade, Jan. 7.—Aaran Pierce; Alice Somerby; Samuel King; George W. Willard; Julia A. Mann; George M. Sawyer; James O'Hara; Asa Rogers; Lillian Day, Jan. 9.—Mary C. Lee; Isabella S. White; Frederick W. Blaue; William Torrey; Jean Shackford; Mary Whoeler; Aunt Nabby Freeman.

Jan. 10.—Susun F. Brown; Aleck Simons; William, to Anna C.—n; Bridget Murphy; Darlus Horrub; Anonymus.

Anna G—n; Bridget Mitphy; Johns M. Daley; James Johnmous.

Jan. 14.—Waiter Gribble; Isaac M. Daley; James Johngon; Mary Mibonèy; James M. Lawrence; Julia A. Frost;
G—, 16.—Mary Lucas; James D. Upham; Agglo Taylor; Georg; W. Wood.

Jan. 17.—James M. Lenox; Mary Maria Farloy; Black
Warrior; William Peabody; Julia B. Hinckley,
Jan. 23.—William H. Darborn; Mary T. Lord; Patrick
Flagan; Eliza B. Livermore; W., to A. J.; Sowell Wallace,

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. James Carthouse; Rev. John Thayer; Isabella Brenard; Henry Wilson, of Sterlingville, N. Y.

The Whitehall Times man is a diligent Bible student, and he claims that the ark was a row-boat, and propelled by an Noah. We don't Noah 's we care to dispute that, but we would like to ask where did Noah gother wood to build his ark Do n't all speak at once Written for the Banner of Light. AN OCEAN IDYL.

BY MRS. E. M. HICKOK I wandered on the seashore, Where the sands were white as snow: And I watched the laughing waters In their ceaseless ebb and flow.

I wandered on the seashore. Where the breakers dash and moan: And the soul of many waters Spoke ever to my own;

For I heard a thousand voices In the rhythm and the roar Of the surging, foaming billows On the rough and rocky shore!

I wandered on the seashore, Where the sea-weed clinging grows, Just below the shining pebbles, When the strong tide outward flows. I wandered on the seashore,

The towering cliffs beside, That battled with the ages, And storm and flood defied.

They stood like stern old warriors, Or sentry, grim and true; And, looking ever seaward, No change of time they knew. I walked upon the seashore,

When storms were darkly lowering, In sunshine calm and bright. And everywhere I wandered Spoke Nature, o'er and o'er,

At morning, poon, and night,

Of God's own matchdess power And wisdom evermore.

Free Chought.

TRUTH AND FRAUD.

To the Editor of the Banner of Light: I have often thought of the difficulties that attend the search after knowledge in the realms of Spiritualism-absolute knowledge, fixed facts and principles, both upon the physical and mental, and perhaps the moral plane. The repeated charges of fraud in materializing mediums, the seeming proofs and the counterproofs, and the discussions thereon, the partial suc cesses of counterfeit expositions for a price, and the consequent confusion and uncertainty that prevail, and especially the exhibition of most easy and un reasoning credulity and conviction on the one hand, and most unreasonable doubting and denial on the

and most unreasonable doubting and denial on the other, prompt me to an expression of some of these thoughts that are with me through your catholic paper to the great public.

It is first to be observed that Spiritualism (and all that that implies,) is the greatest field for discovery and investigation ever thrown open at once to humanity. Recent astronomy, by the telescope, opened up grandly as compared with the old. Still that only deals with a tew shining points in space, cold, distant, volceless, and to us lifetess; but our Spiritualism fills these spheres and the hitherto empty vold with living beings, and with whom we shall go, and with them receive immortal life. Cato said, in view of eternal life, or everlasting death, unable to solve the mystery:

"Taxwido, the unbounded prospect lies before mo, But shadow, clouds and darkness rest upon it."

Pope called the life of man

Pope called the life of man

A wild, where weeds and flowers promisenous shoot; A garden tempting with forbidden fruit;** and he still further says (almost at least :) "A mighty maze, but not without a plan ;
Together let us be at this ample field,
Try what the open, what the covert yield,
And vindicate the ways of God to man,"

Try what the open, what the covert yield, And vindicate the ways of God to man."

Our field is larger, infinitely larger, and the flowers, and weeds as well, and the darkness, but not without a plan, as we must believe; and it is ours bravely and wisely to heat the field, discover and vindicate the truth; and to do so, we must first consider rightly the difficulties in the way.

Next in the realm of Spiritualism we are confronted with and perplexed by the astounding discovery that the old facts of the world, even of physical selence, are not altogether reliable. Much of the old is passing away, and much that is coming is of a new and variant order, but how much of either is not known. We are still mariners proceeding into unknown seas; or, if in some respect now known, are still unsounded, the rocks and shoats and whirlpools not definitely located, nordepicted on the charts; so we have no knowledge conserved in the past that can be absolutely depended on for present and future use. Of course, I refer to such facts, or seeming facts, as we have in the dissipation of solid matter into unseen, in the building up of solid matter from the empty void, and in the transfer of solids through solids, and the like. "Behold, the sway of earth shakes like a thing infirm." We have been compelled to raze the old landmarks, and we have not been able to replace them with any new. "Behold, I show you a mystery." It is sald right here that the immortal spirit comes out of this seeming void, clothing itself in material form. Does it

new, "Behold, I show you a niystery." It is said right here that the immortal spirit comes out of this seeming void, clothing itself in material form. Does it do so? That is what we are trying to find out. Then, what is spirit? and what is matter? Indissolubly bound together? Interchangeable? Who can tell? Next in order we are puzzled more than ever to know the investigator, the mind, the Instrument of observation—ourself. "Know thyself," was written over the entrance to the Grecian Temple of Wisdom, as a direction from the God himself to him who would seek to enter there. Alas! If that is the order to be first performed, "how few there be that shall enter that strait gate."

The Spiritual Philosophy, while it seems to open up

gate."
The Spiritual Philosophy, while it seems to open up new and better methods, also renders distracting uncertainties and personal strength and weakness more apparent. Psychology! who shall know its height, its depth, its length and its breadth? As Pope says (almost):

"Above, how high Psychology may go!
Around, how wide, how deep extend below!"

apparent. Psychology who shall know its, height, its depth, its length and its breadth? As Pope says (almost):

Around, how wide, how deep extend below!"

The power of mind over mind! How often along the line of Mesmerism, Magnetism, from the first until how, have we seen this exhibited to a wonderful degree how some have dominated over others; how some have the how exhibited to a wonderful degree how some have dominated over others; how some have the how exhibited to a wonderful degree how some have dominated over others; how some have had their senses and their judgment overcome; have been defined and their senses and their judgment overcome; have been defined of the how of the how

they say it is) that the spirits themselves, some of them, are frauds, the outgrowth of low conditions, escaped convicts from the prisons of earth, diakkas, magleians, prestidigitateurs, and what not, and that they may manifest as well as any; and who then shall tell how far he may be deceived? and, the psychologic power being allowed such agencies, how far his vision may be distorted, his senses perverted and his judgment vitiated, and no longer a proper criterion of truth? I speak of what may he, Mr. Editor, and the possible difficulty that may lie in the way.

Speaking of fraud reminds mo to say a few words of that which is akin to it in effect, I know not what to call it—exaggeration, perhaps, but assertion, at least—that may be true, and yet we have no means of knowing. The great names that come down from the skies from "Solon" and "Demosthenes" of Greece, to the Indian and squaw of the pratrie and the mountain, is it not a grand array? and with what authority they speak! And there are these mighty spiritual travelers and the stories they have to tell? Travelers on this little, earth have been noted through all time for great narratives, but that is nothing compared to the spiritual traveler. Some of them (and I think these must be the humblest and most modest) go down to the centre of the earth directly through the rocks—no difficulty at all—even take a spiritual tape-line and measure as they go, find the earth a "hollow globe," a world inside, measure it, peep out at the north and south holes and see the stars, etc., etc. Some mount the heavens, visit the planets not only, but the most distant stars; go a little way off, say a few trillion of miles, and visit spiritual worlds, find in fact the spiritual universe, and tell us all how it is, every little thing—"the river of God," and all such fancy notions, etc., etc. Am I going to dispute it? Oh, no, no, certainly not. I have not been there to see. I am only now to present the difficulties in the way of knowing if these things be so or not.

I am among pr

the difficulties in the way of knowing if these things be so or not.

I am among prodigles now, and it is prodigious what a prodigy is here. Speaking of such things some one said. "Truth is stranger than fletion." But of course this is hyperbolie; it is not quite true. It is nearer true, however, in spiritual matters than anywhere else; our prodigious truths are so near like unto fletion that one will pass for the other, and hence exaggeration, fletion, falsehood pass undetected; and curlous to tell. Mr. Editor, truth itself passes unrecognized. This is about the greatest "Hill Difficulty" that lies in the way of the "Pilgrim's Progress." And here I will stop for the present.

the "Pilgrim's Progress." And here I will stop for the present.

And yet I ought first to say that I do not counsel despair of conquest in the face of all these difficulties, but the rather of energy, the more of patient research, the more of care and doubt, and the less of haste and confidence in determining what is truth, and what is not—what is fraud and what is not. We have a greeter field than was ever presented to the homeon mind for investigation, and though the difficulties seem proportionately greater, not too great to overcome, let us hope; we should still move on as best we may with the assurance that "the truth shall conquer at the last, and vindleate the ways of God to n an."

Checago, Illinois.

EDMUND S. Holbrook.

Its UNVELLED: A Master Key to the Mysteries of Ancient and Modern Science and Theology. By H. P. Blavatsky, Corresponding Secretary of the Theo-sophical Society, 2 vols, Royal 8vo, about 1,500 pages, cloth, \$7.50. Fourth edition.

[From "Public Opinion," London.]

This is one of the most extraordinary works of the dineteenth century. The author has brought to bear on the investigation of a very difficult subject the knowledge of one versed in most of the modern and ancient languages; and especially of the religious and practices of the Buddhistic nations. A precise knowledge of the mysteries of the Cabala; an accurate perception of the real signification of En-Soph; and an acquaintance with the existing tenets of the religions of India, China, and especially Ceylon, are not quali-ties usually united in one writer. To these are added the graces of a polished literary style, though much which the author has ventured to publish to the world can of course only be understood by some persons. Freemasons, as a class, will scarcely admire this book, though there is nothing offensive to their tenets expressed in it. The works with which it affords the greatest analogy are those of Godfrey Higgins ("Anacalypsis"), Boudin ("Etudes Anthropologiques"), and those scattered papers by the late Mr. E. Sellon, on the pujus of the East, the names of which, for obvious reasons, we do not print, and the continuation of which was prematurely cut short by the death of the author, in obedience to his own peculiar tenets. Sit terra leves! The work with which it most contrasts is the one somewhat on the same subject by the late Dr. Inman, entitled "Ancient Faiths," which, as our readers will recollect, contained much which the author did not know, and more which no one in this world will ever know.

Madame Blavatsky, however, is nearly always accurate and to the point. We are so impressed and almost appalled by the sight of these glgantic volumes, coming out especially near to the shortest day in the year, which, for Shamanistic reasons, is best adapted for its perusal; so fearful of exciting the prejudices of the silly masses by the indication of some passages in the work; so grateful to the author for having collected a mass of information together, which we ourselves had only known to exist scattered up and down the pages of Scheibel's work on Hexculohro, that we know not which passage to select from this complicated work for especial consideration or critical approval. If any, we commend the passages relating to the Brahmanical symbols, "Sri-Iantara," which has also been adopted as an emblem by the Jewish and mediæval Cabalists, who called it "Solomon's Seal," and have applied it to magical uses to which its original theosophical designers never thought of applying it. Another passage well worthy of perusal is that on the history and religion of the Druses; and it is well pointed out that the civilized world are in a state of entire ignorance as to their religion. King, in his work, "The Gnostics and their Remains," says, "Of the tenets of the Druses nothing authentic has ever come to light; the popular belief among their neighbors is that they adore an idol in the form of a calf." The alleged "Expose de la Religion des Druses." by

Silvestre de Sacy, was, we may now admit, a merely imaginative volume; but we may tell Madame de Blavatsky that there are now living Sephardim Jews near Beyrout, who could, if they thought fit, tell more. The secret societies existing in the Liranon are well described by the author from information given by Prof. A. L. Rawson, of New York, and there can be no doubt that he has gone near to penetrate a scientific secret (if what is unconditioned can be called a secret,) which is of some interest to the religions of humanity. And though Madame Blavatsky dares not print all she knows, there can be no doubt that the striped gaberdine of the descendants of the Tishbite of Mount Carmel concealed knowledge which the brown scapulars

of their successors may not possibly veil. We must advise each of our readers to read and master "Isis Unveiled" for himself. As a stupendous monument of human industry, it claims the attention of the thinking public, who will find that in what the author terms 'Occultism" is concealed nearly every ancient scientific or religious idea worth perpetuation.

"Oak Leaf" to the Helping Hand.

At a meeting of the Ladles' Helping Hand Society, held on Tuesday, 7th inst., Mrs. H. M. Rathbun, was controlled by a spirit calling herself Oak Leaf-who is one of the originators of the Society-and wrote the following, which was received with much pleasure and voted to be sent to the Banner of Light for publication. L. C. REEVE, Soc'y.

I. C. Reeve, Soc'y.

My Dear Sisters—I am indeed glad to greet you once more. God bless each and every one, and may the holy influence of many departed ones shed its divine rays about you, and flumine your footsteps as you firmly tread the pathway of religious liberty! To the faithful a sure reward is in store, and glorious beyond mortal compreheusion will be your entrance to life eternal. Falter not, and do not be discouraged because the clouds sometimes lower about your horizon and even gather darkly overhead. Always remember that clouds only hido the sunshine and cannot dispel it.

This Society is an instrument of great good, even though it seems small in its proportions and shorn of many desirable features to insure great success and rapid advancement. Your noble efforts, dear sisters, will not fall to the ground fruitless, but in the great hereafter they shall be to you gariands of brightness—a joy everlasting. Look not backward, but keep your eyes steadily fixed upon the beacon-light of God's love. May Heaven's blessings encompass your lives, and may the sorrows which cross your lines in life be sanctified to your good, bringing at last peace and true rest. May your joys be many and your pleasures be purified and refined by the light of truth and reason. Finally, sisters, he of good cheer, and continue to work zealously. The star of success is in the ascendant, and our Society shall grow. Great good will come to the world through it. Many spirit-friends stand by you; their aid is valuable and incalculable. Bend your ear and listen gratefully to their gentle words. Love and greeting to all.

Among the men who might have become celebrated

Among the men who might have become celebrated and "'mounted to somethin'," If they had let tobacco alone, are Dr. Parr. Thomas Hobbes, Isaac Newton, Thomas Carlyle, Tennyson, Campbell, Byron, Lord Eldon, Sir Walter Scot, Palmerston, and others too numerous to mention.—Boston Post

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BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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Premise of perdon and lite and linds
Won arms from then skillend fingers.
The tokens of peace are in their bands.
The knite in its scal bard lingers.
They shoke their calonats in cohient.
With faith in the words of the Government

Treaty with words of assurance large, Fraudulera, i ase and hollow its beare was only a subderfine. To wir what War could not follow, eighterfairs learn when it is too late. That prise is and chains are their destined fate

Better a cave in the mornitum stern.
A bonce if the symbols not asses,
Where leads of the face never firm,
Are for the Periodic the leaf asses,
better a ceather, the open plans.
If an afe mass, weary by outage en and of mis

Ome of the tory in the cool gray dawn.

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The strong area combon the salares drawn.

Also there is no lead at the salares.

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The Brooklyn Discussion Pro and

Jan Ath. Iste

To Spiritualists at large qual these of Philadel-

The a parencial of Mod med Matter, published in Philodelphia, issue of Saturday, Jam 18th, 170, J. M. Loherts publisher and editor, there appears to devile because "The Brooklyn Attack on Adred James, Medium," an article of meanly tour columns, which I pronounce an unfair statement of the facts of the use. It is alculated to defame Spiritualists of Brooklyn, especially myself. I sent a letter to Mr. Roberts, 1993 had almost 1850 which the rest to each that much could have been secreted there, as dated Jan. 6th, 1879, which I herewith repeat. Mr. Roberts, not newloads still receipt of my better, also deciden also decided and S. E. Nichels, the Presidental states, in printing these bitters, he is tollowing out the inner factor which he prescribed for himself in the publication of this journal states, in printing these bitters, he is tollowing out the inner factor which he prescribed for himself in the publication of this journal states in the publication of this journal which is to tak it means at all states of the changed condition of the bots most considered by as of any late to me the proverte that the meanth section! Which I also have due to be one of nylowing it as the Least the meanth so calcult," which I also have due to be one of any provided and the subject of the changed condition of the bots may be unlikely as I wish the coder would are thought in the seem that this was not an afterthold due to a provide any provided and the provided and the subject of the changed condition of the bots tous of his paints after the scance had been held from what they were before entering the calculation of the bots tous of his paints after the scance had been held from what they were before entering the calculation of the bots tous of his paints after the scance had been held from what they were before entering the calculation of the bots tous of his paints after the scance had been held from what they were before entering the calculation of the bots tous of his paints after the scance had been held from what they were before entering the calculation of the bots tous of his paints after the scance had been held from what they were before entering the calculation. remainent and ettier dar bisjon could be drawn richent tisen a sin i rie desire en riv eart that an amprejishe ed investigation of the facto-should,

from Philadelphia, when 1 stated to all assembled substantially what I have said above.

Mr. Reeves, who accompanied Mr. Miller to Philadelphia, also stated to me and others that:

Philadelphia, also stated to me and others that he saw the covering of the moustache, and that he was sure it was all a fraud, Mr. Miller's confidence notwithstanding. Subsequently, Mr. Miller arranged with Mr. James and Mr. Oakley to visit Brooklyn, which they did. The first attempt at manifestation was a failure. They came on again and gave a scance to about twenty five persons on the evening of January 2d, which I attended. I was chosen, together with Judge Coit and Father Beeson, as the committee to go with the medium to an adjoining room to see he had nothing concealed about him. The committee retired with Mr. James, and he took off his shoes, seeks, pants, and all garments except a red flaund undershirt, and he showed us, so far as we could judge, he had nothing concept a red flaunel undershirt, and he showed us, so far as we could judge, he had nothing concealed under it. We were prohibited from touching the medium or his clothes, as one of the conditions, he saying it would interfere#with the manifestations. I asked him to turn his juntaloons ipside out, which he seemingly complied with, by turning the pockets and taking out such articles as were in them, including the opening of his pocketbook. I told him to turn the less of his jants, which he did in part, only when the bottom of the less were reached, he tailed to turn them. I asked him to let me have them, but he refused. The two other committees men elses yed the thick condition of the bottoms. them, but he refused. The two ther committees men elserved the thick condition of the bottoms of his pants, but Mr. James said his mother had sewed lining, in them to make them keep their is shape. One of the committee said he could not have mach if anything in them, so a thorough examination was defeated. My suspicions were so much are used, that after the scance. I asked Mr. James to let the examine the bottoms of his pants, which I did, and found the condition of them, year different, from what they amended them very different from what they appeared before the sounce. That is, there was nothing that would have prevented his turning the bot-

that would have prevented his turning the bottoms inside out tally at this time, which was the evidence that they were studed before.

Now in all my experiences with Mr. James's scances, an interval of considerable time clapses, both before any full form appears, ounless it is a tace at the aperture, and the same at the close of a synce after the last form has retired, although we are kept in expectation by "Wild Cat," as his control is called. This gives ample time to me are his outfit as well as disposing of Mr. Whereas, The pretended friends of Spiritualism, in Brooklyn, N. Y., have, in our judgtime to prepare his outfit, as well as disposing of it. I was thrown off my guard by the seeming impossibility of concealing sufficient articles in his pants, but subsequent revelations had shown that much could have loon so reted there, as the testime of the silk he used was so thin and pliable. It does not tollow that he may not have

the state of the string of the state of the state of the state of the state of the string of the state of the The next scance was held on Sunday evening, Jan. 5th, 1879; there were forty or more persons present, all paying their fifty cents. On this occasion Mr. 8, B. Nichols, the presiding officer

lecture bifore the Spiritualists of Brooklyn, at the Brooklyn Institute, about half a mile distant from Everett Hall; all that attended the scance had made a sacrifice in not going to his lecture, as great interest was felt in hearing him, consequently when the exposé was made all left immediately, and repaired to the Institute to hear Mr. Baxter. It was not late, as Mr. Roberts says, but a little after eight o'clock. If Mr. Roberts had called on Mr. Charters he could have had further confirmation of seeine the sill

in the scances of Mr. James in Philodelybia, in which was schear leaving around of the scance has no and a settificie in not coint for in the control of the scance has no and a settificie in not coint for the scance has no and a settificie in the coint which has it is also exceed to a Had occasion to go it another that I told Mr. Miller when he went are the million, consequently when the strong was much like to see all and occasion to go it another the million of the separation of the separati

any one or two gentlemen that might be ap-pointed by the Spiritualists of Philadelphia, properly authorized and credentialed, and facil-itate such committee to the names of person-from whom information can be obtained both as regards the James exposé, and the one of 1877, to my fullest ability, and trust to the issue for my vindication.

for my vindication.

Now for the assertion of Mr. Roberts that I pursue a work of discrediting mediums, commenced two years ago. To the contrary, I could give the most unquestionable evidence (and if Mr. Roberts was a sincere man be could give it) that I have said nothing of frauds attempted to be verying the resolutions but have sucken Mr. Roberts was a sincere man be could give it) that I have said nothing of frauds attempted to be practiced by real mediums, but have spoken of and backed up their gennineness as mediums when under test conditions, with an offer of five hundred dollars to any person other than a medium, who could, under like conditions, produce like results, netwithstanding those very mediums referred to, in one instance, that of 1877, were guilty of attempted fraud when not under test conditions. It was stated at a conference meeting recently by Mr. Miller, that I deserved credit for being candid and upholding mediums that I had tested, notwithstanding they were accused of being frauds and of having been exposed.

I have at present in my possession a letter from Mr. John Oakley, wherein he sets forth that he received "no compensation at any time from the medium for conducting his séances, either in Philadelphia or Brooklyn," and furtim of gross deception," and now is "filled with astonishment that "Le" had been so duped." I have openly expressed confidence in Mr. Oakley, notwithstanding I know of no person, knowing to the occurrence, except Mr. Miller, but, who regards him as a confederate of Mr. James. I think he was decived just as Mr. Miller was, and until there is more evidence than I now

A think he was decrived just as Mr. Miller was, and until there is more evidence than I now possess I shall continue to think so.

My address is WM. R. Tier,

311 Fulton street, Brooklym, N. Y.

Preamble, Whereas we, the inembers of this Society, having tested the genuineness of Mr. Alfred James's medianiship; and,
Whereas, The pretended friends of Spiritualism, in Brooklyn, N. Y., have, in our judgment, got up an expose on our friend and coworker publicly known to us for many years as an honest man and medium; therefore,
Resolved, (1st.) That we condemn the Brooklyn exposers as enemies of Spiritualism, hounding upon the track of mediums, and doing their best to destroy man's only positive source of knowl-

upon the track of mediums, and doing their best to destroy man's only positive source of knowledge touching a future life.

Resolved, (2d) That a copy of this Preamble and these Resolutions be printed in Mind and Matter, the Banner of Light, the Reii jio-Philosophical Journal and the Spirithal Offering.

(5) 2 med John Tingley, Pres.

HENRY WILEY, See'u.

Philadelphia, Pat., Joh. 19th, 1879.

(The applied in receive of the last passive we

(The concluding portion of the last resolve we omit, solely on account of its intemperate lan-

guage.]--Eb. B. or I. Affidavit by Affred James.

an account of a test scance given by me before the First Association of Spiritualists, of Philadelphia; but it takes you only one week to publish an account of my so-called exposure. If you are the friend of honest mediums you claim to be, listen to the following proposition:

I will come to Chicago, be stripped in your presence and such clothes as you provide for me put on my own person—paying my way to Chicago—and if one or more forms come out of the cabinet under these tests you forfeit \$500.

If you are so anxious to investigate as you say

BRIEF PARAGRAPHS.

The Banner of Light is the best paper in the United States in which to advertise, as it circulates extensively not only in this country but in every portion of the civilized globe.

The Secretary of War has in his possession a letter written by the traitor, Benedict Arnold, thirty-four days before he consigned his name to eternal infamy.

You can always see the drift of a snow-storm, but not

Some people in this world endeavor with all their might to make earth a howling wilderness. Wealmost believe, with Bro. Seaver of the Investigator, that such people have no souls at all. They are never happy themselves, and it seems to be their constant study to make those they come in contact with as miserable,

Quiet is often strength-silence wisdom. The swift stream is not always powerful, nor the noisy one deep.

Edmund Burke once said that when bad men combine the good must associate. This is a truism all good Spiritualists should especially bear in mind at the present time, when selfishness is subtly ereeping into our ranks, to the injury, if possible, of those who have borne the heat and brunt of the battle against the

Last Saturday was the 120th anniversary of the birth of Robert Burns, Scotland's Poet, as he was born the 25th of January, 1759.

The butchery of the Cheyennes appears to have ceased, almost all the Indians having been murdered by white Christians. But woe will come to the nation that permits such inhuman barbarities.

Honorable men never stoop to duplicity.

This seems to be the age of new inventions. The latest is said to be a new motor of incredible power— the inventor one Jerry B. Martin, of Haverhill, N. H. He says he has successfully applied it to gang-plows and road wagons, which move with wonderful rapidity under its influence. It can, he avers, be applied to any kind of machinery, and the cost of running it is insignificant.

It seems as though everybody everywhere were be coming belligerent now-a-days. The air is full of evil

The proprietors of the Banner of Light have been duly elected honorary members of the Spiritualist Ladies' Aid Society of this city, for which honor they return thanks, as they fully endorse the usefulness of such benevolent institutions

Man in his time plays very many parts; But spades are trumps much oftener than hearts.

The government 4 per-cents are "going off" rapidly. Everybody wants them!

Those who ignore the evidence of trance-mediumship should peruse the Biography of Mrs. J. H. Conant, and they will doubt no longer. This highly interesting book should be in the library of every true Spiritualist in the land.

A devil-lish edits a Western newspaper, a Michigan correspondent says.

"New Greece," by Lewis Sergeant, is one of the few books that have been translated into modern Greek. Cassell, Petter & Galpin have just ready a new edition in English. They have also a new edition of Prof. Moniton's valuable "History of the English Bible," published last September.

Late advices from Rlo Janeiro report the drought and small pox on the increase in the northeast prov-The Catholic cures in the Old World are not half as

efficient as the magnetic cures in the New. The Afghan chief, Yakoob Khan, has at last been

heard from. He has seized Fort Fizen! It is said that the plague is rapidly making its way

toward the north and east of Russia from the Caspian Sea along the course of the Volga, causing great alarm in Eastern Europe.

The weather in Great Britain was very sovere last week.

M. Ernest Renan considers the writing of his new work, "Les Origines du Christianisme," as his supreme

Kersey Graves's books are having a large sale.

If the Chicago Allianco is to be believed, its editor recently entered "a church where the singing was per-formed (that is the word) by a fashionable choir." The following he gives as the alarming result of their effort to render a well-known hymn:

nder a well-known hymn:
"Welcome swee-e-e-e-e-e d-a-a-a-a-a-y
Of r-e-e-e-e-e-e-e
That saw tum tum tim ta ra ra
L-a-t-a-a-d arise.
Welcome tum tum tum ta ta ta-a-a-a
Rev-i-i-i-ing bre-e-e-e-st
And tum tum tum
Ta ta rejoi-i-i-i-i-i-i-i
i-i-i-i s."

Trouble is brewing between Spain and San Domingo Our little navy is top-heavy. It has an officer to every

Congressmen drink too much whiskey, it is said, disguised as "cold tea." They should be tea-totalers!

A physician of Montgomery County, Ind., allowed three feet of stagnant water to stand in the cellar of his house, and was much surprised when his child died

A more humiliating flasco (referring to the late massacre of the Cheyennes) has never been witnessed in this country, and as a climax of the cruel attempt to freeze and starve the Cheyenne prisoners into subjection, it has no parallel in the annals of Indian warfare.

—The Dally Boo, Omaha, Neb.

Three things to wish for : Health, friends and a cheerful spirit. Three things to avoid: Idleness, loquacity and flippant jesting. Three things to govern: Temper tongue and conduct. Three things to think about:

Life, death and immortality. The doom of the Old has long been pronounced, and irrevocably: the Old has passed away; but, alas! the New appears not in its stead. Time is still in pangs of travall with the New.—Thomas Carlylo in the year 1831.

The New made its appearance in 1848 in the advent

of Modern Spiritualism. "What I'd like to know," said a school-boy, " is how

the mouths of rivers can be so much larger than their

Says an exchange: "Even small boys carry arms in this town." Awful, aint it? Even the little flowers carry pistils in this wicked city.—Kookuk Constitution. William, thee knows I never call anybody names

but, William, if the Mayor of the city were to come to me and say, "Joshua, I want thee to find me the biggest liar in this city," I should come to thee and put my hand on thy shoulder, and say to thee, "William, the Mayor wants to see thee." A WINTER IDYL.

Stay, plumber, stay, and hear my woe—
He is not broke who bends to thee—
Come up and bring your tools along
And dwell awhile with mme and me,
Last night the Manitoba wave
Swept down, and wintry blasts arose—
Wo did not turn the water off,
And now the water-pipe has froze i

And now the water-pipe has froze!

Stay, plumber, stay, and tell me why
The bill of items is so large—
There is—there must be some mistake,
Some error or some extra charge.

He does not wait—he turns away—
Is this some awful dream or joke?

Ha, ha! he, he! in vain I pray!

Ho, he! ha, ha! I'm mad—I'm broke!

—[St. Louis Times. The Indian complains of the loss of his hunting-

grounds. How unreasonable! The government is 'hunting grounds" for him all the time, and then mak-

It must have been after a Thanksgiving dinner that Macbeth exclaimed: "Hens! horrible shadow, hens!"

Children's Lyceums Nos. 2 and 3—a New Enterprise.

To the Editor of the Banner of Light : Upon my withdrawal from the Children's Progressive Lyceum No. 1 of this city, on the first of January, it was my firm intention to cease active work for the present; but I find myself now before the close of the month with even greater cares devolved upon me than ever before. I have decided, at the carnest solicitation of the country of the present of the country of the country

greater cares devolved upon me than ever before. I have decided, at the carnest solicitation of many of my friends, to again enter the ranks and inaugurate another Lyceum in Boston, and have formally organized a double Lyceum, for the purpose, at some future day, not far distant; of operating in different sections of the city—one at the south and the other at the north part; these schools to be designated severally as Children's Progressive Lyceums Nes. 2 and 3, of Boston. The definitive object of these schools will be the promulgation of Modern Spiritualism among the young. For the present the two will be merged into one, and act in combination. The following ladies and gentlemen have been appointed as platform officers: Conductors, J. B. Hatch and C. F. Rand; Assistant Conductors, II. B. Drisko and E. D. Stickney: Guardian, Mrs. May Biggs; Assistant Guardians, Mrs. M. A. Carnes and Miss Lizzie J. Thompson.

In this my new undertaking I would make an appeal to all lovers of the cause to lend their aid, not only financially but also to see to it that the ranks are well filled. Allow me to thank all those who in days past have so nobly assisted me in my duties as Conductor of the Boston Lyceum No. 1, which to-day, I feel proud to say, stands in the front rank. I would also thank the friends not only at home but abroad for their kind letters of sympathy and ofters of financial aid,—all of which, although declined, are fully appreciated. It is my wish to make this the People's Association and to be by the people sustained. Due information will be afforded of our opening session, which will take place as soon as the work of the formation of a new Lyceum is completed.

The forthcoming anniversary of Modern Spir-

the work of the formation of a new Lyceum is completed.

The forthcoming anniversary of Modern Spiritualism will be duly observed by the new school with a promenade concert and ball at the Parker Memorial Hall, of which future notice will be given.

J. B. HATCH, Sen. Manager.

Boston, Jan. 27th, 1879.

Spirit Communication.

T. R. H., Scribe.

"If persons seeking after spiritual truths would come to us themselves, with harmonious, true feelings, with faith in the angel world and humanity, and would recognize that mediums were only God's chosen instruments—leaving aside all earthly prejudices—and would in this frame of mind list to what the spirits give through mediums, with like faith and interest with which they read the Scriptures, they would receive the best evidence the world has ever known that their departed friends do live and return to earth, through natural law, and commune with the friends they love. What we say to you is a truth, friend. We believe the time is not far hence when the spirit-world will be so far able to direct spiritual things that earth's children will be converted, as it were, in a day, to a belief in a philosophy (not a religion) that will make all humanity free, with no fear of a personal devil or an angry God, but understanding that all things are natural and beautiful, and that the Father intends his earth children to be free: John Emerson, Newburyport,

A Guide of the Medium."

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Passed to Spirit-Life:

From her home in San Francisco, Chr., Jan. 2d, 1879, Fannic E., wife of E. W. Whitmore, in the 37th year of hor age.

her age.

She was a very intelligent, sensitive and conscientious woman, and her mediumistic gifts, together with other convincing evidence, made her an avoved Spiritualist, and enabled her to express, just previous to her leaving the earth-form, her freedom from all fear regarding the future, and that she was glad tog to her beautiful spirit-home.

Hor daughter Manle preceded her only a few days, having passed to spirit-life Dac. 25th, 1878, aged Il years, and now mother and daughter are joyfully united, surrounded by loving friends, in realms of light and love, from whence they will, by gentle indiances, guide, comfort and cheer their dear ones still on earth.

12. D. M.

From Kolley's Island, Jan. 17th, 1879, after a brief illnoss, of typhoid fever, Sara K. Titus, aged 23 years.

She was a firm believer in Spiritualism, and a universal favorite in this community. She has been a successful leacher in our school for two years. What a comfort to feel, when we have lovingly ladd here artibly body away, her spirit is with us.

Mus. E. K. Huntington.

From New York City, Jan. 9th, Sophia M., widow of

Rov. Day K. Lee, in the 624 year of her age. M. S. G. Continuity Notices not exceeding townty lines published grathillowely. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

A CARD.

The subscribers desire to tenday their heartfelt thanks to the Spiritualist and Liberalist friends of East and West Cummington, Mass., for the liberal and noble-hearted donations they have given to us in this our time of trouble and darkness, we having lost nearly our all in the recent disastrous flood that visited this vicinity. Their help and timely kindness is prized by us far beyond the power of words to express. May the good angels ever draw near to these kind friends to bless them all through their earth pilgrimage.

WILLIAM ALCOTT,
CHARLOTTE ALCOTT,

The Next Quarterly Meeting

Of the Spiritualists of Western New York will be held at Bregfogle's Hall, Lockport, N. Y., on Saturday and Sunday, Feb. 15th and 16th. Mrs. E. L. Watson and others are expected to address the meeting. As is the custom of the friends at Lockport, we extend a cordial welcome to all who are desirous of gaining knowledge of the Spiritual Philosohy

GEO. W. TABER,

MRS. E. GREGORY,

Lockport, Jan. 25th, 1879.

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