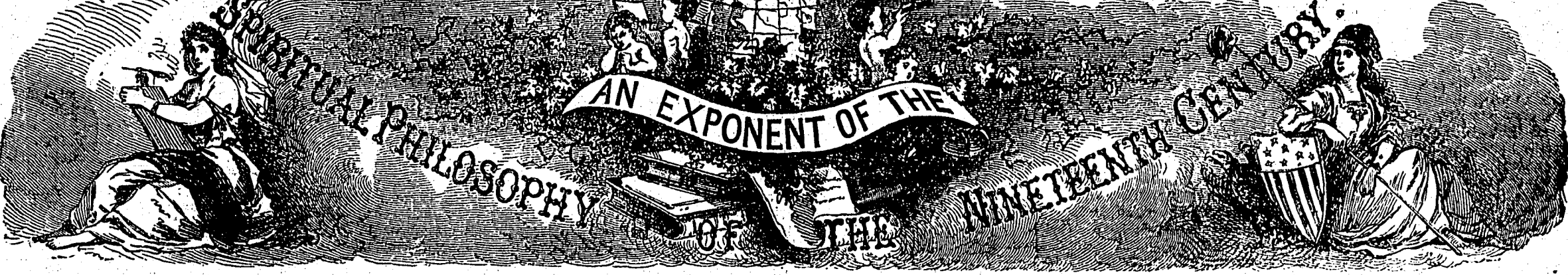


# BANNER OF LIGHT.



VOL. XLVIII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 11, 1880.

\$3.00 Per Annum,  
Postage Free.

NO. 12.

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## The Rostrum.

### WHY WE ARE CHRISTIANS.

Address delivered by  
PROF. J. R. BUCHANAN,  
At Carter's Hall, New York, Nov. 7th, 1880.  
[Reported for the Banner of Light.]

As the pulling down of old error must precede the building up of new truth, it is a very necessary and commendable work. But in the haste and vehemence of this iconoclastic work we are apt to tear down more than is really necessary to be destroyed, and we are not ready to comprehend the whole scene, to repair damages and build up wisely, until the iconoclasm is accomplished. It is seldom that any one devoted to iconoclasm is efficient and wise in building up. The men who captured the Bastille were not statesmen or philosophers, although they did a good work.

In the progress of Spiritualism we find that iconoclasm does a good work in tearing down the old demoniac theology, but they sometimes go beyond that, and assail with unnecessary violence that sacred relic of antiquity, the New Testament, which has been so long a fountain of religious inspiration and consolation to millions, whose feelings are entitled to our respect. They forget that the Bible in the hands of rational men, who do not worship it, but use it rightly, is a rich treasury of religious history, and a record of the grandest religious development known to history. It is not a monument of delusions, for the miracles of the Bible are reproduced and proved by Modern Spiritualism, and its history is confirmed by the discoveries at Nineveh and the exploration of Egyptian hieroglyphics. I have satisfied myself by psychometric investigations that its history is generally true as it relates to persons.

In assailing a church organization based on creeds and bigotry instead of religion, iconoclasts sometimes overshoot the mark, and condemn all religious organization, as if men could not organize for good purposes without being enslaved and priest-ridden.

In assailing the credal theology of the church they sometimes overdo their work, and assail that essential religion which is a part of the constitution of man, which belongs to the highest development of the race. There are many who profess the spiritual truth simply as a matter of intellectual gratification, who do not realize that the chief purpose of a spiritual revelation from heaven is to lead man up to heaven, and that the chief object of all knowledge is to make men better and happier. If knowledge is not used for that purpose it is of no practical value, and if Spiritualism does not bring the world nearer to heaven it is a practical failure. And there are not a few who believe in the spiritual facts, and yet therefore be called Spiritualists in belief, who are doing what they can to make Spiritualism a practical failure, by opposing, repudiating or degrading its religious principles, opposing all religious organization, showing their sympathy with infidelity of the Bradlaugh and Ingersoll type, and their indifference to the highest teachings of Spiritualism.

The most perfect form of spiritual religion came to the world eighteen centuries ago. But out of that religious movement sprang a church which was not founded by the founder of Christianity, and which rapidly became an apostate from his essential principles. It is a gross deception to confound the theology of this apostate church with the spiritual religion of Jesus Christ. But many Spiritualists have been led into this confusion of thought, and are disposed to speak of the Christian religion itself as something narrow, limited and sectarian—something that brings us under priestcraft, and requires us to forget the broad, eternal principles of truth which belong to all religions, and to cram our lives within the narrow limits of one man's mind, while a true spiritual philosopher should embrace the wisdom of the religions of all ages, and should look to the present and the future as something greater and wiser than anything in the past; and the tendency of their thought is to discard the past entirely, and to relinquish all the vast moral power which the past has brought us—a momentum which is like the movement of a planet, and cannot be suddenly arrested—and if it could the world has no substitute for it.

Now it is perfectly true that a wise and liberal thinker will gather the truth from all developments of religion and philosophy in different nations, instead of confining himself to the records of the Jewish race, when those records show that, up to the time of Christ at least

(though the modern Jews are a superior race), they were among the most barbarous, cruel and licentious races that ever lived, and they had a religion which justified them in their highway robbery and in exterminating the men, women, and children of an entire nation. When I see the church consecrating as divine that barbarous religion, by worshipping the Old Testament, I am not surprised that reformers, in their hasty zeal, feel like abolishing the Bible entirely, forgetting that in the Old and New Testaments we have two systems of religion as opposite as day and night.

The Christian dispensation of the New Testament is a part of the great spiritual movement in which we are engaged to-day, and the same spirits who were concerned in the movement of that day are with us now and giving all their aid to Modern Spiritualism.

But I fully agree that we should not confine our interest and attention to the Christian movement in Palestine, but should look forth everywhere that we can find anything beneficial and instructive.

And I fully agree that the present development of spiritual knowledge and the development which is coming in the future are far more extensive than anything in the past; and no one goes further than I do in this direction—in fact, no one has ever gone so far or promised so much in the way of coming developments which are to make the next hundred years glorious in the blaze of celestial light, beyond all that the world has ever known or hoped for. That which I learn through anthropological science is confirmed by that which comes to me direct from the men who stood with Jesus, and that which comes from my own dearest friends who have passed on to the higher life.

But in all this I have not lost my self-possession or surrendered to that very common infirmity of humanity—the inability to look on both sides of a question, the inability to entertain two large and important ideas at the same time which characterizes the medical profession, the theological profession, and a few Spiritualists, and which develops sectarian partisanship and bigotry. The doctor who discovers the great virtues of water thinks all medicines should be thrown away to use water alone. The doctor who discovers the virtues of little pills and infinitesimal preparations generally throws away all doses of sensible magnitude, as the doctor who believes in three grain pills pooh-poohs at water and fights fiercely against the homeopathic infinitesimals. Why cannot a doctor have intelligence enough and impartiality enough to realize that everything under the sun may be, in its proper place, useful to man?

Thus in religion the old theologian who recognizes the glory of the ancient inspiration at Jerusalem shows a profound contempt if not a hatred for the modern inspiration and modern miracles, and expresses a total disbelief—while the equally narrow Spiritualists, who think of nothing beyond their own raps and messages, care nothing for the inspiration and miracles of Palestine, and express great doubts of their reality, not knowing their evidences, while they try to belittle the greatness of those events which have changed the course of civilization for eighteen centuries.

The wise man recognizes all the greatness of the past as well as all the developing greatness of the present. He bows with reverence before the Son of Mary, who has founded the grandest empire over human souls that belongs to our world's history, and as the ancient sages went with reverence to the cradle of the infant in whom they foresaw a mighty spiritual power, so does the wise man of to-day bow in reverence before that tiny rap which gives the signal that heaven is ready to communicate with earth, and which contains in itself the promise of the millennial glories that are to come.

The wise man bows in reverence wherever the angel-world of inspiration breathes upon mankind. He listens to the still small voice in his own soul; he listens to the voices that are heard to-day in humble homes, and among the unlettered votaries of truth, who gather something of the same high inspiration as the unlettered fishermen of Galilee. He listens to the inspired teacher of Jerusalem, who spoke as by divine authority, and looks with reverent affection also to the teachings of Buddha and Confucius, and Grecian sages and Grecian oracles from temples of inspiration.

He looks to the East with delight in the auroral splendors of the morning sun rising over Palestine, and dispelling the heavy mists of the night of superstition and ignorance; and he looks to the western horizon for the unclouded splendors of the evening sun—for the light dawns in the East, but attains its full splendor in the West; and it is the same sun shining on the old world and the new—shining through thick clouds on Palestine, and shining in tropical splendor at last on California and Japan, where the kingdom of heaven will perhaps be first seen on earth in its most resplendent life.

All deep thinkers whose wisdom is sufficient to guide their contemporaries and to inspire posterity for centuries, are deep and wise because they are in communion with heaven, where wisdom resides, and they are in communion with heaven because they are in the sphere of love and reverence.

As earthly kings can be approached only in a spirit of reverence and in a raiment which is becoming, so can the sovereign of Heaven be approached only by those who come in reverence, and who array themselves in purity and love.

He who is most profound in reverence and richest in love, reaches the highest spheres, and brings to man the purest religion and truest wisdom. The transcendent loveliness and benevolence of Mary were expressed in the char-

acter of her divinely inspired son, who nevertheless did not surpass his mother in benevolence, but who taught that he who would be greatest should be as a servant, and that man should be ready if necessary to die for his fellow-man.

These are the highest principles that have ever been known on earth, and I do not perceive how it is possible that anything higher shall ever come to man, however much he may incline in wisdom. It is as impossible to go beyond the fundamental truths of religion as to get beyond the fundamental truths of geometry.

The principles exemplified by Jesus are the bread of life for feeding hungry souls who are weary with selfishness and strife, and heaven is ever pouring forth these principles upon the reverent and loving, that they may give them to all mankind with Apostolic power.

This is religion in its purity and perfection and power—powerful to reclaim and uplift the fallen; powerful to establish harmony and peace; powerful to save the world—it is one religion for all ages and nations—the one religion without creed, in which all men meet in harmony; and if we know what it is, if we feel it in our souls, it is not indispensably necessary that we should understand its name, for we may have harmony under different names; yet it is beneficial to peace, progress and wisdom that we should understand the proper name of this great religion, for in settling upon a proper name we define its nature, we define its origin, and as there is great power in names, we bind it to our affections as with a golden band, and bring its followers into perfect unity by agreeing on the name.

To my mind it is clear that the proper name of this great universal religion is CHRISTIANITY; but the question of names is not a religious question, or a question of principle about which men should become excited and launch forth the thunders of eloquence. I have heard considerable declamation on this subject, which was simply wasted ammunition—firing in the dark at nothing at all, or at the scarecrows of imagination.

The question of a name is simply a literary question. It is not a religious question, for I think no Spiritualist will deny that we should follow the highest religion that comes to us from the most exalted sources in the spirit-world; and being all agreed in that, it is a literary question, which is the best name for such a religion. This question should be settled dispassionately on literary principles, and it might with propriety be referred to the American Philological Association, to be settled according to the canons of literary criticism. I am quite sure that if the facts were laid before them they would decide in favor of Christianity as the proper name, and therefore the name to concentrate and harmonize our efforts.

As I understand this subject, the word Christian cannot properly be applied to anything narrow, sectarian, gloomy or bigoted. Nor can it properly be applied to anything short of the full power and loveliness of heavenly inspiration, as you will see when you look to the origin of the word.

If you have any feeling of prejudice on this subject, any feeling of disgust against the word Christian because it has been so long associated with a horrible soul-killing theology, I would beg you to lay aside that feeling—to examine the literary question. A wise man does not give up to prejudice or hatred or scorn or disgust. If he has been so unfortunate as to eat a fine peach in the dark with a large worm in it and swallowed the worm, he does not ever after turn away with disgust from good sound peaches. Yet this is what some Spiritualists do. They have swallowed in youth a theology full of the worm that never dies, and it has made them so sick that they are hardly willing to hear the words God and Christ, church, salvation and holiness.

I confess I had a little of the same prejudice myself. But as I had not swallowed the big worm, my prejudice was not so great. Yet I had a feeling that the word Christian had something narrowing and belittling about it, as though it tended to perpetuate effects superstitious and to diminish the dignity and freedom of human nature. But that was before I had seriously examined the question, when I thought that word belonged solely to the church, and did not know that a true Spiritualism has a far better title than the church to that glorious word. The word Christian is the adjective from Christ, and the word Christ is both noun and adjective. We say the Christ principle, the Christ quality, the Christ angel, or the Christ man; and this variable use of the word as noun and adjective has added much to the confusion of the public mind on this question of names.

Christ-ian or Christian signifies corresponding to Christ or resembling Christ, or derived from Christ, or in any way connected with Christ. And if Christ is nothing but the proper name of a certain man, then Christian means simply a follower of that man. But Christ is not strictly the name of a person, and true Christianity is therefore not a merely personal religion, whatever the church may be.

Christ is an adjective, expressing the quality or characteristics of an inspired teacher. It comes from the Greek, and in Greek it is not a proper name, but an adjective which may be applied according to merit. Yet it has been so universally applied to Jesus that many suppose it to be his proper name, though it is simply a title of honor applied to him, which might also be applied to others if they were deemed worthy. The word does not confine us to Jesus or the church. On the contrary, Jesus himself would tell you to go forth in freedom and find all the Christs you can in history, and when you have found them, to give them love and honor and assist their work—to go on the line

of duty until you become if possible a Christ yourself.

This word is like other honorable titles: When we say Alfred the Great, or Alexander the Great, the word (great) becomes a part of their distinctive name, although it is simply a common adjective. We say Alexander the Great, as we say Jesus the Christ. Thus we distinguish the one from all other Alexanders, and the other from all other Jesuses, for there were many of the name of Jesus, but none who were great like him. It has now become practically a part of his name, for every one calls him Jesus Christ. So in the case of the greatest emperor that ever ruled in France, a nobler man than Bonaparte—the Emperor Charles in the eighth century—he was preëminently Charles the Great, and Great became a part of his name, for he was called Charlemagne, which is the equivalent of Carolus Magnus, or Charles the Great.

You understand that Christ is not a personal name, although it may be connected with the name of Jesus, and hence the Christian is not necessarily a follower of Jesus, unless he shall recognize him as his Christ. That which truly constitutes the Christian is the following of inspired teaching—the highest teaching of Heaven to mortals. Who are the highest teachers is a distinct question.

The word Christ is a very noble word. There is no grander title under heaven by which we can assume our proper position and present ourselves before mankind in the most dignified and worthy manner; and for one I am not willing to surrender this advantage. It has been a tower of strength to the apostate church, which has claimed to be following Christ when it was really following Constantine, and drawing its inspiration from the barbarisms of Moses. I believe the modern spiritual development will ultimately bring us a Christ with broader and more comprehensive practical teachings than those of Jesus, but not higher, for that would be impossible.

When we say "Our Father who art in Heaven, hallowed be thy name," we also hallow the name of Christ, for Christ is the intermediation between God and man, and the genesis of this word or name shows how noble it is.

Christos, the Greek word, signifies—as an adjective, washed over or anointed, and as a noun it signifies the anointed one, the Christ, or the Messiah—Messiah being the Hebrew word for the anointed one.

You see in this the general law of language, that physical things correspond to the spiritual, and one is substituted for the other. The word inspiration, for example, means literally drawing in air to the lungs by the diaphragm and intercostal muscles; but it also means spiritually the drawing in of the divine influx into the soul, the breath of spiritual life. The invisible elements in the oxygen correspond with the invisible elements of eternal life.

In like manner the physical process of anointing which carries with it the magnetism of him who anoints and leaves the oil to retain it, corresponds to the spiritual process of anointing or imparting spiritual power. And this process is peculiar, as it differs from inspiration, which may be transitory. The orator or poet may be inspired to-day, and to-morrow in the gutter. The medium may be grandly eloquent, but when left to himself puerile and unreliable. Thus inspiration is variable and unequal, and comes to many; but the anointing which makes the Christ is a permanent development of the Godlike elements in man, possible only with those who have been born with the noblest capacities. It becomes a part of his nature, and never leaves him. He walks with God in all things, and becomes a safe and reliable leader for humanity.

In this we see that Jesus was not merely an inspired medium, but a true Christ, or Messiah—a man representing the divine elements and fitted to call men up to the divine life.

There were three anointed ones before him in Palestine—three grand, inspired leaders—but none equal to Jesus in the divine element of love that works the world's salvation. Isaiah, Elijah and Daniel had each a grand inspiration, and in some respects I believe that Daniel and Elijah were perhaps as highly endowed as Jesus; but in that element of divine love which is worth more than all other qualities and powers, Jesus was preëminent above all men, and as such he was recognized and honored by those who surrounded him, and I believe what they say.

They were not weak and credulous men—not one of them. They were close observers, sound in judgment, and elevated in their aims. Brave as lions, and thoroughly honorable and disinterested, their testimony to his character, sealed as it was by their life-blood, is the highest testimony that can be given by human minds. I accept their disinterested testimony, and I know it to be true, aside from their testimony by my own investigation of the character of Jesus as a living spirit and power among spirits and men to-day.

I believe that he is properly called Christ, and I do not believe that the world has ever held his equal in this respect. And there is no other word but Christ, or the equivalent word Messiah, fitted to express his position.

And I would further affirm that in addition to his personal superiority as a teacher, he stands alone in all history as the teacher of a true and world-saving Christianity, and may therefore be rightly called "the Saviour of Mankind," not from Divine vengeance, but from delusion and selfishness in religion, and the consequent miseries. There is no other system of religion in the world so conformable to science, so well adapted to human nature, so powerful to redeem the fallen, as the Christianity of Jesus.

I know that a grand work was done by those gifted and great spirits, Confucius and Buddha, but I propose to show at the proper time that their work was incomplete, was not a full-orbed Christianity, such as came by Jesus, and that the finger of God has written on the human constitution in greater amplitude the same laws which were expounded by Jesus. Yet, if the memory of his teachings and life were blotted out, although we should lose a vast moral power and fall into a lower stage of development, I could read the same Divine laws in the human constitution.

To understand that this grand religion of nature, of science and of inspiration is most properly to be called Christianity, and that there is no other proper name for it, let us look at the original word, and its analogues in the Greek. Christianity comes from the Greek word *Christos*, which is the translation of the Hebrew *Messiah* (*Messias* or *Mashiach*). These words alike mean the anointed one. Kings, prophets and high priests were consecrated to their office by anointing. The anointed one, therefore, means the one chosen, ordained, crowned or consecrated to a high office.

The prophecies of Isaiah, David and Daniel had long promised the Jews that their great Messiah or anointed one should come. The line of prophecy ran far back.

The promise of the angel to Abraham in Genesis was, "In thy seed shall all the nations of the earth be blessed," "because thou hast obeyed my voice."

In Deuteronomy (xviii: 15): "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken," "and will put my words in his mouth."

Hence it was that Philip said to Nathanael, "We have found him of whom Moses in the law and the prophets did write—Jesus of Nazareth." And Isaiah said: "And there shall come forth a rod out of the stem of Jesse (the father of David), and a branch shall grow out of his roots. 2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, and shall make him of quick understanding in the fear of the Lord. 3. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 9. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and he declares that this branch from Jesse shall bear ensign for the people, to which the Gentiles shall come, "and his rest shall be glorious." And Isaiah promises that he shall be called the "Prince of Peace," and of the increase of his government and peace there shall be no end." (Is: 61.)

In the same enthusiastic strain spoke Daniel of his vision (vii: 13-14), "Behold, one like the Son of Man came with the clouds of Heaven and came to the Ancient of Days, and they brought him near before him. 14. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

This Son of Man, whom he calls "the Messiah, the Prince," was to come after the order "to restore and to build Jerusalem." "And after three score and two weeks shall Messiah be cut off but not for himself, and the people of the Prince that shall come shall destroy the city," which we know was fulfilled in the death of Christ and destruction of Jerusalem.

The Jews were, therefore, expecting their Messiah, and were probably influenced, also, by the promise of Isaiah that a Virgin should bear a son and call him Immanuel, and a few faithful men and women who could realize the spiritual greatness of Jesus recognized him as their Messiah, and called him Jesus the Christ, and with those few followers in that sink of iniquity and violence, where no man's life was safe from the mob or the assassin, he inspired a zeal and devotion which impressed the best of the Jewish race, and afterwards, by their earnest eloquence and courage, facing death, overturned Paganism, took possession of the Roman Empire, and finally of all the leading civilized nations of the world, with the grand inspiration of that young carpenter who died before he had attained the prime of life. I need no better evidence than this of his greatness and divine inspiration, for the great men of history are those who make a great impression on mankind, change the destiny of nations and originate new eras.

Such was he whom history calls Messiah, Christos, or Christ, because he was what those words mean, and, as language is settled by usage, we cannot now change the usage of centuries or cease to recognize him as Christ.

But I am simply speaking of his name as a literary question. It is the noblest of names, given to the noblest of men. Christos is a closely analogous word, and many in ancient times called him Christos and his followers Christians. Christos signifies upright, worthy and good. Christomani signifies to be good, kind and merciful. Christotheia signifies goodness of heart. Christeros signifies to prophesy, and Christes means a prophet. Christmos is the oracle or divine response, and Christma is the anointing oil which was anciently freely used on Christian converts, and still continues in the unction of the Catholic Church.

Thus Chres or Chrus is the Greek expression for that which is just, and good, and beautiful or which comes from heaven, as Chresmodotus means a prophet; Chrestographia a beautiful painting; Chrestologia good speaking; Chrestothenia the best things in literature; Chrestophonia a good voice, and Chrestophilla the love of good men or good deeds. The word Chrestos was so closely associated with divinity that



it was often applied by the Greeks to Apollo and other gods.

Christ or Christos signifies anointing; Christion the ointment. Christma also signifies the ointment or anointment, hence the Greek word Christion for the consecrated oil of baptism, confirmation, ordination and extreme unction, which was anciently used all over the body, and not confined to the head, and is still used in the Greek and Roman churches.

Finally Christoides means similar to Christ. The word Christ, therefore, is well grounded as the noblest adjective in the language, and if Jesus was the greatest, truest Christ that ever lived we should be proud and happy to take hold of his outstretched hand, and march on with him in that grand work for the world's redemption, which began in his wonderful life and death.

He is called a Christ in whom the Christos unity is most fully developed. It is most fully developed in him who hath the greatest inspiration, manifested in love and wisdom, in prophetic power, in healing power, in miraculous power, in elevating power to society, and in guiding wisdom. Such persons are Christs wherever they may be, and he is preeminently the Christ who has the greatest inspiration, as we have seen in Jesus. God grant that others may arise, and I believe they will come with the same power that came in Jesus.

Christianity, therefore, means the following of a Christ in his instructions—the imitation of Christ in life, and consequently the attempt to live in perfect accord with the Divine law so as to embody in ourselves the highest inspiration of which we are capable.

All divinely inspired religion, all perfect lives of heroism, love and duty are therefore justly called Christian, and I cannot lay aside that word, for it expresses the perfect ideal of all that is to be admired in human life. I cannot surrender it to the bigot or sectarian.

Moreover, we cannot spare it, for there is no other word that we can substitute for it. Though its qualities may be represented by such words as holiness or loveliness, those words represent only qualities, and not a system of life.

Christianity, as a name, is full of power, and eloquent in meaning, which can be conveyed by no other expression. If we abandon that word we have no substitute, and our language is impoverished. If we strike out from our language the dear word mother, and substitute maternal progenitor, we inflict a serious injury on our modes of expression, and no one would be insane enough to advise it. Such words as home and mother, father, wife, brother, hope, faith, love, justice, fidelity, Christianity, gratitude, heroism, holiness, are strong, eloquent and expressive, without which language would have to adopt awkward, shambling periphrases and circumlocutions which would fail to move the soul. To say the mother loved her child is to express a truth with force and natural eloquence, but to dispense with those expressive words, and say, the maternal progenitor entertained and manifested altruistic propensities in reference to the present and future evolution of the product of her gestation, is tiresome verbiage.

There never has been and probably never will be another such word as CHRISTIANITY—a word coming from the times of trial, struggle and martyrdom for truth, which expresses all that man can do and dare by heroic courage; all that men and women can do in lives of service to the poor, the ignorant, the barbarous; all that heroism and love can do in cities infested by plagues and fevers; all that patient love and kindness have done in feeble, suffering wives to bear without complaining the brutality of drunken husbands; and to wear out life that their children might be reared in virtue. Language would utterly fail to depict the glory of the Christian lives of love in tens of thousands all along the centuries from the times when they were hunted like wild beasts in Asia Minor, and slaughtered in the valleys of the Alps, and burned at the stake by the Inquisition, and massacred by thousands all over France down to these days of freedom. All along the fifteen hundred years of persecution and darkness, Christian love and Christian heroism shine out like the countless stars of midnight and teach us the grandeur and the loveliness of human nature when man is inspired by Heaven and follows in the pathway of Christ.

And just as eloquently does history teach us the power of a false theology to demonize mankind and to consecrate the carnival of crime by presenting for our imitation a false god, an Almighty Fiend, whose chief and almost sole purpose was to torture men, women and children forever, with a brutality which no cannibal race could ever equal, and no wild beast could approach.

But the day of the Devil-God is over, and that which was the Devil-God's church is fast becoming the Church of Christ—coming into the new light and recognizing Jesus as we recognize him, as he really was—and we, my friends, whose souls have been bathed in the new and brilliant light, must be prepared to meet them on the high plane of a Divine life.

They will not come to us if we call them down to anything lower. Thank God, the old church with all its errors has cast its anchor at the throne of God, and will not be led away. It has preserved with sacred fidelity the old tradition of the grand inspiration and miraculous power at the dawn of Christianity in Palestine, and it will never surrender this, and we have no occasion to ask them to surrender this, for it is historic truth; we ask them only to believe that the same leaders of humanity who died for us eight hundred years ago are living for us now, and working with greater power than then, and that the modern inspiration is the continuation of that old inspiration which demonstrated its quality by its heroism in facing death. And surely they who died for us have a right to guide us with their loving voices. There is only one rightful basis of authority in the world, and that is love.

Man's right to govern even his own body is because he loves it. When he hates it, and would destroy it by the dagger, by poison or by alcohol, he is not allowed to control it. Parents have rightful authority (at least the mother) over that which they love and serve, and all who have loved and served mankind as another loves and serves her children, have a right to be our guides and leaders. The church recognizes their authority of old, and we may ask the church to recognize their authority to-day. We ask sectarians to believe the new as well as the old, and they very justly ask us to believe the old as well as the new, for they are parts of one great drama, in which the same great actors appear; they have only gone behind the scenes, and in this second act of the great drama of the two dispensations their personality is the same, and the greatest spiritual miracles to-day are those which come from the Jewish founders of Christianity.

I did not know this until I had investigated it; I did not know the close identity of the ancient and modern. The horrible absurdities of the old church prevented me from even investigating its historical evidences, and I felt there was some other road than the historical by which I could reach the truth.

The road has been found. I have found all the ethical principles of Christianity in the science of Anthropology, which teaches just what Jesus taught as to our duties; and as the illustrious spirits of antiquity now come to us and speak of their own times and make us aware of their characters, and as they are brought within the telescopic range of psychometry, I find that the anciently-recorded miracles are as true as the modern, and that the men of that age from which the New Testament comes were brave, just and true men, incapable of falsehood—men who lived and died for God and humanity, and who still love that world for which they died, and watch over us and inspire our progress.

Daniel is among us with his deep prophetic nature and his bold love of justice. Peter is among us with his active, energetic, social nature and his high spirituality; and John, the beloved disciple, whose nature most nearly resembled that of Jesus, and whom Jesus called a Boanerges, is with us to-day, with all a woman's love and all the hero's firmness, and the deep intuitions of the prophet.

I commune with the founders of Christianity, and I recognize a fraternity unimpaired by the lapse of centuries. They are as we are, except that their lives were on a higher plane of duty, and that being eighteen hundred years older, they are that much beyond us in progress—in the growth of spirituality and wisdom; and when they reach down a hand to us, it is like the father reaching down his hand to his infant. As the father of sixty is thirty times the age of his infant of two years, and therefore competent to guide him, so are the founders of Christianity thirty times his age, and competent to guide him. And I am always delighted to approach their holy presence. I feel as John did when the angel came to him and he was disposed to worship him as a superior being; but the angel told him not to worship him, for, said he, I am thy fellow-servant. Such is my vivid conception of the real character of Jesus and his mother Mary and his disciple John, that I would willingly worship them as superior beings, but they do not demand it. Yet I sympathize with the Protestant and the Catholic when they worship Jesus and Mary, for I know it does them good. I do not regard it as a debasing superstition to worship Mary, unless it interferes with the just reverence for God; for worship never harms the soul. When a man worships his wife he is the better for it. As Burns adored his Highland Mary, so may the Christian worship the perfect embodiment of all virtues in the Mother Mary; and if the worship of Jesus and Mary is the worship of love—"if ye love me keep my commandments"—it will elevate the worshiper.

We need more worship and reverence in this ultra-democratic and rebellious country, which seems to adopt the motto that "one man is as good as another, and sometimes better"; we need more of religion, as we were warned by Washington in his Farewell Address. There is a sort of quasi-Spiritualism which is little better than whitewashed atheism. It admits that spirits communicate, because it cannot be denied, but it never seeks the higher spheres of spirit-life; it never seeks the presence and inspiration of those whom the world honors for their transcendent worth; it never seeks communion with the Holy Spirit of the Divine, or even mentions the name of the Deity if it can be avoided. It never feels impelled to prayer, and it has no intimate association with the saints, the heroes and martyrs of the life of love. It is the Spiritualism of self-willed, boyish, half-developed natures—that have not realized the sentiment of reverence which belongs to the full maturity of the human soul, and brings man into the high spheres of harmony and wisdom.

A complete knowledge of the Science of Anthropology shows us that the man who does not enjoy the sentiment of reverence for something far above himself is not a fully developed man, and has not realized that highest faculty which leads him to the highest spheres of being, and carries him onward and upward in an eternal process of godlike development. Such incomplete men need to be taught themselves, and are not competent to teach the public in the line of duty and development. While the world stands, religion will stand, no matter what it is called, for it is a primal element in the constitution of man, and a spiritual movement of mere curiosity not essentially religious can have no stability or permanence or power.

If it is a sound and true principle that thou shalt honor thy father and mother, still sounder and truer is it that we shall honor our spiritual fathers who lived two thousand years ago, for in the intermingling of all blood we trace our inheritance up to them, and their wisdom and seniority entitle them to our profoundest reverence. When they speak I would reverently listen; when they command I would obey; and if they can inspire my soul, my soul is freely at their service.

The truly religious man cannot be sectarian. He has no prejudices. He loves and honors virtue and wisdom everywhere. Wherever brave and holy men, the daring philanthropists who live and die for an ungrateful world, wherever they appear, his soul goes out to them in enthusiastic love. Whoever has in his own soul the same elements of the religion of Divine Love which animated Jesus and the apostles, cannot but feel fraternity with them, and love them as those of his own household. Their noble words in the New Testament rouse a deep response in his own soul, and as he loves them they come to him in spirit, and strengthen his soul for similar work.

Those who have these sentiments, and this experience, can never speak in derogatory terms of that illustrious band. But those who have never known the Christian sphere of spiritual experience may be pardoned for supposing that modern enlightenment can look down upon the humble fishermen of Palestine. I would most respectfully inform my iconoclastic friends that modern enlightenment cannot look down, but must look up to a much higher plane of life than ours in the founders of Christianity, and that these founders of Christianity are the interior life of Spiritualism to-day—not only advanced in company with all modern enlightenment, but calmly looking in their wisdom, to that higher plane of virtue and knowledge in the glorious future, which to their deep insight is as a present reality.

I regret to say that the question of using the word Christian has not been treated by some Spiritualists in the dispassionate manner which belongs to a literary question, but rather with

all the declamatory vehemence which should belong to political partisanship or sectarian polemics, appealing to passions and prejudices, easily appealed to and easily roused, but always unfavorable to the progress of truth.

For more than forty years I have stood in small minorities against every form of ignorance, bigotry, narrowness, sectarianism and insane excitement. A large class of men, under the influence of church bigotry, have opposed me, and made it almost impossible for me to reach the public mind. Spiritual facts have compelled some of them to change their ground, and the skeptical bigots of the church, and skeptical bigots of materialism, on whom I could make no impression, having been moderately enlightened by spiritual power, suppose themselves to be Spiritualists, although they have not yet attained true spiritual enlightenment and liberality, having merely turned their prejudices in another direction—they entertain sectarian feelings against even the words that were used by the church, and against the spiritual religion of the New Testament. They say that there is nothing in the world distinctively Christian to require that word for all the noblest qualities called Christian are the qualities of human nature, and may be found in all religions, and therefore are not peculiarly Christian, and ought not to be called Christian. This is very plausible, but it is simply a sectarian misconception of the question. I have shown that the word Christianity essentially means not a sectarian but a divine system of religion, and that if there is any religion in the world coming up to the Divine standard, it should be called Christian. Most truly did Theodore Parker say that Christianity was "the absolute religion," for the words Christ and Christianity express our connection with the Divine.

The religion of Jesus, as he taught in Jerusalem, and as he teaches to-day through hundreds of mediums, is best entitled to that honorable name, while the theology of the churches is not entitled to that name, for it is not equal in a moral sense to the religion of Confucius or of Buddha. Yet I believe there are those who deserve to be called Christians among the followers of Confucius and Buddha, and in the Christian-church, and on the spiritual platform, and these fully developed Christians are in the sphere of love, spreading a peaceful, harmonious influence, making their doctrines attractive by their lives. All these, when enlightened, will unite for progress.

Let those who have little religious sentiment act upon the doctrine that Spiritualism should merely establish a free-and-easy debating society or free platform for odd and eccentric people to ventilate the knowledge of the intelligent, the folly of fools, the dogmatism of the ignorant or bigoted. Let them follow that plan until the public becomes tired. We have had so much of it already that thousands who believe in the spiritual facts, but are not as deeply interested as they should be, will attend the spiritual sciences in faith, and then, like the poet Longfellow, publicly deny that they have any affiliation with Spiritualism because the general spirit and policy, or no policy, of the spiritual movement do not impress them favorably because they have not enough moral elevation.

As we struggle against prejudices we need to be superior to our surroundings. We need all the dignity, the wisdom, the science and the religion that will ennoble our cause, and a cordial union and harmony among ourselves, guided by the highest wisdom of those on earth or in heaven who can unfold the laws and mysteries of temporal and eternal life, the constitution of man here and hereafter, and the divine principles of Christianity.

Heaven has been struggling for far more than eighteen centuries to lift man up to its own sphere of happiness, and the task is unaccomplished. In all the dark centuries that have elapsed, superstition, brutality and selfishness have walled out our angel visitors, and only the anointed ones could come in earthly bodies, and they could only come to die the death of martyrdom for the life of love; but thank God the fires of martyrdom are extinguished, and the prisons for the saints have been thrown open, and the songs of the angels are heard—their loving wisdom is pouring forth on our platforms—and the time has come for us to rouse in our honorable manhood and declare that heaven shall no longer be expelled from earth; that the redeeming principle of Divine Love which makes a heaven shall no longer be an exile, but that we shall take it to our hearts just as it came from Jesus—just as it rules in heaven—and declare to-day, I am a man, a son of God, and brother of the angels, and all around me now are my brothers and sisters—brothers in time, brothers in eternity, brothers in the new life that comes from heaven, brothers in that Christianity which rules in heaven.

I say that Christianity rules in heaven. If we should call upon ten thousand of the noblest men and women, whose lives have blessed mankind, to speak to us from heaven, they would tell you just as I have, that the word Christ is the noblest word in our language, and that the word Christianity is a just expression of the Divine Spirit proceeding forth and uplifting mankind. They would tell you that Jesus was the most perfect illustration on earth and in heaven of the divine law of love, and that we cannot err in following him.

Ask such noble souls as William Penn and George Fox. Ask the martyrs Servetus, John Huss, Galileo, Wickliffe, Joan of Arc, Savonarola. Ask Howard, Wilberforce and Clarkson. Ask such patriots as Washington, Jefferson, Franklin, Alfred the Great, and Solon. Ask such minds as Newton, Locke, Lord Bacon, Milton and Shakespeare, or the modern poets whose genius feels the subtlest forms of all that is beautiful—Shelley and Byron, Scott, and Burns. Ask the holiest men of all lands—ask Buddha, Confucius and Mahomet—and we shall receive from the highest realms known to man, from angels and archangels, the solemn assurance of the sacred and exalted character of Jesus in heaven and earth. We have heard from these illustrious sources. I have had direct messages from Confucius and others whom I need not name, approving my course. My Christian friend, Baroness Adeline Vay, is in close communication with Buddha, and Mahomet has spoken emphatically through an English medium, regretting that he did not on earth pursue the peaceful course of Jesus, whom he admires and honors.

One of the most illustrious of those martyrs whom all the world agrees to honor, replied to my question as to Jesus, "He is to me as the Lord of lords and King of kings, and all earth is made a holy temple by his living presence."

Ask our own friends whose lives have fitted them to understand the religious realm in Heaven, not scoffers nor hypocrites, but deep-souled, earnest men. Our friend, Robert Dale Owen, is now enjoying the bliss of that high

world and exploring its wisdom. Mr. Owen, Mr. Theodore Parker and Archbishop Hughes, wide apart as they were in this life, are in entire accord at present, and speak in the same terms of the divine inspiration of Jesus. Mr. Owen has in fact recently expressed himself in such a way that his identity was unmistakable, and declared that he greatly prefers the term Christian Spiritualism to the more vague expression, religious Spiritualism; and the more I have reflected the more I am convinced of the absolute importance of that phraseology and the necessity of the declaration from all who cherish religious sentiments, that we are Christian Spiritualists, if we would not see our movement lying prostrate in the dust, like a body without a soul.

The feebleness of the spiritual movement in this country, the fact that the entire body of spiritual believers accomplish less financially as societies, though they count by the hundred thousand, than some single congregations of Christian professors in our large cities, is due to the lack of religious principles and convictions.

Religious Spiritualism as the highest form of belief and life is destined to rule the world, for the same reason that the Caucasian race (which is called a Christian race) is destined by its superiority to rule. I cannot doubt the ultimate triumph of truth and right—and the triumph of true religion will be the triumph of Christianity and of Christians—for according to Webster's definition, the Christian is "especially one whose inward and outward life is conformed to the doctrine of Christ"—the doctrine of Christ being boundless love to God and man.

I would entreat my iconoclastic friends, whose motives I appreciate, and who have done such excellent service against bigotry and hoary errors, to listen to the highest voices of the spirit-world and not to assist Orthodox bigotry in dishonoring the heavenly word Christianity, which expresses the highest sphere of Spiritualism, with a power, dignity and eloquence which silence opposition, and which cannot be found in any other word.

The proper use of the word Christian is really one of the greatest reforms of the day—one of the most necessary agencies in rescuing true religion from the octopus grasp of a false theology which has carried it down to the bottom of a Dead Sea of bigotry and ignorance. It is a reform which demands the help of all large-hearted reformers.

It was a grand and poetic impulse, though fierce and irreligious, which hurled the military power of Europe into Palestine to rescue the tomb of Christ from the haughty powers that held it. But the religion of Christ is now claimed by an alien power which follows the God of War instead of peace, and the first step in redeeming it is to raise the banner of Christ over a true church—a church of peace instead of war.

It matters not to us that the words Christ and Christianity, God and Heaven, righteousness and faith, and other good terms, have been handled so long by bigoted sectarians. The arguments used against clerical orthodoxy do not apply to rational religion. If we have had "sixteen crucified Saviours," or a still larger number, let us honor them all in accordance with their merit. All martyrs and inspired teachers should be honored. There have been many Washingtons, but none so near and interesting to us as our own Washington, and there are no inspired teachers so near and dear to the European race to which we belong as Jesus of Nazareth and the illustrious circle around him who have so much to do with the progress of civilized society.

But, says a cold and philosophic inquirer, why put forward his name or any other name—why not confine our attention to the eternal principles of truth and righteousness which belong to no man and began with no teacher? It is for this most excellent reason, my friends, that principles include persons. The principle of maternal love applies of necessity to the child in the mother's arms. The principle of filial love, for you, applies not to the abstract idea of parentage, but to your own father and mother. The principle of patriotism applies to our own country and its rulers.

So the principle of Divine Love or religion, which includes gratitude and reverence, applies not only to our living neighbors but to our ancestors in Heaven, and especially to those who are doing most for humanity—those who inspire the leaders in religion—who are carrying on the same work in Heaven which they did on earth.

To ignore them would show that we were not in their sphere of Divine Love, for they who are in the same sphere of love are not indifferent to each other, but are drawn closely together; and there is no better way of entering the sphere of Divine Love than by seeking and approaching those who are already there.

I would invite every man and woman to meet me on the Christian platform. "Thou shalt love thy neighbor as thyself, and thy God with all thy heart." When we shake hands on this Christian platform, we stand as brothers and sisters, as comrades in the army of redemption, bound to sustain each other, and when our force is large enough, we may be ready as a band of brothers to move against all the evils of society.

I want to see a practical beginning of the Christian life—that Christian life which every Spiritualist is bound to adopt if he recognizes religious principles.

There is no avoiding this duty but at the peril of your soul, for the voice of God comes to us now as effectively as if he spoke—it comes from the higher angels, it comes on many a platform through inspired lips, and it comes into the great heart of humanity as angels and archangels breathe upon us; and everywhere it enforces the same great Divine law, the law of salvation that came from the lips of the Messiah, the law of love to all.

Are we living that law now? No! we are trampling on it every day just like our neighbors of the Orthodox Church. When that law begins its reign Heaven begins, and I do not suppose that heaven has arrived yet anywhere in New York and I do not know that anybody expects it to arrive shortly. Are there any who are ready for it? Are there any who really want it to come? I do not perceive that the Orthodox ministry desire it to come, for most of them have rather an aversion to meeting the angels. We have got over that aversion; we welcome the angels, but we are ready to welcome them properly? Is there any place in New York, where the angels might come and feel themselves at home, as they did when they came to godly men in Palestine?

Would they feel at home if they came into this hall? I hope they would, for there are some here to whom they are not strangers. Are we any more reverential and loving than our Orthodox neighbors? Are we living up to our superior light?

In Orthodox churches we see little external sign of Christianity or brotherhood. People behave nicely, just as they would in a Pagan

temple, but with not as much brotherhood as they exhibit in family parties and places of amusement: they are not smiling and shaking hands as if it was a family gathering. They keep up a freezing dignity, and every man owns his pew and fences out his neighbor with the help of a door, and a beadle, and policeman. The fraternity doctrine is postponed until after the day of judgment, and we seem to be following their un-Christian example.

If we followed the Christian teachings of Spiritualism we would be organized and united as a band of brothers, standing by each other in life and death, and the life to come—but we have not done it. If we wished to do it, if we longed for brotherhood, we would be leaning that way, and reaching out for brotherhood as a morning-glory in a cellar reaches out toward the light. We would look around when we came to a spiritual meeting seeking Divine wisdom and love, to see if anybody's countenance responded to our own sentiments of fraternity and love. We would shake hands with all our friends, and when we saw new faces we would seek to make friends with them, and show them, by our cordiality, that they had really come into an atmosphere of Christian brotherhood.

I think that every meeting should be a social meeting—a family meeting before and after the services, and the master of ceremonies, the manager of the meeting, should do what he can to bring people together, and to make the visiting stranger acquainted with our group.

In my view Christianity is brotherhood, and the spirit of brotherhood in a live condition will express itself. Hence you can gauge the Christianity of any assembly by the number of people who shake hands with the speaker and with each other, and by the zeal with which they help each other, and unite in every good work.

Written for the Banner of Light.

RESURREXIT.

BY K. R. STILES.

After the winter comes the spring;  
After the snow, the rain;  
The trees shall bud, the birds shall sing,  
And summer-time come again.

So from the winter of death comes life;  
Out from its chill and its gloom  
Rises the spirit, above earth's strife,  
To a new and a fairer bloom.

Worcester, Mass.

#### New Publications.

N. W. AYER & SON'S AMERICAN NEWSPAPER ANNUAL, a large octavo volume of over 600 pages, elegantly printed and substantially bound, has just been issued by the enterprising advertising agents whose names it bears, from their office, corner of Chestnut and Eighth streets, Philadelphia. It contains a carefully prepared list of all newspapers and periodicals published in the United States, Territories, and Dominion of Canada, with valuable information regarding their circulation, distinctive features and advertising rates, together with the population of each place as given by the new census. In addition to this general list separate lists are given of all religious and agricultural publications, the various class papers and magazines, and all newspapers and periodicals published in foreign languages that insert advertisements. To those who advertise, this work must be an invaluable help to a profitable distribution of their patronage, while to all others it cannot fail to be one of value and interest from the statistical and other information it furnishes.

THE JESUS OF HISTORY AND THE JESUS OF TRADITION IDENTIFIED. By George Solomon. New York: J. W. Bouton, 706 Broadway. London: Reeves & Turner.

In a theological sense this is a valuable work. There is an essential difference in the views it presents and those usually advanced respecting the problem it treats upon, and the book will be perused with interest by those who are desirous of learning all that can be known of the history, character and mission of Jesus. Rejecting the theory of Strauss and his followers that Jesus was solely the impersonation of an ideal of purely mythic derivation, and that of Renan, claiming that his chief interest lay in the beauty and sublimity of his moral teachings as recorded by the evangelists, characterizing a being so deeply intense in his purity and loftiness that, though conscious of being human, his disciples looked upon him as equally divine, the author offers one of his own which is worthy of consideration. The volume indicates deep research, contains many startling historical facts that will be new to the majority of readers, and will be a valuable addition to every student's library.

ENSLAUGHT OF GREEN CHOPS. From the French of Auguste Goffart, with the Latest Facts connected with this System. By J. B. Brown. Published by the New York Plover Co., 55 Beekman street, New York.

Investigation has demonstrated to the advocates of this system that the making of it will soon be abandoned, and that by cutting grass and stalks when full of juice and properly preserved by the methods described in this work, just as much milk and butter can be made in the winter as in the summer, even in the Northern States. This book contains an engraving of the Silos of the inventor of the system at Burlington, France, together with directions for building them, and it is worthy the attention of agriculturists.

ENTHUSIASM THE MOTION POWER OF EVERY WORTHY EFFORT. A Lecture delivered before the Emersonian Club of Starkey Seminary, Eddytown, N. Y., by Dr. E. L. H. Willis.

A finely written production—as are all that emanate from the pen of Dr. Willis—portraying the desirability of a life with a purpose, and giving many illustrations to prove that a firm adherence to any one honorable pursuit invariably ends with success. The brochure closes with a beautiful recognition of spirit-life and the guardianship and guidance of the unseen.

"THE RUBICON IS PASSED." The Science of Development of the Human Family; Discovered, Classified, Systematized and Explained by Eliza Chase. "We have received a copy of the third edition of a pamphlet bearing the above title. The work was originally published in 1859, and was at that time highly spoken of by N. P. Tallmadge, Mrs. Newton Croeland, of London, and many others. The author, who is upwards of seventy years of age, will be thankful to those who will aid him in the declining days of his earth-life by purchasing copies of his book, which may be had for the small sum of twenty cents by addressing Eliza Chase, 306 West Lake street, Chicago, Ill.

T. B. PETERSON & BROTHERS, 306 Chestnut street, Philadelphia, Pa., forward us two numbers in continuation of their popular series of current works of fiction—upon the good taste in details of production and the excellent judgment in the selection of which this firm has already built a national reputation. Both volumes embody scenes and incidents in Russian life, and are from the pen of Henry Gréville, author of "Diana," "Sonia," "Savilla's Expiation," etc.—Mary Neal Sherwood being the translator. The new books are titled respectively: THE PRINCESS CORSELET, and THE TRIALS OF RAISSE, and are worthy of the companionship of the volumes by this writer which have preceded them from the press of the Messrs. Peterson—which, it goes without saying, is praise enough.

INDIVIDUAL RIGHTS. By Matthew Ryerson. New York: The Authors' Publishing Co., 27 Bond street.

A unique and incisive monograph on political and governmental economy, treating briefly from a new standpoint many important topics relating to the rights of the people. Its tone may be learned from this single paragraph: "Let creeds and dogmas be laid aside, and limited principles be studied and states and their proper relations, and they will soon lead the nation up out of the labyrinth of woe and disquietude."

BACK TO THE FATHER'S HOUSE. Part IV. of this spiritual story in parabolic form is received from its publisher, J. Burns, 15 Southampton London, Eng. The illustration is the finest that has appeared, and the narrative increases in interest as it progresses.

E. WORTHINGTON, 770 Broadway, New York City, announces the following works: "Household Tales," by Walter Smith, State Director of School of Design, Mass.; "Spencer's Anecdotes of Painters," and "Spencer's Homes of England."



Prof. Lockwood will give an illustrated lecture on the Structure of the Brain during the meeting.  
Let all be present the first day of the meeting. Please notify the Secretary of your intention of attending. Us courtesy to all.  
DR. J. C. PHILLIPS, Secretary  
Omro, Wis., Nov. 12th, 1880.



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 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condemned or otherwise) of correspondents. Our columns are open for the expression of individual thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer must in all cases be given, and the communication must be clearly marked as for publication or otherwise. We cannot assume responsibility for the return of manuscripts that are not sent. When newspapers or other periodicals are sent to our office, the sender will confer a favor by drawing a line around the article he desires especially to recommend for publication.  
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1880.

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

### Good without Evil.

There are two theories current in respect to the true way to overcome and subdue evil in the world; one is, that all the external temptations to it should be arbitrarily removed, and the other, that the temptations themselves should be mastered. There is the same difference between them as there is between paternal and individual theories of government; the former means that we shall have everything done for us, the latter that we shall do it for ourselves. It is easy enough to see which of these two systems is best calculated to promote the development and progress which constitute all there really is to life; it ought to be no less easy to see which of the two opposing theories respecting the suppression of evil tendencies within the individual is the true and lasting one.

The question involves the old problem of the existence of evil in the world, which has never yet been solved by the ecclesiastical mind, styling itself Orthodox. Yet in any large and philosophical view of the subject it ought to be accepted by all sides that evil is suffered to exist, if not for the purpose of promoting good, yet for the sake of developing and building up spirituality in human character. If we regard evil as but the shadow, or, as Swedenborg has it, as the falsification of good in its passage through our native selfishness, then the matter is completely reconciled with our conceptions of the Divine Providence, which has purposely given us freedom in order that our individuality, and therefore our happiness, might be confirmed and established. Had we not been allowed to turn good into evil, we should never have known what good is.

The conduct of the ascetic temper is such as might be expected of those who would impulsively correct the mistake of Divine Providence and abolish evil altogether. They profess to have no patience with the order of things as they find it, but are so sure it is wholly wrong that they would lose no time in setting it right. Undoubtedly they would have joined in the outcry against Jesus for his free intercourse with those whom he came to enlighten and save, and denounced him as "a gluttonous man and wine-bibber, and a friend of publicans and sinners." He did not fail to denounce the latter as a part of his mission, but kindly kept them company, and sought to correct their excesses and teach them restraint by his own example. This is the genuine spirit of reform; it seeks not to destroy, but to reconstruct; to put evil far away, and to teach others how to live in the constant affection of good.

It is not necessary, nor is it anywhere enjoined on us, that we should put ourselves in the way of temptation in order to develop our strength in mastering it. Evil will present itself in ways enough, and tempting ones, too, without being at the pains to go out to seek its approach. There is a conflict of tendencies all the time going on in our natures. Were it not so, we should remain the earthy beings we were created, and never in this world recognize the spiritual life of which we are mysteriously capable. All things work to the awakening of conscience in us, which is the audible presence of divinity. If we were not continually free to choose, we should never be able to distinguish our divine from our human; and unless we were first permitted to falsify good through our selfishness, and thus make it evil, we should never feel the monitions of conscience, nor be aware of the divine part that is within us.

So that it is before the court of our conscience that we are compelled all the time to arraign ourselves in connection with what we habitually think, say, and do. He is the most thoroughly instructed and advanced, in the spiritual sense, who has thus brought to the bar of judgment his thoughts before they ripened into intentions; for it is at the fountain that we should seek self-purification and a sure exemption from an outward proclamation of the evil that our natures cherish in secret. And it ought to be perfectly clear that it is far better for us to appear daily and hourly before that court for judgment than to adorn the tribunal permanently and bar the doors, because evil and temptation to evil have been externally removed from sight by the impatient and impulsive reformers. And even though they could do as they desire, they have no power over anything but what is external, and being satisfied with that they would plainly obstruct the course of Divine Providence by attempting to silence the voice of conscience within.

At the best, in this world, organized reform

can do but little more than to suppress external excesses and restrain results. It is incapable of reaching to the motive that works in the heart. It may think it can remove temptation altogether; but that it can never do while humanity populates the globe. There are certain divine laws by which good and evil are made to operate, and they are all involved in the inexpressible mysterious existence of a Divine Providence; no theory of reform can hope to get a footing that wholly leaves these laws, if it can once discover them, out of its recognition. Evil is permitted, and temptation also; but only that they may be finally overcome. They can be removed only after humanity's highest needs are all answered.

### Secretary Schurz's Report on Indian Affairs.

There is much in the report of the Secretary of the Interior relating to Indian affairs that will commend itself to the good opinion of the country. There is no reason to question the sincerity of the regret he frankly expresses on account of the inherited mistakes to which he found the Indian department committed. The policy of missing Indians without their consent, and without regard to treaties, to a few large reservations, was a savage one, and it is gratifying to know, once for all, that it has been abandoned, says the Boston Daily Advertiser, from whose editorial columns we quote.

But, continues that paper, there is ground for complaint that, while admitting the wrong, he has resisted, and still resists, the plain and obvious remedy. It is now three years and a half since, in pursuance of this cruel policy, the Poncas were torn from their homes and marched into the Indian Territory. There has not been a day since that time when the Secretary, by a stroke of his plausible pen, might not have sent them back. If his authority to do so is doubted, we answer he has no authority for what he has done. The land on which he has placed them does not belong to the United States; and every dollar that has been spent there during the last summer, in the hope of reconciling them to their hard fate, has been spent without a shadow of legal authority.

More than this. When private citizens, seeing the iniquity of this transaction, tried to find some regular and lawful way to set it right, they were confronted at every step by ingenious and stubborn resistance on the part of the Secretary and his agents. Every step taken to rectify the wrong has been met by one device or another, until it seemed as if the government was determined that the just purpose of the people whose attention had been called to the outrage should be thwarted at any cost.

Nobody, remarks the Advertiser, wanted these Indians removed in the first place except, as it appears, the contractors who were to have the money. When the citizens and missionaries protested, and begged that the order might be recalled, the icy answer came back from Washington, "Press the removal." When a few of the tribe for dear life ran away, the bloodhounds of the army were put upon their track, and they were hunted down. When they appealed to the courts to protect them, the government came in and said they were not "persons," and were not entitled to protection. Defeated at that point, measures were taken to prevent the rest from running away. One of their chiefs, and one of the best men in the tribe was murdered. The agent, under whose authority the murder was committed, was shortly after removed for stealing! When still later a messenger went down to the Indian Territory to assure the captives that they were not forgotten, and to confer with them in regard to suits then pending in their behalf, the government had him arrested and driven out of the Territory.

And now, the tribe broken up and scattered, scarcely half the original number left, the rest in their graves, or wandering homeless and almost friendless about the graves of their fathers, the Secretary has nothing to say except that it would be bad policy to take them back. We say so. It is the business of the government in this matter to retrace its steps, and restore to these harassed and worried people the country and the rights of which it has robbed them. The power that did the wrong must right it.

### Timely Words.

Our London contemporary, The Spiritualist, says what we fully endorse, viz: that many of the dissensions in the spiritual movement seem to be dying out, partly because some of those who fostered them are receiving their just deserts, and partly from other causes. The prospect for the coming year is therefore hopeful. Strong individuality of character may be a blessing, or the reverse, according to the principles by which it is governed, and it would be well if the year 1881 brought in more mutual forbearance, less detraction, less aggression, and less introduction of personalities into public work, than have been witnessed during the greater part of 1880.

### Mrs. Richmond at Parker Memorial Hall.

Mr. and Mrs. Richmond arrived in Boston on Tuesday morning, Dec. 7th. Arrangements have been made in harmony with Mrs. R. will lecture in Parker Memorial Hall, corner of Appleton and Berkeley streets, on the afternoon of Sunday, Dec. 12th. The meeting will be free to all; Mr. Lewis B. Wilson will preside, and vocal music will be furnished by a choir under direction of Mrs. Nellie M. Day. The convening of a large audience on that occasion is confidently looked for by the projectors of the meeting.

Dr. J. M. Peebles called at our office recently, looking well as to his bodily health, and evidently possessed of a full measure of mental power. On the evening of December 3d Dr. Peebles lectured in Greenfield, and at an earlier period in the same week he delivered five lectures in Athol. He spoke in East Braintree, Mass., on Saturday evening, December 4th, on Eastern Travel; on the afternoon and evening of the 5th he spoke for the Spiritualist friends in the same place—subjects: I. x., "The Spiritual Permanent, the Enduring;" evening, "The Relation of Oriental Magic to Spiritualism." "The Pilgrim" has also spoken of late in Orange, New Boston, Montville, and other localities in Massachusetts. On the evenings of Thursday, Friday and Saturday, Dec. 9th, 10th and 11th, Dr. Peebles speaks in Leominster, on travel, etc.; and on Sunday will occupy the platform of the Spiritual Association in that place.

Read the announcement of HOLIDAY BOOKS for sale, which is made in another column by Colby & Rich.

THE PUBLIC DEBT.—Reduction in November (last month) \$3,699,261.23.

### Special Message from Spirit Henry J. Raymond.

(Given at the Banner Free Circle, Nov. 23d, 1880.)

I am here, Mr. Chairman, to make a few remarks in relation to a subject which is of the utmost importance to progressive spirits, and which should be of like interest to all Spiritualists who have the good of Spiritualism at heart. I would refer to the Editor-at-Large Project, which has been before the public in the columns of your journal during the last year. Many, many months ago, certain spirits who have the interests of humanity ever before them, organized themselves into a band for the further advancement of Spiritualism on earth, and to perform more effective labor in its behalf. It had long been apparent to these spirits that the cause of Spiritualism reaches the masses only in a diluted and distorted form, under the misrepresentations frequently given to it through the columns of many of your theological and secular publications. Violent and scurrilous attacks upon Spiritualism and its followers are made with impunity by writers and speakers who know nothing of the subject they condemn, but whose only object is to cast ridicule and odium upon our cause. This is done from time to time, not only in the pulpits and from the rostrum, but in the columns of your daily and weekly newspapers, and also in those periodicals and magazines where one has a right to look for truthful statements and scientific asseverations; while we have not had one pen to take up these false representations of Spiritualism and refute them by the statement of honest facts, and demand a hearing from our side in the columns of these same publications which had hitherto denounced us—a demand which may not always meet with compliance, but which, in justice to ourselves and humanity, we feel it a duty to make. Consequently some time ago the question was mooted of employing some able, competent Spiritualist to keep himself informed concerning the attitude of the religious and secular press of the country toward Spiritualism, and to hold himself in readiness at all times to wield his pen in behalf of truth, by refuting the false representations of our opponents concerning our cause, and setting its true merits before the public in their proper light. For this purpose, and for this only, was the Editor-at-Large office created, which Prof. S. B. Brittan, of New York City, was called upon to fill, entirely independent of the Spiritual press, and I dare to say that he has filled the position assigned him in a manner highly creditable to himself and to the Spiritual cause.

Those people who are unbiased and candid, who are familiar with the career and labors of Prof. Brittan during the last thirty years in the fields of Spiritualism, will not question his ability to fill this office. Let those self-opinionated, prejudiced people who endorse the ideas of others only when they harmonize with their own, avail to say this.

Those of you who look only upon the surface of things may imagine this is a pleasant position to fill and an easy labor to perform; but you have no idea of the stupendous task it is to read up most of the publications of the day, and to keep watch over the columns of the press of this country, in order to be in readiness to refute charges made against Spiritualism and its followers, and send the arrow of Truth home to the heart of Error, by revealing to the outside world the true condition, the status of this mighty philosophy, which numbers among its followers millions of respectable people; a work which, I venture to say, not one of our writers or lecturers would care to undertake, unaided and alone, notwithstanding the cries which have been raised to the contrary, while indeed many of the publications demanding the attention of such an officer are unread and unheeded by these same busy writers and speakers.

We have given this scheme of employing one pen and one mind in the field of secularism a trial, and we are satisfied with the result. Error and opposition have been rebuked, the truths and beauties of our Spiritual Philosophy clearly placed before the eyes of thousands who would have met them in no other way and through no other channel, and I am pleased to believe that the labor is well worth the expense and trouble.

I repeat, that the office of an Editor-at-Large was discussed and planned in the Spiritual World long before a committee of mortals was formed to further its advancement, and I dare to affirm that its mission is an important one. It takes no work from the hands of any one; there is labor enough for all to perform; it does not set one man over all Spiritualists as their censor, or to express an opinion for them.

There is much opposition and some ill-will among Spiritualists concerning this office, owing to a misunderstanding of its mission. It is not for the expression of the individual idiosyncrasies and ideas of any Spiritualist, but it is designed to represent clearly the truths of Spiritualism to humanity; its field of usefulness is not in the theological and secular world, where bigotry and error hold sway, and it works for the material interest of no Spiritualist and no spiritual journal under the sun. That the office of Editor-at-Large was created in the interests of the publishers of the Banner of Light, those who have watched the course of these gentlemen, and that of their paper during the last twenty years, do not need to hear me raise my voice in refutation of such an assertion.

The only articles from the pen of the Editor-at-Large, written in the interests of that office which are published in the columns of the Banner, are such as—having been respectfully declined by those publications for which they were penned—would reach the public in no other way, and such as the Spiritual World have deemed it important to republish in its columns for the instruction and benefit of its readers. But I need not enlarge. All that I can say on this important subject has been well and aptly said by Judge Nelson Cross, in a recent issue of the Banner of Light. His opinion I endorse, in toto.

Prof. Brittan, in his capacity of Editor-at-Large, has written many articles, and replied to many criticisms.

We are so well satisfied with the result of this year's doings that we desire to extend the experiment into another year, and we call upon all our friends who favor this work to assist us in its advancement by contributing whatever sums of money they can afford to the Editor-at-Large fund. As there are those who look upon this project with disfavor, they are not called upon to contribute one penny for its support; and, I may say, that while our friends who have contributed to this work, and who feel its importance, are satisfied with the expenditure of their money, with the result of the labors performed by this Editor-at-Large, we consider it no concern of those who look upon it sneeringly, whether or not the result is as favorable as was expected.

For our part, and so far as we can speak in

behalf of humanity, the work has not proved a failure; on the contrary, it has been a success, and we are entirely and unconditionally satisfied. I desire to have my name put down as one of the Spiritual band, or committee, who has this affair in charge.

HENRY J. RAYMOND.

As the Banner has the past year cordially seconded the wishes of the Band of Spirits which inaugurated the Editor-at-Large Project, it is proper in this place to state that it will for another year do what it can, on the material plane, to make the project a success. There can be no doubt but that the above statement, so explicitly made by the spirit whose name is attached, will set right all previous misunderstanding among Spiritualists in regard to this matter, or at least it should. We have thus far done our work in regard to it unselfishly, with a single eye to the good of humanity, in the same manner that we called upon the Spiritualist public to aid pecuniarily Andrew Jackson Davis, whose past services in behalf of Spiritualism warranted us in so doing.

Prof. Brittan, outside and beyond the Editor-at-Large Project, has also a claim upon the same public for invaluable services rendered the cause for many years, who is now left, in his declining days, without means, while he might have had a competency had he either remained in the church, or devoted his life to secular pursuits. This is another reason why his services should enlist all true Spiritualists in his behalf. Besides, we need just such a sentiment as Professor Brittan upon the spiritual bulwarks, while the common enemy is using every means in his power to suppress the truth as enunciated by Modern Spiritualism.

The time has come, however, for a clear understanding of this matter. Hereafter no one need make the mistake of presuming that this is an appeal for charity, in behalf of a superannuated servant who has devoted his life to a righteous but unpopular cause. Every article written by the Editor-at-Large carries with it the evidence that the faculties of his mind are all in full play and unimpaired. He does not at present stand before the public as an applicant for a pension; nor is this in any sense a claim for unrequited services in the past: The fund, as thus far subscribed and disbursed, is but a small and inadequate return for present labors, actually performed. The same industry and ability employed in almost any field of remunerative work would yield a much larger pecuniary result, and no one would question the motives of the worker or the strict legitimacy of his pursuits. That Dr. Brittan will continue to prosecute the work he has undertaken is a foregone conclusion, and it only remains for a people whom he shall serve to determine whether he shall in the future receive a proper material recompense for his services.

The following "Advice to Spiritualists, from one of the Invisible," published in a Spiritual paper several years ago, is an earnest appeal to the friends of the cause to be on the alert. Its importance at this time is doubly apparent; hence, in this connection, we transfer it to our columns:

"Raise high the bulwarks of this new faith; leave not your towers without sentinels; choose those who sleep not at their posts. Enemies surround you, therefore must you watch and pray. Allure the people by sweet music into this stronghold. The battle must be fought. All those who volunteer and give unto your little strength, accept. They will add to your force. The victory shall be won; and on each tower angels will place a streaming banner, on which in glowing characters will be traced, TRUTH TRIUMPHANT OVER ERROR."

### Farewell Meeting to Mrs. Richmond in London, England.

On Saturday evening, Nov. 13th, a farewell concert was tendered the above-named and celebrated instrument for the services of the Invisible, whose labors among our English brethren have but just been concluded. The event transpired in the elegant and well-appointed "Nemeyer Hall" of the Bloomsbury Mansions, London, and drew together a large and fashionable audience. Among those present our representative—to whom a special invitation was courteously accorded—noticed Mr. and Mrs. Desmond Fitzgerald, Mrs. G. M. Stravbridge, Mr. and Mrs. William Webb, Mr. W. H. Harrison, James Burns, Col. Chamberlain, Dr. Wyld, Mr. T. Blyton, Miss K. Cook, Miss Burke, Secretary B. N. A. S., Mr. and Mrs. E. T. Bennett, Miss Mattie Houghton, Mr. W. Eglinton, Mrs. J. J. Morse, Mr. Swindin, President of Goswell Hall Services, and many other well-known metropolitan workers.

The proceedings consisted of an excellent programme, selected and conducted by J. C. Ward, Esq., whose discrimination and ability were accorded a very cordial recognition at the close of the evening. The concert was opened by an excellent rendition of the overture "Der Calif von Bagdad," by the Misses Ward. Mr. J. C. Ward gave two most excellent pieces of instrumentation upon the English concertina, evoking a hearty recognition; while Miss Ada Earle and Mr. E. Tielkens carried off the honors of the evening, while the singing of little Miss Evelyn Ward in Macfarren's pathetic ballad, "The Beating of my Own Heart," excited great enthusiasm.

The office of President was occupied by Webster Glynes, Esq., who, in the course of the evening, made a brief complimentary speech in recognition of the esteem in which Mrs. Richmond is held by the Spiritualists of England, and presented to the lady a souvenir in the form of a purse of gold.

Mrs. Richmond's controls returned suitable acknowledgments, through her, for the assistance rendered them in their late work, as well as for the sympathy, courtesy and kindness rendered to the instrument during her sojourn in Britain. The audience were much moved during the deliverance of the controls, and an expression of regret overspread the countenances of all when Mrs. Richmond's voice ceased.

Mr. W. Webb and Mr. Richmond each made a few felicitous observations suited to the occasion; the proceedings were unexpectedly diversified by the assistance of Miss Ella Dietz, who gave a reading from Longfellow's "Hiawatha," in a manner that completely captivated the sympathies of the audience. That hymn dear to the American heart, "The Star-Spangled Banner," joined in with a vim by the entire auditory, closed an evening in every way enjoyable and successful—an event in which all who participated seemed to be permeated with those feelings of concord and amity that help to compensate us for the trials of life, feeling that when they become the natural ruling powers of our conduct they will establish heaven upon earth.

The card of Mrs. Flanders, Magnetic Healer, 10 Common street, Boston, will be found in another column. We are informed that she is highly gifted in the direction specified.

### The Ponca Meeting.

Tremont Temple, Boston, was well filled on the evening of Friday, Dec. 3d, and for three hours those who were present listened to the story of the Indians' wrongs. Governor Long related with impressive earnestness the tale of the Ponca tribe since our government undertook to better their condition, and the difficulties encountered in the attempt to save them since the government scheme was found to be a failure and a tragedy. Mayor Prince spoke in a similar spirit, and strongly and ably emphasized the claim that the citizenship of the Indian must be recognized in order that the courts may be open to him, as they are open to every other person born or living on our soil. Miss La Flesche and Mr. Tibbles both spoke briefly, and, as the Rev. Mr. Wright said at a similar meeting in his own church, "with the fervor which a martyr's experience gives to a Christian's conviction." Mr. Phillips occupied the last hour, and spoke with masterly and brilliant eloquence. The Indian question never had more powerful or more impressive presentation.

It gives us pleasure to be able to add in this connection that the latest news from the scene of action in the West is that the rights of the Poncas have been legally vindicated, Judge Dundy, in the United States Circuit Court for the district of Nebraska, held at Omaha, having decided Dec. 3d in their case vs. Red Cloud and the Sioux—to recover the old reservation and establish a title thereto—that the Ponca tribe of Indians have legal estate in the reservation and are entitled to possession thereof. The case is the first on record where an Indian tribe has brought suit against another in the courts of the United States.

This action of Judge Dundy in principle decides the matter as respects all the lands of the disputed reservation.

### Tolerance in Boston—1840 and 1880.

In one of the interesting "Old Time Sketches" in which "Fifty Years of Boston Life" are pleasantly related in the Commonwealth by "One to the Manor Born," is the following, which it will be well for those to read who are disposed to complain of the existence in our day of persecution on opinion's sake. A comparison of the present times with those of forty years ago will show that freedom not only to entertain opinions on religious matters but to openly express them has never been enjoyed so fully as now.

"Amos Kneeland, editor of the Investigator, whose friends hired Italian Hall for their Sunday discussions, and which was the only hall that Mr. Garrison and his followers could get for their meetings—the Infidels coming to the aid of humanity when the Christians failed—was complained of for blasphemy in saying that the God of the Universalists was not his God—a mild utterance, one would think, in view of the infidelisms of the present day. The grand jury found a bill against him. Charles G. Greene, of the Boston Post, was one of the jurymen, and he refused to concur with his eleven associates in a verdict of guilty. Of course the trial ended without result; but the attorney and judge, being persistent in their efforts to punish him, tried Mr. Kneeland a second time, and got a conviction, and he was sentenced to ninety days or so in jail. He served his time out, but with the consequence of making many friends from the persecution, as it was deemed outside of the Orthodox fold. He had many privileges in the jail, and managed to edit his paper all along from thence. Mr. Greene gained great popularity from his course."

### Psychometry.

Psychometry is not only a science, says Miller's Circular, but it is a mediumistic gift; and when seership and clairvoyance—powers that were known and recognized among the early Christians as "spiritual gifts"—are united in the person of the psychometrist, the character-delineations, whether the individual is most conspicuously related to the past, present or future, come out in the "readings" with an accuracy and distinctiveness that leave nothing to be desired. This explanation is necessary to account for the prophetic statements in the "reading" of the Beecher letter. (Send for Circular No. 5. Address Charles R. Miller, No. 17 Willoughby street, Brooklyn, N. Y.) And I do not make this explanation without having in my possession abundant evidence of its accuracy. My statement, or explanation, is this: Whenever the psychometric power is united in the same person with clairvoyance and seership, the life-line of the individual who is the subject of the psychometric delineation (as in the case of Beecher), can as readily be traced into the future as it can be characterized in the present or revealed in the past. In the cities of New York and Brooklyn, I know of at least six persons (doubtless there is a larger number) in whom this power of soul-reading exists. Give any one of these half-dozen psychometrists and I only speak of them because I know them to be superior instruments) the appropriate link—whether it be a lock of hair, the hand-writing, or a piece of mineral or rock—and you will invariably obtain results corresponding with the facts.

Mr. Augustus Day, of Detroit, Mich., has been in this city during the past week, and has made his visit peculiarly interesting to us by purchasing over one hundred dollars' worth of books, at the counters of the Banner of Light Bookstore, for his Purchasing and Circulating Library. This Library he has maintained for several years at his residence, which is at present 73 Bagg street, Detroit. His method is to require a deposit of the price of the book, and upon the return of the volume, to refund the money, less five cents per week. We commend him to the attention of the friends in that vicinity, congratulating them upon having so good an opportunity to examine our spiritual works.

Mr. Day is also Librarian of the Michigan State Association of Spiritualists and Liberalists, and will attend the Annual and Semi-Annual Meetings of the society, having on sale his well-selected stock of volumes at the same prices at which they are sold at our bookstore.

W. Harry Powell, the celebrated slotted-writing medium, of Philadelphia, having filled successful engagements in Grand Rapids, East Saginaw and Bay City, Mich., will be at Toledo, Ohio, Dec. 16th. From there he goes to Clyde, Milan, Norwalk and Oberlin.

Pike's Peak is now demonstrated to be a volcano. Flames, smoke and an enormous flow of lava are reported from the Signal Service station near Colorado Springs to have occurred several times during the past four weeks.

The Children's Progressive Lyceum of San Francisco, Cal., meets at 737 Mission street (Xena Hall), every Sunday morning at 10 o'clock. The sessions are free to all who wish to attend.

The people of India believed in the doctrine of evolution long before Mr. Darwin dreamed of it—a native of the Orient avers.

Information reaches us that Benjamin Todd passed on recently at Sacramento, Cal.

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By Esop Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large (22mo) of 372 pages, with an appendix of 23 pages, the whole containing a great amount of matter, which, the tables condensed as it is, gives no idea. Cloth, \$1.50, postage 10 cents.

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## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Providence street and Montgomery Place, every TUESDAY  
and FRIDAY AFTERNOONS. The hall will be open at 2  
o'clock, and services commence at 2 o'clock precisely, at  
which time the doors will be closed, allowing no access  
until the conclusion of the service, except in case of abso-  
lute necessity. The public are cordially invited.

The messages published under the above heading indi-  
cate that spirits carry with them the characteristics of their  
earth-life to that beyond—whether for good or evil—con-  
sequently those who pass from the earthly sphere in an unde-  
veloped state, eventually progress to a higher condition.  
We ask the reader to realize no doctrine put forth by  
spirits in these columns that does not comport with his or  
her own. All express as much of truth as they perceive.

It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact for publication.

As our angel visitors desire to behold natural flowers  
on our Circle-Room table, we solicit donations of such  
from the friends in earth-life who may feel that it is a plea-  
sure to place upon the altar of Spirituality their floral offer-  
ings.

(Miss Shelhamer wishes it distinctly understood that she  
gives no private sittings at any time, neither does she re-  
ceive visitors on Tuesdays, Wednesdays or Fridays.)  
Letters pertaining to this department, in order to  
ensure prompt attention, should be given in full, and be ad-  
dressed to Colby & Rich, N. Y.

Lewis B. Wilson, Chairman.

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

The following message, given Nov. 16th, is published in  
advance by request.

**Washington Johnson.**

I am an old man, Mr. Chairman, seventy-four  
years and more, speaking after the manner of  
earthly things. But I feel that I desire to speak  
once more through mortal lips: I feel that it  
will be of benefit to me; and so I am here to  
make myself known. I have many friends, I  
feel I may say, in Haverhill, and I would like  
them to know that I have returned, and to tell  
them this is a very good life which we enter  
upon after passing out of the body; it is an active,  
busy life to those who are actively inclined,  
and I must say they are by far the happiest. It  
is true that I see individuals over yonder who  
are by no means active, who seem to be leading  
an idle existence, and are not of much use to  
themselves or any one else, and I feel like taking  
a long pole and stirring them up a bit. I believe  
that they never will find happiness until they  
bestir themselves and go to work. I find over  
here enough of philosophy and truth to satisfy  
my demands and the cravings of my nature. I  
do not trouble myself at all to know whether  
one road or another is the straightest to the  
angel-world, because I find myself landed there,  
and I believe every one will reach it at last.  
Very likely some need to go a roundabout, crook-  
ed way in order to gain more experience, and I  
feel this may be true.

Now I would like my friends to feel that I  
have returned, and that I remember them. My  
name is Washington Johnson.

(This spirit was assisted to express himself by the  
guide of the Circle.)

Since Oct. 29th, 1880.

### Invocation.

We praise thee, oh, our Father, that thy eternal  
gates are forever wide open, and that loved ones can  
return to bless and comfort the hearts that mourn!  
We praise thee that human life is daily becoming  
more receptive to spiritual teachings; that human  
hearts are becoming open to receive the influx of truth  
and divine knowledge which angel-hands shower from  
on high. We bless thee that the human soul is capa-  
ble of expansion; that it may unfold its deepest,  
innermost powers, till it receives all that is possible of  
a comprehension of life and law and eternal goodness.  
In the feeblest wall of infancy and in the strong and  
masculine tones of mature age we can hear thy voice  
speaking from human lips; in the warbling notes of  
the songster, in the breathing of the sweet and beau-  
tiful flowers, in the surging of the waves, and in the  
rustling of the tree-tops, we may still listen to thy  
words of counsel, cheer and consolation. In all things  
we can sense thy presence. Through all the coming  
years may we feel thy presence continually about us;  
may our lives become consecrated to some good work;  
may we aspire to live in harmony with thy angels, and  
perform our mission so well that the world may be-  
come purer, better and holier in some degree.

### Charlie Bunnell.

[To the Chairman:] I haven't had a birthday  
since I went over; I am going to have one pretty  
quick. Oh, it is just fine over here! I like it  
ever so much. I only went a little while ago, a  
little short while ago, but I like it. Do you  
want to know my father's name? It is Charles  
W. Bunnell. I've got four names, but you just  
call me Charlie Bunnell. My folks live in New  
Haven, Conn. My mother's name is Sarah.  
Well, I like this ever so much, and I like it bet-  
ter because I can come back home and play  
with the children, and look around and see  
what father and mother are doing; it looks real  
good, only I wish they would open their eyes  
and see me; it isn't such fun to be alone, look-  
ing at folks. I want them to know that I feel  
real nice now, and I've got lots of flowers; I am  
going to bring some home, and I want them to  
see them. I am going to put them around every  
corner, and see if they can't see them. I am  
going to school now. I haven't begun to go yet,  
where I am, but I am going to now, because I  
am getting acquainted; and I guess I'll learn  
as fast as any boy—I guess I will. In a few days  
more I'll be eight years old. I think that'll be  
nice, and I am coming home then to see what I  
can do. I hope I can do something. I don't  
want them to feel gloomy at home; I don't like  
gloomy things or gloomy people; I want them  
all to feel good, and just feel that I am there as  
I used to be. And I want mother to tell the  
children that I can come, and that I will be  
right there with them just the same as I used  
to; and let them grow up to know that I am  
round alive, not dead, because I want to come  
to them by-and-by.

### Nathaniel C. Small.

[To the Chairman:] I have not a great deal  
to say, sir, but I desire to report. I died in  
Joliet, Ill. I would like to send a word to my  
friends. I have friends in different places, not  
only West but East, and I would like them to  
know that I have found a home in this spirit-  
world. True, I shall have to brighten it up  
somewhat, but I feel that I can do this. I am  
ready and willing to work, and I am here to  
send out to my friends my kind remembrances.  
I was very nearly twenty-four years of age. It  
was in the summer when I passed away. I have  
found this very strange and somewhat incompre-  
hensible to me—this new life—but I am learning  
now. I expect by-and-by to know considerable,  
and whatever I learn I shall be glad to  
impart to my friends; but they will have to  
give me an opportunity. If I can come to some  
medium and speak, I shall be glad to do so. I  
send this out, that my friends may know that  
I am ready to come any time when they call for  
me. Nathaniel C. Small.

### David Wilder.

Finding myself here in the presence of ex-  
alted spirits who delight to do the will of their  
master and work for the benefit of poor, for-  
saken, grieving humanity, I feel that I am in-  
deed treading on holy ground. I could not re-  
ceive the teachings of Spiritualism when in the

body; my soul had not become receptive to the  
spiritual truths concerning the immortal world;  
and yet when I passed over that broad river  
which all must some day cross, I was received  
with open arms by the loved ones; I was given  
instruction in spiritual law by exalted teachers;  
I was brought into the midst of spiritual mis-  
sionaries, and I perceived that the highest em-  
ployment a soul can find is that of doing good  
to his fellows; and in this is true happiness  
found. I have a son in this city whose spirit  
has become unfolded to the reception of spiri-  
tual truths. He has learned to live in harmo-  
ny with spiritual law, and to receive from on  
high influences of good which develop his inner  
powers and lead his soul toward the better land.  
I would reach and I would send out to him this  
message: I rejoice, my dear son, that while you  
are encased in mortal flesh you can receive a  
knowledge of your future existence; I rejoice  
that no creeds and dogmas cramp and confine  
your spirit; that no limitations hedge you in;  
but free and unconfined you may soar aloft in  
thought, and grasp from realms above gems of  
knowledge and wisdom and truth that shall  
purify your spirit and adorn your future home.  
I bring to you my blessing. I can see that your  
course has been onward; that it has been due to  
the convictions of right which you have received  
through spiritual teachings; and I now say that  
I was mistaken when in the form; that this is a  
glorious philosophy and a divine truth; I re-  
joice that you can accept its teachings and be-  
lieve in what has been given to you. Your  
spirit-home awaits you; your dear friends are  
watching and waiting at the portals to give you  
welcome; by-and-by will the sweet summons  
come which will draw you to the eternal world,  
when you shall become reunited with your  
loved ones. I have no material assistance to  
give you, but spiritual aid is of far more benefit  
to an immortal soul, and I feel that I may be-  
come a blessing to your spirit by thus reaching  
out through the avenues presented us, and send-  
ing forth some little token of love, together with  
my blessing and the blessing of all those who  
love and guide you. David Wilder.

**Georgiana C. Jarvis.**

I wish to reach my husband, who is in New  
York City; his name is Frank Jarvis; my name  
is Georgiana C. Jarvis. I was very young to  
die—scarcely eighteen. It is a few years since  
I was called to my immortal home, and ever  
since I have been seeking to reach my husband.  
He does not know anything of these things,  
that is, he did not when I went away. I never  
heard of Spiritualism, and I felt very sad to go  
and leave my dear ones. My father has joined  
me in the spirit-world, since my departure, and  
my mother still lives on earth. We desire very  
much to reach her, to bring her our love, and  
tell her she is not alone, for we can return to  
comfort and console her, if it is only possible to  
awaken within her mind a comprehension of  
the possibility that spirits can return and speak  
to their friends. I wish my husband to realize  
this also, to feel that I can come to him, and be  
with him. Only comparatively a few weeks  
from the date of my marriage was I called upon  
to pass to the spirit-world; and he felt that it  
was an unjust sorrow to come to him; that he  
did not deserve this grief. But I wish him to  
feel that it is all for the best; that I never  
would have been strong in mortal flesh. I had  
learned since I passed to spirit-life that I had  
an inherited disease which would have always  
kept me weak and feeble, and I should have been  
of but little assistance to him, or to my friends,  
therefore I think it best that I passed away as I  
did. I wish my husband to feel so likewise. He  
has, at times, wondered at certain ideas that  
have come to him, not a desire to make certain  
changes, but rather thoughts and ideas of them.  
I wish him to know I influenced him in this  
way. I wanted him to leave his place—to make  
certain changes. I knew they would benefit  
his spirit, while they would draw his spirit-  
friends nearer to him. He has not done so;  
there is still opportunity, and I hope he will.  
I have no regret concerning my earthly life.  
The only tie that binds me now to material  
things is the love I bear my mother and hus-  
band. I have long sought to act as a guardian  
spirit to them both, to guide them, to teach  
them concerning spiritual things. I have not  
yet succeeded, and I am told if I can only  
reach them through this channel, I shall begin  
a new work that will be of benefit to me, and I  
am in hopes, to them also.

Since Oct. 29th, 1880.

### John Beals and Miss Hatley.

I know not, friends, that I am more favored  
than others, yet I feel blessed above all spirits.  
Not feel with awe do I return to earth, but  
strong and free as when in the full grandeur  
and vigor of mature age. Although seventy-  
eight years had passed over me physically, yet  
I feel now in returning to earth that I am but  
as a mere boy in strength and vigor. Death to  
me was like the snuffing out of a candle; sud-  
denly did I pass from one side of existence to  
another, and in a short space of time I found  
myself in a condition that was illuminated with  
brightness. Very strange did I find many  
things, and yet these new experiences, coming  
to me from time to time, seemed to brighten up  
my being and to illuminate me with a light  
that is a blessing to my spirit; and while I feel  
that I am blessed, I desire to send back some  
share of my experience to those friends who  
know me upon the earth. I would say to them:  
live truly, live as near right as you know how  
to do, and when you join me in the spirit-world  
you will soar aloft on the pinions of hope that  
will bless and brighten all your spiritual exist-  
ence; your souls will be adorned with all that  
is beautiful and fresh and glowing, and you  
will find opportunities to unfold and expand,  
such as earth could never afford. True, I can  
trace shadows still upon my spirit, and around  
my spiritual home, shadows reflected from cer-  
tain conditions and experiences of mine while  
on earth, yet they only serve to brighten up the  
surrounding places, and point me to something  
brighter and higher and better beyond, which  
I can attain in company with those beautiful  
ones who work for human redemption. I send  
my greeting back, and with it my love. I would  
not return to earth to live, if I could, but I  
shall be most happy and rejoiced to welcome  
any friend of mine to the hospitalities of my  
new home. I am from East Lexington, Mass.

I find here a beautiful spirit (from the same  
place where I lived when in the form) who is  
unable to control and speak, yet who is very  
anxious to send out her love to her friends;  
and, as it always is a pleasure to me to serve  
the young and beautiful—because I look upon them  
as the fresh young blossoms of life that beautify  
the existence of those who have passed through  
the experiences of a maturer age—I shall be  
glad to give whatever word she has to offer.  
This beautiful being bids me say: "Although I  
cannot, at present, speak to you in the well-

known tones, yet I do desire to waft my love,  
my deepest sympathy to each one in sadness. I  
have been with you from hour to hour, rejoicing  
in my new-found liberty. In my beautiful  
spirit-home I am free from the weaknesses of  
flesh, and through all the coming time I shall be  
with you to guard and guide and bless each  
loved one. As often as it is permitted I will re-  
turn to the dear old home with my influences  
of light and love, and strive to assist, benefit  
and bless you. By-and-by, when the summons  
comes to you to cross the golden river, I shall  
await your coming to the better-land and give  
you welcome, and strive to have your spiritual  
home so beautified and adorned that it will be a  
blessing to you always."

The message may be permeated somewhat  
with my own manner and mode of expression,  
yet I give it, friends, as clearly as I can. This  
being seems to shine with a true and tender  
beauty of spirit which illuminates the whole  
outward form and breathes a blessing of peace,  
an influence of quiet, and, I may say, consoling  
comfort, wherever she goes. The spirit's name  
is Miss Hatley. My name is John Beals.

### Nancy Green.

I find myself returning, and anxious to speak  
to loved ones and friends, and to assure them of  
my spiritual welfare. Ere I passed from the  
mortal frame I had become somewhat interest-  
ed in the Spiritual Philosophy. I hoped it was  
true, and many things caused me to believe that  
it might be so. Thus did I receive a comfort  
and consolation from it which has been of ben-  
efit to me since I passed beyond the grave. I left  
a dear family behind me, and it was with joy I  
realized they could feel that I would return and  
bless them in spirit; that I was not eternally  
separated from them, and that I had the power  
to watch over, comfort and guide them. This  
also has been a blessing to me in my spirit-  
home, and caused me to grow young and bright  
and joyous once again. Now I feel that I must  
send out my affectionate greeting. It was well  
with me when I passed away. How delightful  
it seemed to feel no more sickness and pain, and  
to feel that forevermore there would be health  
and strength and gladness—that in the company  
of the dear ones gone before I shall wait and  
wait for the coming of those I love who yet re-  
main on earth. Through the kindness of that  
grand and noble spirit, Theodore Parker, I have  
been assisted to come here and speak. Through  
his lips did I receive instructions concerning  
spiritual things shortly after I passed over, and  
by his kind ministrations I have been enabled  
to learn much of knowledge and gain much of  
experience that has assisted me to unfold and  
develop my powers in the eternal world. And  
now I say to my loved ones: Hope on, press on,  
I shall meet you all again, and we will rejoice  
together and sing our song of praise unto our  
Heavenly Father.

I am from Cavendish, Vt. I was in the hum-  
ble walks of life, yet I believe I sought to aspire  
for the good and the true, and to benefit my fel-  
low-beings wherever it was possible to do so.  
My name is Nancy Green.

### Dr. Shaw.

[To the Chairman:] I resided, my friend, in  
Indianapolis, Ind. Like all other returning  
spirits, I am attracted here to send out a few  
words to friends, and to gain experience for my-  
self. I was engaged in professional duties when  
in the form, and although now not known as  
one of the profession in the spirit-world, yet I  
am always ready to seek out the suffering and  
the weak, and strive to impart to them some  
strength and some curative benefit. I have ex-  
pended my powers for some little time in the  
direction of imparting magnetism through cer-  
tain individuals upon earth for the benefit of  
the weak and debilitated, and I feel that if I  
come here and speak I shall gain more power  
for my work; I shall grow strong, and be able  
to cure many of the difficulties that appear  
to come up before me, and also to overcome ob-  
stacles that are sometimes in my way. I wish  
my friends to know that I am earnest and ac-  
tive, that I have been pleased because one dear  
member of my family, over whom I have  
watched with much solicitude, and love, and  
yearning affection, has been developed to be-  
stow comfort and consolation to human hearts  
through the mediumistic gifts which have been  
bestowed upon her by the spirit-world, and it is  
to further my work with her and with others  
that I return, likewise, to say to my friends,  
I desire to reach you in private, to speak to you  
concerning material things that I cannot men-  
tion here. I would say to my dear one: Be  
strong, faithful and courageous in your work.  
You are doing wisely and well; the angels are  
guiding and protecting you; in the future you  
will receive a compensation from the spiritual  
side of life. Dr. Shaw.

### Mary A. Tarbell.

It is sweet to send back from beyond the por-  
tals of the tomb acknowledgments of kindness  
and love and tenderness received from friends  
in the mortal, and I can do so with my heart  
full of affection, and say to those who so kindly  
ministered to me, and who in love remembered  
me, I bless you all. I am now happy and at  
rest, and yet not idle; I find that my life-work,  
commenced and carried on upon the mortal  
plane, may be extended in the spiritual spheres.  
I find that there are thousands of dear little  
ones in need of instruction, whom I can assist  
in teaching. I find that while I may be a pupil  
myself, gaining knowledge and instruction from  
higher powers above concerning the laws of  
spiritual life, I may impart instruction to those  
who are in need, and thus I am happy. I could  
not be idle after the long life spent upon the  
earth, teaching those under my charge and  
striving to unfold the powers within the young  
mind, and although not versed in speaking  
through mediumistic lips, yet I would say to  
each dear friend, I send you my love. Oh, how  
sweet it was for me to perceive the beautiful  
tokens of love, friendship and esteem expressed  
through the sweet and blooming flowers, speak-  
ing in words of kindness which fell upon my  
spirit ear in tones of sympathy and pleasure. I  
have gathered them all up, they are beautifying  
my spirit-home, and I shall rejoice to meet each  
dear one and extend the welcome hand. Oh,  
you who have longed for rest, who have yearned  
for the sight of a dear parent face, can you not  
realize what a blessing it is to the spirit who  
becomes disembodied and finds its loved ones  
around, ready to minister in joy and kindness  
to its needs, and to wait it to a beautiful home  
of love and light and warmth? This was my ex-  
perience, and it is my purpose to pass on and on,  
from one grade to another, from one school to  
another, until I may attain that knowledge  
which my spirit most requires, and until I am  
qualified to send it to others who are in need.  
Thus remember me as one who is a worker, as  
one who cannot be idle; and as the years pass  
on I shall return from time to time to bless  
with my influence, to cheer and comfort as best  
I can those whom I have known and loved.

I am from Cambridge. I cannot feel that a  
great many months have elapsed since I passed  
beyond, but I have been reveling in the light  
of a spiritual world and have taken no account  
of time. My name is Mary A. Tarbell.

### Alex. Marshall.

Good afternoon, Mr. Chairman. I am glad to  
meet you. I am glad to be able to manifest  
from this place. I think it is about eight years  
since I passed on. A few years ago I was joined  
in my spirit-home by my much-loved compan-  
ion, and together we are roaming the spiritual  
fields in search of knowledge and understand-  
ing. My companion was a blessed worker for  
the spiritual cause, and she is so now. I may  
say I am assisting her in my humble way; we  
are perfectly united in all our efforts for the  
benefit of others. We find we have as much to  
do in extending the light of spiritual truth in  
the spirit-world as we had on earth; and so we  
wander from point to point, striving to enlight-  
en some darkened mind with a knowledge of its  
true condition, and to implant the light of hope  
within the soul that is well nigh despairing;  
and it is a work that seems to suit both of us;  
we are now in our element, and we can work  
to much better advantage than we did on earth,  
because we have not so many obstacles to over-  
come; and we rejoice that it is well with us  
and with our dear ones.

We have many friends in Ohio, and it seems  
to me that a word from us will not be out of  
place. I desire to say that we return frequen-  
tly and watch the progress of affairs on earth.  
We come to see how our friends are advancing;  
whether they are living up to the light as they  
should do. When we find them wavering in  
their course, we strive to urge them on; when  
we find them honest and faithful in well-doing,  
we bring them an influence that leads them to  
feel their efforts are appreciated and blessed by  
those above. I will not take up the time of any  
other intelligence who desires to manifest. I  
only wish to send my greeting to friends, and to  
say we never forget you; we are waiting and  
ready to greet each one, face to face, on the  
summer-land side of life. You may call me,  
friend, Alex. Marshall.

### Walter J. Stowers.

I am not a Spiritualist, if I am a spirit, for  
the reason that I do not know enough of Spir-  
itualism to call myself one, and my friends are  
not Spiritualists, but I am in hopes if I prove it  
satisfactorily to make them so. I come from  
San Francisco; my name is Walter J. Stowers.  
I have certain friends in that city I would very  
much like to reach, and I hope to do so through  
your kindness. I am not the most gentle crea-  
ture in the world; certain friends of mine used  
to call me a "diamond in the rough," and I am  
not polished yet. I wish to say to my friend  
Peter: I have a great deal I would like to give  
you, if you care to receive it, and there is a lady  
in San Francisco whom I can control. I don't  
know her name, but my friend has heard of her,  
and if he will be kind enough to pay her a  
visit, I shall put in an appearance. He knows  
something about these things, although not a  
believer in the philosophy, and I am told that  
he will receive my message. I know, Pete, that  
I went out in an abrupt manner, that I had not  
fully finished what I proposed to do, but I am  
satisfied with what you have accomplished, and  
would not make any change now. If you still  
go on as you have proposed, in regard to the  
little one, I shall have nothing more to desire,  
but I have certain instructions concerning an-  
other party, that I would like to give you; this  
is why I desire you to visit a medium. Togeth-  
er I think we can make something shake, and  
create a little stir among the dry bones. That  
is what I want, most assuredly; that is what I  
undertook to do when here, but I think it can  
be performed now to better advantage.

I wish my friends to know that I am not dead  
by any means, but that I am alive and ready for  
action. I have met the party who owed me a  
grudge, and whom I had no particular kindness  
for. We had one round when we met, then we  
shook hands and parted friends. It is through  
him I have been introduced here, as he seemed  
to understand something about Spiritualism  
and spirit control; consequently I am now in-  
debted to him, and I want my friends to feel  
kindly toward him, for I find he is a good soul  
after all. We may be mistaken in people by  
judging from outward appearances, so certain  
people may have been mistaken in me. I hope  
they will remember me with kindness, and I  
shall do the same in return.

### Guide of the Medium.

Friends, we desire to say a few words in re-  
gard to this beautiful offering of flowers (refer-  
ring to a bouquet on the table). A lady who is  
present, in appreciation of a spiritual message  
recently published in the columns of the *Banner  
of Light*, and given at this Circle, has presented  
the medium with this beautiful bouquet of  
choice flowers, and I desire to return thanks to  
her in behalf of the medium and also the friends  
of the lady, the particular one whose message  
was so kindly received, the sweet, blooming chil-  
dren who surround her and bring her love and  
greeting, and also in behalf of the guides of this  
Circle. It is always delightful to us to feel that  
a message given from this place is accepted  
and appreciated. Although it is impossible for  
this particular communication to be publicly  
identified because of the personal and delicate  
nature of the message, yet the spirit can sense  
and realize the thanks that the soul of the  
recipient contains, and also the guides of this  
Circle can receive strength to go forward for  
their work. For this reason we speak, and re-  
turn our thanks for the lovely offering of flowers  
which has been a delight not only to those pres-  
ent in the mortal form, but likewise to the  
spirits thronging about us. Guide of the me-  
dium.

**MESSAGES TO BE PUBLISHED.**  
Nov. 5.—John Crisley Prince; Mary A. Weightman;  
Laura Miller; Capt. Homer Kellogg; Margaret Cunningham;  
Samuel Thompson; Susan.  
Nov. 9.—Amasa Lyman; George Carter; Dr. Charles Dun-  
ham; Annie K. Freeman; Richard McIntire; Deacon  
George W. Holmes; William H. Lewis; Mary Hatley.  
Nov. 12.—Rev. William C. Winsor; Mrs. Emma L. Bar-  
rows; James Warren; Thomas West; Louisa Wilkins; Agnes  
Peck; John A. Stevenson; Emma S. Dodge.  
Nov. 16.—John Pierpont; Charles H. Gentry; Lavina Mer-  
rick; Col. J. P. Barber; Mary E. Collins; Henry Kaynor;  
Sarah L. Martin.  
Nov. 19.—Juliette T. Burton; R. W. Huntington; Betsey  
Hajgood; George Luther; Cornelia Gilford; John A. Curtis;  
Mrs. Alice Frasier; Carrie Lewis.  
Nov. 22.—George Freeman; Mary Crowley; Sarah Mil-  
ler; Jonathan Brooks; Clara Alice Morley.  
Nov. 23.—David S. Farr; Lydia M. Plafard; Lizette At-  
kinson; Mary Beaman; Samuel Taylor; Dr. Henry Clark;  
John Augustus.  
Nov. 26.—Evelyn T. Chandler; Willie Pease; Asa Fletcher;  
Mary Arnold; William Howland; Henry S. Tolman;  
Jennie Wiley.  
Nov. 27.—Thomas C. Moses; Lyman Odell; Mrs. C.  
H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane  
Reed; Jonathan Berry.

It required practice to make a smooth and moving  
prayer, and a slow-tongued man sometimes hesitated  
and lost his flow; one such, thanked the Lord for all  
kinds of mercies and benefits, and, being a little con-  
fused, said, "We thank Thee—we thank Thee—also—  
for the many barrels of cider Thou hast vouchsafed  
us."—*Wit's New England History.*

## REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

### Questions and Answers.

**QUES.**—A grown-up daughter said to her fa-  
ther, an elderly gentleman of moderate means: "You  
are always helping everybody but yourself." Was that  
disinterestedness a fault or a virtue?

**ANS.**—We should have to know the circum-  
stances before we could give an absolute opinion  
concerning the individual case, but the general  
frame of mind that would lead a man to look  
after everybody else before himself would cer-  
tainly show that he was possessed of large be-  
nevolence and a very high moral and spiritual  
nature. Oh! there is a deeper significance than  
many men imagine in that wonderful passage  
recorded in the gospels, where Jesus is reported  
to have said: "They who are willing to lose their  
lives will find them." Those who are al-  
ways looking after their own salvation general-  
ly find they have failed to secure it, whereas  
those who are looking after the salvation of  
others find they have saved themselves without  
making any effort to do so. The religion that  
is selfish is a religion that exists only in name;  
the religion that consists in doing good to others  
is the pure and undefiled religion that prepares  
the soul for the heavenly kingdom. If you try  
to do good to yourself merely because you see  
that by this means you will become an instru-  
ment for doing good to others, if you wish to be-  
come perfect in order that by your perfect life  
you can do more than you otherwise could for  
the happiness of others, then looking after your-  
self is perfectly legitimate; but if you have no  
view to others' happiness at all, but simply wish  
to be perfectly developed and healthy in order  
that you may get enjoyment out of your pos-  
sessions for yourself, then you are not a reli-  
gious being—then you are devoid of true spiritu-  
ality, of the true sentiment of brotherhood.  
Those who do not think of themselves except  
in so far as they see in themselves means and  
instrumentalities for accomplishing good for  
others, are those who lead the highest life. The  
love of self is perfectly legitimate; if it is subor-  
dinate to the love of the neighbor then it makes  
man an angel, but if it triumphs over the love  
of the neighbor then it helps to make him a  
devil.

**Q.**—[By L. Barnicot.] If Jesus was crucified  
on Friday and arose on the third day, how is it  
that we celebrate the Sabbath or Easter Sun-  
day, which is the second day after? Please ex-  
plain how it is the third day?

**A.**—The Jews always spoke of portions of days  
as days. Jesus was supposed to have expired  
upon the cross at three o'clock on Friday after-  
noon; there were thus several remaining hours  
of Friday, and the Jews spoke of that as one  
day. The body is supposed to have lain in the  
tomb the whole day Saturday; that is the second  
day. The Saviour is said to have risen early on  
Sunday morning; that is the third day. The  
Jews always spoke of a period of time as a day  
if it was only a few hours, consequently the  
three days do not mean three entire days, only  
three portions of days. The opinion of the  
early church was that Jesus passed forty hours  
between his crucifixion and resurrection. It  
scarcely appears from the narrative that the  
time could have been quite as long, because from  
three o'clock on Friday afternoon to seven  
o'clock on Sunday morning would have been  
forty hours, and at seven o'clock in the morn-  
ing it could not have been likely to be quite  
dark—before the dawn of day—yet we are told  
that the Marys at the sepulchre found Jesus had  
risen. Probably he had been out of the body  
about thirty-six hours, it might have been over.  
The legend of the early church allows forty  
hours between the crucifixion and the resurrec-  
tion. This forty hours, you can easily discover,  
might have elapsed between Friday afternoon  
and Sunday morning, if Jesus did not rise as  
early as the narrative seems to imply. The  
Jewish custom of calling any portion of the day  
a day led to the statement of three days. The  
idea that as many as sixty hours elapsed between  
the crucifixion and reappearance of Jesus never  
entered into the minds of the early Christians.

**Q.**—In a lecture by Mrs. Richmond on the  
"Loves of the Angels," by Swedenborg, these  
words occur: "The naturalist will tell you by  
what subtle links of lower life the message was  
borne that lays upon the mother's breast the  
new-born babe, but an angel will tell you by  
what subtle paths of spiritual change heaven  
has been depopulated of a soul to make the  
earth more full. If there were no angel, no  
babe would be born." Is it possible that our  
spirit souls have got to return to earth to be  
born into another human form? If so, how about  
individuality?

**A.**—The doctrine of the preexistence of the  
soul, as taught by the ancient philosophers, is  
clearly taught by spirit Emmanuel Swedenborg  
in the lecture to which you have referred.  
We have frequently stated that your spirits  
have a perfectly pure existence before they are  
born into matter; as cherubim and seraphim  
they exist in the spiritual world before they  
enter into material conditions. The male spirit  
is the cherub, the female spirit is the seraph.  
These spirits manifest themselves in outward  
conditions, in order that they may develop  
into angelic life, which is not a life of purity  
only, but the possession of wisdom allied with  
purity. Children in the spirit-world, not yet  
born on earth, are the souls that require in-  
carnation in order that they may develop their  
powers. Certainly a spiritual realm of purity  
has been depopulated every time a child is  
born on earth; we mean that the soul has lived  
in a spiritual realm before it has expressed it-  
self in matter at all; but individuality, as we  
have always stated, does not appertain to the  
body but to the soul. If you had a million  
bodies you would still be as much an individual  
as you now are; and even if you lived on earth  
a billion times your identity would not alter;  
it would not be affected by the chemical  
changes which are continually going on in the  
physical structure. You will retain your iden-  
tity. You have hope of you the same bodies  
you had when you were children. If your  
bodies can change, every fibre and tissue of  
them, between childhood and manhood, then  
again between manhood and old age, what can  
it matter how many bodies you may have, so  
long as you will still be the same soul? You do  
not consider that the organs lose their identity  
because he plays at different times upon a thou-  
sand organs. The manifestations of his soul  
may be differently expressed; you may hear  
more musical sounds from one than another;  
yet the individuality of the powers of the mind  
will still be retained. The materialistic idea  
that the body constitutes the soul, that the body  
has anything to do with the individuality or  
the identity, is entirely disproved the moment  
you pass out of the physical life. Then the  
body, the personality, is of no account what-  
ever; you would be an identified soul if you  
had a million bodies or if you had none at all.



## New York Advertisements.

## CONSUMPTION

**I HAVE** a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send **TWO BOTTLES FREE**, together with a **VALUABLE TREATISE** on this disease, to any sufferer from **GLY. EXPRIMA** and **C. O.** address **D. T. A. SLOCUM, 181 Pearl street, New York.**

Nov. 13.—4tcw

**Mrs. Lizzie Lenzberg,**  
**SUCCESSFUL Healing Medium.** Relieves in many cases.  
 Communications while entranced. Will visit patients.  
 References given. Hours 9 to 5, or later by appointment.  
 310 West 30th st., between 8th and 9th Avenues, New York.  
 Nov. 27.

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**DUMONT C. DAKE**  
**TREATS** diseases magnificently at 31 East 20th street,  
 (near Broadway,) New York City. Sept. 11.

**DR. SARA E. SOMERBY, Magnetic Healer.**  
Psychometric Readings, One Dollar. 197 West 11th  
street, New York. 3w-Nov. 27.

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**20 Gold and Silver Chromo Cards, with name,**  
10c. postpaid. G. I. REED & Co., Nassau, N. Y.  
Nov. 13.

# THE MAGEE STANDARD

# STANDARD FURNACES, RANGES

## RANGES, and STOVES

Are manufactured in Great Variety of Sizes, Styles and Prices, of the **BEST MATERIAL** and **WORKMANSHIP**, and are

**WARRANTED**  
to give **PERFECT SATISFACTION** in every particular.  
They are universally acknowledged to be the **MOST**  
**DURABLE, MOST ECONOMICAL**, and hence the  
**CHEAPEST** goods in the market.

Many new features and essential improvements in 1880  
Patterns.

MANUFACTURED BY THE

**MAGEE FURNACE CO.**

Nos. 32, 34, 36, and 38 UNION,  
AND  
19, 21, 23, 25, and 27 FRIEND STREETS,

**BOSTON.**

Be sure and examine them before buying a **HEATING**  
or **COOKING APPARATUS.**

**JOHN WETHERBEE** has a safe and profitable proposition of a syndicate character to make to those having some floating money to invest. Will explain on application by letter or otherwise.

**NEW BOOKS** *Prices reduced 35 percent. Elegant Family Bibles, \$2.50. Extra Profits, Agents wanted.* A. GILBERT & CO., Publishers, 631 Commercial street, Philadelphia, Pa. 4w—Nov. 27.

**50** *All Lithographed Chromo Cards, no two alike, 10c. Agents, big outfit, 10c.* GLOBE CARD CO., Northford, Ct. Nov. 27.—lyew

**"TRANSITION";**  
**Or, the Spirit's Birth.**  
*JOHN SHORE, Artist.*

This picture represents the passage of a spirit from this life to the next. A beloved mother is lying upon her death-bed, while her only son, just returned from abroad, arrives in time only to bid her (in the attitude of kneeling and kissing her hand) a sad and affectionate farewell. Her youngest child stands opposite in the shadow, covering her face, weeping. The outstretched hands of her companion

"gone before" are seen in the radiance of light streaming in from above, ready to receive and welcome the enfranchised spirit, who, changed from the appearance of old age into that of perennial youth, and clad with spiritual garments, floats upward with an expression of happiness and peace.

The artist, in controlling the above, tried simply to illustrate the change called "death," as seen by the clairvoyant vision, but not a so-called death-scene. To this end, and in order to principally show the beauty and attractiveness of the spirit released from the mortal body, he sacrificed everything else, and even kept the only two mourners present in a subordinate position, and in as little a prominent

Printed on fine plate paper, 19x24 inches, and sent on rollers, free, to any address on receipt of 35 cents, by COLBY & RICH.

# CELESTIAL VISITANTS.

**JOHN SHORE, Artist.**

As the picture of "TRANSITION" shows the *departure* from this life, so this shows the *return* of the departed. A young student is seen sitting in the parlor at twilight, listening to the voice of his "dearly beloved" who trans-

As in the first picture, the principal figure here is the returning spirit, and all the accessories, etc., are kept more or less subordinate.

PRICE REDUCED.  
**THE WRITING PLANCHETTE.**  
SCIENCE is unable to explain the mysterious perform-

SCIENCE demands to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-

**PLANCHETTE**, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

**NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.**—Under existing postal arrangements between the United States and Canada, **PLANCHETTES**

cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

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A PORTRAIT  
OF THE  
HEMPHREY NAZARENE

## HUMBLE NAZARENE,

Executed through the Mediumship of G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL.

"Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferers will melt the noblest hearts; all ages will proclaim

that among the sons of men there is none born greater than Jesus."—*Renan*.  
Price of cabinet photograph, 35 cents.  
For sale by COLBY & RICH.

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**Bisbee's Electro-Magnetic Flesh Brush**  
Will be sent by mail, postage free, on receipt of \$3.00.

**INTIMATIONS OF IMMORTALITY.**  
A LECTURE, BY GEORGE A. FULLER,  
DELIVERED AT BEVERLY, MASS., AUGUST 15TH, 1860.

Also SHADOWS FROM OVER THE SEA, POEMS by  
ELLA W. STAPLES,  
Paper, pp. 31. Price 15 cents.  
For sale by COLBY & RICH.

**Figure 1**



## Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1880.

## Spiritualist Meetings in Boston.

**New Era Hall.**—The new Spiritualist Meetings in this hall, 177 Tremont street, every Sunday at 10:30 A. M. and 7:30 P. M. The public cordially invited.

**Highland Hall.**—The new Spiritualist Meetings in this hall, 177 Tremont street, every Sunday at 10:30 A. M. and 7:30 P. M. The public cordially invited.

**College Hall.**—The new Spiritualist Meetings in this hall, 177 Tremont street, every Sunday at 10:30 A. M. and 7:30 P. M. The public cordially invited.

**Temple of Honor Hall.**—The new Spiritualist Meetings in this hall, 177 Tremont street, every Sunday at 10:30 A. M. and 7:30 P. M. The public cordially invited.

**Chelsea.**—The new Spiritualist Meetings in this hall, 177 Tremont street, every Sunday at 10:30 A. M. and 7:30 P. M. The public cordially invited.

**Brookline.**—The new Spiritualist Meetings in this hall, 177 Tremont street, every Sunday at 10:30 A. M. and 7:30 P. M. The public cordially invited.

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## W. J. Colville's Meetings.

On Sunday last, Dec. 5th, in spite of the inclement weather, the audience in Berkeley Hall was large enough to fill the hall comfortably at the morning service. After the preliminary exercises Mr. Colville, under influence of his spirit-guides, delivered a very interesting and instructive lecture on "The Philosophy of the Philosophers." Contrasting Ancient Philosophy with Modern Skepticism, the speaker undertook to prove that all the great philosophic minds of the past were Spiritualists; not one of them ignored the soul. Aristotle, Pythagoras, Plato and Socrates were specially mentioned and their teachings discussed, the lecturer urging that if it could be proved that some of their statements were scientifically inaccurate and morally imperfect, their inductions were far beyond the average teachings of the times in which they lived and the people among whom they dwelt.

In discussing upon these enunciations Mr. Colville's guides took occasion to observe that the Pythagorean theory of Metempsychosis was by no means entirely true to nature, while it nevertheless embodied a grand spiritual idea. Some clairvoyants see animals and various grotesque-looking beings in spirit-life, and incorrectly imagine that human spirits assume these forms. These objects were in reality the forms of sub-human spirits or the subjective environment of depraved human spirits, but the human spirit was destined to advance forever, and could never become lower than it already was.

In spirit-life, said the speaker, there are schools of philosophic thought, and great teachers have pupils whom they instruct. When a great name is given at the end of a spirit message the spirit actually manifesting is frequently a pupil of the great master mind whose name is given, because the knowledge and inspiration come from that soul at first hand. A failure to realize this fact has occasioned many blunders on the part of novices in spirit-life.

Twenty mediums, in different parts of the hall, at the same moment may be illuminated by lines of light from the sphere of one great soul, and yet that spirit, as an individual, may not be present in any of these places, but he is present through his representatives.

Philosophy was described as the science of mind and matter—it being religious-scientific and a philosophy as one who is versed in the principles of science and morality, but who draws his inspiration from a personal study of nature. As different minds approach the same object in various ways, it need not surprise us that all spirits do not agree perfectly on all philosophical questions. The true philosopher is the man or woman who without dogmatic preconceived opinions is willing to sit at the feet of nature and let her instruct him both by intellect and conscience.

This lecture, which occupied seventy-five minutes in delivery, was attentively listened to by the audience.

In the afternoon at three, rain was falling in torrents, still the attendance was by no means small. Mr. Colville's inspirational lecture was a practical and exhaustive answer to the query, "If Spiritualism be true, why do not all spirits agree in their teachings?"

The inspiring spirits laid down the principle that until all spirits have reached an equal eminence and we are all in a state to afford them the necessary conditions for communicating perfectly, we have no right to expect them to all agree; still they do all agree in teaching human consciousness beyond death, and in assigning goodness as the sole author of happiness.

Next Sunday, Dec. 12th, there will be morning service in this hall as usual, at 10:30, when Mr. Colville will deliver an inspirational discourse on the religious teachings of the past, and the influence they are exerting on us at present.

The hall will be closed in the afternoon to afford the congregation an opportunity of hearing Mrs. Richmond in the Parker Memorial.

On Sunday evening, Dec. 12th, W. J. Colville will occupy the pulpit in the Unitarian church, Haverhill street, at 7:30.

On Tuesday, Dec. 14th, he lectures in Marlboro, Mass., subject "Evidence of a Future Life."

He is open to engagements out of town on Tuesday and Wednesday evenings.

He lectures every Thursday at 7:30 P. M. in Highland Hall, Warren street, on "The Great Mystical, Palmaris, Poets and Authors of the World."

On Fridays, at 7:30 P. M., he holds a public reception at 21 Penrose street, and lectures in the same place at 8 P. M. Subject for Friday, Dec. 10th, "The Woman Clothed with the Sun."

Mr. Colville's second lecture in the Penrose Rooms, at Penrose street, Sunday evening, Dec. 5th, "The Philosophy of the Philosophers," was a very good audience present, considering the inclemency of the weather. The subject was "What I saw in Egypt," and in graphic and pleasing language the speaker took his hearers into Eastern lands and among Egyptian people. Although laboring under an apparent mental strain, the lecturer caught the attention of his hearers and retained it closely for an hour.

The daily life of Egypt, the condition of the people, the pyramids and other objects were all dilated upon, showing great descriptive power and a strong sense of the humorous on the part of the speaker. The lecture was listened to with a great degree of interest, and was followed by several very lively rendered recitations.

Next Sunday evening the subject will be "Molten Jerusalem."

Mr. Fletcher gives private sittings daily at the above address, and can also be engaged to give lectures upon Spiritualism or travels.

**Brooklyn (Everett Hall) Spiritual Conference.**

The Chairman stated that as no regular speaker had been selected for this evening, he would call on Prof. Dean to open the discussion on any topic that might be most agreeable to him to speak upon. As Prof. Dean's experiences have been rich in mediumistic manifestations, he made his own personal experiences, which had proved pleasant ones, relating to Spiritualism, especially those of an early date, the topic of his lecture.

It is exceedingly interesting to observe (as we have the opportunity at our Conference Meetings of doing) the different—the widely divergent—characters of the spirit communications received by different individuals. Why this variety and sometimes contradictory character to spirit communications? What else can be expected when it is remembered that each individual communicates with that sphere in spirit-life with which he is most in sympathy, and to which through his spiritual nature (whether in a higher or lower degree of unfoldment) he is most nearly related?

Mrs. Shepard Little, who has just closed successful engagement in Baltimore, having been invited by the Chairman to speak, was warmly received by the audience, and said that she wished, for the good of the cause of Spiritualism, that seances and conferences meetings as well conducted and harmonious as she found them in Brooklyn were to be found everywhere else. It was the duty of Spiritualists to sustain the public advocacy of the movement. The spirit-world brought out instruments—trance and inspirational speakers—but what could the mediums do without an organization to sustain them and organizations to sustain them who were dedicating their powers—their whole lives—to spirit-direction and control.

Mr. Wm. C. Bowen, taking up the subject of organization where Mrs. Shepard Little had left it, referred to some of the causes to which so much neglect and indifference in the support of public lectures were attributable. But despite all these failures and drawbacks Mrs. Bowen said that the failures referred to by Mrs. L. deplorable as they were, were only temporary conditions, out of which Spiritualism would emerge wearing the victor's crown. Standing on the impregnable basis of facts—so strong in Spiritualism in the field of argument and demonstration—it could not be quired, challenges investigations and bids defiance to its enemies!

Mr. Fred Haslam called attention to an article in the last number of the *Banner of Light* from the pen of Dr. Brittan, reviewing and denouncing (as they deserved to be denounced) Dr. Talmage's false accusations against Spiritualists. It was decided to print several thousand copies of Dr. Brittan's article, as an antidote to Talmage's slanders.

Dr. Brittan's admirable article will, under direction of our Society, be printed in slips, and thousands of copies will be distributed (generously) in this city, one of our members, Geo. Wilson, offering to pay the entire expense of printing ten thousand copies, if as many could be properly distributed.

Mr. Bennett, Chairman of the Committee of Arrangements for a concert, literary and musical entertainment, gave notice that the arrangements were most admirable and complete for the entertainment, and invited cooperation in selling tickets—50 cents each. The concert is for the benefit of the Society, and the ordinary exercises for next Saturday evening, Dec. 11th, will be postponed, giving place to the concert.

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He reviewed in scathing language the objections made by religionists and pseudo-scientists, that the manifestations were ungodly and unworthy of spiritual beings; he said that people objected to accepting the spiritual hypothesis because the spirits came made raps, and quoted the saying of Jesus, "Behold I come to the door and knock," the speaker said he could himself see no difference in the power or origin, and that Jesus had truly said that "Knock, and it shall be opened unto you."

He said he could see no difference between the handwriting on the wall in the palace of Belshazzar and that of state-writing; that the voice that spoke to Paul was of the same kind which we hear under proper conditions, and that as then Paul believed it was the voice of Jesus, so we believe the independent voices that we hear are those of our own loved friends. Saul, he said, paid for his intelligence through the woman of Endor as we have to pay for the time of our mediums to-day, who devote themselves as intermediaries between the two worlds. The materialization of Christ was in his opinion similar to the form materializations of our day.

All phenomena in all ages and among all people were governed, said the Professor, by natural laws, and could attract to ourselves just such influences and manifestations as we desired. In conclusion, he urged all his hearers to listen to the "still small voice," and to cultivate most earnestly the gifts of the spirit, and they would be lifted up to the pure realms of peace and love, and their daily lives would be in harmony with the grand truths of the Spiritual Philosophy and Religion.

Mrs. L. Shepard Little spoke under influence, taking up the same line of thought of Prof. Kiddle. Her control upon all to look for the highest and noblest surroundings, and showed that where investigators were low in the moral scale they received corresponding influences from the spirit-world.

Prof. J. R. Buchanan is to speak for us Dec. 10th, subject, "What Shall We Do?" W. C. Bowen speaks for us Dec. 11th. S. B. Nichols, Secretary.

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