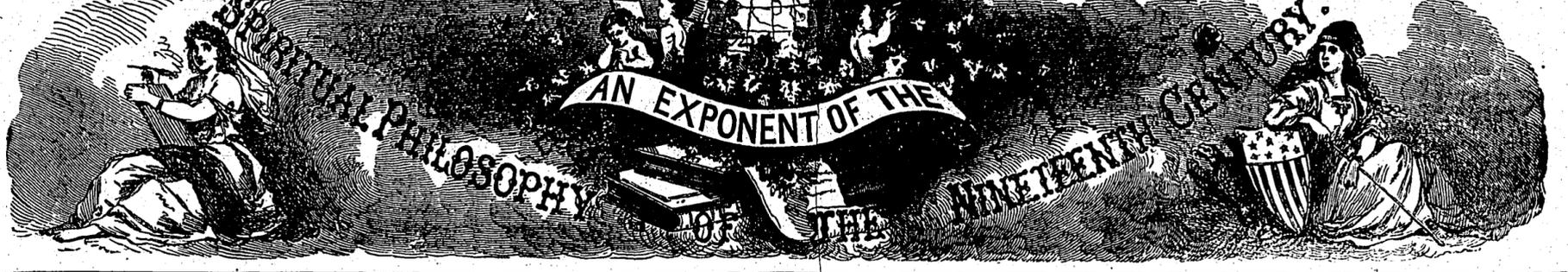


BANNER OF LIGHT.



VOL. XLVIII.

COLBY & BICH, Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 18, 1880.

{ \$3.00 Per Annum, Postage Free. }

NO. 13.

CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges. *Spiritual Phenomena*: Remarkable Materialization Scenes.

SECOND PAGE.—Statement by the Editor-at-Large. Spiritual and Liberal Convention in Texas. Epes Sargent's New Book. "Flying Cloud."

THIRD PAGE.—*Banner Correspondence*: Letters from Illinois, New York, Louisiana, Massachusetts, Nebraska, Dakota, Missouri, Wisconsin, Washington Territory, Colorado, and California. *Poetry*: Love Song. String Words by Mary Dana Shulder. New Publications. Spiritualist Meetings, etc.

FOURTH PAGE.—Concealing the Truth. Protection for the Insane, Mrs. Richmond at the Parker Memorial, The Holidays are at Hand, etc.

FIFTH PAGE.—Short Editorials. New Advertisements, etc.

SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Shelmer; Questions and Answers through the Mediumship of W. J. Colville.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—"Deluded Spiritualists," A Pleasant Occasion. Spiritualist Meetings in Boston. Brief Paragraphs. Brooklyn (N. Y.) Spiritual Fraternity, etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for October. This number opens with laudatory remarks, unstinted, generous, on the unparalleled genius and high moral worth of Victor Hugo, seemingly elicited from an intimate knowledge of the man, and penned in a review of his new work entitled "Religious and Religion." *Ecce signum*: and Mons. Leymarie points with enthusiastic admiration to the recent production just named of this master mind, and quotes some thirty lines of the poem that have the ring of a noble patriotism and a fervent faith. "It is a book of the most commendable morality, of universal benevolence (*bienfaisance*)," says Mons. L., "and it will cause the man of *esprit* to think, the learned skeptic to reflect—he who too often ostentatiously condemns, *a priori*, the belief in our well being, or our personality beyond the tomb." "But Victor Hugo has his enemies; that is understood; for this grand Spiritualist has the unpardonable weakness, in their eyes, of believing contrary to what they have preached, codified, evangelized."

"The Spiritualism of Mons. Fonvielle" heads the next article. From the *Echo* of Parthenay, Mr. Vincent quotes a criticism upon the above, which though biting in its sarcasm is characterized by a rancor, and a bigotry begotten of ignorance, which modern times can hardly tolerate. The *Echo* recognizes Mr. Wilfrid de Fonvielle as the author of quite a number of works, such as "*L'Homme Fossile*," "*L'Astronomie Moderne*," but adds that when he comes to "consecrate two books to 'How they Make Miracles Outside of the Church,' and 'Néridah,' though there is a little scientific *allure* which renders the reading supportable, there are but few passages which have the clearness of good sense." Mr. Vincent responds calmly but ably to the *Echo's* flings at our faith.

"Seeing Mediumship at Messina," follows the above. A long and interesting letter from Sr. L. Rotella, is devoted to the mediumship of a young man, wholly uneducated, but strictly honest, who, at Sr. R.'s house in Messina, has had marvelous visions of resplendent spirits, which recall the passages in Matthew—"His visage shone like the sun," and, "The just shall shine like the sun"; also what Swedenborg says: "The vestments of the angels correspond to their intelligence." Sr. R. took the precaution to invoke in private the attendance, for instance, of "the guide of the circle," called Petrovich. "The medium was ignorant of this, and Petrovich came, covered with a mantle so intensely bright that the medium cried out, and covered his eyes. Coming again and again, he moderated," says the writer, "the light of his garments; was full of goodness, handsome, smiling, and our studies augmented in interest and importance. All, in fact, that Petrovich told us, all that he predicted has been realized; and the medium, when the séance is over, is astonished that personages so distinct as those he had seen and described, had so suddenly vanished." At another séance, "Otho I., Emperor of Germany and King of Italy, a grand figure in history, was present. He was seated upon a gorgeous throne, and wore jeweled vestments. The idea came to me to allude to the contempt he ought to have for the fleeting grandeur of earth; he immediately threw down his crown, his imperial mantle, &c., and we saw him afterward habited in gray. He was on his knees, and at prayer. We joined him, and never ascended a prayer for our lips more fervent and sincere." "One figure appeared that had upon its head a splendid blue light in the form of a globe; another of very great beauty approached, blessed us, and requested us to pray."

Under the heading, "Importance and Consequences of Spiritualism" there is a quotation from *Le Devot* (whose founder and principal supporter is, I believe, a Spiritualist) to the following effect: "It is a thing futile, insignificant, devoid of all interest." Mons. Grelez, of Séfif, Algiers, gives a lengthy and noble reply to this hazardous onslaught, beginning with: "Eyes have they, but see not"—thus italicized; and adds: "The author admits the reality of psychic phenomena, and that is a great step in facts, for a good number of savants, without counting the immense majority of the masses, have not gone thus far." After some further preliminary remarks, he addresses Mons. Pom-

pery, author of said strictures, and says: "For example, do you count for nothing the happiness experienced when, heart to heart, you are in communication with those to you most dear? To the grief for those you thought lost forever, succeeds the inexpressible joy of a reunion. Oh! it is surely they who come, for they identify themselves in various ways. They recall in detail events that you have forgotten. . . . I have been a witness myself to such greetings, and among those who, till such proofs were educed, were not Spiritualists," etc.

Mons. Alphonse Cahagnet follows the above with a beautifully drawn pen-picture, showing the resemblance between Emmanuel Swedenborg and Wm. Crookes. As first Swedenborg's scientific attainments are considered; then his marvelous theological works, "the admiration of profound thinkers." After a page or so devoted to an elucidation of the character of the learned Swede, Mr. Crookes and his wonderful discoveries are dwelt upon—"Mr. Crookes, who holds the first rank in *physique* as Swedenborg had held in *métallurgie*; but that which astonishes us is not the coincidence that two distinguished savants rise to the highest position in the sciences they profess, but that the two should make the same studies on the invisible world; the world of causes—the world of spirits, in fact." "We cannot do less than admit that Bacon, Paracelsus, Arnaud de Villeneuve, etc., admitted the possibility of the transmutation of metals. . . . They, like the afore cited two scholars, have been treated as fools, while to-day our learned chemist, Dumas, no longer denies this proposition. . . . and diamonds are made that perplex our best lapidaries."

If space permitted I should like to translate the entire account in the *Revue* of the journey recently made to Ceylon by Madame Blavatsky and Col. Olcott. If ever there was a spontaneous ovation on the part of a people, these representatives of the Theosophical Society received it. Indeed, says the reporter of the *Official Journal* of the Indian government, "when Madame B. and Col. O. stepped upon the magnificent carpet that covered the place of debarkation, they were saluted by the enthusiastic acclamations of six thousand persons; carriages gaily decorated conducted them and the other delegates to the grand chateau placed at their disposal; they were followed by a vast throng till lost to view. Arrived at their residence, the grand priests, Sumanatissa and Piyaratana, accompanied by fourteen others, went before them chanting a hymn of welcome from their sacred book." A branch of the Theosophical Society was established in Ceylon—"a society representing the principle of universal religious tolerance, and embracing already among its members Parsees or Zoroastrians, Hindus, Jains, Jews, Christians, and people of other sects. . . . The Rev. Megitturvatte corroborated what Col. Olcott said (regarding the value of the Buddhist literature) in a speech delivered soon after his arrival. The grand priest, Sumanatissa, was also in attendance," etc., etc. Thus I must condense some eight or ten pages of a record of one of the most remarkable events in the history of any nation.

Of re-incarnation a noticeable affair took place at an assembly of gentlemen, officers of the Legion of Honor, &c., at Poitiers; and there appears to be no question that one of the party encountered, in a mesmeric state, a wife he had when in another body, and with whom he now had a desperate struggle—a renewal of combats admitted by the spirit-wife to have formerly taken place, and to have arisen from jealousy.

BELGIUM.

Le Messager, of Liege, Oct. 15th, has considerable space devoted to "Sleep and Death." The writer very gracefully elaborates his beautiful theme and says: "Sleep transports us into a land unknown to us in our wakeful state, and of which sometimes some charming souvenirs are retained, but for the most part escape from us. Those memorable events which stamp themselves for the time most clearly, are not always the best; while those more faint, tinged perhaps with high intelligence, become durable in the conscience of the spirit. What treasures, then, may not be found where oblivion seems imminent, garnered in the hours of repose. Sleep is *la liberté divine*, which gives to man supreme power; it is the truce to suffering, to inveterate ills, to mortal passions; a resurrection for a time of an empire, of sacred moments that refresh more than wakeful ones—'bringing counsel,' as is often said."

Of somnambulist phenomena, as the French call them, M. Georges Cochet gives a good account where not only secrets were revealed to parties ignorant of them, and till then unknown to the revelator, but a remarkable cure was effected, the case being diagnosed while the medium was entranced.

An attempt at persecution on the part of the clerical order has recently been frustrated at Mont-St.-Gulbert in Belgium, and a secular paper, the *Courier de Nivelles*, congratulates the Spiritualists on this triumph which crowns their righteous efforts. I will briefly report what the *Courier* says: "The Société Spirite, *Union fraternelle*, which has for its object the affranchissement of consciences and the fraternal union of mankind, has just obtained a signal victory in a court of justice. For more than a year the members of this society have had all sorts of calumnies promulgated against them, and were condemned to eternal flames by the gentle representatives of Christ. This not being enough, the latter decided to bring them to the criminal's bench. The accusation against them, however, was so flimsy that the 'public minister' himself ordered their discharge. Behold a good lesson to these insulters and calumniators. We hope they will profit by it, and

remember that there are judges in Belgium as well as in Berlin." . . . "Clerical victories in such matters will be referred to as old legends," says the narrator.

"Apropos to Dr. Tanner" heads a continuation of reports of similar cases to those of the Doctor, taken from *l'Euclymène*, and are, briefly, as follows: "We find in the Memoirs of Dr. Laurrus the history of a boy, fourteen years of age, who died in 1616, who had never drank nor eaten anything. Dr. Laurrus who studied this case, had at his own house this boy shut up for about a month, during which time he took no nourishment."

"Another chronicler speaks of two religious persons of *l'Assomption de Polisy*, who never either drank or ate."

"Henry Sauval, a writer of the seventeenth century, cites several cases of abstinence like the above—among them a maker of lace. She began in 1655 or 6 to eat but little, and afterward she ate nothing. 'She is at St. Clair,' he says, 'always in bed, and is extremely emaciated. On the days of communion she can swallow the wafer only with great effort.'"

"A boy named Godeau, born in Vainprofonde in 1692, at the age of nine years and six months lost his appetite, could not endure the smell or sight of food. After fifteen months remaining in bed (without food, it is understood), he suddenly regained his appetite; but he died six months afterwards of inflammation of the lungs." A *post-mortem* revealed a remarkable state of things in his system.

"Mons. Charcot positively declares that numbers of invalids, hysterical, treated at the Salpêtrière hospital, remain for months and even years without any food or drink; there being almost a complete cessation of the chemical phenomena of life."

"In 1873 the *Revue Spirite* stated that in the Vosges, in the little hamlet of Sacourt, there was a young girl who had lived eleven years without food. She came to Paris, where the doctors took her in charge for a year, but were unable to give any explanation of the phenomenon." This person is the celebrated Louise Latéau.

Le Messager also reports: "Mystic apparitions begin to multiply, even in England. Father Ignace wrote a long letter to the *Times* of Hertford, announcing that the Virgin Mary had recently shown herself at the *abbey of Llanthony*, near Abergavenny. A few days since," says the father, "the holy sacrament, which was in the tabernacle, under lock and key, came out of itself, no one assisting it, appearing resplendent some steps from a monk at prayers, and was witnessed by a holy young girl who happened to be in the church at the time." He also says that, "on that same day, four scholars saw near the abbey a like apparition. To this latter place a monk was carried who was very ill and expecting to depart this life, but seeing the apparition he was cured as if by enchantment."

SPAIN.

I have in hand three numbers of the indomitable little paper, *La Luz del Porvenir*, of Barcelona, dating to the 28th of October. It contains three long chapters of a "Philosophical Reply" to Father Llanas, who upholds all the old theological ideas respecting the creation of the world, man, the Devil, &c.—Mme. Soler taking up formidable positions, sustained by modern learning and investigation, and making the poor *padre* appear to great disadvantage; for "he is contending against science and creditable tradition," stating that "when God created man *He rested*, man being the end and the complement, the crown of all His particular creations, the *object* toward which He directed his energies from the time of the first nebulous formation"; that "the world was made in six days because the Bible declares it" etc. Lengthy extracts even from Mme. Soler's chapters would hardly suffice to portray the force, plain, direct, majestic, with which she undermines her opponent's feeble works; indeed, what she says should be translated in its entirety—will at least I am confident, appear in book form, and perhaps then find its way into our language.

"To know how to Suffer," is a short communication from Ana Maria, but is in rather a too gloomy strain for a good Spiritualist. "God and the conscience are the only truths that exist," she says: "all beyond that is fantasy, illusion, that changes and disappears before the feeble impulse of a sigh. To know how to suffer—here is a secret! It is difficult to apprehend the science of suffering. . . . We have merited it all, and through this consideration we may reach complete tranquility." A short poem, to a skeptic, and a short story by Mme. Soler, is all her "Reply" leaves space for in the *Luz* before me.

El Criterio Espiritista of Madrid has several lengthy dissertations, but nothing of a phenomenal nature that would interest the reader of the *Banner of Light*. "Words on the Evangelists,"—quotations from Matthew, Mark, Luke, touching upon deceivers who will come in the name of Christ, upon hypocrites, upon such users as could not throw the first stone, upon that injustice or wrong which caused the fratricidal war in this country, the disturbance in Turkey, Russia, &c., not omitting England in "her eternal and senseless struggle with Ireland"; adding a warning concerning that day of which the angels even are not apprised the Son not knowing it, only the Father—this is all I need note.

"What the spirits say," our relations to them, how to approach them, &c., a poem by Rodolfo Menendez, with "miscellaneous," make up the remaining portion of *The Critic*. Among the miscellany I find an article from the *Diario*, which states that there is a large emigration to Oran, French Algiers, from Almeria, Garrucha and other points in that immediate neighborhood.

ITALY.

Annali Dello Spiritismo, Turin, for October, opens with the twenty-first chapter of *Il Catolicismo*, &c., translated by the *Annali's* editor, and embracing in this issue the ancient notions concerning baptism, consecrated oil, confession—here continued and ending. Few works, except perhaps Higgins's and Dupuis's, have created such a profound sensation. I see that the author, Viscount Solanot, availed himself of the work of our distinguished countryman—"The Conflict of Science and Religion."

Following the above is a sketch of Ignazio Loyola, by Don J. Marie Flaquer.

Sr. D. R. Caillé continues his interesting "Origin and Progress of Spiritualism," which is followed by a valuable letter from Professor D. G. Wittig; and "Animal Magnetism and Spiritualism."

SOUTH AMERICA.

The *Revista Espriritista*, of Montevideo, for September, is all that has as yet reached me from that region. It contains only three articles: one on the Jesuits, by the editor; "How Good is Humanity," by Madame Soler, whose pen overflows with loving charity, with worldwide sympathies; and "The Conditions which ought to unite Women," by Mlle. Candida Sanz.

MISCELLANEOUS.

La Chaine Magnétique and the *Journal du Magnétisme*, of Paris, October numbers, have both been received; but I have hardly space in which I can notice the various and important articles that grace their columns. Under the heading, "Singularities of Magnetism," not only is it affirmed that magnetized subjects can be sustained in the air, as proved by the experiments of Messrs. the Baron du P'otet, Charpignon, Lafontaine and others, but an engraving is given in the *Journal* of a *fakir* being thus elevated. *La Chaine* is largely devoted to the Congress of magnetizers, at Rheims and Breslau. Concerning the latter the Belgian *Revue des Sciences* very courteously says: "Decidedly, magnetism begins," (and only just now!) "to occupy the learned," etc.

Licht, mehr Licht! Four numbers, to October 31st, of this attractive weekly, published in Paris, and now entering on its second year, should be on the table of every German. Its varied correspondence, the large range of literature it brings to one's notice, its discussion of re-incarnation and materialism, will make it ever a welcome visitor. Administration, 41 Rue de Trévise.

The November number of the *Revue Spirite* has just reached me. It has a lengthy letter from the distinguished authoress and "adept," Madame Blavatsky, and both will be further noticed in my next *résumé* of foreign journals.

Spiritual Phenomena.

REMARKABLE MATERIALIZATION SCENES.

A SPIRIT'S BIRTHDAY FESTIVAL ON EARTH PARTICIPATED IN BY THE SPIRIT.

To the Editor of the Banner of Light:

I have read with great interest your article in the *Banner of Light* of Nov. 27th, 1880, headed, "Our Heavenly Visitors." It is always agreeable to find one's own views and knowledge of facts sustained by well-read and informed persons; but when such facts are defended by so influential a journal as the *Banner of Light*, it is doubly pleasant.

Your article is a just and well-merited tribute to the medium through whom such beautiful manifestations were witnessed by yourself and friends. I would especially call the attention of some of your numerous readers to the closing paragraph of that article; it is this: "The spirits who appeared, and walked among us were not thin, shadowy forms, ethereal nothings to our sense of touch, which one's hand might pass through as through a cloud of mist; but so far as that sense and others could be cognizant, firm, substantial bodies."

If permissible I will add as corroborative evidence what "Our Heavenly Visitors" did for my wife and I on the evening of Nov. 27th, 1880. We had decided, in the early part of November, to give a birthday festival to our "Spirit Daughter," provided we could get our friend, Mrs. —, to visit us and be the medium through whom our spirit child could come in her celestial purity. Nov. 27th, 1880, Lizzie Florence left us as a mortal to become an immortal. Nov. 27th just past was her third birthday in the spirit-world. On that date all conditions were found favorable, and our wishes were more than realized. Our circle was composed of eight, the medium, who was most firmly entranced, reclining upon a sofa—making nine mortals. Our visitors from the higher spheres were twelve, who assumed the mortal and visible form to us; but the number of those who were invisible, and came to witness the first birthday festival ever given by earth's inhabitants to celebrate a spirit's birth into immortality, we were told were many.

I will take as little space as possible of your journal by simply recounting the last and crowning act of our dear one, in commemoration of her festival. She was the first spirit to come and greet us with her benediction and familiar endearments. Receiving from her mother a large and beautiful bouquet, she expressed great pleasure upon taking it, and after carefully examining it, retired behind the curtain with it, and left it with the medium. Then wishing to see with her materialized eyes the table that had been spread with cake, fruit and flowers, she passed from the parlors, through the hall into the dining-room, and carefully examined all; and to convince us mortals that she saw and appreciated all, returned bringing a large bunch of grapes, from which the spirit took off and gave some to each; thus we were

truly fed by spirit hands. Having now been present with us some twenty minutes, she retired from sight for the time, to be followed by eleven other celestial beings, some claiming to have been gone from earth twenty-four hundred years, others since the early part of this era, and others, personal friends of our own, but lately entered upon their real life's journey.

"These eleven having come and gone," Lizzie returned to join us in closing the festive scene. She came with renewed strength, and holding in her hands the bouquet that she had received early in the evening, she gracefully waved it over her head, passed into the dining-room and placed the same at her mother's plate, then returned to the parlors, seated herself at the piano and struck several chords; after which she beckoned her mother to come and play and sing for her, as she had so often whilst in this life. As the mother sang the old familiar airs the spirit stood as if entranced, listening to notes once so familiar to her; but ere long that spirit's joy manifested itself in acts most endearing—by yelling and caressing that mother, so dear to her whilst here, but now looked upon with a love intensified by knowledge obtained in spiritual realms.

This act being completed, Lizzie now motioned her mother to go into the dining-room, and as the mother and spirit-child were passing from the parlors the daughter beckoned me to follow and join them. Going to the table I was directed by the spirit to remove the birthday cake, mottoed with golden letters: "Lizzie Florence—entered into the spirit-world Nov. 27th, 1877," and to place the same on the end of the table where she was standing with a parent at each side. I was then directed to cut and remove the top of the cake, with the motto, Lizzie aiding in doing it, and seeming anxious to have it well done, without breaking.

After severing the cake I was directed to place the top with the motto upon a salver, and then she motioned us to take it into the circle, the spirit following. Coming in front of the curtain, she stood silent for a moment, apparently to draw strength from within the cabinet, then took the salver with the cake upon it and passed in. Soon we all heard subdued conversation, as of many spirits present. We were told by Lizzie the purpose of her taking this part of the cake into the room with the medium was that the numerous invisible guests might have their sight so far materialized they could see the cake and motto in its material form and appearance.

Some ten minutes or more intervened before Lizzie appeared, bringing the salver and cake. Handing it to me, she motioned for all the circle to rise and go into the dining-room. They did so, taking their respective places at the table. Lizzie followed the last, behind the parents. Entering, she passed to the upper end of the table to that which was her accustomed seat whilst with us in life, and, drawing out the chair, seated herself, all others doing the same.

I was then directed by the spirit to bring the lower half of the white "angel cake" made for the occasion, and placing it before the angel Lizzie, for such she had told us she had become, she cut with her own materialized hands a piece for each present, and served the same upon plates passed her; still not unmindful of the medium who lay entranced in her room, she cut a much larger piece for her; after that a much smaller piece than all the others for herself, which she placed beside the medium's.

We eight mortals, having been served by one inhabiting realms far above the earth, were then called upon to witness the closing scene. Our spirit-daughter, robed and veiled in garments of celestial purity, slowly rose to her full and natural height as in life, with arms and hands far extended, all rising with heads bowed. She remained in that angelic attitude some minutes, silently invoking heavenly benediction upon us. The last word of that silent prayer having been spoken, Lizzie turned to me, standing by her, placed her arms about my neck, and imprinted in quick succession several kisses, and then passed into the hall and was seen to flit from sight like a quick moving shadow.

The chair that had been vacant for three long years was now vacant again, but oh, how different the feelings of the parents now than at that hour three years before! Your readers must picture to their minds the scene, for as yet few can be favored as we have been. At a private séance, given to ourselves alone on Nov. 20th, our spirit-child came and conversed for a full hour. During the conversation she said that "what we had done for her had raised her to a higher sphere, and that there were many spirits who anxiously sought to come to their friends on earth, but the doors of their homes were shut against them."

Astoria, L. I., Dec. 24, 1880. A. L. HATCH.

[From the Filegendo Blätter.]

A Thorough (and "Regular") Consultation.

IN THE BEDROOM.

Family Physician.—"We will now retire to the library, in order to hold a thorough consultation upon your case."

IN THE LIBRARY.

The Consulting Physician.—"Before we commence, my dear colleague, I must narrate to you the last odd regarding our friend Mayer. (He relates it.)

Family Physician.—"Ha! ha! ha! I can tell you a better one than that." (He tells it.)

Consulting Physician.—"And now, with regard to the subject in hand. I am of the opinion that your patient's medicine should be changed so far that, instead of red raspberry juice, we should administer this time yellow bell juice."

Family Physician.—"Agreed, for something must be done, anyhow."

IN THE BEDROOM.

"After a thorough consultation with my colleague I have prescribed for you a new and highly efficient remedy."

Written for the Banner of Light.

WHEN?

BY MILTON H. MARBLE.

When, oh, when shall the Bird of Hope Sing in my heart once more? When shall the path in which I grope Blossom with flowers of promise? When shall the gate of Promise open, That leads to a fairer shore? So I asked as I looked around At the wrecks on every hand; And a voice came down with silvery sound, And yet majestic and grand: "The coveted blessings shall be found In the beautiful Spirit-Land!"

Table Rock, N.H.

STATEMENT BY THE EDITOR-AT-LARGE.

To REV. JOHN PIERPONT, HON. JOHN W. EDMONDS, GEORGE THOMPSON, and others, members of the Spirit Band having the supervision of the Editor-at-Large work:

To the Advisory Committee of Ladies and Gentlemen, and the Contributors to the Fund: to all Friends of the Enterprise and the Spiritual Public—

GREETING:

The first year of service in the work of the Editor-at-Large will soon terminate, and the occasion suggests the propriety of submitting a brief Report, indicating the results of the preliminary experiment made by the cooperation of Spirits and mortals to secure a wider publicity of the important facts, essential principles, and sublime philosophy of Spiritualism, through the agency of the secular papers of the country.

The general disposition of the Press not only to discredit the just claims of Spiritualism, but to treat the whole subject in a scornful and decisive spirit, led many at an early day to doubt the success of the proposed experiment. Those who may have objected to the trial from conscientious convictions that it must end in failure, have already formed a different judgment from indisputable evidence. The grave, thoughtful, and earnest manner in which the subject has all the while been pursued, has not failed to secure the most respectful consideration where, in the common judgment, it was least to have been expected. The writer desires to put upon record, in this connection, his grateful acknowledgment of the fact, that the evident respect and cordiality which have characterized the conduct of the secular press toward him, personally and in his relation of Editor-at-Large, have been so uniform as to only admit of rare and unimportant exceptions. This manly sense of justice and hospitality among the reputed enemies of the truth, has been the more grateful to his feelings for reasons which will readily occur to the mind of the intelligent and appreciative reader.

To the noble friend whose subscription of five hundred dollars made success possible; to those who, with less means, have generously contributed to the Fund; to Messrs. Colby & Rich, Treasurers, whose unselfish and unweary efforts have done so much to further the enterprise; to many friends on earth, whose earnest words and constant encouragement have inspired our faith and made us hopeful; and to the Immortal Spirits of blessed memory, whose immediate presence, beneficent power, and heavenly wisdom command our reverent recognition—to all these our grateful acknowledgments are most justly due.

With these brief observations the Editor-at-Large has the honor to submit the following summary statement, with concluding remarks and practical suggestions, to which the reader's attention is earnestly invited:

Written for and published in Truth, New York, Jan. 20th, 1880.

TRUTHS ABOUT RELIGION.

"The purpose of Science is to confirm the Bible." S. B. BRITTON ON THE LOGIC OF THE PULPIT. REVIEW OF REV. JOHN HALL, D. D.

SPIRITUALISM AND ITS CRITICS.

Answer to an editorial in The Gate City, Keokuk, Iowa.

A DEFENSE OF HENRY KIDDLE AND SPIRITUALISM.

Published Jan. 24th, accompanied by a complimentary editorial article.

AN ANSWER TO RAMBLER.

Written for the Democrat and Chronicle, Rochester, N. Y.

THE GREAT QUESTION OF THE AGES.

SENATORIAL EVIDENCE THE BASIS OF SCIENCE AND JURISPRUDENCE.

AMAZING POWERS OF THE SPIRITS—SUDDEN CONVERSION.

Published in Democrat and Chronicle, February 23d, 1880.

MODERN SPIRITUALISM.

What it comprehends as viewed by Dr. S. B. Britton.

SPIRITUAL PHENOMENA AND THEIR RELATIONS TO NATURAL LAW.

SUPERNATURALISM—VARIABLES IN A HIGHER VIEW OF NATURE.

A Review of Rev. Joseph Cook's Monday Lectures. Published in the Boston Herald, Feb. 28th, 1880.

SPIRITUAL CONTROVERSY.

A MODERN SAMSON PULLING AT THE PILLARS. REV. DR. SAMSON ON SPIRITUALISM.

He classes the Fox Sisters among the Scientists, DIVINATION AND REVELATION EXPLAINED BY DR. BRITTON.

A Review published in the Cincinnati (Ohio) Enquirer, March 23d, 1880.

THE SPIRITUAL CONTROVERSY.

Answer to Prof. Edwin D. Mead of Cambridge. HIS JUDGMENT OF THE LEIPSIK PROFESSORS REVIEWED.

ANSWER TO PROF. WUNDT ON SCIENCE AND SUPERSTITION.

Published in the Boston Evening Transcript, March 25th, 1880.

STRIKE BUT HEAR!

A BOLD ASSAULT UPON SPIRITUALISM BY THE MAIL, TORONTO, CANADA.

The Editor-at-Large publishes his defense in same paper.

It elicits a very lengthy but respectful editorial.

Dr. Britton summons English scientists and German philosophers as witnesses.

A startling prophecy of the doom of England from the spirit of one of her poets.

THE POETS AND THE SPIRITS.

PHILOSOPHY OF THE INSPIRATIONS OF GENIUS. Relations of the Human Mind to the Spirit-World—The Spiritual Element in Poetry—Illustrative Examples from Virgil, Shakespeare, Milton, Coleridge, Shelley, Wordsworth, Campbell and others.

Published in the Hartford Times, Aug. 10th,

SPIRITUALISM DEFENDED.

IS THE ADVANCE GOING BACKWARD? The Delaware Valley Advance, Humsville, Pa., strikes at Religious Liberty!

ATROCIOUS APPEAL TO THE PUBLIC TO RESTRICT THE FREEDOM OF SPIRITUALISTS.

The Advance publishes Dr. Britton's scorching answer, and civilly declines discussion.

THE TRIBUNE ON SPIRITUALISTS.

POLITICS, FASHION AND SPORTING AT THE FRONT.

SPIRITUALISM VINDICATED.

Note from Whitelaw Reid to the Editor-at-Large. See Banner of Light, Aug. 21st, 1880.

PROGRESS OF THE GREAT REFORMATION.

SPIRITUALISM UNITES FAITH AND PHILOSOPHY. RELIGION RATIONALIZED AND SCIENCE SPIRITUALIZED.

A very elaborate answer to Prof. Phelps and the New England clergy, which was offered to the Congregationalist, of Boston, but declined. I hope to see it in some independent regular paper soon; as I regard it as the most important of the series.

THE DEATH PENALTY.

ARGUMENT FROM THE CONSTITUTION OF SOCIETY.

The lex scripta is the expression of the collective will of the People.

Published in the Hartford Times, Oct. 13th, 1880.

MAGNETISM, CLAIRVOYANCE AND DEMONISM.

ANSWER TO REV. G. H. GRAVES, D. D., OF MEMPHIS, TENN.

Published in the Van Buren Press, Van Buren, Ark., Oct. 16th, 1880.

SCIENCE AND SPIRITUALISM.

REPLY TO THE ARGONAUT, PUBLISHED AT SAN FRANCISCO, CAL.

This answer shows the editor of the Argonaut to be as much at fault in his science as in his views of Spiritualism. He declines publishing this, but says he would publish an article of proper length for his columns on the general subject of Spiritualism. The Review was too searching to be acceptable, I suppose.

THE TRUTH AGAINST ITS ENEMIES.

ANSWER TO THE AUTHOR OF "A SPIRITUALISTIC TRAGEDY."

"Our castle's strength will laugh a scold to scorn."—Shak.

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."—Solomon.

Important letter addressed to the Sunday Press and Mirror, Philadelphia, Pa. This letter did not appear, and the editors profess entire ignorance of the matter. I preserved a copy, and may use the more important part of its contents in some other journal. The article to which my letter is a reply was an outrage, and the author probably did not wish to be brought to judgment before his readers.

DEFENSE OF THE SPIRITUALISTS.

CHARGES OF THE TABERNACLE PASTOR EXAMINED.

The eccentric Doctor declares that Spiritualists are so "bankrupt in morals" that "they cannot pay one per cent. in righteousness."

The charges swept away forever.

"Thou shalt not bear false witness against thy neighbor."—Bible.

This article was published in the Brooklyn Eagle, for which paper it was written, and was copied by the Banner in its issue for Dec. 4th.

Written for the Shaughraun, Ireland.

HOW SPIRITUALISM IS EXPOSED.

PLAYING THE FAUCE IN DUBLIN. LIGHTS ON THE HEADLANDS OF TIME.

This article has been forwarded to its destination; with what result is not yet known.

These are all lengthy and carefully prepared papers. The list does not include anything written for the periodical publications devoted to Spiritualism. The contributions to the secular press alone, with a proper Introduction and Appendix, would make a 12mo volume of some 350 pages, covering interesting matters of fact and experiment, personal experience, spiritual history and philosophy, scientific, moral and theological criticism. The materials for a number of additional papers, on important topics, are in a state of partial preparation, and will appear hereafter as circumstances call for their publication. The experience of ten months has satisfied the writer that, as a rule, the interests of this service will be best promoted by an indefinite multiplication of shorter articles. By this modification of our method we shall be sure to gain admission to the columns of nearly every important paper in the country, so far as we may be able to avail ourselves of these channels of communication. The instances in which we have hitherto failed to secure a hearing, have, with scarcely an exception, resulted from the fact that the length of the papers offered required more space than could well be afforded in a daily newspaper, which is expected to reflect the general conditions and changing aspects of the world's daily feeling, thought and life.

Of course, there have been obstacles in the way and hindrances to our work. The first and most conspicuous of these, at the beginning, was the limited faith in the success of the experiment. Those who professed to think it impossible to obtain access to the columns of the secular press—except by the commercial method of paying advertising rates for the space occupied—were singularly active in their opposition to the method proposed and adopted by the Spirits and their mortal agents. The trial of the experiment, however, has so completely settled the question as to triumphantly vindicate the superior foresight and higher wisdom of the intelligences engaged in this work. Hereafter such opposition can only spring from ignorance of the results already achieved, or from causes which we do not care to investigate.

The late Presidential campaign has operated as a temporary hindrance of the work, owing especially to the crowded state of the columns of all political journals. Some recent letters have been returned in consequence of the pressure of matter which was deemed to be of more immediate interest to the people, pending the decision of the great contest for supremacy by the national administration. These obstacles to the more rapid advancement of our work are now happily out of the way, and only one other remains which is likely to offer any serious resistance.

In carrying forward any business enterprise, or important work for the common benefit of mankind, not only suitable instruments but adequate means are required. Precisely here, we apprehend, will be found the chief remaining obstacle to the prosecution of this work on a scale commensurate with the grand purpose of the Spirits, its intrinsic importance, and the practical possibilities of the enterprise. The subscriptions to the Editor-at-Large Fund have not

been sufficient to enable him to push forward the work with the vigor which so much depends on complete organization and ample means. Of the aggregate amount subscribed for the current year, probably a little more than twelve hundred dollars (\$1,200) will be realized. Deduct from this sum the necessary expenses of printing and mailing circulars, stationery, postage, purchase of papers containing correspondence, sent to friends and the press, express packages, etc., etc., and the amount left is quite too small to be properly remunerative.

We entertain the hope that the work which has proved successful on this small scale may be greatly enlarged at the beginning of the ensuing year. What we most need—and may readily have, if the people are so disposed—is a complete working Bureau of Correspondence with the necessary Assistants and such facilities for extensive work as would enable us to occupy more or less space in all important journals in every part of the country. Indeed, this work can be made as extensive as the people will, and need only be limited by the means employed in its prosecution. The Press, in a comprehensive sense, is the Archimedean lever with which the world may be moved. We only require a place to stand, and a solid fulcrum, in the form of material aid and support. The experience of ten months has satisfied us that the plan for using the secular press as the medium for the dissemination of the most important facts, principles and ideas, and for the wide diffusion of all spiritual knowledge, is altogether feasible. When we are reminded that these papers are numbered by thousands; that some of them print from one to two hundred thousand copies of each succeeding issue; and that their aggregate circulation may be fitly symbolized by the leaves of the forest, the rational Spiritualist must perceive that here is the great engine of power whereby we may—if so determined—reach, quicken, illuminate and move the universal mind. The accomplishment of this purpose is no longer a problem of doubtful solution. That industry and liberality will enable us to do this, is a fact already demonstrated. It is only necessary to place the requisite means at the disposal of the Committee, and a wide, powerful, and most beneficent influence may be exerted among the millions who seldom or never read a spiritual paper.

There is but one way to reach the multitudes who make war upon Spiritualism: It is to be done alone by an intelligent propagandism through the secular press of the country. By this means the clouds which envelope the popular mind, and mislead the judgment, may be most effectually dissipated. Precisely where the darkness exists, the light must be permitted to shine. Spiritualists are already more or less informed, especially the limited number who read the papers devoted to the illustration of their principles. The enemies of Spiritualism will not read our own papers; but the secular journals reach the public at large. Spiritual papers are needed by Spiritualists, and will nevertheless be dispensed with so long as the believer is in love with the truth. Now, if there is any one means which, more than all others, must inevitably serve to increase the circulation of all spiritual literature, it is this secular press correspondence. Among the millions actually reached in this way, many become interested, and we have reason to believe that not a few will be so far educated into more enlightened views as to soon require the weekly visits of a spiritual journal to satisfy the growing spirit of rational inquiry. The proprietors of papers, and the publishers of books devoted to Spiritualism, who oppose the secular press correspondence, make the short-sighted mistake of attempting to suppress a chief instrumentality for advertising their own business.

A single illustrative fact may be more satisfactory than a long argument. Not long ago we had occasion to address a letter to the Editor of an influential paper in the British Provinces. Before it was otherwise ascertained that it had been published, we received a most earnest letter from Canada, in which the writer—a gentleman of intelligence and an entire stranger—stated in substance that he had read our correspondence in the Government Organ at Toronto; that it had inspired him with an intense desire to know more of a subject which, so far as he had been previously informed, was everywhere treated with unmeasured contempt and ridicule. Some time after we received a second letter from this gentleman, inclosing money for spiritual books which were forwarded to his address, and he is now believed to be profoundly interested in the whole subject.

Trusting that the People may feel a growing interest in the wider dissemination of enlightened views on the subject of Spiritualism, and in reference to all the great questions which most deeply concern the world's true progress; and solemnly invoking the continued presence and guidance of the noble Spirits who have undertaken the supervision of this work, the Editor-at-Large has the honor to remain—in loving fellowship with the Spirits, and in faithful service of his fellowmen,

Very truly,

S. B. BRITTON.

New York, Nov. 18th, 1880.

Spiritual and Liberal Convention in Texas.

The Fourth Annual Session of the Spiritual and Liberal Association of Texas convened at Waco, in that State, Nov. 25th. Introductory remarks having been made by Col. W. L. Booth of Hempstead, the morning was further occupied by the transaction of business. In the evening, Dr. Samuel Watson gave a lucid exposition of the principles of Spiritualism, in an address of an hour and a half. On the morning of the 26th, the arrivals from various parts of the State greatly augmented the number in attendance. Dr. R. W. Park enforced the remarks made by Dr. Watson, on the evening previous, concerning the Bible. Dr. Booth and others spoke in a similar strain, after which Dr. Watson related some of his experiences in Spiritualism, his remarks being listened to with marked attention. Business occupied the afternoon session. In the evening the spacious hall was crowded, many being obliged to stand. Mrs. Sarah H. Talbot of Galveston delivered an eloquent lecture, her subject being, "Spiritualism and its Influence on this and the Future Life." It was an eloquent effort, fully sustaining her reputation as one of the finest speakers on the lecture platform. Dr. Watson followed. Saturday morning, Nov. 27th, was devoted to the election of officers, the reading of letters from friends unable to be present, and discussion. Dr. Watson gave his second lecture. In the evening, at the close of which, Dr. Cone of Gonzales gave his experience. Sunday morning a large and interested audience greeted Dr. Watson, whose address gave great satisfaction. Dr. F. B. Dowd of Hempstead lectured in the afternoon, his remarks being largely scientific and metaphysical. In the evening, Mrs. Talbot discussed Spiritualism in its past and present, and outlined its future and the benefits it would be to the world and mankind. Before concluding she delivered an impromptu poem on "The Rainbow." Dr. Watson followed with brief remarks, after which, resolutions of thanks to the press, the hotels and railroads were unanimously passed, and the Convention closed its sessions. Lengthy reports of the meetings were given in the Telephone, in closing which, that paper, though from what it says we judge to be not specially disposed to favor Spiritualism, remarks: "We cannot but feel that the consideration of the speakers, that they succeeded, day after day and night after night, in attracting audiences to hear their lectures, larger than we believe any minister of the gospel in all this broad land could have drawn."

EPES SARGENT'S NEW BOOK.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

I have just read very carefully this new book of Epes Sargent, "The Scientific Basis of Spiritualism," and consider it a creditable addition to the literature of Spiritualism; and now laying it down with many marked passages to refer to and reflect upon, it has moved my pen into activity, or rather the power behind my pen, to express itself on the subject. I do not know as the said expression will be a review of the book, but it will tend that way, as the book is the inspirer of my words at this time. I sometimes think I am influenced more by what I see, hear and read than I am by the invisibles, yet I cannot say that without a qualification, for it may be otherwise, for we are all very much mixed up in what we do—hardly able to tell where the influence of our spiritual environment ends, and things of self and sense begin. I think Pope hits it about right when he says,

"All are but parts of one stupendous whole."

As plenty as books are, books for instruction, for amusement, for author's celebrity and for publishers' profits, it is no ordinary thing when a man of thought and culture, and who has a hearing, writes a book on a subject that has had his careful study and investigation for a score or two of years; for we expect the essence of the matter, well digested and well presented, thus giving us in condensed form the filtered thought of years of study.

It is, I think, an extraordinary thing when, as in the matter before us, after these pains, and study, and investigation, a man of established scholarly reputation writes a book on an unpopular subject; a subject avoided by the leading minds of the age, because prejudice and fashionable conviction are against it, because no credit is to be gained by the effort in its behalf in the world of letters; in fact, when the history of its investigation has shown without an exception that no amount of erudition or reputation for wisdom, no successes in other fields of literary or scientific pursuits on their part have been sufficient to secure for its witnesses a respectful or respectable hearing in the aristocracy of letters—or putting it in the mildest form, any favorable report, or any defence of the subject on the ground of its basis of truth, or its worthiness of attention. The verdict has been, in each case, by his fellow savants, that the man thus bearing witness to the unpopular fact is in his dotage, or getting credulous as he grows old, or has been duped by imposition in fields where he was not expert. A book, then, on this subject, "with the image and superscription of Cæsar" upon it, so to speak, is an extraordinary thing, and should be welcomed, and will be, I trust, in a practical manner, by the body politic of Spiritualists, and I hope also to some extent by educated world's people, who are, as of old, so apt to think that nothing good comes out of Nazareth.

The history of every scholar and man of established reputation, who has become more or less identified with or has defended Modern Spiritualism, will warrant the assertion I have made, and that in a popular sense the light in literature and science who undertakes its investigation, if fair and honest, has everything to lose and nothing to gain, except the consoling fact of its truth—hence long lived; and if a man is in eclipse on account of it to-day, his shining hour will arrive, and this special truth being the perpetuity of individual conscious life beyond the grave, the consolation referred to is a compensation in a peculiar sense. It was a consolation to Copernicus and Galileo to know that truth in their case would prevail, and justice would be done them as morning stars; but the consolation of satisfactorily establishing this truth in one's own mind consists not alone in the dry fact that posterity will do him justice, but that he will continue his own conscious life into the domain of posterity, and see his day arrive otherwise than in a prophetic sense, and enjoy the justice of his opposers when they awake to the truth, as the departed pioneers of progress, as some of us know, do to-day who were in eclipse, or were stoned or martyred in their mundane hour.

I cannot make this point too clear, or even as clear as I wish to, or as it is in my own mind—it is so different from the usual run of opening or rising truths from its intrinsic nature, carrying its own reward; for if it is anything—that is, if it be truth—its "extension" beyond the veil is so immeasurably beyond the value and extent of the "discovery claim" of mortal life, that the latter is swallowed up in the other, as a positive fact, instead of a fancy, as when one of old says, "the grave is swallowed up in victory."

With some apology I will illustrate this point from my own experience. I do not, however, include myself among the lost (?) stars of science and literature who have set more or less in public estimation by rising into the horizon of Spiritualism. Some twenty odd years ago I beheld this great light, and have ever since walked by it as the child of two worlds—one is as real to me as the other. I know I have got to pay my debts, and I know my debtors have got to pay me. There is in the long run no scaling down from the face—or repudiation. I don't refer to pounds, shillings and pence, but to everything. I am a very different man from what I would have been without this light that I have spoken of. I think I would have made more of a mark in the world than I have made if I had not been one of the children of this light; but I have in exchange that which satisfies me for my discount, and which no position, financial, social or official, would compensate me for the loss of; "where ignorance is bliss I might have been wise." (?) I prefer the wisdom I have without the bliss, I am so perfectly sure of the life that is to come—and let me say sure of it entirely through the light of Modern Spiritualism (though that casts a lustre of truth on ancient lore, so that one becomes cumulative evidence of the truth of the other, a lustre that the evangelical world does not and cannot see without the light from our torch)—that I can wait for my winning. I suppose this feeling in me, which for illustration I have somewhat egotistically referred to, is what all these elucidators have been consoled with, who have been manly and honest enough to say "I came, I saw, and was conquered," when such was the fact. Hence so little going back again to unbelief; if once a Hare, a Pierpont, a Fichte, a Wallace, a Crookes, or others that might be named, have found their truth, or it to be truth, they have never reconsidered their act; they have preferred their convictions, with the accompanying penalties, to an unarmished escutcheon from a worldly point of view; the wisest of ignorance cannot see it so, and say "Pity," but the consolation, the wisdom, the satisfaction, remain with the tarnished. (?)

I owe an apology for this episode; something or somebody has switched me off of the book, and before I get in wandering mazes lost, I will abruptly connect again with my inspirer—for the hour belongs to it—and say I am glad that Mr. Sargent, who is a thoughtful man of letters, has written this "SCIENTIFIC BASIS OF SPIRITUALISM." No one is more competent of doing so; he has given the subject long study; he not only sees its truth, but the great worth to humanity and to science of attention to it. As he has already made his mark as a writer and a scholar, this book will command attention, if anything will, outside of the large circle of Spiritualists, for he is in the position to take this unpopular subject of low society, so considered by the elite in literature, and introduce it into kings' palaces; of course I refer to the royalty of letters, not of mankind, for on the other side of the ocean it has already jumped the Lankestons and reached the palace.

In reading this book I have marked enough paragraphs worthy of quotation to fill a page of the Banner, but I will not undertake that privilege of a reviewer. The advertisement—with the extended headings of the twelve chapters into which the book is divided—shows so well the general drift of the book that the bare reading of that will awake attention and a desire for a close inspection of its contents. At least it did in my case; and I feel real glad to find in condensed form so many things that one wants at his tongue's end in conversation and in the general defence of the subject in the lay walks of life.

Mr. Sargent seems to have aimed in his array of unmistakable phenomena that he has here presented, to attract and command the attention of skeptical scientific scholars, but the book is not a statement of dry, but well-attested facts; the setting of them is good, by his comments and philosophy, thus giving satisfaction to two classes of readers, those whose duty it is to explain and classify, not forgetting that larger class, who may or may not be familiar with the facts, but like the argument and philosophy also.

As the book, as I said, has been the inspirer of this article, so it seems to me the phenomenon of independent slate-writing was the point or idea that inspired the author to write this book. It is the one clear unmistakable thing that settles this whole matter; it would do so even without the multitudinous associate phenomena upon which Modern Spiritualism rests. 1st, Independent slate-writing is an objective fact palpable to the senses, and being so, is in the scientific field, and cannot be dodged or jumped. 2d, It is so plain and free from any possibility of fraud, that it does not require a scholar to see it; a wayfaring man, though a fool, need not err therein. 3d, It holds the "champion belt" against all solutions, as the intelligent act of a spirit.

Mr. Sargent has introduced in his pages the slate-writing experience of the Rev. Joseph Cook, and his manly avowal of its being a fact, and demanding scientific attention, before that large evangelical audience in the Old South Church. I think I feel a good deal in the matter as Mr. Sargent does, for having had the same unmistakable evidence. I have now in my possession two slates tied together; on the inside of them are letters from a relative, written by a spirit. How do I know? I bought the slates at a store, new, tied them together, and heard the pencil write inside of the two slates, no human being doing it, and the slates at the time under my hand and in contact with no one else. I know it to be a fact, as Mr. Cook did, and as Mr. Sargent does. When any one can show me how it can be accounted for, except in the way claimed by spirits, I am ready for the other solution. Mr. Sargent does not, in his book, ask the scientific world to become Spiritualists; that is a matter of no consequence; but he asks them not to ignore or snub facts that demand cultured, careful and scientific investigation, or at least attention.

This book of Mr. Sargent's is, as it should be, very rationally written, everything plainly stated, and the deductions are reasonable and natural; it is not at all in "conflict with religion, prayer, or God; it is theistic in character or tone, and as Young says,

"An undevout astronomer is mad."

so is it proper that a writer on the great truth of Modern Spiritualism should be devout. Well, Mr. Sargent is, rationally so; that is, without superstition. I hardly need write any more. The reading Spiritualists will, I am sure, procure this book, and not be sorry for it; not any quicker, probably, for this notice of it—it can hardly be called a review, but I felt like giving the Banner of Light readers my thoughts after reading it, and I now have done so, but I am by no means done with the book.

"Flying Cloud."

To the Editor of the Banner of Light:

In a recent issue of the Banner of Light [Oct. 30th] was a message from "Flying Cloud." Many will doubtless remember the beautiful thoughts and language, as well as the deep feeling and earnest brotherly love for all, which characterized his message. We recognize beyond a doubt, in this message, the impress of the mind of "Flying Cloud," who comes to us, and claims to be one of our guides. The language, thoughts and style of his message are almost identical with what I have heard him many times give through my wife. He tells us he is of the Delawares, and was an orator, and I can readily see with what a mighty influence, not only by his magnetism, but by the power of his oratory, he swayed his people. He has often controlled my wife, and when he does, the wonderful imagery, flow of language and lofty thought transcend almost anything of the kind I ever listened to. He has progressed in scholarly and spiritual attainments until he is able to speak pure English, with not a trace of the Indian dialect, yet upon his thoughts is stamped the wonderful genius of the true Indian orator. We love and respect this noble representative of this almost extinct race, an exceptionally pure and gifted. No spirit comes to us with a more peaceful, refining, dignified and elevating influence than "Flying Cloud." He feels keenly the humiliation and sufferings of his people. He realizes to the fullest extent the injustice with which this nation has always treated the red men of the forest, yet in his heart there is no feeling of revenge. He labors for the good of all alike. He sees that Spiritualism is a means by which the red man can manifest the true nobility of his nature, by returning good for evil. In Spiritualism they have found a mighty work to do, one that is exactly adapted to their strong and healing magnetism, and in doing this work they are enabled to heal souls of fire upon the heads of those who have so cruelly wronged them. We believe his message in part, at least, is for us. E. A. CHAPMAN. Lowell, Mich.

TO BOOK-PURCHASERS. COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

SPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 18, 1880.

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER. LEONARD COLBY, ASSISTANT EDITOR. JOHN W. HAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light, Boston, Mass. All other letters and communications should be forwarded to LEONARD COLBY.

THE WORK OF SPIRITUALISM IS AS BROAD AS THE UNIVERSE. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. John Pierpont.

Concerning the Truth.

In a recent issue of the North American Review, Edward Everett Hale, a well-known Unitarian preacher of this city, asks the question if the American people as a whole believe that the preachers who address them on Sundays "say all they know."

This is a pretty confession to be made by those who assume to be the moral and religious teachers and guides of others. It shows plainly that they are held fast in a yoke, a yoke imposed upon their necks by the tyranny of bigotry, and would gladly escape and be free if it were not for considerations of their mode of living and their present social status.

Protection for the Insane.

We observe that Dr. Wilbur, the President of the new National Association for the Protection of the Insane and the Prevention of Insanity, stated at the recent session of the Association in New York that the number of lunatics in the United States is not less than fifty thousand, and that this is a low estimate.

Look Out for Them.

The Medium and Daybreak, London, Eng., for Nov. 12th, reprints Giles B. Stebbins's trenchant "Remonstrance against the passage of a Bill to protect the people of Michigan from Empiricism and Quackery; or any like legislation."

Look Out for Them.

The Medium and Daybreak, London, Eng., for Nov. 12th, reprints Giles B. Stebbins's trenchant "Remonstrance against the passage of a Bill to protect the people of Michigan from Empiricism and Quackery; or any like legislation."

country to intensify the medical 'trade union' methods, we print the foregoing protest, with the remark that the Michigan Legislature acted in accordance with the prayer of the above 'Remonstrance.'

Rumors are in the air that the Massachusetts medics propose to make another onslaught upon the State House this winter, in a hope to obtain the passage of the law which they have failed for so many previous seasons to cause to be enacted.

The Fletchers' Case.

It appears clear to the impartial observer of passing events that in this case vindictiveness seems to be the ruling motive. Mr. and Mrs. Fletcher were arrested here some time since for, as alleged, getting property into their hands under false pretences from a lady in England.

THE READER will here at once see the animus of the whole thing, which may be classed under the heading of animosity, selfishness and vindictiveness, in our opinion; because, in the first place, the despatch opens with a gross falsehood, as Mrs. Fletcher has no alias.

The recent public discussion and agitation of the case of the Ponca Indians (which, two years ago, he told us he did not want to say anything about,) has received the serious attention of the President, and he now has decided to send a commission to that tribe to ascertain what ought to be done in their behalf!

Tardy Justice.

The recent public discussion and agitation of the case of the Ponca Indians (which, two years ago, he told us he did not want to say anything about,) has received the serious attention of the President, and he now has decided to send a commission to that tribe to ascertain what ought to be done in their behalf!

Experiments with Iron Rings.

Dr. George Wyld reports in the London Spiritualist some interesting experiments with iron rings performed in his presence, Mrs. Nugent James being the medium. Dr. Wyld had bought a heavy iron ring for the purpose of ascertaining the power of spirits in this line of phenomena.

Fair for Abused Children.

The State Fair in aid of the Massachusetts Society for the Prevention of Cruelty to Children, is now in progress at Horticultural Hall, Boston. It opened with excellent prospects—

Miller's Psychometric Circular.

Miller's Psychometric Circular, having closed its experimental series, is to be continued as a permanent publication. The first number of the new series will appear on the 1st of January ensuing, enlarged to eight pages, published monthly and furnished to subscribers at one dollar a year.

Mrs. Richmond at the Parker Memorial.

On Sunday afternoon last Mrs. Cora L. V. Richmond addressed an audience which filled every seat in the main body and gallery of this spacious edifice—many persons even being obliged to content themselves with standing in the rear aisle, and by the sides of the hall, or resting as best they might upon the gallery stairs.

The exercises were introduced by the singing of a selection, "Welcome Home," by a choir under direction of Mrs. Nellie M. Day—Charles W. Sullivan sustaining the solo. The Chairman, Mr. Lewis B. Wilson, in a few appropriate remarks then introduced the speaker to her Boston hearers.

Mr. and Mrs. Richmond left on Monday afternoon, the 13th, for Cleveland, O., where she is to lecture next Sunday. Our best wishes for their success go with them on their Westward way.

A Reception.

Thursday evening the parlors of Mr. and Mrs. George W. Smith were filled by a large number of ladies and gentlemen, who had met to do honor to the presence of Mr. and Mrs. Richmond in Boston.

After passing some time in conversation, Capt. Holmes opened the reception with a most appropriate speech, in which he spoke of the great work which had been accomplished by Mrs. Richmond in both England and America; and of the great interest all Boston people felt in her success.

The Paine Memorial Litigation Closed.

It gives us much pleasure to learn that the annoying litigation instituted against Messrs. Mendum and Seaver, the publishers of the Investigator, has terminated by a dismissal of the bill charging them with a misappropriation of the lecture fund of the Paine Memorial, and their complete vindication.

The Holidays are at Hand.

Colby & Rich offer at the counters of the Banner of Light Bookstore, No. 9 Montgomery Place, an extensive line of Spiritualistic and Miscellaneous Publications, to which the attention of those proposing to make holiday presents is respectfully directed.

Special Notice to the Boston Public.

Mrs. Emma Hardinge Britten will occupy the platform in Berkeley Hall, 4 Berkeley street, on Sunday next, Dec. 19th, at 10:30 A. M. Her subject will be, "THE OLD RELIGION AND THE NEW." At 3 P. M., "THE NEW BIBLE."

Spirits Describing their States and Conditions.

Words of praise and appreciation continue to reach us relating to "Immortality: Our Homes and Our Employments Hereafter," by Dr. Peebles. Judge Bascom, of Petersburg, writes: "I make free to state that Mr. Peebles's book upon the state of the dead—their joys, their sufferings and their employments—is the most reasonable and satisfactory work that I have read upon Spiritualism."

The Holidays are at Hand.

Colby & Rich offer at the counters of the Banner of Light Bookstore, No. 9 Montgomery Place, an extensive line of Spiritualistic and Miscellaneous Publications, to which the attention of those proposing to make holiday presents is respectfully directed.

Scientific Basis of Spiritualism.

SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc., both of which standard works are also on sale—PLANCHETTE having recently passed to a new edition.

Immortality, and Our Employments Hereafter.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER; With what a hundred spirits, good and evil, say of their dwelling places. AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt, and other "Heathen" Countries; and "SEERS OF THE AGES." All by J. M. Peebles.

TRANSCENDENTAL PHYSICS. An account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipzig.

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM; and BIBLE MARVEL-WORKS, and the Power which Helped or Made them Perform Mighty Works, and utter Inspired Words. - By Allen Putnam, A. M.

RELIGION OF SPIRITUALISM; ITS PHENOMENA AND PHILOSOPHY. By Samuel Watson, author of "The Clock Struck One, Two and Three"; (which volumes are also on sale by Messrs. C. & R.)

AFTER DOGMATIC THEOLOGY, WHAT? Materialism, or a Spiritual Philosophy and Natural Religion; CHAPTERS FROM THE BIBLE OF THE AGES; and POEMS OF THE LIFE BEYOND AND WITHIN. The first being an original work, and the second and third admirable compilations—in each instance Giles B. Stebbins being the planter or the reaper of the harvest of thought.

THE SPIRIT-WORLD: Its Inhabitants, Nature, and Philosophy; and THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM; by Eugene Crowell, M. D.

POEMS FROM THE INNER LIFE; and POEMS OF PROGRESS. Both by Miss Lizzie Doten. The latter volume has a fine steel-plate portrait of this gifted writer.

DAMIES, by William Brunton.

THE VOICES. Poem in four parts. By Warren Sumner Barlow. This work contains a new and elegant steel-plate portrait of its author.

THE BIBLE OF BIBLES; or, Twenty-Seven "Divine Revelations," and THE WORLD'S SIXTEEN CRUCIFIED SAVIORS; or, Christianity Before Christ. By Kersey Graves, each book with portrait.

THE PRINCIPLES OF LIGHT AND COLOR: Illustrated by two hundred and four Photo Engravings, besides four Colored Plates, printed on seven plates each. By Edwin D. Babbitt.

VISIONS OF THE BEYOND; by a Seer of To-day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

BIOGRAPHY OF MRS. J. H. CONANT. A History of the Mediumship of Mrs. Conant from childhood up to within a short time previous to her translation; selections from letters received verifying spirit communications given through her organism at the Banner of Light Free Circles; and spirit messages, essays and invocations from various intelligences in the other life. A fine steel-plate portrait of the medium adorns the work.

LOOKING BEYOND, by J. O. Barrett.

MAN AND HIS RELATIONS, by S. B. Brittan. One of the finest works in the English language. It should have an extensive sale.

DEBATABLE LAND, FOOTBALLS ON THE BOUNDARY OF ANOTHER WORLD, and THREADING MY WAY, by Robert Dale Owen.

PSYCHOGRAPHY, SPIRIT IDENTITY, and HIGHER ASPECTS OF SPIRITUALISM, by M. A. (Oxon). MENTAL CURS, MENTAL MEDICINE, and SOUL AND BODY, by W. F. Evans.

ARCANA OF SPIRITUALISM, ARCANA OF NATURE, etc., etc., by Hudson Tuttle.

PRINCIPLES OF NATURE, and REAL LIFE, by Maria M. King.

VITAL MAGNETIC CURS, and NATURE'S LAWS IN HUMAN LIFE, by a Magnetic Physician.

BRANCHES OF PALM, and ALLEGORIES OF LIFE, by Mrs. J. S. Adams.

DISCOURSES THROUGH THE MEDIUMSHIP OF MRS. C. L. V. RICHMOND, by Mrs. F. Kingman.

OUR PLANET, and RADICAL DISCOURSES, by Prof. Wm. Denton.

THE LIFE HISTORY OF OUR PLANET, by Prof. Wm. D. Gunning.

STARTLING FACTS IN MODERN SPIRITUALISM, by Dr. Wolfe.

SUNSHINES FROM NATURE, by Frances Brown.

OUR CHILDREN, by Mrs. H. F. M. Brown.

THE SPIRITS' BOOK, by Allan Kardec. Translated from the French, from the Hundred and Twentieth Thousand, by Anna Blackwell.

BOOK OF MEDIUMS; or, Guide for Mediums and Inventors, by Allan Kardec. Translated from the French by Emma A. Wood.

HOME: FEMME HEROIC and Miscellaneous Poems, by Jesse H. Butler, of San Francisco, Cal.

FLAMING LIGHT FROM THE SPIRIT-LAND, through the Mediumship of Mrs. J. H. Conant, compiled and arranged by Allen Putnam, A. M.

THE FEDERATE OF ITALY. A Romance of Caucasian Captivity, by Dr. G. L. Ditson.

In addition to the works enumerated, and many of a like nature not here spoken of, Colby & Rich have a full line of miscellaneous and juvenile works.

As stated above, a catalogue of the publications of COLBY & RICH will be sent free to any applicant. The public generally are invited to call and examine our stock, where will be found the alphabet of the New Faith and Philosophy, and the records of its latest discoveries and developments.

Miller's Psychometric Circular, having closed its experimental series, is to be continued as a permanent publication.

A new Society has recently been formed in Beverly, Mass., under the name of "The Spiritualists' Union." The officers consist of a Board of Directors, of which Mr. G. P. Dole is Chairman; a Treasurer, Gustavus Ober; and a Secretary, Mr. E. T. Shaw.

A correspondent writing from Little Rock, Ark., says in the course of a letter to Colby & Rich, ordering a copy of the new book, "Transcendental Physics": "Allow me to compliment the editor of the Banner of Light upon his able editorial article entitled 'Phenomena and Faith,' which was contained in a recent issue. It was certainly to the point, and should be carefully read by all liberals as well as Spiritualists."

Special Notice to the Boston Public.

Mrs. Emma Hardinge Britten will occupy the platform in Berkeley Hall, 4 Berkeley street, on Sunday next, Dec. 19th, at 10:30 A. M. Her subject will be, "THE OLD RELIGION AND THE NEW." At 3 P. M., "THE NEW BIBLE."

In the evening, at 7:30, Mrs. H. will lecture in Lyceum Hall, Salem. Subject, "Scientific Aspects of Spiritualism."

Spirits Describing their States and Conditions.

Words of praise and appreciation continue to reach us relating to "Immortality: Our Homes and Our Employments Hereafter," by Dr. Peebles. Judge Bascom, of Petersburg, writes: "I make free to state that Mr. Peebles's book upon the state of the dead—their joys, their sufferings and their employments—is the most reasonable and satisfactory work that I have read upon Spiritualism."

J. H. Harter thinks that "This book, 'Our Homes and Our Employments Hereafter,' dedicated to Mrs. Mary M. Peebles, the Doctor's wife, will prove a rich feast to those who like spiritual food." He further says: "Its Christianity is spiritual and rational, and its rationalism is charitable and tolerant; while its communications from such a number of spirits through mediums in nearly all parts of the world give it a priceless value."

Dr. Wm. Fishbough, Brooklyn, writes Dr. Peebles: "Your book, 'Immortality and Our Employments Hereafter,' I think reflects correctly the general conditions of spirits in the other world, good and evil. It is about the only Spiritualist book I have thus far examined (unless it be Dr. Watson's) that I would be willing to put into the hands of my inquiring friends as expressing nearly enough my own views."

Who Inaugurated the Indian Policy?

The following paragraph, which we find going the rounds of our secular exchanges, would seem to place at the door of the great "world-finder" the eternal infamy of initiating that soulless persecutive attitude which has been maintained by the white toward the red man from almost the first moment their spheres of being impinged each other on this western hemisphere:

"This is called the land of Columbia, in honor of Christopher Columbus. . . . He never saw this continent. He simply discovered a few islands off its southern coast, as Ingolf, the Norwegian, did on the northern coast six hundred years before. . . . We have no disposition to rob Columbus of his fame. But the truths of history and the demands of justice demand that his name rest on its proper basis. He did not discover America, but he did inaugurate the Indian policy which has been pursued from his day to the present. The natives of San Salvador and Cuba treated him with the utmost kindness and hospitality, and he repaid them by acts of treachery, injustice and cruelty. He regarded the Indian as a heathen who had no rights a Christian was bound to respect. He not only made war upon them, but he captured them by the hundreds, and shipping them to Spain, sold them as slaves. This so displeased the Queen, Isabella, that she rebuked him in presence of the court, and on his repeating the crime she deposed him from the Governorship and ordered him sent home in irons, a prisoner of state."

An Exposer in a Dilemma.

A professional "exposer" of Spiritualism recently appeared before an audience in London, and instead of exposing became sadly exposed. He told those present that by means of a battery fixed behind his table he would produce raps in answer to his questions. Note this: they were to be answers to his questions. What would an investigator of Spiritualism say if, upon visiting a medium, he should be told that all the answers must be in response to his, the medium's, own questions? This London exposé asked his questions, but no raps were heard in response. This rather amused the audience, and caused them to smile somewhat audibly, and the exposé explained by saying that the battery would not work, and he must go on to something else. Then, after a few simple tricks, that had no more relation to spiritual manifestations than a lamp-post has to an almanac, he undertook slate-writing, but failed as signally as he had with the raps, and apologized by saying that the "solution was too weak." But the popular crowd seemed to take his shallow pretensions and open failures all in good part. At the same time no amount of vituperation and abuse would be considered out of place when bestowed upon a medium who, through conditions over which he had no control, should fall to have any expected phenomenon occur at his séance.

Italian papers state that much alarm has been created by the spread of what they denominate "an epidemic of nervous disease" in the provinces of Udini. The effects appear to be similar to those produced by what was called "witchcraft" a couple of centuries since. A Glasgow paper says: "The ignorant class of persons, who are the chief sufferers from it, attribute it to the possession of evil spirits, and all kinds of wonders, including the gifts of prophecy and tongues, are said to accompany the seizures"; whereupon the Herald of Progress (London) remarks: "Of course, any explanation will be preferable to the recognition of spirits; but it is remarkable that they should be 'evil spirits.' Why not good spirits? No doubt many of our pseudo-scientists and some of the all-knowing wise-acres will be able to tell us that the mind, or the brain, even, can perform such wonderful things in an abnormal state. It may be equally true that 'the gifts of prophecy and of tongues' accompany these hysterical fits, but we would like to know what special power disease has to confer such privileges upon the diseased?"

In a recent note from Prof. LONOROW to Mrs. J. S. ADAMS, the poet speaks very highly of her book, "The Allegories of Life," alludes to "the beautiful spirit in which it is written," and says: "The chapter on The Bells is charming, and forms a happy prelude and introduction to what follows." Both the "Allegories" and the "Branches of Palm" by the same author are books for gifts whose value never lessens.

The Western Light states that a Mr. Rutherford, of St. Louis, while attending a séance, was told to return to his home and arrange his business so that he could leave it in a condition satisfactory to himself. He did so, and in a few days passed to the spirit-world.

Dumont C. Dake, a magnetic healer of wide and favorable reputation, has a card in another column, to which the reader's attention is called.

A Holiday Present for Mrs. E. V. Wilson.

To the Editor of the Banner of Light: We are credibly informed that Mrs. E. V. Wilson has, thus far, received comparatively nothing from the efforts that have been made by the Spiritualists to raise a sufficient sum of money for her to enable her to pay off the mortgage of \$12,000 upon her farm; and that, if something better is not speedily done, the law must take its course, and the farm be sold, which will leave her and her children (one of whom is a helpless invalid for life) utterly destitute. In consideration of the long, laborious, faithful, and self-sacrificing services of Mr. Wilson as a public medium and lecturer, the Spiritualists should feel it to be a pleasure as well as a duty to place his family beyond the reach of want by paying off the mortgage upon the farm which he left them. This can easily be done, and no one will feel the expense, if every reader of this appeal will send Mrs. Wilson the sum of \$1.00, or more if they will, as a holiday present. Whatever is sent should be sent to Mrs. Wilson herself, so that she will get it at once. Address her as follows: Mrs. E. V. Wilson, Lombard, Ill. A trifling contribution from each one will make the coming holidays the most joyous and happy ones, no doubt, that Mrs. Wilson has ever experienced.

MRS. MARY HOLMES BILLING, MRS. AMANDA M. SPENCE, PATYSON SPENCE, M. D. New York, Nov. 20th, 1880.

We fully endorse the above appeal, and recommend it to the attention of our readers and the public, hoping that many will feel moved to contribute monetarily toward the worthy purpose it embodies. Up to the present time the following amounts have been received at this office for the E. V. Wilson Fund. Hereafter it would be the better plan for those intending to contribute, to send direct to Mrs. Wilson, as recommended above: W. Farnsworth, Boston Highlands, Mass., \$5; B. F. Young, Chicago, Ill., \$10; Luther Colby, Boston, Mass., \$10; N. A. Mills, Chicago, Ill., \$1; Fred. Barnard, Lombard, Ill., \$1; Augustus Day, Detroit, Mich., \$1.

The mission and labors of Mrs. Corn L. V. Richmond in England have resulted in much good to the cause of liberal and progressive thought, and an extension of a knowledge of the truths of our spiritual philosophy. The spiritualistic publications in that country are unanimous in expressions to this effect; and even many of the secular papers have been favorably impressed by her addresses, which, as William Tebb remarked at the farewell meeting, contained nothing dogmatic or denunciatory, but were after the manner of the Great Teacher, and those papers have voluntarily spoken in praise of them. There was nothing sensational in the course she was led to follow by her controls in the presentation of the subject she so ably represented. Her appeals were made to the reason and common sense of her auditors, and made an impression upon their minds which can never become effaced. In numerous, perhaps in a majority of instances, the addresses given were directed more especially to Spiritualists, for the purpose of creating a greater degree of harmony among them, and of leading them to a fuller realization of the magnitude and importance to the welfare of mankind of the cause in which they were engaged. The result, therefore, of Mrs. Richmond's efforts will be seen and felt in the coming months and years, and good seed having been sown in fruitful soil it is easy to determine what the harvest will be.

Dr. J. R. Buchanan, of New York, was sixty-six years of age on the 11th inst. Time has dealt leniently with this gentleman, as he informs us that he is not conscious of any diminution of his mental or physical powers. His public utterances unquestionably proclaim the fact. The Professor is a devoted Spiritualist, and we hope and trust that he may be to us for many years to come in the spiritual harvest.

As a Manual of Psychometry is at present much needed, Prof. Buchanan intends to proceed at once in the preparation of such a work, which, from the growing interest in that subject, will no doubt be gladly welcomed. The Spiritualists of Lake George, N. Y., and vicinity, encouraged by the interest which was awakened by the camp-meeting which was held on the site of Fort George, last September, are anxious to place the association on a firm basis. Lots can be purchased or leased at reasonable rates. A stock company has been formed, and it is hoped that Spiritualists and Liberalists from all parts of the country will become interested in the camp-meeting at Lake George. For particulars address D. Ferguson, or S. H. Smith, Lake George, N. Y.

Read what John Wetherbee has to say on our second page regarding Epes Sargent's new book, THE SCIENTIFIC BASIS OF SPIRITUALISM. It gives us great satisfaction to be able to chronicle that the appreciation of the volume on the part of the reading public—Spiritualist and non-Spiritualist—has taken the practical form (so agreeable alike to authors and publishers) of an extensive and rapid sale. This is, however, no more than the volume richly deserves.

We have the pleasure of informing our readers that Mrs. J. R. Pickering, the materializing medium, who has been very much out of health since leaving Boston, last June, has so far recovered as to be able to announce her early return to this city to remain permanently, when an opportunity will be given her many friends, and the public, to witness the remarkable phenomena that occur in her presence.

The Chicago Progressive Lyceum has resumed its meetings. They are held every Sunday at half-past 12, in Castle Hall, 612 West Lake street, and it is hoped that all parents residing in the vicinity of this selected locality, who have the best welfare of their children at heart, will not fail to take an interest in this truly beneficent school of progress.

The First Spiritual Society of Los Angeles, Cal., meets every Sunday at 2 P. M. at Good Templar's Hall, Main street. All are cordially invited, especially strangers. Officers: President, J. Tilley; Vice President, J. H. Cotton; Secretary, Mrs. Nettie C. Weir; Treasurer, F. Lindquist.

The Temperance Banner, published at Little Rock, Ark., devotes nearly three columns of its space to selections from Dr. Watson's new book, "The Religion of Spiritualism," which it considers to be a remarkable work, and worthy the attention of its readers. The citizens of Chicago are being favored with an opportunity of attending the sances of Maud Lord, which many are availing themselves of with very satisfactory results. Miss Lottie Fowler will soon leave Boston (about the 5th of January) on a mediumistic tour which will include Providence, R. I., and Norwich, New London and Hartford, Conn.

Movements of Lecturers and Mediums.

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

Societies or individuals desiring the services of J. H. Harter, to attend weddings or funerals, or to lecture on Spiritualism or temperance, can address him at Auburn, N. Y.

J. William Van Namee, M. D., will speak in Portland, Me., the third and fourth Sundays of January. He will be pleased to make engagements to lecture on the route.

J. Frank Baxter still continues his steady work in Maine, but will return to Massachusetts Dec. 19th. On Monday evening, Dec. 19th, he lectured in Sidney; Tuesday, Dec. 14th, in Augusta, and on Wednesday and Thursday evenings, Dec. 15th and 16th, he will address the people of Dexter; Friday evening, Dec. 17th, Sidney again, and on Sunday, Dec. 19th, in Weymouth, Mass., where a great—if not unusual—interest is aroused on the subject of Spiritualism. January and February Sundays his labors are in Philadelphia, Pa., and Peabody, Mass., respectively. Vicinities address him at 181 Walnut street, Chelsea, Mass. March open to engagements.

Dr. George Dillingham writes, Dec. 11th: "Hereafter spiritual meetings will be held in Oxford-street chapel, Lynn, Mass., at 11 A. M. and 7:30 P. M. Prof. Wm. Denton has been engaged for Sundays, Dec. 19th and 26th. His subjects next Sunday in the morning will be 'Morality, its Origin and Obligation'; evening, 'Prayer in the Light of Science and Common Sense.' Some of our first speakers will be engaged for the remaining Sundays during the winter."

Mr. Rothmel called at our office on Saturday last, and requested us to announce that he has withdrawn as a finally from the mediumistic firm of Keeler & Rothmel, and is now undergoing another order of development. His address for the present will be in care of Charles R. Miller, 17 Willoughby street, Brooklyn, N. Y. Parties wishing to know of his future plans can write to him as above.

Mrs. L. Barncot is spoken of very highly as a successful electrician and medical practitioner. Her residence is at 476 Broadway, Chelsea, Mass., at which place public circles are held every Wednesday evening. She also solicits engagements as an inspirational lecturer.

Prof. S. B. Brittan will answer calls to lecture in the Middle and Eastern States. Address him at The Lexington, 165 East 40th street, New York City.

Mrs. N. J. T. Brigham, whose well-deserved popularity at Saratoga continues undiminished, is at present in that place actively employed in doing good.

Dr. H. P. Fairfield, one of the most attractive magnetic speakers in our ranks, called on us last Saturday, on his way to fill lecture engagements in Marshfield, Saturday evening, Dec. 11th, and twice on Sunday, at West Duxbury, where large audiences greeted him. The last two Sundays in December he speaks in Portland, Me., and would like engagements for week-day evenings. Address him, care of H. C. Berry, 70 Lincoln street, Portland. Permanent address, Stafford Springs, Conn.

Dr. L. K. Conley addressed a large audience in Eagle Hall, Boston, Mass., on the evening of Dec. 6th, and again Dec. 12th, both afternoon and evening, and in the forenoon of the latter date spoke for a fine congregation in College Hall, 31 Essex street. To-morrow, Dec. 19th, at 2:30 P. M., he will lecture in New Era Hall, No. 176 Tremont street, Boston. He wishes engagements for lectures or sances Sundays or week-day evenings on the people's own terms of agreement. Keep him busy. Permanent address, No. 9 Davis street, Boston, Mass.

Geo. A. Fuller, of Dover, Mass., lectured in Lyceum Hall Dec. 12th, at 3 and 7:45 P. M. He will lecture in Manchester, N. H., Dec. 19th to 26th. Parties desiring his services during the winter months should address him at once, as only a few dates remain unengaged.

Mrs. I. Shepard-Lille will speak in Fraternity Hall, corner Fulton Avenue and Gallatin Place, Brooklyn, Sundays, Dec. 19th and 26th, at 10 1/2 A. M. and 7 1/2 P. M. Mr. Lille, a fine ballad singer, will preside at the organ and sing. Mrs. Lille speaks in Harlem, N. Y., Tuesday evenings, Dec. 21st and 28th.

Mrs. Cora L. V. Richmond, the distinguished inspirational medium, will speak to the friends in Cleveland, O., on Sunday, Dec. 19th, at Weisgerber's Hall, corner of Prospect and Brown streets.

Contributions

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

From Jos. Kinsey, Cincinnati, Ill., \$1.00; Della Avery, Clinton, N. Y., 40 cents; M. A. Chase, Smithboro, N. Y., 40 cents; Mary P. Gray, Everett, Mass., \$3.00; Thomas Middlemist, Yreka, Cal., \$2.00; Mrs. A. J. Merrill, Arlington, Ill., 40 cents; Mrs. A. A. Pierce, Riversdale, Cal., 25 cents; Mrs. E. Heath, Daleville, Conn., \$2.00; Henry Von Phul, Cincinnati, Ohio, 40 cents; S. Steeper, San Francisco, Cal., \$3.00; Mrs. O. T. Houghton, Dakersfield, Vt., \$1.00; Geo. Watt, Augusta, Ill., \$1.00; Thos. R. Hazard, South Portsmouth, R. I., \$5.00; Mrs. H. Lovewell, Morrissett, Vt., 40 cents; Friend, Nahant, Mass., \$2.00; Jacob Johnson, Anderson, Ind., \$2.00; C. D. James, Danville, Cal., \$1.00; L. R. Eames, Worcester, Mass., \$2.00; Dr. S. Brooks, Winona, Minn., \$1.40; Abigail Johnson, Middle Valley, Ala., 60 cents; Mrs. E. Heath, Daleville, Conn., \$2.00; Mrs. A. Glover, New York City, \$2.00; Francis F. Pickett, Argyle, Wis., 45 cents; Eben Snow, Cambridge, Mass., \$2.00.

We thank you, friends, and fully appreciate your motives in helping to sustain our Public Free Circles. This avenue of communication with the spirit-world should never be closed.

Mrs. Hardinge-Britten's Spring Engagements Cancelled.

In answer to numerous applications for lectures during the ensuing spring months, I beg to say that family reasons compel me to sail for England about the middle of January, 1881. Those who have not already received letters from me to this effect, will kindly observe this notice. Up to January 15th, my address will be care of Dr. J. V. Mansfield, 61 West 42d street, New York; after that date letters will reach me addressed, 31 Derby Terrace, Moss Bank, Cheatham Hill, Manchester, England.

EMMA HARDINGE BRITTEN. New York City.

The attention of our readers is directed to a very interesting pamphlet advertised in another column, "EXPERIENCES OF SAMUEL BOWLES," further notice of which we shall give next week.

W. J. Colville's Meetings.

On Sunday last, Dec. 12th, Berkeley Hall was filled by a most appreciative audience. The services commenced as usual at 10:30 A. M. After the musical and other exercises were over, Mr. Colville, under influence of his spirit guides, delivered a very earnest and instructive lecture on the religious teachings of the past and their influence on us as present. At the outset of the discourse the lecturer remarked that in great periods of human history waves of illumination swept over spirit spheres adjacent to the earth as well as over this planet itself. Contemporaneously with the spread of Spiritualism all arts and sciences had made rapid forward strides, and ignore it as they may, all churches are being leavened with this new spiritual power. Jesus and his religion epitomized the salient principles and relations of all more ancient teachers and embodied the faiths and attainments of the ancient civilizations. In the first century to be a Christian meant exactly what it does not usually mean to-day. Baptism was an initiatory rite performed on all friends of the proscribed sect to draw a clear line between friends and foes; the Lord's Supper was the partaking of muzzled food with one accord as a bond of fellowship; and Early Christians were heroes and heroines ready to suffer the loss of all they loved on earth in defence of principle; but as Christianity became fashionable and time-serving it degenerated, and after Constantine espoused it his history shortly became one of blood and fame, until a gigantic ecclesiastical hierarchy encircled the spirit of truth in its midst while professing to follow the Prince of Peace.

In the spirit-spheres close to the earth Jesus may be

found waiting for the first advent of the Messiah; Calvinists, too, are there, who believe they alone are God's elect, and who reconcile themselves to the absence of glory by expecting Jesus to gather them into heaven as soon as all that elect have lived and passed from the earth. Roman Catholics, too, are there, who are to be discovered working in the interests of the Roman Church. Whenever bigoted partisans of any order of belief convene with spirits, they invariably receive responses from those who are in like their own. A consensus of spirits were urged to court only the spirits of the higher states, who all agreed on essentials, and allowed for diversity of opinion on non-essentials. We should not allow ourselves to become the dupes of all unscrupulous, but following conscience and reason, gladly avail ourselves nevertheless of all possible instruction from wise spirits.

Proceeding with his subject, the speaker endeavored to show that, in a spiritual sense, all doctrines were gone, but one which they applied, they were usually false absolutely, but often true relatively. Too much stress had been laid on one doctrine to the disregard of another equally important. Cabalistic imagery had been employed without explanation, and the people had been kept in the dark with reference to the real meaning of the terms theologians employed. In a bygone age only a few could understand—now the many are prepared for the removal of the veil; and the second advent of Christ will set on foot the religious teachers of the past, commissioned to instruct the many in the ways of godliness.

The blood of the Lamb was said to mean spiritually a life of purity—salvation through it being truly a fact; blood means life: life is spirit: it being truly a fact; innocence and purity: in this way the churches will have received light until discovering how grievously they have erred in their materialistic interpretations, they will unceasingly strive to live in the living spirit.

Space forbids any further allusions to this interesting sermon, which was listened to with great interest by the large congregation.

In the afternoon, Berkeley Hall was closed, as Mr. Colville courteously invited his audience attend the meeting addressed by Mrs. Richmond in the Parker Memorial.

In the evening Mr. Colville addressed a very large congregation in Berkeley Hall at 11:15 P. M. His lecture, replies to questions, and poem were heartily appreciated.

Mrs. Emma Hardinge Britten delivers an astronomical lecture in the parlors of 91 Pembroke street, on Friday, Dec. 17th, at 8 P. M. Subject, "Stars, Comets and Nebulae," illustrated by stereoscopic views.

On Friday, Dec. 24th, a grand Christmas Entertainment, under Mr. Colville's auspices, will be held at the same place and time, and on Friday, Dec. 31st, an Old Year's Party, in connection of these gatherings. Lectures on Revelation are suspended until Friday, Jan. 7th, 1881.

Mr. Colville cordially invites all readers of the Banner of Light to attend on Friday at 11:15 P. M. He will lecture next Sunday for the Progressive Society of Orange, Mass. His subject will be in the afternoon, "The Cause and Cure of Crime and Poverty," and in the evening, "The Great Religious Teachers of the Past and Their Influence on the Present." His engagements out of town are Rockland, Friday, Dec. 17th. Subject, "True and False Education," (postponed on account of storm from Sunday, Dec. 13th); Salem, Lyceum Hall, Sunday, Dec. 19th and 26th; and in the city of Boston, at the Lyceum, "Marlboro," Mass., Wednesday, Dec. 22d.

The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Dec. 1st, 1880, is as follows:

Table with 2 columns: Name and Amount. Includes entries for J. Van Ouden, New York City (\$1,221.45), C. D. James, Danville, Conn. (\$2.00), H. Brady, Boston, Minn. (\$2.00), Peter McAnisim, Yuba City, Cal. (\$5.00), Religio-Philosophical Journal, Chicago, Ill. (\$2.00), Hon. M. C. Smith (Massachusetts), New York (\$2.00), Charles Partridge, \$2.00, B. Tanner, Baltimore, Md. (\$5.00). Total to date, \$1,333.45.

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

Brooklyn (N. Y.) Spiritual Fraternity. Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place. Friday evening, Dec. 17th, Wm. C. Bowen. Friday evening, Dec. 24th, a Christmas Meeting. Friday evening, Dec. 31st, an Experience Meeting, and a subject of choice by our own guests. Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference. S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity. Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7 1/2 P. M. D. M. COLE, Pres.

Druggists and physicians recommend and prescribe Lydia E. Pinkham's Vegetable Compound for all female complaints. If you are almost worn out do not give up, but take Kidney-Wort and it will give you new life.

When worn down and ready to take your bed, Hop Bitters is what you need to relieve you.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

- NEW ENGLAND NEWS COMPANY, 14 Franklin street, BOSTON, MASS. PHOENIX MARSH, 919 Washington street, (south of Park street), BOSTON, MASS. LUTHER W. HIXBY, 217 Washington street, BOSTON, MASS. W. F. WITP, 235 Tremont street (corner Elliot), BOSTON, MASS. G. W. WELLES, Boston and Maine Depot, Haymarket Square. A. HALL, 17 G street, South Boston Dist. G. D. JOHNSON, 5 North Main street, Fall River, Mass. W. E. KEAN, Main street, Greenfield, Mass. NEW YORK CITY. THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street, N. Y. G. C. H. & H. G. TYSONS, 100 West 14th street, corner 5th avenue, 216 6th avenue, near 16th street, and 745 6th street, near 42d street. W. M. S. BARNARD, Republican Hall, 55 West 33d street. W. H. LEECH, 63 Hudson street. M. HOWARD, 81 East 12th street. HENRY W. LUTHER, EMPORIUM, 39 Union Square. CARTIERS HALL, 23 East 14th street. BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughby street. EVERETT HALL, 398 Fulton street, Saturday evenings and 800 Broadway, Sunday evenings. W. M. H. DENIKE, 533 Bedford avenue. ROCHESTER, N. Y. WILLIAMSON & HIGBIE, 62 West Main street. JACKSON & BURLING, Arcade Hall. OSWEGO, N. Y. GEORGE H. HEES, west end Iron Bridge. WASHINGTON, D. C. RICHARD HOBERTS, 100 Seventh street. S. M. BALDWIN, 920 F street, N. W. PHILADELPHIA, PA. WILLIAM WADE, 823 Market street. G. D. HENCK, 440 Arch Avenue. W. A. & C. S. HOUGHTON, 75 and 77 street, Sacramento, Cal. LEES'S BAZAAR, 105 Cross street, Cleveland, O. J. A. DASHIN, 70 1/2 Saratoga street, Baltimore, Md. T. C. HOYNSKI, 34 Geary street, San Francisco, Cal. SPIRITS PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill. PERLEY & MORTON, 162 Vine street, Cincinnati, Ohio. C. H. HATTHEWS, Central News Station, North corner Broad and Thomas streets, Columbus, Ga. F. H. MULLIGAN, 277 Broadway, Newark, N. J. THE AMERICAN NEWS COMPANY, 620 North 5th street, St. Louis, Mo. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis. D. A. PEASE, P. O. Bookstore, Moberly, Mo. D. R. LOOSELY, New London, Conn. W. F. RAYBOLD, 132 Main st., Salt Lake City, Utah. (Other parties who keep the Banner of Light regularly on sale in all parts of the United States, will please send their names and residences to "A. B." care Banner of Light, 215 N. 5th street, Philadelphia, Pa. 215-N-511.)

Subscriptions Received at this Office.

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.15 per annum. THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per annum. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$2.00 per year, postage \$1.00. THE SPIRITUALIST: A Monthly Epitome of the Transactions of Spiritualist Societies. Published in London, Eng. Per year, 75 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

RATES OF ADVERTISING.

Each line in Agency type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page. Special Notices forty cents per line, Minton, each insertion. Business cards thirty cents per line, Agency, each insertion. Notices in the editorial columns, large type, inserted under fifty cents per line. Payments in all cases in advance. Electrotypes or Cuts will not be inserted. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2510, Boston, Mass. Residence No. 4 Euclid street, F. 7.

Dr. F. L. H. Willis. Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. N. 20.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O. 2.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. HIGGINS, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to do so, should send their orders to ELIZABETH SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Iron Hall, 27 Mission street. Catalogues furnished free. Spiritualist Works published by us. COLBY & RICH.

LONDON (ENGLAND) AGENCY. J. W. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Spiritual, Liberal, and Reformatory Works, published by Colby & Rich. The Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the BANNER OF LIGHT, and also the Spiritual and Reformatory Works, published by Colby & Rich, Boston, U. S., at all times to be found there.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 850 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

H. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, by sending their orders to ELIZABETH SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Iron Hall, 27 Mission street. Catalogues furnished free.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWS CO., 620 N. 6th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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

NEW YORK BOOK DEPOT. D. M. HENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENCY. The Spiritual and Reformatory Works published by Colby & Rich, for sale by BAYNE & CO., at the Philadelphia Book Agency, 40 North 9th street. Subscriptions received for the Banner of Light at \$3.00 per year, by calling at the table kept by Mrs. Bayne, at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 416 York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 823 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGBIE, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich.

BALTIMORE, MD. AGENCY. WASH. & HIGGINS, 63 North Charles street, Baltimore, Md., keeps for sale the Banner of Light.

WASHINGTON BOOK DEPOT. RICHARD HOBERTS, Bookseller No. 100 Seventh street, above New York square, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

TROY, N. Y. AGENCY. Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich, will be accommodated by W. A. ROSE, at the corner of Broadway and Canal streets, in Troy, N. Y., on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, of Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

DETROIT, MICH. AGENCY. AUGUST WELLES, 75 North Charles street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

ADVERTISEMENTS.

Do Your Own Printing. PRESSES and outfits from \$3.00 to \$500. Over 2000 styles of type. Catalogue and reduced price list free. H. HOOPER, 223 Wyoming st., Philadelphia, Pa. Dec. 18-'80

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualist Books for sale. LEES & E. C. MORTON, Spirit Mediums, No. 850 Market street. 1st—Nov. 15. LOVE of Liquor cured. Secured free. Address A. WILSON, 115 Parkville, N. Y. 31st—Dec. 11.

DR. GEORGE KINGSBURY, Magnetic Healer, has returned from the West, where he has been highly successful in treating all diseases. Is now located at 281 Shawmut avenue, Boston. Medicated Vapor Baths a specialty. Relief, if not cured, guaranteed in every case. Dec. 18-'80

PARTIES desirous of forming a Club for the scientific study of the spirit world, will please send their names and residences to "A. B." care Banner of Light, 215 N. 5th street, Philadelphia, Pa. 215-N-511.

MME. FLOYD has taken the house No. 81 Do ver street, Boston, where she will be glad to see her friends and see the sick. 21st—Dec. 18.

MRS. M. A. EMERSON, Magnetic Physician, will treat patients at their homes. 31 Indiana Place, Boston. 1st—Dec. 18.

Experiences of Samuel Bowles, LATE EDITOR OF THE SPRINGFIELD MASS., REPUBLICAN, IN SPIRIT-LIFE; OR, LIFE AS HE NOW SEES IT. Written through the Mediumship of Carrie E. S. Twing. SUBJECTS.—Mr. Bowles's Entrance to Spirit-Life. People Retain their Tastes and Ambitions After Death. Life's Ills of no Avail After Death. Death by Accident on People Entering Spirit-Life. Heaven is Work. The Clothing of Spirits. Spirits are Interested in our Political Elections. A Menagerie of Spirits. Schools in Spirit-Life. The False Religions of Earth. The Law of Spirit-Control. Mr. Bowles's Spirit-Home. Inventors of the Spirit-Life. What Houses are Made of. The Spiritual Congress. How to Help our Loved Ones Die. There Should Be Mediumism in Every Family. How to Make Them. Paper, Price 25 cents. For sale by COLBY & RICH.

THE THEOSOPHIST, A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART. Conducted by H. P. BLAVATSKY. Published at 108 Girsung Back Road, Bombay, India. November number just received. Single copies for sale by COLBY & RICH at 50 cents each, sent by mail postage free.

HOLIDAY BOOKS!

Gifts for the People, At No. 9 Montgomery Place, Boston, Mass. Scientific Basis of Spiritualism.

By Epes Sargent, author of "Pianchette, or the Despair of Science." The Proof of the Immutability of Matter. This is a large 12mo. volume with an appendix of 23 pages, the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. Cloth, \$1.50, postage 10 cents.

Immortality, and Our Employments Hereafter. With what a hundred spirits, good and evil, say of their dwelling-places. This large volume of 300 pages, written as the most interesting and will doubtless prove the most instructive of all Dr. Peabody's publications. Large 8vo. cloth, beveled boards, gilt sides and back, \$1.50, postage 10 cents.

Transcendental Physics. An account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner. Professor at Physical Astronomy at the University of Leipzig. Translated from the German, with a Preface and Appendices, by Charles Carleton Massey, Esq. (In England this edition cost \$8.00.) Large 12mo. illustrated. Cloth, third edition, \$1.50, postage free.

Withcraft of New England Explained by Modern Spiritualism. While producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Withcraft, then and today, superstitious phenomena are the same. Cloth, 12mo, \$1.50, postage 10 cents.

Religion of Spiritualism; Its Phenomena and Philosophy. By Samuel Watson, author of "The Clerk Struck One." Thirty-six years a Methodist minister. Cloth, \$1.25, postage 10 cents.

After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins. Cloth, 70 cents; paper, 50 cents.

The Spirit-World: Its Inhabitants, Nature, and Philosophy. By Eugene Crowell, M. D., author of "The Identity of Primitive Christians and Modern Spiritualists." This new work is a most valuable addition to spiritualistic literature. Cloth, 12mo, \$1.50, postage 10 cents.

Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by Giles B. Stebbins. These Poems are gathered from ancient Hindu, Persian and Arabic sources, from the Mystics of Northern Europe, from Catholic and Protestant hymns, the great poets of Europe and our own land, and close with inspired voices from the spirit-world. Cloth, pp. 275, 12mo, New Edition. Price \$1.50, or full gilt \$2.00, postage free.

Poems from the Inner Life. By Lizzie Doten. Thirtieth edition. This volume contains the

Message Department.

Public Free-Circle Meetings. Held at the BANNER OF LIGHT OFFICE, corner of Franklin street and Montgomery, every THURSDAY and FRIDAY AFTERNOONS. The hall will be open at 2 o'clock, and services commence at a quarter past, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

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

Science Nov. 5th, 1880.

Invocation. Ye heavenly hosts, with glory crowned, Who dwell in worlds above, Revolving in your flight around The Central Sun of Love; Ye star-eyed angels who rejoice In quelling human strife, And sing in melodious voice The harmonies of life;

John Critchley Prince.

Somewhat more than one year ago it was my privilege to give to mortals, through the instrumentality of this my chosen medium, in the columns of certain of our spiritual papers, an account of the reception rendered to that brave, earnest and noble soul, William Lloyd Garrison, upon his entrance to the higher life.

Today it is my desire to reveal to your comprehension some idea of the spiritual greeting and angelic welcome which has recently been bestowed upon one of the purest of God's children that ever trod the earth in garments of flesh. There comes a time to every soul upon its entrance to the higher life, when it enters into communion with the nearest and dearest to the heart, which is too sacred and pure for the public eye to gaze upon; only souls wedded by the divinest ties of love and sympathy can participate in such a meeting, for it is at such hours that the holiest relations of life become sanctified, and the spirit becomes uplifted into an atmosphere of infinite peace; but there came an hour in the heavenly life of that noble, devoted woman, LYDIA MARIA CHILD, when she was to receive the homage and greeting of countless numbers of human souls who were assembled to welcome her home to the spirit-land.

In all the broad realms of the eternal world there was no Temple spacious and grand enough to contain that mighty throng; but it was in the fair green fields of the Indians' hunting-ground, where stately trees wave their branches in the golden sunlight, where the glistening waters of Sukonok flow down to the broad bosom of Kanala, where no sportsman hushes the sweet song of the birds, and where all life is glad and free, that the grandest oration that mortal mind can conceive of was bestowed upon the pure white spirit of our ascended sister. It was a fitting temple for the spirits of the apostles of freedom and champions of right; with the boundless expanse of blue above, the waving forests, the gleaming meadows, and the leaping waters around, all proclaiming universal liberty and abiding joys—the heritage of very immortal soul.

On the earth, the falling leaves and the tawny us of autumn proclaimed the approach of dissolution and decay; in the summer-land blooming flowers and waving woodlands betokened the eternal spring—emblem of immortality and truth. Seated upon a flower-strown knoll, her form clad in robes of spotless white, all traces of age, weakness and care erased from her placid features, and her entire being illuminated by its own brilliant aura of golden splendor, denoting the loveliness and purity of the interior life, our honored guest received the homage of all who came to give her greeting.

By her side were a throng of noble and divine souls: Among whom we may mention those brave defenders of justice and right, Garrison, Thompson and Sumner; sweet-voiced singers for the cause of liberty and truth, Elizabeth Barrett Browning, Felicia Hemans, Margaret Fuller, and many others. All lent the halo of their majestic presence to beautify the scene; for the brilliant emanations from those exalted souls filled the place with radiance divine. In the far stretching fields and valleys were vast numbers, bearing blossoms and palms with which to strew her sunny path, composed of women and children who in earth-life had felt the hand of cruelty and oppression; of sturdy men who, on earth, had been persecuted because of race, color or creed, but in the eternal world had become educated, happy and free, now with blessings on their lips, and tears of joy in their eyes, kneeling in honor of this noble woman, and giving her greeting. Songs of rejoicing filled the air with melody, which the birds caught up, and echoed from their perches in the tree-tops. No glare of tinsel or finical display greeted the eye. Flowers adorned the scene; everywhere the light of love streamed from on high, and the prayers and blessings of grateful hearts ascended to the highest heaven.

Oh! what a glorious scene for the artist's pencil to sketch, when the divine and beautiful spirit who was the recipient of all this honor—she who had unflinchingly defended the cause of right, and through the mists of years had borne aloft the torch of freedom to light the darkness of bondage, who had given cheer and encouragement to the weary and sad, and defended the oppressed in every age—received the homage of this spirit through with tearful eyes and trembling lips.

The influence of this grand occasion was not confined entirely to the spiritual spheres, for floating up from the earth came sounds of celestial sweetness, borne upon the perfume-laden air of the summer-land to these spirit-

people in countless golden and silver lights in the form of stars, and streams of brilliant light of varied hues blending in perfect harmony, and all forming one grand caseway from earth to heaven.

All this was emblematical of the emanations of thought proceeding from souls enmeshed in flesh, who, in the sociality of public rooms, or in the sacredness of private homes, paid loving and just and honest tribute to the life, worth and memory of Mrs. Child.

What grander homage than the love and recognition of royal-hearted humanity! What higher reward than the blessing of grateful souls can an earnest, self-sacrificing spirit receive? All material grandeur and fame pale into insignificance before this.

Oh! friends of earth, remember that they who spend their best hours for the elevation of the weak and lowly not only receive the blessing of mankind, but when they enter the eternal world they are greeted by the honest acclamations and divinest blessings of exalted souls. The spirit who, by reason of earthly experiences, falls into temptation and degradation, in the eternal world may outgrow the conditions of earthly life by spending his time working for others; but when he remembers that in his earthly career he brought shadows, pain and tears into the lives of those whom he should have blessed, shadows fall across his otherwise brilliant sunlight. But the earnest soul, who, in spite of opposition, persecution, temptation or calumny, has steadfastly pressed on, ever working for the benefit of others, receives a holy and divine reward when he enters the eternal world which cannot fail to bring to his soul eternal happiness.

Why care for the plaudits of the heedless world when the approval of the angels awaits all who work for the cause of justice and right! Press onward, though your feet be bleeding, though you walk over thorns and stony places, though your hearts are misunderstood and misrepresented; press on, doing what you can for those who dwell about you. Strive to pierce the darkness of ignorance and fear with the light of truth and knowledge, and you will receive a blessing in the heavenly world. What is the jeweled crown or golden hair to the spirit who knoweth he has done well? They sink into mere nothingness beside the approval of angel loved ones.

Those noble souls who like Mrs. Child and many others have spent their best days in working to elevate mankind, having now passed to the spirit-world are not idle; their labors are not accomplished; they have taken up their life-work, which they will carry on to completion, for while one heart bleeds beneath the oppressor's rod, or one life is crushed and smitten by the power of fear and ignorance, their influence will spread abroad for the elevation of mankind and the amelioration of human suffering.

We feel it is our duty to return and speak concerning these things. Material aid we cannot give you, friends, but we know the best gift that can be bestowed upon any life is a knowledge and comprehension of that higher existence, which is broad, free and grand, and awaiteth every soul. John Critchley Prince.

Mary A. Weightman.

I have friends, and dear ones, in St. Louis. It is nearly three years since I passed away. I did not understand many things concerning the spirit-world, although I knew of spirit-return, and also of the naturalness of the life that we lead after we have passed beyond the mortal; but I cannot say that I was entirely convinced of the reality of the future life until I stepped out of the material frame; then, as I was welcomed by dear friends—those loving ones who passed on before me, long years, some of them—the full beauty and truth of my immortal life burst upon my comprehension. I am pleased to say that I have been enabled to return close to some of my friends, and to make my presence known in that place where at times I was to be seen in the mortal form; and now I wish to send my love home not only to my family but to those spiritual friends who extended their hospitality to me, that I might learn of spiritual truth, and to say to them I am happy in my spirit-home. Many long years I felt at times the weight of physical ills and distress, but now all has passed away, and I can live and rejoice, knowing that all pain and suffering have ceased for me. I know changes will take place for those of earth; I know they have already begun since my departure, but from my present standpoint, the position I occupy in relation to my friends, I can say, all is for the best, all will prove right and well for you in the future; therefore do not fear, but go onward as best you may until we meet in the other life.

My husband's name is William. I was glad to find I could return close to him and become cognizant of what was taking place around him in my earthly home. In that way I have gained experience as well as from friends in the spiritual. My name is Mary A. Weightman.

Laura Miller.

I feel very much distressed in my head. I was troubled in this way for many months before I passed out of the body; at times it seemed I should go almost distracted. It was found, after my departure, that some kind of a tumor had formed upon the brain, which caused my trouble; I do not exactly know what the physicians called it, but my friends will understand, and I wish to say that because of my difficulty there were many things I could not express then, which I am anxious to have them know. My friends, many of them, are in Bangor, Me., and I feel that perhaps it may be possible for me to reach them from here, and to say to them, I perceive that affairs are somewhat mixed in which I am interested, and I feel that if I can gain power I may be able to straighten them out. My friends misunderstood my wishes in certain directions, and it causes me some uneasiness. In coming back here I feel the old complaint, and it seems to retard my expression somewhat. I wish my friends would write to one who is called Mansfield, in New York, addressing a letter to me—as individuals here tell me I can respond through that quarter and give them some idea of what I desire. My name is Laura Miller. I have been in the spirit-world, I think, about four years. There is one matter it seems to me I must speak of now, for fear I may not have an opportunity of coming back again. It concerns my dear old mother. I do very much desire that she would find a home with Della. I cannot exactly understand why William took her away. I feel she would be more contented and happy with my sister, and I hope Della will try and bring her home. In a few years I shall be able to bring mother home to the spirit-world, but before she comes to me I want her to be with those children whom she cared for so lovingly and tenderly for many years of their early life. It is only just they should respond to my wishes, and soothe her passage to the grave. I hope

this will be attended to, then if I find I cannot speak anything more I shall be satisfied and happy.

Capt. Homer Kellogg.

[To the Chairman.] So you welcome strangers here? Well, I am here partially to gain experience for myself, and partially to see if I cannot reach my friends in New Orleans. My early life was spent in Illinois. I have friends in the West who I think will remember me, and perhaps may be glad to receive a word from me, now that I have passed beyond the great ocean of mortal life, and reached that safe harbor where all are welcomed, and made to feel at home. But I spent so many long years of my earthly existence in New Orleans that I feel to call that my home, and to say to my friends who are centered there, I have returned from that other shore to speak to you, to say that my voyage is completed, that I have at last arrived at home. I found the country beautiful and grand, and also many friends who went there so long ago. We all send backward greetings, and shall be able to come to you nearer home anytime when it is possible for us to do so. I cannot resist the temptation to return and speak, telling my friends that my interest in mortal affairs has not died out. I can see and understand what is going on, and I am glad that affairs have gone as they have. I am satisfied, so far as material things go, and I do not feel tied to them at all; still, I shall ever take an interest in all that concerns my friends, and if I can will use my influence for their benefit. In return I desire them to seek for a knowledge concerning spiritual things, and the life whither they are going. It will always be a pleasure to me to give them any information which they desire. For fifty-five years I trod this mortal sphere, and then was called to go to the spirit-world. It is not yet two years since I passed on, and I have yet much to learn, but I am interested in this new experience, so that the learning is a pleasure, and the knowledge that I may derive seems to enlarge my spirit. I was known on earth as Capt. Homer Kellogg.

Margaret Cunningham.

Oh, why should the spirit mourn, why should the heart bleed with anguish because of friends who have been taken away from physical life? I feel to ask why do the tears flow because death has entered the home and taken one away? It is only an angel of light who comes to bear the spirit onward to new joys and new experiences, where it may unfold beneath a warmer light and in a purer, sweeter atmosphere of home. Toil and care and suffering seem to be carried away from the soul, and it can blossom out into new life and energy because of the grand opportunities presented to it to unfold its inner powers. Although but a short time has sped away since I was called to go, although I have not been as yet able to learn much concerning my spiritual home, yet I have gained so much of grandeur and beauty, so much more of happiness than I ever hoped to attain, that I feel I have indeed entered upon a life of joyousness and freedom. Although at the early age of twenty-two I was called to pass through the change called death, yet I feel to rejoice that my earthly years were thus numbered; that I was welcomed home to a more beautiful world. I feel to speak to my friends, to thank them for every word of kindness, for every act of tenderness which they ever bestowed upon me. I would say to them, I can and will return from beyond the grave and seek to influence your lives with more of happiness and peace than you have ever known before. I ask that you will put yourselves in a receptive condition by seeking outward, in spirit, for knowledge of the other life; by desiring the presence of your dear ones when they return from beyond the dark portals. We bring the love and the blessings of all who have known you, and we say, "Grieve not for the spirit departed; feel that all is for the best; that nothing more shall ever come to blight and mar the spirit; because in the realms of light it may go forward and expand in bloom and beauty." It is not much that I am able to give now, because I do not understand what I would give; but in the future, if it is possible for me to find one through whose mortal lips I may express myself, I will return and send out to you such tokens and tidings of my immortal life, and of the lives of those who are with me, that you will feel to rejoice in spirit that we passed on when we did. Margaret Cunningham, of Clinton, Mass.

Samuel Thompson.

[To the Chairman.] Well, sir, I have arrived, to say a few words, if you please. I am from good old Boston, speaking of material places. Years have elapsed since my departure to another world, but still I take an interest in the affairs of humanity and all that concerns them. I have friends in this city, and I would like to reach their spirits and have them comprehend that I have returned. I desire them to know that I do not find myself without occupation in the spirit-world. I am not known as a professor, or by any title whatsoever; titles are of but small account to all honest workers in the immortal world. But still I am interested in humanity, embodied and disembodied, and it is my desire to seek to arouse in them a comprehension of the laws of life, that they may live in accordance with them, that their lives may be natural and free, thus avoiding many of the ills we are told the "flesh is heir to"—which, by the way, might become an obsolete form of expression would each one strive to become purified in body and spirit. Now I say to my friends, you have not sought to give me avenues of expression, you have not given me opportunities whereby I might work in channels which would be of benefit to others; but, for all that, I have found these opportunities for myself, in connection with various other influences and teachers from higher spheres, whose highest work is for the redemption of mankind from ignorance and the evils of superstition, and whose grandest happiness is found in making others happy. It is in connection with such as these that I return to our grand old city and strive to bring about some higher comprehension of the natural laws of life. In field and forest, by woodland, stream and tinkling brooklet, I can find an open book whereby I may read the lessons of life and convey them to mortals. If our friends will only seek, in the leisure moments of this existence of theirs, to study these lessons which are freely offered on every hand, they will receive a new comprehension of life and of its duties; and they will go forward, striving to become purified physically, mentally and spiritually. In this way they will spread abroad an influence of good, which, like a contagion, will be caught up by others with whom they come in contact, and purify and bless, while benefiting others. This is my word to my friends—perhaps not expressed as well as it might be, were I used to speaking in this way,

but still expressed—because I feel I need to return. I was blunt and abrupt when in the form; I am no less so now. I wish my friends to know that energy of action is needed by all. There is too much laxity of principle, too much infidelity to the higher laws of being. If I can only succeed in rousing one of my old acquaintances to a knowledge of the fact that honor, happiness and glory are attained by paying attention to the natural laws of life, and living in accordance with them, then I shall have succeeded in my purpose. You may call me plain Samuel Thompson.

Sunbeam.

Sunbeam comes from the big city in the far West—comes to send the light of her love to her dear medium; comes in connection with her spirit-band to say: We surround you with a mantle of affectionate sympathy, we bring you encouragement and cheer. Many pale-faces in the spirit-world, and also maidens and braves of the dusky band, have cause to bless you in your mission, because you have spread abroad light to their friends who mourned, who wrapped themselves in the crying blanket of woe, not knowing where their loved ones had gone, and through you they have gained light and knowledge and have grown happy, and so a blessing of love spreads out to you. And I wish to say we gain strength by coming here and sending out our message; we wait your greeting, we bring you peace. By-and-by, in the moons that are to come, you will find new work opening out before you—you will find more blessings coming in upon your head. When the sweet spring blossoms come and the birdlings sing in the branches of the trees, when the snowy coverd earth has melted away, we will come with grandeur and influence and stronger power to wrap your life in sweeter light than ever before.

Sunbeam has come many times to the medium who is afar; she has come to other friends and manifested tangibly, that they may know there is no death—that the swift canoe that bears their loved ones to a greener shore brings them to a land where all is freedom; where all is gladness; where the wigwags of the white race and the red are open in hospitality for all; where the hunters meet only to sing their songs of harmony, and not to injure any living thing; where, by-and-by, the pale-faces who mourn in sadness here shall cast aside their blankets of woe, shall enter the canoe to be borne to the sweet hunting-grounds of the spirit-world. This is Sunbeam's message, and it is with gladness she feels that the grand talking-sheet shall bear it to her friends in the far West. Blessings rest upon the talking-sheet and the countless ones who come to speed it on its way! Glory and light and power are brought by the Indian hand from the hunting-ground, to bless all who give their time and labors for the benefit of the angels whose work it is to send abroad their messages, like drifting leaves in the autumn time, to beautify and bless the hearts of those who mourn.

MESSAGES TO BE PUBLISHED.

- Nov. 9.—Rev. J. W. H. (George Carter); Dr. Charles Dunham; Abbie K. Freeman; Richard McIntire; Deacon George W. Holmes; William H. Llewellyn; Mary Hutchins.
Nov. 12.—Rev. William C. Winsor; Mrs. Emma L. Barrows; James Warren; Thomas West; Louisa Wilkins; Agnes Peck; John A. Stevenson; Emma S. Dodge.
Nov. 13.—John Rippon; Charles H. Gault; Lavina Merrick; Col. J. P. Barber; Mary E. Collins; Henry Kaynor; Sarah L. Martin.
Nov. 14.—Julius T. Burton; R. W. Huntington; Betsey Haggood; George Luther; Cornelia Gifford; John A. Curtis; Mrs. Alice Frazier; Carrie Lewis.
Nov. 15.—George Pressman; Mary Crowley; Sarah Miller; Jonathan Brooks; Clara Alice Morley.
Nov. 17.—David S. Farr; Lydia M. Flinders; Lizzie Atkinson; Mary Deanna; Samuel Taylor; Dr. Henry Clark; John Atkinson.
Nov. 18.—Evelyn T. Chandler; Willie Foot; Asa Fletcher; Mary Arnold; William Howland; Henry S. Tolman; Jennie White.
Nov. 19.—Rev. Thomas C. Moses; Lyman Odell; Mrs. C. H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane Reed; Jonathan Barry.
Nov. 20.—Abbie B. Barnes; Huel Cowan; Sybil White; John Edwards; George P. Martin; Mary Abbie Poole; Aunt John; Forest Blodgett.
Nov. 21.—Mrs. A. M. French; Flora B. Cartmell; William Butler; George F. Elliot; Elias Shaw; Nellie A. Langmaid; Simon Thomas; Lillie Perkins.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

Ques.—How can the moral elevation of the present generation be secured?

Ans.—Simply by paying attention to the laws of life with reference to the development of species. You can only improve the race as you begin with those members of the race not yet born into physical life. The great work of the educators of to-day should be to instruct parents, or those about to become parents. You must begin with the child from the very moment of conception; you must prepare the way for the child to be perfectly and beautifully conceived. Thus the work of the true radical reformer is to associate with the earliest impressions of life the most beautiful ideas, the purest teachings. The education of unborn infants, by surrounding the parents with everything that is pure and beautiful, is the truest way to secure the elevation of the race and its future development. Thus all our energies should principally be devoted to so improving the knowledge and the condition of those about to become parents, that the rising generation may be born into life with possibilities of excelling such as you have never possessed.

Q.—[By A. B. F. R.] Communications from spirits frequently urge us to live lives of purity and virtue. Please inform me what definition you give to those terms?

A.—If we use the terms, we simply mean to pay attention to the higher voice within you, to do that which will not make your conscience tell you you have done wrong. If your conscience approves your conduct you will not care for the blame of any one. You can live up to the higher light that you possess; you know what it is to fight against the moral sense in order to gratify passion; you know what it is to fight against passion in order to obey reason and intuition, to live a pure moral life, to do what you honestly believe in your inmost nature to be right. If you make a mistake, a relative mistake, if you do the best you can under the circumstances it will pave the way for something higher. The man who is most truly virtuous is not necessarily the one who is the most sanctimonious, or who appears the most virtuous in the eyes of the world, but the one who is truest to his own inner sense.

Q.—[By S. Sedgwick.] At materializing séances, do spirits see us and earthly objects as clearly as we see them? Do our spirit friends know when we are thinking of them?

A.—Those of our spirit friends who are in sympathy with you and are capable of gauging your minds, do know when you are thinking of them; they can read your thoughts. There are a great many undeveloped, inquisitive spirits, who would like to know your thoughts, but have not the power. A spirit must be considerably developed in order to be able to read the thoughts of another entirely. If you are lower than your

spirit friends in moral and spiritual growth, if your minds are not as far unfolded, of course they can very easily compass the lower, and read it perfectly. If you are beyond attendant spirits in mental and spiritual growth, there will be a great deal in your thoughts that they cannot understand, just as there are a great many things in a scientific treatise that a schoolboy cannot possibly comprehend. Of those spirit friends who are continually around you, only those read your thoughts thoroughly who are above you; if they are beneath you, there will be something in your mind that they cannot make out. When spirits materialize and manifest themselves in this wise, in temporary forms, they are able to look upon your physical bodies, because for the time being they use a temporary physical structure; they improve an eye which enables them to behold material objects, just as your bodies enable you to behold material objects through the physical form. A spirit not materialized is incapable of beholding a physical object, but a spirit can see the spiritual essence which permeates all physical bodies.

Q.—[By Jacob Miller.] Who was the God of Abraham, Isaac and Jacob?

A.—The God of Abraham, Isaac and Jacob was a tutelary, or guardian spirit, who took a particular interest in the Jewish clan, and was determined to push on the Jewish nation to victory if possible. He was simply the controlling spirit of those worthless of olden time who could enter directly into converse with him. There is a yet higher aspect of this idea: The God of Abraham, Isaac and Jacob in the higher sense was the angel of the earth, and far beyond the tutelary Jehovah. The angel of the earth was capable of communicating directly with the most developed minds on the earth. The Egyptians, Persians and Jews have all of them in different periods of their history represented the acme of civilization, so their most developed seers and prophets have been able to enter into direct communication with the most developed spirits associated with the earth. The God of Abraham, Isaac and Jacob, who oftentimes appeared to them, was nothing more nor less than a familiar spirit. We find that a great many different spirits appeared at different times and acted in different ways. The mistake which the Jews made was that they did not distinguish between these spirits, but accepted them all as though they were all God. This led to a blind superstition, and to the commission of a great many actions which cause the blood to curdle when simply recited. The pure spirit who inspired the prophets in their best moments was no doubt the most exalted angel who had charge of the earth through that dispensation. It is not to be supposed that direct communication could be held with that pure spirit every hour; indeed only under the most exceptionally favorable conditions were the prophets capable of receiving a direct word from the angel of the earth. That angel of the earth was the great high priest after the order of Melchisedec, before whom Abraham bowed when he came in contact with his medium, the medium on earth being one of the shepherd kings.

Q.—Can one spirit deliver messages through two or more mediums distantly apart at the same time?

A.—If there are two wires that connect the spirit-world with the two different mediums, they can. A spirit cannot be locally present in more than one place at a time, but the thought of the spirit may be directed to a great many people. A mesmeric operator might stand upon this platform, and by the power of the will affect six persons in this hall in the same way at the same time. According to the pliability of their minds, their state of receptivity, he would be able to affect them perfectly or imperfectly. A mesmerizer could not be locally present in more than one place at a time; but his thought, if sufficiently powerful, could set in motion six different sets of nerves in six different individuals. It is quite possible that a spirit may communicate through several different people at the same time, while there is not a direct local presence of the spirit. If a spirit is directly locally present in this room, he is directly locally present nowhere else; still others might receive a communication from him; he might send a message through some other spirit, and the spirit who is his mouthpiece might deliver his thought and message with accuracy. When you are told that a very powerful spirit, who had a great name on earth, is present in many different places at one time, you must bear in mind that this individual spirit is not in all these different places, but simply that a communication has been given through some intermediary spirits in the different places who have received intelligence from that source at first hand.

Q.—[By Leander Hamilton.] Is death a proviso, conditionally established in the law of creation?

A.—Death, as it exists to-day, as the result of disease or accident, is a preparatory stage, preparing man for something much higher. Change of form will always exist, but this change of form is not the result of sin. We cannot believe that vegetables sinned before there were any animals or men upon the earth, yet vegetables died in the very same way in which your bodies may decay. Now the idea that death entered the world as the result of sin is incorrect, in any other way than the way in which you associate fear and suffering with death's coming when you are unprepared to meet it. The true idea is the idea of translation or transition. In the future, man will remain on the earth in the human form, and will gradually develop for himself a spiritual body, which can disintegrate the physical form when it no longer requires it, and thus through incessant changes of form the spirit will become more and more developed, until it is able to ascend to heaven in a "chariot of fire," as we are told Enoch and Elijah did. The chariot of fire signifies the environment of the spirit, as being the result of inward growth or spiritual illumination.

WITCHHAFT EXPLAINED BY MODERN SPIRITUALISM, by ALFRED PUTNAM. This intensely interesting book of 482 pages gives many historical facts relative to mysterious, perplexing and tragic phases of Human Life, inexplicable by old religious or philosophical theories, and which baffle the wits of the clearest-headed living materialists. The author's view "that Spirits—departed human beings—generated and outwrought Salem witchcraft," is sustained by an impressive array of facts and pertinent reasoning which unbelieving Christians and Materialists will be utterly unable to refute. Appearing in Boston and Salem, strongholds of Puritan orthodoxy; Girls and Women the chief mediums of this marvelous then local manifestation of Spiritual Power, now in world-wide activity; in Essex County alone, between June 9th and Sept. 23d, B. L. 181, twenty persons were put to death by the direct action of government officials! We are glad to learn that Cotton Mather, Rev. Samuel Parris and other noted clergymen were disposed to be philosophical observers and chroniclers of the phenomena rather than savage prosecutors of the mediums, whose worst enemies were the more irrational government officials. Mr. Putnam has done incalculable service to Progress in writing this book, which all intelligent Truth Seekers should own and study. Price \$1.50; address Colby & Rich, Publishers, 9 Montgomery Place, Boston.—The World.

