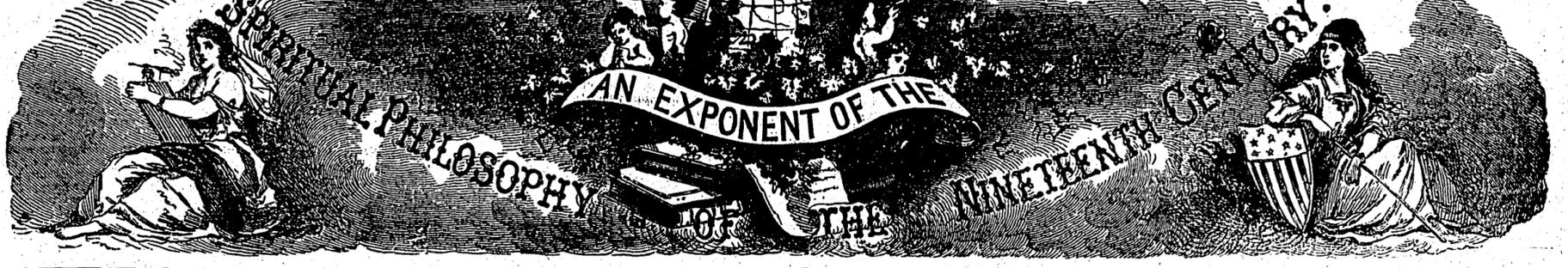


BANNER OF LIGHT.



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The Rostrum.

Spiritualism—Its Present Crisis— What Does it Portend?

An Inspirational Discourse delivered through
the Trance Mediumship of
MRS. CORA L. V. RICHMOND,
At Parker Memorial Hall, Boston, Sunday
Afternoon, Dec. 12th, 1880.

(Reported for the Banner of Light.)

INVOCATION.

Oh, thou Infinite Spirit! thou Eternal Splendor! thou Light and Life! thou giver of every gift! we turn to thee in prayer. Upon the altar of thy infinite love we lay our offerings. Not before shrines fashioned by men, nor upon altars stained with human blood, the sacrifice of innocence, not within temples or sacerdotal fane, but in the heart, where the spirit forever abides, whose flowers of hope and faith yield incense forever unto thee. Oh God, we praise thee! The matchless firmament of worlds; the glory of the teeming stars; the beauteous symmetry and order of the universe; the splendors ineffable that waken from darkness the slumbering worlds to light, and out of the deeps kindle the immortal glories of space; flowers that leap up to greet the light, responsive to the touch of thy life; mountains that rise with everlasting grandeur, leaning their foreheads against the sky—all these praise thee. Oh God! the voices of the infinite, from spirits disenthralled, angels made glad and free in the light of immortal worlds, souls struggling with time and sense, yet perceiving the glimmerings of immortality—all these praise thee. Countless myriads of beings, clad in immortal splendor, radiant, transfigured, glorified in immortal consciousness—these praise thee over. Deeds of kindness and charity, loving words and truths that sparkle and shine along the corridors of time, matchless teachers, philosophers and poets, the oracles of wisdom, the prophets reared up in thy name to teach thy truth, Moses upon Sinai, Jesus upon Olivet, Brahma—these praise thee. Oh God! we remember the power of thy presence, each old-time altar alive with thy inspiration, and the hearts of men kindled by ever-living fires. We remember the pentecostal seasons, the great sources loosened from their mountain springs, that poured their floods of inspiration on the world, what time the winter of sorrow and doubt, had laid humanity in slumber. Now that slumbering hearts are again unkindled, now that another pentecostal day is here, oh Lord! we acknowledge thy presence, the power of thy ministrations, thy voices of angel revelation, thy ministering spirits that speak to every heart, thy tongues of eloquence, thy kindling fires of truth along the beacon heights of time, and all the sweet voices of spirit children that murmur in the ears of earthly parents. Oh God! if there be a little child that shall teach the world, or if out of spiritual inspiration this child be born that shall lead men unto the highest truths, we shall not fail to remember Jesus, nor the prophets, nor yet Krishna, nor the great teachers of the Orient, but all, clad in shining raiment, shall stand arrayed in the light of truth, and men will say, "This is another Christ that is born in the heart and mind of to-day." We pray, oh God! that these fires may be kindled, that these altars may be quenched, that the glorious light of thy truth may beam in every heart, and that tears shed over the darkened tombs and sepulchres of time may be transformed into rainbow hues of light, leading the heart of humanity upward and onward. And to thee; now and ever, oh, Infinite Presence oh, Divine Spirit! we render thanksgivings and praises.

DISCOURSE.

Immortality is the burden of life—its hope if true, its curse if untrue. The ages yield nothing to man that is beautiful or worthy that does not sink to annihilation if the spirit of man shall perish. Consider what a feeble dower of human praise the miser has, and yet his hoarded gold is of more value than dream of poet, or theme of philosopher, or inspired song, or religion itself, unless man be immortal. Consider how soon the blood-stained laurels of the battlefield perish. Unassociated with patriotism, they become the murderer's badge; unredeemed by freedom, they become the brand of Cain. Consider how short-lived the fame of kings, whose only token of human power is that which might maintains and physical despotism enforces—the Pharaohs, execrated of mankind; the Cæsars, sinking into slow ignominy; the dynasties of Europe crumbling and fading from man's sight. But the one word of baptism that redeems a nation, or glorifies a soul, or sets free a slave in bonds; this lives forever. Plato is remembered while Cæsar is forgotten. The songs of the poets are sung while battle-fields are buried in kindly oblivion, and man wraps and enfolds himself in loving thoughts and charities that survive the mere pittance given for external sacrifice. But for the immortal part, what is man? You put away the body; the outward tenement, the earthly possessions are divided, you teach yourselves to forget your dead in their bodily presence, but how carefully do you cherish every kindly word, how well do you re-

member every deed of excellence, how ennobled becomes every virtue, how immortal are they whom you have loved in your memory; and you set them afar off, that they may not be contaminated with the fleshly part, and immortalize them by your sacred memories. Shall man do more for man than God has done for humanity? Shall human love be greater than the Infinite? Shall the light and quenchless power of human history, transmitted, not through letter and syllable of printed page, nor yet through garniture of architectural beauty, nor yet through images of art, but through the precious memories of sacred deeds, shall these be greater than the universe of God to save men's souls?

Immortality is the burden of the hour. It is the theme upon which the spirit of man alone grows sublimely eloquent. Spiritualism at this hour is uppermost. Much it has yielded to the world; a certainty for faith, a sublime knowledge for belief and hope; and it has clasped hands with man's material nature for the purpose of exalting and making him God-like, or of more than ever sinking him into despair. If Spiritualism be not the redeeming quality of the nineteenth century, there shall be no redemption evermore for man. If it does not glorify another dawn behind the death scene, if it does not light the pathway to the tomb and beyond, if it does not restore the lost, if it does not build the matchless temple for the treasure in heaven, if it does not light the incarnated being of man's nature with splendid prophecy and fulfillment, then all ancient splendors will fade away: Egypt will be forgotten; Rome will be buried in oblivion, and all the poets and seers will be wiped from the scroll of human history by the absolute power of man's materialism.

You stand to-day, therefore, on the border line, as the chrysalis may when it is ready to burst the shell, as the bud may when it is ready to become the flower, or, as in some matchless period of creation, a world may stand, pausing ere yet the torch of light has reached its broken atoms and the chaos evolved into harmony and order. With the first scintillations of its being Spiritualism has touched you. It has kissed your hearts and brows with immortal promise. It has descended into your graves; it has taken up your treasures; it has opened your sepulchres; it has unlocked your dungeon coils of fear and doubt and dread. If it does not fulfill all that this portends, then man relapses again into a sphere of doubt deeper, darker, more Lethian than in any preceding age. But he will not. At this hour, however, there is conflict. The struggle is not because Spiritualism is not true, but because it is true. The struggle is not because it is valueless, but because it is so important, so transcendently important, that, like the stanch ship that is intended to breast every storm, it must be tested at every point. The builders may know, the engineers may understand; but still that which is intended to do battle in the whole of human life, in time and immortality, must not be sent forth loosely or idly into the world. It must be perfect, it must be consecrated, it must be that which it claims to be, it must fulfill all its promises, it must absolutely contain all that there is. To-day is the day of destiny. The ship is launched. The builders have been busy; those who have planned and carried forward the work have been aware what they were doing. There is no idleness here. There have been no hours wasted. Spiritualism has yielded more than you expected, for you did not expect it. It has brought more than it promised, for you did not know what the promises were. It has yielded greater harvests than you could have sown, because you did not even know what the seed was, and the result is coming in the great conflict in which it is now engaged. No power save of truth could cause that nation that claims to be the most enlightened and Christian nation upon the face of the earth to resurrect an ancient, effete law, intended to apply, in days of church bigotry and prejudice, to soothsayers and witches and fortune-tellers. No other power than that of a great truth could resurrect an ancient law and bring it to bear in the persecution of modern media. There is that in truth which makes every form of tyranny tremble. Enlightened as this nation is in her social organization, enlightened as she is in every department of human thought, the Church alone is bigoted, and that power which unites Church and State makes it possible to persecute for opinion's sake, and this revival of an ancient form of injustice is the surest evidence of what lies at the foundation of Modern Spiritualism. It means resurrection; and who shall dare to resurrect the dead before the appointed time? It means life immortal, not bestowed, but inherited; "and who shall dare profane immortal life," says an ancient law, "save those who are anointed?" It chooses its anointed; it fixes its times and places; it will not be obedient to the judgment of priest or king. It makes for itself a suitable place and time and a fitting occasion. It will convert those who are without conversion; it will yield balm to the sorrow for the dead; it will say that the dead live.

Though thousands of media perish, the truth must prevail, and for each one persecuted or slain, by social ignominy or otherwise, there will rise up a thousand in other places, and tomorrow, in the coming years of Spiritualism, hundreds of thousands of media will arise where there is now not one, because out of the first fruits, and out of the harvest that wrings hearts and brings tears of suffering to human eyes, and makes those who are foremost in the conflict bear the brunt of the battle, there comes always a sunset of augmented and added splendor. And therefore it has been said that "the blood of the martyrs is the seed of the Church." Heart-blood is as valuable as life-blood, and tears and agony are more certain in their destruction than physical violence. So-

cial and religious ostracism and persecution have done their worst, and you are here to-day to answer for it. You are here in response to the great cry that has come up from humanity and the immortal nature of the soul, and the answer that the spirit-world has given. You are the harvest, the first fruits. You are listening with your hearts, not alone with your ears; you are listening with your souls, not alone with your outward understanding; and you hear the great chronometer, as it ticks in the very temple of time, and it points unerringly to the signs that to-day this spiritual power is being weighed and tested in the hearts of men, and is weighing nations, and kings, and kingdoms, and principalities, and governments, and churches, and States, in its silent balance. The spiritual above the material; the "conflict of ages," not with reference to governments and kingdoms, but with reference to spiritual power and truth in the world. Let us see how it is weighing the nations. Silently, with impalpable tread, it steals into the very heart of German culture and scientific enlightenment, and through an ostracized medium proclaims itself beyond all scientific law or discovery. Silently it walks into the houses of the nobility in Russia; that same Russia that is now trembling in the balance between aggressive warfare in the East and nihilism or destruction at home; that same Russia that ere long will take up her blood-stained garments, cast them aside and be free. It is weighing that same Germany that crossed the mountain and the river to do battle with a nation that sang the songs of freedom before she knew their syllables, and claims it as a divine right that she shall hold to the service of human slaughter her best sons, all her youth, even for five years; and shall forever remain armed in the face of Christian nations; that same Germany that waits but a little while ere her people speak the voice that is in them for the Fatherland and freedom. How is it weighing the nations? Austria, sitting armed and watching the English fighting the battles of Russia in the East, and preparing by great expenditure of treasure and life the way for Russia to enter the very eye of India. That same Austria that will one day be divided among three great republics, she herself forgotten. That same France that now, in fancied security or partial freedom, slumbers, but will waken with a loud-er summons and baffle flight to the freedom of a new consciousness of religion, of spiritual birth. That same Italy over which Mazzini prays day and night with angel vigilance and wonderful watchfulness, waiting for the future birth that shall free her from the old incubus of human tyranny. That same England that, with much of freedom, much of social progress and proudest heights of intellect, still holds in servitude the human conscience and allows persecution for opinions' sake. That same America that at this very hour is the eye of the world and the light of the nations, but will soil her hands with innocent blood along the frontier, and will make the whole century of our civilization a wall from the wronged and afflicted red man; that same America that could give freedom to the slave, but could not encircle and receive from the red man the light of nature's eloquence, the warmth of the spirit of the Great Father. Oh, will she learn the lesson? The spirits of those who are disenthralled by the hand of national slaughter will turn and petition to her counsels in vain, and return with the olive branch of peace to uplift and uprear the media of Modern Spiritualism. Yet the nation will not stay its hand, being weighed in the spiritual balance, to see what time the bright sword of freedom shall come forth, and where the new kingdom is to dawn, if it may not dawn here.

Spiritualism is weighing the hearts and minds of philosophers, teaching those mysterious and occult forces that have as yet been unknown. What is it that prompts Prof. Zöllner to teach that there is a fourth dimension in space; or Mr. Crookes to proclaim his illuminated matter, or luminous atoms? Oh, there is something beyond the ken or measure of natural law, and there must be some explanation of that. There is that which is probing, and penetrating, and searching out the darkened places in every highest form of human culture, crying for "more light"; more room to breathe; expelling from the established church those who dare to breathe a word of prayer in their own way, and drawing into the long line of inspired ones those who are imprisoned by the shackles of a creed or the bonds of external law—a church bursting its chrysalis, being born in the light of a new faith unaware, redeemed before it can open its eyes, disenthralled and set free by the light of a new inspiration that takes possession of heart and mind unconsciously, and proclaims man's immortality in the presence of the ages. What is this that prompts one after another of those in ecclesiastical orders to cast aside their robes, and breathe in the freer air of infinite inspiration, to join the great ranks of humanity outside the church, a Christ in their midst, saying, "Here is the church, after all; these are my chosen ones, and the little children in the street, these are the kingdom of heaven?"

What is it, we say, that pervades the literature and art of this particular time, and makes conflicts of opinion rise high, and battles in words take the place of battles with the sword, and individualism to reach its utmost height for the sake of uniting itself with the loftier brotherhood of humanity and the fraternity of the spirit-world and of angels? What is it that is weighing spirits also, testing them heart and mind, body and soul, bringing forward anything that may be false or corrupt, and sifting to the very core those who bear the burden of this message to the world? What is it that pierces all kinds of doubt, seizes hold upon you, and

asks questions of material things to test the spirit? It is that the spirit is testing you, deciding what its place is in your hearts, revealing that it brings to you the highest good.

The immortal part of man is not the physical senses of man, but the thought that is in him. No man yet has ever seen an immortal spirit in essence; no human ear has ever heard an immortal voice, save through the voice of the soul; and that which manifests its presence to your outward senses through created form and materialized image and phenomena that reach the senses of man, is the immortal part, and behind the image is the soul. That you are to perceive. The immortal nature is that which you live. By slow degrees, the spirit casts aside the physical sensations merely, and enters into your spiritual consciousness, takes its place by your side, delights in your sympathies, breathes upon your thoughts, enriches your minds, overflows your life with spiritual culture, and summons you to do the bidding of the highest that is within you, the very spirit of truth.

Ah! but this is a crisis, and you will soon be called upon to discriminate between that which manifests and the manifestation. Spiritualism is not an external form. It is not that which appeals to the eye or sense. It is not that which clothes itself with fine raiment for appearance to the senses. Spiritualism is the soul of immortal life, and the consciousness made manifest in human flesh of existence beyond death. It is the burden of all existence, the light of the eye, the bloom of the cheek, and these are its expression. The image of art, the harmony of music, the rhythm of poetry, all that is known or breathed to the outward senses, the soul of this is spirit, and Spiritualism is its expression. And you are not to forget that the you which you think immortal, is neither the raiment which you wear nor the body that is cast aside in death, nor the color of hair and eyes, but that a transfigured image shall still exist, born of the same spirit and pervaded by the same life, called spirit form. But neither is this immortal. The immortal part is the life, the intelligence, the consciousness of being, the splendor of love and charity and truth, that constitute you. And the blessing of it is, that the shadows and imperfections, like so many shells, gradually break and are cast aside as dead leaves, as outward forms, as sheathings that must perish, while the perfections of man constitute the immortal part of man. Soul and life, thought and intelligence, are the expressions of that which is innermost. And just as light reveals itself in many colored rays according to the vibrations, and through the window pane may be portrayed in red and yellow and blue, yet its rays in their own source are pure and perfect from the one radiant beam, so the soul of humanity is immortal by its very nature, is perfect in that immortality; and this promise constitutes the burden and theme of spiritual existence. It is not that your blemishes are to exist forever, not that the faults and imperfections of time are to be borne upon your shoulders throughout the eternal pilgrimage. It is not that, like pack-horses, you are to be ridden across the mountain heights of eternity by the faults and blemishes of your material nature, or like camels in the desert carrying many things that are not required, lest they may be needed on the long pilgrimage. Gradually the very failings that are dear to you, the very faults that you cherish, the very sins that you think you could not live without, these leave you, and the immortal spirit becomes really that which is expressed by immortality. The blessing of Spiritualism is, that it does not saddle any individual or class of individuals with human imperfections. It makes the individual alone responsible, and Deity, the laws of nature, and all surrounding things the necessities for that state that is within man; and it shows by its laws of unfoldment and growth how every degrading condition may be overcome, every fault may be outgrown, every blemish cast aside, every imperfection obliterated, and the spirit, as the perfect drop of water, stand pure, clear and crystallized in the light of the immortal sun. Do you comprehend the problem? Do you understand what it is to be an individual, an immortal being, a clear drop of that distilled essence, shining and sparkling in the light of the Infinite, robbed of all imperfection? Have you seen the dew upon the flower? Have you seen it in the chalice of the rose? Have you seen the starry, frozen gems that deck life with frost-blossoms? Or have you seen the stars at night, that seem to hang as pendants from some sublime temple, lighting the pathway to mortals? Thus in the Infinite hang all souls as crystal drops distilled in the great fountain of life, partaking of its essence, divine and perfect, their divinity never lost nor obliterated by time, nor blotted out by sensation, nor made dim by any fault or error, but working its way through all human struggles, overcoming all sinfulness, and standing clear and free and pure in that endless sunlight.

Then imagine the satisfaction of such souls, like orbs that move around some central sun, familiar groups of kindred spirits, hearts that were near and dear to one another in outward life, each casting off its imperfections and coming nearer to each other! The great minds of earth recognize each other, not through their material bodies, but notwithstanding their material bodies. Great souls clasp hands across the centuries of time, that have never seen the lip or eye or form, but only have seen and loved the soul, the thought. Great intelligences greet one another across centuries of time in the spirit-realm, and know they are linked and bound by kindred thoughts. Here, sheathed in your outward form, clothed about and concealed from one another by time and sense, hiding in the dusky corners of individual foibles, withdrawn from one another's inspection by time, by passion, by the flaws of external nature

low beautiful it will be to you to stand revealed—to have these shells and shackles one by one broken, and to look into the eyes of mother or father, sister or friend, and find them more perfect than you imagined; to feel that the better nature is always unfolding and bringing you nearer together; that as sparks are thrown off into space and then are brought together by their affinity for light, so human souls, thrown out into time and sense, are severed, but are drawn together again by cords invisible, each to the one spiritual centre.

Oh, make room in your hearts and lives for this truth, for it will come. It will shed its light and exert its power upon human life; it will clear out the charnel-houses; it will make room for the flowers of immortal hope and splendor; it will fulfill the prophecies; it will shield you with its friendly pinions; it will inspire you with its living breath; it will restore you to those whom you love; it will weave its shining scintillations all around you. It must overcome creed and dogma; it must establish the new religion in your hearts; it must undo the fetters and ties and bonds of ages; it must be the religion of the nations, the hope of philosophy and poetry and art; and the Church of Christ, disenthralled from time and sense, set free to dwell in the hearts of men, not with his angels passing into the upper air, but with new truth, the Comforter that was promised, abiding in your midst, dwelling by your firesides, taking up his abode within your hearts, implanting there the choicest blossoms of immortal life, make you know that the grosser part is leaving, and that humanity, in the light of immortal life, is slowly rising into flower and into fruition.

We see the tree of life, that mystic tree pictured in the apocalypse; we see its glowing blossoms hanging bright and fair above the charmed river whose name is Truth. We see the twelve manner of fruits, the twelve wonderful fruits, the twelve stars of the world. We see these stars as embodied truths, uplifting man through the various stages of darkness into the light. We see in the midst of this tree that which is all-glorious and beautiful. We hear the voice of the new King, speaking, not to the few, but to the many, reaching the hearts of all earth's children, calling upon them to come out of their tombs and sepulchres, and behold the flowers and fruitage of this tree. We see the glory of the resurrection morn, which come to your lives whenever the truth touches them with flame, whenever the new kingdom is born within you. And at this hour we announce that the triumph will come; that in the next year the trials will gradually cease, and the new morning with all its beauty dawn upon you. Angels and disembodied spirits and radiant faces will hover about your firesides, wherever you have made them welcome; wherever the voices of inspiration have touched your hearts; wherever your lives have been ennobled and uplifted; wherever your immortal natures have striven with the clay, and overcome the temptations of time and sense. Oh! make room for the new dispensation, for the new light of the spirit, for the building of new temples, for the consecration of new altars, for the light of that kingdom which is quenchless, for that immortality that exalts, uplifts and glorifies humanity, the only hope of the world, the only redeeming power of all nations and all men.

A Stirring Picture by M. D. Conway.

In the course of a sermon delivered by him in Boston, some time since, Rev. Mr. Conway gave utterance to the following eloquent passage:

"I stood beside the open grave of an eminent American historian over whom a funeral service was rehearsed by an eminent English clergyman. The service is a survival from barbarism—of all burial services the grossest. It declares death to be sent by God's wrath in vengeance for the sin of Adam, when even the illiterate know that death made the earth beneath us a cemetery of animal form before man existed. In the presence of weeping friends it thanked God for taking the beloved historian, Motley, out of this wicked world, every ear giving the heart's lie to the lip's thanksgiving. The historian had been a philosopher, and every sentence of the ceremony was contradicted by the testimony of his life. The Dean of Westminster, who read, is a very liberal thinker, and not one form he used could have expressed the conviction of his mind. They who stood around while the solemn fare went on were rational and educated people, and not one perhaps heard a sentence he or she deemed appropriate to the occasion or to the age. While the Dean was reading this antiquated stuff the Nineteenth Century came by; it came in the shape of a North London train, whose shrill whistle screamed under the cemetery walls as if it would rouse all sleepers, dead or living. The scream and roar drowned the Dean's voice; he paused in the middle of a sentence, and waited with closed eyes. In that pause the steam-voice cried: 'Behold! I make all things new! What are you about there with the notions of old Syria? They are dead as the mummies that coneycted them. Why should Egyptian darkness linger on that grave when elsewhere the sun is shining, and science, invention, art, are delivering man from that fear of a fictitious curse with which you still pall life and death? Can you not work your soul as nobly as your iron? When the nineteenth century had passed on the Dean relapsed into the first century again, breaking his silence with the words 'through Jesus Christ our Lord.' How is it that a ceremony which knowledge has reduced to an anomaly and a deformity holds its own against all the light of our time?"

[7] Immediately following Secretary Schurz's remarks about the Ponca Indians came a decision from Judge Dundy, of the United States Court sitting at Omaha, that the Poncas have a legal estate in their old reservation, and are entitled to its possession. Public opinion in Boston is very pronounced against the Secretary's treatment of the case. The Commissioners' report maintains that the Poncas do not wish to return, and a document to that effect, signed by twenty chiefs, is published. All this will, however be taken with a grain of salt by those who are familiar with the ways of the white man where Indians are concerned.—The American Sentry.

Spiritual Phenomena.

MATERIALIZATION IN CALIFORNIA.

To the Editor of the Banner of Light: On the 13th of last October we were favored with the presence of a materializing medium, Mrs. C. M. Sawyer, of San Francisco. She cheerfully consented to be placed under test-conditions, and, after a thorough examination of her person by a committee of ladies, consisting of Mrs. Crosby, Mrs. Hammond and Mrs. Young, and an equally complete one of the room and all things in it, the medium seated herself in a chair placed in a recess formed by the chimney. In this chair she was secured that every one present was satisfied any participation by her in what might transpire was utterly impossible.

There were two independent voices that directed the séance—those of Maudy and Elan. Singing was called for, and commenced by the spirit Indian girl, Maudy, who also announced names and replied to questions. Twenty-one chairs were arranged in three rows, and seventeen of them were occupied. Those seated in the front row took hold of a wire, the ends of which terminated in the two ends of the cabinet. The light—a common lamp—was shaded by a thin blue cambric screen.

While singing, hands came, differing in size and shape; arms, also; one, a man's hand and arm to the shoulder, dressed in a neatly-fitting shirt-sleeve, having the wristband well turned back, displaying the snowy wrist.

Then came a full form in pure white, taller and broader-chested than the medium, calling attention to her heavy, long, dark curls, (the medium's hair was short and yellow,) pulling them out straight, and also up, to show that they were attached to her scalp. She was recognized at once as the daughter of Mrs. Guild. This form came twice. The voice said it was "her step on the porch." Mrs. G. heard her coming to the séance. This spirit wished to take her little sister Maudie in her arms, as she was to be a medium.

The next form was very clear and beautiful, in purest white, scintillating with life; dark, luxuriant hair—Recognized as the daughter of Mrs. Hunter, who was present.

Next came a sister of Mrs. Ludby, sparkling with interest and apparent joy that she could be seen and known. It really seemed as if we might feel their hands and clasp their forms as easily as we could hear their kisses and voices. True, the medium was out of sight, but the ends of the rope that bound her were before us. Our room was light, and we knew her body could not come through the table, which by spirit hands had been drawn close across the front of the cabinet.

The fourth appearance, a face only, was recognized as Dr. S. P. Lord, deceased only thirteen days. His gray hair, toothless mouth and shaven chin were clearly defined. His speech was hesitating and difficult, as before he passed away, and that, with what he said, was very convincing to his friends. Several persons at once recognized him, he having resided in the precincts over twenty years.

The voice announced a bride, and questioned, said, as also by numerous raps, that she came to the writer of this. In a moment the curtains parted, and my sister, Mary L. Crippen, in orange wreath, long veil and full bridal robes, walked out three steps, kissed her hand, and turned her back to us, thus revealing the dark brown hair coiled low on her neck, also the fair white skin of her beautiful shoulders, apparently full of life. With my own hands I arranged the draperies and folds of her veil, that completely covered her to her feet, on the morning of her marriage, also the flowers at her neck and in her hair. Six weeks after her marriage, with my own hands, I dressed her for the grave. Surely I am capable of remembering my own sister!

Explaining this to the friends I inadvertently said, "Twenty-two years last August, at Moscow, Ind., in bridal robes, we laid her in the grave," thus remembering, I exclaimed, "No, no, my sister, but her body of clay we laid in the grave." At that instant she parted the curtain, and again came out, three steps, and half kneeling extended upward her left arm, and clearly whispered the word "risen." Then rising to her feet, kissed her hand, and turning, took one step toward the cabinet, and melted away before our eyes—dissolved, as we have seen white clouds absorbed by the clearer atmosphere. The clouds are not lost, neither is she; both had simply etherialized, and were then too fine for our coarser vision to perceive.

Once in my own home this darling sister, in company with my husband, Wm. J. Young, of Holse City, Idaho, deceased, had stood out clear and fair; in style of dress peculiar to her present music-room and artist studio; but I could offer only my own unsupported testimony to the truth of it. On this blessed evening there were at least seventeen persons who witnessed her presence, and can testify to the truth of what I have here stated.

The next form appeared in a sitting posture, in shirt sleeves, without a vest. Brown hair, long, dark wavy curls, which he stroked with his left hand from the mouth down, turning the ends up over the right hand, thus displaying a glossy shirt-bosom. The features were sharply defined and recognized as those of Dr. Hall, of Sacramento, who passed away about sixteen or seventeen years ago. NOTICE: The folded card-table had been pulled up closely in front of the cabinet. All these forms seemed to walk directly through the table. It did not in any apparent manner obstruct or hinder their coming or going.

There were two half-forms—men that were not recognized, and several faces. [The second evening, in forty-five minutes, the equivalent of eleven full and two half-forms came out, all but two being recognized and called by name.] We the undersigned, residents of Nevada City, attest to the correctness of the above description of the séance held with Mrs. C. M. Sawyer on the evening of Oct. 13th, 1880.

MRS. C. F. YOUNG, MRS. F. GUILD, LEWIS EDMONS, CATHARINE EDMONS, MRS. J. LUDBY, L. M. BOWDWIN, Nevada City, Cal., Nov. 9th, 1880.

BEYOND THE GRAVE.

HOW MRS. JEWELL BECAME A SPIRITUALIST—INFLUENCE OF PHEBE CAREY.

A reporter of the Portland, Me., Argus recently called on Mrs. C. H. Jewell at her home, No. 68 Lincoln street, to find out if there was any truth in the rumors about certain surprising spiritual phenomena manifested through her. Mrs. Jewell is a nice, intelligent looking lady, apparently about thirty-three years old. She has a pleasantly modulated voice and a ready flow of correct language. As her father was a Baptist minister, Mrs. Jewell was brought up to look upon Spiritualism as a delusion and a fraud, and she would probably now be holding the same opinion had it not been for a series of strange occurrences arising from June, 1875. About that time, in company with her husband, who was also a strong disbeliever in spiritualistic manifestations, she attended a séance held at the house of one of her friends in Brooklyn. In the course of the evening she was made aware of the presence of some unknown power attempting to control her faculties. She was greatly disturbed and alarmed at this novel experience, and, by a strong effort of will, was able to resist the advances of the bold spirit, and she soon after left the gathering. But it seems this spirit was decidedly persistent, and the next evening, in the quiet of her home, no one except her husband being with her, she again became possessed of those strange sensations which had before so disturbed and alarmed her. This time yielding to a sudden fancy, she resolved not to interpose her will against succumbing to the spirit influence—for such she felt it must be. In a few minutes she was in a trance state, and, as if by pencil and paper, wrote a message to her husband from a brother of his who passed from earth some four years ago. After this she held private sittings, only members of her own family being present, and received a number of communications from various spirits, which she put down on paper. She continued to receive communications, ever and anon, none, however, of a specially important spirit, until last September. On the evening of Sunday, Sept. 20th, Mrs. Jewell attended a séance held at the house of Asa Hanson. The company had just finished singing the "Sweet By-and-By" when suddenly Mrs. Jewell felt a strong controlling influence, and the words of the following poem from her astonished the assembly:

THE SWEET LONG AGO. Many were the joys of that sweet olden time, The mistis which surround them but make them sublime: When life's labor's done, and our heads are laid low, Then others will come, and we'll see them grow. The lips that are young now will soon sing the praise, And join in the song of our youthful days, And the sweet by-and-by, with its music so low, Will go hand in hand with the sweet olden days. She did not know what spirit had controlled her dur-

ing the delivery of the above stanzas, only that it was a strange one. Subsequently, at her home, the spirit informed her that on each evening she had been known as Phebe Carey. The Carey sisters, Alice and Phebe, as readers will remember, gained an enviable reputation as gifted poets, and died within a year of each other. Mrs. Jewell states that she had never read any of the latter's poetry, and barely knew that such a woman had lived. Mrs. Jewell, since the first night she was controlled by the spirit of Phebe Carey, has written through the latter, some twenty or thirty poems a week, some of them containing over sixty-eight lines. But the most singular fact to a non-believer in Spiritualism is yet to be told. It seems it is the custom of Mrs. Jewell, when controlled by the spirit of Phebe Carey, which is quite frequently the case, to write at home, to be the medium of communication between the spirit and Mr. Jewell. In answer to a question, the spirit informed Mr. Jewell that it controlled two other persons, one of whom lived in New York City. The spirit said that through neither of these persons could it give utterance to its poetry. It had been searching for an organization through which it could again indulge in the poetic art, which had been its chief solace since the death of Phebe Carey. It was in the hope that it should know positively that it was the spirit of Phebe Carey talking through his wife, as he had only the spirit's word for it, which would hardly be called good evidence in court. The spirit then said it would give him a lesson which would be sufficient to win his faith. It would influence the person in New York already referred to to write a letter to Mrs. Jewell the coming week. Mr. Jewell made a note of the promise. Mr. Jewell's memorandum book after his second letter was the name of the street on which the person in New York lived, as told by the spirit. Mr. Jewell was asked by the spirit not to mention anything about the letter to his wife, who, it must be borne in mind, when in these states is utterly unconscious, not on waking from them knows nothing at all of the conversation that occurs between the controlling spirit and Mr. Jewell.

A few days passed, and on the 23rd of October Mrs. Jewell received a letter from New York City, signed by Eliza Holt. The letter, which is remarkably well written, begins by the writer apologizing for taking the liberty of addressing an utter stranger. But, through the influence of the spirit of Phebe Carey, the writer stated that she had met Mr. Jewell, and was to give an account of what the spirit had imparted to her in reference to his controlling Mrs. Jewell. The writer said Phebe Carey had been one of her dearest and most intimate friends, and requested Mrs. Jewell to send some of the poems which would be sufficient to win her faith. Mrs. Jewell did as requested, and sent two poems, one chosen by Miss Carey and the other by Mrs. Jewell. About a week after Mrs. Jewell received a New York letter, in which she expressed the delight she had experienced from reading the poems, which she said bore unmistakable evidence of emanating from her friend now in the spirit-land. This letter was not signed Eliza Holt, but by the name of a lady well known in the literary world. Last week Mr. Jewell received a call from one of the leading writers for Little's Living Age, who said he was a cousin of the New York lady, and, at her request, he called on Mrs. Jewell, being "brought to New York on business." He was shown the poems written by the spirit influence, and was greatly affected by some of them. The name of the New York lady and the gentleman are withheld for the present by request. Mrs. Jewell, prior to her marriage with Mr. Jewell, had never done any literary work, except to contribute a few prose articles to the newspapers. She says she is utterly incapable of composing such poetry as has been given her through the spirits.

MEDIUMSHIP OF KEELER AND ROTHERMEL.

To the Editor of the Banner of Light: In a recent Banner I laid before your readers an account of a series of light sittings with Messrs. Keeler and Rothermel, closing with a test one in my own rooms. Since then I have had another private sitting—this time a dark one. The conditions were test ones, viz: that the medium should have both hands held through the entire séance by myself and a member of my family; and that the assistant should also be held. The two mediums sat at the head and the other at the foot of an extension table. I held both Mr. Rothermel's hands under mine; my sister held Mr. Keeler's in the same way, the assistant sitting at the back of the room, guarded by a young man.

Under these conditions very strange and varied manifestations took place during two hours, both in the séance room and in an adjoining one. Throughout the whole evening the mediums conversed freely, often when manifestations were going on at the far end of the next room; proof was thus given to the whole circle, as well as to my sister and myself, that the mediums had no connection with the phenomena.

Flowers were brought, lights, blue, yellow, were seen—these were in the parlour of the room; hands, some large, rough and very powerful, others small, soft and smooth, touched the sitters and took off brooches, chains and rings at request. Some one asked, in a whisper, that the guitar should touch the ceiling; it instantly rose, circled over our heads with a strange whirring sound, and scraped the ceiling loudly. It then passed into the next room through the folding doors, which closed behind it, and we heard the sound of dancing and of heavy blows on the far wall.

I will not trespass on your space by entering into further details of the phenomena, which took place under the stringent conditions which, as I have told you, Messrs. Keeler and Rothermel were good enough to give us, but will conclude by expressing my firm conviction of their absolute genuineness.

I forgot to say that the persons of both the mediums, and of the assistant, were examined before the sitting began. This precaution was taken, not I need hardly say, to satisfy myself, but to enable me to meet the absurd "machinery" theory. M. C. Boston, Mass., Dec. 9th.

IN RE SPIRIT IDENTITY.

To the Editor of the Banner of Light: In listening to the expression of ideas coming from intellectual and well-meaning persons, it is at the same time interesting and surprising to notice the widely differing opinions regarding the phenomena and philosophy of Spiritualism. Some admit the phenomena, but have no settled convictions as to their origin; while others accept the theory of their being produced by spirits, entertaining grave doubts of their being able to establish their identity.

Having had abundant opportunities for observation during the last fifteen years, please allow me to submit for the consideration of your readers the following:

About two weeks ago Mr. H. J. Newton, of this city sat alone at the table with Dr. Slade, when a message was obtained through independent writing, signed J. W. Edmonds.

Mr. Newton took the slate containing this message to the Spiritualists' Conference in the Harvard Rooms, where he exhibited it, explaining the manner in which the writing was produced, &c.

In the discussion that followed this point was raised: That, as a literary production, it was so far beneath the ability of the reputed author that it was a scandal upon his name to ascribe it to him.

That the independent writing occurring in the presence of Dr. Slade often resembles his own, is a feature that has been observed by many investigators; while at other times not the slightest trace of his penmanship is perceptible.

So, also, in the materializations; I have seen a hand show itself from underneath the table, at the opposite end from where Dr. Slade was sitting, his left hand joined with my hands on the top of the table, his right holding the slate under the corner of the table, which, being forty-two inches in length, the impossibility of its being Dr. Slade's hand was self-evident. Notwithstanding all this, the hand, wrist, white cuff and end of coat-sleeve so exactly resembled Dr. Slade's that I would have felt sure they were his had he been in a position to have rendered it possible.

At other times, under similar conditions, hands have appeared differing in size and shape, from that of a small child to those of immense proportions, the drapery at the wrist showing appropriate variations.

At the sittings for form materializations only one instance occurs to me when Dr. Slade and the person sitting with him both said a face appeared at the aperture in the curtain resembling the Doctor in every particular.

The independent voices occurring in his presence also exhibit all these variations in tone, &c., while at times the whispings, so close and penetrating to one's ear, are so like his voice as to make you feel that his organs are being used to produce the sound, though you know positively that neither Dr. Slade nor any other person is at the point from which the voice proceeds.

Subsequent to the discussion referred to respecting the message signed J. W. Edmonds, the gentleman who raised the point of its identity came here and

had a sitting with Dr. Slade, at which there was obtained a message signed by the name of a person, giving his age, name of the street and number of the house at which he had lived. Taking the slate containing the message, this gentleman went to the place indicated, where all the statements contained in the message were verified; also the handwriting was, on comparing it with specimens obtained at the house, found to be in the handwriting of the person purporting to have written the message on the slate.

If, in all these phases of the phenomena, that which appears to be evidence of the medium's individuality is so plainly visible at times, while at other times it is entirely eliminated, is it unreasonable to suppose that the giving expression to ideas may be similarly affected? Not until one has given this subject much thought, aided by repeated experiments, can he (or she) by any possibility be in a condition to take a philosophical view of the case, nor are his (or her) opinions as a rule worthy of serious consideration.

Therefore I think myself warranted in saying the difficulties pertaining to the question of identity are greatly lessened by increasing our knowledge, whereby we are able to make due allowance for imperfections, and for which those possessing little or no experience regard us as being over-credulous.

J. SIMMONS, 238 West Thirty-Fourth street, New York, Dec. 12th.

THE KING'S MISSIVE.

Under the great hill sloping bare To cove and meadow and Common lot, In his council chamber and oaken chair, Sat the warlord of Governor Endicot. A grave, strong man who knew no peer In the pilgrim land, where he ruled in fear Of God, not man, and for good or ill Held his trust with an iron will.

He had shorn with his sword the cross from out The flag, and cloven the May pole down, Harried the heather round about, And whipped the Quakers from town to town. Earnest and honest, a man to be trusted, To burn like a torch for his own harsh creed, He kept with the Quakers and his zeal The gate of the holy communion.

His brow was clouded, his eye was stern, With a look of mingled sorrow and wrath; "Woe's me!" he murmured; "at every turn The pestilent Quakers are in my path! Some we have scourged, and banished some, And sent with the Quakers to the gallows some, Fast as the tide of you by sets in, Sowing their heresy's seed of sin."

"Did we count on this? Did we leave behind The graves of our kin, the comfort and ease Of our English hearths and homes, to find Troubles of Israel such as these? Shall I answer? Shall I be true? God forbid! I will do as the prophets to Agag did; They come to poison the wells of the word, I will hear them in pieces before the Lord!"

The door swung open, and Rawson, the clerk, Entered, and whispered under breath, "There waits below for the hangman's work A wretched man, who begs for death. Shattuck, of Salem, unbelieved of the whelp, Brought over in Master Goldsmith's ship, At anchor here in a Christian port, With freight of the devil and all his sort!"

Twice and thrice on his chamber floor Striding fiercely from wall to wall, The door he opened, and the great said, "The Governor order, 'If I hang not all! Bring hither the Quaker.'" Calm, sedate, With the look of a man at ease with fate, Into that presence grim and dread Came Samuel Shattuck with his head.

"Of with the knife's rat!" An angry hand Smote down on the table, but the great said, "With a quiet smile, 'By the king's command, I bear his message and stand in his stead.' In the Governor's hand a missive he laid With the royal arms on its seal displayed, And the great man, who begged for the great, Uncovering, 'Give Mr. Shattuck his hat.'"

He turned to the Quaker, bowing low; "The king commandeth your friends' release, Doubt not he shall be obeyed, although To his subjects' sorrow and sin's increase. What he here enjoineth, John Endicot, His loyal servants shall obey to the great, You are free! God grant the spirit you own, May take you from us to parts unknown."

So the door of the jail was open cast, And like Daniel out of the lion's den Tender youth and girlhood passed, With the great man's eyes on the locked men. And the voice of one appointed to die, Was lifted in praise and thanks on high, And the little maid from New Netherlands Kissed, in her joy, the doomed man's hands.

And one, whose call was to minister To the souls in prison, beside him went, And another, when he heard the great said, "The linen shroud for his burial meant, For she, not counting her own life dear, In the strength of a love that cast out fear, Had watched and served where her brethren died, And these were the words that crossed her breast:

One moment they pause on their way to look On the martyr who died in the great hall, And more scourged Wharton, of Salem, took His burden of prophecy up, and cried: "Rest, souls of the valiant! Not in vain Have ye borne the Master's cross of pain; You have fought the Quaker's wars, and now, With a fourfold chain ye have Satan bound!"

The autumn haze lay soft and still On wood and meadow and upland farms; On the brow of Snow Hill the great windmill Slowly and lazily swung its arms; Broad in the sunset the stretch of sea, With its capes and islands the turquoise bay; And over water and dusk of pines Blue hills lifted their faint outlines.

The topaz leaves of the walnut glowed, The sumach added its crimson fleck, And double in air and water shined The tinted wings of the dragon-fly. Through frost-flower fringes of pale star-mist, And gentian fringes of amethyst, And royal plumes of golden rod, The grazing cattle on Centry trod.

But as they who see not, the Quakers saw The world about them; they only thought With the great man's eyes on the great hall, Of the great deliverance God had wrought. Through lane and alley the gazing town Noisily followed them up and down; Some with scoffing and brutal jeer, Some with pity and words of cheer.

One brave voice rose above the din, Uplifted in the voice of the canon's tone, Cried from the door of his Red Lion Inn: "Men of Boston, give God the praise! No more shall innocent blood call down 'The bolts of wrath on your guilty town, The flogging of your sinners to you, Is dear to all, and to all is due."

"I see the vision of days to come, When your beautiful City of the Bay Shall be Christian Liberty's chosen home, And none shall his neighbor's rights gainsay. The various ages of the world are dead, And the great prayer to God ascend, And hands of mutual charity raise, Walls of salvation and gates of praise."

So passed the Quakers through Boston town, Whose painful ministers sighed to see The walls of their sheep-fold falling down, And waves of heresy's progress spread. But the years went on, and brought no wrong; With milder counsels the State grew strong, As outward Letter and inward Light Kept the balance of truth aright.

The Puritan spirit perishing not, To Concord's yeoman the signal sent, And spoke in the voice of the cannon's shot That severed the chains of a continent. With its gentler mission of peace and good-will, The thought of the Quaker is living still, And the freedom of spirit we propose, Is gospel and law where its martyrs died.

—John Greenleaf Whittier. THE RELIGION OF SPIRITUALISM—ITS PHENOMENA AND PHILOSOPHY. This is a volume of 399 pages, recently issued by its author, Rev. Samuel Watson, Memphis, Tenn., price \$1.00. It is a work of several years' labor, and is a work on Spiritualism, of which "The Religion of Spiritualism" is the latest.

For thirty-six years Dr. Watson was a Methodist minister, and the evidence of the truth of Spiritualism, as he has shown in his work, was conclusive. He did not "blow his light under a bushel," but, like the true man that he is, he boldly proclaimed his convictions, and that he might be subject to no ecclesiastical restriction, he resigned his pastorate, and was ordained to the Episcopal Church, of which, as we have said, he had been for thirty-six years an honored and influential member. We shall refer again to "The Religion of Spiritualism," as we regard it as one of the best works recently issued on the subject of the present. We shall obtain a supply of Dr. Watson's books, and every way in our power will aid in their circulation.—Miller's Circular, Brooklyn, N. Y.

For sale by Colby & Rich, No. 9 Montgomery Place Boston.

When a dog launches his bark he is likely to sail across a howling sea.

Banner Correspondence.

New York.

BINGHAMTON.—O. H. P. Kinney writes that the Fourth Annual Convention of the Chenango Valley Association of Spiritualists was held in this place on the 19th, 20th and 21st of November, and reports that there was a good attendance from the first, and especially on Sunday, the last day. The services were of the usual character, conferences and addresses, and they were of more than average interest. Mrs. Colby, of St. Louis, spoke four times. She is of a masculine temperament, speaks with great force and energy, and strikes hard and effective blows on the head of error wherever it shows itself.

Mrs. Abby N. Burnham, of Boston, delivered two very effective and pleasing lectures, in connection with one of which she gave tests, which were mainly recognized, and in many instances claimed to be quite remarkable. Her lectures were perfectly charming. Woven in with her sweet, humane, sympathetic utterances was a strong thread of logic that came home to the reason and understanding of her audience. Mrs. Burnham is evidently a builder, and while she beautifies and adorns the spiritual edifice, as it comes out into visible and tangible form, she looks well to its strength and permanence.

Lyman C. Howe, who has labored for the Spiritualists of this place for the past two years with marked success, gave one of his grand lectures on mediumship. Bro. Howe never fails, and no public speaker of my acquaintance wears so well and stands so high with all classes.

Dr. T. L. Brown, of Binghamton, President of the Free Thinkers' Association of the United States, spoke of the laws of life and health, to the entire satisfaction of his hearers.

On the whole the Convention was an interesting and, I trust, profitable one. New officers were elected, namely: President, Geo. W. Pierce; Vice President, Miss Jennie Ray; Secretaries, Mr. and Mrs. Condit; the remaining officers being the same as last year.

NEW YORK CITY.—John McLeod writes that with assurances of the guardianship of his spirit-friends he left his home in New Zealand, on the 6th of last January, for the purpose of availing himself of the patent laws of this country. Arriving in San Francisco, he was informed that mediums in New York would be expecting him. Calling upon Dr. MacLennan, he found that the Doctor could at will transmit a shock like a galvanic battery, and no longer wondered that he was able to restore Dr. Slade's health. Mr. McLeod, upon reaching New York, attended the Spiritual Conference at Republican Hall, where he met two ladies: "One of them," he writes, "a Miss Parmerly, who is soon to offer her services as a public medium, asked me if I was from California. On my replying in the affirmative she said, 'You were announced at Mrs. Dr. Morrell's circle last Friday, and John was given as the name.' I met Miss P. at Mrs. Morrell's the next day, when Mrs. M. told me of every event of any note that had occurred to me during the last twenty years, while time is surely confirming what she told me of the future. Mrs. M. told Miss P. that some spirit desired to write, and Miss P. took up a pencil. The result was that I received long letters from Robert Dale Owen and Horace Greeley. Both were congratulatory and prophetic. At the time I had doubts as to the presence of either of those distinguished spirits, though I had always entertained great admiration for Owen. In short, the names of distinguished men mentioned there made me very doubtful of all I got relating to the future. But subsequently I had interviews with the spirit of my mother, through the unconscious trance medium, Mrs. Ross, of Providence, and my mother (whose presence there is to me a matter of knowledge) confirmed the truth of these letters and names, while time has verified already much of what they told me was to transpire. Since that time I have received valuable communications from the accomplished and noble Dr. D. Owen—invaluable communications on scientific and other subjects. I have also had many communications through various mediums in this city, relating to the past, present and future, during the last eight or nine months. Many of their predictions have been fulfilled, and I have little doubt but time will prove them all true—from the fact that since I landed in this country I have not as yet found out one error or contradiction in all the communications I have received. I know this is unusual, but in most cases of contradictions, etc., the inquirer or sifter has more to do with it himself than the medium has."

BINGHAMTON.—Lyman C. Howe contributes his testimony to the merits of a noble worker in the field of spiritual effort, as follows: "Abby N. Burnham came a stranger to Binghamton, to attend our fourth Annual Convention; and she has done an excellent work and made many warm friends. Her lectures are full of thought and inspiring warmth and moral excellence. Purly and sweetness breathe from her sphere. Her soul illuminates her speech and touches the hearts of her hearers. She appeals to the spiritual and evokes the holiest emotions. Her manner is original, genial, forcible. She is thoroughly progressive and healthfully radical. She is a spiritual builder. She does not indulge in wholesale abuse, but strikes at error and conserves the good in all things. I have seldom listened to a more instructive, interesting, thrilling discourse than was hers on Saturday evening. Besides, she gave some very interesting tests to several parties. When I saw the strong man weep, it seemed to me that these tears attested the value of her work. I would like to say more, but will not trespass. I love to bear testimony to the noble work and all worthy workers. If I can help the cause by a just word and friendly tribute, I am blessed. Those who call Abby Burnham to dispense the bread of life, will not be likely to regret their choice. She will elevate, inspire and bless."

DARLINGTON.—Mr. I. D. Murphy writes of the satisfaction derived by him at the materializing sittings of Mrs. Anna Stewart, at Terre Haute. His wife passed to the spirit-world on the 13th of November, 1879. Two months previous she had accompanied him to Mrs. Stewart's. During a séance, they recognized the spirit-forms of four of their friends. He says: "One of them came a third time, sat down eight feet from the cabinet and conversed with us full ten minutes. She then said she must go, and rising to do so, de-materialized in full view of all when she had passed about half the distance to the cabinet. The next night, William Lewis, who had passed to spirit-life three months before, appeared at the cabinet door, and I plainly saw and recognized him. Three of his children were present, but the door being only partly open, they did not see the spirit. He retired, and soon came again, when the children sprang forward, one of them grasping his hand; but the excitement on the part of all was such that de-materialization took place. This was in November, 1879. In November, 1880, Daniel Lewis, son of the Lewis above named, wrote a letter asking various questions of his father and sent it to Mr. Mansfield, of New York. Among the inquiries made was this: 'Did you ever materialize in Mrs. Anna Stewart's cabinet at Terre Haute?' In due time the answer came, 'Yes, and abundantly so.' I want this to be known, because Mrs. Stewart has been unjustly accused, and it will aid in substantiating the fact of her mediumship. I have never seen Mr. Mansfield, have never written to him, and it was absolutely impossible for him to know of me or the event alluded to. On the 11th of November of the present year I again visited Terre Haute, and attended seventeen sittings. I made close examinations, and am positive no chance for deception existed. Besides, the door of the cabinet was open so that we could all see the medium while the spirit promaterialized the platform. I have seen the spirit and the medium stand side by side on the platform. At one time I was called to the door by my wife, and in the course of the conversation the control of the medium disputed a certain matter my wife affirmed, and they debated the question in my immediate presence, proving most conclusively there were two distinct intelligences. In all, my wife came to me twelve times, and I was fully convinced it was really her."

LOUISIANA.—James L. Frith writes that Mrs. W. R. Crane's peculiar form of mediumship for slate-writing has been the means of awakening considerable interest in Spiritualism among all classes of people.

He has received several communications from his wife, who passed to the spirit-world about four years, and from his son, who left him about six years since, written upon the inner surface of a double slate, all of which were very consoling and satisfactory to him.

Illinois.

AURORA.—A correspondent forwards us a copy of the Herald of this place, wherein occurs an editorial on the relative positions of Dr. Thomas, the liberal Methodist, and the bigoted advocates of "Historic" Methodism. In the course of the article the Herald editor says of Dr. T.'s views:

"His expressions are evidently a sincere statement of his convictions, and do not differ materially from the views held by many Universalists. He disbelieves that view of the doctrine of the atonement, which holds it to be a penalty for sin, but affirms his belief in an atonement which is effectual in saving all. He denies the endlessness of punishment, but affirms a belief in a future punishment, and in everlasting laws which will always and forever punish sin, but will not punish any individual sinner forever. He denies the plenary inspiration of the Bible, but holds, with the Discipline, that it contains a revelation of God."

We are, however, somewhat astounded to read—after this sweeping re-explanation (to call it by no more comprehensive term) of the old dogmas of the church—the following open confession in the comments made by the Herald editor upon the synopsis he has just drawn up:

"There are many good men both in and out of the church who hold to views similar to those of Dr. Thomas, but who do not find in the liberal churches the deep religious sentiment which is necessary to them, and which pervades all his teachings, and they thoroughly sympathize with him in his struggles for liberty of conscience while adhering to duty."

Here we have an admission virtually recognizing that in addition to the natural atonement which the church has to sustain on the surface from the opposition of those outside its borders, there exists within it a more potent agency for its final disruption—viz., the gradual acceptance of wider views, and the rejection of old dogmas among its own distinctive membership. If we read the matter aright the editor alluded to relates to the position of a "sentiment" the bond of union which now holds the evangelical brotherhood together. Reason and sentiment are both excellent in their place, but when the latter antagonizes the former it is in this enlightened age only a question of time as to which of the two will come off conqueror.

Connecticut.

BALTIMORE.—A correspondent, "C.," under date of Dec. 4th, writes: "During the two weeks past the people of this vicinity have enjoyed addresses on Spiritualism, given by Capt. Brown, of Willimantic, Conn., an inspirational speaker, on the evening of Nov. 18th, and Miss Lizzie N. Goodell, psychometrist and public lecturer of Amherst, Mass., on the evening of Dec. 2d. At each of the gatherings, in the mammoth hall of A. & W. Sprague, a large, cultured and appreciative audience was present, and the silence which pervaded the room was marked during the addresses. The remarks on Spiritualism were of a very interesting and instructive character. Several beautiful poems were eloquently read before and after the addresses. An invocation from the lips of Miss Goodell by far surpassed anything heard in Baltimore since Mrs. Brigham was here. The degree of appreciation that welcomed these speakers on spiritual matters may be judged by the fact that, on the evening previous, a Methodist meeting, generally announced to take place, held in the same room, brought out only seven persons, while the announcements of Capt. Brown's and Miss Goodell's appearance brought out an intellectual audience, sufficient to more than fill the large seating capacity of the hall, at an early hour."

To Mr. Silas Frink, a strong believer and advocate of Spiritualism, a subscriber for the Banner of Light, and a gentleman whose interest in the spiritual welfare of his fellow-men is always prominent in conversation, are due the unanimous thanks of a host of friends in this locality for his interest in arranging for these meetings. We believe much good has been done, and hope to have the meetings continued."

Massachusetts.

NEWBURYPORT.—J. T. Loring writes, Dec. 8th: "In the Banner of Light of Dec. 14th is a communication from Mrs. SALLIE D. CLEMENT, who passed away from Newburyport, aged eighty-one years. I carried the Banner to the daughter of the spirit. She read the message, and admitted the name and age were those of her mother, who passed to spirit-life last May. But she could not return and communicate! No! No! There are many church-members who are not ready to admit the fact that their spirit-friends can return and hold sweet communion with them; but as growth and development are in harmony with natural laws, we must wait for the good time coming, when all can realize the beauty of spirit-communion."

BERNARDSTON.—A correspondent writes: "P. A. Field has been an evangelical minister for twenty-five years, and is now a Spiritualist; and having settled at this place he would be pleased to engage at any time to lecture in any locality where his services are desirable, and where he can do anything to spread the light of the Spiritual Philosophy. He is developed as both a trance and an inspirational speaker. Dr. C. C. Holman and Mr. Field have established a Mediums' Home at Pleasant Hill, one-half mile south of the Bernardston depot, which they design as a permanent place for mediums, if the enterprise is blessed with success. Parties wishing to know more of Mr. Field are referred to Dr. J. M. Peebles, in regard to his standing, etc."

Ohio.

CINCINNATI.—A correspondent writes: "I am deeply interested in the case of our friend, Mrs. E. V. Wilson, and will do all I possibly can for the worthy project now on foot for her assistance. I already have one of the books by her ascended companion—which is worth to me one hundred times the cost of it—and have sent for three more; while my husband and self have taken a membership in the dollar donation. We would gladly do more if our financial situation was favorable. I will, however, do what I can, personally

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 the communications (columns or otherwise) of correspondents.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 25, 1880.

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THE WORK OF SPIRITUALISM: as broad as the universe, it extends from the highest spheres of angelic life to the lowest conditions of human ignorance.

The Banner of Light Bookstore will not be open on the 25th inst.

The Apparitions and "Miracles" at Knock.

In the village of Knock, County Mayo, Ireland, is a Catholic church, a plain, cruciform building, having a tall square tower at its west end, and at the opposite extremity a sacristy.

On the night of the 8th of January, a teacher of the National School, expecting to see something, went with her assistant to the chapel field, and about half-past eleven she saw a row of lights along the wall.

Although the apparitions were first seen on the 21st of August, cures dominated "miracles" announced twelve days subsequent, and evidence relating to the whole subject taken by direction of Archbishop MacHail on the 8th of October ensuing, publicity of the occurrences was not made until the 9th of January of the present year.

Numerous visitors had already arrived at Knock, but the public announcement of the favor of God upon the church, and the "miracles" performed there, had the effect to attract immense crowds of pilgrims from Limerick, Cork and other parts of Ireland, as also from England and Scotland.

There is little within the chapel of an attractive nature. An unpretending altar is there, and a feeble attempt at decoration manifests itself in two or three small mirrors of stained

glass. There are seats only for twenty or thirty persons. The floor is roughly flagged and full of holes made by devotees who in their eagerness to possess some of the substance of the building, supposed by them to possess miraculous curative powers, have dug beneath the level of the stones.

During the early days of the excitement the walls, especially that portion where the vision appeared, were in a fair way of being entirely demolished and carried off by those who took small scraps of cement from them.

No account of the cures was made for several months, but they finally became so numerous and so frequent—almost continuous—that Archdeacon Cavanagh deemed it his duty to make a record of the exact particulars of such cases as could be proved to his satisfaction.

This much of the origin and early history of what the world is told to have been a miraculous vision followed by equally miraculous cures. A mere hamlet that ten months since was but an obscure spot with an extremely small population, is now a town that on a single day was crowded with 15,000 visitors.

We would not undervalue the good that has been accomplished, or may be, by the power, whatever its origin. There seems to be, so far as we are informed, no doubt that the unusual lights, and possibly apparitions, were seen as described; the number of witnesses who testify to having beheld them would naturally preclude all doubts on that score; and for the same reason, to which may be added a largely increased amount of evidence not only from witnesses but from those who have personally experienced benefit therefrom, we conclude remarkable cures have been effected.

It is reported that Rev. Stephen H. Tyngh, Jr., preached a sermon in which he distinctly asserted that miraculous cures have been performed at Knock. In view of this extraordinary acknowledgment the New York Times asks how Mr. Tyngh can remain hostile to a church which can show this incontestable proof of divine favor?

We cannot for want of space follow out this subject to greater length, but refer those who would become convinced of the fact that the "miracles" performed in the little, poorly-furnished, uncomfortable chapel in Ireland have been and are performed at our very doors, to that work, ably edited by our valued correspondent, Mr. A. E. Newton.

Dr. Newton has been very successful in the exercise of natural healing powers, and his cures, many of them instantaneous, are numbered by thousands; yet there are hundreds of others thus gifted, we might say thousands, and their number is rapidly increasing.

There is doubtless a purpose on the part of the spiritual world in the demonstrations of their presence and power in localities that cannot be reached by any other means than an appeal to their religious beliefs; and there are indications that the work is not to be confined to a single locality, for a second apparition at Ballyraggett, in the County of Kilkenny, has drawn a large number to that place.

rising ground, and at least a dozen persons say they saw the figure full size, white, resembling a statue, projected from the wall. Inside the chapel a brilliant star was seen over the altar, "like a ball of fire."

In connection with the above, and as further evidence of the occurrence of similar cures without any claim being advanced of their being "miraculous," we give the following facts from a statement made in the Harbinger, published at Melbourne, Australia, in its issue of Nov. 1, a copy of which has just reached us.

Mr. G. M. Stephen, to whom we have previously alluded, was busily employed during October in Melbourne in exercising his gift of healing with beneficial results, having reached there on the 10th of that month. The Harbinger says: "Mr. Stephen having announced his intention to operate upon the poor gratuitously in a public hall on Wednesday afternoon, we reserved ourselves for the occasion, as being the most favorable for observing the effects in varied cases."

Before commencing operations Mr. Stephen requested those present to give him a clear space before the platform, as the close proximity of the spectators interfered with the forces through which he operated; some effort was made to comply, but such was the eagerness of patients to be operated upon, and others to witness the operations, that immediately Mr. Stephen began, the crowd pressed so closely upon him as to seriously impede his actions, and render his first attempts futile.

Man, bent nearly double with rheumatism, neck and arms stiff and painful. Pains relieved, and enabled to lift hands over his head. Man, rheumatism in head and spine, arm stiff—pains relieved, and the man enabled to lift both arms to the crown of his head, which he had not been able to do for many months.

Man, cancer in tongue, paralysis, pains all through the body. This man was a miserable object, with body and legs bent, moaning with pain, and scarcely able to move on crutches. In about five minutes the pains were removed, the limbs considerably straightened, and he was able to walk the platform without crutches.

Man, pain in back (two and a half years)—pains taken away. Man, pains in back, rheumatism in legs—cured. Man, weakness in spine, pain in lower part of back and hips—pains removed.

Man, blind, optic nerves paralyzed. Saw objects, pointed at gas bracket and to a window; said there was no mistake about it. Woman, rheumatism in temple, blind in one eye (twenty years)—pains removed, could see a little with blind eye.

Man, accident to spine (ten years), no strength since, rheumatism in left shoulder—could stand more upright. Lady sitting near stated she was under medical treatment for deafness without any good result, but since she had been sitting there the hearing had begun to return.

Ill-Starred Tremont Temple.

The Tremont Temple began as a theatre for public entertainments, and, after rebuilding, has opened again in the original line of business. This must be because entertainments are found to "pay" best. It has been a caterer of public amusements from the beginning.

As a theatre, it was burned to the ground; and great were the rejoicings of the pious folk of the city at its having come to so deserved an end. Fire, they thought, was the only element by which the location itself could be purified for a better use.

But it is just as well, in passing, to keep in mind that after the Temple's turn came to be consumed with fire—communicated in a manner that to this day is a sealed mystery—there was nothing said by these same judgment hunters about the wrath of Heaven and the descent of retribution. So it seems that, while, in one case, fire is sent from Heaven for purposes of purification, in the other case it must have been sent from an entirely different quarter—say the opposite one—since, of course, no Temple can be supposed to need purifying like a theatre!

The Temple has, since its transformation, as prophesied, been a theatre of experiences quite as strange and striking as any that were represented by the mimics of the boards. It would seem as if it were impossible to get the theatrical, or show, element out of the location. It looks very much as if it were destined to return to its original state. So few weeks ago was it since a "rovered" showman hung out his jugglery traps within its walls, and tricked ministers, deacons, superintendents, committees, and all with his shallow combinations of fraud. But it is all in the line of its original business, as already hinted. The Temple had the notorious Kallach for a player once, and the interest spread so rapidly that his part was carried into the court-room for a more faithful representation. No actor was ever more widely advertised in the public press.

That particular "star" was finally dismissed after fulfilling his engagement, and made haste

to put the breadth of the continent between himself and the unsavory scene of his professional acting. Of course he was one of those who denounced theatres and cried up temples, and knew the judgments of heaven when they were visited on others as easily as a boy is supposed to know his father.

It was one of the peculiarly religious ecstasies of Fulton to find delight in the misfortunes of those he hated, and no one ever carried around in his quiver more arrows of divine judgment, all carefully numbered and labelled. When the great conflagration licked up the Banner of Light office, Fulton strode hurriedly to the front of his preaching platform and announced to the public, as if he had just received a message from heaven, that the destruction of the Banner office was one of God's judgments; and he piously expressed the hope that it had utterly destroyed the power of this established journal to give forth another one of its utterances to mankind.

But it has never yet appeared that he thought the recent burning of the Temple itself was a divine judgment dealt out upon it. Is it to be wondered at that the people see through such shallow phariseism, and refuse to support places in which it is publicly made to do duty for religion? The last act in the theatrical career of the Temple is the recent appearance of one "Reverend" Arthur A. Waite, a person who does not appear as yet to have received the customary degree of D. D., but who has nevertheless won fame, after its kind, by giving what he styles "Chalk Talks About Jesus."

Rev. Dr. Washburn informs the New York Independent that "Rev." Mr. Waite was desirous of doing what he could to "put an end to the fatal error of so clear-headed a man as Mr. Cook" (Joseph Cook), as well as to "save the souls of deluded Spiritualists."

Mr. Sargent's Book.

If the criticisms of the new work on Spiritualism by Epes Sargent are to be no more serious or truthful than the one which recently appeared in the Boston Transcript over the signature "G. P. G.," it will have to be taken for granted that the opponents of Spiritualism have made up their minds that they have at length encountered a statement and an analysis of the whole subject against which it is hopeless to make any further headway, either by prejudice or passion.

But while the case stands in this way, one person has disclosed himself who is ready to subvert and deny the truth itself in the hope of making headway against a cause that, by being its own steady revelator, needs neither advocates nor defenders. An individual confessing to the ownership of the above initials has actually had the effrontery to assail Mr. Sargent's book with such poor and feeble weapons as mendacity has been able to place in his hands.

A keen-bladed writer has hamstrung this pseudo critic in the columns of the same paper, over the initials "J. O. S." He shows, what of course all readers of the book well know, that Mr. Sargent represents no such thing as that John Stuart Mill was "a believer in Spiritualism." He retorts that the author "distinctly recognizes the well known fact that Mr. Mill was not only an unbeliever in Spiritualism, but a skeptic as to any life above or beyond this world."

In regard to the other assertion of "G. P. G.," that Mr. Sargent includes in his list of believers Carpenter, the English naturalist, "J. O. S." retorts upon him by quoting Mr. Sargent's own words, taken from page 160 of his book. They are as follows: "I have left off believing in death, so called, writes Philip Pearsall Carpenter, the naturalist, (brother of Dr. W. B. Carpenter, who has fought so against our facts), and goes on to say," etc., etc.

A recent letter from Harry Bastian informs us that he has received much benefit from his host Mr. Regan's magnetic healing gift since his health failed him on account of his continued and arduous duties since arriving in Europe. He hopes soon to be in condition to resume his work.

center is not a Spiritualist, and all through his book he alludes to Dr. W. B. Carpenter's unwavering hostility to Spiritualism. Philip Pearsall was a naturalist of distinction when living, and one of his books is to be published by the Smithsonian Institution. It is also an avowed Spiritualist. And this is the style of criticism to which the latter-day opponents of Spiritualism are obliged to descend. It is perfectly evident that they despair of making any further headway by holding fast by the truth.

Premature Hostility.

In the Message Department of the Banner of Light there recently appeared a message from Spirit Achsa W. Sprague, who was known to so many when in the form for her good works and words. She had something timely to communicate on the medium question, which is at present engaging, rightly and wrongly, so much attention among Spiritualists.

The materializing phase, she tells us, is more opposed and denounced by Spiritualists themselves than any one that has ever come to earth. In seeking for the reason of this, she pertinently asks if we are so sure of the presence of our dear ones that we do not want any additional evidence. Are we unwilling to believe that our loved ones can manifest so faintly through matter that there can be no mistake? It seems to the spirits as if it were so, for many a believer in Spiritualism puts forth unceasing efforts to throw obstacles in the way of spirits wishing to manifest in the materializing phase, which it is almost dangerous for a spirit to strive to overcome.

If, says the communicating spirit above referred to, we shut ourselves up within our outer beings, if we close all the avenues through which we may perceive the presence of spirits, we may not realize and recognize the spiritual glory, even though it is all around us. And, she adds, there is no surer way of shutting out the sunshine of spiritual truth than by denouncing and traducing the mediums, when they should be encouraged and given a proper support. We never can, she says, and never will advocate a blind confidence in any one, or in anything; but we do counsel every being to exercise his judgment and his reasoning powers. We do ask toleration. If at times something occurs which seems strange and incomprehensible, do not denounce your mediums, but investigate patiently and in the spirit of love. In time, we shall be sure to understand why these peculiar manifestations occur.

It really seems like the pettishness of childhood to contest the facts, which are entitled to as fair a chance as all other facts, in so hot a spirit. There can be no such thing as an intention, deliberately conceived, to oppose the reception of this particular phase of mediumship before it has fairly established itself. Let us keep in mind that the spirits choose their own methods of manifesting, and try to remember that they have by no means exhausted their power to make themselves known. We are in too great haste to judge beings who can see better and further than we can, and whose very conditions are so far superior to our own that we are almost forbidden to oppose them with our shorter-sighted criticisms.

Mrs. Emma Hardinge Britten

Inform us that she will be happy to meet her friends and the public at the Banner of Light Public Free Circle-Room, Thursday afternoon, Dec. 23d, at 3 P. M., when her controlling spirit-guides will devote an hour to answering questions from those present.

Mrs. Britten will also devote the evening of the same day—Thursday—to answering questions from the audience, at Highland Hall, Roxbury. These will be Mrs. Britten's last and only meetings in Boston and vicinity previous to her departure for Europe.

Our List of Meetings—also of Speakers.

We print as often as our space will admit, a free list, wherein are given the locations at which Spiritualist meetings are held; and the same is true of another list—also free—which presents the names and addresses of a large proportion of the Spiritualist speakers. Now, to be of any use whatever, these lists must be correct. As the new year is about to open, we earnestly ask those who are knowing to the existence of any errors in either list, to notify us forthwith, that the reliability of these statistics may be assured for '81.

Glad Tidings!

The bill regulating the practice of medicine and surgery in the Green Mountain State, to which reference has of late been made in these columns, was dismissed by the Vermont House of Representatives at Montpelier, Dec. 20th. How do the "Regular" medical bigots of Massachusetts, who, it is rumored, are even now working "under cover" to prepare the way for the presentation of a similar ordinance this winter in Boston, like the opening of the campaign in New England!

Dr. Slade at Republican Hall.

Dr. Henry Slade, the world-renowned medium, will deliver a lecture in Republican Hall, New York City, on Sunday evening, Dec. 26th. Subject, "The Duties and Responsibilities of Spiritualists, and the Influence of one Person over Another."

No doubt exists in our mind that this announcement will call together a large and—in the outcome—satisfied audience.

We call the attention of our readers to the article on our second page, headed "Beyond the Grave," which gives an interesting account of the development, as a writing-medium, of Mrs. Jewell, who resides in Portland, Me. Mr. George Woods of Cambridgeport, the well-known organ builder, called at our office a few days ago, and assured us that the statements made in the account are correct: that he is well acquainted with Mr. and Mrs. Jewell, who has recently visited them in Portland, and is fully conversant with all the facts.

A recent letter from Harry Bastian informs us that he has received much benefit from his host Mr. Regan's magnetic healing gift since his health failed him on account of his continued and arduous duties since arriving in Europe. He hopes soon to be in condition to resume his work.

The Holidays

Are at hand—embracing a season which is pre-eminently the time of gift-making. Those desirous of purchasing suitable holiday presents for their friends are respectfully reminded that there is nothing more appropriate for a Christmas or New Year's offering than an open and fearless volume published in the interests of truth. Such works can be found in abundance at the counters of the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, where Spiritualistic and Reformatory works are offered on sale by Colby & Rich, at terms within reach of all.

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.

Purchasers of books for the young will also find a choice assortment of juvenile and miscellaneous works for sale at the same location.

Some idea of the wide and diversified character of the works on the shelves of the Banner Bookstore may be gained by a perusal of the firm's advertisements on other pages of the present issue: On application a catalogue of the publications of Colby & Rich will be sent free to any address.

The President and the Poncas.

We announced in our last issue that Mr. Hayes had reached the conclusion to institute an inquiry, on his own part, regarding the Poncas and their wrongs, and that the matter was assuming practical shape in his mind. We have now the pleasure of placing before our readers the full text of his final document appointing a Committee of Investigation:

EXECUTIVE MANSION, WASHINGTON, D. C., Dec. 18th, 1880.

I request the following gentlemen to proceed to the Indian Territory as soon as may be, and, after conference with the Ponca tribe of Indians, to ascertain the facts in regard to their recent removal and present condition so far as is necessary to determine the question what justice and humanity require should be done by the government of the United States, and report their conclusions and recommendations in the premises: Brig. Gen. George Crook, U. S. A.; Brig. Gen. Nelson A. Miles, U. S. A.; William Stekney, Washington, D. C.; Walter Allen, Newton, Mass. It is the purpose of the foregoing request to authorize the commission to take whatever steps may, in their judgment, be necessary to enable them to accomplish the purpose set forth. Gen. Crook is authorized to take with him two aides-de-camp.

(Signed) R. B. HAYES.

New Spiritual Periodical in England.

"SPIRITUAL NOTES," an ably edited monthly coming to us from London since January, 1878, made its last appearance in its issue for December, and is to be succeeded by a new weekly publication, the first number of which is announced for Jan. 8th, 1881. The name of the new comes to be "LIGHT," and its aim to collect and record facts relating to the phenomena and philosophy of Spiritualism, the discussion of such subjects allied thereto as are now occupying the attention of men and women of advanced thought, and the elucidation and dissemination of all truth relating to the highest interests of humanity both here and hereafter. The field is the world, white for the harvest, to which every active worker is thrice welcome; and we trust this new enterprise will possess attractions sufficient to induce the public to call for "Light, more Light," until the most sanguine expectations of its projectors may be fully realized. The publication office is at 13 Whitefriars street, Fleet street, London, E. C.

The Quaker Poet.

On our second page will be found a stirring lyric—instinct with the loving yet determined spirit of religious liberty—from the pen of our old friend and townsman, JOHN GRENLEAF WHITTIER. Let no reader of the Banner of Light fail to give it attention. By the way, this old servant of humanity has just turned another milestone on the journey of his useful life: having completed his seventy-third year on Friday, Dec. 17th, 1880.

Honor to whom honor is due. It is said that an ounce of preventive is worth a pound of cure. We were recently severely troubled with the toothache, when Dr. Charles Main, of 60 Dover street, Boston, called at our office. By request he placed a hand upon our face, holding it there some fifteen minutes, when the pain was perceptibly lessened. A half hour elapsed, when he gave us a second treatment, which entirely relieved us of pain, and we have not been troubled in this manner since. Hence we have had personal evidence of the Doctor's magnetic healing, power, and we therefore recommend him to the public. What surprises us more than anything else is the fact that such healers are to be suppressed, i. e., if the "regular" diploma doctors can get a law passed by the Legislature to that effect. But the members of the incoming general court, we feel assured, possess common sense enough to squelch any future attempt of the M. D.s to disgrace our statute books with any such enactment.

"Medicine Bull," a Brule chief, was accidentally shot by a white man, the other day, during a conference over a proposition to give a railway the right of way across a Sioux reservation. Instead of retaliating he set the whites an example of Christian forbearance and generosity which has few equals on record. He called his followers together and charged them not to molest any one on account of the accident, and emphasized his command by presenting his best horse to the man who had shot him.

Mrs. E. V. Wilson has a few copies of Mr. Wilson's book, "The Truths of Spiritualism." She wishes to close out the supply on hand. The book, with photograph, sells at \$1.50. Parties wishing to help a worthy sister in the faith will address, with the funds, "Mrs. E. V. Wilson, Lombard, Du Page Co., Ill."

The contents of the Message Department, on the sixth page of the present issue, are eminently worthy of the attention of the reader. Especially is this the case with regard to the communication of Spirit Dr. Charles Dunham, who gives some excellent advice to the members of the medical profession.

H. G. Pitkin writes from Memphis, Mo., under a recent date: "J. Harvey Mott is prostrated with a light stroke of paralysis, and will not be able to hold seances for awhile; but it is to be hoped that the angel world will be able to restore his health and prolong his usefulness for many years in the future."

A Home for exhausted Mediums is to be established in Cincinnati, Ohio. A meeting has been held, and the following officers duly elected: President, Mrs. Annie C. Hall; Vice President, Thos. P. Hughes; Secretary, Charles S. Kinsey; Treasurer, George Hall; Trustees, Benj. L. Engin, Annie C. Hall, Thos. P. Hughes, Charles S. Kinsey, George Hall; Legal Adviser, Judge A. G. W. Carter. Requisite steps have been taken for incorporation. We hope to see the work so auspiciously begun proceed rapidly to its full accomplishment, for it is one that will suffer by delay; and the sooner the doors of the Home are thrown open to the needy and enfeebled workers in the field the better will it be for them and the more satisfactory to those who are zealously engaged in the enterprise. Several such homes are needed in different localities.

It gives us pleasure to be able to record that the State Fair in aid of the Massachusetts Society for the Prevention of Cruelty to Children—which was held in Horticultural Hall, Boston, from December 8th to 18th—closed with an excellent financial showing for this worthy cause: some ten thousand dollars being placed to the credit side of the Society's accounts by the transaction. We congratulate the ladies whose earnest efforts have thus been crowned with so much success; and the remark applies, also, to the officers of the Society, and to the gentlemen volunteers who have worked so indefatigably for the cause. Hon. Frank B. Fay, who is the agent of this Society—and who may be found at his post, No. 1 Pemberton Square, by all who desire to consult him—has thus received a good financial backing for the New Year.

A new society has recently been organized in Portland, Oregon, under the name of "Phenomenal Spiritualists." Its members meet every Sunday, at Nonpareil Hall, that city, at 2:30 P. M., in general conference, where each is allowed to express his or her opinions freely; and also at 7:30 P. M., for a public lecture, Dr. Dean Clarke officiating.

On our fifth page will be found the advertisement of Dr. J. N. M. Clough. This gentleman has won for himself a good reputation as a magnetic healer, and is deserving of a share of the public patronage.

James A. Throop writes from Mt. Pleasant, Ia.: "We are delighted with the reading of Peabody's new book, 'Our Homes and Employments Hereafter.' There are a good many Spiritualists in this country."

The Children's Lyceum of Cleveland, O., holds its Christmas festival on Monday evening, Dec. 27th, in Weisgerber's Hall, corner Prospect and Brownell streets. Everybody invited. Free entertainment.

MANCHESTER, N. H.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ P. M., in Ferrin's Hall, 804 Elm street. Asa Emery, President; Mrs. George Ammidon, Vice President; G. F. Ramrill, Secretary.

The annual convention of the National Woman's Suffrage Association will be held in Washington, D. C., at Lincoln Hall, on Tuesday and Wednesday, the 18th and 19th of January, 1881.

The thirty-sixth annual meeting of the Massachusetts Teachers' Association will take place in the high school building, Worcester, on December 27th, 28th and 29th, 1880.

A communication from James A. Bliss, of Philadelphia, is on file for publication in our forthcoming number.

Miss May Shaw, a medium of excellent repute, passed to the higher life from Chicago, Dec. 11th.

The Banner wishes "A MERRY CHRISTMAS" to all its readers—far and near!

God's Poor Fund.

Received since our last acknowledgment: From Ira W. Russell, Keene, N. H., \$1.30; Friend, St. Louis, Mo., 50 cents; Mrs. E. Barrows, Sherborn, Mass., \$1.50; Mrs. M. H. Clapp, Dorchester, Mass., \$1.00; Mrs. E. Heath, Daleville, Ga., \$2.00; A. G. Blackman, East Bridgewater, Mass., 50 cents; Friend, Springfield, Wis., 50 cents; Wm. Sturges, New York City, \$4.00; Horace Leonard, Glover, Vt., \$1.00; C. Brown, Shelburne, Mo., 12 cents; Friend, San Mateo, Cal., \$1.00.

Our sincere thanks are tendered to the above named generous souls for their remembrance of the suffering poor at a season when their wants are the most pressing. These donations shall be judiciously distributed to those most in need.

NEW PAPERS.—The Ape, published at Cincinnati, O., by Annie Laurie Quimby, editor and proprietor, is a new advocate of woman's right to the ballot, to a pure and unvarnished woman's right to fill, and to remuneration for her services equal to that received by man for a like amount of labor. It is to appear monthly at \$1.00 a year, is an eight page, medium-quarto, looks well, reads well, and has our best wishes for success.

House and Home; several numbers of which have reached us, is edited by the well-known English lecturer and eloquentist, John De Morgan. Under the motto, "Equal Laws, Equal Rights, Justice to All," it proposes to champion the claims of Labor, to advocate cheap transportation, cheap postage, &c., and to pay special attention to the Irish Land Question. It is to be published weekly at 72 cents a year. Office, 222 Broadway, New York.

F. A. Searle, steam job printer, 252 Washington street (Journal building), has issued his favorite annual calendar for 1881. He will please accept our thanks for specimens thereof. The same remark applies also to Messrs. Rand, Avery & Co., 117 Franklin street, Boston, from whom we have received several unique specimens of "ye printer's" art which are really worthy of more than the passing mention we are able to bestow upon them.

W. RAYMOND, 240 Washington street, Boston, has projected a seven days' trip—from Jan. 14th to 21st—to Washington, D. C. (and a supplementary visit to Richmond, Va.), which, viewed from the common standpoint of ordinary experience is a "miracle" of cheapness. Parties desiring to visit the nation's capital city during the present winter will do well to utilize the advantages presented by this proposed expedition.

Messrs. Keeler and Ackerley (formerly Keeler and Rothermel) have, we are told, made arrangements with Dr. L. K. Cooney as business manager, from Jan. 1st, 1881. Manifestations are all given in full daylight or gaslight at his seances. For engagements consult or address L. K. Cooney, M. D., or Keeler and Ackerley, No. 9 Davis street, Boston, Mass.

A statue in bronze, to the memory of Robert Burns, was unveiled at Dundee recently by Mr. Henderson, M. P. A procession of from fifteen thousand to twenty thousand workmen paraded the streets, and the ceremony was witnessed by nearly one hundred thousand spectators.

Truth at the bottom of her well is of about as much use as water there, and is of very little use without some appliances to bring it to the lips of the thirsty.—Henry Rogers.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.] Information reaches us that Bishop A. Deas is having excellent success in St. Louis, Mo., and hopes are aroused that the formation of a local organization of Spiritualists there will be the ultimate of his labors. Mrs. Abbie N. Burnham spoke in Norwich, N. Y., Dec. 2d and 6th. She will lecture in East Braintree, Mass., on Sunday, Jan. 2d—afternoon and evening. Dr. J. K. Bailey lectured at Bear Lake, Pa., Sunday, Nov. 14th; Lottsville, Pa., Nov. 16th at Kingsville, O., Nov. 23th; Madison, O., Dec. 1st and 5th, and Thompson, O., Dec. 12th. Storms compelled an abandonment of the appointments for Nov. 21st and 22d. Dr. Bailey's present address is Milan, O.

Pierre L. O. A. Keeler writes us stating that although Mr. Rothermel has severed his business relations with himself in the field of mediumistic labor, he [K.] and Mr. Ackerley will continue to hold seances as before.

Mrs. Clara A. Field spoke in Peabody, Mass., Sunday, Dec. 12th, giving psychometric readings at the close of each lecture, which were entirely satisfactory as far as could be ascertained. She will make these readings a part of her services on Sundays hereafter. Those desiring to make engagements can address her at her office and residence, No. 19 Essex street, Boston, Mass.

Geo. A. Fuller, of Dover, Mass., spoke in Ferrin's Hall, Manchester, N. H., Sunday, Dec. 19th. At 2:30 his subject was, "The Advance Movement in Spiritualism." At 6:30 he spoke upon "The Harvest is the End of the World, and the Angels are the Reapers." The meetings were well attended and the audience seemed well pleased with the manner the subjects were handled. Mr. Fuller speaks in the same hall next Sunday, Dec. 26th. In the evening his subject will be "Jesus of Nazareth: His Position in History, and the Relation of His Teachings to those of Modern Spiritualism." Mr. F. should be addressed for engagements at his home.

Thomas Gales Forster is lecturing for the First Spiritualist Union Society in Izora Hall, San Francisco, Cal.

Mrs. Pauline W. Stephens is lecturing before the Spiritualist Society in Sacramento, Cal. Mrs. W. H. King spoke for the same Society during November.

Hon. Warren Chase is in Sacramento, Cal., attending to his legislative duties; and the Spiritualist Society there expect he will favor it with an address some Sunday during the winter.

J. Frank Baxter returned from Maine Saturday last, and on Sunday addressed large and intelligent audiences at Weymouth, Mass. Having been absent for three years, at the Christmas holidays, from his home, he has made no week-evening appointments for this season at the festival time. He will lecture next Sunday at Rockland, Mass., and on the Sundays in January, 1881, in Philadelphia, Pa., and week-evenings at Lakewood, Hammondtown and Vineland, N. J. March is but partially engaged. Parties desiring engagements can address him at 181 Walnut street, Chelsea, Mass.

Mrs. Zella S. Hastings, of Bartonsville, Vt.—whose severe sickness has kept her confined to the house since July 14th—has so far recovered that she desires correspondence for lecture engagements in the early spring of 1881.

Dr. L. K. Cooney will lecture in Evening Star Hall, City Square, Charlestown, Sunday evening, Dec. 26th, at 7½ o'clock P. M. It is hoped to inaugurate regular meetings there through the winter. He wishes lecture or seance engagements. Address him No. 9 Davis street, Boston, Mass.

"THE SCIENTIFIC BASIS OF SPIRITUALISM."—We have received, just as we go to press, Mr. Epes Sargent's new book, "The Scientific Basis of Spiritualism." We can only say that it is a handsome 8vo of 370 pp., full of matter of the greatest interest and value, a worthy companion to the volume "Planchette," from the same pen, and able pen, which remains one of the most serviceable books that the cause possesses. Mr. Sargent, we note by the way, is being credited with the authorship of a volume called "Communications from the Other World." This is an error. In addition to the volumes above mentioned, Mr. Sargent has published "The Proof Palpable of Immortality," but he is not answerable for the somewhat apocryphal messages from the other world with which an Australian contemporary credits him. "The Scientific Basis" will receive due notice hereafter.—London Spiritual Notes.

Col. T. W. Higginson is to deliver the oration at the celebration of the two hundred and fiftieth anniversary of the settlement of Cambridge, Mass., on the 28th of December. Oliver Wendell Holmes will contribute a poem to the occasion.

Don't physic, for it weakens and destroys, but use Hop Bitters, that builds up, up!

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: Paid: Mrs. M. C. Jones, New York City, \$1.00; Charles Partridge, 25.00; C. D. James, Danversville, Conn., 5.00; John M. C. Smith, New York City, 25.00; C. Partridge, 29 Broad street, New York, 25.00; A. Miltenberger, St. Louis, Mo., 1.00. Amount pledged: H. Brady, Benson, Minn., 2.00; Peter M. Amman, Yuba City, Cal., 5.00; Valentin G. Healy, Chicago, Ill., 25.00; C. Partridge, 29 Broad street, New York, 25.00; B. Trauer, Baltimore, Md., 5.00. Total to date, \$124.45.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 308 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. J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Galtain Place. Friday evening, Dec. 24th, a Christmas Meeting. Friday evening, Dec. 31st, an Experience Meeting, and a New Year's Meeting. Thirty minutes allowed first speaker, followed by fifteen minutes' speeches by members of the Fraternity. S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. COLE, Pres.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy, 50 cents per annum. VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass., \$1.50 per annum. Single copies 8 cents. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year, \$2.15. THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per year; single copies, 5 cents. MILLER'S PSYCHOMETRIC CIRCULAR: A monthly journal devoted to the young and energetic psychometrists of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents. Single copies, 8 cents. THE HEALING POWER OF HEARTS: Epitome of the "Temple of Spiritualism and Journal of Physical Culture." Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO. (Official monthly) published by the United Societies of Shakers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. A monthly. 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