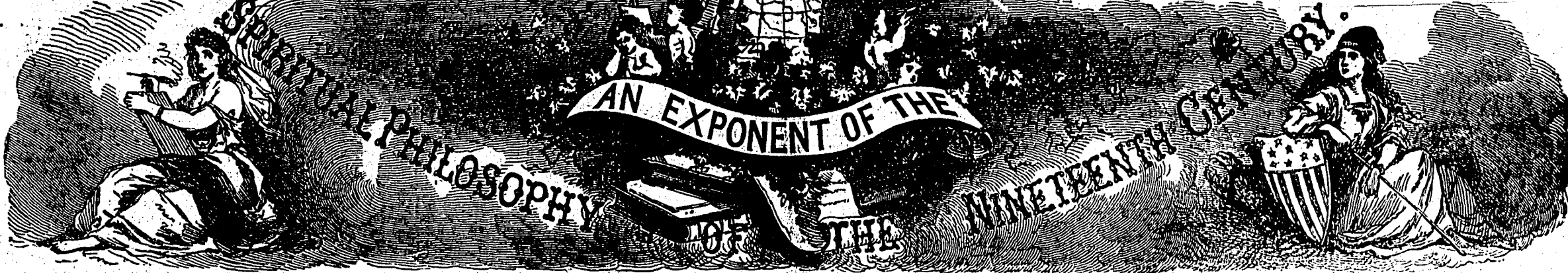


BANNER OF LIGHT.



VOL. XLVIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 1, 1881.

{ \$3.00 Per Annum,
Postage Free. }

NO. 15.

CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges. *Spiritual Phenomena*: An Interesting Experiment in 1855.
SECOND PAGE.—"Blessed are they that Mourn," Stanzas of Mrs. Elsie Criddle. Manifestations in Philadelphia. Poetry: The White Flower's Story. The Late May Shaw, Dr. J. R. Buchanan and Psychometry. *The Revue*: "New England Witchcraft," etc.
THIRD PAGE.—Britain's Secular Press Column—The Death Penalty. Poetry: Passing the Veil. *Banner Correspondence*: Letters from California, New York, Massachusetts, Minnesota, Illinois, Connecticut, and Ohio. Spiritualistic Meetings.
FOURTH PAGE.—The Coming Anniversary, "The New Year," "Man Here and Hereafter," "Zöllner's" "Transcendental Physics," "The Editor-at-Large," etc.
FIFTH PAGE.—Brief Paragraphs. New Advertisements, etc.
SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer, etc.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Transatlantic Correspondence. Spiritualistic Meetings in Boston, New York and vicinity. Notes from New York; Brooklyn Spiritual Fraternity, etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.
The *Revue Spirite*, Paris, for November, announces gratifying results relative to the proposition recently made by an eminent and generous Spiritualist to promote by subscription the publication, to a larger extent, of the works of Allan Kardec. At a reunion held for the purpose of bringing the subject more conspicuously to the front, I find such persons as Mr. Fauvety, "the eminent philosopher and writer"; Mme. Michel Rosen; the historian, M. Eugene Bonnefante, and M. Rossi Guistiani, Professor of Philosophy, at Smyrna. The first of the above-named sent in several volumes of the *Religion laïque*, of four hundred pages each, which are offered as premiums to subscribers to the *Revue*.

"What is Theosophy?"—a question following the above—heads a lengthy letter from the distinguished author and "adept," Mme. Blavatsky. It seems that Mr. Fauvety, President of the *Société des Etudes Psychiques*, had declined fraternizing with the Theosophists because they had made esotericism its principal feature. That esotericism has prominence is denied by the able respondent: "for, though there exists in our society," she says, "a section *tout à fait occultique*, it is a very small part of it; still the society owes its origin to it, and it may be called its vivifying force. This section is composed solely of Oriental adepts, and without it our society, whose ramifications begin to cover the five parts of the globe, would be a dead body. It has very few members" (only five, I think), "and these are unknown to the rest of our society—known only to those whom they elect to know, though the society numbers forty-five thousand. A fellowship with our society has produced such effects as the following: A judge on the bench here confesses that formerly when any disagreement between an Englishman and a native was brought to his notice he always considered that the latter must be in the wrong, whereas now he looks upon the Hindus as brothers, and is astonished to find so much intelligence and education among this people, people whom he once regarded as worthy only of his contempt. The wife of General Murray has, since her initiation into our society, talked for the first time in her life, in a friendly way, with the Brahmins, and given them her hand in parting, though residing here for eighteen years. She is greatly pleased with the elevated character and learning which she now discovers that these natives really possess. Though the name of our society has a Grecian origin, its aim is to embrace the occult wisdom or spirituality inhering in all things, from the *Alpha* to the *Omega* of creation." In these few abridged observations I do not faint justice to my enlightened authorities. I must add that she pays the highest of compliments to Mr. Edison and to Robertus Fluddius, "the grand Fire-Philosopher," but classed among these whom Mons. Littré deems "dreamers" and "idiots."

M. Amand Greslez has here some attractive observations on re-incarnation, and says: "When a spirit recounts to you his different corporeal lives, it often happens that he gives proofs of his veracity. This warrant of proofs confirms the doctrine of this faith; making known to us the laws governing the destiny of living man. . . . Every existence is closely allied to that which has preceded; and every man is, hence, in his actual living state, the artisan of that which will have later." He further says "that a man who commits suicide is more of a criminal than he who takes the life of another. . . . Life has been confided to you, and it is your duty to direct and protect it." &c. The elucidation of this idea is very apt, and the writer takes occasion to put in the maxim (not to be lightly set aside), "No one has a right to a superfluity while all have not the necessary." Again: "The spiritual doctrine renders it easy to pardon offences. Our griefs are well founded or not. If the latter, then it would be foolish to make an enemy; if the former, we should pity rather than hate, for the offender cannot escape the punishment of his misdeeds, and his punishment will be more severe than we should have inflicted on ourselves if we had had the power. Man has not the right to punish his fellow-man, since there exists one justice more stern, more enlightened than his, infallible, not to be eluded, incorruptible. . . . The application of the death-penalty," says Mr. Greslez, "is a monstrous wrong."

Mons. René Caillé follows with some lucid lines on Darwinism; commending the profound observations of the English *savant*; quoting a noble and poetic description of the origin of forms, or "une forme unique by the breath of the Creator," and enlarging with brilliant diction upon the chemical mission of the sun, and upon the infinite variety of flowers, colors, forms of leaves, etc. He finishes his article by quoting a page from *Liberté et Déterminisme*, from the pen of the enthusiastic writer, Alfred Fouille, and in which he says, "If my sympathies could reach all created things, it is because these have souls, or at least in power."

Under the heading, "Spiritualism Consoles and Fortifies," the *Revue* records the death, in Algiers, of Emile Fleury; stating that before he passed away he expressed a wish to be buried by his friends of the Spiritualistic faith, and formally refused to have any attendant priests. "I have lived," he said, "and I die in the faith of Spiritualism."

Mons. the Chevalier Adolfo Coen recently made a visit to Paris, and by invitation addressed the Psychological Society of that city. For more than an hour and a half he entertained his hearers with accounts of phenomena that had transpired in Leghorn before the society of Spiritualists of which he is President. He stated that, among many other marvels, a diploma in parchment, of which there was no duplicate, had actually been torn in pieces and reduced to ashes, and then so wholly restored that no trace remained of what had happened to it. Further, that the society had no need of the usual facilities of the post-office, for the spirits carried and delivered their letters and brought back the proper authentic replies. This narrative, of more than ordinary interest and importance, is graphically rendered in French by Mme. Louise de Lasserre.

What narrow sectarianism will resort to, is well shown in a letter in the *Revue*. It is briefly as follows: "I have read in *Le Protestantisme Français* a paragraph of this nature: 'Spiritualism still bears its fruits and has a certain popularity in spite of the attacks upon such *savants* as Zöllner, Weber, Fichte. They count not less than thirty-three journals which sustain it. One of them publishes a poem dictated by the spirit of a dog.' . . . We were simple enough to think that Protestants were liberal and incapable of soiling their pens with such obscure silliness. Do they wish to lead their readers into an error? Are they afraid of the truth? Shall we do homage to their ignorance of Modern Spiritualism?" These are only detached lines from Mr. Leymarie's cutting criticism.

One D. A. C., a Fellow of the Theosophical Society, gives here a glowing account of the progress of said organization, "it being on the highway to a grand success." The valuable nature of its organ, *The Theosophist*, is also noted, with commendation of its suggestion that Sanscrit, though dead like the Latin, shall hereafter be studied, so that its treasures of knowledge, now hidden to us, may be unearthed.

It is gratifying to transcribe from the *Revue*, "that though Holland is a small country, it has now its second spiritualistic journal, ably edited by an old pastor, M. Roorda, who has the courage to fight the errors of dogmas—a rare example among priests of all persuasions; that the medium through whom the most admirable communications are obtained is a gentleman who occupies an eminent position at The Hague, and is a member of the Academy of Sciences, and has been the means of leading M. Roorda into those great truths he now so learnedly and zealously promulgates." M. R. affirms (and I should like to quote a great deal more concerning the manifestations in Holland,) that he not only gets direct writing with a pencil, but the spirits make use of a pen, without ink, and write in blue, and the hand that writes is visible.

BELOGIUM.
I have in hand two numbers of *Le Messager*, of Liege—1st and 15th of November—containing some interesting dissertations—"La Politique Spirite"; "Les Soins Fluidique," etc.—an extract from *Mind and Matter* giving an account of Mr. A. L. Hatch's marvelous experiences; and Mr. Cooper's letter in the *Banner of Light* concerning what the Rev. Joseph Cook, and others, had affirmed respecting spirit manifestations.

Mons. Bonnefont, writing from Abseon (Nord), says: "We have just buried here an orphan whose life has been one of martyrdom, but who has been sustained by our holy doctrine. Two discourses were delivered at his tomb; one by Mons. Jesupret, son, the other by myself. Sometime afterward, the clergy, to lessen among their followers the effect these had produced, distributed among the children whom they prepared for communion, and other persons, pamphlets anti-spiritualistic, and obviously absurd." A writer in the *Gazette of Moscow* admits that, after a long residence in India, he is convinced that the *fakirs* have power to so suspend animation that they can be buried in the ground for weeks and then be resuscitated.

SPAIN.
El Criterio Espritista, of Madrid, for October, with its sixteen pages of readable matter, has been received. I miss the larger Spanish magazine, whose inspiration seemed to be the able writer, Viscount Solanot. I miss, also, the spicy and pungent *Luz del Avenir*. The first article in the *Critic* is, "How a Conception of the Existence of God is Formed." The writer says: "To doubt of God is to suppose his existence, for no one doubts of that which does not exist." This is one of the many propositions tendered for our consideration—the many being discussed with evident ability. "Spiritualism is Philosophy"; the "Fountain of Life," from the graphic pen of, Mme. Soler; and "What the Spirits can Say," are the remaining

articles that, at considerable length, claim attention. "It is a vulgar and gross error," says the author of the last named, "to suppose that the disincarnated, to establish relations with us, must submit to espionage respecting their existence, to the discovery of hidden treasures, and to chances in a lottery and other things analogous, running through the whole scale of unreasonable pruriciencies, from simple curiosity up to atrocious crimes. To believe that the (good) spirits can or desire to aid us in our nefarious affairs, is to have a very simple conception of their duties, at least of what is moral," &c. "And, as Allan Kardec says, 'The more we reflect upon the consequences involved in man's knowing the future, the more we see in it the wisdom of Providence in hiding it from us.'" Further, "If we have not, during our corporeal lives, a precise recollection of what we have heard, or of the good of evil we have done in our previous existence, we have of it an intuition, and our instinctive inclinations are a reminiscence of this past, and concerning which our conscience, that is, the desire we have not to commit the same faults, warns us to avoid."

SOUTH AMERICA.
Besides the *Constancia*, which comes with regularity from Buenos Ayres, I have the first and second numbers of a new little paper, entitled *El Espritista*, published by the "Central Union for the Propagation of Spiritualism." It is to be circulated gratis. No journal that I receive contains in so small a space so much that is suggestive, so much that will tend to make our faith popular. Its sketch of Kardec and his works is excellent; and its record of distinguished authors who have devoted their talents to the elucidation of Spiritualism, is quite elaborate. It names also no less than seven societies who hold spiritualistic reunions in Buenos Ayres. A little more care in some departments might be advisable: Prof. Hare is spelled Hare; the inscription over the door of the temple of Delphos—"Know Thyself"—is said to have been in Latin. Among the papers named in these United States as Advocating Spiritualism, there does not appear one now existing: the one specified is defunct.

The *Constancia* is a noble magazine, full of two dignity and worth and beauty of our cause. The first article in it that attracts my attention portrays the sublimity of infancy, if such a phrase can be here utilized—a plain account, yet full of touching pathos, of how a priest in the town Motas, for nefarious purposes, "traded the character of a good man, a devoted husband and father; sought to alienate the affections of the wife by declaring (or rather insinuating privately to the same end) that her husband was obsessed of an evil spirit. The wife reasoned that so good a man could not be thus afflicted, and bringing the subject to the notice of her friends, soon developed the perfidy of the curate. The public took the matter in hand, and gave the offender twenty-four hours in which to rid the place of his presence. He disappeared, and the throng that had promised to throttle him if he did not go, had the satisfaction of throwing his effects from the balcony and burning them in the street."

The most attractive feature of the present number of the magazine in hand is the "Special Session" of the "Society Constancia," in which many eloquent addresses were made and listened to with profound attention. The occasion was called "A Spiritual Baptism," and indicates great progress in sentiments that are at once liberal, yet full of the divine affluents.

Following the above are a notice of one of Mrs. Richmond's lectures in London, W. E. Coleman's article in the *Banner of Light* August 14th, and several of less length, including two more from the *Banner*, responses by Mr. Colville, and spiritual manifestations in England.

The catalogue of books on sale at the office of the *Administracion* of the *Constancia* is very attractive.

The *Revista Espritista*, of Montevideo, for October, gratuitously circulated, though it has only eight pages of material, can boast of a genuine exaltation of spirit that we may well emulate. Its editor, Don J. de Espada, writes in the present issue of religion, as "demonstrated in the history of human progress, as being the work of man, throwing aside the grave absurdity that the Infinite Being could communicate directly with the finite; for His work is the Universe." . . . And Don E. has here an opportunity to refer with graphic beauty to the eminent Flammarion's works, the "literario-poetico-astronomicas," compositions of one dedicated to the study of the sidereal heavens; but our author adds "that there is not a man or woman properly instructed, who is ignorant of the complete destruction of what was formerly recognized as the 'Voice of Heaven.'" I have only space to add that Mme. Domingo y Soler contributes one of her charming stories, and that the introduction to the present issue is from an able pen that rationally considers (though not advocating trips), "Spiritualism as proclaiming liberty in order, principles of fraternity and justice, aiming by a fraternal union to remove social injustice," &c.

ITALY.
The *Annali dello Spiritismo*, of Turin, for November, has, in its continuance of Viscount de Torres-Solanot's "Catholicism Before the Time of Christ," an account of the sacred ordinances practiced in India; the author quoting principally the "Brahmana Sastra" in support of his affirmations. "With the Sanscrit of India," he says, "we can offer to every rite and ceremony of Catholicism an opposing one from the Brahmanical religion"; demonstrating that in that guise all is represented.

"The Work of God," by Don Carlo Santos; "A Plous and an Implous," by Don F. Campo; "The

Fantasy of an Assassin," from a Roman paper, and "Animal Magnetism," recorded through the mediumship of Francesco Scaramuzza, are subjects ably developed along the handsome pages of the *Annali*, though their limited space, like mine, leaves much to be desired.

MISCELLANEOUS.
Switzerland: *Le Patriote Suisse*, though an extremely entertaining paper, having condensed items of the leading events that occupy public thought, has nothing in it especially devoted to Spiritualism. The article marked for the attention of the editor of the *Banner of Light*, gives an account of a public exhibition at Chaux-de-Fond, by M. Donato, the able writer and magnetizer, whom I have had occasion to name heretofore in connection with séances in Paris with the assistance of Mlle. Lucille. He was greatly applauded. At a private séance, given it would seem to convince several doctors that such a fact as magnetism does exist, he failed in no effort, and even ameliorated the condition of an invalid whom he there magnetized.

L'Avenir de Spa, published every Saturday, is, like the *Patriote* above named, ably devoted to general news; but that it is a liberal paper is clearly defined. It gives besides other matter a creditable article on Spiritualism—the "phenomenon of direct writing"—copied from the *Banner of Light*.

Licht, Mehr Licht, a German weekly, possessing every desirable quality that an intelligent Spiritualist could wish, is published in Paris, 41 rue Trevisse. The 7th, 12th and 21st of November of its second year are in hand, and its valuable and varied contents could hardly be enumerated. M. Christian Reimers's "Materialization with Harry Bastian"; his "Exposure (?) of Mrs. Esperance"; his "Encouraging Advance"; his "Spirit-Photography" form a small, though valuable part, of what the reader is to be feasted with; to say nothing of Mme. Adolma von Vay's "Manifestations of David Strauss"; Louis de Waroquier's "Doubtful Unveilings"; numerous correspondence and extracts from the *Banner of Light*.

Op de Grenzen van Twee Werelden, &c., a brochure larger still than those formerly received, is devoted principally to Baron du Potet and magnetism, and to the still more occult sciences, represented mainly by Robert Flood, Cardanus, Paracelsus, Böhme, &c. It closes with a review of "Isis Unveiled," by Mme. Elize van Calcar, really addressed to Mme. Blavatsky, with the "Sibylle of the Bastille," and some observations more directly concerning Spiritualism. Mme. Calcar says: "The theory of the Cabalists, which the authors, Mme. B., seems so highly to extol, has it for foundation any positive revelation that is not obscured by some fatal influence? . . . Why so much mystery since the angels have initiated the Swedenborg, the Böhme, Oberlin, Davis, Hauffe, and so many visionaries?" . . . And "I join my indignation with the authors against fanatical priests and pastoral hypocrites," &c., "but I protest against considering these infamous charlatans as representatives of Christianity."

La Chaine Magnétique and the *Journal du Magnétisme*, for November, published in Paris, are overflowing with a spiritual aura, and with magnetic vibrations as commendable and instructive as the times require. It is painful, however, to note the injustice that yet reigns among the ignorant or simply bigoted respecting the science of magnetism. "Mathurin Réau, called the sorcerer of Boussay," says the *Monteur*, of Nantes, "has been condemned to pay a fine of one hundred francs for healing without a diploma. The testimony in his favor was, that, though he could neither read nor write, he was wonderfully endowed, and had, according to his own account, cured more than four thousand persons." It reminds us that "in 1634, at Loudun, one Urbain Grandier, chaplain of a convent, being accused of magic, was burnt alive; that in 1828 the Jesuits sought to have the government proscribe magnetism as dangerous to manners and religion—the magnetizers having made a compact with the Devil; and that King Zournan, of Persia, though cured of leprosy by touching the sleeve or haft of something held by one Douban, and being persuaded by the doctors that his life had been saved by a slow poison, caused Douban to be beheaded." These reminders are from Baron du Potet.

A circular accompanying the *Journal* announces that M. Durville is to give a "Course of Experimental Magnetism," at *la Rue des Lombards*. Mr. D. is also to edit an Encyclopedia of Magnetic Communications, that will probably require some fifteen or twenty volumes. Its Vol. I. will be devoted to biographies. Under the head of "Magnetism of a Look" the *Journal* says: "Marius by a look annihilated one sent to kill him. Julius Cesar, when traversing the Alps, did the same, and Coligny thus paralyzed the arm of a murderer sent by the Catholics." A grand work, "The Beauties of Magnetism," by Mons. Levasseur, has been dedicated to Baron du Potet.

MATERIALIZATION.—We challenge any one in Worthington to show finer lace curtains than those which adorn the front windows of the *Advance* office on these frosty mornings. There are twenty-five large panes of glass composing the front, and every morning they are covered with lace-work beyond the reach of any human skill, and giving us a vivid idea of the fineness of that invisible world of which we hear so much. For this lace-work is a daily materialization. Out of invisible elements these beautiful fabrics take form, remain with us till the light of the sun comes around, when they de-materialize, only to materialize again in new and beautiful forms the next night. This affords us a striking analogy from which we can see the reasonableness of the claim that our "spirit-friends, invisible to us, can weave about them, out of invisible elements, such forms and garments as render them visible to the natural eye and sensible to the natural touch."—*Worthington (Minn.) Advance*.

Spiritual Phenomena.

AN INTERESTING EXPERIMENT IN 1855

To the Editor of the Banner of Light:

The announcement of Epes Sargent's "Scientific Basis of Spiritualism" induces me to record an experience of mine in the year 1855, at a time when I had resolved to determine whether I should accept the phenomena of Spiritualism as originating from invisible, intelligent sources, or "spirits," or otherwise. Previously to this occasion I had been strongly in doubt of this conclusion, although I had witnessed many facts that seemed to admit of no other; I was therefore waiting for an *experimentum crucis*, which, by eliminating every possible increment of error suggested by a naturally incredulous disposition and by a lifelong habit of scientific study and investigation, might at least bring me nearer to a positive decision than I then was, if I could not actually attain it.

In the summer of that year I made the acquaintance of Judge J. W. Edmonds in New York City, who, understanding that I was an investigator of Spiritualism, advised me to call on J. B. Conklin, the "medium," and experiment with him, giving me his address and stating his speciality in giving tests. The Judge did not intimate to me the *modus operandi* of this medium, nor suggest any especial course I was to pursue with him for the tests I might seek. He said simply, "Go and see Conklin," leaving to my own option, or the occasion of the meeting with the medium, the method of proceeding.

I went to Conklin's room, then on Canal street, New York City; on entering I found a party of perhaps half-a-dozen persons, one of whom appeared to be especially engaged with the medium, the others looking on. All were utter strangers to me—people I had never seen before, and they seemed to take no notice of me, being manifestly absorbed by what was going on between Conklin and his sitter, who were both seated at a small table in the centre of the room. The company were very silent, the only sounds therein coming from the thumping of the table and the questions of the sitter. Unaccustomed to such mysterious operations and disagreeably impressed with the peculiar human element there gathered in such solemn and, as seemed to me, sepulchral silence, I took no more than a rapid glance at the scene and immediately left the room, I am afraid with a feeling of repulsion and disgust.

That evening I spent at Judge Edmonds's house, when I related to him my experience with his recommended medium. The Judge philosophically reminded me that the search for truth often led through paths and scenes not compatible with our fastidiousness, and that the earnest seeker would not be deterred by the encounter with more personally disagreeable circumstances. "I advise you," said he, "to see Conklin alone and not in the company of others."

Again I proceeded to the medium's room, and had arrived at the door just as he was coming out. "Are you Mr. Conklin?" said I. "Yes, sir," was the reply. "I wish to have a sitting with you," I said. "I am now going to my lunch," he replied, "and shall have to ask you to excuse me at this time." "When will it be convenient for you to attend to me?" I asked. "This afternoon at two o'clock I shall be disengaged and can give you a sitting," he answered. "Well, sir," I said, "I will be here at that hour; but I wish it understood that I desire to be alone with you." "That will be agreeable to me," he responded, and we separated.

Punctually at the hour agreed upon I went to Conklin's room and there met him. I did not look for the exhibition of any mechanical or electrical apparatus, for such contrivances were utterly inapplicable in the purely mental experiment I had designed to carry out. There was a small, plain wooden table in the room, also a settee and two or three chairs; on the table there was a small, open basket, partly filled with small pieces of blank paper of a uniform size, of about two and a half inches by one and a half.

We seated ourselves opposite each other at the table, when Mr. Conklin began a suggestion as to the usual method of proceeding with his tests; I interrupted him by remarking that "I purposed to adopt my own plan in the matter"; that "I wished to ascertain whether there were any invisible intelligences present by a method which I had devised for myself, and which I judged adapted to his peculiar speciality as I had learned it." To this he made no objection, remaining silent after I had thus spoken.

I then took six pieces of the paper from the basket, writing upon each piece a family relationship, as father, brother, aunt, cousin, uncle, son, only one relationship upon a single piece. These pieces were then rolled into pellets separately, forming a series, which were set aside by themselves. Upon another six pieces of paper I wrote in a like manner, separately, the names of the persons holding to me these relationships, folding each piece into a pellet, and laid the six name-pellets by themselves in a second group. A third six pieces had separately written upon them the ages at which each of my already recorded relations had died. These also were rolled into separate pellets and constituted a third group, which was laid distinct from the other two. A fourth series of six pieces of paper was next taken, on each piece of which was written the locality at which the relative died and was buried, each locality being separate from all the others, as my relatives had died in different places. The six pieces of paper having these respective localities upon them were likewise folded in as many distinct pellets.

I then had four series of papers, consisting in all of twenty-four pellets tightly rolled, so that the writing upon them was perfectly invisible to ordinary eyes. As before intimated, each pellet stated a fact which, connected with the three other consecutive facts written upon three other pellets, would or would not, as they might be correctly or incorrectly selected, constitute a consistent and exact expression of the circumstances pertaining to the individual whose name might appear in the selection.

I then took the series of pellets on which the relationships were written, and mixing them indiscriminately, picked one of them up and asked, "Is there present any intelligence or spirit who held this relation to me?" The response was given by one tipping of the table, which the medium said "meant no." I then, throwing this pellet aside, picked up another and uttered the same question with another negative response; a third pellet was taken, and to a repetition of the question, the table was tipped three times, which by the medium was asserted to mean "yes."

Laying the selected relationship-pellet aside, still unopened, and of course unknown to me, I took up in succession several of the name-pellets, asking if the spirit communicating bore the name written upon them respectively, until I got an affirmative reply: the selected name-pellet was then laid aside with that of the chosen relationship. This course was followed with the age-pellets and those which bore the name of the locality of death and burial. I would here remark that no two of the persons recorded on the pellets agreed in relationship, age, name or locality, consequently no two of the pellets agreed in these particulars.

The four selected pellets alone lay upon the table still unopened. Referring to them I said, "Do these pellets express the circumstances of your earth-life as far as they are here written?" "Yes," was the reply. "Did you sustain this relation to me?" was this your name?" was this the age at which you died?" and was this the place where you died?" An emphatic affirmative was tipped by the table. "I wish to be certainly assured," said I, "before I open these four pellets, and if any mistake has been made, I desire it may be corrected. Has any occurred?" "No," was the reply. "I may then proceed to open them with confident assurance that they are all right," said I. A most vehement "Yes" was given, so that I thought the legs of the table would be pounded off. I opened the first selected pellet, the word "father" was written upon it, the next had his name, the third pellet had the age at which he left this sphere of life, and the fourth the name of the place where his death occurred.

The above experiment was planned so as to close every possible opening for the entrance of those conditions which, by the opponents of Spiritualism, are assumed for its explanation. The whole category of trickery, previous knowledge of the medium, whom I had never before met, except on the occasion above referred to, clairvoyance, mind-reading, and what not, was utterly excluded in the method employed; there was one and only chance for the application of the medium's voluntary personal agency, and that was in guessing at random in selecting the pellets which so strangely constituted the requested particulars of the communicating spirit's earth-life. But the guessing theory is out of the question, unless it be combined with an almost infallible power not vouchsafed to ordinary people, for the chances of a correct guess at the requisite combination of the four sequential pellets were as one to 10,000 against it. Such enormous preponderance of failure would, in almost any case, dissuade mediums, or anybody else, from setting up the business of guessing for a livelihood, and I don't think Mr. Conklin practiced it.

"BLESSED ARE THEY THAT MOURN."

To the Editor of the Banner of Light:

This is the joyful testimony which I, lately a prejudiced opposer, now offer to the truth of Spiritualism. Three years ago I thought it a subject too closely identified with weak enthusiasts to be worthy the investigation of a coolly rational person. Death, as a veritable "King of Terrors," entered our home nearly two years ago, and robbed us of as lovely a little daughter as ever comforted human hearts. Her grave was to me a gulf of deep, dark, fathomless despair, from which I turned shuddering, paralyzed by what seemed to me an appalling outrage upon human life and love. The above words were a bitter mockery; "shall be comforted" implied some dim, cold, unappreciable future toward which the grief-stricken had not strength to strive, but lay helpless before the adamant gates of the past, vainly deploring the lost treasure, and answered only by the hollow echoes, "Never, forever!" Finding no comfort in religion, there seemed to remain nothing else but to enslave myself in an impenetrable armor of hard materialism. In the meantime she came constantly to me in dreams, bringing flowers, and once, caressing me in her pretty way, said, "Mamma, I love you, if I am dead," and, in spite of all my materialistic efforts to suppress it, there remained a persistent impression that I should yet see her with my bodily eyes, which impelled me to travel and always to look with eager expectancy into the faces of children. All these things I set down as the disorders of grief, but now know it was the spirit of my mother endeavoring to keep hope alive. While it is desirable to avoid prolixity of detail, the strength of my evidence will be weakened by omitting the following incident:

Fully five years before her birth I met with and was pleasantly impressed by an engraving entitled "One of the Chosen," of a spirituelle looking child, a little girl apparently four or five years old. I bought it, and in the absence of the real, we accepted this dream-child. Unconscious that I was uttering prophecy, I told my husband that this picture was the pledge of the daughter that should some day be born to us, whose life would be very precious but brief, but whose memory would strangely hang over and influence the remainder of our existence. The only thing that marred the perfect joy of her life was the fear of her death, because her connection with this picture seemed to grow with her growth, and her father always earnestly re-monstrated when I would exclaim "My angel!" When she died I bitterly repented not having resisted these impressions, for I feared they were senseless fancies indulged in to her detriment; and that picture was left behind when we abandoned the home fraught with the harrowing associations of her death. A year after we concluded to test the pretensions of Spiritualism, but obtained no satisfaction until we were induced to go to Memphis, Mo., to attend Mr. Mott's materializing sances. The revelations there made were utterly beyond anything like accurate description, but I shall attempt a condensed statement of the proofs I received. I saw and recognized my father and mother,

and two brothers-in-law, and my child, and they told me things that proved their identity beyond the possibility of doubt. They seemed quite as much surprised and even more overjoyed than I at this undreamed-of privilege of communication. I cannot say that their voices were natural, but their mode of greeting and conversation was exactly what it had been in life, and, indeed, what impressed me most profoundly was the really slight change wrought by death, when to us it seems fraught with such tremendous transformation. My own mother died before my remembrance, and my four sisters and brother followed her rapidly while very young children. Never having known her, I cannot say that I had ever really loved or missed her.

At the third sance I noticed the tender solicitude with which my relations-in-law endeavored to prepare me for meeting her, and was surprised, for I felt as cool as if about to meet a stranger. They expressed great surprise at finding I had grown sisters and a brother in the spirit-world, and asked why I had never mentioned them. I replied, "For the obvious reason that I had never known them, and never expected to." My father-in-law never knew me, for he died some years before my marriage; but I recognized him from his portrait and his resemblance to my husband. He certainly never had any earthly opportunity of hearing the names of my infant sisters, but he told them in the order of their ages. In answer to my question, Who is the guardian of my child? they all, at different times, said, "Your brother, who died an infant and was buried at St. Charles." When my mother appeared, of course I could not recognize her, but only guessed her from her ardent greeting—"Oh! my child! My baby, that never knew me!" It does not meet the emergencies of the case to say it was "passing strange" that a fair young woman should pat my forehead and call me baby. After this salutation I could hear her weeping for quite a while, and my brother-in-law came to me with proofs of her identity. He related the unhappy circumstances of my early life, which having never before heard, greatly surprised him, and he asked me if she was not mistaken. With no less surprise at having things recalled which I had long outlived, I assured him she was correct, and justly grieved at the knowledge of such impositions upon her defenseless child. Then he said, "She tells me that long before your child's birth she impressed you to buy a picture of her, and inspired you with a premonition of her life, death and after-influence. Now, I do not believe this; tell me, in the name of God, is it true?" Here was an instance of one spirit doubting the assertions of another, and appealing to a mortal for corroboration. I assured him it was a fact, which I had never been able to account for until now.

When my brother who died an infant appeared as a young man, he told me he and my mother had followed me every step of my life, and they abundantly proved that they had. He patted me on the head and playfully called me "baby sister." Among other questions, I asked him if my child had ever seen her pretty little grave? "Yes; I often take her there on Sunday when the weather is pleasant; you made it very pretty with shells and flowers last summer."

One Sunday afternoon I had a private sance, no one else being present but my little boy and Mrs. Mott. While talking with my daughter's spirit, she told me among many other strange things the names of her doll-babies and said she had them all with her, though I assured her I had them locked up at home. She asked, "Do you see my blue dress, mamma?" I supposed she referred to a favorite dress I had made not long before her death, but she said, "No, this one I have on that my auntie made." I asked her to prove the truth of what she told me of her pretty home by bringing me a flower. She said she would, if I would let grandma hand it, as she could not reach me. I agreed, expecting to receive it at the next sance, but almost immediately my mother appeared, holding a white flower in her hand. I told her I could not see it plainly enough to distinguish if it were a rose, a carnation or white jasmine, and that as a last test I should like to have it perfect. She told me I was tired; to sit down and rest. I sat down with my back to the cabinet door and hands over my eyes. In a moment we all perceived a strong perfume pervading the room, and looking round saw my mother's hand extended, holding a large and perfect white lily. At my seventh and last sance my brother brought me a lily as a parting token. Besides the relatives herein mentioned, I identified seven other friends, and am confident that the most confirmed skeptic and bitter enemy to Spiritualism can receive through Mr. Mott's mediumship all that is necessary to the perfect confirmation of the truth. Oh, that the mourning Rachels of the land would no longer "refuse to be comforted because their children are not," but would seek this shrine of consolation, this foretaste of the raptures of heaven.

ANNA WELLS.

Moberly, Mo.

SEANCES OF MRS. ELSIE CRINDLE.

To the Editor of the Banner of Light:

On the evening of Saturday, the 4th inst., some twenty persons were assembled in the rooms of Mrs. Elsie Crindle (316 C street, in this city) to witness manifestations of spiritual phenomena through her mediumship. There were to be two sittings, one for materialization, the other a dark sance. A cabinet was extemporized by suspending dark curtains as to cut off a corner of the room, giving an area upon the floor of not over twelve square feet in all. In this enclosure was placed a chair and a long tin trumpet. The curtains could be so parted as to form a doorway to the cabinet, and in front of this doorway a small stand was placed, covered with a cloth reaching nearly to the floor.

Before the sitting began two ladies thoroughly examined the clothing of the medium in private, and reported that there were no articles in or about her apparel not usually worn or carried by ladies. The medium was attired in a closely-fitting black dress. She took her seat in this cabinet about eight o'clock, and the gas was then turned down so as to reduce the light, but not so low that an acquaintance could not easily be recognized at a distance of six feet. Within a minute from the depressing of the gas jets a tall female form appeared in the doorway of the cabinet, parting the curtains and extending its arms on each side. It was robed in a dress, loose, full and white. It was recognized by no one. Presently the voice of "James Gruff," the medium's control, was heard, deep and full, as also the hoarse whisper of "Star Eye," a spirit attendant of the medium, who claims to have been taken from among white people when a child, and reared by Indians. The larger end of the long trumpet was soon pushed out beneath the stand, and while it lay flat upon the floor "Mr. Gruff" sang a song in a strong

male voice, while a female spirit-form parted the curtains and waved its arms repeatedly, standing over the very point where "Mr. Gruff" should have been lying if he were a mortal. There was, however, no break in the continuity of the singing. A shorter form now appeared, beckoning to two sisters in the circle. One of the sisters went to the door of the cabinet, and bending over the small table spoke with and saw the form, recognizing it as that of her mother. A tall female figure appeared, which "Mr. Gruff" declared to be that of the Empress Josephine. This form was also clad in white, but the face was veiled in lace. It spoke to one in the circle, referring to matters that had occurred at sances of another medium.

At last a short female figure appeared that was recognized by several as Star Eye. She stood before the little table and talked for some minutes in a loud whisper, rolling out from time to time quantities of a material resembling lace, and again withdrawing it. The questions and movements of this little spirit furnished great amusement to the circle. Star Eye was more slender than the medium, and at least a head shorter. The outlines of her entire form were clearly visible to many in the circle during most of the time of her appearance, as she moved the small table to one side.

Next a thin, piping child's voice was heard in the cabinet singing a song recognized by at least three of the company, who had often heard the same voice in the presence of another medium.

A gentleman, formerly of San Francisco, was called into the cabinet, where he received tests that, as he said, fully identified a deceased relative.

The light sance was followed by a dark one, in which the medium took her seat at the small stand, holding forth in each hand. The members of the circle now joined hands. As soon as the light was extinguished, instruments began to be borne about and played upon, till at last four were in operation at once. A small drum was lifted in the air and beaten with two sticks; a guitar flew about while the strings were thrummed; a bell whirled, ringing about within the circle, and the long horn flew from side to side, while "Mr. Gruff" sang through it, keeping time to other instruments. The din was excessive.

Various persons in the circle were next addressed in whisper by spirit relatives or friends, and Star Eye made her beautiful spirit light again and again, speaking to those before whom she presented it. Frequently this light flashed out more than a foot in length, resembling a wisp of cloud, made radiant by moonlight. As I have seen this kind of light very often in the presence of different mediums, I have no doubt of its genuineness. I have seen half the form of a spirit revealed in such a light over a table directly before my face. It cannot be imitated by any preparation of phosphorus with which I am acquainted.

"Mr. Gruff" gave out in lines a verse of an old Methodist hymn, and then sang them with much unction, which was followed by his singing in a very sweet voice a song commencing with the words:

"Deal gently with the erring ones."

I send this meagre account of the sance at the request of several in the circle, written after many of the particulars have naturally escaped my recollection, waiting in vain for an opportunity to confer with a majority of those present. I append a few names of such as would probably concur in the general correctness of what is here reported: [H. A. Cargill, J. L. Ashby, R. J. Ashby, Gen. J. Edwards, C. F. Davis, C. Dickinson, Gen. F. J. Lippitt, Mrs. C. Foster, Mrs. C. A. Hiddle, Mrs. O. M. Hechtman, B. Sloper, H. A. Johnson.]

I may add that on the morning following this sance, I had a private sitting with the medium for independent writing. We had arranged that instead of using slates I should use paper. The medium gave me, Saturday evening, a half sheet of note paper, and requested me to keep it near my person till I should come again. I folded the half sheet twice, and put it in my pocket. The next morning I visited the medium at her rooms. When I entered the outer room I noticed a slate lying upon a bed. I took from my pocket the little half sheet, opened it, and laid it upon the slate. In a few moments the medium came from an adjoining room with another slate in her hands. I met her at the door, carrying myself the slate upon which my paper was lying, stopped her in the doorway, and placed a bit of lead pencil on the slate that held my paper. The medium at the same time bit a small fragment from a slate pencil, and laid it on the same slate, and at once covered that which I held with the other slate. I then clasped one end of both slates, and she clasped the other end of the two, each of us pressing both slates together to exclude all light. Holding the slates in the manner described, we both (at my suggestion) moved into the shadow of the door, which was, however, not so dark a position that every movement of the slates could not be seen. We thus grasped the slates about three minutes, during which time the rustling of the paper, and the muffled sound of the lead upon it, and, for a moment, the bit of slate pencil moving upon a slate, could be plainly heard. A slight tap indicated that the work was done. Removing the upper slate, we found three separate communications in lead pencil writing, covering both sides of my half sheet, and a fourth communication upon the upper slate. Beside the creases in my paper, there was a slight mark upon it, known only to myself, which identified it, and foreclosed all possibility of any substitution of another sheet. Other trials of independent spirit-writing with this medium have been for me equally successful.

Washington, D. C., Dec. 15th, 1880. D. L.

MANIFESTATIONS IN PHILADELPHIA.

To the Editor of the Banner of Light:

Last September I leased a large house in the lower part of this city (1620 South 13th street) for the purpose of holding materializing sances, also to provide a home for Spiritualists who were passing through the city, where they could save large hotel bills, and at the same time enjoy the society of Spiritualists. Quite a number of my friends thought my undertaking an unwise venture, as it was too far "down town" for persons to attend the sances. But we have found, on the contrary, that this new field is just the place for us, and that our sances, which are held every Sunday, Tuesday and Friday evening, are filled with honest and earnest investigators. At many of the sances we are obliged to close the doors early and admit no more than the number we have seats for. We have been visited by Capt. Mott Clary, wife and daughter, of Kansas City, Mo., and many others from many of the Eastern, Middle and Southern States. Without a single exception, all who have come to our sances from a distance have recognized their spirit-friends at our cabinet. Lately the manifestations have been of a very remarkable character, and so positive and convincing that skeptics have been obliged to acknowledge the truth against their will, but are not of the same opinion as they were when they came to the sances, i. e., that all the materialization of spirit-forms is a humbug.

Last evening a gentleman by the name of White, of Toledo, Ohio, attended the sance. A spirit called

him up to the cabinet whom he claimed to fully recognize in a moment afterwards, quicker than I can write it, and he appeared to him no less than four forms, whom he said were all members of his family. At the close of the sance a spirit-form appeared at the curtain, in full sight of all in the circle, and took him by the hand, led him into the cabinet, and plunged him into the heat of the medium, slipped around back of him and disappeared. The gentleman then took the hand of Mrs. Bliss and brought her out of the cabinet to the circle, and the sance closed. Just as the poor wretch about Philadelphia homes the gentleman asked them to wait a moment while he made a statement. He then said that he was a professional sleight-of-hand performer, and had been for many years; that all that he did upon the platform were tricks, and that he never claimed anything else for them, and that he considered himself an adept in his business, and that if fraud had been practiced this evening he should have surely detected it; but that he knew the manifestations that evening were outside the domain of legions. He further said that one thing was certain and positive when the spirit took him into the cabinet he could swear there were two persons there beside himself, and that one disappeared in some way unaccountable to him, unless he accepted the theory of re-materialization as presented by returning spirits.

Another new phase of manifestation has lately been developed in our sances, and that is, the drawing of spirit-portraits by thought-power, hands. There were two of these portraits drawn by a spirit-artist while standing in full sight of the audience; the time required to produce the sketches being from two to three minutes each. Both of these portraits were fully recognized by the audience, and one was carried to the former home of the spirit with great delight to be compared with a portrait we had never seen. The gentleman to whom it was given has since said to us that it was the exact representation of the spirit it purported to be.

Mrs. Smith, the old lady spirit who comes by request of Mr. Hazard to "see skeptics at the sances," never fails to put in her appearance and talks in a perfectly natural manner. The hearty "God bless you" from her lips is one that our Spiritualists will not soon forget. We expect Mrs. Elsie Crindle, of San Francisco, Cal., and Colonel R. Kase, No. 160 North 15th street, to hope for one of our Philadelphia Spiritualists will not lose the opportunity to investigate the phenomena through this well known medium. A short time since we had the pleasure of a two weeks' visit from those mediums, Mr. and Mrs. H. V. Ross, of Providence, R. I. I consider Mrs. Ross one of the finest medial instruments I ever saw, and those who see the magnificent forms through her must admit their genuineness.

It is not far distant when all mediums will join their hands together in this great work, and when once united, nothing can prevail against them. Mr. and Mrs. Ross, Mrs. Bliss and myself propose to take a cottage at Lake Pleasant Camp Meeting next week, for the purpose of holding our Spiritualist sances. I am still the friend of the medium, and as for as ever against unreasonable test conditions. May the angels still prosper it in its good work.

Fraternally yours, JAMES A. BLISS.
715 Sanson street, Philadelphia, Penn.,
Dec. 8th, 1880.

THE WHITE FLOWER'S STORY.

A sweet, pure flower, white as the snow without,
I grew and blossomed in the sequestered air,
And dreamed full many a dream of life and love.
I heard young lovers whispering all about,
And saw the young maid, who should have my share,
The sunshine wound me, gazing from above.
'Twas then I opened out my perfect flower,
Until the whole place owned its wondrous power.

With soft sad eyes, I watched my lady come,
And as she drew me toward her heaving breast
I deemed my time drew nigh to see the world,
That would not let me dwell on earth no more,
Go on forever, with curious vague unrest;
And woe it was my pure white leaves unfurled.
"My lady wears me at the ball to night;
I once shall see a scene of rare delight!"

With shaking hand my lady cut the stem,
And pressed me to her lips, and in her eyes
I saw the tears of sorrow gathering there;
Yet did not fall. She did not notice them,
And looked through mist beyond the pale blue skies
As if she saw a mystic vision fair.

"My lady gives me," said I, whispering low,
"To him to whom her sweet heart longs to go."

Slowly she carried me, with flagging feet,
Into another room, where, on the bed,
Lay something white, and wonderful, and grand,
Upon the lips a lingering smile, so sweet
I knew that I was with the blessed dead,
Whose work was done, who could no longer stand
With weary eyes, watching the daylight die
Two swift away across the winter sky.

My lady placed me on the unheating heart,
By the crossed hands, and sighed with bitter pain,
And yet methought she envied me my place.
She turned away then, as if for good again,
For the next morning she was gone again;
Yet came no sign upon that silent face.
'Twas then I knew it all—death is life's best,
And he wins most who earliest goes to rest.

—Harper's Bazar.

The Late May Shaw.

To the Editor of the Banner of Light:

Miss May Shaw, the wonder and admiration of all skeptics as well as believers, concluded life's troublesome voyage and entered the beautiful and familiar home on high, Saturday evening, Dec. 11th, 1880, aged twenty-two years. She had been a great sufferer for several years with a kidney complaint that baffled the skill of some of the most scientific physicians of this city. Some few months since she thought to try the virtue of the Bethesda water, at Watkins, Wis. After a few months' stay at the Springs she seemed to gain strength and improve in general health; but, as it proved, it was only temporary, as her disease appeared more violently on her return home, Tuesday week previous to her death. She passed away very quietly, seemingly without any suffering, owing, I presume, to the unconscious condition in which she was placed by her controls some hours previous to her departure.

Miss Shaw lay before the public as a medium since a mere child of seven years old, and I doubt very much if there ever lived, or ever will, a medium more widely known and appreciated for her honesty, truthfulness and love for humanity than our little May. Any person needing earthly or spiritual assistance was never turned from her door without aid. Her phases of mediumship were numerous and wonderful, particularly her ability to travel for days in the spirit-world, and bring back with her a mass of new and her experiences. Had she been less sensitive and allowed herself to be a more better known, she would have been idolized by those seeking reliable information from the spirit-world. May's remarkable record, if brought into the history of "mediums," would shine toward heaven as a living monument of the noble work they are doing through many sacrifices of comfort. She leaves a mother, sister and two brothers, beside thousands of dear friends, to mourn and lament the loss that time can never replace. Her remains were taken to Roseliff Cemetery from her late residence Monday, Dec. 13th.

Truthfully,
H. E. BALLARD.

Chicago, Dec. 17th, 1880.

Dr. J. R. Buchanan and Psychometry.

To the Editor of the Banner of Light:

As early as 1841 Dr. J. R. Buchanan was recognized as the discoverer of the science of Psychometry or Sympathetic Impressibility, through demonstrations at that time publicly made by him of the existence of such a power in man. In that year, as also in 1842 and 1843, the subject was by him presented to committees of scientific men in New York, Boston, and other cities, and favorably reported upon. Much was given upon that and kindred questions, in the *Journal of Man*, a magazine published by Dr. Buchanan for a series of years in Cincinnati. His great and master work is the "System of Anthropology." When the "Mysterious Noises" or "Rochester Knockings" first appeared they were candidly discussed and fairly presented in his *Journal*. So much did I esteem that poetical and his great work on Anthropology, that I had them all bound, and they are now in my library. No new theme ever met with scorn or cold rebuff from his generous and magnanimous soul without patient examination. But woe to any theory that could not stand the test of near approach and close examination—that could not endure the probings of his scalpel. Through his pen the grand truths of Spiritualism first dawned upon my mind. Now his great powers are employed in teaching his fellows the science of *Spiritualism and Psychometry* in New York City. His head is now whitening for the Summer Land, and his "armor" catching the gleam of eternity's sun, "when the toils of time will be compensated in" the balm-breathing gardens of *Durton*.

D. HONIG, M. D.

The Reviewer.

"New England Witchcraft," etc.

To the Editor of the Banner of Light:

In *The Free Religious Index*, of Dec. 16th, is a criticism of the work entitled "New England Witchcraft Explained by Modern Spiritualism." The critic tells us that "to an unbeliever the evidence adduced by our author to establish the supermundane origin and nature of Witchcraft is not only inconclusive, but is surprisingly, not to say ridiculously, meagre."

To whom is it thus meagre? The critic says it is so to an unbeliever. That is an appropriate limitation, and perhaps confines it to such as would deem the ample testimony to European Witchcraft meagre, which Lecky says is "vast and overwhelming." No stronger testimony upon this subject exists in Europe than much which is presented in Mr. Putnam's work. Unbelief is a great barrier to the perception of the purport of testimony and to the reception of its proper logical action.

The author reviewed is by implication disparaged, because he "assumes the entire credibility of the testimony to the supermundane origin and nature of Witchcraft." But until he could assume the credibility of important parts of it (and from what we know of him we have no doubt that his own senses have witnessed phenomena produced by spirits in our day which justify that assumption)—until able to do that, he had no inducement to enter upon his work; and when writing, none to keep in mind and address readers who could not assume the same, those who now can number millions. He started beyond where the credibility of witnesses was a matter for consideration, taking the facts as they stand in history and arguing therefrom the existence of different producers of the disturbing phenomena from those whom prior commentators thereon had noticed.

The reviewer's apprehension of Mr. Putnam's main purpose differs widely from what we inferred from perusing his book. The conception that he was seeking "authority or prestige in New England Witchcraft" for bolstering up Modern Spiritualism, we think must raise a smile in the author and in most of his readers, because in the work is found distinct avowal, and the general tenor of it shows its main object to have been a vindication of the characters of *New England's inhabitants* in the seventeenth century, whose intelligence, clear-headedness, firmness and disposition and ability to discharge duty to God and humanity as comprehended by them, has been most unjustly impeached and shrouded by Hutchinson, Upham and other Witchcraft historians. The author's purpose was to give "new explanation of old events."

We cannot admit the probability, scarcely the possibility, that any Spiritualist to-day would think to bring Spiritualism and witchcraft together for the purpose of winning favor to the former through showing its close kindred to the latter; but can easily see how any lover of justice, having learned that spirits now act in wonderful ways upon and among mortals, should be glad to apply the new knowledge of our time for removal of undeserved reproaches heaped upon our ancestors. Such is the author's main purpose.

A critic who starts off with erroneous assumptions as to his author's point of departure, his ultimate aim and the class he mainly addresses, is not very likely to escape engendering as much meriment in the minds of author and readers, who, better than the critic, understand the subject and the agents and forces pertaining to it, as himself enjoyed while penning, in humorous mood, innuendoes, slurs, &c., at Spiritualism itself, and one who, using its light, thereby discovered that our New England forefathers were not as black as they have been painted in witchcraft history. The author may well smile back upon the unbelieving critic, who, when he becomes possessor of knowledge scientifically demonstrated already pertaining to the powers and action of spirits, will be able to credit what his present ignorance and unbelief lead him to ignore.

N. M.

Boston, Mass.

[From the Heligio-Philosophical Journal.]

Mr. Sargent's New Work.

We have now for sale Mr. E. Sargent's new volume, "The Scientific Basis of Spiritualism." It forms a handsome duodecimo of 372 pages in long primer type, with a rich appendix of some twenty pages in brevier. We have already given our readers some idea of the ample and varied contents of the work. We think it will not disappoint public expectation. Addressed as it is to the common sense of all sincere truth-seekers, whether believers or unbelievers in the continuous life of man after the phenomenon of physical dissolution, it ought to have a large sale not only among Spiritualists, but among those who are antagonistic to our theory and our facts, but who are not so blinded that they cannot respect human testimony when fairly and cogently presented.

All the assailants of Spiritualism, whose objections are of any account, are in excellent and scarcely answered; and the absurdity of raising esthetic or religious objections to an absolute fact of nature is clearly and temperately exposed. While admitting all the great facts of Spiritualism as unarguably proved, the author draws a line between those phenomena which are clearly demonstrable under flawless conditions in broad daylight, and those which require more study and experience, and perhaps more limited conditions, in the investigation of the latter, and makes the distinction for the scientific claims of Spiritualism; and we think that every reasonable Spiritualist will admit the importance of this discrimination in a work addressed not merely to Spiritualists, but to the public at large. The price of this large and handsome volume is \$1.75, and we shall be pleased to fill all orders for the same.

POEMS OF THE LIFE BEYOND AND WITHIN. "Voices from Many Lands and Centuries," saying, "Man, that faint never dies," edited by Giles B. Stebbins. Second Edition. Boston: G. O. Colby & Co.

The title of this compilation expresses its general character, but the selections are really very much better than the title necessarily indicates. "The selections are in excellent taste, and are carefully by what is omitted as well as by what is retained." "I have aimed," says Mr. Stebbins in his preface, "to be catholic and impartial, and have gathered from ancient Hindostan, from Persia and Arabia, from Greece and Rome and Northern Europe, from the Catholic hymns of the Middle Ages, from early Protestant sources, and the great poets of the living men in Europe, down to some of the best words of living men and women in our own time, and have selected from inspired voices from the spirit-land." The aim has been well carried out, and the selections are mainly from classical writers. Only three "inspirational" poems are given, two by Lizzie Borden. The last collection, supposed to be an inspired poem from Poe, we do not hesitate to pronounce equal to some things which Poe himself really wrote.

The selections are printed with clear type, on tinted paper; and the volume is tastefully bound.—*The Free Religious Index.*

"IMMORTALITY AND OUR EMPLOYMENTS HERE-AFTER."—It may not be generally known that Dr. Feebles, while on his second visit to Australia, and while on a lecture tour of the whole of the continent, visited other countries peopled by the so-called "heathen," met Fakirs, magicians and mediums—many of whom he questioned concerning what they knew of a future existence and the occupations of those whom we usually regard as dead.

The twenty-one chapters constituting this volume upon "Immortality, with the Occupations and Dwelling Places of Spirits," contain some of the spiritual heaven revealed during the extensive travels of the author in our country, in Asia, South Africa, and in his own native land. He informs us that he personally knows three thousand mediums. Many of their communications, with questions and answers, are set forth in this volume, and some of them are of a most physical theorizing, may be found in this elegantly-bound volume.—*Baninger of Light, Melbourne, Australia.*

orate, but such as can be easily furnished in any neighborhood; and the play cannot fail to be a subject of interest to those concerned in preparing for its public representation, pleasing and instructive to those who may witness its performance, and profitable to any Society or number of individuals who make it a feature of the entertainments of the coming winter.

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete and well-assorted stock of Spiritualist, Reformatory, and Miscellaneous Books, at Wholesale and Retail.

Terms Cash. Orders for Books, to be sent by Express, must be accompanied by cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash. We cannot undertake to return or refund money on any account. We would remind our patrons that they can purchase the fractional part of a dollar in postage stamps, and for a price of 10 cents, we will send them a copy of the *Banner of Light*. All business operations looking to the sale of books on commission, respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or Express, and for Sale by Colby & Rich, free.

SPECIAL NOTICES.

In quoting from the *Banner of Light* care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents are entitled. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or refund money on any account. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing the attention of the editor to the articles especially to be recommended for perusal.

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 1, 1881.

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

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

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER,
LUTHER COLBY, EDITOR,
JOHN W. DAY, ASSISTANT EDITOR.

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

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

The Coming Anniversary.

We are informed that the Shawmut Spiritual Lyceum, of which Mr. J. B. Hatch is Conductor, proposes to celebrate the 33d Anniversary of the Advent of Modern Spiritualism by a series of appropriate exercises at Music Hall, Boston, on the morning, afternoon and evening of Thursday, March 31st.

In order that the services may correspond in character with the event to be remembered, and that the occasion may be a success beyond peradventure, the Committee have secured the presence of Mrs. Cora L. V. Richmond, who will speak in the afternoon, the morning being devoted to Lyceum exercises. In the evening, Mr. J. Frank Baxter will sing and give illustrations of his peculiar phase of mediumship, which is so convincing to skeptics. Other prominent speakers have been engaged. Through the kindness of Mr. Peck, the use of the great organ has been tendered, and Mr. W. J. D. Leavitt, the well-known and popular organist of this city, will give an organ concert prior to the opening of each service.

We trust that this enterprise, which has been so boldly conceived and is so rapidly progressing toward definite proportions, will receive the united countenance and support of all the Spiritualists of Boston and vicinity. Backed by harmony and concert of action on their part, the occasion cannot fail of being a triumphant success, that shall entitle it to take rank with the grand gathering in Music Hall in 1848—the memory of which is still fresh in the minds of all who participated in it.

The New Year.

EIGHTEEN HUNDRED AND EIGHTY has closed its record and departed; its history is completed and numbered with the things of the past. Standing upon the threshold of a new year we have the satisfaction of knowing that, notwithstanding the jarring elements of discord existing within and without the ranks of Spiritualism, the cause is progressing over all the world. And this is being accomplished not so much by public utterance and demonstration as by silent forces acting among the masses; not by conventions and resolutions, to be forgotten in a brief period—but by manifestations of spirit-presence in the homes of the people; not by expressions of peace and good will by the lips while deep-seated selfishness holds possession of the heart, but by a sincere desire to benefit humanity in imparting a knowledge of a life hereafter to earth's inhabitants who have long groped in darkness and been kept in ignorance of those truths which it is of the utmost importance they should know.

While encouraged by what has already been done, let all friends of Spiritualism still persevere in the noble work of its advancement, ever keeping in view, however, the cardinal fact that it is necessary, in order to fully accomplish that work, to hold counsel with the wise ones in spirit-life, who are ever ready and willing to impart to their earthly coadjutors that which shall be for their best and highest good!

The one great purpose of the wise and beneficent hosts of the spirit-world to-day is the elevation of mankind. To this end all their efforts are directed. They feel that it must be done at whatever cost; and furthermore, they are determined that it shall be done. A wall of woe has long gone up from the down-trodden sons and daughters of earth, a pleading cry for help, as a similar one arose centuries ago from those whom the Egyptian task-masters held in servile bondage. The ponderous power of selfishness and greed and sordid ambition has crushed earth's children beneath its despotic heel, held them captive, body and soul, and the Pharos of to-day, fearing those they thus enslave may escape, seek to blot out the pillar of light that is arising in the heavens to guide them out of their bondage into the broad fields of freedom. But greater are those who are for them than those that are against them: The world of causes is acting upon the world of effects with a power that nothing can withstand; to the end that JUSTICE and EQUALITY shall universally prevail on earth, and be the governing principles of all human action. Considering the condition of mankind to-day, it is plain-

ly evident that this can be brought about only by gradual revolution; and it is equally apparent that Modern Spiritualism is to be a mighty lever, held and moved by invisible powers, to elevate humanity to a higher plane of existence. There is every reason, therefore, why the spiritual workers in our ranks, who upon earth are co-operating with those in the unseen world for the accomplishment of this most desirable result, should rejoice on the opening of this New Year that their efforts to plant the pure white ensign of TRUTH upon the citadel where the black flag of Error has long flaunted itself in the face of struggling humanity, are in a fair way of being crowned with success.

Bigoted churchmen may slander the cause, and people in authority may persecute and imprison those who are blessed with the divine gift of mediumship; but notwithstanding the vicissitudes its mediums may be subjected to by the Pharisees of this century, the mighty truths which Modern Spiritualism inculcates and demonstrates through multitudinous medial instruments, will live and thrive, and be the means eventually of resurrecting the churches from the "valley of dry bones" in which they now sleep. Then, indeed, will the nations be free, but not till then—not until "peace and good will to men" shall reign supreme, and the number of the inhabitants of the spirit realm is no more increased by those who leave the earthly life in an inharmonious condition.

We may here say, with all due humility, that the *Banner of Light* never stood on a firmer basis than at present, both spiritually and materially. It circulates in every civilized nation on the globe, and is sought for alike by all classes of minds. That the year upon which we this day enter may find all true Spiritualists more firmly united than ever before, in the single purpose of disseminating a knowledge of the truth of immortality, and engraving upon humanity the principles of a higher life, is our devout and earnest desire.

"Man Here and Hereafter."

The lecture, discourse, or sermon, which was delivered in Music Hall by (the late Rev.) W. H. H. Murray, on the above theme, during his recent visit to this city, has occasioned a wide extent of commentary outside the large circle that listened to its delivery, on account of the impression it vividly created, that he had taken at last what is styled a new departure. It was an effort of remarkable rhetorical effect, delighting and filling the imagination and lifting up the sympathies to their highest level. The understanding was prevalent that when Mr. Murray took his leave of the pulpit he bade good-by to the old creed in which it was entrenched. The interval has evidently been improved by him to come to a better knowledge of the actual grounds of his old belief, which we always said he would surely abandon. And his recent discourse shows that he has, in many important directions, done so.

To be sure, he offers nothing that is strikingly new, for the substance of what he said has been many times said by eminent men in the church of late; but the particularly interesting fact is that he shows clearly how he has worked his way out of old Orthodoxy, and how numbers of others all around us have done the same thing and are doing it continually. It is especially significant of the change which is steadily taking place in public opinion on matters in respect to which the creeds are powerless to frighten or restrain the public mind and conscience. Mr. Murray insists that it is our first duty to break away from the bonds which have so long held us in servitude intellectually to "men whose scholarship was barbaric," and to worship that God who presents himself newly to every advancing generation.

In this way, and in this way only, he thinks we shall have a new revelation suited to our own time. As for the worn dogma of hell, he puts no sort of faith in it. The devil he describes as "a misdirected mental force, the principle of malice impersonated, the essence of all evil condensed into a word." He styles hell as remorse, regret, disappointment, which is therefore, as a possibility, universalized in every breast.

His belief is that at death we leave our old earthly bodies to enter new ones ready for us, "just as Adam received his at the hand of God." And death simply conducts us all "into the vestibule of this magnificent mode of life." He declares that he does not believe there is "the shadow of a reason to believe that there is in the whole universe a disembodied spirit." Nor has he the slightest idea that any of the errors and follies and mischances of this earth-life are to be continued and perpetuated. On the subject of meeting with those we know in the other world, he thinks it would be happiness itself to be able to "dodge a great many people." The soul, the structure of the mind, will in his view remain the same in the other world that it is here; nor, indeed, do we see how he could well believe otherwise, unless he is ready to admit that we are all radically changed in our natures by the mere act of transmigration.

The "realm of character" is the phrase by which he designates heaven; a realm of results "reached by the evolution of slowly unfolding processes, and not by the sudden enactment of the Supreme Being." God can exercise but a limited influence, at best, on the human faculties, which are themselves limited in their functions by their Creator. What is called by Orthodoxy the Judgment Day he regards as absurd, however we may choose to look at it. Instead of all being brought up together before one judge to receive rewards and penalties, he holds the judgment day to be a purely personal event. And once having rid ourselves of the heavy shadow of that superstition, it is perfectly natural to believe that our moral education does not and cannot terminate at death, which is but an important incident in our life. All the laws of our being are not, in his opinion, learned in this state of existence.

The next world he regards as an educational rather than a probationary state; a period of schooling rather than of trial. This is an outcome indeed from the Old Theology, with its dark subterranean passages and its low, heavy-browed portals, from which Mr. Murray has happily emerged. Notwithstanding some saving clauses which appear here and there in the body of his Music Hall discourse, it is evident to the careful observer that Mr. Murray is really, in fact and in deed, a Spiritualist, in all his ways of thinking and his modes of life. He could not very well regard these things otherwise than from a spiritual standpoint. As will be seen from the foregoing statement of his views, Mr. Murray holds to the doctrine of an endless growth and unfolding of the human powers in the future. At all points he challenges Orthodoxy to meet and refute him. He knows too well, in fact, from his own past inside acquaintance with it, that his present views are held by a very large portion of those within the churches, who have not yet the cour-

age, or do not think it worth their while, to encounter needless hostility and persecution by the open avowal of their spreading opinions.

Zöllner's "Transcendental Physics."

In another column will be found the announcement made by Colby & Rich concerning the remarkable book whose title we quote above. The volume has received a careful translation from the original German of Prof. Zöllner, and is brought out in this country in a style of typographic art which has won encomiums from many papers whose editors could not feel to fellowship with the views it expressed, while they were still willing to admit that the revelations were startling and of value to the investigator.

That our readers may have the opportunity of forming some opinion as to the impression this fine work has already produced upon the periodical press of this country and elsewhere, we present the following citations (chosen from a varied supply already received at this office), from notices made in journals the names and localities of publication of which are thereunto appended:

The long-looked-for translation of Prof. Zöllner's experiments in spiritual phenomena is at length published, and a copy of it is before us. Extracts from the original German edition have been published in this paper, but the book requires to be read in its entirety to comprehend the truly scientific method adopted during the investigation by the Professor and his colleagues, who, whilst ever on the alert to secure scientific accuracy in their results, respected the conditions ascertained to be essential to the production of phenomena, and treated the medium, or psychic, with courtesy and respect.

The first chapter is devoted to an explanation of the author's theory of a fourth dimension in space, which he asserts is proven by the experiments related. This subject is, however, too abstruse to enter upon in a review, but the chapter is made interesting by extracts from the works of Immanuel Kant, who, in the course of some speculations on the existence of unknown dimensions in space, admits his belief in the existence of spiritual beings, and that "in this life the soul stands in indissoluble communion with them." Similar sentiments to these are to be found in the writings of many other philosophers, but are lost sight of by the general public, and only brought to light by seekers after spiritual truth. After this preliminary disquisition the author enters into clear and concise descriptions of the various experiments performed, and most of the results are illustrated by plates, the first being the tying of knots in an endless cord; the permanent result of this experiment, an endless cord, with four separate knots, remaining in the possession of M. Zöllner to the present day.

The next experiment was a repetition of an experiment tried successfully by M. Reichenbach (some ten years previously) with one of the most powerful sensitivities, viz., the deviation of the magnetic needle. It was found that the medium could produce variations amounting to a complete revolution of the needle without contact with it, it being satisfactorily ascertained by examination and control tests that the medium had no concealed magnet or metal on his person to account for the phenomena. Physical phenomena occurring at a distance from the medium, and direct writing under the most stringent test conditions, seem to have convinced the Professor and his friends of the existence of intelligent "four dimensional" beings directing it. Writing was received on closed slates without the contact of any visible hand, and words written to the dictation of M. Zöllner by the invisible intelligences. The next phenomenon was the impress of a hand upon a bowl of flour placed on the floor by the Professor, whilst every human hand in the room was resting upon the surface of the table, and visible to all present. Moreover, the hand differed in size and shape from the medium's, and no signs of flour were visible on his hands. A powerful hand grasped M. Zöllner's knee, leaving a floury impress upon it. This led to experiments with blackened paper, when impressions of both feet and hands were obtained, sometimes between closed slates. During some further experiments with endless cords, in which leather was substituted for hemp, a materialized hand appeared distinctly visible to all present for a space of two minutes, and as though to further impress the Professor with its tangibility, grasped with considerable force his arm. This phenomenon was witnessed by his three colleagues, Professors Fechner, Weber and Scheibner. Following this a new class of phenomena were introduced, viz., the disappearance and reappearance of solid objects, commencing with a book and flushing with a table, the latter of which reappeared, descending from the ceiling; and here again, to convince them that their eyes did not deceive them, the table in its descent appeared to their sense of feeling by striking them with considerable force upon the head. The next phase of the phenomena tested by M. Zöllner was the passing of matter through matter, the reality of which was conclusively proved to himself and Herr Von Hoffman, who assisted him in conducting the experiments. A permanent result of these experiments remains in the form of a table, upon the pillar of which are threaded two solid wooden rings, which it is impossible to remove without fracturing. Following this was the production of fire, and the lighting of candles by the invisible intelligences.

We have but briefly sketched some leading instances and results of the phenomena investigated by Prof. Zöllner. They verify the conclusions of Professors Hare, Crookes and others who have preceded him, and enter into new fields wherein appear manifestations discrete in themselves, yet homogeneous with the general psychic phenomena pertaining to Spiritualism. The medium through whom these results were obtained was Henry Slade, with whom (in a series of private sittings whilst that gentleman was in Melbourne) the writer witnessed duplications of most of the phenomena recorded by Prof. Zöllner. Since the publication of Dr. Crookes's investigations no book has appeared of such value in relation to spiritualistic phenomena, and it will necessarily take a high place amongst that class of the literature devoted to physical evidence of spiritual power.—*Harbinger of Light*, Melbourne, Australia.

This work treats upon the alleged phenomena of spiritual manifestations, and will be of peculiar interest to those who entertain a belief in the theory. The several chapters consider the subjects of slate-writing, impressions obtained of hands and feet, experiments in closed boxes or stalls, disappearance and reappearance of solid bodies and various other subjects common to what are called spiritualistic demonstrations. The whole subject is treated in a very scientific manner.—*Boston Sunday Budget*.

In the treatise before us an attempt is made to establish the possibility of spiritualistic manifestations by scientific and metaphysical reasoning. . . . The experiments which are cited to sustain the case set up will be read with interest by those for whom the subject matter has any attraction.—*The North American*, Philadelphia, Pa.

Transcendental Physics, an account of experimental investigations, from the scientific treatises of Johann C. F. Zöllner, translated by Charles C. Massey, of London, is a fresh effort, based on the experience of a thoroughly scientific man, of high repute in Leipzig, to determine the value of Spiritualism by known criteria. It is worthy close reading by all interested in these modern phenomena.—*Boston Commonwealth*.

The demand for RAPHAEL'S ALMANAC on this side the Atlantic has been largely on the increase of late. To such an extent is this the case that the last consignment of this interesting brochure was exhausted long before Messrs. Colby & Rich could replenish their stock. Those of our readers, however, who may purpose purchasing the work, are informed that a new supply has been sent for, and will be on sale at the *Banner of Light* Bookstore in due time. As soon as the new invoice is received, those whose orders are now on hand will be at once supplied.

The Editor-at-Large—Christmas Suggestions.

To the Editor of the *Banner of Light*:

As the close of the last year's subscriptions to this fund is so near at hand, it is well for those who believe it to be a necessity and to have been a success thus far, to follow the example of Judge Cross, of New York City, and say so, and appeal to those who did so well last year to do as well this; and if they are sufficiently blest in their store—and especially if they realize the blessed ministry of angels that our philosophy proves to the seeker—let them double their last year's payments and strengthen the willing hands and executive brain of our oldest advocate of Spiritualism, who is also one of our clearest thinkers and best philosophical writers, to devote still more of his time to placing before the general public his elucidations of that philosophy, and his rebuttals of the unjust criticisms which we, as a people, endure from the secular press.

Very few of our writers could so readily gain access to the first-class papers of our country as he has been able to during the past year. It would be unwise for us to drop the office after only one year's trial, even had it not been as ably filled, for Spiritualism is growing more to command the attention of miscellaneous readers through his efforts. In saying this I would not disparage much other talent that we have in our body; but as his is the most available that we can command, it is best to command it, even were it not thus decreed by the spirit-world. Being thus decreed, let those who are willing and interested give according to their good-will and judgment, remembering that "the laborer is worthy of his hire," and especially if he who works for love of his work more than for the necessary remuneration for his time.

One who "doubles" last year's subscription, A FRIEND IN CONNECTICUT.
Christmas, 1880.

The above letter speaks for itself. We are glad to be able to announce that the work to which the Editor-at-Large was called by the spirit-world has been so faithfully and successfully prosecuted by Dr. S. B. Brittan during the year just closed, and has been so well sustained financially by the friends generally, that the mundane Committee having the matter in charge have been unanimous in recommending that the enterprise be carried forward into another twelvemonth. That our assertion that Dr. Brittan's work has been well and effectively performed is founded on the most incontrovertible order of evidence in the shape of accomplished results of the highest importance, we think no person will deny who has perused the clear and explicit statement made by him in our issue of Dec. 18th, in which were tabulated the articles and their aims prepared by him in his capacity of Editor-at-Large, and printed in the columns of the *secular press* (with but few exceptions) during the year 1880.

We therefore unite with our correspondent, whose favor we print above, in calling upon the Spiritualists of the country everywhere to unite in the good work of peculiarly strengthening the hands of this useful "missionary" writer to the secular and religious press, that he may in 1881, as in the year just ended, be enabled to do valiant service in the refutation of current and popular misstatements, and by the presentation of the *facts* regarding Spiritualism, through the channel of a class of newspapers the columns of which are often closed against any word in defense of the Modern Dispensation.

The following table presents the amount paid for the last year, and that which is already forthcoming for the new term:

Paid for 1880.....	\$1,327.45
Amount Pledged for 1881.....	25.00
Religio-Philosophical Journal, Chicago, Ill.....	25.00
A Friend of the <i>Banner of Light</i>	50.00
A New York.....	25.00
Myrtle C. Smith, 20 Gramercy Park, New York.....	25.00
J. N. Y.....	25.00
Mrs. A. Glover, 114 West 23rd Street, New York.....	5.00
Alfred G. Baker, 129 Broadway, New York.....	10.00
M. V. Miller, New Lyme, Ohio.....	2.00
Pledged for 1881.....	
A Friend in Connecticut.....	10.00
J. P. Wilcock, Bradford, Ontario.....	2.00

Severe Illness of Epes Sargent, Esq.

With a feeling of sorrow which language is utterly incapable of expressing, we inform our readers that this noble champion of the cause of Modern Spiritualism, who (in addition to the vast amount of literary labor which he has performed in other fields) has for years unremittingly battled with the pen for its advancement, as only one gifted with his superior mental powers could hope to do, lies prostrate at his beautiful home in the suburbs of Boston, a sufferer from what threatens to be a fatal sickness! We trust that the grand mind which gave to the world those standard works, "Planchette," "The Proof Palpable," and "The Scientific Basis of Spiritualism," (beside innumerable articles looking in the same and kindred directions), may yet be spared for awhile longer to labor on the plane of material life; but if fate rule otherwise, and his life-labor be done, his will be a regal and well-earned welcome to the Morning Land!

The demise of Rev. Dr. Edwin H. Chapin, the eminent Universalist divine, is announced. He passed to spirit-life at the age of sixty-six years, from New York City, on the morning of Dec. 27th, 1880. When we inaugurated the publication of the *Banner of Light* our spirit-counselors advised us to report verbatim Dr. Chapin's sermons, giving as a reason that he possessed in an eminent degree the divine gift of mediumship, although unaware of the fact himself. We complied of course with the request, as our columns attest, and his pulpit utterances for a long time were perused with great satisfaction by Spiritualists as well as others. That they were inspired by the angel-world workers there is no question; and now that this good man's spiritual vision is fully opened to the realities of the spirit-world, we may expect that he will still continue his labors for the benefit of our common humanity.

The Hindu of a recent date contains a letter from its Calcutta correspondent, in the course of which the writer makes allusion to the announcement put forth in a late number of the *Sunday Mirror*, that several educated young men of Calcutta have established a society for inquiry into the Spiritual Philosophy and phenomena, and that the establishment of a paper in advocacy of the above-mentioned aims of the organization was under consideration. Should this new paper be brought out (and this notice fall under the attention of any of our friends in Calcutta) we should be pleased to receive a specimen copy.

Mrs. M. E. Johnson is confined to her room at present by severe illness, and is unable to see any one. Due notice will be given of the resumption of her sittings.

Mrs. Cora L. V. Richmond in Cleveland.

Mrs. Cora L. V. Richmond's lecture in Cleveland, O., on the evening of Sunday, Dec. 19th, before the First Society of Spiritualists of that city, gave great pleasure and satisfaction to a large and appreciative audience, and was quite favorably noticed by the press, the *Leader* giving a lengthy report of the same. The subject of her remarks was "The Religion of the Future," and she began by asking, "Is the religion of the future to be Spiritualism, or what?" She then proceeded to portray the world of thought as it exists to-day upon earth: The thoughtful, intelligent yet materialistic classes look upon all religion as the outgrowth of ignorance and nothing more than superstition, and claim that this is proven by the testing appliances of science. They believe that intellectual development will dispel all that is now called religion. Impelled by this conviction they deny all inspiration and revelation, and tear to pieces all books relating thereto, condemning them as the outgrowth of man's ignorance. Mrs. R. claimed that the only superstition the world should fear or strive against is the superstition which limits God's inspiration. It is superstition to disbelieve what we cannot understand. It is the unbelief in religious truths which drives science, and unbelief in scientific truths which drives religion to superstition. Faith in humanity is born of the highest inspiration. What existed years ago was for the living, it was all they were capable of; what exists to-day is for us. Everything shows we are growing.—Our souls are growing with our knowledge; every truth draws us nearer the great center of truth, which is God. It is the worst kind of superstition to mistake creed for truth. We must believe in science, but science solves no problem that relates to the soul. Man is grandest when all his physical attributes are beneath the spiritual. The religion of science promises no wings for the soul, no grand alliance with the invisible. Perpetual inspiration is as necessary for the growth of the soul as air for our physical growth. The great need of the world is soul-growth, love, and care, and interest in and for each other. We are a world of orphans who chiefly need motherly care. Between a religion of science—an intellectual formulation—and a religion of creeds of faith once delivered to the saints to answer their condition at that time, we are starving to death. Spiritualism supplies this hungering want and is the salvation of the world. Mrs. Richmond spoke for over an hour, and was listened to with the closest attention throughout.

Mrs. Emma Harding Britten.

This eloquent speaker met a delegation of her friends which filled to repletion the *Banner of Light* Public Free Circle-Room, on Thursday afternoon, Dec. 23d. Her controlling spirit-guides devoted an hour profitably to answering questions, a report of which will appear in a future issue. Mrs. Britten held a similar service at Highland Hall, Roxbury, on the evening of the same day—these occasions being her last meetings in Boston and vicinity previous to her departure for England.

The Alpha (Washington, D. C.) for December contains an ably written article contributed to that paper by A. E. Newton, upon the "Co-education of the Sexes," in which he maintains that the separation of boys and girls in schools, though done under the supposition that it is promotive of, if not necessary to, good morals, is contrary to the order of nature, and therefore likely to prove disastrous in some way. Remarkable that the school is but an extension of the family in one direction—an economic adaptation of a special function, he argues that the nearer the school approaches in constitution and management to a well-regulated family, the better will its proper ends be attained. The subject is one having a strong claim upon the attention of the public, and eminently worthy of the thoughtful consideration of all who have the welfare of the rising generation at heart.

The December number of *The Theosophist*, conducted by Madame H. P. Blavatsky, Bombay, India, has been received. Its principal articles are, "Swami Dayanand's Views About Yoga"; the conclusion of Col. H. S. Olcott's lecture on "Spiritualism and Theosophy"; "The Occult Sciences"; "The Vedanta Philosophy"; and a list of the "Sacred Places of India," of which in no country of the world are there more. Lalla Maikoolal gives an Indian's views of Theosophy and Spiritualism. Numerous other contributions, by native and other writers, complete the present issue of this monthly, and render it one of great value and interest to English and American readers.

E. H. Train, writing from Waterbury, says that while in Boston a short time since he called on Mr. J. W. Fletcher and had a very satisfactory interview with spirit-friends, mainly relating to a patent in which he, Mr. Train, is interested. Numerous evidences were given that the intelligence that addressed him was familiar with the details of the enterprise he is engaged in. He was told what had transpired in the past and what is likely to occur in the future. He says: "Mr. Fletcher was a stranger to me, and could have known nothing about me or my business. All he told me was true so far as I know, and that relating to the future is just what I have been led to expect."

Mrs. O. B. Gray, formerly Mrs. R. K. Stoddard, in the course of a letter remitting funds for a year's subscription to the *Banner of Light*, writes: "At the present Mrs. Crindle, the medium for materialization, recently from California, is our guest. She is decidedly one of the best mediums for full form materialization we have ever seen. This lady is holding both light and dark sittings every evening at our residence, 324 West Fifty-Second Street, New York City, and will continue them for some time to come."

Light for All, San Francisco, Cal., has received information enabling it to state that the firm attitude of the First Spiritual Union of that city has resulted in the abandonment of proceedings against mediums for non-payment of a license, and considers there can be no doubt that if the attempt was made, it would upon appeal result in the declaration of the unconstitutionality of the ordinance. The Society is to be commended for its prompt action in defense of the mediums.

Mr. Edgar W. Emerson, 172 Central Street, Manchester, N. H., is meeting with well-merited success giving private sittings and holding public test sittings. He should be kept constantly busy by those desirous of convincing skeptics of the truth of spirit-communication.

C. C. Mead, job printer, 223 Washington Street, Boston, will please accept our thanks for copies of his convenient calendar for 1881.

Another Worker Promoted.

Mrs. Margaret M. Jameson passed to the higher life from Kansas City, Mo., Dec. 10th, 1880. She was a well-known medium, and highly esteemed by a large circle of acquaintances. Funeral services were held at her residence on Sunday, Dec. 12th, on which occasion Col. E. G. Granville, of Atchison, delivered an eloquent address, which was printed in the *Kansas City Journal* of the 14th. Dr. Clark also made a touching address, as also did Mr. Robinson, a trance medium. The *Journal* says:

"Mrs. Jameson was loved by a large circle of friends, who testified by their presence and sympathy the loss they had sustained. Her death will create a void in the ranks of the Spiritualists of this city which cannot easily be filled."

Mrs. Jameson, it will be remembered by most of our readers, is the lady who refused to be classed as a "fortune-teller" by paying a tax on her mediumship, and was arrested by the authorities of Kansas City, tried, and was triumphantly acquitted—the particulars of which trial were published in the *Banner of Light* at the time.

The *Clinton (Mass.) Courant*, of a late date, speaks in appreciative style of a course of three lectures on travel recently pronounced in that place by Dr. J. M. Peabody. In its reference to one of these discourses occurred the following pertinent paragraph:

"He (Dr. P.) stated that it caused him some surprise to find such countries as Australia and New Zealand so far advanced in the civilized arts; and in speaking of the *Maories* having a voice in the Congress of their country, he wondered when we, who pride ourselves on our civilization, would tolerate the Indian chief at Washington as a representative of his tribe."

The *Free Religious Index*, in a recent issue, took occasion to attack Allen Putnam's latest work, "New England Witchcraft Explained by Modern Spiritualism." By reference it will be seen that a correspondent energetically pays his respects to the "Free" critic, on our second page.

Read the statement made on another page by a correspondent in Peabody, Mass., regarding the work severely done there by Mrs. Clara A. Field (Dec. 12th) and Joseph D. Stiles (Dec. 19th). The mediums thus mentioned are eminently worthy of the patronage of the friends everywhere.

Considerable interest has been awakened in San Francisco upon the question of vaccination, by the recent death of a boy of thirteen years a few days after being vaccinated by a physician who claims that he obtained the virus used from the Health Department of that city.

The *Banner of Light* cordially wishes all its readers a "HAPPY NEW YEAR!"

Verification of a Spirit Message.

To the Editor of the *Banner of Light*:

I find on the sixth page of your paper of Dec. 11th a characteristic communication from my father, who, at the age of eighty-eight years, passed into the spirit-world in September, 1866. He returned on the first day of November following, and through Mrs. Conant, who knew nothing of him, repeated language used between him and myself in a conversation which occurred some years previous.

And he not only admitted that he was entirely mistaken at that time, but deeply regretted that he had not availed himself of the opportunities afforded for obtaining a knowledge of the conditions in the spirit-world, which would have aided him so much. I will only add that during a pretty long and varied experience with those who have laid off the material body, I have never known one who did not regret, as my father did, that more attention had not been paid to the information which now comes to us so freely from those who have gone before.

The truth that there is open orderly intercourse between this and the spirit-world is recognized as it never was before; and we have reason to hope that the time is not distant when the leading minds in our community will accept the truth, and all dispute on that point cease. Then, and not until then, we may expect that more value will be placed upon spiritual and less upon material things, and the world will grow wiser and better. DAVID WILDER.

Boston, Dec. 20th, 1880.

W. J. Colville's Meetings.

On Friday, Dec. 24th, a grand Christmas party was held in the parlors of 94 Pembroke street, which were crowded to the doors. The decorations were tasteful and elaborate, and a most enjoyable evening was spent by all who attended. The exercises commenced shortly after 8 o'clock with music, both vocal and instrumental. During the evening Mrs. Morris rendered several beautiful solos, which elicited a rapturous applause. Mr. J. W. Colville, who presided, read some fine poetry in excellent style. W. J. Colville delivered, under influence of his spirit guides, an appropriate address and poem; he also sang several timely songs.

About 10 o'clock Mr. Timothy Bigelow in a highly complimentary speech addressed to Mr. Colville presented him with a purse of gold made up by the congregation of Berkeley Hall, amounting to \$238—in acknowledgment of which, the recipients in a brief but fervent speech most heartily acknowledged the great kindness of his congregation, between whom and himself the most harmonious relations continue to subsist. He desires again yet more publicly through these columns to express his warmest thanks to those generous friends who in addition to all other tokens of esteem, have added this fresh evidence of their appreciation.

After this presentation the company adjourned to the dining-room, where all regaled themselves on the good cheer provided by a committee of generous ladies. At 11 o'clock, supper being over, the parlors were again visited and many took delight in giving and receiving presents and in social chat, until the approach of midnight urged them to depart to their own homes. There were at least one hundred and twenty people present on this occasion, all of whom seemed delighted with the entertainment provided.

On Christmas Day, a reception on a smaller scale pleasantly occupied the late evening hours in the same place.

Berkeley Hall.

On Sunday, Dec. 26th, despite the inclemency of the weather, large congregations were in attendance at both services. The hall was splendidly decorated and the Christmas music very finely rendered. In the morning Mr. Colville's lecture was on "Christmas," in the afternoon on the "Old Year and the New." Both lectures were well delivered, and were highly appreciated.

On Friday next, Dec. 31st, he announces an Old Year's Party in the parlors at 94 Pembroke street, at 8 p. m. to which everybody is welcome. Refreshments will be provided at 10 o'clock, and at 11 p. m. a short service will be held appropriate to the death of the old year and the birth of the new, closing immediately after midnight. This service is also open to the public.

On Sunday next, Jan. 2nd, the services in Berkeley Hall will be as follows: Morning, at 10 a. m., lecture by Mr. Colville on "The Outlook for the New Year"; afternoon, at 3 p. m., lecture by George A. Fuller, "New Year's vesper service, partaking of the nature of a sacred concert, complimentary to Mrs. Morris, the talented organist, with address and poem by Mr. Colville, will be held at 7:30 p. m. Admission free except in the evening, when twenty-five cents will be the price of a seat.

Highland Hall, Warren Street.

Jan. 6th Mr. Colville will speak, under inspiration, on "The World's Great Poets and Painters," at 7:30 p. m.

Mr. Colville addressed good audiences in Marlboro' Mass., Wednesday, Dec. 22d, and in Salem Sunday evening, Dec. 26th. He is open to engagements out of Boston on Tuesdays and Wednesdays only. For all particulars address him or apply at 94 Pembroke street, Boston.

Mr. B. P. Shillaber (Mrs. Farrington) is quite ill at his residence in Chelsea.

BRIEF PARAGRAPHS.

We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings that now pass before us like visions will stay in our presence forever.

Dr. Franklin invented, in 1785, a revolving grate, with a circular fire cage, and so made us to be capable of being turned round after being lighted, in order to bring the fresh coal under the burning coals, and thereby prevent the development of smoke.

Two more transatlantic cables are to be laid, the control of which will be entirely in the hands of American capitalists.

Scientists have distinguished about 82,000 different species of plants, of which number nearly 4,000 are different forms of grass.

There is no general doctrine which is not capable of being out of morality. If unchecked by the despotic habit of direct feeling with individual fellow-men.—George Elliot.

South Carolina has invited all of the original thirteen States to participate in the celebration of the centennial of the battle of the Cowpens, Jan. 17th, 1881.

THE PEN.

The pen is simple, yet sublime!
It writes its story on the page,
And sends it down the stream of time
In statesmen's lore, in minstrel's rhyme,
As echoes of the passing age.
The luster of the sword is dim
Beside the luster of the pen;
The mountain's crown, the ocean's rim
Echo the universal hymn
That lifts its highest among men.
—(British and Colonial Printer and Stationer.

When a man cheats at euchre, his opponent cries out, "You cur!"

In Memphis, Tenn., a man bought of a barber a bottle of liquid to make the hair grow thicker on his head. He claims that it not only failed to do so, but caused what hair he had to fall out. He wants one thousand dollars to cover the damages.—Harvard.

That was a "harum scarum" trick, a bald imposture, and the man, having had a desert name of his head, now seeks by an appeal to law to give the man his deserts. He barely wants a thousand dollars to cover the bare spot.

Two Quaker girls were ironing on the same table. One asked the other which side she would take, the right or the left? She answered promptly: "It will be right for me to take the left, and then it will be left for thee to take the right."

Hymen's bonds are at a discount.

An Indian philosopher being asked what were, according to his opinion, the two most beautiful things in the universe, answered: "The starry heavens above our heads and the feeling of duty in our hearts."—Dost.

A little girl went into a neighbor's house one day, where some apple-parings lay on a plate on the table. After sitting a while she said, "I smell apples." "Yes," the lady replied, "I guess you smell these apple-parings on the plate." "No, no," said she, "I don't smell them; I smell whole apples."

Mortals, that would follow me,
Love Virtue, she alone is free.
She can teach you how to climb
Higher than the spirey chimneys;
Or, if Virtue feeble were,
Heaven itself would stoop to her.—(Milton).

A wit on passing a church which was being ceremoniously dedicated, but on which a certain man yelped Johnson held a heavy lien, remarked to a companion: "They are dedicating the people's equity in the building to God, subject, however, to the mortgage of Bill Johnson!"

Mrs. Maggie Van Cott, the noted female evangelist, has ceased to preach and gone to making patent medicine. She assigns as the reason, failure of health. It is a pity the failure of her own health did not give her a greater regard for other people's than is shown in her choice of a new vocation.—Ex.

There may not have been the finest homiletic skill, but there was pretty sound doctrine, in the preacher's division of his sermon from the text, "Adam, where art thou?" 1. We are all somewhere. 2. We are not all where we ought to be. 3. If we don't get where we ought to be we shall be put where we don't want to be.

White paper, black ink and a printing-press are making their mark in the world, and when well-directed brains are added the combination is complete for the accomplishment of "the greatest good to the greatest number" of mankind.—The Paper World, Holyoke, Mass.

The Rev. Dr. Morley, in a lecture upon the troubles in India, spoke of the fifty thousand pounds sterling expended in one year by the London Society for Bibles. The natives received them gladly, for paper was scarce there, and the leaves were soon made available as wrapping paper for pepper, &c., and the board in the covers reappeared in the framework of sandals.

A TRAGEDY IN TWO ACTS.

Boy,
Girl;
Joy;
Fun;
Gin;
Dust;
Boy;
Dust.

The children in a school at Springfield being called upon for impromptu compositions on the employment of their respective parents, an M. D.'s little daughter produced this:

"There was a little girl,
And she was very sick;
She sent for my father,
And died very quick."

Hon. Sidney Sweet of this village, during a recent visit to the city of New York, obtained direct writing through the mediumship of A. H. Phillips, at 133 West 30th street, apparently executed by the spirit of a deceased friend on the inner surface of a folding or book slate, while closed and held in broad daylight by himself only, no pencil visible at any time, and the medium several feet distant.—The Danville (N. Y.) Express.

The church is always trying to get other people to reform. It might not be a bad idea to reform itself a little by way of example. It is still clinging to one or two things which were useful once, but which are not useful now, neither are they ornamental.—Mark Twain's Tramp Abroad.

A young lady once hinted to a gentleman that her thimble was worn out, and asked what reward she merited for her industry. He sent her an answer in the shape of a thimble, on which the following lines were engraved:

"I sent you a thimble for fingersnible,
Which I hope will fit when you try it;
I will leave you long, if it's half as strong
As the hint which you gave me to buy it."

Mrs. J. W. Cross—on, as she is known to the reading world, George Elliot—passed on from the mortal in London, Eng., on the evening of Dec. 22d. She was born in the north of England, in a town of Yorkshire, in the spring of 1820. Her position in the literary firmament was prominent and assured—a London correspondent of the New York Herald having once voiced the popular verdict in the following language:

"George Elliot is, by all odds, the greatest living writer of fiction, and her pen name, at least—is known wherever the English language is spoken. In creative genius, in knowledge of human nature, in power of analysis in richness of expression it is fair to say she has been equaled by no woman and by very few men."

It is presumed that when Shakespeare wrote about "patience on a monument," he did not refer to the patients of doctors, because they are usually found under a monument.

The son of a clergyman was delivering a college valedictory, when, in pulling out his handkerchief, he pulled out a pack of cards. "Hulloa!" he exclaimed, "I've got on my father's coat!"

The book called "Scotch Sermons" has made a wonderful stir in the Established Church of Scotland. It is charged that they contain denials of no less than twelve of the leading doctrines set forth in the Presbyterian Confession of faith.

Movements of Lecturers and Mediums.

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

Dr. H. P. Fairfield gave two very interesting and instructive lectures Sunday, Dec. 10th, before the People's Spiritual Meetings in Portland, Me. The Doctor is a live speaker, and societies everywhere would do well to secure his services.

C. B. Lynn will lecture in Rand's Opera House, Troy, N. Y., during January (address No. 5 6th street); in New York City during February. He is ready to make engagements for March and April. Permanent address care *Banner of Light*.

W. L. Jack, M. D., is now at his office at 60 Merrimack street, Haverhill, Mass.

Mr. Joseph D. Stiles has lectured to large audiences in the past few weeks in Westbury, Hanson, Pembroke, Plymouth, Worcester, Charlton, and Peabody, and speaks in Peabody, Sunday, Jan. 2d, and Salem Jan. 9th. Expects to attend the Rutland (Vt.) Convention to be held in that city the 21st, 22d and 23d days of January.

Mrs. Dr. Perkins, inspirational speaker—formerly of Kansas City, Mo.—has now located at 330 Tremont street, Boston, and will answer calls to lecture.

Mrs. Clara A. Field spoke in Lawrence on Sunday, Dec. 10th, afternoon and evening—giving psychometric readings at the close of each service which afforded complete satisfaction to those for whom they were intended. She would like to make Sunday engagements wherever her services are required. Address her at 19 Essex street, Boston.

Miss Jennie Rhind lectured and gave typical meetings in Good Templar's Hall, Lawrence, Mass., Sunday, Dec. 12th and 26th. She will answer calls to speak wherever her services are desired. Address her 19 Essex street, Boston, Mass.

Mrs. R. Shepard-Lille speaks under spirit control at Fraternity Hall, corner of Fulton street and Gallatin place, Brooklyn, every Sunday in January, 10½ a. m. and 7½ p. m. Mr. J. T. Lille, a piano player and a beautiful singer, will preside at the piano.

Dr. L. K. Cooley will lecture in Evening Star Hall, City Square, Charlestown District, on Sunday evening, Jan. 2d. Subjects by the audience, and questions answered.

Keeler and Ackery will visit in Brooklyn, N. Y., till January 8th, at which date they return to Boston. Parties desiring to arrange for sances can address their agent, Dr. L. K. Cooley, No. 9 Davis street, this city.

George A. Fuller, of Dover, Mass., lectured in Ferren's Hall, Manchester, N. H., Sunday, Dec. 20th, at 2:30 and 6:30 p. m. The attendance was large and appreciative. Mr. Fuller's subject for the afternoon was "Review of 1880, and What Shall We Expect in 1881?" In the evening the lecture, by special request, was upon "Jesus of Nazareth—His Position in History, and the Relation of His Teachings to those of Modern Spiritualism."

Capt. H. H. Brown speaks in Greenfield, Mass., Jan. 6th and 7th. He is at Worcester Sundays Jan. 9th and 16th. Can be engaged for week day lectures in that section between the 9th and 21st. Address him at 10 Pleasant street.

J. Frank Baxter, notwithstanding the severe storm of Sunday last, had fair audiences, both afternoon and evening, in Rockland, Mass. He will lecture there again on Thursday evening, Dec. 30th, and then Friday leaves for Pennsylvania and New Jersey appointments, remaining there till February, 1881. He will be pleased to correspond with parties relative to week evening engagements for January and February, and Sunday services for March. Address him at 181 Walnut street, Chelsea, Mass.

Married.

At the Continental Hotel, Philadelphia, Monday, Oct. 11th, 1880, by Rev. Dr. Peter Stryker, Mr. Oscar B. Gray and Mrs. Jennie A. Stoddard, of New York City.

Kidney-Wort is the safest and best remedy for Kidney and Liver diseases, Piles and Constipation.

There are more cures made with Hop Bitters than all other medicines.

Brooklyn Spiritual 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.

Mrs. J. Shepard-Lille speaks in Fraternity Hall, corner of Fulton street and Gallatin place, every Sunday, at 10½ a. m. and 7½ p. m. Fine music and singing. Social Meeting every Thursday evening.

Friday night, Conference Meetings.

Jan. 7th, annual election of officers and discussion of the year's work.

Friday, Jan. 14th, a grand vocal and instrumental concert. Tickets 35 cents. Proceeds to aid us in our Sunday meetings.

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.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin street.

THOMAS MARSH, 219 Washington street (south of Pleasant street).

UPPER W. BIXBY, 267 Washington street.

T. F. WITTE, 235 Tremont street (corner Elliot).

G. F. VEELEER, Boston and Maine Depot, Haymarket street, 17 G street, South Boston dist.

G. D. JOHNSON, 5 North Main street, Fall River, Mass.

E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street.

J. C. J. H., and H. G. TAYLOR, 100 West 14th street, corner City avenue, 240 City avenue, near 16th street, and 745 City avenue, 424 City avenue, N. Y.

W. S. BARNARD, Republican Hall, 55 West 33d street.

W. H. LEECH, 63 Hudson street.

S. M. HOWARD, 61 East 12th street.

BRENTANO'S LITERARY EMPORIUM, 39 Union street.

CAITIER'S HALL, 23 East 14th street.

BROOKLYN, N. Y.

C. R. MILLER & CO., 711 Broadway street.

EVERETT HALL, 308 Fulton street, Saturday evenings and Sundays.

WM. H. DENIKE, 55 Bedford avenue.

ROCHESTER, N. Y.

WILLIAMSON & HIGBIE, 82 West Main street.

JACKSON & BURLING, Arcade Hall.

OSWEGO, N. Y.

GEORGE H. HEDS, west end Iron Bridge.

WASHINGTON, D. C.

RICHARD ROBERTS, 1010 Seventh street.

J. B. ADAMS, 827 Seventh street, and 614 F street.

S. M. BALDWIN, 422 F street, N. Y.

PHILADELPHIA, PA.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 222 Broadway, Chelsea.

W. & C. S. HOUGHTON, 75 and 77 J street, Sacramento, Cal.

J. B. BAZAAR, 105 Cross street, Cleveland, O.

W. A. DANSEKIN, 704 Saratoga street, Baltimore, Md.

S. CHOYNSKI, 31 Geary street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

J. B. MORTON, 162 Vine street, Cincinnati, Ohio.

E. M. ROSE, 56 Trumbull street, Hartford, Conn.

C. H. MATTHEWS, Central News Stand, Northeast corner Broadway, Columbus, O.

E. F. MULLIGAN, 87 Broad street, New York, N. Y.

THE LIBERAL NEWS COMPANY, 620 North 5th street, St. Louis, Mo.

W. H. LEECH, 130 Wisconsin street, Milwaukee, Wis.

D. A. LEASE, P. O. Bookstore, Moberly, Mo.

W. H. LEASE, P. O. Bookstore, Moberly, Mo.

E. J. CARPENTER, Brattleboro, Vt.

R. DOBBS, Charleston, S. C.

W. H. LEECH, 130 Wisconsin street, Milwaukee, Wis.

Other parties who keep the *Banner of Light* regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery place, Boston) of the fact.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices thirty cents per line, *Minion*, each insertion.

Business cards thirty cents per line, *Agate*, each insertion.

Notice of editorial columns, large type, inserted matter, fifty cents per line.

Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Monahan, M. D., P. O. Box 2619, Boston, Mass. Residence No. 4 Euclid street, F. T.

Mrs. Sarah A. Driskin, Physician of the "New School," asks attention to her advertisement in another column. D. 23.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. Jan. 1.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 per four 3-cent stamps. REGISTER YOUR LETTERS. Jan. 1.

Prof. S. B. Burtan will answer calls to lecture in the Middle and Eastern States. Address him at The Lexington, 165 East 49th street, New York City.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N. London, England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

LONDON (ENG.) AGENCY.

J. W. FLETCHER, No. 22 Gordon street, Gordon Square, is our English agent for the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works* published by Colby & Rich. The *Banner* will be sent at Steiny Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT.

And Agency for the *Banner of Light*, W. H. TERRY, No. 81 Russell street, Melbourne, Australia, has for sale the works on *Spiritualism*. *LIBERAL AND REFORMATORY WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.

Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The hall will be open at 2 o'clock, and services commence at 3 o'clock precisely. At which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of the earthly life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere into an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her own. All express as much of truth as they perceive—no more.

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

As our angel visitors desire to behold natural flowers upon our free-circle table, we solicit donations of such from the friends in earth-life, who may feel it is a pleasure to place upon the altar of spirituality their floral offerings.

Miss Sheehamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays. Letters appearing in this department in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, Chairman.

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

Session Nov. 12th, 1880.

Invocation.

Oh thou Grand Designer of the universe! thou Great and Mighty Architect, who hast formed and fashioned in thy wisdom and power all the forms of life that we behold! we approach thee in adoring gratitude, feeling within our souls that thou art all potential to bless and to bestow upon thy dear humanity the needs and the requirements of every hour. We behold in nature the manifestations of thy love and power; the materialization of thy thought expressing itself in outward form to the eyes of humanity; and we know that all these things will change; that the outward form and expression will pass away and be seen no more; but we can realize that the spirit within, which giveth life, will pass on to new existences, fill new forms of creation, but will never change nor pass away from life. Through all the vicissitudes of life may we ever realize that thy love and care are adding and know no change. And thus may we, as the years roll on, through sorrow and affliction, through clouds of strife and misery, realize that we may trust in thee, who art our strength and our never-failing guide.

Rev. Wm. C. Wisner.

On the wings of music I return to earth, not as I retired from it, but with a new feeling of humility infilling my spirit and pressing upon me; for I feel that I am but a babe in the sight of those mighty teachers who surround me in the immortal world. I have entered a new school; I have learned that I am really and truly an immortal soul, and that I have the power to wing my flight backward to earthly scenes, and say to my friends and followers it is true, there is no doubt in immortality, humanity is blessed with the power to live on and on through countless ages, and when the soul requires, it may return to earth, and gathering up mortal experiences still press onward for its own advancement. But the new school I have entered is one where gather many like myself who are beginning to unlearn much of that which they acquired while in the material body, and I wish to say to my friends, I am unlearning many of the false ideas which I possessed while in the form; I am seeking to cast them aside, one by one, that my soul may become, as it were, divested of all its acquirements, in order that there may be room for the new which I find beyond. I am earnest and honest in this. I desire to say to each and all, "seek, and ye shall find"; investigate this truth, that your souls may become spiritualized while yet on earth. I would not advance one error if I could; I would not send out one false teaching to any soul; and this is why I press upon me that it is my duty to return to this public place, and say to one and all: I am a disembodied spirit, endowed with a power and capacity of receiving knowledge from higher beings than myself, and return and transmit what I receive to you who remain in the mortal form. I have met many who passed on enwrapped in the teachings of theological ideas, who have not yet emerged into the full, clear light of spiritual truth; yet like myself, they are honest and earnest, and do not desire to keep what does not belong to them; they are anxious to receive only truth; and as fast as they may, they are gaining more and more instruction and light concerning spiritual things. We are like little babes in the immortal world; we are weak—in need of strength—because of the life we attained on earth; but, little by little, it is given to us, till we become strong and free, able to try our own powers, and use them for the advancement of others, and for the unfoldment of ourselves. Rev. William C. Wisner, of Lockport, Ind.

Mrs. Emma L. Barrows.

[To the Chairman:] Sir, I would like to return, to say to those who mourn for me, I am not dead, I am living in a world where I am free from pain and suffering, and my care seems to be centred now upon those dear ones who remain in the material form. From day to day I return, seeking to make my presence known, and to give some token of my identity, or make some movement whereby they may realize that a disembodied soul is beside them. I come to bring my love and say, I will never leave you, until you, too, join me in the spirit-world. It is beautiful, it is grand, it is homelike! And there, in the companionship of those dear ones who passed over the river of life before myself, I am growing in happiness, and am free and glad. It would give me untold pleasure to be called upon by some one of those who are dear to me, to speak in private concerning the things of my new life, and also of those material affairs in which I was interested while here. If you could realize how anxiously I am waiting for this—to reach you through private channels and speak to your hearts alone—you would hasten to respond to my wishes and seek out some channel through which I could come to you. My husband is G. H. Barrows. I dwell thirty-four years in the body, and then I was summoned to the spiritual world. It was the grandest summons that could come to my spirit, if I could only have my friends realize truly and well that I am with them constantly, to cheer them on and encourage them in their daily lives. My name is Mrs. Emma L. Barrows. I passed away in South Abington, Mass. As this season returns it seems to me like a voice from my friends, and I feel I must return to them to give them greetings.

James Warren.

[To the Chairman:] Well, sir, I am from Charleston, S. C.; my name is James Warren. I cannot say that I have ever had any particular interest in the Spiritual Philosophy, but I find it may serve me a purpose in returning to friends on earth, and for that I feel indebted to it. I shall call the attention of my friends to this, and tell them that after all it is worth investigating, although I scouted at the idea when I was here in their midst; yet when a spirit finds itself disembodied, and unable to

make his friends know what he desires—unable to make his presence known because they are so enwrapped in external things—I tell you this Spiritual Philosophy, or whatever it is called, comes home to the soul, and he finds it is indeed of priceless worth. Therefore, dear friends, you had better look into it and find out whether it is true or no. I reckon you will discover some gem within which will be of priceless value to your spirits. Now I have long and anxiously been waiting to tell you up and call your attention to my own affairs. You have been like one dead, or in a dead sleep—I have been the live one, working earnestly and long; you have been the dead ones, who have not known of the one who was knocking and desired to enter.

My affairs did not concern the public much of any, because I was not a moneyed man, and was not very generally known in business circles. But yet I had affairs of my own, which were of great interest to me, so they have been of interest to me since passing out of the body. My friends know of them; they know that these affairs of mine were in a muddled condition, that nothing was straightened out, and consequently they have been left pretty much to themselves. Now I can give my friend, John Morgan, a clue, whereby, if he desires to render me a service, he can set to work and unravel the tangled end and make it straight. I wish to say to him: John, write to my friend and relative in New Orleans—you know who he is—Samuel S., and ask him what became of the papers, and not only the papers, but certain personal effects of mine which he had in charge, which he was to hold till called upon to render them up. He will give you all that is requisite to settle up my affairs, not so much the personal effects, but the papers, which are of great value, because they will be of benefit to one or two individuals who are sorely in need. Now, John, I hope you will do this for me. I have no nearer relative or friend that I can come to for this, but knowing that you are always ready to render a service to a friend, I feel that even coming from beyond the grave I may call upon you. I have no fear but what I shall be answered. In return, should you care to seek for evidence of this eternal life, and also to hear from your friends, myself included, I will work earnestly and long to satisfy and gratify your desires. I thank you, Mr. Chairman, for this privilege. My friend, John Morgan, lives in Charleston, S. C.

Thomas West.

[To the Chairman:] I am an old man, sir, but I am glad to avail myself of these privileges or opportunities which you extend to spirits to return and say a word. It is only a few months since I was called to the other life. I died and was buried. Probably many of my friends thought that was the last they should hear of me until they, too, died and were buried. I wish, however, to say to my friends, I am not idle, I am at work; I do not desire to remain inactive; I shall do all that I can for them, and for myself likewise. It was in the summer when I was called to go. On freeing myself from the old worn-out body I was enabled to pass beyond into new scenes, among new associations. Friends long passed away, faces that I had well-nigh forgotten, but which came to me with a likeness that I could not help remembering, surrounded me, and I was made welcome. I do not express myself very clearly, for I do not understand, exactly, this process of returning and manifesting; but I hope I shall sometime be able to do better, when I may come to friends and acquaintances that I knew in the body. I wish them to know that I am very comfortably off, and I shall try and remain so; it all depends upon the will and the desire of the spirit, and if you wish to be well off, to be good and to make others happy, you can do so without any difficulty. My name is Thomas West. More than three score years and ten of life were allotted to me, so that I feel I have nothing to complain of, but that I was well favored. I am from New Bedford.

Louisa Wilkins.

[To the Chairman:] I belonged, sir, in New York City. I have never controlled a medium before. I have heard about these things—I knew of them before I passed away from the earthly life—still I did not understand them very well. My friends, some of them, are believers in Spiritualism; and one in particular—a dear lady friend, who cared for and tended me while in the body, for some months, when, weary with sickness and pain, I could not bear the presence of strangers by my side—is a medium and a believer. She wishes me to state whether or no I have visited her since passing from the body. I would say, Yes, decidedly yes. Many times I have come to you in your own home, and likewise when you have been present with my own immediate family. You have seen me with clairvoyant sight, not wan and weak from long and continued illness, but strong and bright and free, because of the new spiritual life which has come to me. And I wish to say here, where my friends must know parties have never heard of me, that what you tell them is true—that I am happy and well, and that no care or sorrow seems to drag me down to earthly things; and, as you have thought, I have come to you with that little radiant angel of light who, at times, through your organism, sends forth messages of love and cheer to bless the hearts of mourning ones who know not whether their dear ones have gone. It is she who has been a teacher to me; she has given me light and strength and knowledge; she has brought me here, that I might gain experience and grow strong for my spiritual work—and I have a work.

I shall come to you and give through you tidings of my home and the home of others, that they who are waiting for knowledge may grow glad and happy because their dear ones are not dead. I wish to thank you, dear friend, for the kindness you extended to me, and ask you to carry my message of love to my friends and family. Say to them I am happy; that I return to bless them, to watch over them and give them love and sympathy. All is well with me and well with the angel loved ones; all is well with my friends who come with me from the spirit-world to bless those who wait for the summons home while yet on earth; and by-and-by, perhaps, I may come in a better way; perhaps I may come stronger, and give to you much concerning my life, and may reveal to your clairvoyant sight some scenes of beauty that you will rejoice in spirit and be able to come out from the privacy of your home and give to the public and to mortals the tidings which we bring to you. We ask you to do this. Your guide asked you to do so some little time ago. You thought it was an imagination of your own. It is the desire and purpose of the spirit-world to bring you out from the privacy of home in order that many, many souls who are anxious, who are hungry to receive food from on high, may through your instrumentality be satisfied. Now, dear friend, do as we ask of you and

you shall be abundantly blessed in the future. My name is Louisa Wilkins. I passed on with consumption.

Agnes Peck.

Oh, it is indeed a pleasure to me to return to earth, to send out to my dear parents and friends my love, and the love of the dear ones who are in the spirit-world with me, they who have cared for me all these years, and guided me in my spiritual path. Young and tender in years when I passed away, I was received by loving angels, and cared for, and now I return to say: Oh! receive our love and blessings; we come to you daily and hourly—when clouds of sorrow press upon you, when the sunshine of pleasure and joy streams in, at all times, when your hearts are sad, and when they are joyous. We are ever with you, bringing encouragement and cheer from the Summer-Land. I bring beautiful blossoms, emblems of love, and peace, and harmony; they go forth from the spirit-world freighted with divine perfume which shall enter into your lives and enrich them with new sweetness. I love the flowers and birds and sunshine. My home is where the flowers bloom from day to day, decaying not, but sending forth their perfume upon the air, where the birds sing, and all is sweetness, where the sunlight gleams down from above and blesses each heart with its genial light; and oh, it is so delightful there, surrounded by dear friends and sympathetic hearts, who are kind and loving, and who will teach my spirit what I most require!

I have found that every spirit, in returning to earth, leaves some incumbrance of material life behind—some crudity that may cling to it in consequence of its contact with matter while on the material plane. I have a dear friend in the spirit-world who has returned from time to time, each time leaving something of materiality behind, until now she is so spiritualized and pure that she desires not to return to mortal life, but presses onward to gain knowledge, truth and wisdom from on high—which she may dispense to poor benighted souls who are in need of instruction and light and cheer. It is a blessing to every spirit to return, because in this way it may grow brighter and brighter, and also gain power to help others while gaining knowledge and strength for itself.

I bring for my dear parents a beautiful garland of flowers, which I shall hang in the dear home. I want you to feel that it is there. Try and realize, if you can, that blossoms spring up in your path planted by angel fingers, and that they may entwine around your hearts to lighten them of the burdens of life and point you upward to a home where all is sweetness and purity, so that you may go forward, gaining new light and knowledge day by day, until you join us in the immortal spheres, where we shall all sing the songs of harmony and praise because of the blessed reunion. My father is John Peck, of Portland, Me. My name is Agnes Peck.

John A. Stevenson.

I am obliged to come a long distance to send a letter to my son—yet I would go to the extreme ends of the earth to do so, if necessary. First, I will say my name is John A. Stevenson. My son Henry is at present in Liverpool, England. He has been engaged in business pursuits in that place for some time; but in a few months he contemplates returning to his home in Toronto. I have certain friends in Boston, who, I feel, will see my message or letter, and I hope they will send it to my son when he returns to his home. He will probably be at home, certainly by March, and I want my friends to do this favor for me.

Now, the message which I desire to send to my son is this: You have troubled yourself considerably about the disposal of my remains, and I wish to say, let well enough alone—it is all right. I have no care, no anxiety concerning the old body. I am free from it, and the old shell is no more to me now than an old coat which has been cast off. Now, I would far rather speak to you concerning your own affairs, for I want you to look after them sharp. There is something to arise before you ere another year closes over your head, which will demand your closest attention and all the executive ability you possess. Look well to this matter, Henry, or disaster will come. There is no unavoidable reason why it should; but you have a friend—I must speak his first name that you may know who he is, Solomon—and through him this trouble may arise. Do not trust any of your business interests to him. If you do, your will certainly founder. I have too much love for you and for your little ones to see this happen, without striving with my utmost endeavor to prevent it.

Your dear companion in the spirit-world sends out all the force of her love toward you and her little ones. She desires you to return to them immediately; they are not situated as she would like to have them; still, before you receive my message you will have returned, and I believe all will be well.

I want you also to write to your friends in Boston, and strive to understand something concerning the power of your father to return and speak to you. I am told by those who seem to know that if you will send a letter to a medium in New York, by the name of J. V. Mansfield, perhaps I can come and reply. I will endeavor to do so, and will see that I send out some message by which you may know it is myself.

Emma S. Dodge.

Like the beautiful spirit who was here a few moments ago, I feel that by returning to earth, and controlling a mediumistic organism, I may gain some power and strength for my work in the spirit-home, and so I come. I send out my love to those who still watch and wait for the summons to call them home, and say, we are well. Father is with me; he is strong, happy, and working on for the advancement of truth, which, you know, he desired through the later years of life. So long as he could realize that there was truth in Spiritualism, did he endeavor to send it abroad in his own way, and now he is at work, striving to enlighten those who are in darkness, and to give some assistance to those in need. We are together; he is with me in a sweet little home, where we await your coming. I am not now weak; I am not feeble from the effects of illness, but I am strong in my spirit-home. I can work for others, as I desire, and that is a blessing to my spirit. Remember that we return many times when you know it not, but each time bringing some gift of peace, or consolation, or love to your souls that shall be of blessing to you. Although changes have come to earthly things and earthly friends, we regret them not; we are pleased; we know that all is for the best, and that each experience which comes to one of you is for the betterment of your individual beings; therefore re-

member although you hear not my voice again in loving accents, yet I am by your side, and at all times work for your benefit, and for your instruction. Emma S. Dodge, of Malden, Mass.

John Pierpont.

We are, at times, pained to observe very many of earth's children ignoring the finer, more spiritual attributes of being, and paying deference alone to the so-called solid, substantial acquirements of material wealth, grandeur and fame. Are our friends indifferent and forgetful, or do they not believe that in reality the material is the fleeting, and that the spiritual acquirements of each being are the real, the solid, the substantial? Like dry leaves in autumn, worldly wealth crumbles and vanishes away, the material frame dissolves and disappears from sight, earthly possessions are left to others, and nothing remains but the life—the soul—and its spiritual acquirements. These will continue forever—never decaying and never taken from us. They may be brightened and enriched, but they cannot pass away. Therefore it behooves each individual to look to this eternal being, which is to know no death, and seek to acquire spiritual knowledge and power, even though it be at the expense of the outer or selfish man. We do not mean by this that you are to repress your love of the beautiful in external things—that you are to pass through the world indifferent to the good things it presents to your notice and acceptance. Far from this.

We mean to convey to your souls the idea that worldly wealth should not be accumulated by over-reaching another; by subjecting your work-people to grinding toil and labor, for a mere pittance; by defrauding your neighbor or by fostering avarice, greed and selfishness at the expense of benevolence, justice, sympathy and charity. We mean that there is something higher to look for than the mere gaining of earthly fame and power. There are victories over self to be won; there are treasures of immortal inheritance to be gained, which will brighten and adorn the spirit through all its future life; and if these may be attained by self-abnegation and self-denial they are well worth the sacrifice. Oh! how truly apparent it is to the intelligences of the higher life that humanity needs to pass through a spiritualizing process, needs to cultivate the devotional spirit, which lifts the soul above the confines of the flesh into a condition of harmony, an atmosphere of purity, where it may walk and talk and commune with angels. Humanity requires new helpers, teachers and guides—who are even now waiting to be called. Let every heart commune with itself as to its true motives, purposes and aspirations in life. If these are pure, seek to continue them so; if they are unworthy, strive to purify them and to reach out for a higher life; for in so doing the closed doors of each spirit will swing back, and angels will enter into close communion with every soul.

Oh! we tell you, friends, there is a higher and purer life to lead than the mere catering to selfish and ambitious desires, and it is the duty of every soul to strive to attain this pure existence. When man comes to realize that true happiness is found in making others happy—thereby following the perfect rule of life, and doing unto others the same as we would be done by—then will blessings come to all, and the world will blossom like the stars in glory; humanity will rejoice with new life and gladness. To Spiritualism—that divine essence of all liberalism—and to Spiritualists we look first for this upward movement.

Spiritualism is no hollow sham that, like a bubble, may be pricked and exploded into nothingness by any one. Nor are Spiritualists the purblind people certain individuals would have the world believe. All such "exposures" as that recently given upon the platform of one of our Boston tabernacles, only serve to show to the world the baseness of the counterfeit which is being palmed off upon humanity as the genuine article. Spiritualism courts the investigation and keen, analytical research of the scientist. And when such investigation is made, no exposure will come of it, but, instead, there will be a clear revelation of the natural and eternal laws of truth upon which it is based.

Spiritualists, who are the recipients of the divine messages of love and immortality from beyond the grave, should inculcate in their lives, experiences and actions toward one another, the purifying principles of their belief and the teachings of their ascended guides.

Spiritualism, which comes to earth with an ever-quickening breath from the boundless realms of the immortal world, teaches that love to humanity is love to God, and that purity of thought and action, honesty of dealing with one another, denote the ever-abiding presence of the angel within. Through Spiritualism and its honest followers we look to see humanity redeemed from selfishness, and rise in the grandeur of its spiritual might to bless the world.—John Pierpont.

Charles H. Gench.

If it is possible, Mr. Chairman, I would like to send a few words to all my friends, and especially to those who are in Ann Arbor, Mich. When I passed away, I had a difficulty with my lungs; and I would say to my friends, that, not only were my lungs congested, but I understood, after passing out of the body, that my liver likewise was in a very bad condition. I presume it is all for the best that I passed beyond the river of death when I did; I feel that it may be so. I am striving to perform my work where I am, striving to extend the labors which I began on earth, and to carry with me an influence that shall sway certain individuals in the form. This is my first attempt at returning to earth, and I feel somewhat confused; but I desire to send my love, and to say that I am comfortably situated in my new home, where I expect to be able to perform much more labor than I did here. I was twenty-nine years old and a few months more when I passed away. I had much work to perform—that is, my mind seemed to lay out work for my brain and hands to perform, but I found the physical unable to cope with all that I desired. Now, although my work is something of a more spiritual nature, yet I believe I shall be able to perform much, not only to the satisfaction of my friends but of my own spirit. My name, sir, is Charles H. Gench.

Pardon me if I add, I desire my friends in the East to remember me, as I do them, with love; that I return likewise to send them greetings.

MESSAGES TO BE PUBLISHED.

Nov. 16.—Lavinia Merrick; Col. J. P. Barber; Mary E. Collins; Henry Kaynor; Sarah L. Martin.
Nov. 19.—Julietta B. Burton; R. W. Huntington; Betsey Hays; George Luther; Cornelia Gifford; John A. Curtis; Mrs. Alice Frazer; Carrie Lewis.
Nov. 21.—George Prentiss; Mary Crowley; Sarah Miller; Jonathan Brooks; Clara Alice Morley.
Nov. 27.—David B. Farr; Lydia M. Flinders; Lizzie Atkinson; Mary Beaman; Samuel Taylor; Dr. Henry Clark.
Nov. 30.—Evelyn T. Chandler; Willie Foot; Asa Fletcher.

er; Mary Arnold; William Howland; Henry S. Tolman; Jennie Wiley.
Dec. 1.—Rev. Thomas C. Moses; Lyman Odell; Mrs. C. H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane Reed; Jonathan Berry.
Dec. 10.—Mrs. A. M. French; Flora B. Cartmell; William Butler; George P. Elliot; Eliza Shaw; Nellie A. Langmaid; Simon Thomas; Lillie Perkins.
Dec. 14.—Rev. E. W. Porter; John L. Chandler; James Wood; Helen S. Lord; Fredrick L. Fiske; Samuel Curtis; Big Bear.
Dec. 17.—Gideon Frost; Katie F. Hand; Lizzie L. Groves; Julia Leonard; Robert L. Tilden; Mary A. Knowles; Rosalie Abbott; Jennie Ryder; Emma Gray.
Dec. 21.—Mrs. Ella J. Smith; Robert Rogers; Capt. John Cooley; Sarah J. May; J. G. Bircham; Maria L. Gordon; Noah Shill.
Dec. 27.—Robert Dale Owen; Louis R. Pughes; Eva May Clark; Hattie A. Fowler; Mary E. Fuller; Frances Black; Mattie Bayles; Flossie Reed.

Verifications of Spirit Messages.

ERASTUS COLLINS'S MESSAGE.
To the Editor of the Banner of Light:

In the *Banner of Light* of the 4th inst. I noticed in the "Message Department" a communication from ERASTUS COLLINS, of Hartford, Conn. I was well acquainted with Mr. Collins, having had business transactions with him for years; he was one of the firm of Collins Brothers, wholesale dry goods, on Asylum street, and also on Ann street. He was a man of wealth, having inherited a large amount from his father, A. M. Collins, and accumulated more by a successful business for a number of years. He was one of the best men I ever knew. I did not know he was dead until I saw the message in the *Banner*. I wrote to Hartford, and ascertained that he died on the 27th of July (and such) last July. It is just such a message as I should think would come from him, and I have not the least doubt but that it did.

Respectfully yours, R. P. PRATT,

Formerly of Hartford, Conn.
New York, Dec. 10th, 1880.

JACOB FRIEZE'S MESSAGE.

To the Editor of the Banner of Light:

In the *Banner of Light* Message Department of Nov. 20th is a communication purporting to come from JACOB FRIEZE, of Providence. Between the years 1831 and 1834 there was considerable excitement on the ten-hour question—a paper called the *Arden*, and Jacob Frieze was its editor. He was a Baptist preacher, but no bigot, and I took his paper. He also established a reading-room for mechanics. I helped him get up his reading-room, and there for the first time I saw Garrison, the liberator. That was a long time ago, but his message proves him to be the same Jacob. To me it is another proof of the truth that the spirit of man never dies. This communication of Jacob Frieze gives me another ray of light, and glids my pathway to the tomb.

Yours respectfully, ALBERT MESSINGER.

REV. R. L. DASHIELL'S MESSAGE.

Mrs. J. W. Clark, of Victoria, B. C., writes that her son, Charles G. Clark, and also a number of her Methodist neighbors, recognize the spirit message of REV. R. L. DASHIELL, printed in the *Banner of Light* Nov. 27th. He was a missionary, and had preached in Galesburg and other parts of the State. He died in Newark, N. J.

Meetings in Peabody.

To the Editor of the Banner of Light:

On Sunday, Dec. 12th, we commenced a course of lectures in this place with Mrs. Clara A. Field, of Boston, as speaker. She gave us an excellent discourse, and a portion of the evening she devoted to psychometric readings, which were very fine. As a psychometric reader we predict for her a brilliant future.

Dec. 19th Joseph D. Stiles, of Weymouth, gave two very interesting discourses, after noon and evening. He also gave sixty-eight tests, all of which were verified then and there before the whole audience. We wish there were more like him in the field. E. I. K.
Peabody, Mass.

It is said that a minister in a country Kirk in Scotland stopped in the course of his sermon to ask a member who was deaf, "Are ye hearing, John?" "Oh, ay," was the response, "I am hearing, but to verra little purpose."

Passed to Spirit-Life.

From Cleveland, O., Nov. 24th, 1880, Wm. Bela Archer, aged 28 years.

During the session of the Children's Progressive Lyceum, held Sunday, Dec. 5th, a committee was appointed to draft resolutions of respect; and at the regular session, Dec. 12th, the following were adopted:

"Whereas, in accordance with natural and immutable law, our brother, friend and co-worker, William B. Archer, has passed to spirit-life; be it therefore

Resolved, That we as a society, of which he was a member, tender our sincere condolence to the sorrowing parents and relatives in their bereavement, and assure them we share more than words can tell their grief at his premature departure. His loss will be sadly felt socially as a medium, and as an active worker in this and future generations, to lead a willing hand wherever he could do the most good. Most of all with his loss be felt by one of the fondest of mothers, whose idol and constant companion he was. But

"While mourning his absence in vain, Remember bright spirits are near."

Let us not forget the separation is but temporary, and draw consolation from our beautiful philosophy, that declares: "There are no dead."

"The living are the only dead; The dead are on, no more to die, And often when we mourn them dead, They never were so high."

Resolved, That a copy of these resolutions be presented to the family, and that they also be published in the *Leader, Banner of Light*, and the *Religio-Philosophical Journal*.

The deceased was buried on Sunday, Nov. 28th, at Woodland Cemetery. The Lyceum was adjourned out of respect to his memory, and its members participated with the large gathering of friends in the funeral obsequies—conducted by Mr. Thos. Teas—where were as follows: Invocation, Miss E. Anne Hinman; singing by Lyceum choir; Silver Chain recitation, Mr. L. and friends; discourse by Mr. A. B. French, of Clyde, who seemed to catch the inspiration of the occasion, and presented in a beautiful manner the Spiritualist's philosophy of death. He took for his text, "For no one dieth unto himself." The discourse was worthy of the gifted speaker, and many of the listeners for the first time heard a clear exposition of the Spiritual Philosophy. After the address followed singing by the choir, when the funeral cortege moved slowly to the grave, where a few remarks were made by the speaker, Mr. F. the choir again sung, and Miss Hinman dismissed the assembled friends with a benediction.

LUCRETIA MOTT.—In Memoriam.—The following resolution was presented by Walter W. Broom, and unanimously adopted at a public meeting Sunday, Nov. 14th, 1880, held in the Central Greenback Labor Club Room of Philadelphia:

"Whereas, The daily papers of Philadelphia have announced the demise of Lucretia Mott; be it

Resolved, That the members of the Philadelphia section of the Society for the Advancement of Spiritualism assemble to tender their condolence to E. M. Davis, Esq., and wife, at being parted from "the good, the true, the beautiful," the virtuous wife, the faithful mother, the generous and heroic saint, Lucretia Mott—rejoicing that such a woman has adorned this republic and century—whose example is worthy of emulation by this and future generations.

We condole with the family and the public gathered around earth-life's last resting-place, as they miss the face and form of an angel, whose wisdom, love and progress, and rejoice that amid widespread corruption, cruel selfishness, dangerous ignorance and indifference to each other's welfare, we have the memory and recorded life of a faithful woman, to help to inspire, to sustain us as we struggle to make the world our country, and to do and be good our religion.

Ordered to be sent to the Liberal papers by the Committee.

WALTER W. BROOM,
GUSTAV BECKER,
WILLIAM GRANT.

The Vermont State Spiritualist Association.

Will hold its winter quarterly convention at the Town Hall, Rutland, on Friday, Jan. 22nd, 1881, at 7 o'clock, P. M. Beside a large array of home talent, the services of Joseph L. Stiles and W. J. Colville have been secured. Most of the faculty of the Vermont State Spiritualist Association will grant free return tickets to those attending the convention. Board at the Rutland Hotel, at 50 cents per day.

W. J. WILKINS, Secretary.
Rt. Woodstock, Dec. 20th, 1880.

