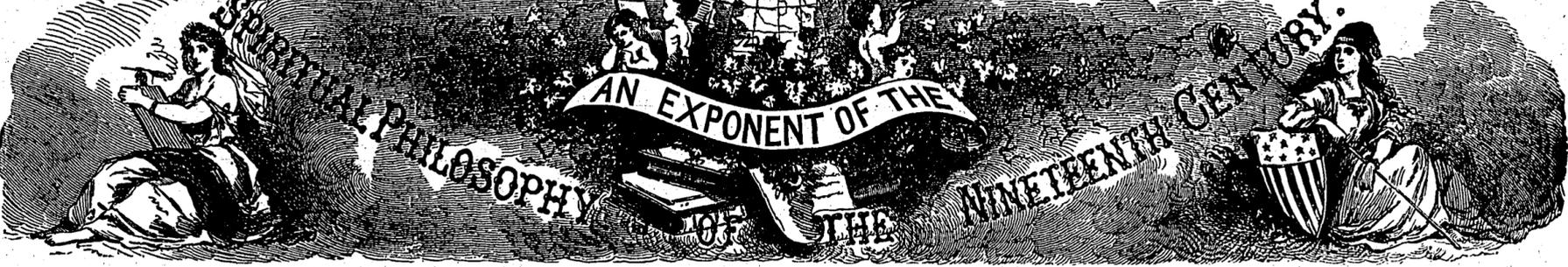


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The Rostrum.

CHRISTIAN SPIRITUALISM.

Remarks delivered before the First Spiritualist Union, San Francisco, Cal., Sunday, Sept. 5th, and repeated, by request, before the Theosophic Society, Sunday, Sept. 11th, 1880.

BY WILLIAM EMMETTE COLEMAN.

(Reported for the Banner of Light.)

"Is God, the Infinite and Universal Father, made known only by a single voice heard ages ago on the banks of the Jordan, or by the Sea of Tiberias?"—*William Elery Channing*

"The word of God is not bound either to the Jesus of history nor to the Christ of theology. . . . No man has appeared who has exhausted even a single department of science, or embodied perfection in his life. Humanity is greater than any man. . . . No one man can be the absolute norm for another."—*Rev. Thomas Yoder*

"We greatly question whether the views of Christ regarding the future world. . . . were not less in advance of those current in his age and country, than his views upon any other topic. . . . We attempt in vain to trace in the gospel the least evidence that the future state is to be regarded as one of progress, that its sufferings are to be probationary and purifying, and therefore terminable or its joys elevating and improving, and therefore ever advancing. If any doctrine be distinctly taught by Scripture on this point, it clearly is that the lot of each individual is fixed forever at the judgment day."—*W. B. Gray*

"The Jesus of Nazareth who is exalted as the ideal man is not, we must remember, the simple Galilean, but a sublime figure made up of all we have learned to admire. It is Jesus plus all that has been gained since he lived. We fancy we are glorifying him, and we are celebrating the moral conquests of two thousand years."—*O. B. Frothingham*

"Christian is an adjective of ill omen. . . . The term Spiritualism requires neither prefix nor suffix. . . . Christian Spiritualism would perhaps be the best expression of religious thought that the progressive free-thinking minds of this century would be inclined to accept. Strange as it may seem, the very term 'Christian' connected with individuals virtually glooms the life and vitiates the criticisms of those professedly accepting the sublime principles of Spiritualism. . . . It is strange that American Spiritualists, especially the more cultured, look with suspicion upon the pompous assumptions common to 'Christian' Spiritualists? . . . The term 'Christian' serving in narrow, non-enlightened circles as a convenient handle, may occasionally open the gate-way to a questionable May-Day respectability."—*J. M. Peebles, M. D.*

The subject of Christian Spiritualism is now engaging the attention of a number of our prominent Spiritualists, considerable discussion thereupon being waged in some of the spiritual journals. I have prepared, for publication in the future, a work embodying one hundred and one reasons why it is impossible for me ever to be what is called a Christian Spiritualist. This evening I shall submit some extracts from three of these "reasons"—these three being a slight sample of the hundred and one. The facts I shall present have not been arrived at by a shallow, superficial examination of the subject, but by a careful, searching study and investigation conducted for years.

Christianity is based upon the life and teachings of one person—Jesus the Christ; Spiritualism is based upon the life and teachings of no one person or set of persons, but upon the revelations of nature, both in the material and spiritual universe. Christianity accepts the leadership of a young Hebrew, living nearly two thousand years ago; Spiritualism accepts no special leader, whether on earth or in the spirit-sphere. Christianity declares the life and words of Jesus to be a revelation from God to man, sufficient, full, completed, by which our thoughts, words and deeds must be guided. If we would attain the kingdom of heaven; Spiritualism knows nothing of any authoritative pen-and-ink revelations from the Supreme to man, and affirms that the life and words of no man, however eminent in wisdom and goodness, are to be regarded as the infallible standard by which our lives and words should be measured or gauged.

Christianity declares, through its Christ, that heaven and earth shall pass away, but his (Christ's) words shall never pass away (Matt. xxiv. 35); Spiritualism asserts that the words of no man, even in this enlightened age, much less those of one living in an unenlightened, semi-barbaric era, will endure forever, but that many of the teachings of the wisest and purest sages, whether of the past or of the present, will sink into merited oblivion with their kindred errors of all times and ages. Christianity points to the Man of Nazareth as the best, purest, wisest, most godlike person our planet has ever seen; Spiritualism affirms the impossibility of a man living in the childhood of the race, so to speak, in an obscure, semi-civilized land, devoid of the advantages of literary, scientific and artistic culture, reared in the midst of unfavorable surroundings, his companions, to a large extent, the dregs of the people, illiterate, contemned, despised—the impossibility of such a man attaining the highest point of moral and spiritual excellence, of purity, virtue, and wisdom, and capable of imparting to all mankind, even to remotest ages, the sublimest lessons of ethical instruction, the most exalted inspiration of religious culture, growth and aspiration.

Christianity teaches a finality in moral and religious instruction—the doctrines of Jesus; Spiritualism proclaims the soul-uplifting truth of the eternal progression of mind and matter, no finality, no cessation of energy and efforts, mental or physical. Christianity affixes limits and bounds to an attainment of truth, moral and spiritual, by confining us to the few confused and conflicting utterances attributed to Jesus in Palestine eighteen centuries ago; while Spiritualism places no fetters upon the human mind and its achievements in any field of enterprise, but stimulate the off-

lagging endeavors of feeble, frail humanity to surpass all previous efforts, whether in the domain of science, morals, or religion, whether proceeding from Aryan sages, Judean carpenter, or Armenian seer, whether found in second Vedas or in Holy Bible, musty with age and hoar with antiquity. Christianity is conservative, dogmatic, and anti-progressive; a stumbling block in the path of enlightenment, progress, civilization; Spiritualism is radical, progressive, ever seeking, ever welcoming new truths—the great liberalizing power of the nineteenth century, the universal solvent of enervating creeds and time-worn superstitions.

Christian Spiritualism claims that Jesus was, in some special sense, the messenger or "medium," the agent or ambassador of God to man. The word Christ means the "anointed" or chosen—Jesus being called in the New Testament the Christ (that is, the anointed or chosen) of God. A Christian, therefore, necessarily is one who accepts Jesus as the Christ, the anointed or chosen of God; else the term is meaningless. If Jesus was anointed or chosen of God to deliver certain truths to man, it follows, first, that those truths had not been previously given to the world, else what necessity for specially selecting and preparing a messenger to impart them to the world; and secondly, that it was impracticable for those truths to have been derived by man from any other source, else wherefore the need of God selecting a certain person and endowing him with the capacity and requirements essential for their impartation to man. If it be demonstrated that all that was valuable in Jesus's teaching had been, prior to his birth, given to mankind, not only in the so-called heathen world, but among his own people, the Jewish race, and that, not by supernatural means, but as the natural result of man's aspiration after truth and knowledge—if it be established, then we see completely negated the two assumptions just particularized—that man had not received these truths previously; and that mankind could not receive them without a special revelation through Jesus.

That all the moral precepts of value uttered by Jesus had been given to the world long ere his birth, by the moralists and philosophers of Egypt, China, India, Persia, Greece and Rome, is well-known to every close student of ancient literature. (See Conway's "Sacred Anthology," Mrs. L. M. Child's "Aspirations of the World," Stebbins's "Chapters from the Bible of the Ages," etc., etc.) In the words of J. M. Peebles, Spiritualists "find on the golden pages of the ancient philosophers and the Platonic masters all the divine principles and doctrinal truths afterwards uttered by Jesus, the Syrian Saviour." ("Jesus: Myth, Man, or God?" page 33). But it was not from the Gentile world that Jesus derived his moral and religious doctrines, but from the writings and opinions of his own countrymen. It is extremely unlikely that Jesus ever heard of Confucius, Plato, Pythagoras, Zoroaster, Buddha, etc., etc., or knew aught of their teachings.

When the Jews, after the Babylonian captivity, returned to Judea, they had lost the knowledge of their original language, Hebrew, in which their sacred Scriptures were written. It thus became necessary for the rabbis and doctors of the law to expound to the people the meaning and requirements of those Scriptures—a superstitious reverence therefor preventing them being translated into the mixed dialect in popular use, Syro-Chaldean or Aramaic. From this arose the synagogue system in Judea, these places of public instruction in which spreading all over the land, in which Sabbath exercises were held, partially explanatory of the sacred books. These commentaries and explanations of their rabbinical preceptors accumulated from generation to generation, and were at length collected into one work called the Talmud. At the time of Jesus these Talmudic writings were the great source of religious instruction among the Jews. Schools in which they were taught dotted the land in all directions, and in one of these schools Jesus was evidently instructed; as from the Talmudists the great body of Jesus's teachings was derived—the gist of almost his entire system of thought being found therein.

The Lord's Prayer, deemed for nearly two millennia the unique production of the Nazarene, is found, every sentence of it, in the Talmud, in almost the exact words in which it appears in the Gospels. Many of Jesus's most striking parables were also borrowed from the Talmudic writings, notably that of the wedding feast, and that of the houses built upon the rock and the sand. The various theological terms used by Jesus and the Apostles, repentance, salvation, baptism, grace, faith, regeneration. Son of Man, Son of God, Kingdom of heaven, Father in heaven, etc., etc., so far from being invented by Christianity, as most persons suppose, were household words in Talmudic Judaism years before Jesus was chosen by God (as we are told) for the express purpose of informing the Jews concerning them.

The Golden Rule, besides being taught by Confucius 500 B. C., Aristippus 365, Thales 624, Sextus 406, Isocrates 338, Aristotle 385, Pittacus 650 B. C., and various others, was also inculcated by Hillel, the most eminent Jewish rabbi in the generation preceding Jesus, who died ten years after Jesus's birth, and from whom no doubt Jesus derived it. In fact, the entire sermon on the mount, with a few slight exceptions, is paralleled in the writings of Hillel. (See Deutsch's *Essays on the Talmud*, Chadwick's *Natural Origin of Christianity*, etc., etc.)

The teachings of Jesus concerning marriage, non-resistance, oaths, property, poverty and wealth, etc., were prominent tenets of the Essenes, a Jewish sect existent previous to and contemporary with Jesus, and with which sect many scholars have supposed Jesus and John the Baptist to have had some connection. (See Dr. Ginsburg's *Essenes*, the writings of Josephus, Philo Judaeus, Pliny, and the Talmudists.)

From fifty to a hundred years before the birth of Jesus, there appeared among the Jews a remarkable work called the *Book of Enoch*. This apocryphal and apocalyptic production contains a great deal that was subsequently reproduced both in the teachings of Jesus and those of Paul and the other epistolary writers of the New Testament; and more prominently yet, in the *Revelation of John* (the *Apocalypse*), which latter borrows heavily in incident and imagery from *Enoch*. An acknowledged quotation from the second chapter of *Enoch* will be found in verses 14 and 15 of the Epistle of Jude in our Testament. If desired, numerous passages can be adduced from *Enoch* coinciding with passages in the Gospels, Epistles, and *Revelation* of our Bible. In that book may be found the exact doctrines set forth by Jesus relative to the Son of Man coming in the clouds of heaven, the destruction of the world in that generation, the resurrection of the dead, the day of judgment, the punishment of the wicked in everlasting hell fire with the devil and his angels, and the reward of the righteous in heaven. The eschatology of Jesus is borrowed entirely from that prevalent among the Jews in his time. Not a single new idea can be found in Jesus's teaching, as embodied in the New Testament, relative to the "four final things," death, judgment, heaven and hell. (See Archbishop Lawrence's *Book of Enoch*, Kallisch's *Genesis*, Colenso's *Pentateuch and Joshua*, Part IV., Russell Martineau on *Enoch* in Ewald's *History of Israel*, Chad-

wick's *Bible of To-Day*, Mann's *Rational View of the Bible*, etc.)

With J. M. Peebles, we can, it is seen, truthfully inquire, "Will any one, assuming the superior title of 'Christian' Spiritualist, specify one—just one—'primal truth' that flashed upon the world for the first time through the instrumentality of Jesus Christ?" since, as has been shown, the teachings of Jesus were merely a reflex of the ideas and principles then current among the Jews, and so contained in the Old Testament, the Talmud, the Book of Enoch, and as held by the Essene Brotherhood; except, it must be admitted, in the matter of certain unwisdom and impracticable precepts, such as "Take no thought for the morrow"; "When stricken on one cheek, turn the other"; "To him who takes your coat, give your cloak also"; "By faith as a mustard seed, mountains may be removed"; "Take no more thought for your life, food and clothing than the flowers and birds"; (Matt. vi. 25-33); "Sell all and give to the poor," or make yourselves paupers and beggars; "Love your enemies"; (Matt. v. 41); and "hate your friends" (Luke xiv. 26); "Any two agreeing, and asking anything whatsoever from God, it will be given them" (Matt. xviii. 19); "Blasphemy against the Holy Ghost—that is, attributing Jesus's works to the devil—an unpardonable sin" (Mark iii. 29, 30); and many others of a similar nature. So far as can be gathered, all such doctrines seem original with Jesus, not being found in the literature of any nation except in the Gospels, even the other books of the New Testament being free from such extravagant and hyperbolic language. In the enunciation of such precepts seems to consist the only originality discoverable in this assumed Messiah or Christ (anointed or chosen) of God.

The man Jesus having no valid claim to the title of "Christ," since he never really was the Christ, and the whole structure of Christianity, from the days of the apostles to present-day Unitarianism and Christian Spiritualism, being based upon the mistaken idea of Jesus having been the very Christ of God—an error of himself and early followers propagated to the present time—all honest, unprejudiced, untrammeled Spiritualists and liberal thinkers, recognizing the true facts in the case, can do no less than take their stand on the side of truth, proclaiming that truth in the same spirit as did Francis E. Abbot when he said, "I cannot call myself a Christian, and be sincere; and I think, when we come to appreciate the meaning of the word Christianity, and recognize its historical force and power, that no Radical (or Spiritualist) will call himself a Christian. Then we shall stand before the public as we are, the advocates of the free, natural development of humanity, without any sort of manipulation or any sort of contrived authority." (*The Bostonian*, Vol. VI., pp. 438-47, 21)

If we should call ours *Evangelical* Spiritualists because Jesus taught the Golden Rule, then, in consistency, as Hillel, from whom Jesus derived it, taught it before the birth of Jesus, we should still more call ourselves Hillelites Spiritualists. If because Jesus inculcated kindness to enemies and forgiveness of injuries, we call ourselves after his name, so should we call ourselves still more after the names of those teaching the same previous to Jesus, as Manu, Lao-Tse, Mencius, Zoroaster, Confucius, Pythagoras, Sakiamouli, Sextus, Publius Syrus, Pittacus, and various others.

Jesus believed in and taught the existence of a personal devil, while Spiritualism excludes any such being from the universe. In various instances Jesus, in the New Testament, speaks of Satan as a personal entity (Matt. iv. 1-11; xlii. 26; xxv. 41; xli. 26; Mark iii. 23-26; lv. 16; Luke x. 18; xlii. 16; xxli. 31), which belief was shared by the apostles and the other New Testament writers, including Paul. I scarcely think any of our Christian Spiritualists believe in the existence of His Horned and Hoofed Majesty; how then do they continue to class themselves as believers in Jesus's teachings, who, in common with all the early Christians, tenaciously cling to the doctrine of a personal devil?

Especially can I not be a follower of Jesus, because his teachings concerning the future life were diametrically opposed to those of Spiritualism. Jesus and the apostles taught the existence of a lake of fire prepared for fallen angels and wicked mortals; Spiritualism proves the non-existence of both the fallen angels and the lake of fire. Jesus taught the eternal punishment of the wicked; Spiritualism proves that there is no eternal punishment, but a natural progress of all lower mentalities in the spirit-world, to a higher plane. Jesus and the apostles taught the existence of a fixed, material heaven above the clouds, ruled autocratically by a local, personal male god, seated on a throne, with the Son on one hand, and presumably the Ghost on the other, attended by hosts of non-human winged angels; Spiritualism demonstrates heaven to be a condition of mind—happiness or harmony—and that in the spirit-world no trace can be found of a masculine potentate, to whom all mortals lucky enough to reach his kingdom must eternally render abject obedience in servile slavishness; and that all angels are human spirits, devoid of wings, who have progressed into a high and pure condition from the lower spheres of the spirit-country.

Jesus and the Apostles seem to have had the conception that heaven was a Jewish city, the "New Jerusalem," with streets paved with gold, and precious stones adorning its gates and walls with a very high wall surrounding it, probably to keep in the chosen remnant of earth's children, the one hundred and forty-four thousand Jews destined to be saved—the city being a four square every way, fifteen hundred miles wide, long and high. Verily, a city fifteen hundred miles high must be a heavenly city, as nothing on earth could ever compare with it (Revelation xxii. 16; xxi. 1, 2, 10-21; vii. 3-8). But Spiritualism tells us that the spirit-world is not a city, but an innumerable series of circles upon circles and spheres upon spheres, spanning the immensity of space—worlds corresponding in many things to this world, though beautified and improved, even in the lowest (second) sphere, beyond aught earth contains. Jesus and the Apostles seem to have conceived that heaven was created miraculously by the arbitrary fiat of Jehovah or Jahwah; Spiritualism pronounces all spirit-worlds to be evolved from material worlds or from lower spiritual worlds, through laws eternal as a nature.

Jesus and the Apostles threatened eternal damnation as a penalty for unbelief in Jesus (Matt. xi. 20-34); Spiritualism declares that belief or non-belief in Jesus weighs nothing for or against the soul's salvation—the attainment of heaven being dependent solely upon the character and aspiration of the individual, independent of all belief in speculative theories, and that, if anything, a belief in the supremacy of Jesus on earth and in the spirit world, being an intellectual error, will retard rather than advance the soul's progress in light and love, purity and wisdom.

Christianity, following the example of Jesus, teaches that man's salvation, in a measure, depends upon his submission to the rite of baptism; Spiritualism affirms baptism to be of no avail whatever, a foolish relic of ancient superstition, a belief in its efficacy cramping the mind and dwarfing the powers of the soul, being

implied rather than favorable to the soul's purification. Jesus and the Apostles held that salvation consisted in being saved from a burning hell and the power of the devil; Spiritualism shows that there is neither hell nor devil to be saved from, and that salvation consists in being saved from the effects of ignorance and immorality, consequent upon the present imperfect condition of the human race, which salvation can only be attained in this or any other world, by each individual soul striving to elevate itself from its debased condition, and gradually growing in virtue and truth. Christianity teaches salvation by and through Christ; Spiritualism knows nothing of salvation through Christ or any other person, male or female, the man Jesus being able only to save (that is, uplift) himself, every soul being its own saviour, assisted of course by other sympathizing souls.

Jesus taught that we should fear God, because he is able not only to kill the body, but can destroy both soul and body in hell—the emphasizing especially our duty to fear God on that account (Matt. x. 28; Luke xii. 4, 5; Mark ix. 42-47). Spiritualism destroys all fear of God, forbidding us to have any fear of the divine existence, affirming (1) that no Deity is able to arbitrarily murder any human being, the death of all being in accordance with established laws incapable of contravention or transcendence; (2) that no soul or body can be destroyed in hell, the body having no connection whatever with our punishment in a future state, being eradicated of entirely at physical death, and the punishment of the soul being purely of a reformatory or remedial nature, which so far from destroying it only serves to purify and enlarge its capacities and powers for future usefulness and grandeur.

Jesus spoke of certain portions of mankind being elected or chosen to be saved (Matt. xxii. 24, 31; Mark xlii. 29, 32; Luke xviii. 7), which doctrine of election also permeates the so-called apostolic writings of the Bible (Romans xi. 5, 7; Eph. i. 4, 5, 11; Titus i. 1; I. Peter i. 2; II. John i. 1). Jesus also asserted that narrow was the way to eternal life, and but few would find it; that many are called, but few chosen, and that many would seek to enter in and be saved; but would not be able (Luke xlii. 23, 24). On the other hand, Spiritualism proves the theory of election to be utterly untrue; that salvation is not confined to a select few, calling themselves by the Christian name, but all mankind, without regard to their faith in Christ, are alike saved; and that none who seek salvation (so-called) will be debared therefrom.

Jesus taught that an impassable gulf existed in the spirit-world between heaven and hell; and that not only are those in hell unable to go from thence to those in heaven, but that those in heaven are deprived of the power of visiting those in hell, for mitigation of their sufferings, or for other purposes (Luke xxi. 31, 32). Spiritualism demonstrates the absolute untruth of these affirmations; no such impassable gulf exists, heaven and hell being merely different portions of the same spirit-sphere, between which constant intercommunication obtains at all times, the higher intelligences being in constant attendance upon the lower as ministers of mercy and truth.

Jesus denied the good effects resulting from intercommunication between the spirit-world and the material world, as regards the realization of the actuality of the spirit-existence, and its effects upon our earth lives in the domain of morals and religion—stating that Moses and the Prophets were all sufficient guide, and that the manifestation of a departed spirit would have no more effect upon the earth's inhabitants than the perusal of Moses and the prophets (Luke xvi. 27-31). Spiritualism shows that Moses and the Prophets give no information whatever concerning the future life; that, except in one verse in *Daniel*, the doctrine of a future life is not taught in the Mosiac and Prophetic writings; that not a word of warning is given therein concerning the punishment of the soul after death, as a consequence of a misspent life—all punishment for evil deeds being confined to this world; and that, therefore, it was preposterously absurd for Jesus to claim Moses and the Prophets as competent instructors of earth's children regarding their danger of eternal hell fire as a reward for an unlife life. Common sense tells us, as do the facts of Spiritualism, that the appearance of one from the dead would have much more effect than the reading of certain books entirely silent concerning the existence of a future state. Jesus discountenanced intercommunication of the dead with the living, declaring it useless and unnecessary; while Spiritualism is primarily based upon the fact of said communion, and its demonstrating daily its utility and beauty.

Jesus taught that the body and soul of man remained unconscious till the judgment day, when all material bodies would rise from the dead reanimated, to live forever in heaven or hell; Spiritualism declares that the material body decomposes, and is never restored to life, it having no place in the spirit-world, it being impossible for material things to exist in that realm. Christ and the Apostles taught that, at the end of the world, which was to be in that generation (Matt. xxiv. 29-35; xvi. 27, 28; I. Thess. i. 10-13; James v. 7-9; I. Peter iv. 7; II. Peter iii. 4, 9, 10-14; I. John ii. 18; Jude 17, 18; Rev. i. 1; xxii. 10-12, 20), a general judgment would take place, with Christ as the judge, seated on a cloudy throne, before which throne all that ever lived on earth would be assembled, in their material bodies, and that the entire multitude would be separated into two great divisions—those on the right passing into an eternal, changeless heaven, and those on the left into an everlasting furnace of fire, there to remain forever and ever; Spiritualism demonstrates the whole of this to be a fancy sketch; that no material resurrection or judgment day will ever occur; that immediately after physical death the spirit enters upon its never-ending pathway through the spheres, upward and onward forever—the day of judgment, in one sense, taking place at the entrance of each soul into spirit-life, and in a more extended sense is every day of the life of every soul, a constant fact in the consciousness of all. Also, that Jesus has not the remotest connection with the judgment of any soul save his own, as he learned shortly after he emerged into spirit-life eighteen hundred years ago.

Jesus and the Apostles, in their teachings concerning the future life, gave us not the least indication of there being anything like change or progress in that realm, but rather that the status of each was eternally fixed at death or at the judgment day; Spiritualism teaches eternal progression as the birthright of every human soul; that no fixity, no stagnation exists anywhere in the boundless universe, but unceasing motion; change everywhere. Jesus and the Apostles give us no hint of any other occupation in the spirit world except that of adoration of Jehovah and the Lamb, psalm singing, harp-playing and palm-branch waving around the throne. Not a word is said about our engaging in any intellectual or moral pursuits, in the culture of our mentalities or of the engagement in works of philanthropy. Spiritualism informs us of a variety of occupations in spirit life; that intellectual and spiritual culture constitute a never-ending source of employment and enjoyment; that the study of every branch of knowledge is pursued and all the arts and sciences sedulously cultivated; that constant activity

pervades the entire spirit-world, intellectual, moral, social; that works of benevolence, both to denizens of earthly planets and to the less fortunate occupants of the spirit-worlds, engage the attention of myriads of spirits; that instead of one or two faculties of our mind—veneration, love, etc.—being in constant exercise, all departments of our nature are attuned to healthful use, our characters rounded out into fair and beautiful proportions.

Jesus taught that in the future life there was no marriage or giving in marriage, which error Spiritualism contradicts on every hand. We know the domestic relations are eternal; that all true unions between the sexes continue in the after life; that all souls have eternal soul-mates of the opposite sex, destined in time to be eternally conjoined as one. There is no such thing as bachelorhood or old maidism in the spirit-elfine, save in the earlier experiences of some spirits, the universe itself being replete with nuptial unions in all departments of being, the sex-principle being inherent in the eternal constitution of things. Jesus, then, was much mistaken in predicating the loss of sexuality in heaven; and no doubt nearly two thousand years ago he was united to his spirit-bride, most probably Mary Magdalene, or possibly Mary, the sister of Martha—provided the story of Mary and Martha be not purely mythical, the only reference to them in the Bible, outside of John's gospel, which is pure fiction or romance, being in an obscure passage in Luke (x. 38-42), Matthew and Mark being wholly silent concerning the existence of the two sisters.

In not one particular, then, does the description of our future home given by Jesus and the Apostles correspond with the sublime and virtue-inspiring realities of spirit-existence open to our gaze in this age of spiritual light and revelation. The one was the crude conception of an unrefined, unenlightened era; the other, the actual reality itself, portrayed by those participating in its heavenly scenes, described to us as best they can in earthly verbalism. (For this, if for no other reason, I should be compelled to place no confidence in the assumed heavenly teachings of Jesus the Christ.)

Christianity is the effete relic of a dead and mouldering past, insisting on dragging through the world its loathsome corpse—a horrid, ghastly spectacle, "full of dead men's bones and all uncleanliness"—a grisly skeleton grinning in fiendish glee at the manifold miseries, mountain high, it has heaped on helpless humanity; Spiritualism is a fresh and rosy-cheeked damsel, full of hope, elasticity and buoyancy of spirit, fair to look upon, mild and gentle; joyous and laughing, cheering all, inspiring, all, banishing gloom from every heart, spreading blessings innumerable along her pathway at every step, making earth indeed a very heaven. Unlike these two—the grinning, ghastly specter from the *darkness of Pagan Italy* and *Hebraic dogma*, and the blooming virgin fresh descended from the sunny slopes and terraced pavilions of the Summer-Land, bursting like a goddess on our enraptured vision? Never! Unto Christianity and Spiritualism? As soon unite oil and water, flood and flame, light and darkness, heaven and hell, God and Satan!

"Warned, therefore, by the blood-irred banners that have floated and still float over Christian lands," says J. M. Peebles, "in the name of the imprisoned and the beggared, the burned and the persecuted for 'Christ's sake'; in the name of the skinned skeletons of fifty millions of slaughtered victims, slaughtered and piled upon the bony back of a diabolical Christianity, I protest as one among sympathizing millions against having 'Christian' dragged in and imposed upon Spiritualism! Sectarian Christianity is becoming more and more a moral stench in the nostrils of all great, noble souls. Scientists in every enlightened country spit upon its creed-stuffed and priest-patched carcass. Profound thinkers make merry over its splattered, withered and soulless body!" (*Jesus: Myth, Man, or God?* p. 96.)

Spiritualism is at one in spirit with the tendencies of modern thought, while the claims of Christianity are in direct antagonism to the spirit of the age. The whole drift of scientific research and discovery is in opposition to Christianity in all its myriad shapes. The present century is preeminently the age of Liberalism, as even the Church tremulously admits; Christianity, from its foundations, is now being shaken as it was never shaken before. On one hand we see science working with ever increasing, never flagging zeal and vigor, and with its array of facts that will not down, obstinately refusing to assimilate or to be brought into harmony with Christian tradition and biblical legend. Keen-eyed philosophy, too, is with its telescopic vision, pointing out Christianity's many lamentable defects, poorly patched up with flimsy subtleties, empty assertions and pretentious assumptions; while Free Thought, under its varied aspects of Free Religion, Secularism, Materialism, Positivism, Agnosticism, Deism, Theism, Atheism, Reformed Judaism, etc., is declaiming its ranks through the power of enlightened reason and common sense.

Crowning all these, we behold the swift-advancing hosts of Modern Spiritualism, returning legions from the heavenly world their guides, inspirers, leaders. Under the inspiring guidance of this angel-band, forward they press with unflinching zeal, storming even the presumed impregnable fortress in which Christianity has been so long entrenched—supernaturalism; penetrating into its secret depths, unearthing its sacred mysteries of inspiration, prophecy and miracle, proving them the common property of all mankind, devoid alike of sanctity or exclusiveness, in pure accord with Nature's unerring, never-deviating laws, eternal as herself.

Gradually, since the Reformation and the invention of printing, have the foundations of Christianity been weakening, its props all supports one by one falling through decay and death; and now, from all sides, a host of earnest, vigorous sappers and miners are busily tugging away at the base of its deep-laid foundations, and its corner-stone—the supremacy of Jesus Christ, his life and teaching—will speedily be dragged out in the sunlight of God's truth, a crumbling mass of sand and gravel. Soon will the entire structure, now swaying to and fro, topple and descend with a fearful crash, "and great will be the fall thereof"; illustrating forcibly the truth of Jesus's borrowed Talmudic parable, the ultimate overthrow of the house built upon the sand. But the *debris* of this crumbling gigantic structure being speedily cleared away, the gorgeous temple of true Spiritual Philosophy will be upreared, embodying a religion centered in scientific induction and thrown in philosophic deduction—a religion of purest beneficence conjoined with the sublimest wisdom, a religion embracing in its plethoric folds all mankind of all ages, times and countries, destined in time to include the entire universe, uniting all humanity of all worlds and systems of worlds into one vast associative Brotherhood, the sons and daughters of the Most High.

In Sophocles, Joesta prays to the Lycian Apollo and says "that came to his temple because it was the nearest." This was but a sorry compliment to his godship. It is the same, however, that people generally pay to religion, who abide by the doctrines and faith they have been bred up in, merely to save themselves the trouble of seeking farther.—*Sterns*

The Reviewer.

(From the Hartford Daily Times.)

The Scientific Basis of Spiritualism.

From Messrs. Colby & Rich, Boston, we have two new books designed to establish for Spiritualism, or rather to show that that which is established upon a scientific basis in the ascertained facts of Nature's laws. One—the larger one—by Mr. Epes Sargent, of Boston, is entitled THE SCIENTIFIC BASIS OF SPIRITUALISM; the other, which, though smaller, is not less important, is by Professor Zöllner, the famous German scientist, of the University of Leipzig—a member of many of the scientific societies of Europe. Its title, TRANSCENDENTAL PHYSICS, is apparently adopted in the sense in which it is used in the philosophy of Kant as pertaining to that which can be determined a priori in regard to the fundamental principles of all human knowledge, and which therefore transcends, not all human knowledge, but empiricism. Zöllner is a scientific man par excellence, whose reputation is such that when he made his curious test experiments with the American "slate-writing medium," Slade, and published the results, it caused a great stir throughout Europe, and especially in so-called scientific circles; a commotion which does not die down, but causes wide-spread discussion. With him in testifying to the facts are his colleagues, Professors Fechner and Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Schenker, Professor of Mathematics in Leipzig University. These distinguished men testify to the genuineness and reality of the facts, and seem inclined to accept, with Zöllner, the theory of invisible and supra-mortal minds and powers, as the only rational explanation of the observed phenomena. Their course in this matter is an indication of the superior candor, if not of the greater honesty and mora courage, of the sturdy square-toed German mind, as contrasted with the dogmatic and pitiful conduct of such lesser lights as Carpenter and Lankester in England, the latter of whom, at least, misused the authority of English laws to harass, persecute and punish Slade, as a criminal impostor, instead of candidly investigating the phenomena occurring in his presence. Zöllner, on the other hand, fastened together the ends of a flexible cord, sealed the knot with his own seal, and keeping it constantly in his own possession, held it on the table with the thumbs of his outspread hands, his colleagues and Slade sitting at the same table. It was in the broad light of the forenoon. The turn of the cord hung down in Zöllner's lap. Slade did not touch it. Zöllner did not let go his hold of it. Nevertheless, there, in a minute or two, this thing was done: In that cord, thus closed, fastened and sealed at the ends, were tied four true knots!

To such a fact the testimony of persons of distinction in the world of science was necessary, or the world would not have heeded it.

How does Zöllner explain it? He is driven to the acceptance of the spiritualistic doctrine, it is true, and says so, like a man; but that does not explain this phenomenon to him as a philosopher and scientific observer; he would get at the method, the philosophy, of the occurrence; and he explains the phenomenon by adopting the idea of his great countryman, Kant, that there is what he calls "a fourth dimension in space."

It is not easy to explain, in plain, popular language, just what this is. Zöllner himself takes some pages to explain it, and in doing so necessarily observes the precision of the scientific method of statement. We will try to "hold down" the first part of his explanation into the briefest space and everyday language; but it will hardly do justice to the idea itself, for the engravings in the book are lacking.

Everything in our experience we know through our senses. These senses convey to the mind that is, to the person inside of us—our self—the impressions received at the surface of our bodies. These impressions are, to nearly everybody, the only realities (though far from being such in fact), and their sphere is "two-dimensional." In space—acting not in our body, but only on its surface. (What a "dimension" here means, may perhaps be better guessed at by what follows.) Our conception of our world as a subject around us is a world with three dimensions; and that conception of the third dimension we have only attained by an intellectual process. Thus a little child contemplates his hand; becomes conscious that it is what it seems, in a double manner—first by its tangibility, to be felt, and second by its image on the retina of the eye. By touching things, and moving his hand about, the child learns that his hand retains the same form, and extension, through all variations of position and distance—notwithstanding that the shape and the extension of the image on the retina are constantly changing with these movements. The child thus learns to reconcile the apparently contradictory facts of the invariableness of the object, with the variability of the appearance. This knowledge is, only possible, says Zöllner, within space of three dimensions—in which, owing to perspective distortions and changes, these variations of projection can be reconciled with the constancy of the form of a body. The same law holds good in the stereoscope; the representation of the third dimension springs up in our mind when we are required to refer, mentally, at once, two different plane pictures, without contradiction, to a single object. Thus our idea of a three-dimensional space has been developed by the divine law of Reason, "which has been implanted in us a priori"—by reasoning from the cause to the effect—and only by it have we conquered the apparent inconsistency of many facts in daily life.

If, now, we come across something that looks like contradictory facts in three-dimensional space—in other words, in our familiar world—when, for example, we see such a contradiction as this of the knotted cord that was knotted without untying the ends—we are forced to reconcile the seeming contradiction in some rational way. This explanation Zöllner finds in the application of "the higher conception of space" to the theory of knotting the sealed cord. His illustrations are explained by diagrams and engravings; and without the aid of these we despair of making clear to our readers an idea which, to be clear to ourselves, requires steady and fixed attention to the subject.

Enough that what Zöllner calls, in his treatise "On Action at a Distance," the axiom of the "conservation of a constant amount of energy," is found to "retain its full validity for space of four dimensions"; i. e., the truth of a fourth dimension of space is proved, and with it the possibility of facts which in our experience of three-dimensional space seem squarely contradictory. The idea does exist, but it is a difficult one to present.

It must not be supposed this cord-knotting was all, or even the chief thing, among the phenomena observed by Zöllner in Slade's presence. He brought slates, which he kept himself in hand, and had the mysterious "slate-writing" in open daylight—the bit of pencil writing audibly inside the folded-up slate while he held on to it. He had the impressions of human hands and feet made on the inside of large closed and fastened slates, that he brought and placed under the table, in daylight—Slade being so placed that he could not possibly have done it, even if he had been allowed to remove his hands from the table and take off his shoes and stockings; and Zöllner quietly smiles at "the men of science" in Leipzig, who in unimportant things accept our physical observations with absolute confidence, but in reference to the foregoing have not hesitated to instruct us in the elementary rules for "insulting exact observations." (This quiet sarcasm is deserved.) He has seen and handled hands which were only hands, not connected, with any mortal body, and melting into invisibility and intangibility, after being examined (and the same thing has been done in this city). He has seen luminous forms, and has witnessed a great variety of these manifestations, which he explains, as he narrates them, by showing how they could very probably be accomplished by beings in "four-dimensional space." One curious phenomenon tested by this philosopher was this: he held (in daylight) his own slates, one on the table, at the edge, and the other under the table—holding the upper one with his left thumb, and the under one pressed up against the under side of the table with his fingers; under the one on top, in the slight, space made between slate and table by the thickness of the frame, was placed a fragment of pencil. Then came audible scratching, as of writing; it ended with the usual three taps, signifying "done," and Zöllner took up the slates, expecting to find, on the upper one, some writing; but what was his surprise to find it, not there, but on the

upper side of the slate that had been pressed up against the under side of the table! He says it was "just as if the bit of pencil had written through the three-quarter inch of oak table; or as if the table had, for the invisible writer, not been there at all. Upon the slate was the following message in English:

"We shall not do much for you this morning—we wish to replenish your strength for this evening; you will require to be very passive, or we shall not be able to accomplish our work."

"The table does not hinder us the least—we could write in this way in a moment, but people are not prepared for it."

Some "amazing" things occurred that evening; but we cannot take much more, even of our "three-dimensional space." In the account of these things. One slate was written on in six different languages, while held above the table, in full daylight, by Herr Kleberg. One long passage was in English, one in French, one in German, one in Dutch, one in Greek, one in Chinese. The French one was as follows:

"Que la grâce soit avec vous tous qu'êtes en Jesus Christ. Amen. (The grace of God be with you all who are in Jesus Christ. Amen.)"

The engraving of the slate shows the English sentence surrounding the Greek and others, as with a circle. The Chinese sentence was not understood. Another performance was the lighting of a candle, as soon as placed under the breakfast table, in the presence of a party of scientific gentlemen—the means being invisible, and Slade not moving. Jets of water would come down upon them from the ceiling; tables would be moved, without visible contact, across the floor; an accordion would be played by invisible means; human faces would appear as in a cloud of fire-mist; the magnetic needle of the compass would move around; and so on, through two hundred pages of phenomena which Zöllner explains as he goes, on his "dimension" theory. One queer experiment was Zöllner's holding up a closed slate at an angle, and the pencil, instead of falling down, kept on writing.

We have left ourselves no space, dimensional or otherwise, in which to speak of Mr. Sargent's book as we had intended. We shall have to dismiss it with the remark that it selects for the chief foundation stones of the argument for a scientific basis for Spiritualism, the two undeniable facts of "Chloroform" and "Direct Writing"—meaning, by the latter, such writing as Slade's, and many others like him—writing, that is to say, without the aid of any mortal hand. Other phenomena also made use of by Mr. Sargent, whose book, as a compendium of remarkable facts, and a collection of many phases of the wonders of "Modern Spiritualism," is one of the most interesting of its class. Its arguments in refutation of Wundt, Carpenter, Beard, and other opponents of the doctrine advocated by the author, are elaborate and sharp. He presents a great variety of facts for his scientific basis, and invites refutation, or explanation on any other than the theory presented—that chloroform is preëminently the manifestation of a principle of the soul, transcending time and space. The author says of one well-known and esteemed in Hartford:

"If any other witness from the 'church' is wanted, I could refer the curious to the estimable Episcopal Bishop of Rhode Island, Mr. Clark. 'Toward interviewers' he may be reticent; but to those in his confidence he may narrate experiences far transcending those to which Mr. Cook has testified—experiences which, if accepted, make credible the re-appearance of Christ in the room with closed doors. Bishop Clark preaches openly the Pauline doctrine of a spiritual body; thus rejecting or superseding the unscientific notion of a re-sensitization of the material remains. His extreme spiritualistic views and his long entertained convictions are well known to his brethren; and there has been question occasionally of advocacy to consider the heresy in his case; but he has not yet been summoned to the bar for examination, and I hardly think the latter will ever be attempted. In England not a few clergymen of the Established Church are avowed Spiritualists. But if the elasticity of that Church prevents its touching Bishop Colenso, it may well spare the recipient of the shapely belief in continuous life, as justified by the demonstrated facts of Spiritualism."

The author, among numerous other similar cases, relates this of his friend William Howitt, the well-known English author, lately departed—the statement being made, before his death, by Howitt himself:

"... being entranced, wrote a communication signed with the name of her brother, supposed to be in Australia. The import was that he had been drowned, a few days before, in a lake. Dates and details were given. The parents could only wail, as there was then no transatlantic telegraph. Months passed, and at last a letter came from a nephew in Melbourne, bearing the tidings that their son had been drowned on such a day, in such a lake, under such and such circumstances. Date, place and all the essential details were the same as those given months before through the daughter. Howitt believed that the freed spirit of his son influenced the sister to write; and I know of no explanation more rational than this."

The method of Hammond, Beard and others, of meeting the subject by denying the facts, will not answer any longer. The facts are undeniable. It devolves upon all candid and rational persons to explain them.

CHRISTMAS POEM.*

BY IED WING.

[Through his medium, Robert Anderson.]

Hail to the day when first we met
To form our circle's friendly band!
To plan and purpose how to send
The light of Truth throughout the land;
Our aim was pure—the need was great:
Humanity on every hand
Plunged deep in error's cheerless night,
Cried loud to us in spirit-land.

Impelled by love for human good
We joined our forces with your own,
And hoped within the proper time
To gather much from seed thus sown;
And now we come to greet you, friends,
On this great festive hour of Joy,
And point you to our harvest fields,
That future years can never destroy.

A heartfelt welcome has been given
To all we've brought within your sphere;
They've listened to your counsels wise,
While tears were dried and thoughts grew clear;
Their dark conditions have been changed,
And hope been planted in each breast;
They live to help their fellow-men,
And life to them is truly blest.

They speak from out the Message Sheet [!]
To friends they left at death's dark door,
Proving they are not lost nor dead,
But only passed just on before.
The mother's heart has beat with joy,
The father, too, has bowed his head
And offered up his grateful thanks
To Great Manitou overhead.

Yes, souls once filled with doubt and gloom,
Because of man's wrong view of death,
Now wear a spring's perpetual bloom,
And nature breathes a balmy breath;
For God, its author, is their friend,
And wisely doeth all things well;
They know he guides them to the end—
He has no children down in hell!

These are the fruits on life's fair tree,
As seen by us, which you have wrought;
We ask you still to work with us,
And for the future have no thought;
The Present is the field of toil;
Then work your will, both soon and late,
And when death's angel sets you free
We'll meet you at the open gate!

[*] On Christmas eve a small delegation of the personal friends of Miss M. T. Sheilhamer assembled at her home to express to her the compliments of the season and participate in the pleasant service indicated by the presence of a well-filled "Christmas Tree." The exercises of the evening were introduced by the reading of the above poem by Mr. Robert Anderson, Ed. B. of L.

[!] Referring to the Banner of Light.

One of the most celebrated authors of Paris is thus viewed by his barber: "He comes here nearly every day. He likes to look well, but as for brains, judge yourself. He might enjoy my conversation; he prefers to read the paper."

I have seen and known numerous Infidels in all parts of the land, and I know that among them are many of the most upright and conscientious of men, whose lives would be a credit to any Christian church.—Dr. J. F. Clarke.

Spiritual Phenomena.

Mrs. Crindle in New York.

To the Editor of the Banner of Light:

Many prophecies have been made, through various media, of wonderful phenomena of spirit power to be given during the coming year, 1881—the closing year of the Christian dispensation, instead of the end of the world, as Mother Shipton and also various biblical authorities have declared it to be—is announced as the period that is to give a new spiritual birth to the planet; a year to be fraught with agitations, disasters, pestilence and plague, famine and war. On the threshold of this portentous year we see signs of the fulfillment of these prophecies; already are new and more wonderful spirit manifestations coming to light. We daily find marvels chronicled in the secular newspapers; popular magazine writers contribute essays on spiritual phenomena; and "well-authenticated" ghost stories find their way into current literature.

Among the many signs heralding this added power to spirit manifestations are the materializations given through Mrs. Elsie Crindle, of San Francisco, who has just arrived in this city, and is giving circles at the residence of Mrs. Stoddard-Gray, 324 West 52d street.

I have seen many manifestations of materialization during the last half dozen years, and am somewhat familiar with this phase of phenomena, the true inwardness of which I believe to be less understood and liable to greater mistakes and oftener to wrong conclusions by the honest investigator than any other form of physical manifestation of spirit power. The delicate conditions required, and the total ignorance of mortals in regard to the law operating, readily account for this fact.

Mrs. Crindle is a new meteor appearing in the sky; it is only two years since she commenced her work, and surprising indeed are the results of these two years.

On Friday evening I attended one of this lady's remarkable sances, and I have no hesitation in saying the manifestations, in perfection of form and features; refinement and completeness of appointments in dress, drapery, etc., etc.; degree of light allowed; rapidity and strength of production, etc., exceeded anything of the same nature ever before witnessed by me. The forms appeared immediately upon Mrs. Crindle being seated in the cabinet, and walked to different members of the circle, announcing themselves and greeting their friends. During the advent of one of these forms thus engaged, an announcement outside the door of the arrival of a friend of one of those present was made; the spirit signified that the party could enter, and he did so, taking a seat in the circle without disturbing the conditions, the spirit not returning to the cabinet, but remaining outside some little time after the arrival.

While the materialized spirit, standing before a table placed in front of the cabinet, was speaking, a trumpet was extended from the cabinet beyond the table, through which "James Gruff" spoke simultaneously with the spirit; the distance between the trumpet and the spirit, as well as the coincidence of the voices, precluding the possibility of its being the same voice.

I have heard it stated, upon what seemed to me good authority, that a female ventriloquist has never been known: If Mrs. Crindle be one, she far surpasses in this art any of the most celebrated male ventriloquists who have become famous; and she would not find it necessary to resort to the far less remunerative rôle of medium as a method for pecuniary gain. Such powers of ventriloquism as this manifestation would display, if exercised in the ordinary channels, would bring her both fame and wealth, whereas the practice of mediumship brings persecution, ostracism and suspicion upon her.

Another notable feature of the evening was the appearance of a little child, about four years of age, with the most exquisite face poet or painter's fancy could embody in verse or put on canvas. Its baby prattle and singing were quite bewildering as its childish accents rose and fell in the lines "Sweet By-and-By." The features were plainly visible as she turned her little face from side to side, that we could see her "little nose," as she said.

A majestic form of exquisite mold and fine proportions, beautifully arrayed in white satin and pearls, with a diadem on her head, was announced as the Empress Josephine. All of the forms were perfect in build, and apparently substantial in substance. There were no tedious delays or interruptions—no doubts regarding the possibility of results, no fear of failure, but all moved in quiet order and harmony.

After the materialization Mrs. Crindle held a dark circle for physical manifestations, the results of which were as wonderful, in this line, as were the materializations.

Flour was placed in each of the medium's hands, which furnished the most positive proof that she did not move about the room. When the light was extinguished four musical instruments played accompaniments to "James Gruff" who sang, in a clear, musical voice, a familiar song. There was tramping, as if many persons were marching about, keeping time to this music. "James Gruff" also sang through the trumpet "Speak Kindly to the Erring" as it floated past each member of the circle. Various other manifestations of unseen forces and intelligence were given, which were impossible of simulation by any method yet known or likely to be discovered by prestidigitator or conjurer.

It is worthy of more than a passing notice that not only is "James Gruff," the presiding genius of Mrs. Crindle's circles, a most wonderful control for the physical phenomena, but he also gives expression to the most elevated spiritual teachings in these same dark circles. Under an apparently rough exterior we find the higher truths exquisitely expressed. In a small pamphlet written by him, through Mrs. Crindle, styled "Experiences in Spirit-Life," he establishes valid claim to be ranked among the teachers of the higher truths of the Spiritual Philosophy.

Mrs. Stoddard-Gray, Mrs. Crindle's hostess during her stay in New York, will be remembered by Spiritualists as Mrs. R. K. Stoddard, who with Master Hough were well known several years ago as physical mediums of remarkable powers. Mrs. Stoddard has been an invalid for four years, but has sufficiently recovered her health to renew her public work, which she will do very soon.

Mr. Henry Kiddle spoke in Republican Hall on Sunday morning, Mrs. Brigham being absent from the city. This brave, cultured, untiring, able worker preceded the reading of his lecture with a few remarks touching the subject, "Spirit-Identity," and his position thereupon, as given in his book published over a year ago. Mr. Kiddle said the subject of identity was at the very foundation of his acceptance of Spirit-

ualism; that its importance was impressed upon him and its verity earnestly studied. He remarked that in that book he had given expression to the logical basis in syllogistic statement of the proof or proofs of spirit-identity. In return, Spiritualists as well as the open enemies of Spiritualism had contented themselves with making garbled extracts from that work, which did not meet their approval; but had not only not answered this logical statement, but so far as he is aware, have never made the attempt. Mr. Kiddle also remarked that this question of spirit-identity is at the very foundation of the acceptance of Spiritualism by a host of its adherents; that such adherents, at the outset, had received a personal communication—some test or proof of the presence and identification of a spirit known and near to them, and upon this identification they have been induced to investigate the general phenomena.

I hope that the readers of the Banner of Light may have an opportunity of reading this admirable lecture in printed form, so I will not further discuss its merits, only adding it ably covered nearly the entire ground.

It is worthy of attention that this new convert to the ranks of Spiritualism, who met ridicule, ostracism and quasi-martyrdom from the Church, the public and his former associates, and who was received hardly more kindly by the Spiritualists themselves, is undaunted in his new pursuit; is already a valuable auxiliary in the propaganda of our beautiful faith, and bids fair to become an important explorer and apostle of its higher truths. H. M. B. New York City, Dec. 28th, 1880.

"Marvelous Phenomena."

Under this title, coupled with that of "Modern Miracles," Horace Greeley Knapp, editor of the Rockland Advertiser and Chronicle, Nyack, N. Y., details in the columns of his paper what he witnessed recently in the presence of Henry Slade. From the account we extract the following:

So much has been said of Dr. Slade and his so-called mediumship that we determined, for the benefit of ourself and our readers, to make a personal investigation of his powers, and accordingly, a few days ago, we directed our steps to his residence, at No. 238 West Thirty-Fourth street, New York City. We were the first caller that morning, and having made the appointment by letter we found the Doctor in readiness. From the reception room on the first floor we were immediately invited to the séance room, which is apparently an ordinary sitting room, on the second floor. A cheerful fire was glowing in the grate and two large windows flooded the room with daylight. We were invited to a seat at an ordinary lefnd table, which, at the Doctor's suggestion, we inspected minutely and then slightly changed its position in the room. Upon placing our hands upon the table it creaked and trembled, and loud raps were immediately heard. We then took two clean slates, and placing a small particle of pencil between them laid them on the table before us, when the movements of the pencil were immediately distinctly heard.

We requested the medium to hold the slates from the table and immediately beneath our chin, and under this change the writing continued. Meanwhile our hands were upon the table; we raised them slightly two or three times without the knowledge of the medium, and we noted that the moment we broke our contact with the table the writing ceased. This suggested the idea of asking Dr. Slade if he could get communications alone, and his reply was, "Never." Three taps upon the slate indicated that the writing was finished, and upon examining the inner surfaces we found a communication in telegraphic dots and dashes, which, as transcribed by the young lady in charge of the Nyack office, reads as follows:

Omnia sufficientia nostra a Deo est. (All our sufficiency is from God.)

Immediately after this came the following: DEAR SIR—Try the slates. Prove all things and hold fast that which is good." This is our object in coming to you—is to have you prove all things before passing judgment. You don't know me, I am Wm. Perry.

Our next experiment was with a small pocket compass, which we placed upon the table, and to our astonishment the magnetic needle was moved in any direction we requested, either verbally or mentally. Many other slate communications were received under the most varied and rigid test conditions, precluding the possibility of the medium's instrumentality in their production, and finally a lengthy communication in Latin signed L. de Long, of which Dr. G. Bloede, of Brooklyn, has kindly given us a literal translation. This message is apparently from an ecclesiastical source, and is probably a quotation from the Catholic Vulgate. We have not yet had the time to investigate.

Next occurred a series of remarkable physical phenomena. A slate held in our left hand was suddenly seized and carried underneath the table to the opposite side (far beyond the reach of Slade, whose feet and hands we held beneath our own); here it remained a moment in a perpendicular position and was again suddenly returned to our hand. We then placed upon the slate a pencil and held it beneath the table, when the pencil was immediately thrown, by a circuitous course, upon the table. Invisible hands appeared to pat us familiarly and tug at various parts of our apparel; an upholstered chair was moved across the room and turned upside down, and the table at which we were sitting was raised about eighteen inches from the floor, where it remained for a moment and then gradually descended.

The testimony of our senses in the above remarkable manifestations is no less reliable than in the fact that we live, move and have our being.

Meetings in Portland, Me.

To the Editor of the Banner of Light: Dr. H. P. Fairfield has just closed an engagement of two Sundays with the People's Spiritual Meetings, at Army and Navy Hall. He gave us four lectures (two each Sunday), besides helping us in our week evening meetings, private circles, &c. Dr. Fairfield is an earnest worker in the cause of spiritual progress, and a willing subject in the hands of his guides. He has made many friends in Portland, and we hope to have him here again. His lectures are very interesting, instructive, practical and easily understood by all. Societies desiring a good speaker, one who will do all in his power to help them, would do well to secure his services if possible. His address is Stafford Springs, Conn., box 33. Our Society here is small, but with the help of those who have ascended to the higher life we mean to keep up our meetings and make them a success. Spiritualism seems to be troubling some of our reverend gentlemen here. The Rev. Mr. Burr, one of our Advent brethren, recently "picked us up" and "dropped us" (in his mind) into the bottomless pit, taking for his text the Waite-Lincoln fable, which, in his estimation, proved all spiritual manifestations to be fraudulent. The Rev. C. A. Hayden, whom you will perhaps remember some years ago as a noted speaker in the spiritual field, but who now is in the Universalist ranks, and is pastor of one of their churches in this city, has also preached two sermons against us, but we will use, and believe that all of this commotion will serve to lead persons to come and hear for themselves. C.

New Publications.

GERMS OF GENIUS. Famous Painters and their Pictures. By Henry W. French, author of "Castle Foam," "Art and Artists in Connecticut," "Ego," etc. Boston: Lee & Shepard.

Fifty full-page engravings, copies of the finest paintings found in the most popular studios of Europe, of the last generation, accompanied by short, comprehensive sketches of the artists and descriptions of the subjects delineated by their masterly skill, serve to render this a most desirable acquisition to the library of every lover of true art and fine literature. No pains have been spared to make the volume complete in its presentation of the stories wrought upon the canvas, and the struggles in the lives of those who through them achieved greatness, in the belief that social familiarity with great artists and their works is the surest way to receive from their instruction, enjoyment and inspiration.

THE SILVER MEDAL. By J. T. Trowbridge. Illustrated. Boston: Lee & Shepard, publishers.

The name of the author of this book is a guarantee of its excellence. The principal story, "The Silver Medal," is that of a boy who, well-disposed at heart, becomes associated with those inferior to him in moral principle. They plan a robbery, tempt him to join them, and he becomes a participant with them in crime. It so happens that the house on which the midnight raid is made is the home of a young man who once saved from drowning the boy who now, during the absence of the family, joins others in robbing it, and that among the articles taken is a silver medal that had been awarded at that time for the heroic act. The robbery having been committed, the remorse that followed, the attempt to return the medal, resulting in this boy being detected as one implicated in the theft, the arrest, the trial, conviction and imprisonment, and his final release with a hard lesson well learned and profited by, go to make up a story tending to establish more firmly the principle of right in those who already possess it, and serve as a warning to those inclined to wrong doing, sternly guiding them into better paths. Eight other stories complete the volume, of which "The Toddlebs on a Train" is exceedingly amusing in its relation of the curious mishaps, misunderstandings and mistakes of Mr. and Mrs. T. and their son Wadley.

HOME, SWEET HOME. By John Howard Payne. With Designs by Miss L. B. Humphrey. Engraved by Andrew. Boston: Lee & Shepard.

An elegant little volume, containing the words of the popular song as it is best known; together with two verses added to the same, as it appeared in sheet-music form by Mr. Payne for his relative, Mrs. Bates; and the song as originally written, giving the lines which were afterwards omitted in order to adapt it to the sweet and tender melody heard by Mr. Payne when traveling in Italy, sung by a peasant woman. This edition is illustrated with nearly twenty engravings, exquisite both in design and execution.

Thomas Gales Forster in San Francisco.

To the Editor of the Banner of Light:

The engagement by the Spiritual Society here of Thomas Gales Forster, the veteran spiritual orator, is an event deserving of mention. The sight of his sunny face, now set round by a halo of snowy locks and beaming as of old with his ever youthful smiles, calls up a pleasant memory of the early days of Spiritualism.

I remember well the time of his protracted engagement at Buffalo, almost the first "settled pastorate" in the history of the movement, when John M. Spear, Mrs. H. F. M. Brown, Susie Johnson and a few more "of the same blessed sort" had begun their labors, and when the young and entrancing Cora L. V. Scott had but just entered upon that career whose end is not yet. A memorable period indeed in the history of Buffalo and of Spiritualism as well, whose records were written in the "Age of Progress," and whose influence is still felt in this progressive age.

But I proposed rather a word of the present than of the past. And it is a pleasure and privilege to speak of the labors of this gifted and faithful worker. Some may perhaps have counted Mr. Forster as out of the field, when, after the public labor of almost a generation, and one life nearly worn out in the work of the angel-world, he essayed to husband his remaining strength by the preparation of his lectures. Let me assure all such that he is to be counted in again, as one having received a fresh baptism and renewal. One observes a little less of the force and vigor of his early days, but this loss is more than made good by even greater clearness of thought, elegance of diction and profundity of statement than when he spoke wholly under spirit-control. I am sure I speak the sentiments of the most intelligent and aspiring of his audiences when I assert that his lectures are marvels of originality, purity and clearness, uniting logical power with spiritual breadth and catholicity.

Mr. Forster is accompanied by his gifted wife, whose letters to the Banner of Light have shown her to be equally alive to the best thought and highest spiritual attainment; and the influence of their united labors is as vitalizing and purifying as their personal presence is genial and pleasing.

Our audiences are all too small, but the interest is growing, and if we may not send Mr. Forster back to the Atlantic bearing golden fruitage for his labors, I trust he may find in this genial shore ample spiritual compensation for the instruction he is imparting and the help he affords to all who value that which is of and for the spirit. C. M. P. San Francisco, Cal., Dec., 1880.

Matters in Washington.

To the Editor of the Banner of Light:

We have been having a mixed breeze in spirit matters in our city within the last few weeks. Miss Jennie Hagan, the renowned inspirational poetess, has been holding forth to public and private audiences to the admiration and wonder of all who have listened to her apt and appropriate effusions. She has been received in the best of society, and all regret she will have to depart from here this week, to fill an engagement at Bridgeport, Conn.

Two weeks ago that traveling mountebank, "Henry Cook," held forth at the National Theatre, and was followed, last evening, by another mountebank, sailing under the name of J. M. Colville, who claimed to be, by flaming advertisements, a spiritual medium, endorsed by all leading papers of the various cities. Some of those who attended inform me the whole proceeding was a farce, in which those who danced to the tune of "humbug" paid the fiddler. Every year or two one of these traveling mountebanks turns up here, claiming very nearly the full name of some one of our best mediums. Heretofore it was "Mansfield," now it is "Colville."

It is very strange that this man Colville, who puffs himself up in the papers as the most celebrated spiritual medium, has never been noticed and endorsed by the Banner of Light.

Yours truly, JOHN EDWARDS. Washington, D. C., Dec. 27th, 1880.

[These fellows are impostors, unquestionably, as our correspondent avers, and the public should be on their guard. "Henry Cook" is no doubt an alias, and the same is undoubtedly true of "J. M. Colville"; and as to their having been endorsed at any time by the Banner of Light, or other paper devoted to the cause, we pronounce the statement a falsehood, their "flaming advertisements" to the contrary notwithstanding.—Ed. B. of L.]

We publish this week the prospectus for the Boston Banner of Light, a high-toned religious journal. The Banner is in its forty-eighth volume, and is widely known as the ablest spiritualistic newspaper in the world. As a specimen of typographical neatness it is without a peer. The Banner has many friends in this neighborhood, and ought to have a wider circulation, because it deals with one of the most vital questions of our lives.—Ohio Democrat, New Philadelphia, O.

TO BOOK-PURCHASERS.
 COLBY & RICH, Publishers, No. 9 Montgomery Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, of Wholesale and Retail.
 Terms Cash. Orders for books, to be sent by Express, must be accompanied by all or part 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 to the amount of each order. We do not undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters or 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 preserve manuscripts that are not used. When newspapers are forwarded, we do not retain them for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.
 Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the 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 give utterance. We do not read anonymous letters or 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 preserve manuscripts that are not used. When newspapers are forwarded, we do not retain them for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.
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Banner of Light.

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

Epes Sargent.

The passage of this rare spirit from the scenes of earthly interest and activity calls for remark from every side, and, as will be seen below, obtains it freely and in full measure. Mr. Sargent steadily developed into the large and high nature which was his spiritual inheritance. His life was entirely that of a literary man, and to the occupations of literature he devoted the whole of it. The long and patient training of his faculties during the earlier period of his career on earth was peculiarly fitted to qualify him for the greater and vastly more important work to which he was inwardly called—the exposition and defense of Spiritualism. The various tasks on which he was engaged during the longer part of his life here constitute a truly imposing list, and all the more so from the well-known fact that he had undertaken nothing which he did not thoroughly perform; but they will pass from the general memory long before his timely and most effective services on behalf of Spiritualism are forgotten by the generations to come who will gratefully read his books.

What those literary tasks were, and how well they were finished, the statement which follows gives one an adequate idea; and the perusal of it will not fail to impress one with an idea also of his laborious industry, his ready invention, his cultivated taste, his conscientious thoroughness, and his consummate versatility. Few men could boast themselves his equal in this regard. He not only held the pen of a ready, but of a thoroughly-equipped, writer. The journalistic training which he received—so different, however, from what it is in our day—improved faculties that were always ready for service before, and imparted a new flexibility to them which were to be of supreme value afterwards. He did not acquire increased facility at the cost of solid attainment. He kept all his intellectual and spiritual forces well in hand, and employed and directed them according to the suggestions and necessities of his native symmetry of mind and character. Mere brilliancy of performance was rightly esteemed tawdriness by him, for he aimed and aspired to do complete and perfect work, whatever might be its proportions and importance. The intellectual workers are very few in these times who first comprehend the necessity of laboring upon a common task as they would upon a work of art, thereby imparting a symmetry and finish which entitle it to a permanent existence; but our departed friend was one of those few, and he dwelt always in an atmosphere of idealism in that regard that would have rendered it painful for him to offer anything to the world which had been superficially and slightly done. In this vital respect he wore a close resemblance to the Greeks, who wrought with as devoted patience and care and enthusiasm on a poem as on a painting, and on a trifle of a play as on a piece of immortal sculpture.

Although no one understood himself—his limitations and his endowments—more justly than he, and was never less guilty of the intellectual immorality of claiming more than was rightfully his both in being and doing, yet his innate modesty and want of vulgar assurance served him far better than the loud assertion and flippancy pretension on which so many rely. He lived in his work more than in the nursing of his conceits, however pleasant they might be. It was for that reason that his work was so superior, and is destined to prove so lasting. There were resources in reserve in him, morally as well as intellectually, on which he was able to draw at will; and in estimating such a man it is of the first importance that they be taken into account. Unquestionably he had felt within himself, all through his earlier career, that he was reserved for better things; and when Modern Spiritualism came like a fresh revelation to the world with its startling phenomena, challenging the attention of high and low, rich and poor alike, his profounder instincts taught him that this was to be the field to which he was to be called, and in which he was to spend the rest of his days on earth and secure unfading laurels.

It is by his three well-known books on Modern Spiritualism that his name will be most widely known and longest remembered. Of his multifarious and unclaimed contributions to the spiritual literature of the time he would prefer that nothing be publicly said, as he said nothing himself. Yet it is due to the truth to remark that in this unannounced way he performed a service for the cause of Spiritualism that cannot easily be repaid. His pen was ever ready, in season and out of season, to defend, to parry,

to explain, and to illustrate and impress. Here was just where his previous long training, as a journalist in particular, was invaluable. He knew what ought to be said, and when and how to say it. Yet he was entirely free, in this respect, from the temper and the arts of a controversialist, being profoundly conscious that truth cannot be argued into minds that are not able as yet to see it. A plain and clear statement, therefore, even in refutation, and when the temptation to biting sarcasm was strongest, was always sufficient for him. And he lived to realize that the cause of Spiritualism made firmer friends and faster headway by this mode of treatment than by the polemical methods which are the favorite ones of the sects since the days of the rack and the thumb-screw. He felt that truth came, like light, from the heavens, and that to wrangle over it were as useless as to offer it resistance.

"Planchette, or the Despair of Science," "Proof Palpable," and "The Scientific Basis of Spiritualism," are three works from his pen, all the fruits of the latest years of his life and of his thoroughly ripened experience and capacity for observation, which, though widely read already, are only begun to be known in comparison with their appreciation hereafter. In the preface to the last named book he is obliged to recast the sub-title of the first one, and to admit that Spiritualism is no longer the "despair of science," but that, on the contrary, it is discovered to have a thoroughly scientific foundation. It is a noble, a masterly performance; which it could not be, however, if its author had entertained, during the progress of its production, the slightest desire to magnify himself instead of the truth he was engaged in expounding.

The correspondence which was carried on by Mr. Sargent with foreign savants and scientists, in connection with their common investigations into the spiritualistic phenomena, was extremely voluminous, and made large drafts on his time and thought. But it was conducted with all his habitual promptness and painstaking industry, and was admitted to be a living and invaluable link, binding the two hemispheres together more closely in the pursuit of the same great truth, which is no less than that of our common immortality. Among his distinguished European correspondents and friends may be named Crookes, Wallace, W. Stainton-Moses, Varley, Zöllner, Barkas, Wateley, Fichte, Flammarion, Wagner, and others; the bare mention of whose names is enough, if it were even denied, to certify the superior qualities and extraordinary abilities of a man thus admitted to the intimacy of high friendships. All these men will be grieved to learn of the departure of our friend and co-worker from the labors of earth, although they are prepared to believe, and in that belief to find their consolation, that he goes up higher only to labor to a far larger advantage. And they will not fail to feel and to know his presence in a much closer and more impressive way than they had ever known it here.

The fame of our friend has gone abroad to the ends of the world. Wherever the truths of Spiritualism have penetrated, there the influence of our departed friend's writings has been actively felt. His name is enrolled among the genuine benefactors of the race. It is an additional satisfaction to be assured that his departure from the tabernacle of clay does not mean his death, or imply in any measure the cessation of existence for him, but that he has gone forward to assume larger responsibilities and discharge a wider round of duties. So much capacity, in the very ripeness and fruitage of its being, could not be laid away and hidden up from those whom it has been taught how to benefit. We know that he has only been called to a higher and wider service than he could have done here now. His work in the body was done. He left no tasks incomplete. Well might he even ask for a hastening of the summons which finally come, that he might do more and better than what he has done best while he was among us. And therefore we bid his immortal spirit Hail as we bid his form Farewell!

The Injustice of a Medical Law.

Dr. J. D. MacLennan very justly complains that the laws of the State of California impose a penalty for not doing what the administrator of the laws makes it an impossibility for any one to do, and states in substantiation thereof that the laws make it the imperative duty of every person who treats disease, injury or deformity by manipulation, or any other expedient, to pay a license of \$100 a month; but the practitioner, upon applying to the License Collector, is told that he has no power to issue such a license! Dr. MacLennan, who is widely known as being very successful as a healer, was arrested for curing the sick by the "laying on of hands" without a license, and was fined \$50. This he paid, and to avoid its repetition sought to comply with the law, but was told he could not. Dr. M. says: "If a man should sell any goods which were not in existence, and which could not be obtained, he would be charged with swindling, or of obtaining money under false pretences. I hold that in equity, as the law has made me pay for not procuring what it has failed to create, that I have good ground for an action to recover the fine which I paid, and also a remuneration for damages inflicted upon me by causing me to close up my place of business at the time." Dr. MacLennan's office is now at 112 Geary street, San Francisco.

In another column will be found an obituary notice of the departure of the wife of our esteemed friend and veteran working Spiritualist, Thomas Middleton, Esq., of Woodstock, Vt. Though the material presence of Mrs. M. will be missed in that State, where for so long a period she has faithfully and assiduously labored to diffuse a knowledge of immortality as demonstrated by the phenomena and teachings of Modern Spiritualism, her spiritual presence cannot fail to be recognized in many of the good works which the future may there develop. It is a satisfaction to know that the un-fading consolation which both Mr. Middleton and the companion who, to mortal vision, has vanished from his side, have for many years sought to impart to others, will be his in this hour of bereavement.

Charles H. Foster is at present in New Orleans, where the public, and especially the members of the press, have become greatly interested in the phenomena that occur in his presence. Convincing evidence is given to all who visit him of the power of their spirit-friends to communicate with them. Mr. Foster intends to be at the Parker House, in this city, during the month of June.

A very interesting article on "FORM MATHEMATIZATION," by Thomas R. Hazard, will appear in the next number of the Banner.

Demise of Epes Sargent, Esq.; Sketch of his Life-Work; Funeral Exercises; Memorial Discourse by Rev. William Mountford; The Impression Produced by his Transition: A Glad Word from a Risen Soul!

"As when within some mighty battle-plain
 The king is fallen and all his army known,
 One coming thrill goes through the myriads slain,
 For there he lies, breathing last breath away,
 So deep, so low to all, he seems to lean
 His holy head on every soldier's breast:
 So passed our friend—and, dying, seems to leave
 His fallen head upon the heart of all!"

"This universe is not an infinite contrivance for the production and swift extinction of sentient, loving, intelligent life; it is not a stupendous vestibule to a charnel-house—where affection, friendship, science and art find congenial and progressive recipients for a few fleeting moments, and man is admitted to a glimpse of a possible happiness and growth, and then plunged into the blackness of annihilation; a world where life and mind are given only to be withdrawn, as if in mockery, and truth and goodness are as evanescent as falsehood and evil."
 "Spiritualism, by its objective, super-sensational and verifiable facts, declares to us that this possible view of things is actually wrong; that death is merely a release from an organism for which the soul has ready a far nobler, though to our coarse mortal senses loathsome, substitute."
 —The Scientific Basis of Spiritualism, p. 65.

Epes Sargent, Esq., who has been for many years one of the most prominent literary men of America, as well as a strong tower of defense for the Spiritual Philosophy and Phenomena, passed on from the sufferings of earth to the enjoyments of the celestial plane of existence, on Thursday evening, Dec. 30th—closing his long and useful career in the body almost with the final hours of the departing year.

In another column we have borne witness, in degree, to the sterling character of the man, and the broad and abiding nature of his work wrought for Spiritualism during his allotted time on earth: We have recognized the passage of his interior self into the grander realm of causes, and expressed our conviction that he would still, from the spirit world, bestow on the cause he loved so much the benefit of his experiences, and the rich lesson of his advice. But while we recognize that a great man has gone higher, we also feel that from the rapidly narrowing circle of our old friends—the true and tried workers who have stood with us amid the heat of the battle, since we were so long ago summoned to enter the journalistic service of the spirit world, and have fallen on our right hand and on our left—another has gone out. We miss his genial smile, his cheery voice, the kindly words that he would share with all who knew him, the weight of sorrow in the heart (though not sorrow without hope, as past systems have induced) which has been, under the condition of mortal separation by death, the heritage of humanity from its earliest hours.

At this time how sweet and cheering the assurance of the spiritual dispensation, which affords present medial converse with the departed, and a demonstration that all shall ultimately meet in the same here there "shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."
 No clearer proof could be offered as to the important position occupied by Mr. Sargent while in life than the extended comments which his transition has called forth from the daily and weekly press of Boston; comments which have found echo in the columns of papers appearing in widely distant localities from our State and city. Believing that our readers everywhere will be glad to peruse in a condensed form the salient points in the mortal career of him who has but just now ascended to the sublime glories of the spirit-world, we present the following sketch of what was eminently a busy and useful career:

Epes Sargent was born in Gloucester, Mass., September 27th, 1815. He was the son of Epes Sargent, a shipmaster and merchant, and Hannah D. Coffin, both of that city.
 Mr. Sargent was essentially a Boston boy, although born out of the city. His family moved here while he was yet a child, and here was the scene of his early education, and was five years a pupil in the Latin School, under Messrs. Gould and Leverett. While here he took at one time a vacation of six months, which he spent in Europe with his father. Visiting St. Petersburg, he attracted the attention of Baron Stieglitz, a very wealthy nobleman, who was desirous of educating him and associating him in business with his son. This flattering offer he declined, and, returning home, he finished his Latin School in the summer of Harvard University. He had already shown his literary inclination by youthful contributions to some of the periodicals of the day and locality. In college he followed it by contributing to *The Collegian*, a successful college publication, in the making up of which there were associated with him Oliver Wendell Holmes, William H. Simmons and others.

Mr. Sargent's career at Harvard closed with his Sophomore year, and he then studied law a few months, but soon devoted himself entirely to literature. Among his first labors were those which he performed as an assistant to Mr. S. G. Goodrich (Peter Parley) in preparing the latter's publications for the press.

Subsequently he became connected with the *Boston Advertiser*, and afterward was associated with the late Richard Houghton in conducting the *Atlas*. At this period he spent considerable time at Washington, where he formed intimacies with several of the Whig leaders, among whom was Henry Clay. With Mr. Clay he was on very intimate terms, one result of the friendship being that Mr. Sargent wrote a life of Clay, which was published in 1840, went through many editions, and was regarded by Mr. Clay himself as the most satisfactory one ever written.

He left the *Atlas* a few years before the death of Richard Houghton, the original proprietor, and engaged in literary tasks of various kinds, contributing several articles for *The Token and Atlantic Souvenir*.
 In 1839 the late Gen. William Morris invited Mr. Sargent to remove to New York and take charge of the *New York Mirror*. He accepted the invitation, first paying a visit to Cuba, and while conducting *The Mirror* published a series of short poems under the title of "Shells and Seaweed." He also wrote several works which were published by the Harpers, two of them being juveniles that became very popular. His famous song, "A Life on the Ocean Wave," was written about this time.

Later on, in connection with Park Benjamin, he edited a literary paper called *The New World*. Leaving this paper, he started a magazine called *Sargent's Magazine*, but wanting in capital, he carried it on only one year. For a short time he edited *The Modern Standard Drama*.
 Mr. Sargent, while proving himself a successful journalist, poet and story writer, found himself able also to succeed in the difficult art of dramatic composition, and in 1836 wrote a five-act play entitled "The Bride of Genoa," which was produced at the Theatre with Josephine Clifton in the principal part. It was well received, and was followed in 1837 by a five-act tragedy, "Velasco," written for Ellen Tree, afterwards Mrs. Charles Keane, and also produced at the Tremont Theatre. This play has been frequently performed in England, where it was commended by Sirjeant Talford and the elder Vandenhoff. Other plays written by him were "Change Makes Change," a comedy which was first brought out at Niblo's Garden, New York, and "The Priestess," a tragedy, in five acts, which was played at the Boston Theatre in the spring of 1855, having a run of thirteen nights. The theatre was under the management of the late Thomas Barry, and the leading part in the play was taken by Mrs. Julia Hayne. The piece was a marked success. It was played in various sections of the country, and was published by Harper & Brothers.

In 1847 he returned to Boston, where he commenced to edit the *Transcript*. His connection with that paper lasted until 1853, when he was succeeded by the late D. N. Haskell.
 The notably careful *Boston Advertiser* says of him at this period: "In the duties of editor he showed a remarkable aptitude, and proved a very valuable acquisition to the paper."

Mr. Sargent was widely known during the latter portion of his career by his series of school readers and his "Original Dialogues for

Schools." In preparing these works he was remarkably apt, and the enterprise was a paying one. His list of books he has written is an extended one, and that, too, which he has written. He published the works of several of the English poets, prefixing biographical sketches, contributed to various magazines and periodicals, and published several unacknowledged novels.
 "Mr. Sargent," says the *Boston Journal*, "was a pleasant speaker, and occasionally appeared on the lecture platform. He was the author of a number of occasional addresses, and was a writer ready for all times and occasions. Both prose and poetry came from his pen in finished and graceful style, and his broad reputation was a deserved one. In regard to religion he was a strong Spiritualist."

"The *Advertiser*, speaking of his conversion to a belief in spirit communion, says:
 "During his life in New York he investigated the subject of mesmerism, and became a convert to the truth of mesmeric phenomena. His personal experiences in connection with his investigations are described in his recently published book entitled 'The Scientific Basis of Spiritualism.' He afterwards became convinced of the genuineness of the Rochester knockings and of spiritualistic phenomena generally, and of late years has been recognized as one of the most prominent and able of the voices of Spiritualism, in defense of which he has written a number of works."

Mr. Sargent's works on Spiritualism are well and appreciatively known to our readers. During the last ten years this subject has occupied much of his time, but not to the exclusion of other literary labors.

Mr. Sargent's health began to fail about twelve years ago, when he contracted a bronchial ailment, from which he has never recovered. His illness was first visited by Europe, a part of the time being passed in the south of France. Within the last two years he has had a complication of diseases, which have confined him to the house a considerable portion of the time. He was, however, able to make frequent visits to his office until within about four weeks. Mr. Sargent married a Roxbury lady, Miss Elizabeth Weld, and has lived there ever since his marriage.

The following editorial tribute from the *Transcript* is an appropriate conclusion of this sketch:
 "Mr. Sargent's connection with the *Transcript* as editor continued from the years 1847 to 1853. The file of the paper attests the assiduity, fidelity and ability with which he discharged that important trust. He had a remarkable aptitude for the editorial profession, and he was ready with case and precision, and exercised excellent judgment in his choice of topics and methods of treating them. Few men that were ever in a newspaper office could skim over the files with such rapidity, and assimilate their contents so completely, as did Mr. Sargent. Every topic which he passed assumed a strikingly original form, as though it were absolutely a new creation. This arose from the force and vitality of his intellectual powers, which had been enlarged and strengthened, rather than clogged and dwarfed, by the processes of education."
 It is rare that one meets with a quieter or simpler nature than that of the deceased. Yet the observer would have been mistaken who supposed this indicated lethargy either mental or moral. Mr. Sargent—when not busy with the duties of his profession, and especially excited against wrong—was not an easy antagonist to vanquish. The fund of reserved power he possessed generally enabled him to triumph in his literary disputes. In this he was constitutionally narrow, and disputatious, and his sharpness of wit, and his consideration of the rights of others, he seemed to glide, rather than fight his way, through the world. His symmetrical qualities, intellectual and ethical—his even balance of the mental and moral faculties, his calmness in his natural fruits, it would seem, the laurels he plucked were gathered with such a spirit that no one felt aggrieved by the event. In him the elements were gently and kindly mixed, and the memory he leaves behind has no taint of harshness or rancor."

Incidents of the Closing Scene.

The disease which finally proved fatal to Mr. Sargent was a cancer which developed on his tongue, and defied all known remedial efforts by medicine or otherwise; all that could be done was accomplished for the alleviation of his sufferings. His brother, James O. Sargent, Esq., informed us that the disease was first reached on Wednesday, Dec. 29th, and that after passing a painful and restless night, this dear friend of every friend of humanity fell into a sound and peaceful sleep (like that of childhood), a repose from which he never awakened, but which deepened on the evening of Thursday into the sleep of death—for the physical.

He further states that on Sunday, Dec. 26th, he saw the deceased for the last time. On that occasion he sat at the shadow of death, and was then closing around him, the patient endeavored to express a few words to his brother, and succeeded, but imperfectly, in enunciating: "I wish I could tell you my thoughts"; the brothers clasped hands, and then with a sad face the one turned from the bedside of the dying man to his way, but as he was about leaving the house he was called back to the sick room by the nurse, who exhibited to him a paper whereon Mr. Sargent (touching by the evident sorrow of his words) had written a few lines, in which he had no doubts for the future had written a sentence to explain the meaning he had been unable orally to convey: "I meant many thoughts—not sad ones!"

On Sunday, Jan. 2d, at 1 p. m., the funeral services took place at Mr. Sargent's late residence, 68 Moreland street, Boston—a large number of relatives and friends attending. The mortal remains—in an elegant casket of rose-wood, which was chieftly crowned with floral wreaths—were deposited in the vault near the spot where stood the desk at which Mr. Sargent had in past times accomplished so much and excellent literary labor. The exercises were introduced by a chant from the really splendid choir of Dr. Brooks's church, wherein was expressed the Psalmist's trust, "Yea, though I walk through the valley and shadow of death I will fear no evil"; Rev. John Gorham Brooks, of the First Religious Society of Roxbury, then read selections from the Scriptures, setting forth the abundant love of God for all his children; after which he introduced Rev. William Mountford, of Boston, a warm personal friend of the deceased, who proceeded to deliver the following, in respectful memory of him who had passed on:

Address of Mr. Mountford.

I am not here to celebrate a vanished friend, alongside of his coffin, with the public journals and the common air, but to say what we can, and to propose to say, by implication, two or three things, which he might have liked to have said for himself at the end of life, but that opportunity, of course, was not possible.
 It is thirty years ago to-day since I first saw Mr. Sargent, and it was in this immediate neighborhood. The days of the years of our lives—whether we counted them or not, the earth had kept spinning and revolving the while, and had kept on a constant time, and we, that are upon it and remain upon it, what we are, and our children of that time are parents now, and they that were then foremost in thought and action and fame are very fast, and after another, being gathered to their fathers.

A few weeks after my first acquaintance with our friend now deceased, I was at Rochester, on my return from a visit to the Falls of Niagara. That city was then one of the foremost towns, as it were, against the backwoods. I sat there by the death bed of an old gentleman, who told me that he was the founder of the city, and that the house I was then in was the first ever built in the wild region. Truly I was on the frontiers of civilization, and close up against the primal and primitive. It was midwinter; the snow was deep, and almost the sun itself felt cold. I received a letter from Mr. Sargent, asking me to look into a subject which was then called Rochester knockings. I had never before heard of them, and I did not much like my commission. It was a most curious thing, being asked to go to a certainly superfluous and respectable notice, and Mr. Sargent himself hardly felt much differently from what I did. But his attention had been attracted by a fact which his truth-loving nature would not allow him to neglect merely because of its obscurity. For a new fact in nature or a lost truth recovered is a most serious event in the world, which it behooves all earnest thinkers to think of; since, it is very certain, the death of an old gentleman, who find me that he was the founder of the city, and that the house I was then in was the first ever built in the wild region. Truly I was on the frontiers of civilization, and close up against the primal and primitive. It was midwinter; the snow was deep, and almost the sun itself felt cold. I received a letter from Mr. Sargent, asking me to look into a subject which was then called Rochester knockings. I had never before heard of them, and I did not much like my commission. It was a most curious thing, being asked to go to a certainly superfluous and respectable notice, and Mr. Sargent himself hardly felt much differently from what I did. 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Rochester knockings had been grandly justified by the... the books which he has published, and by the help which he has been to some that sat in darkness, and to others that were liable to be carried away with every wind of doctrine.

"The spiritual rapping was accounted madness, at first, but the method there is in it has been as successful in its way, and for a certain end, as the foolishness of preaching."

"Plotinus said that it was the consummate perception of philosophy to realize that everything sympathizes with everything. In a material way our modern science knows it; and in a spiritual way ourselves we may well believe it."

"The most familiar thing, the meaning often escapes us for want of attention. And often to-day, it is like a new truth when one reads these words of Paul in an argument, 'Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.'"

"How! Ye Pines, for the Cedar hath Fallen." To the Editor of the Banner of Light: Such was the unique text used by T. De Witt Talmage on the occasion of a discourse on the death of Horace Greeley.

"I have solved the mystic problem of Death, and found the proof palpable of Immortality. I am glorified. This is Eternal Life. The spirit triumphs over matter, and rises eventually above earthly conditions."

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and cherish the memory of Epes Sargent. The world is wiser and better to-day, and humanity more hopeful, because he lived and had his lot among us—because he shed the light of his superior intelligence on our mortal pathway and the great problems of our immortality.

It is well for the living to respect the services and to venerate the memory of those who, in the phraseology of this world, are called the dead. We thus manifest our appreciation of their labors. Indeed, we do almost equal honor to ourselves in thus showing our respect for the virtues which adorned their lives.

Our friend had about filled up the measure of the years allotted to man. With an intrepid and patient spirit he fought out the battle of life, and gained an honorable victory—a victory never to be achieved on the tented field, where life goes out in the fierce fire of destructive passions.

No! It was a conquest, more worthy of human nature, because it called into action the diviner faculties of the soul.

"Toll not the solemn bell; Invoke no eonion with its thunders loud, The joyful tale to tell."

Our ascended brother fought the battle of life without carnal weapons. His was a victory won in the sweet fields of peace. All honor to his memory! Yours faithfully, S. B. BRITTON.

105 East 40th street, New York, Jan. 2d, 1881.

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Mrs. Cora L. V. Richmond's Return to Chicago.

After an absence of seven months, was the occasion of an enthusiastic reception tendered her by the First Society of Spiritualists and their friends of that city, at Martine's Hall, on the evening of Thursday, Dec. 23d. The platform was adorned with numerous floral offerings, conspicuous among which was a large bed of exotics, bearing the words, "Welcome Home," wrought in tiny blue forget-me-nots.

The exercises began with instrumental music, followed by the singing of "Home again" by a quartet. An address of welcome was then delivered by Mr. Frederick P. Cooke, to which Mrs. Richmond responded in an impressive and eloquent manner. After a song by Mr. Jules Lombard, Mrs. Richmond improvised a poem, alluding to her visit abroad, the journey home, the pleasure of reunion, and the tributes of flowers, in a graceful and poetic style.

A sociable interchange of greetings and good wishes, a dance by the younger portion of the company and an adjournment of others, with Mr. and Mrs. Richmond, to the residence of Mr. and Mrs. Morris Hodge, where a supper was served to as large a number as could be accommodated, formed the remaining events of a most enjoyable occasion, those participating considering themselves fortunate in once again meeting Mrs. Richmond under such pleasant auspices.

The First Society of Spiritualists of Chicago, whose regular speaker is Mrs. Cora L. V. Richmond, has engaged as its permanent place of meeting the beautiful auditorium, Fairbank Hall, Central Music Hall building. We are pleased to see it stated in the Times of that city that the society is in a flourishing condition, being out of debt, with money in its treasury.

Attention to the subject of Spiritualism is greatly on the increase, and the resumption of Mrs. Richmond's ministrations is a matter of rejoicing.

Brittan's Secular Press Bureau.

The following table presents the amount paid for the last year on account of the services rendered by Prof. S. B. Brittan in the secular press in defense of our cause, and that which is already forthcoming for the second year:

Table with 2 columns: Name of publication, Amount paid. Includes Chicago Herald, Chicago Tribune, etc.

Another Worker Gone Home.

We have learned, just as we go to press, that Mr. D. C. Densmore, editor and publisher of "Voice of Angels," passed to spirit-life from No. 5 Dwight street, Boston, on the 2d inst., of disease of the heart. He was in his 68th year.

At Mrs. Ada H. Foye's sances in San Francisco, Cal., the most inhabitable evidences of spirit presence, power and personal identity are being constantly received. The raps are loud, clear and distinct. They are heard in every direction, and as easily recognized to be from different persons as individual hand-writings.

The Advertiser, Milan, O., reports the incidents of a birthday reception tendered to the well-known inspirational speaker, Miss E. Anne Hinman, of West Winsted, Ct., at the house of Mrs. M. E. Bronson, in Milan, on the evening of December 1st. About one hundred friends were present. Miss Hinman was the recipient of a purse of money, on presenting which Mr. Samuel Fish, in behalf of the donors, made a few appropriate remarks, to which the lady feelingly responded, giving some account of her personal history and labors, incidentally advocating the equality of the sexes in a very forcible manner.

The Boston Morning Journal curiously observes, says the Boston Herald, that "during the past ten years Mr. Epes Sargent's name has entirely disappeared from the public view, his wonderfully prolific pen seeming to have been relinquished."

Albert Morton, at 850 Market street, San Francisco, is agent for the Banner of Light on the Pacific Coast. He will supply copies of the paper, receive subscriptions, and, having constantly in stock all the books and pamphlets published by Colby & Rich, is prepared to fill all orders for the same.

Mrs. James A. Bliss, the well-known materializing medium of Philadelphia, Pa., would like to open a correspondence with parties on the railroad line between Philadelphia and Kansas City, Mo., with a view of holding sances in large cities along the route, some time during the coming spring. Her address is No. 1620 South 13th street, Philadelphia, Pa.

The funeral discourse of the father of Mrs. Maud Lord Mitchell was delivered in Chicago on Sunday, the 28th ult., by Mrs. Cora L. V. Richmond. Mrs. Mitchell is at present located in that city.

By a note from her husband, which we print elsewhere, it will be seen that Mrs. Emma H. Britten is prostrated by severe illness in New York City.

Alfred Mudge & Son, printers, 34 School street, Boston, have our thanks for choice specimens of calendar work for 1881.

"Will 'X. Y.' please let us know where we can address him in regard to 'The Life'?"

Magnetized Paper.

After twelve years' experience in magnetizing paper for the sick, I have no hesitation in saying that if human testimony is reliable, the utilization of forces in nature to heal the sick at a distance by and through the vehicle of paper, is a practical mode of healing with some persons, and where the power is adapted. Notwithstanding many persons cannot establish faith in it, but look upon it as imagination only on the part of the patient, yet in hundreds of cases that have come under my treatment I am satisfied that there is a power outside and beyond "imagination" that produces the cure. I have evidence in numerous cases that this mode of healing is in harmony with natural laws, and therefore based on sound principle. To me, the so-called "faith cure" and "prayer cure" are governed by the same natural laws. Fortunate it is that there can be no human law enacted that can prevent nature's forces in any form from being utilized for the benefit of humanity.

If any sick person not able to pay for the paper desires to test its efficacy, I will, on receipt of postage and full address, send some by mail. This offer remains valid until the 20th day of this month, inclusive. A. S. HAYWARD, Magnetized Physician, No. 11 Dwight street, Boston, Mass., Jan. 8th, 1881.

Rev. W. H. Cudworth, of East Boston, who is now taking a trip around the world, has completed the tour of the Holy Land and is now, or will be soon, in Japan.

Sour stomach, bad breath, indigestion and headache easily cured by Hop Bitters.

Brooklyn Spiritual Conference Meetings.

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

Brooklyn (N. Y.) Spiritual Fraternity.

Mrs. R. Shepard-Little speaks in Fraternity Hall, corner of Fulton street and Galtin Place, every Sunday at 10 1/2 A. 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 7 1/2 P. M. D. M. COLE, Pres.

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HOSTON, MASS. NEW ENGLAND NEWS COMPANY, 14 Franklin street. THOMAS MARSH, 217 Washington street (south of Pleasant street). H. H. LEECH, 631 Hudson street. S. M. HOWARD, 51 East 12th street. J. P. WHELEBY, Boston and Maine Depot, Haymarket Square. A. HALL, 17 G street, South Boston Dist. G. D. JOHNSON, 6 North Main street, Fall River, Mass. E. W. KEAN, Main street, Greenfield, Mass. NEW YORK CITY.

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C. R. MILLER BOOKS, 17 West 14th street. FRATERNITY HALL, corner Fulton street and Galtin Place, Friday evenings and Sundays. EVERETT HALL, 398 Fulton street, Saturday evenings and Sundays. W. H. DENIKE, 65 Bedford avenue. ROBERTS, N. Y. WILLIAMSON & HIGHIE, 62 West Main street. JACKSON & BURLING, Arcade Hall. OSWEGO, N. Y. GEORGE H. HEES, west end of Bridge. WASHINGTON, D. C. RICHARD ROBERTS, 17 West 14th street. J. B. ADAMS, 527 Seventh street, and 314 F street. S. M. BALDWIN, 929 F street, N. W. PHILADELPHIA, PA. WILLIAM WADE, 823 Market street. G. D. HENCK, 446 York avenue. BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 Broadway, Chelsea, Mass. W. A. & G. S. HOUGHTON, 75 and 77 J street, Sacramento, Cal. LEES'S BAZAAR, 105 Cross street, Cleveland, O. WASH. A. DANSKIN, 705 Saratoga street, Baltimore, Md. I. N. CHOYNISKI, 34 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill. PERRY & MORTON, 162 Vine street, Cincinnati, Ohio. E. M. ROSE, 57 Trumbull street, Hartford, Conn. C. H. MATTHEWS, Central News Stand, Northeast corner Broad and Thomas streets, Columbus, Ga. F. F. MULLIGAN, 52 Broad street, Newark, N. J. THE LIBERAL NEWS COMPANY, 620 North 5th street, St. Louis, Mo. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis. A. PEASE, P. O. Bookstore, Moberly, Mo. D. R. LOUSLEY, New London, Conn. E. J. CAMPBELL, Brattleboro, Vt. W. F. BABYBLIND, 152 Main st., Salt Lake City, Utah. (Other parties who keep the Banner of Light regularly on sale at their places of business can, if they so desire, have their names kept for every insertion in the above list, without charge, by notifying Colby & Rich (publishers, No. 1 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 forty cents per line, minimum, each insertion. Notices in the editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance. Advertisements to be renewed at continued rates, and to be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column. D. 25.

Dr. F. L. H. Willis. DR. WILLIS will be at the Quinoy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. Ja. 1.

Seeress and Psychometer. Messages from Spirits, Character Readings, Prophetic Spiritual Gifts and counsel regarding them, and Business Advice, each \$1.00. Diagnosis of Disease and Minerals examined, \$2.00, from photo. or letter. Address Mrs. ANNA KIMBALL, P. O. Box 241, Dunkirk, N. Y. cov. D. 25.

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOIRIE, 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 be our agent can address Mr. Moirie at his residence, 22 Palace Road, Stoke Newington, N. London, England. Mr. Moirie also keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

LONDON (ENG.) AGENCY. J. W. FLETCHER, No. 22 Gordon street, Gordon Street, London, E. C. 1. The Spiritualist, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be sent at Stoway Hall, Lower Bernum street, every Sunday.

San Francisco, Cal. BANNER OF LIGHT and Spiritualist Books for sale. ALBERT & E. C. MORTON, Spirit Mediums, No. 826 Market street. 1st—Nov. 15.

MATERIALIZING MEDIUM WANTED. Who can travel if desired. Address W. S. Davis street, Boston, Mass. If an interview may be had, Jan. 8—10.

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AUSTRALIAN BOOK DEPOT. And Agents for the BANNER OF LIGHT, W. H. FERRY, No. 81 Russell street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 826 Market street, kept for sale the Spiritualist and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENTS. Spiritist and Reformatory works of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HELENA S. SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at 1504 Hall, 737 Mission street. Catalogues furnished free.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritualist and Reformatory Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LESTER HAZARD, 222 West 12th street, Cleveland, O., circulating Library and depot for the Spiritualist and Liberal Books and Papers published by Colby & Rich.

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

PHILADELPHIA AGENTS. The Spiritualist and Reformatory Works published by Colby & Rich are for sale by J. H. RICHMOND, No. 4, at the Philadelphia Book Agency, 100 North 3rd street. Subscriptions received for the Banner of Light at \$2.00 per year. The Banner of Light can be found for sale at Academy Hall, 80 Spring Garden street, and at all the spiritual meetings.

JAMES A. BLISS, 713 Sanson street, Philadelphia, Pa., will take orders for any of the Spiritualist and Reformatory Works published and for sale by Colby & Rich.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritualist and Reformatory Works published and for sale by Colby & Rich.

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

BALTIMORE, MD. AGENCY. WASH. A. DANSKIN, 75 North Charles street, Baltimore, Md., keeps for sale the Banner of Light.

WASHINGTON BOOK DEPOT. MICHAEL ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritualist and Reformatory Works published by Colby & Rich.

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ADVERTISEMENTS.

LYDIA E. PINKHAM'S Vegetable Compound IS A POSITIVE CURE For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this Compound will be recognized, as relief is immediate, and when its use is continued, in thirty-nine cases in a hundred, a permanent cure is effected, as thousands will testify. On account of its proven virtue, it is today recommended and prescribed by the best physicians in the country for all forms of female weakness, including all displacements and the consequent spinal weakness.

In fact, it has proved to be the greatest and best remedy that has ever been discovered. It permeates every portion of the system, and gives new life and vigor. It removes faintness, dizziness, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bleeding, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently removed. It acts in all these, and under all circumstances, act in harmony with the law that governs the female system.

For Kidney Complaints of either sex this Compound is unsurpassed. This preparation is strongly endorsed, recommended and prescribed by the best Medical Mediums and Clairvoyants in the country.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Is prepared at 231 and 235 Western Avenue, Lynn, Mass. Price \$1.00. Six bottles for \$5.00. Sent by mail in the form of Pills, also in the form of Lozenges, on receipt of price, \$1.00 per bottle for others. Mrs. L. E. PINKHAM, Lowell, Mass. answers all letters of inquiry. Send for pamphlet. Address as above. Mention this paper.

PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cents per box.

A New, High-Class Spiritualist Journal.

LIGHT: A Weekly Journal devoted to the highest interests of Humanity both Here and Hereafter.

"LIGHT MORE LIGHT"—Gothic. The contents of the new paper comprise: (1) ORGANS OF ACTIVITY on the science and philosophy of Spiritualism, and of the religious, moral, and social bearings of the question. (2) RECORDS OF FACTS AND PHENOMENA, both physical and spiritual. Only such are admitted as verified by the names and addresses of witnesses deemed competent, either published with the records or placed in the hands of those for private or confidential use. No material is taken to exclude anything which is reasonably open to suspicion of mistake, delusion or imposture. (3) MISCELLANEOUS LITERATURE connected with the movement, including Poetry and Fiction. (4) REVIEWS OF BOOKS. (5) A REVIEW of the Periodical Press—both British and Foreign, devoted to Spiritualism and allied subjects, constituting also a permanent means of reference to important articles and valuable facts, which might otherwise be lost sight of. (6) QUESTIONS AND ANSWERS.—Under this head questions of a general character are invited, the answers following in succeeding numbers, either from correspondents or editorially. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent communication between spirits embodied and spirits unembodied. This position is firmly and confidently maintained, and beyond this has no creed, and its columns are open to the fullest and freest discussion—conducted in a spirit of honest, courteous and reverent enquiry—of any question, in the words of its motto, "Light! more light!" Subscriptions will be taken at this office at \$2.00 per year, in advance, or forwarded to the publishers, Colby & Rich, 1 Montgomery Place, New York, N. Y., at the subscription price of 10 shillings and 10 pence per annum, post free. The forwarding of any post-office order, or check, for the purchase of "LIGHT," will be acknowledged by the publishers, L. E. C. MORTON, 826 Market street, San Francisco, Cal. 4w—Jan. 8.

Lizzie Davenport Blandly

WILL give a sance on each Thursday evening at 21 Indiana Place, Boston (where tickets may be obtained).

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 ingress 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 their earthly life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an unimproved 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 expressions of truth as they perceive it are 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 Circle-Book table, we solicit donations of such from the friends in the office who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. Miss Shohamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays. Lecturers appearing at this department, in order to ensure prompt attention, should in every instance be addressed to Col. J. P. Barber, or Lewis B. Wilson, Chairman.

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

Séance Nov. 10th, 1880.

Invocation.

Out of the fullness of the heart, oh Father God, we cry to thee! Feeling the necessities of the spirit, we approach thy store-house of love, wisdom and knowledge for their supply, knowing that thou wilt never deny one of thy children. We come to thee, this hour, with thanksgiving and praise in our souls, for all that thou hast bestowed upon humanity. We look backward over the dark ages, and through the pages of past history, and by their revelations we find that whatever of good there has been for man, whatever of light and truth and knowledge has been possessed in the past, we may gather up for our own instruction; and whatever of error and evil, darkness and ignorance, was his portion, we may cast aside, feeling that they were permitted for the experience and discipline of humanity, so as to bring man to his present plane of development. We may look forward to the future, gleaming with its prophecies of good to man—with its knowledge and truth which stream downward before the human vision, and feel that that which is in store for humanity must, of necessity, be good, because thy promises have never been fulfilled.

Lavina Merrick.

My name is Lavina Merrick. I am very desirous of reaching my niece, Mrs. Susan H. Halsey, who is in Peoria, Ill. She spent many years of her early life in my home, and it is to her, of all others, that I desire to come, because I feel that by her I shall be welcomed, even though I appear as one from beyond the grave. I wish to say to her, Susan, you are not exactly on the right road for learning much concerning immortality and the future world. I am anxious to lead you in the right path, and perhaps, through you, others who are near to me. I know that you are not convinced of the theological teachings which have been given to you, yet you are more apt to lend an attentive ear to them than to seek outside the church for some knowledge concerning eternal things. If you can only believe that your aunt has returned to speak to you, I feel that you will seek earnestly or some deeper knowledge of me and my home in the spirit-world, and this is one reason why return.

Many years ago, when we were seated in conversation together, our thoughts and our words turned toward spiritual things and the mysteries of the future. Then did we speak to each other, and agreed that whatever true knowledge concerning immortality either one should gain, we would hasten to impart to the other. As I have passed beyond material things, and now possess that knowledge concerning immortality, I return to impart it to you. There are certain affairs, likewise, connected with material things that I would desire to reach through you, and I wish you would take my message, should you receive it, to William. Tell him I want him to look into my own affairs and see that they are satisfactorily settled. He can do so, and it would benefit me in spirit. I do not know why it is that so many pass out of the body unwilling to will away their effects, unwilling to give their last wishes and testament; but it seems to be so. I was not afraid that if I made my will I should die immediately; but still I kept putting it off, feeling there was time enough. Now, I regret this very much, and I hope my friends will see to it that while they are in sound health, and possessing all their mental powers, they will distribute, or rather write down their desires concerning the distribution of their material affairs. They will feel much happier when they come over if they do this.

I am not one used to speaking in public, and I may get my words a little mixed up, but I think my friends will understand me and comply with my wishes.

Col. J. P. Barber.

More than fourscore years silvered my head, but I feel myself, Mr. Chairman, in very good condition for an old man. I can truly say that the most blessed, the most happy, are those who are the most busy in the spirit-world, and I have snatched a few moments from my spiritual work to return and send out my word of greeting and remembrance to my friends and dear ones. I have kept the run of earthly time, so to speak, since my departure, which was more than five years ago; but to me, in my spirit home, time has passed so pleasantly it seems but weeks. I find myself looking beyond for knowledge concerning the ways of life and the work laid out for humanity. Now I want my friends to feel that I am well and active; that I have met my dear ones, and they are in constant association with me. We are all in a beautiful home—made beautiful by the individual efforts of each one. I will not take up any more of your time, merely stating that I am Col. J. P. Barber, from Nashua, N. H.

Mary E. Collins.

[To the Chairman:] Will you please to say, sir, that I have come back to send my love home to my friends? It is not very long since I died, and my friends are yet feeling sad when thoughts of me come across their minds. I wish to say to them, You would not feel so sad did you realize what a pretty home I have in the other world. I have no care, no pain to disturb me; I am getting along beautifully, and I feel to rejoice in this new life and to send back to each one my love and the assurance that they will all be well provided for when they come to the spirit-world. I am not yet quite eighteen years old. I was not very anxious to die and leave this earth, for I cannot say that I was really sure of what was beyond. Now I am glad that I went as I did and when I did, because it ushered me into a beautiful home where everything was as real and tangible to me as material things were when I was in the body. I have not a great deal to say now, but if my friends, any of them, will let me come somewhere where I can speak I shall feel delighted. I am from Hyde Park. My name is Mary E. Collins.

Henry Kaynor.

This is what I call a queer place. I put my hand on the lady's head, and so far as I could see was all open—no walls enclosing any space, but stretching away out. I could see people—spirits, I presume you call them—clustering around, catching some words or some expressions that were being uttered. I do not understand this thing very well. I do not know why I should perceive walls and a narrow space now, when a moment before all was boundless; however, that is not to the purpose. I am here to send a message to San Francisco. My friends think I am dead and buried, with six feet of dirt on top, and here I am turning up in Boston. Well, they may think I have gone through and come out on the other side, if they like, only I want them to realize that I am here. They always thought I was a queer fellow. If I had not been, I'd never have gone to California. That ain't saying that all queer folks go to California, by any means; but I was queer, that's all; and if I had been like any one else I should have remained in my old home, and let well enough alone. I have friends in San Francisco by the name of Graham, John and William, and they have friends by the name of Thompson, who are likewise my friends. I am anxious to reach them all, and take this method of doing so. I did not go out very easy nor very willingly, I will confess, and there has always been some doubt and uncertainty in the minds of my friends whether all was right or not. Now I would say there is no one to blame for my exit from material life except myself; although I did not deliberately commit suicide, yet if I had attended to myself and my needs more, I would probably be in the form now. However, that is to no purpose at present. I want to tell my friend William that he is embarking in an uncertain speculation, and if he does not mind he will find himself shipwrecked—lost overboard. He had better look out concerning his operations, or he will certainly find himself in an undesirable position. He must know to what I refer, because he has, at times, uneasy sensations himself.

I wish to send my regards to my friends, and tell them that I have met my family and my mother, although I am not occupying the same plane that they are, which is not to be expected. They are satisfied with a quiet home life. I am of a roving disposition, and, therefore, am more likely to be found among material things and overlooking earthly scenes than up higher. I am satisfied with things as I find them, and I hope my friends will be glad that I have returned. Henry Kaynor.

Sarah L. Martin.

[To the Chairman:] Sir, my departure from mortal life was sudden, and, I may say, unexpected. I had no premonition at any moment of the nearness of my departure to the other life. Whilst standing in conversation, I felt a sharp, stinging pain, and fell, striking my head, and in a little while I passed from the body; but I am glad to say I find myself possessing a body as natural-appearing and tangible as the one I had just cast off; and I would like to have my friends and associates recognize my presence in Boston, so far away from home, and feel that I have returned to send out my regards and love to them. I would say that after becoming acquainted, so to speak, with my new life, and the new home offered to me, I found myself attracted to little children, and I felt anxious and desirous to teach them. I am myself a pupil and scholar in a higher school than any I had ever attended, and from that time to this I have been striving to gain some knowledge, to acquire information concerning the new life which is mine, that I may be able, by-and-by, to take the little ones who come to us under my charge, and teach them concerning spiritual things.

I find, likewise, that the little ones who come to spirit-life untaught, undeveloped in the material, are brought back by wise and kind teachers to those through whom they may gain experience of mortality, and, as it were, find their lives rounded out to completion by gaining at once spiritual knowledge and earthly information. Many things I have yet to learn which I should be glad to impart to others, but at present I feel that I must devote all my energies to the task of acquiring information for the unfolding of the human spirit. I found myself returning to old scenes and in the presence of those who were connected with my duties, but I could not manifest to them. I feel that if I could only make my presence known and have each one realize that the death of the body does not necessarily cause the separation of the spirit from those with whom it is connected by ties of sympathy and affection, it would give me unalloyed pleasure, and I hope that I shall gain power and experience at this place to return to those who are near to me, and in some way be able to send forth my influence, and that they may feel my presence, or at least strive to realize that the dead are not far away.

My name is Sarah L. Martin. I am from Chicago Mound, Lyons Co., Kansas. It is a year, or very nearly a year, since my decease.

Séance Nov. 10th, 1880.

Juliette T. Burton.

Yes, it is true that the Reaper whose name is death gathers in the flowers as well as the bearded grain, but he only transplants the beautiful tender blossoms to a fairer and sunnier clime, where they may bloom outward in loveliness and purity beneath the warm and genial sunlight of perfect love. I have roamed over the fields in the immortal world, and I have beheld the beautiful flowers of humanity, the tender little blossoms of innocent childhood, blooming forth in the fragrance of their innocence and beauty, and spreading abroad a sweet influence which delights the minds of all who come in contact with them. I have watched the little buds unfolding into beauty and fragrance; I have seen them sending forth their rich odors toward earthly scenes, and those loving hearts who mourn for them in sorrow and weeping; and I have felt, oh parents of earth, oh friends in the mortal, that if you could realize that your little ones are tenderly cared for; that they are blooming in beauty in a world of light and loveliness; that they are unfolding all the innocent, beautiful attributes of being, such as purity, love, and all that is sweet to behold, you could not mourn for the loss of your little ones; you would rather rejoice that they have passed beyond mortal experiences, that they have forever fled from earthly associations in the flesh, and that they have become angels of light and glory to lead your spirits over the shining pathway to your immortal home. And I return, this hour, because I wish to say to my friends, Grieve not for me in spirit; feel not that I have been taken from my scenes of labor; in the spiritual world I am the teacher and guardian of a group of dear little children whose lives are unfolding like the beautiful flowers, in loveliness and beauty, whose hearts are opening to the instructions of the angel-world, and whose souls are unfolding into new attributes of being. I am also used as a medium for the higher powers; that they may send down from the celestial spheres their messages of instruction to those around me, that they, in turn, may transmit these messages to earth, carrying with them an influence which shall benefit others.

This is my mission, and I desire to say to my friends that I regret not one experience of mine while on earth. Although reverses came to me, and all my possessions were swept away, and the tide of affliction came across my soul, yet now I am satisfied that these experiences unfolded my being, and I was thus enabled to receive the visits of the angels, to sense the presence of loved ones gone before. And through my organism they were enabled to send forth to mourning friends tidings of their immortal life.

Through my experiences in life I found that the North possessed sterling hearts, whose friendship was warm and true, and that I was to bring from the sunny South an influence to the North that would be of assistance to the angel-world in their mission of light to earth; and in passing through mortal scenes to immortal conditions, I have at last realized that all has been ordered wisely and well by those who were higher than myself, and that my own spirit had received its burnishing through the conditions it had been called upon to pass. I desire to send out my love and gratitude to many earthly friends, and say to one and all, I remember you, each one, with love and kindness; I can never forget your friendship and all the sweet associations connected with you and with me. Remember that I shall be with you to send forth my influence, and whenever possible to give you my message of love and greeting. Juliette T. Burton, of New York.

R. W. Huntington.

Mr. Chairman, you will kindly announce through the columns of your paper that R. W. Huntington, of Montreal, has returned, and would like to meet his friends? Also will you kindly add that I have met my dear companion in the spirit-world, and that all the sorrow and affliction which came to me while in the body has been more than amply compensated for in my reunion with her and others in the spiritual world? My friends felt sad that I should have been cut off as I was, so early in life; they felt that a brilliant career had been blighted and blotted out. I would say to them: My friends, you are entirely mistaken; this new spiritual world which I have entered offers to the immortal soul such opportunities for unfoldment that there can be no cessation of labor; the spirit that desires to work earnestly for its own advancement and for the enlightenment of others cannot be extinguished; its brilliancy of intellect will still stream outward to lighten the pathway of others; it is not dimmed in the spiritual world, but may become brightened, may grow keener and stronger by means of heavenly associations and by paying attention to those higher teachers, who are delighted to give instruction to such as seek for knowledge. We expand our faculties; we grow stronger in intellect; our minds become capable of receiving more than they ever could have done while cramped and confined by earthly limitations. Therefore, friends, think of me as one who is pressing onward, having left the material shadows of life behind and entered into the broad sunlight of spiritual existence, like a flower, striving to unfold and bloom outward, that it may send abroad light and beauty and perfume for the blessing of others.

Betsy Hapgood.

[To the Chairman:] I am proper glad to see you. You are a stranger, but I take kindly to you. I am an old body, sir. I lived in Hudson, Mass. I was pretty well weakened down, and I couldn't stay on earth any longer. I lived eighty-four years, and I saw a great many changes. The good old style of living passed out during my recollection, and these new-fangled notions came in. I could not abide 'em, but I had to take up with them, like everybody else. Well, I went out of the body; I found myself in a new home; I had some of the old-fashioned people with me, too, and I had a happy time. I did not come across any of your "gimcrackery"; no, all that I met was good, solid and substantial, and there is my home now, but I felt I would like to look around a bit and see what was going on this way. You see how it is, I lived here so long that I got used to it, and I felt kind of lonesome like after I got out. I met my old friends, but it seemed as though I must come back to the old home and look around a bit. I came, but I could not see nothing, no how, so I just happened to find the road leading to this place, and thinks I to myself, I'll pop in and see what's going on; so you'll please excuse me, won't you, sir. And if any of my friends should hear tell that I've come back, I'd like them to feel that I remember them and thank them for all they did for me. Tell them I am well situated, won't you? My name, sir, is Betsy Hapgood. I have not been a spirit (that's what you call it) very long; it appears to me it is not many months since I passed away. Much obliged, sir.

George Luther.

[To the Chairman:] Sir, I have grown interested in this Spiritualism since passing beyond the border. I am indeed reconciled to my new existence. It is not many months since I passed on, having been called from the body during the late summer; but I feel that I have gained indeed a new life, that I have grown strong and free, and have thrown off many of the years that weighed me down while in the mortal form. I lived a good long life in the body. I had many pleasant associations and dear friends; I have nothing to complain of. I had a dear companion, and we lived together many, many long years—a life-time, in fact—all of which were harmonious to us. To my great joy only a few days separated us, and then we were rejoined in an immortal wedlock in the eternal spheres. You may speak of it as a golden wedding. No, indeed! far happier and brighter and sweeter was that grand reunion in the spiritual world! We met and felt that only a few days had separated us, and that forever we should now be together, gaining experience for ourselves as we pass onward. Many dear ones have we met, and we are happy. We have a beautiful little home upon the borders of a sweet stream where we ever keep open house, and where all are welcome. I desire to say to my friends in the mortal, Weep not for those who have gone before; their homes are radiant with beauty. We send you remembrances of our love and affection. We have returned to you in the past few months, but were unable to manifest our presence. Now I believe that the time will come when you will receive the angels in your homes, that you will open wide the doors of your hearts, that they may enter in

and write upon the tablets there those golden rules of life, those sweet instructions concerning spirituality of being, that will make your souls blossom like the flowers. Friends, wherever you are, we send you our greeting, and we would gather you all in, as in days of yore, were that possible; but by-and-by we hope to meet every one of you upon the banks of the stream of life, and welcome you to our own sweet home.

I am from Rhode Island, Mr. Chairman. I wish my message to go to Warren and Westerly, that my friends may see it, and feel that I have returned. I am impressed that a friend of mine will read my message and hand it to others. I thank you kindly, sir; my name is George Luther.

Cornelia Gifford.

I come with the hope that I may pierce through the shadows which fall around the earthly homes of my dear friends. It is not that I have passed to the spirit-world that they mourn, but they have friends on earth whose conditions are such that they bring shadows, and sorrows, and trials in their train, and it seems as though the hopes of certain friends of mine were blighted for all time. I would say to my friends: Your hopes are not blighted, but will be realized. But it will take some time before those darkened conditions can be thrown aside—before the clouds will lift and the shadows disappear. But if you will only have sweet and trusting faith in your spirit friends, and will meet frequently together in private council, and by earnest prayer and sweet songs invite the presence of your angel loved ones, then will they be able to come in closer communion with you, and affect the conditions which you so much deplore. At present your condition spiritually is enshrouded by darkness, and this prevents your spirit-friends from coming close to you. They wait at your hearth-stone, but they cannot find entrance to your interior being, because you have erected barriers around about you; but if you will throw these down, they will come in; then we can work for your advantage. You do not seem to realize this, yet you question: "Why do not my friends in spirit-life assist me?" "Why have they not assisted those for whom I work?" But we answer, We cannot labor without proper conditions; we cannot work unless you provide us with instruments for our use, and you have not done so; you have raised obstructions in our way, and conditions have been unfavorable.

Now if you will only seek to prepare the way for us to come, rest assured we shall be glad to return and to give you assistance. You ask: "Had William better undertake the journey he has in contemplation?" and I have come here to reply. I know that you have not expected to hear from one of us from this place; you have thought we would come to a private circle and give instructions, but we could not do so; we could not give you there what your spirit-most needs, because it seems that the medium at that place desires to have you flattered, and to have you believe all is for the best; but I say it is not. If you will change conditions and invite us privately into your own home, we will come and give you assistance. I reply that William had not better undertake the journey; if he does he will find himself in need of assistance he cannot obtain. If he will remain quietly where he is, he will find in the coming summer new changes coming to him and his condition brightened. He may then make those changes he most desires. Please to give him this as my message, and tell him it is my earnest desire that he will comply with my request and remain in his present condition, even though he hears not from his friends who are far away. He must not seek them; he will hear from them by-and-by, and all misunderstandings will be made plain.

This message is to my son William. My friend, who is a medium, reads the *Danner*, and she visits another medium to receive instruction, and has requested me privately to come to that person. I could not do so and speak my mind, consequently I have approached this place. My name is Cornelia Gifford. My message is to go to Oswego.

MESSAGES TO BE PUBLISHED.

- Nov. 10.—John A. Curtis; Mrs. Alice Frazer; Carrie Lewis.
Nov. 23.—George Pressman; Mary Crowley; Sarah Miller; Jonathan Perry; Clara M. Morley.
Nov. 27.—David S. Farr; Lydia M. Flinders; Lizzie Atkinson; Mary Bennett; Samuel Taylor; Dr. Henry Clark.
Nov. 30.—Evelyn T. Chandler; Willie Foote; Asa Fletcher; Mary Arnold; William Howland; Henry S. Tolman; John Augustus.
Dec. 3.—Rev. Thomas C. Moses; Lyman Odell; Mrs. C. H. Harby; John A. Barnard; Nancy Packard; Sarah Jane Reed; Jonathan Barry.
Dec. 10.—Mrs. A. M. French; Hush Cowan; Sybil White; John Edwards; George P. Martin; Mary Abble Poole; Aunt Chloé; Forest Foster.
Dec. 10.—Mrs. A. M. French; Flora B. Cartmill; William Butler; George P. Elliot; Elias Shaw; Nellie A. Langmaid; Simon Thomas; Lillo Perkins.
Dec. 10.—Mrs. E. W. Porter; John L. Chandler; James Wood; Helen S. Louie; Kattie F. Piske; Samuel Curtis; Big Heaven.
Dec. 17.—Gideon Frost; Fred F. Hand; Lizzie L. Graves; Julia Leonard; Robert L. Tilden; Mary J. Knapp; Rosa J. Abbott; Jennie Ryder; Emma Gray.
Dec. 21.—Mrs. E. W. Porter; John L. Chandler; Caleb Hutchinson; Mrs. Jennie Johnson; Dancing Bear.
Dec. 31.—Rev. Nathaniel Lassel; Mrs. Betsy Moore; George W. Thompson; Ella Armstrong; Maria Long; B. F. Hughes; Samuel G. Howe.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF MRS. EMMA HARDING BRITTEN, AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

QUES.—On Sunday, Dec. 19th, at Berkeley Hall, in the lecture, it was said (as the questioner understood it) that the cultivation of ascetic studies would unbalance the mental faculties, and was wrong. Now it seems to the questioner that the philosophic world is gradually accepting the truths contained in the mystical revelations of life's physical and spiritual phenomena. In the light of incarnation theories it is claimed that ascetics only shorten, by their ethereal unfoldings, their journey to the spiritual, to which we are all hastening, and from which we all can come for earth's incarnation.
ANS.—We find here a comment, but no question. So far as we can realize the thought of the writer, we take exception to the proposition laid down against the practice of asceticism. The practice of asceticism, in a special case, forms an exception to the rule of life. We perceive that there are many abnormal conditions in life forced upon the artisan, upon the operator, upon the toilers of earth, who are compelled, like the engineer at the furnace or the laborer in the mine, to ignore the ordinary rules of hygiene, to devote themselves, for the benefit of the race, to special exceptional conditions. We all know that asceticism is one means of subduing matter; but whilst the practices of asceticism have unfolded to the world the possibilities of the subjugation of matter and the

triumphs of the spiritual power over matter, they form no law of life; they simply prove the possibility of subduing matter and permitting the spiritual faculties to have the ascendant. Were these practices continuous throughout all society, it would entirely subvert the whole order and harmony of those activities upon which civilization depends. Whilst we cordially endorse the special practices of life that permit abnormal martyrdom to unfold great good, great possibilities for the race, we still maintain that the normal equilibrium of the functional activities of mind and matter forms the best rule of life, the best order, preserving harmony and unfolding all the possibilities of the great machinery of the human structure.

Q.—[By J. N. B.] The twenty-second chapter of Matthew contains the following passage: "For many are called, but few are chosen." It appears to have been used to confirm the Calvinistic doctrine of election, but it seems to the writer to have a special spiritual significance much above that low and selfish dogma. Will you give us the true interpretation of the passage?

A.—There is not, among the various sects of Christendom, one which fails to derive its authority from the Bible. The book is one; the methods of reading it are multifarious. But in attempting to resolve all forms of belief into the one universal idea of the Christ spirit and the Christ doctrine, in attempting, also, to enter into that pure realm of higher metaphysics, we realize that in this special passage there is depicted the whole philosophy of life. The Great Spirit and his ministering angels call you all; there is not one to whom the highest possibilities of earth and heaven are not opened; not one but that, after some fashion, is called; called by the highest power, and, through the still, small voice of the Fatherly Spirit, to perform the noblest destiny of which life is capable. But how few obey the call! how few are they who hear the voice and answer! Those who do so are indeed that elect who take rank in the noble army of life, fight its battles, lead its armies, and may emphatically be called chosen. Not the chosen of a sect, not the chosen of the Father, but the chosen for the performance of those special duties to which all humanity are called. In this sense, friends, recall your own life experiences. Within the circle of your own duties, large or small, how often have you been called, how seldom do you find yourself chosen to perform the highest work of which your spirit is capable. How often have you beheld those within your own circle called, and how few and how seldom the opportunities in which you find them chosen. Does not the noble cause of Spiritualism most forcibly illustrate the generalities of this position, that all humanity has been called? The rappers sounded out the telegraphic signals to all mankind. There is not now a family, a home, an assemblage, large or small, of human beings, where the potencies of spiritual communion may not be unfolded if men will only listen to the call. The modes by which these powers can be disclosed and become manifested as media for communicating with the higher world are now so universally before us it is almost unnecessary to dwell upon them. Thus humanity, with one voice and in one vast army, are called. How few are chosen! Even in this very gathering you are chosen, not because of some arbitrary favor or partiality on the part of the angel-world which has called you, but because you have placed yourselves in the attitude of reception; hence by your own will you are chosen; at least it seems so to your speaker, that this is the philosophy implied in the sentence of the great philosophic teacher of Nazareth who uttered the words.

Q.—[By the same.] What is intuition?

A.—Intuition is spiritual knowledge; spiritual knowledge is spiritual perception. You have five senses, each of which is a gate, through which material knowledge enters in. All that you can recall of that which is called knowledge, has been obtained through one of these avenues, and above and beyond them is the sixth sense, that which you vaguely call intuition—teaching from within. It is spiritual perception. You have not recognized it hitherto, because, at present, you only stand in the first dawn of the day of the spiritual senses. It is but thirty-two years ago since you knew, beyond peradventure, that you were vitalized by the third element of being—spirit; but thirty-two years, since you began to learn that there are laws/senses, emotions, organs and powers, all of which belong to the inner man or the spirit, and that these avenues of external knowledge merely supply the spirit with the experiences necessary for the brief, transitory passage it would perform on earth. Beyond and before this earth, from the two eternities, between which man is a pilgrim, are spheres of knowledge, so much broader, grander and mightier than those you can obtain on earth, that intuition appears to take a leap up to the realm of principles. While knowledge is faithfully plodding along the road to discover the various steps, intuition gives wings to the soul, which carry it away into the realms of the immeasurable. Mere knowledge, the reason, which formulates material knowledge and then passes judgment upon it, still grovels upon the earth, yet is most necessary for the earth, most essential for the practices and activities which earth demands of us; but intuition is the glorious inner light, that lamp lit from the very beginning of eternity, quenchless through the eternities, which gives us witness of the soul itself, which brings us face to face with those phases of being which belong purely to spiritual existence.

A Spirit Communication.

To Thos. R. Hazard, Nov. 18th, 1880.

"My Dear Papa—I never came to this lady before, but I want to bring you my love. You see I know how to use the pencil. My darling sisters are present; they bring their love too. They surround your spirit, emanating from the interior being, and as your kind and loving thoughts go out toward the angel-world, an aura of delicate purity streams outward toward our spirit-home.

"Oh, my dear father, how bright and pretty it is in the home of the angels, the only home I ever knew. I love to bring the sweet immortal flowers to deck your way and to beautify your spirit.

"I rejoice always when I can come to you. My heart's filled with joy when I can make my presence known. I am so happy that you learned of my existence in the spirit-world. I love the dear mediums, because it is through them I can convey you that I have life and being.

"I seem to come very close to you, papa, and can manifest powerfully when you visit our medium friends (for materialization), as you did last evening. We are all very happy, and we bless you with our love.

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SENT FREE. RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTON.

Experiences of Samuel Bowles, LATE EDITOR OF THE SPRINGFIELD, MASS., REPUBLICAN. IN SPIRIT-LIFE; OR, LIFE AS HE NOW SEES IT.

Subjects.—Mr. Bowles' Entrance to Spirit-Life. People's Faiths and Ambitions. "The Death of the World." The Effects of War and Sudden Death by Accident on People Entering Spirit-Life.

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DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which a Night has trailed her dusky robes. The clasped hands, upward countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest prayer.

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"LIFE'S MORNING AND EVENING." FROM THE ORIGINAL PAINTING BY JOSEPH JOHN. Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so that when their bark shall float at eventide they may be like "Life's Evening" a fleet for the "eternity of immortal worth."

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

"THE ORPHANS' RESCUE." Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World, in a boat, as they in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2.00.

"HOMeward." AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"Homeward" is not a Steel Engraving, but Stein—Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28. THE RETAIL PRICE IS \$2.00.

"FARM-YARD AT SUNSET." The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN.

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of happy family with the animal kingdom.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1.00.

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PARTICULAR NOTICE. Only those sending \$3.00 for a FULL YEAR'S SUBSCRIPTION are entitled to one of the above Premium Engravings.

COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, JANUARY 8, 1881.

BEFORE THE NEW YORK CONFERENCE.

THE EDITOR-AT-LARGE WORK UNDER DISCUSSION.

At the Harvard Rooms, in New York, on the last Sunday of the old year, the regular session of the Spiritual Conference was one of unusual interest.

MR. LAKEY'S SPEECH BEFORE THE SPIRITUAL CONFERENCE.

I never had but one objection to this Editor-at-Large project, and that was, the name. I failed to see how a man could be an editor without a journal.

It is a mistake to suppose that the journalism of today is but a reflex of public opinion. That the press is and always has been conservative, I do not deny.

he from his elevated position gathers inspiration, and grows into sympathy with whatever lifts him up the race.

Spiritualism is a great religion, coming down out of the heavens to bless this world. Men do not welcome a new religion.

It is a mistake to suppose that the journalism of today is but a reflex of public opinion. That the press is and always has been conservative, I do not deny.

There were recitations by Flora Frazier, Louis Decker, Esther Orin, Frank Tilden, Jennie Rickwell, by request; songs by Miss Helen M. Hill, and a duet by Sallie Perkins and Miss McDermott.

It was to help counteract such influences as these that Dr. B. Brittan modestly began his work one year ago, in the faith that the press of this country was in favor of fair play.

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of a question second in importance to none that has ever stirred the heart of humanity. I say: Let the good work go on.

There is a light about to beam. There is a faint about to stream. There is a midnight blackness about to be dispelled.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in New Era Hall, every Sunday at 10 1/2 A. M.

Palme Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 10 A. M.

Berkley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10 1/2 A. M.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7 P. M.

College Hall.—The People's Spiritual Meeting (formerly held at the Hall of Essex, every Sunday, at 10 1/2 A. M., and 2 1/2 and 7 1/2 P. M.

Ladies Aid Parlor.—The Spiritualists' Ladies Aid Society meets in the Parlor, 715 Washington street, every Friday afternoon and evening.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 4 and 7 1/2 P. M. in Temple of Honor Hall, Old Fellows Building, opposite Beethoven Car Station.

New Era Hall.—This is indeed a "Happy New Year" to our Lyceum, which opened yesterday under the most flattering auspices for another season of labor.

The order of exercises at our Lyceum yesterday was as follows: Selections by the Orchestra; Silver Chain recitation; Banner March; reading, recitations, vocal and instrumental music by Alfred Milburn, Annie Egan, Bertha Knapp, Frank Tilden, Jennie Rickwell, Alberta Feltton, George Feltton, Hattie Morgan, Jennie McIntyre, Laura Breckett, Carrie Shelburne, Nellie Welch, Carrie Hill, Flora Titchell, Bessie Stevens, Emma Ware, Claudia Russell, Arthur Hand, Edna Egan, May Busquet, Julia Bekesker, Minnie Goldthwait.

Remarks were also made by the Conductor. During the exercises we were favored by two very fine selections by Miss Ligon; and by a solo by Miss E. Dawkins, both of which met with merited applause.

Mr. Burrill as Conductor made some excellent remarks, urging all to be more zealous in the new year upon which we have entered. The exercises closed with the Target March. E. L. OGDEN, Cor. Secy. Children's Progressive Lyceum, No. 1.

COLLEGE HALL.—The meetings last Sunday at this hall were well attended and full of interest. In the afternoon an essay was contributed by L. A. Grounion, on the "Position of Woman in the Cooperative Commonwealth."

Every Sunday afternoon a test circle is held, different mediums giving their services. In the evening, there is a general conference, presided over by Dr. A. H. Richardson, and devoted to the study of the scriptures by the cause, such as Drs. Storer, Greenleaf, John Wetmore, Messrs. Lincoln, Weymouth, Mrs. Dr. Perkins, also Mrs. Cella M. Nickerson, a young and promising spiritualist speaker, and improviser of songs.

On Friday, Jan. 7th, the annual election of officers will be in order, and a punctual attendance is requested. The evening of the public is invited to a complimentary benefit circle, given by Mrs. Carlisle-Ireland. Mrs. A. A. C. PERKINS.

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their lecture being a plea for toleration and universal kindness. During its delivery honorable mention was made of the great and noble souls who had passed from their earthly bodies during 1880: notably Lydia Maria Child, Lucretia Mott, Chapman, and most recently, our dear and afflicted friend, Mrs. Sargent.

At 7:30 P. M. a New Year's vesper service took the form of a complimentary benefit to Mrs. Jennie Morris, the Society's talented organist. The musical numbers were very finely rendered, the solos being particularly effective. The leading soloists were Madame Fries-Bishop, Mrs. Morris, Miss Mabel; Mrs. Woodward and Mr. Colville. Each of these vocalists was presented with a very handsome floral tribute.

Next Sunday, at 10:30 A. M., Mr. Colville will lecture on "The Science of Spiritualism." He will deliver a discourse in memoriam of Epes Sargent, during which he will review Mr. Sargent's life and his work, and will read a paper on "The Scientific Basis of Spiritualism."

On Friday, Jan. 7th, Mr. Colville will resume his regular Friday afternoon public receptions in the parlors of 94 Pembroke street, at 2 P. M., to which the public are cordially invited. In the evening, at 8 o'clock, his course of lectures on "Revelation" will be resumed; but for Jan. 7th, "The Woman Clothed with the Sun."

Mr. Colville is open to engagements out of town for Tuesdays and Wednesdays. He is also ready to officiate at funerals. Address 94 Pembroke street, Boston.

Mr. J. William Fletcher held Dec. 22d his usual Wednesday evening reception, which was very largely attended. During the evening, Messrs. Keeler and Ackley gave one of their highly interesting light sciences, which, we are informed, was attended by a large number of persons present.

Mr. Fletcher held his regular reception on Wednesday, Dec. 29th, which was well attended; during the evening many interesting phases of mediumship were exhibited, and the different persons present—men, women, and children—were all benefited by the full range of the spirit.

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ings acknowledged to be correct. He will speak for the Society in Worcester, Mass., Jan. 23d, and give character readings. Wishes engagements on reasonable terms. Address, 9 Davis street, Boston, Mass.

Mrs. Clara A. Field would like to make Sunday engagements to speak wherever her services are required. She makes psychometric readings from the platform, at the close of each service, an adjunct of her lectures. Address her at 19 Essex street, Boston.

Dr. H. P. Fairhead speaks for the Spiritual Society in Meriden, Conn., Sundays Jan. 9th and 16th. He would like to make engagements for the two last Sundays in January. Address Stafford Springs, Conn., box 30.

Mrs. Nettie Pease Fox has entered upon a second year's engagement as the regular speaker of the Spiritualists' Society at Moberly, Mo., under the most encouraging prospects, the audiences in attendance being much larger than at any previous time.

A correspondent writes, stating that "Mrs. R. Shepard-Lille, at the close of her Sunday evening lectures in Fraternity Hall, corner Fulton street and Gallatin Place, Brooklyn, gives poetic readings of character typical of the soul's unfoldment, with spiritual names by guardian spirits; and, if conditions are favorable, sees and describes spirits so that they are recognized."

Death of John Pope. John Pope, the artist, died of pneumonia after an illness of a week, on Wednesday evening, Dec. 29th, at his residence, No. 230 Fourth Avenue, New York. Just before dying he called for his portrait and passed away holding it in his hand. Mr. Pope was about sixty years of age, and has attached to himself by his genial habits a large circle of friends.

Mrs. Hardinge Britten's Severe Sickness. To the many kind correspondents who address letters of farewell to my wife, which I grieve to announce she is at present unable to answer, I beg to say she has been confined to her bed for the last few days with a severe attack of throat disease, partaking of the character of diphtheria and quinsy.

That low, nervous fever, want of sleep and weakness calls for Hop Bitters.

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WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY

MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,

Author of "Bible Marvel Workers," "Nully, a Spirit," "Messianic Spiritualism," "Witchcraft and Magic," "Anxiety and Spiritualism," etc.

While producing this work of 382 pages, its author obviously ran the darker pages of New England's early history in the light of Modern Spiritualism, and found that in origin Witchcraft and to-day's superstitious phenomena were the same.

Mr. Putnam, well known by our readers, and as stated in the book, is the author of "Nully, a Spirit," "Messianic Spiritualism," "Witchcraft and Magic," "Anxiety and Spiritualism," etc.

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TRANSCENDENTAL PHYSICS

An Account of Experimental Investigations

from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER,

Professor of Physical Astronomy at the University

of Leipzig; Member of the Royal Society of Sciences

of Berlin; Foreign Member of the Imperial Academy

of Sciences at St. Petersburg; and of the Imperial

Academy of Sciences at Moscow; Honorary

Member of the Physical Association of

Germany; and of the Society of Psychologists

of Paris; and of the Association of Spiritualists

of London.

Translated from the German, with a Preface and

Appendices, by

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law.

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ishes, and afterwards Descends from the Ceiling in Full

Light.

CHAPTER VI.—Theoretical Considerations, Projected Ex-

periments for Proof of the Fourth Dimension, "The Un-

expected Nature and Life, Schopenhauer's "Transcend-