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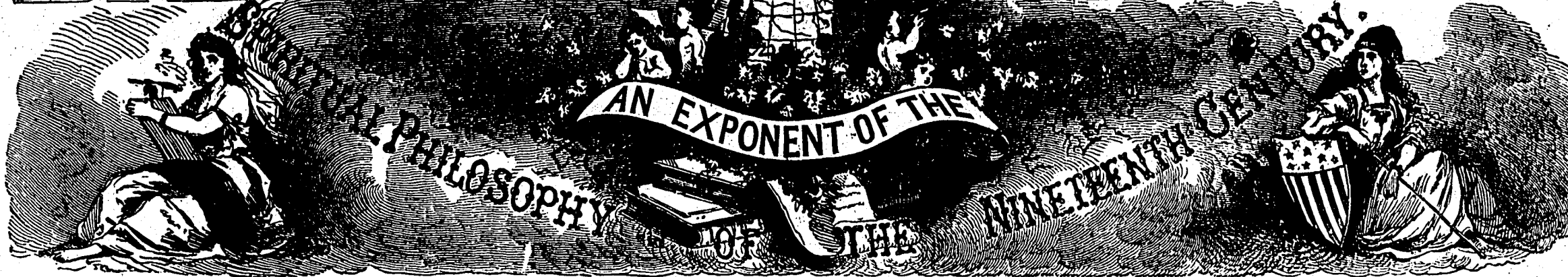
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# BANNER OF LIGHT.



VOL. L.

COLBY & RICH,  
Publishers and Proprietors.

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## The Rostrum.

[From the Times, Chicago, Monday, Nov. 21st.]

### The Power of Prayer.

A DISCOURSE BY MRS. RICHMOND.

Mrs. CORA L. V. Richmond, while purporting to be under the spirit control of George Whitefield, delivered a lecture upon the subject of "The Power of Prayer," and why God does not always answer prayer, before the First Society of Spiritualists, last evening. She spoke as follows:

"The prayer of the righteous man availeth much."

"Prayer is the soul's sincere desire,  
Unto the Father's throne  
That trembles in the breast."

As religion is the atmosphere between God and man, of which inspiration is God's voice to man, so prayer is the only voice from man to God, the only expression of the spirit unto the infinite; and such time as there is no voice within the soul that cries out for the infinite unto God, that time the soul is in spiritual darkness. I do not mean the form of prayer, for there be semblance of human speech uttered in form of praise and prayer to God that passes not beyond the sound of the human voice that utters it; and there are utterances that have no name of prayer that rise to the supernal heights and touch the harp of angels into quivering, and make their countenances to glow with light.

Oh, the meaning of these voices of the soul! Who has not felt it when, without any form of human creed, the spirit seemed utterly alone with infinitude; when, upon mountain height or in verdant valley, the streams of life flowed complacently toward the spirit, and God seemed there in the presence of summer atmosphere or Alpine snow? Who has not felt it when gazing up the immeasurable space above, filled with stars, studded with constellations, each planet a world and each star an earth, and all amenable to the same unseen yet palpable force that keeps them in their orbits and made of them the wonders of the heavens? Who has not felt it when, in some dream of thought or flight of the imagination, the wings of the spirit have plumbed themselves beyond the outward thought and brain to the very confines of eternity, and there, pausing a moment, have waited until the divine fervor kindled the flame, and the spirit was set free? Who has not felt it in the supreme hour of sorrow, when the great human world was shut out by the veil, by the ban of human woe; when no tried friend or truest companion dared to penetrate the insurmountable chasm of human grief; when death had opened wide the yawning abyss of either annihilation or life eternal, and the soul sat gazing after the loved ones, wondering whether they had gone? And he is less than human who has not prayed in such an hour: Oh, God, where is my loved one? Who has not felt it in the hour of supreme love and happiness, when eternity seemed opening before the vision, and all beatitudes came thronging upon the mind? Uplifted by the one selfish passion of existence, the heart pays its one tribute to the Infinite, and, though selfish ever before and ever after, in the hour of perfect love there is perfect prayer. Who has not felt it in its most paltry form, in the moment of supreme fear, when destiny seemed crowding close upon the spirit, and the great yawning gulf of death before the human vision stood appallingly, and then, crying out in agony of terror, the soul cringingly turned to the Divine Being for succor and aid, afraid to die, powerless to live, and asking for help most piteously?

There is no prayer in fear. It is the basest passion of the human mind, and he who expects in such an hour to gain access to the divine has failed to measure its height, or his own depth of blindness. Fear is servitude, and man is not

a slave in the presence of infinite love. It is parent and child, and only love is the messenger between these two. Whomsoever governs his child on earth by terror is no parent, and the infinite is not such a tyrant that man can turn to Him from the darkened side of his being, expecting that the voice of fear will reach the infinite love.

The supreme passion of worship is prayer; it is, for gratitude, the spontaneous offering of the soul for blessings, without which man would be proven non-immortal and non-spiritual. It is the turning of the spirit in grateful recognition not required of God, but received because it is given; the incense of the flower, the voice of the soul that can no more be suppressed than breath, than life, than the current of being that flows on forevermore. If for gratitude, it remembers all blessings, is conscious of them, and prayer of this kind is conscious praise.

By this I do not mean that the deity requires it any more than the sun requires the incense of the flower; but through the long, dark nights of human experience, and through the sorrow that here surrounds the human heart, and through the night of intellectual error, how bright is that immortal bloom that springs for the first time within the spirit in grateful incense of fragrance, the image of praise—as in a child receiving every blessing from the parent, who must continually give whether the child be grateful or no, afterward turning with grateful eyes, with smiling lips, with heart throbbing with grateful love, saying: "Oh! my father, oh, my mother! I love and bless you for these blessings." Beautiful as is this offering, it has no more comparison with the love that is within the heart when consciously grateful to God than there is comparison between the earthly and the infinite parent. Both are approached by love; both are related by the sublime atmosphere of love; yet one is infinite and the other is finite. Prayer for acknowledgment, therefore, is one continuous voice of praise, sung within the spirit without accompaniment, or with it, of external word, but so filling the life that its motion changes the intellect, thrills the soul, pervades it with rapture, and causes the countenance to glow like the inspired prophets of old, or like pictures seen in visions of angels and saints in paradise. Prayer for blessings—and just here the materialist, the scoffer, the doubter will say as one thousand and one times he has said before: "Why pray to an infinite God, all-wise and all-compassionate, who knows every need, for that which He already must know you require?"

Prayer is the voice of man to God, the recognition of the presence of God within the spirit; it is a conscious, voluntary, and perfect act of communion from the finite to the infinite—not needed by the latter, required by the former. Close the avenues of life, so that the germ may not shoot up toward the sunlight, and though the sun may shine for ten thousand years, there will be no verdure on the earth. The seed requires to grow, the flower requires to bloom, the tree requires to put forth its leaves and bud and blossom, that the fruitage may come. Man requires to ask blessings of the spirit, or there is no spiritual growth. It is the voluntary uplifting of the tendrils of life. It is the life-current flowing toward the source of vitality, and voluntarily asking for more strength. As well suppress the fountain that seeks expression, or the life within the veins of the tree, as to suppress the asking of blessings. To know one's spiritual needs is a certain point of growth; to ask for that which is best adapted to those needs is another point of growth, and to ask of the only source that can adequately answer those needs is the height of wisdom, since no other source can supply the required blessing.

The soul's sincere desire—I emphasize the word soul to prove to you that those who understand best the meaning of prayer do not pray with their bodies only, with their intellect alone, but pray with the soul, for its blessings and its requirements. Prayer, therefore, being the voice of the soul, can only emanate from the soul; and that which emanates from any other or lesser portion of human nature is not prayer. Passion, pride, ambition, hatred, revenge, fear, these can no more enter into the composition of prayer than darkness can be said to be a part of light, or than discord can be pronounced harmony. When one prays, therefore, for triumph over his enemies; when one seeks for revenge; when one desires human or external blessings; when one asks for that which will uphold pride; when one desires to clothe one's self with outward adornment, seeking to oppress others—the king who prays for his kingdom; the warrior who prays for victory; the emperor who asks for success to his kingdom—these cannot find answer, since the prayer is not of the soul, but of the outward mind, and arrays itself in the tissue of its own falsities that sink instead of rise, and, like those dense vapors that sometimes envelope the earth, beget the mind with the darkness of human passion and human desire. The cupidity and ignorance of mankind have made them substitute vocal offerings and external tributes, sacrificial rites and outward ceremonies, for the spirit of prayer; and so material have these prayers often become that they fall not in darkening the mind as an eclipse that comes between you and the supreme light of the Infinite Being. Oh! but prayer itself that perceives the requirements of the spirit, or, better still, leads heavenward, and asks that God may bestow each day and hour that which the mind needs—this is the prayer that brings blessing.

We are asked: Can any law of the universe be altered? Can any purpose of the Infinite be changed by prayer? There is no law of the material universe, I make answer, that is not

subservient to the spiritual universe; and filling all the interstices of human science and philosophy is a deeper and more intricate plan that prayer can reach. Yes, prayer can change the so-called laws of nature by bringing into activity the powers of the spirit, and, where necessary, wise and just, alter the seeming tendency of gross matter and material law to subvert the purpose of the spirit, just as the sluggish human veins can be made to respond to the vitalizing breath of love, or fear, or ambition, or thought within the spirit of man; just as the cheek can be blanched and the eye can be made to grow dim with sudden terror; or, lighted by the fire of love, the human form can become divinely transfigured; just as out of one's self one can be borne by the mighty passion of unforgetfulness, and, being intent on a divine theme, the selfish nature is forgotten, and the angel is alive and quickened. Prayer can bring into exercise the powers of the spiritual kingdom, and make angels sing in your midst, while dull human choirs are silent; make voices praise where curses are upon human lips, and, when human science fails, bring in the laboratory of the skies, and work the wonders of God's presence there. Doubt you this? Then the records of the mighty past are fables. Doubt you this? Then the inspired word of prophet and poet and philosopher is as naught. Doubt you this? Then the testimony of thousands of living witnesses on earth and millions in the world of soul will amount to naught. Doubt you this? Then the records of prayer that creep now and then into the sluggish stream of your daily literature, and brighten the materialistic current of cause and effect with the glow of the skies, must be falsehood, and the human brain in a realistic age were fond of romance and delight in publishing untruths; or humanity, even in this age, is growing more spiritually wise, and turns from the dust and ashes and barrenness of materialism, and its blind law of annihilation, to the power of the spirit, saying that the mechanism of the universe were naught without it.

Answers to prayer are common, are general as prayer is; and the power of prayer is only tested in its efficacy, not by the paucity and the poverty of answers, but by the meagreness of human praise, thanksgiving and petition.

The element of faith, decried by philosophers, despised professedly by the human reason, and subjected to the crucial test of human investigation, is, nevertheless, not only the only atmosphere upon which prayer can thrive and receive fitting answer, but the only atmosphere that the human mind can breathe. Without faith in one another you could not be here; every man would be a cut-throat and a highway robber, and there would be no civilization. Without faith in one another the most ordinary pursuits of life would cease, society would lack vitality, the human family would be impossible, social intercourse would be obliterated, and man would be worse than the brute that he decries and scorns as having only instinct or animal life. Faith is the substance of man's spiritual confidence in his fellow-man, the only element upon which the social fabric is constructed; the recognition of the innate qualities of humanity by one another, that causes social, moral and spiritual life to uphold itself in your midst in the form of what is known as human civilization. Without faith brother and sister would be mortal enemies. Without faith all human intercourse would be impossible, and the necessities of animal life alone in man would be considered as they are in the brute creation. Faith in man, despite the wrongs, the injustice, the errors, and the falsity of man, is so wonderful a miracle that, brought face to face with it, who can refuse faith in the Infinite Good that is neither deceitful, ambitious, selfish, vain, nor full of passion?

I say, faith in man is the one miracle of human life, and being such, all other faith is possible. As faith is neither blind, nor deaf, nor dumb, but is vocal with all the attributes of the human soul, so the more faith humanity has in itself the higher is the exaltation, the loftier the civilization, and the grander the citadel of human progress. As faith is the voice and the anthem of the soul, sung in the songs of liberty in all ages, made glorious in the inspired word of every statesman and teacher, glowing in the fires of prophecy, so faith in the ultimate and unlimited good is the one hope of the world. Without it the plinths of genius were as darkness; Erebus would swallow up human thought and the night of terror would seize humanity, that, blind and deaf and dumb, would go down to annihilation without thought of human progress forevermore. And as faith is the natural element of man's communion with his fellow-man, so is it the only element of man's communion with God, and upon its plinths to all possible heights of blessing man can rise. Faith in the absolute good; faith in the divine wisdom; faith in the perfect spiritual kingdom of existence, is the one thing needful. As science upbuilds her towers of faith upon the magnificent structure of the material universe, so upon the spiritual fabric reared for thousands of ages the spirit of man builds his eternal watchtowers of faith in the spirit. And how they glow and shine when he pauses in the midst of his material pursuits to watch the stars that are set in the firmament of the spiritual heavens, and he, too, becomes, as they are, bright, radiant, transfigured!

Faith! Talk not to me of faith and the blindness of the mind and soul. It is the only window looking heavenward whereby the song-bird of prayer can go forth and receive the message of the divine; and as the sunlight through long vistas of past time has probed the darkness of earth, finding each atom and kindling it with a future bloom that shall adorn illy and rose; as the sunshine from the most ancient altars of

creation has probed the darkness of time, lighting up every atom of the earth until each, glowing with something of its radiance, hath stored itself away in caverns until its jewels are discovered, so, amid the night-time of earth, by ignorance along the dark vistas of human thought, the infinite light has stored itself in the treasure-houses of the spirit, to come forth at such time again as the infinite love shall strike the atom that is already kindled with its light and faith, causing it to adorn earth with its beauty.

Yes, "Ask, and ye shall receive"; for there is no adequate power of reception until you do ask. All spiritual blessings are conscious blessings. They do not come to you as comes sleep, and food, and raiment to the child. They are not blessings unless perceived by you. To perceive them there must be activity; you must go out to meet them, you must grow toward them, you must plume your wings for flight into the upper air to receive them; they await you; there is no creation of them; God does not stint nor hold them back; you cannot have them until you are receptive to their influence and presence, and, therefore, the asking is "the soul's sincere desire." But why, you will ask, then do prayers that many a time assume the form of material blessings find miraculous answer? To illustrate to man the power of the spirit over matter; for if prayers are only answered to the spirit, then they who are as yet spiritually blind shall have no alphabet by which to trace their groping way along the path that is yet unilluminated. But prayer and its answer in some material way, like miracles, healing of the sick, or like the feeding of those who are in poverty and ask for bread—this kind of answer makes itself felt in the presence of man's material senses, and serves to illustrate to the mind what the spirit already perceives, and, that it shall not be considered the rule that material blessings are always to be given in this way, the very gateway is barred in this, that unless the soul be in the proper condition there cannot be an answer to material prayer at all. Therefore those who pray, or think they pray for material blessings exclusively, find no answer to their prayer.

Recently, in the midst of great sorrow, when the President of your nation was lying near the gateway of death, the Governors of States and leaders of the people appointed days of prayer for the recovery of the President. Were those days of prayer? There was heart sympathy for the suffering man; there was heart sympathy for the family; the nation would miss its executive leader; but prayer is accompanied by faith, and who was there in the midst of this nation to say to the men of science: "Depart! Materie medice has done its best—or its worst. Leave him with God." Had such a proposition been made, the whole nation would have risen up against its own prayer. Is this the faith that moves mountains? Is this the light that lighteth every man that cometh into the world? When ye ask for spiritual things seek them spiritually; and if God is to restore to a nation of unbelievers a man who is no more valuable in the sight of heaven than all other men, merely because the nation chose to say that it prays, then all voices for any material blessing may be counted as prayers. No; go into the closet, which is the secret chamber of thy soul, shut the door, which means shut out all material and outward consideration, and pray to thy Father who is in secret. If there be prayer, there is answer to prayer; and without degrading the sincerity of those who often think they pray, or without in any sense disparaging the worship arising from the lip or brain, instead of the heart, of the mistaken multitude, I would say to all: Do not mistake the nature of prayer. Remember that a spiritual favor, if earnestly sought in spirit, must find just as legitimate response as if, sowing seed, and the sunlight and the rain fall upon it, the harvest must inevitably come. But man expects to sow materially and reap spiritually; expects to sow tares and gather the roses of immortal life; thinks that the thorns and briars in the wilderness of his material nature will form the adequate seed for the garden in the kingdom of God. He is mistaken. Dust must pray to dust, but the spirit must pray to God; and the nature alive to the consciousness of that God would only pray for such life and such deliverance as in the wisdom of the infinite is wisest, and best adapted to the necessities of mankind.

Oh! learn that in the hour of prayer you are baptized in the spirit; you enter another and a different portion of your being; you are bathed with the influence of a higher state. Ministering angels are the instruments of answering your prayers, and guardian spirits appointed by the power of infinite love keep watch over you to receive your supplications. How barren their hands must be of praises; how few must be the petitions of the soul that rise upward daily, you can tell when I say to you that I have seen guardian spirits watching day and night and many weeks beside the portals of the human heart for one unselfish thought. How few the prayers that reach the aisles and corridors of heaven, though hymned by many voices, you can conceive when I say that angels pass to and fro, bearing nothing in their hands with which to contribute to the beauties of immortal life or the temple of the spirit, save only such silent tears as unselfish love may shed and such aspirations as arise from human hearts whom you often despise. In the lowliest places and in the dark alleys of earth, where no material light finds its way, and in dungeon cell where no human petition ever finds voice or answer, there the soul; bereft of all outward succor, finds time to pray. In the midst of your rejoicing, when sunshine and beauty are all around you, when prosperity is imminent, and the full flood-tide of the power of man makes the earth to blossom as a garden beneath his all-culturing

hand, forget not that in the spirit there may be tares and briars that only wait for the fervent voice of prayer to be changed into blossoms of perpetual life.

I think that I have made my meaning clear. It is not to the human reason—though I do not deny its office—that I speak chiefly this night. Prayer is as ineffable and indefinable as the odor of the flower, as the incense of the heart that is filled with the fragrance of love. But do not mistake your reason for your spirit, and do not mistake the voice of material intellect, which only can cleave its way by pathways of material judgment, for that inward voice that after all cleaves unto you and cries aloud forevermore with voice of the spirit: "I thank thee, oh my God, for every blessing and for every gift, but chiefly do I thank Thee for the gift of prayer."

### "Is Death the End?"

The series of eight discourses by Rev. M. J. Savage, upon the general theme of "Man" (to which we have heretofore referred), was concluded at the Church of the Unity, Boston, on Sunday forenoon, Dec. 4th, the special topic considered being the query, "Is Death the End?" We are told, said the preacher, that the tendency of the world is downward, and that, if we would save it from the destroying influences encouraged by a belief in the theories of modern scientific investigation, we must bring back the supremacy of the old-time creeds; but I would rather that materialism should control the future than go back to the old-fashioned Orthodoxy, with its misnamed gospel promise. The evil of making this life an unimportant era in man's existence, according to the belief of ancient times and the middle ages, was then referred to by the preacher, who claimed all such theories to be in antagonism to the laws of human development. Mr. Savage then passed to consider the argument in regard to a future life, based upon the renewed life in other departments of created nature, claiming that the individual identity of all plants and trees ceased with their earthly decay, though others of the same species sprang from the same source. While science can explain the decay and re-creation of all created matter but man, the fact that man has always believed in a future existence is a stronger argument of such a future state than any that modern science can advance. Another argument in favor of a belief in a future life was found in the incomplete development of man in this life, while all other created matter reaches its full maturity in its earthly existence. The preacher closed his discourse by a reference to the arguments in favor of a future life found in the belief known as Spiritualism, admitting the force of much that is advanced by believers in this faith, and that the evidence presented in its support would mainly be conceded to be conclusive if advanced in behalf of any other issue.

Mr. Savage, in conclusion, said as there is a limit to the sense of sight and hearing, we may not know of our surroundings, and be in reality living only upon an island floating in a sea of unknown being. Science knows no contradiction to the theory that man has two bodies, the one visible and material to the human senses, the other that form which he shall take on when freed from the present life.

### English Items.

Harry Bastian was in London the 19th ult., where he was to remain a short time prior to his leaving for Vienna.

A Buddhist Catechism has been published by Trübner & Co., London. The High Priest, Sumangata, certifies to its doctrines being in harmony with those of the Southern Buddhist Church.

John Fowler, of Liverpool, offers to give five thousand dollars to charitable institutions, if any conjurer will produce under the same conditions—all in the light—the phenomena produced by Spiritualists. Mr. S. C. Hall also calls attention to a similar offer made by himself some years ago, and as yet unaccepted.

At a séance given by Miss Wood, the materializing medium in New-Castle, Eng., Nov. 5th, some interesting experiments in weighing spirit-forms were made. The medium's weight is 102 pounds. Previous to the séance she was securely fastened by means of screws in the cabinet by two strangers. A spirit-form came from the cabinet and returned four times. The first time it weighed 34 pounds, the second 46 pounds, the third 11, and the fourth 7 pounds.

"The Banner of Light, Boston, Mass., is a true exponent of the principles it entertains—Spiritual Science—and has some of the ablest writers of the age as contributors to its columns; for instance, Prof. Brittan, Dr. Buchanan, Thomas H. Hazard, and others. Besides being one of the handsomest papers typographically, it presents many subjects for the reflective mind to consider, and if any of our subscribers are desirous of securing such reading matter, we assure them that they will get the worth of their money, even if they do not coincide with it in opinions expressed. We hope soon to welcome the Banner to our table.—The Baton Guard, New Mexico.

We learn from the Harbinger of Light that an intimate friend of the late John Tyerman has just completed a biography of that energetic apostle of free thought and Spiritualism, which it is proposed to publish as an introduction to a compilation of his literary works and previously published lectures; the profits of the same to be given to Mrs. Tyerman for the benefit of herself and family.

David Brady, an old English soldier, died in Toronto on Saturday. He passed all through the Peninsular war, was wounded several times, was one of the firing party who performed the last ceremony over the grave of Napoleon Bonaparte, and was one of the guard who watched over the Little Corporal during his weary sojourn on the Island of St. Helena. He took an active part in the Mackenzie rebellion in Canada, since which time he has lived in Toronto.



# "WHERE WE CAN'T UNRIDDLE, LEARN TO TRUST."

In vain we seek an outward heaven to win,  
The wise still find that life abides within.  
God ever is at hand, His empire limitless space,  
Suns, systems, worlds, his throne and dwelling place.  
Man's finite thought in vain attempts to soar  
Where would'st thou cease and space extend no more.  
Search Nature's realm, explore creation round,  
No void is seen, nor chaos to be found.  
Such our best home! A universe so grand!  
Power, wisdom, love, displayed on either hand!  
How weak, how groundless are the low extremes  
Of childish credulity and atheist dreams!  
One dreams some earth-born Minos rules the hall,  
The other, "Force" and "Matter" govern all.  
In search of God the atheist wings his flight;  
Though gazing far, he finds no God in sight.  
Vast peopled worlds revolve in orbits high,  
Their deathless Cause deep veiled from mortal eye.  
Through lofty realms where science never trod  
Lives, rules and reigns our sure Protector, God.  
Blessed pilgrim, lost in doubt so far,  
With neither clinging hope nor guiding star,  
Shine myriads of worlds by his decree—  
Say, doubting faith, will he create for thee?  
*Donnington, Pa., 10th Month, 1881. M. LARSEN.*

## Foreign Correspondence.

### Protested for Being a Healer by "Laying On of Hands."

To the Editor of the Banner of Light:

It is a long time since I have had the chance of sitting down quietly at home to write you a letter that can be properly termed such. What with the cares of business, battling for the cause, attending to the numbers of sick people that call on me in my store every day, fighting the "Regulars," and lastly, defending myself against the apothecary of this town—who has preferred a charge, or rather complained of me to the government of these islands for having practiced animal magnetism, and dispensed homeopathic preparations—I have had a lively time of it.

Not that I am inclined to complain, for besides bringing magnetic healing to the front, this persecution has brought me face to face with the law courts, where I have had every opportunity of vindicating our principles, both from a spiritual as well as a medical standpoint. To recount all I have gone through, and all that I have been prompted to do in this matter, would fill several pages. Now that the case has gone up for sentence, and I think of all that has past, I wonder where I got the power, except from the other world, to defend myself as I did, and come through the ordeal without giving any one the least hold whereby to condemn. As I know you take a lively interest in all such cases, I purpose giving a synopsis of the proceedings as far as they have gone (they may go as far as the High Court of Copenhagen). I know how effectively the *Banner of Light* can attend to the cases of these medical tyrants of the old school when the spirit moves it.

I shall not enter into any further details of how the spirit-world first manifested itself in my family—where spirit communion is still our blessing and comfort. You know this. Nor shall I speak of my studies in magnetism, electricity, psychology and homeopathy. They are also known. I shall only refer to the wonderful power of healing which has manifested itself through me for the last two years, and which, after hundreds of cures in cases pronounced incurable, has at last so excited the ire of the sole apothecary of this island that he has entered the complaint to which I have above referred. Considering that he has amassed a large fortune by the sale of drugs and other commodities, he might have allowed such an obscure personage as myself to pass unnoticed. But this could not be, for medicine is a monopoly in these islands—no foreign physician (though an Allopath) up to within a few years having been allowed to practice, without first going to Copenhagen to pass an examination. And as no other but an Allopath is allowed to practice to this day, you can imagine how such cures as mine, being so utterly distinct from their leech-sucking, blood-letting, skin-searifying systems, have caused indignation to arise in the bosoms of the good Orthodox people who make their living by such practices. As I have made their edifies quake for nearly two years, there is not the slightest doubt but what they look forward with secret joy at the prospect I have of being condemned as a quack, fined or imprisoned.

Fortunately the Police-master of this town, H. M. W. Fischer, K. D. (Knight of Danneberg), is a man of great judicial capacity, liberality and patience. A self-made man himself, his large heart and noble soul could readily sympathize with mine and see through the object of the complaint against me. Though nominally open to the public, all such investigations are made in private—the Police-master, or judge, a writer, who takes down the proceedings, and a policeman being the only persons present besides the defendant, who is separated from the judge by a simple mahogany railing. On my first appearance before him he informed me of the tenor of the complaint against me, at which I expressed surprise, observing that I was not aware that there was any law prohibitory of any man laying his hands upon another with kindly intent to heal; and that though the apothecary of this town had a virtual monopoly for the sale of drugs, he could hardly be said to have this included, as it was the common property of mankind. Besides, the Christian law commanded it, and Spiritualism, which was an advance upon this, as well as all religious systems; fulfilled it by a practical demonstration of the power of every man to heal who loved his fellow-creatures. As I had never accepted any payment for the exercise of this faculty, my position in life at present enabling me to do without it, I did not think I had done wrong; on the contrary, I thought I had done good, as I had no doubt hundreds of the rich and poor people in this community would testify. With regard to Homeopathy, I had always been a staunch defender of its claims against Allopathy, having practiced it for years; that the book-store that I conducted had dispensed it freely during that time, in obedience to a great demand springing up for it amongst the people; that I gave a great deal of it away, with my advice, gratis, to the poor, and that, finally, as I was a physician, belonging to a legally accredited institution of the United States of America, and a member of several learned bodies in England, France, Italy and America, in such sciences as Magnetism, Psychology and Medical Electricity, I thought the law would hold me guiltless on that account.

The Police-master heard me through with great attention; my remarks were protocoled, and he begged me to recapitulate what I had stated in writing and present it in a week from that time. Thanking him, I left.

On the appointed day I appeared before him with my plea, which I handed to him at the same time exhibiting my diploma as Doctor of Medicine and Magnetism, gold medals conferred on me by learned bodies in Europe, and documentary evidence of my belonging to them. I moreover added that as other countries had seen fit to honor me with their notice, I trusted

that these islands where I had acquired nearly all my knowledge would do the same. After some very kind remarks on his part and a few questions on the subject I left him, and the case was sent up to the Government.

A few weeks after I was again summoned before him, when he informed me that the Government had sent him a letter requesting me to give him some details regarding my methods of treatment. Entering into the spirit of the thing, I spoke for nearly an hour on the subject of healing, both magnetic and spiritual, from as far back in the history of man as I could possibly go, describing those of the regulars with "unction," and my own in particular as compared with their barbarous methods, during which time he gave me the closest attention. I also mentioned the names of several prominent citizens, among them an eminent Danish doctor, now retired from the profession, who had asked me to assist them, and whom I had either cured or relieved. When I had concluded, he turned to the writer and commenced to dictate in Danish what I had said in English. (Everything is protocoled in Danish in these islands.) After having dictated some three or four pages he turned to me and said: "Really, Mr. Taylor, I find it somewhat difficult to remember all you have said regarding your methods, they are so new to me. Would you kindly furnish me with them in writing?" Promising to do so I left, thanking him for his attention.

Eight days afterwards, I presented my statement, when he told me that the persons mentioned would be called upon and examined as to the correctness of the representations made. Eight days again, and I appeared in court, where I found several of my former patients assembled. Each of them was examined separately in my presence. Nobly did they testify, and kindly did this exemplary judge thank them for their evidence, which, considering that it was of a most damaging character to Orthodox medicine, was highly satisfactory to me. One gentleman, an old inhabitant and a leading merchant, declared that after having employed two of the best physicians then practicing, and consulted every doctor who ever came here on board the French steamers that visited this port, the last one having been liberal enough to tell him that magnetism alone could cure his wife, who had suffered for six or seven years and was now an incurable invalid with dropsical symptoms, he consulted me, and after a treatment of two months, she was so far restored to health as to be able to take long walks, sea-baths, and enjoy life as she had not done before with all their scientific treatment. Another gentleman, in Her Britannic Majesty's service, said that he had been sick from childhood, had consulted many doctors, and at last, on coming to me, he got relief in a few weeks and was now entirely cured. Many others testified to similar facts, and I am happy to say that a pleased smile lit up the face of the judge, at evidence so confirmatory of my written statements. Presenting a protest against the complaint ever having been entered, I left.

Eight days afterwards, two more witnesses were examined. One a case of albuminuria, that I had cured in two months, that had defied several "Orthodox" efforts, and the other a case of epilepsy, cataplexy and hysteria, that, after resisting the combined skill of several physicians in St. Croix, on several occasions the party remaining as long as two months in an unconscious state varied by epileptic fits, requiring eight or ten people to hold her, was entirely cured by me. With these the investigation closed, and the case has now gone up to Government, which will either pronounce sentence, or order a further investigation of the matter.

I need scarcely add that the case has excited great interest in this community and is closely watched by some of our leading citizens, who freely protest against such a mode of proceeding. I might say that, with the exception of one or two, whose interest it is to utterly ruin such a man as myself, the verdict of popular opinion is in my favor. Councillor Riise, K. D., &c., sole apothecary for a town of about twelve thousand people, by virtue of a Royal Grant, has certainly made a great mistake in attacking me, more especially as there are blunders committed at times in his establishment that call for the severest reproof. Without any other evidence than my article on "Animal Magnetism and Homeopathy in the Treatment of Yellow Fever," I should say, Tropical Fevers, written with the sole intention of benefiting my fellow-creatures, he preferred a charge that he had not a witness to substantiate, nor could he have found one of my patrons to testify to anything else but that, when hope had abandoned him, and the regulars could do no more for him, he had found relief at my hands without a charge being made or a dollar accepted. It is my opinion, as well as that of many others, that he has sounded the death-knell of Orthodox medicine in this community, and that though in Denmark a man may be fined and condemned as a quack for practicing Homeopathy in his own family and among his own friends (see subjoined translation from "Dagbladet," published in Copenhagen) almost daily, the contact of these islands with such civilized countries as America, through their commerce, has so liberalized the minds of their inhabitants that no such laws will be able to exist very long without a protest, should they ever attempt to be enforced.

When the case is over, I intend to have the whole published in the columns of the *St. Thomas Times*, the most liberal and best edited paper in the Danish West Indies.

We have also a project on foot to present a monster petition to Government for me to be allowed to practice as a magnetic physician, and to dispense without let or hindrance homeopathic medicines.

Truly the world is moving, and all through that same Spiritualism that so many despise and reject. Whatever may be the result of this persecution, I am proud to say there is one man occupying a judicial position in these islands before whom a Spiritualist may be brought who will give him a fair hearing and listen to his theories with respect. That man is H. M. W. Fischer, K. D., Police-master of St. Thomas.

I remain your friend and brother in the faith,  
CHARLES E. TAYLOR, M. D.  
St. Thomas, D. W. I., Nov. 14th, 1881.

*Translation from "Dagbladet," Copenhagen, Oct. 19th, 1881.*—The Supreme Court has just passed sentence in two cases of quackery (Quackentfer), the one against the previously condemned quack Barber Gerber in Nakskov, the other against proprietor Hartz, of Roskilde, County Hjørring; the former was fined 200 Kr., it having been proved in spite of his denial that he had a servant man under treatment to whom he had administered quack pills and prescribed strict diet for external use. The latter, who for a long series of years had been in possession of homeopathic medicines for use in cases of sickness in his family, which medicines he had partly procured from a doctor in Germany, partly purchased at the apothecary shop in Aalborg, had admitted that he when others had applied to him in cases of sickness, had delivered from his stock such homeopathic medicines or advice as he considered of cure. The medical cases, while he had not otherwise attended the cases during the latter course of the illness or disease, in the instance of the latter case, he had, and at any rate not more than he himself had paid for the medicine he delivered. The accused was judged as a quack and for illegal trade with medicines, and fined 200 Kr.

## The Funeral of a Medium.

To the Editor of the Banner of Light:

I have been requested to write a letter to your paper descriptive of a spiritual funeral I attended a week ago, and although I am a recent convert to Spiritualism, and do not know much about it, still I can tell you my impressions of this "glorious funeral," as one of the persons present called it.

I can truly say that it was difficult to realize that it was a "funeral," in the usually accepted meaning of that word; for, aside from the casket, and the earthly form within it, there was nothing funeral about it. It was very different from any funeral I ever attended before. All the sad paraphernalia of woe were wanting—flowers, and glad songs, and soul-inspiring words took their place.

The occasion was the passing to the higher life of one of our most gifted mediums, Mrs. Jennie McKee. Oh, how we shall miss her bodily presence in our midst on Sunday afternoons at Mrs. Rall's. This lady (Mrs. R.) conducted the services, at the request of our new angel sister, who returned but a short time after her release, through a friend and medium, to give directions as to her funeral, and to send words of love and comfort to her sorrowing parents and sister.

Mrs. McKee had been a great sufferer for many months, and those who watched her were glad when she was released from her worn-out, disabled body. I saw this body but a few hours after she had left it, and could scarcely believe that it was vacant, such a look of peace was on the face; and round the mouth lay a smile, as though the spirit had left its impress of new-found joy upon it.

At the funeral Miss Clara Mears sang, in her fine clear voice,

"Angels, ever bright and fair,  
Take, oh take me to your care,"

and "Shall we Know Each Other There?" Our dear Jennie had desired that we sing her favorite hymn.

"There is no death; the stars go down  
To rise upon some fairer shore,"

and that Mrs. Green, her friend, should recite Lizzie Doten's poem, "I Thank Thee that I Live."

Mrs. Rall's remarks were truly inspired, and the ring of exultant gladness in her voice took away all the feelings of sadness in our hearts. For myself, I could but feel to rejoice for our freed sister, and could almost see her in our midst, her radiant face and graceful form attesting the truth that she was well, and free, and happy. She did not wish her family to wear black, nor to mourn, for she had not left them, but was still there, free from pain, though for the time invisible.

It was so new, so grand to me to have this view of death presented at such a time. Oh, how different it was from anything I ever experienced before. How I congratulated myself that I had opened my mind and heart to this glorious sunshine; how it brightens everything to see in this old-time terror a radiant angel. I read the other day that death was once called "Azrael, Help of God"—his robes were so dazzling that they were not covered with a pall we could not bear the sight.

Even at the grave I was struck with the bright, happy faces of some of the people, and afterwards learned that Jennie had controlled Mrs. Rall while in the carriage, and expressed the same sentiments she had before; so of course Mrs. Rall could not look sad, for she knew that we were only putting away the worn-out garment our friend had used while here. Surely at this time I could say, and truly, "Oh death, where is thy sting? oh grave, where is thy victory?" The sting was gone, and the grave could not be victorious over the spirit. All, I think, felt as I did, that we could not grieve for Jennie, but only for ourselves—that we are so blind and deaf to this beautiful spiritual faith. I have rarely met one whom I felt was so fitted for the "Land Beyond the Golden Portal," as our dear friend just gone thither; so gentle, so kind, so pure; none knew her but to love her, for she won all hearts by her thorough kindness of manner, and her sweet ways. Oh, how the angels must have rejoiced to welcome her to her spirit home; yet she could scarcely wait to greet them ere she must return to comfort her mourning loved ones, and give directions as to the disposal of her earthly form.

As we sang her favorite hymn I could scarcely believe that I did not hear her rich alto voice close beside me, as I had so often as we had sat side by side at Mrs. Rall's. My thoughts had been so lifted above the earth and the casket that I realized as never before that indeed

"There is no death; what seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian  
Whose portal we call death."

The floral emblems were very beautiful: a star of white pinks, bouvardia, crysanthemums, etc., with the name "Jennie" across it in purple amaranths, and a lyre, made of white jasmine, white and tea rosebuds, large white crysanthemums, etc., the strings being formed of the delicate smilax vine, while across the strings was laid in purple immortelles the line of her hymn, "There is no death." The dearly loved form was literally laid away in flowers; around the head and face, and down to each hand, was a wreath of fragrance whose sweet perfume filled all the room; and the tired hands that had labored so long and so faithfully were resting now, filled with lovely rosebuds and starry jasmynes, and the flowers she loved so well. There was no cross, for which I was glad, for to her death was a joy and a crown.

Oh I want a blessing this faith is, that it can so transform one's ideas and give light and peace and joy, where once all was darkness and woe. Oh I how much I might have been saved had I known it years ago; for I have seen so many loved forms laid away and could not see a ray of light or hope; but now the sun ever shines, the birds sing, and the blue sky of Love bends over all. What an added joy it gives to life to know that the angels are our guides and comforters, and that they are the spirits of our own loved ones; that God is our father and mother in one, and that he does not willingly afflict any of us, his children.

Yours for the truth, — RECENT CONVERT.  
Cincinnati, Ohio, Nov. 24th, 1881.

Mrs. Milton Rathbun writes from New York City:

"During the month of November the Second Society of Spiritualists have been instructed by the lectures of Moses Hull, who has, as usual, drawn large and intelligent audiences. We have also been favored with two historical lectures by Mr. Hull, illustrated with stereoscopic views, one upon Egypt, the other upon Palestine. These lectures are not only entertaining but educational.

On Friday evening, Nov. 25th, he delivered an intensely interesting lecture in our parlors upon 'The Ministry of Angels.' We feel that his labors among us are crowned with success, and bid him 'God speed' in spreading the light.

During the Sundays in December we are to listen to Hon. Warren Chase. We hesitate not to predict for his hearers a soul's feast of practical truths wisely and logically set forth."

## Berkeley Hall.

### The True Gift of Healing; How We May All Exercise It.

An Inspirational Lecture delivered by  
W. J. COLVILLE,  
In Berkeley Hall, Boston, Sunday Morning,  
Nov. 20th, 1881.

(Reported for the Banner of Light.)

Our subject to-day is one of great interest and vast importance. It is of special interest at this time, since the attention of the public is being turned to Mesmerism by Prof. Carpenter's exhibitions of psychologic power in Tremont Temple; hence it is easy to gather a company of inquiring minds, and discourse to an attentive audience on this fascinating and highly instructive theme. We are also led to remember that the father of Prof. Phelps, of Andover, of whose writings in the *Congregationalist* we have had much to say of late, was a believer in the existence and usefulness of animal magnetism, and that in his own published words he endorsed fully and freely the doctrines of Mesmer and his followers. Dr. Eliakim Phelps was a learned and estimable gentleman, a good scholar, and an ornament to the Christian pulpit, in which he faithfully ministered for many years. We quote from a published writing of his entitled, "Thoughts on a Remedial Agency in the Treatment of Disease, Suggested by a Person in the Higher Magnetic State." You perceive at once, by the very title of his work, that he endorsed fully the mesmeric theory, as he unqualifiedly states that persons can be put into a "higher magnetic state," and in that state suggest to him thoughts worthy of publication on the all-engrossing theme of disease and its treatment. His words, to which we desire to call your special attention, read as follows: After describing a very remarkable cure practiced on his own son, he says, "In the process of magnetizing there is a fine purple fluid, invisible in the natural state, but distinctly perceptible in the magnetic, which passes from the magnetizer to the person magnetized; thus in the case of my son, he said as soon as I began to make passes over him he could see little threads of purple light come out from my hands and eyes, more especially from my hands, which came to him, and soon pervaded every part of his system. This fluid, he said, was the power of life; that in every healthy person the working of the animal functions produces this fluid, or power of life, in sufficient quantities for the purposes of life, and in most cases more, so that a healthy person can impart a portion of it to a less healthy one."

We will not quote further from this extremely interesting and valuable treatise, but content ourselves with merely saying that Dr. Phelps institutes a comparison between this power employed by men and women to-day, and the remarkable secret force which enabled Jesus and his immediate followers to perform their marvels of healing, as recorded in the New Testament. We are informed that cures were wrought by the laying on of hands, everywhere. The power of the will and the use of animal magnetism are blended. From the garments of Jesus, and also from those of the apostles, we are told a healing virtue went forth; and the great teacher is reported as having said on more than one occasion, "I perceive that virtue has gone out of me." Now what is that "virtue" but vitality; the very power of life, without which no living creature could continue to exist?

We should not, perhaps, have specially introduced to you the words of Dr. Phelps on this occasion, had it not been for the fact that his other son has attracted considerable attention by his charge to the Christian ministry concerning its treatment of Spiritualism. Genius is not always an inheritance in families, it is true, neither is spiritual discernment, else a man with so well-informed and liberal-minded a father would scarcely have gone back to the superstitions of the dark ages, and attributed all spiritual power to the devil. We should be very glad to read a sermon from the pen of Prof. Austin Phelps upon the text, "Can a devil open the eyes of the blind?" in view of the truly remarkable cures performed to-day by spiritual mediums, who, according to his own statement, are under Satanic influence. Congregationalism is a wide word; Orthodoxy a very narrow one. A Congregationalist may be a very intelligent, liberal man, like the author we have quoted; but an Orthodox minister, while he need not be a Congregationalist, must be a person whose views are so narrow and bigoted that they can only coincide with what is narrowest and blindest in Congregationalism, or any other ism.

To proceed at once to a consideration of the healing gift, let us remark at the outset that every person is naturally a healer, and that without healing power you would have no vital power. Metaphysicians as a rule deny the existence of matter; they consider this world an unreality; they teach that pain and disease are delusions, and that mind and spirit are the only realities in nature. The subtle Oriental mind delights in metaphysics, the subtleties of thought in Asia being so great that it is an extremely difficult task to translate the Vedas and Puranas into intelligible English. Brahmanism and Buddhism will always be Ethnic, never Catholic, religions. They were cradled in Asia; they appeal to the Oriental mind charmed with mystery; but to Western people they can never be attractive as systems, though we may all unite in admiring the purity of the moral teaching at their base, and delight in contemplating the extreme sanctity and wonderful self-sacrifice of many who embraced them: Christianity cannot make much progress in Asia because it is too prosaic, too literal, too matter-of-fact. The same may be said of Judaism, to a large extent. Buddhism can never become popularized in the United States or England because it is too poetical, too allegorical, too mystical. Swedenborgianism is not attractive to the multitude, because only imaginative and mystical minds can fathom its depths and comprehend its meanings. Mrs. Glover-Eddy and others who style themselves "Christian Scientists" have, no doubt, a great many very fine and true ideas in their system, but they ignore too much of the practical side of life to be readily understood by the masses.

Dr. Baker Fahnestock, author of a very interesting work entitled "Statuism," has a method, and a very good one, for the cure of disease, but he also ignores altogether man's physical nature; while Dr. Gregory, in his valuable contribution to the literature of mesmerism, "Animal Magnetism," happily combines many ideas and systems, and is sufficiently eclectic and inclusive to render himself plain to the comprehension of the people at large. We are informed by the highest spiritual authorities

ties we have ever consulted that there exists in nature a trinity of elements—spirit, force and matter—and that these three are coexistent and coeternal. Spirit is intelligence, force is immaterial substance, and matter the element visible to your external sense. The very existence of disease as a substantial reality is denied by many mystics. We unite with them in thus denying its existence, but as a transient state it is a reality, just as darkness is a real state but not a positive substance.

Will-power is more potent than animal magnetism, but the existence of animal magnetism can be proved beyond the power of any successful contradiction, for animal magnetism is neither more nor less than the heat and moisture constantly exuding through the pores of the skin of every living being. This warmth and moisture is physical substance in vaporized form. You all know that matter can exist in four forms—solid, fluid, gaseous and ethereal. This gaseous condition of matter, which is the condition of all the materials which leave the body of a living man or animal, can be analyzed by any chemist who has the requisite appliances with which to work. These animal magnetic emanations are not always healthful, as it is through the circulation in the atmosphere of impure magnetism that diseases are often conveyed from one person to another; but it would be a terrible libel on the laws of Nature to assert that they had decreed the transference of disease but forbade the transference of good health. We all of us know that small-pox, scarlet fever, and other maladies of a virulent and distressing nature, may be communicated from a sufferer to an apparently healthy person, if the seemingly well person simply touches a towel or napkin upon which the patient has wiped his hands. Now, this simple transference of disease to articles of wearing apparel, etc., and thence to another human organism, proves conclusively that without either will-power exerted by the patient, or fear crippling the resisting powers of the subject, ill health may be communicated from one to the other.

These facts utterly destroy the theories of those who deny to matter a real existence, and persistently ignore vital magnetism as a curative agent. If will-power were necessary to produce a purely physical result, then no diseases could be transferred from one person to another unless the person diseased willed the other to be contaminated; and if no one could catch an infectious disorder unless he dreaded it, it would be impossible for contagion to exist were people kept ignorant of the prevalence of infectious disorders. Our advice to all stalwart unbelievers and positive deniers of what they know nothing concerning is to follow the example of Rev. O. B. Frothingham, who says that he has resolved to give up blindly denying in certain directions and wait for more light. The work of science is to prove affirmations, not to indulge in negative assumptions. We can prove a negation in this sense, that if animal magnetism does exist, the theory of its non-existence is erroneous; for if twice two are four, then two and two cannot make three or five; but you see instantly that to prove an affirmation is necessary in order to prove that its opposite can have no existence; two bodies cannot inhabit the same spot of earth at the same time, and two existences in the realm of mind cannot fill the same spiritual space at once. So, two opposing theories cannot both be true.

We have told you simply what you all know concerning disease and the multiplication-table, but it is often necessary in order to combat error that we traverse well-trodden ground to fortify an assailed, though well-established position. This is indeed an age of skepticism; but modern doubt is a useful and healthful reaction from old-time superstition; from believing everything without evidence, men have come to believe almost nothing; the new faith will be belief founded upon the most satisfactorily conclusive evidence, and a faith which shall be ever receiving the addition of knowledge. Psychometry is a wonderful key to the hidden arcana of nature. The psychometrist is often an independent clairvoyant, or lucide; sometimes, however, a very fine medium. A clairvoyant is one who sees through extreme sensitiveness of visual perception objects and forces invisible to the naked eye on account of their attenuation; while a clairvoyant medium who goes into a trance and describes spirits and things, is not a clairvoyant in reality, but simply an instrument in the hands of spirits or mortals, who can transmit information through his psychologized brain. Spirit-control is effected by processes directly analogous to those by aid of which a mesmerizer gets possession of his subject. Whenever a spirit out of the flesh or in the flesh has a positive opinion, it is of frequent occurrence that that idea is impressed on the sensitive's brain, and given off by him when in the entranced condition, as though it were revealed to him in vision. Magnetizers who have very powerful minds and bigoted ideas, can psychologize their subjects into describing anything they wish them to see, and thus the descriptions given in the somnambulist state are often unreliable; but when neither operator nor sensitive has any positive opinion on a given subject, and the entranced medium gives information on a certain topic, the information must either be derived from invisible spirits or by the liberated soul of the sensitive taking cognizance in the magnetic state of things hidden from his view in his normal condition.

Baron Reichenbach's sennies described of force, and spoke of odic flames playing around the hands of those who magnetized them. A great many experimentalists have denied the existence of this force because their sensitivities have never beheld it; the truth of the matter is that some people overpower the senses of their patients by magnetic emanations, while others control them entirely by the power of will. The eye is the great window of the soul; the glance of a powerful psychologist is all that is needed to entrance a negative person, while the hand is the great gateway to the physical forces. From the points of the fingers animal magnetism proceeds most readily, while from the eye the soul, or mental power, is most readily exercised. A man or woman may be a first-rate magnetizer and yet no psychologist; but he or she cannot be a psychologist, or mesmerizer, without being a magnetist, because while magnetism, a physical force, is the lesser, it does not include will-ability, which is the greater; but will-power, the greater, whenever in operation, can command bodily forces to act as its allies and do its bidding. We have known many instances where operators and subjects entirely in doubt on the matter of animal magnetism, have received startling proofs of its existence by having it described to them by sensitive in the somnambulist state. Dr. Phelps' allusion to a purple fluid is a very suggestive and timely. All colors have a spiritual value and meaning. In the spirit-world every shade and hue, of color typifies an interior condition.

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## Original Essay.

## O. B. FROTHINGHAM AND THE FREE RELIGIOUS MOVEMENT.

BY J. WETTERBERG.

To the Editor of the Banner of Light:

O. B. Frothingham is one of the bright thinkers and scholars of the country, and his deliberate utterances and conclusions are worthy of more than ordinary attention. His lately expressed views in the form of an interview, an apparent pause and perhaps a step backward, do not astonish me much, but they interest me. I think I see a power behind the throne working; for aught I know the power may be in the "throne." I will write on, and perhaps work my thoughts out clear. The undertone of this interview seems to convey to me the expression of the same feeling that the poet Schiller utters in Coleridge's translation:

"Where are now the fabled beings that peopled space?  
The intelligible forms of ancient poets,  
The fair humanities of old religion,  
That had their haunts in dale or play mountain,  
Or forest by slow stream, or pebbly spring,  
Or chasms and watery depths; all these have vanished.  
They live no longer in the faith of reason;  
But still the heart doth need a language; still  
Both the old instinct bring back the old names.  
Oh! never rudely will I blame his faith  
In the midst of stars and angels!  
This visible nature, and this common world,  
Is all too narrow."

I think in the decade of materialism that I passed through before the light of Modern Spiritualism had entered my soul, the quotation expresses the state of my own mind; it is the heart struggling to the front, where the head is trying to hold the fort.

The interviewer makes Mr. Frothingham say, referring to his recorded teachings as a leader in the free religious movement:

"I did not aim to create any new beliefs or to tear down all existing ones, but to restore, to bring to light and prominence the spiritual essence of those faiths. Perhaps I am better fitted for such a work than many others, because I have inherited a sense of the limits of free thought beyond which materialist dogma becomes more offensive than dogmatic Calvinism."

With the rational drift of the Evangelical Church during the last century, and its position to-day as a whole, I think I can fully subscribe to this expression of Mr. Frothingham. There are notable individual exceptions, as mankind does not move forward with an even front; but these notable exceptions, like Talmage, Prof. Phelps and others, who have more of the letter of the text than the spirit of it in them, are a small and decaying minority; the leading lights, even, in the Orthodox Church, are not far from the kingdom of heaven in a rational sense, which is synonymous from my standpoint with modern spiritual sense.

Mr. F. is reported as stating also—which the radical finds hard to believe—that:

"Evangelical religion was stronger, the churches were better filled, there was more of the religious spirit abroad than when I began work twenty years ago."

As to the fact that revealed religion, as we called it, is stronger to-day than it was twenty years ago, I have no doubt; it is stronger here and in Europe, notwithstanding the much-talked-of German materialism, and the religion of to-day is all the stronger than that of twenty years ago in that it is throwing off the accretions of ignorance, and presents fewer features incompatible with good sense and charity."

Some may doubt this increased strength, but I do not. I am speaking of it in relation to "free religion." No one will doubt the fact of dropping or taking the accretion of the "accretions of ignorance and many features incompatible with good sense and charity," some even denying that they ever were an important feature in church teachings.

There have been many causes for this change, or trend in the liberal direction. Science has proved the Bible to be a human work, and fallible. Thinkers find that a spirit of truth pervades it that is not always in harmony with its letter, and that the spirit has been brought more to the front in pulpit teachings, and the often offensive letter has taken a back seat; but more than anything else, more than all things else put together, is the permeating atmosphere of Modern Spiritualism. Clerical bigots will sneer at this statement, the church as a whole will deny the fact, yet, silent-voiced, the pews are full of it. Hardly a funeral takes place but the modern spiritual idea is prominent, and includes or bounds about all the consolation that the bereaved find; as a rose by any other name will smell as sweet, so in the new expression of our idea, or the identical one, we note the fragrance. I think to-day about half the members and congregations of the church have a feeling that Modern Spiritualism may be the truth of the age, and ought to be, if it is not. Like the daughter of Zion it has not yet put on its beautiful garments, or awoke in their estimation from its sadness, but the facts and phenomena and intelligent communications have impressed sensitive natures, and intuitively they feel its truth; and are the more religious for it, and sense the unseen power behind the throne in the utterances of bright men, who speak often wiser than they know; though some do know, and hide their knowledge, if not their light, under a bushel. Coming also with this modern healthy permeating atmosphere, are manifestations that duplicate biblical ones, and transmute them from fables into facts. The handwriting on Belshazzar's wall may be as probable, or true, as the writing on the clean, new, locked slate by an invisible spirit, (I will say nothing about my own experience) as it occurred in the late Epes Sargent's house, in the presence of Rev. Joseph Cook, when he said the backbone of Materialism is broken. The woman of Endor, who brought up Samuel, and gave King Saul a test, as he was a stranger to the medium, said to him (getting the information from her intelligent environment) "thou hast deceived me, thou art Saul," &c. I have had that same experience, and so have thousands of others, in the church, as well as out of it. Think you, dear reader, that the story in the Bible, when it is read, has not a flavor of fact about it to the thousands in the church, who, with me, and others, have had the same experience? I must admit also that asses have spoken; but without being facetious, there have been voices heard, and I have no doubt Balaam thought his beast spoke, and it was the influence of the angel that was spoken of, and was a natural phenomenon, and not a miracle, and in our light a probable fact.

I think I know something of the drift of the Free Religious movement. It is further from Theodore Parker's heresy (?) than the latter was from the Liberal Christian Church. I think without having any clerical pedigree like Mr. F. that I see the subject as he does. I think I detect in his low moaning requiem

over "free religion" a belief in something that in his mind makes the Church, with its "accretions of ignorance" eliminated, a safer and happier anchorage than "free religion" with its tendency to materialism. There is a silent voice within me that says the permeating atmosphere of Modern Spiritualism has reached him; it may not have stopped, but he finds in its movement a thread of truth even if the beads on the thread have no attraction for him; so he says:

"The work which I have been doing appears to lead to nothing, and may have been grounded upon mistaken premises. Therefore it is better to stop. But I do not want to give the impression that I recant anything. I simply stop denying, and wait for more light."

He refers to the Free Religious movement, but in the "waiting for more light," it is my impression, that he is thinking possibly of a junction of what he looks upon as two streams, modern and ancient phenomena. I am sure he would deny what I say, but I have seen so many people of a religious turn of mind that I know are influenced by spirits, that are fascinated by the facts or manifestations, yet will deny it (as strongly as Peter denied Christ, though he was sound in the center), that such denials do not alter my convictions. Here is an expression that may be construed in more than one way; but I feel that if we are not a unit in the thought it is a bridge that leads to unity, where he says: "There has been a growing suspicion in me that there might be something behind or below what we call revealed religion, which the scientific thinkers of our time are beginning vaguely to distinguish as an influence that cannot be accounted for at present, but which nevertheless exists." Then referring to matters in the Roman Church which he saw when in Italy, he makes a personal application of the same occult influence, thus:

"I talked with many of these men, and found them to be ignorant, unambitious and superstitious; and yet there was a power behind them which must mystify philosophers. What is this power? I cannot undertake to say. It is there, and it may be that those persons who deny the essential truths of revealed religion are all wrong. At any rate, I, for one, do not care to go on denying the existence of such a force."

I am aware that I am perhaps impolite to put my views into the mouth of so good and thoughtful a man as Mr. Frothingham, but I have a right to think, and to think out loud if it does not hurt anybody, and I say, at the start, I have never interviewed my respected friend, and what I say is only the Yankee's privilege of guessing.

At this moment three clergymen are in my mind: Prof. Phelps, of Andover, the Rev. Joseph Cook, and the Rev. O. B. Frothingham; Phelps, Cook and Frothingham, these three, and the greatest of these is Frothingham. What has this triangular fact to do with the subject I am now treating? Sometimes I can make my thoughts clearer by painting pictures; hence this digression, if it be one.

Mr. Phelps has a great deal of late to say about Modern Spiritualism, its evil tendencies, and the duty of the Church in relation to it. He knows of its basis in fact, he considers it diabolism and the black art that the Bible, from Moses to Malachi, rules out of pious society, and would renege the Levitical laws, if he had the power, and squelch it. He knows of the facts in his father's house, in the early days of Spiritualism, but had rather consider his father hallucinated than to see any wholesome truth in phenomena perfectly in harmony with the Bible, and that answer affirmatively the great question of Job, "If a man die shall he live again?" One cannot help wishing he was better acquainted with the Beecher family, particularly the Rev. Charles, who writes a book which makes the Bible respectable, if Modern Spiritualism had not already done so, and sees the manifestations in the true light. Phelps the elder, from his serene locality, has both love and pity for his son, and all the consolation he draws from the situation is that he will wake up some day, here or hereafter, and learn that he missed a grand opportunity of helping vitalize the Church.

Mr. Cook, who is considered a bright evangelical light, had some experience in the modern spiritual phenomena; he read the best works on the subject, and the way he referred to it after some of the German scientists had endorsed it, was that it was worthy of attention by the best minds: His experience at Epes Sargent's house with Watkins, the medium, where he witnessed independent slate-writing under very favorable circumstances, where it was not possible for fraud to account for it, admitted the fact of a supermundane power, thanked Mr. Sargent for the privilege of witnessing the phenomena under such favorable circumstances, and remarked on the evidence that the backbone of materialism was now broken, etc. He stated the same to his large audience at the following Monday lecture. He found afterwards, or felt, that he had got into bad company, (?) denied all belief in Spiritualism, and finding that he was a great man and a leader only as he kept in evangelical traces, quickly shut the door with a slam in the face of Spiritualists and Spiritualism; but that does not alter my perfect conviction that he knows that the modern spiritual claim is founded in truth, and that he believes what he said to Epes Sargent, and at his lecture, which was reported all over the country. I have no question but many biblical facts and statements that as a scholar he could not endorse, but did not give his doubts expression, have a more rational look to him, for his experience with a few of the manifestations which have been referred to. There is a great deal of this experience which the Rev. Charles Beecher has printed, and found consolation in; which Prof. Phelps knows from his early home-experience and the current facts of to-day, to be true, though he calls them black art, for fear of social and clerical injury, forgetting that an evil environment permits the possibility of a good one, and thus even through him the truth gets a hearing. I can call to mind also many greater or lesser lights, who know what Beecher, Phelps and Cook know, and more or less believe, and more or less express directly or indirectly; and does any one suppose that the scholarly, lovable, thoughtful thinker, Mr. Frothingham, is anywhere in the dark on this subject as to the fact of its permeating influence on the religious thought of the day, and I am inclined to think on himself, or doubt that he sees, as I do, that the "free religious movement," with its materialistic tendency, must come sooner or later to grief, and ought to, on the principle that man cannot live by bread alone? There is a hunger in the human heart, an aching void this world can never fill.

Mr. Frothingham sees, or I think he does from his expressions, the "something" "that scientists detect, that cannot be accounted for at present"; the "something" behind "those ignorant and unambitious men, that must mystify

philosophers," and he says "I wait for more light." I am almost sure he is looking for the light that I see, and which he feels or half senses. I do not in what I say expect Mr. Frothingham to become a Spiritualist, or in feeling his way to be one, any more than I expect him to be Evangelical and an acceptor of revealed religion, even in its present improved state; but I expect him to "wait for more light," with the expectation that the "something" of the scientist, and the "something" making ignorant and unambitious people mystify philosophers, will establish a truthful, and of course a rational basis, for a broad church "compatible with good sense and charity." I am looking for the same thing; and the more I look the more I feel that this stone of Modern Spiritualism which the builders have so long rejected will become the head of its corner. I think of two things to select as a raft of safety, I should seize upon "revealed religion," as it is called, instead of "free religion," as being nearer port (or surer of getting there) of the two; and there is where I find, or have placed, O. B. Frothingham; and I think him wise to withdraw, and "stop denying and wait for more light."

Now at the risk of being somewhat digressive I will say a few words more particularly on free religion; but I think if one reads, as the saying is, the thoughts between the lines, it will make clearer what I have said of Mr. Frothingham's position.

It was an evangelical remark "that heresy cannot build a church," and free religion was the heresy referred to. Theodore Parker once said very tersely, "Where there are brains there is heresy." Now there is truth in both of these remarks; but heresy and brains are not synonyms, for then it would be saying brains cannot build a church. By building a church is not meant the construction of an edifice, but a religious movement. Without particular reference to the free religious movement of to-day, though from its start a decade since, its leading lights have strong minds, the tendency of free thought, as Mr. Frothingham has said, is toward materialism in all its teachings. The individual man is bounded by this life; the other life is an unknown and an unknowable quantity. Who has forgotten a remarkable course of Sunday sermons by the Rev. Mr. Alger, leading step by step in their course to that future life we all hope for? Who that heard them will forget the last one, which was to be on the future life? The several preceding lectures had been wise, liberal, erudite, intellectual and instructive, and on this final one was gathered with anxious hearts a thousand or two of people to hear his conclusion. I own myself to an anxiety, in an intellectual point of view, though knowing well that I shall survive consciously my earthly demise. When the words from the speaker came, that after thorough investigation "it was a leap in the dark," oh! how the thermometer of hope fell to the freezing point. I felt the cold chill of that wet blanket. How I wanted to get up and tell my experience, and give the lie to those cold ignorant words. If Mr. Alger had announced to those listeners a lecture on the next Sunday, half of those people would not have been present. No "heresy" cannot build a church, and Mr. Frothingham knows it as well as anybody else. The human heart yearns for another life; that, to a certain extent or with the many, becomes a provisional fact, at any rate a hope. Free Religion abounds in heads, and the head is infidel, the heart is the true believer. Heresy, therefore, which in this article means "Free Religion," cannot build a church, and the evangelical remark is true.

At one of the anniversaries of free religion, a few years since—and Mr. Frothingham being its president was then in the chair—two divinity students, presumably from Andover, were sitting in front of me and in the rear part of the hall, listening with considerable interest to the several speakers who were taking part that afternoon. There were many sound truths uttered, more or less inconsistent with revealed or evangelical religion, but these pious listeners liked these sound truths, though they would have been out of place in the pulpits of their own order; but thoughtful minds have an attraction for good common sense, and I had a feeling, listening to their whispered comments, that some of the ideas they were hearing would coalesce with their own mentality, or approved thoughts, and at some future time would find expression in what they considered better philosophical company. It is thus that truth, ignored because not the flowering of the standard religious thought, works into it and flavors it, and thus little by little, superstition, ignorance and the product of ancient and narrow minds get into a minority in the current thought of its church, and the popular voice of it gets pitched on a higher and more acceptable key; and thus the trend of evangelical thought and revealed religion in general is toward a more rational latitude.

It was pleasant to see these ministers in the bud putting a strong disapproval on some marked heretical expressions, to offset, it seemed to me, to their consciences the semi-approval of ideas that seemed attractive, and that they thought probably ought to be true. These were both bright young men; one of them had an oracular way of commenting on the remarks that was at least fascinating. For instance, when the other said, somewhat wearily, it would make a pleasant change if they relieved the audience with some music: "I wonder why they do not sing at these meetings?" The other replied, in his dry way, "Birds of prey never sing." Yes, "birds of prey." How it would warm their thoughts if they were birds of "pray." I felt what they felt; there was a lack of warmth. My old aunt used to say "warmth is life, and cold is death," and it is as true in the expression of our ideas as in our physical constitutions.

I have no doubt, sitting on that platform years ago, Mr. Frothingham felt the want of warmth, as those young students did, and as I did, and seeing the movement drifting steadily into materialistic or colder latitudes, he has concluded to pause, and wait for more light, which he feels will come; and then he will warm himself in the sunshine of it, maybe, and I think will be our light, though perhaps filtered through the meshes of the church. There is nothing superstitious about me, and I am no idolater of men, of Bibles, or of churches; I think, however, the manifestations of Modern Spiritualism yet vitalize the church, bring back its ancient strength; there will be less alloy of error in its truth; we will hardly know it when our light will be its raiment and its power; and when Mr. Frothingham says, "I would say that I am no more a believer in revealed religion to-day than I was ten years ago; but, as I said before, I have doubts which I had not then; the creeds of to-day do not seem in my eyes to be so wholly groundless as they were then, and, while I be-

lieve that the next hundred years will see great changes in them, I do not think that they are destined to disappear." I can almost agree with him; I feel so sure that the spirits are working to that end, and a hundred years hence "revealed religion" will not disappear, but will owe its continuance and "its great changes" to the incorporation of modern spiritual truth.

## Banner Correspondence.

## New York.

UTICA.—J. C. Rowe, Jr., writes: "On Sunday evening, Nov. 13th, I attended a séance given by Mr. Joseph Caffray, at the residence of Mr. and Mrs. Schooler. There were present about twenty-four persons, among whom were several of our most prominent citizens. Though I have attended several such meetings in Mr. C.'s presence, I have never before been so thoroughly convinced of the genuineness of his mediumship."

The company had no sooner become seated than Johnnie Grey (one of the medium's guides) came, greeting us with hearty hand shake and good-evening, and patting some upon the cheek.

A slate, having leaves like a book, was washed clean, examined by all present, and without pencil was placed upon a table in the centre of the circle, the medium and myself joining hands over the table, when a sound as of writing was plainly heard. Then, rising from his seat, Mr. C. passed from one to another in the circle, placing the slate upon the shoulder of each, the writing still continuing as before, and distinctly heard by all. A gentleman and lady in an adjoining room were approached by the medium in like manner and with like result, the lady receiving a message from her father, and Judge Joel Willard, former residents of this city.

The slate-writing was done in good light. The messages were then read, and in every instance the name in full of each writer appeared appended to each communication.

Your representative, Bro. C. B. Lynn, who lectured here two Sabbaths ago, gave good satisfaction, and he, too, had the pleasure of meeting Bro. Caffray. We hope to listen soon again to Bro. Lynn. Mr. C. has gone from this place to Chicago. Mr. S. R. Reynolds, a gentleman of considerable means, having become convinced of his worthiness and deserved sincerity, has kindly consented to aid him. Mr. C. has never advertised himself as a public medium, being a very modest and unassuming young man. May the good angels bless his efforts and all who give to anxious souls truth of light and life beyond."

SARATOGA SPRINGS.—P. Thompson, Esq., writes: "Our churches have made a united and desperate effort to get up a revival, and employed one Rev. Hugh Brown, who styles himself an Evangelist, for two weeks, hiring a large hall and improvising a choir to furnish music of extraordinary character. Far be it from me to exult over their failure; for if one person could be led into a life of greater purity by their efforts, no one would rejoice more than every true Spiritualist. Such efforts have heretofore been attended with considerable excitement, and the church has generally claimed many conversions as the result; but it has always been a question whether any lasting good ever came of them. The efforts were spasmodic, working only upon the feelings, while the reason and understanding were not enlightened. This Rev. Mr. Brown, after laboring long without impression, deliberately declared before his congregation that more converts were made to Spiritualism here than to all the Christian churches. It is true that some of the prominent, intellectual and worthy citizens have been added to our ranks within a comparatively short space of time. Two of our weekly papers, the *Saratoga Sun* (A. S. Pease) and the *Sentinel* (E. J. Tilling & Co.), both ably conducted and having a large circulation, have espoused our cause, their editors being earnest Spiritualists. The *Sun* devotes considerable space each week to the facts and philosophy of Spiritualism, thereby increasing its popularity as well as its circulation."

There are many prominent church-members who believe in Spiritualism, and should the suggestions of Prof. Phelps be carried into practice by the churches, these would all cut loose and our cause be greatly advanced. I wish the Church would draw its lines as it has with Dr. Thomas, of Chicago; it would then soon get rid of its best elements, which would fall naturally into Spiritualism."

We have passed through many vicissitudes in Saratoga. Twenty-two years ago this last summer we hired the best hall in our village for spiritual lectures, B. Huling, Stephen Thatcher and Peter Thompson, committee. Our speakers were Joel Tiffany, A. J. and Mary Davis, S. B. Brittan, Warren Chase, Mrs. Tuttle, N. Frank White, and some others. We had preaching every Sunday morning and evening. Huling and Thatcher have passed on. Much of the time since then no meetings have been maintained. The churches have several times supposed they had smothered the young child. We, however, have learned 'to labor and to wait.'

SYRACUSE.—A. E. U. writes: "I must truly say you have a new convert to the doctrine your paper holds. I have within the past year become a writing medium, and of course it has been through Spiritualism. If any one was ever a strong skeptic to that, I have been; but in investigating its claims I became convinced. For six months I kept my convictions to myself, but to convince others it was none of my own writing. I was at length obliged to read and show to friends the messages and letters I received. I was like a mere child (though fifty years old) in its teachings and workings, never having seen or read, but always having regarded it as a deception, followed for the purpose of making money. But oh, friends, wherever and whenever you are, what can I say to prove to you this beautiful truth? I have many, many friends on the earth, but I have many more in heaven; and now to think I have the power to commune with them as I do, it makes me feel to arouse the whole world to this truth. I know I am only one among thousands that can now say this, and have seen, even with my dull eyes, since becoming converted, how widely this great revelation is accepted by the people."

NEW YORK CITY.—A correspondent writes from New York City: "The *Banner of Light* for Nov. 12th contains two articles which I hope will be universally read. One is the editorial on 'A Good Word in a Good Time,' regarding an essay which Mr. Merriam has presented in the *Christian Register*. The other is a notice of several columns of a meeting of Church of England dignitaries at Newcastle, England. These articles show that the Unitarians and Church of England people are getting tired of opposing

the Spiritual Philosophy, and think that it contains too many truths to be rejected as opposing true religion. This makes me think that the defenders of our cause will soon find as allies many former opponents."

ROCHESTER.—Sarah A. Burtis writes: "The *Banner of Light*, whose folds have waved so long, cheering thousands of hearts with its spiritual guidance, has its range of usefulness extended by its enlarged dimensions. The glad tidings it bears can in no wise be dispensed with."

NEW YORK CITY.—F. M. Brown writes: "The heaven of Spiritualism is evidently working, even in its enemy's stronghold, the Orthodox church. May we not take the signs that everywhere abound as incentives to a more hearty coöperation with our spirit-friends, and go on, rejoicing that speedy deliverance is coming to man from the thralldom of the old orthodox isms and dogmas. It is with more pleasure than I can express that I read the columns of the enlarged *Banner of Light*, and congratulate you heartily in your success."

## Maine.

PORTLAND.—A correspondent writing Nov. 28th says: "Messrs. Fuller and Emerson have been kept very busy during the past week in the city of Portland. The first séance was held at the residence of Mr. H. C. Berry, No. 70 Lincoln street. Mr. Emerson gave many very remarkable tests. Mrs. Berry's remarks under influence were very fine. Mr. Fuller, under the influence of his guides, spoke upon the blessings derived from spirit-communication. The next evening (Nov. 22d) the people assembled at the residence of Mr. W. H. Hatch. Many fine tests were given. The singing in Italian by Mrs. Woodman, Miss Hatch and Mr. Emerson, all under spirit-control, was a very interesting feature of the evening. Mr. Fuller also spoke under control. Wednesday evening a séance was held at the residence of Mr. Thomas Beals. Among those present may be mentioned, Mayor Senter, Daniel Moulton, Esq., and Dr. Morse. The readings by Mr. Moulton and Mrs. Beals were fully appreciated by all present and heartily applauded. Remarks were made by Dr. Morse and Mr. Fuller. Many of the tests given by Mr. Emerson upon this occasion were astounding. Thursday evening regular services were held at Mercantile Hall, at 7:30 p. m. After the choir had rendered with very fine effect some excellent selections from the Spiritual Harp, Mr. Fuller delivered an invocation, and under the control of Ichabod Nichols, D. D., formerly pastor of one of the Unitarian churches of this city, gave an able address upon the subject 'For What Are We Thankful?' At the close Mr. Emerson gave seventeen tests."

Saturday evening Mr. Emerson held a public séance in the same hall. By request Mr. Fuller opened the exercises with brief remarks, after which 'Sunbeam,' one of Mr. Emerson's controls, entertained the audience for more than an hour, giving many descriptive tests."

Sunday, Nov. 27th, very large audiences were convened at Mercantile Hall, both afternoon and evening. In the afternoon Mr. Fuller discoursed upon 'Man's Position in the Universe as Presented by Theology and as Revealed by Spiritualism.' In the evening he answered in a highly satisfactory manner eleven questions presented by the audience. Mr. Emerson's tests were very fine, both afternoon and evening, and his services have been constantly in great demand while he has been with us. He has been obliged to turn away many who desired to have private sittings with him. His labors have been fully appreciated by the Spiritualists of this city, and he will leave with the best wishes for his future success from all. It is hoped he may soon return and continue his labors so well commenced in this vicinity. Mr. Fuller has been reëngaged for the month of March."

## Michigan.

BURTON.—D. Higbee, M. D., writes: "Secular papers speak more respectfully of Spiritualists and spiritual facts. Preachers get Spiritualism mixed in their funeral and other discourses, hardly seeming to realize what they are teaching; and when they are somewhat mediocritically the divine affluents makes them the mouthpiece of Truth. So mote it be, and much more so. There is no philosophy of this and the future life that will stand such near approach and close investigation, that will bear so much strain in all directions, as this grand philosophy of Spiritualism. May God and the good angels help sustain the dear old *Banner of Light* in its battle for the truth. Let me suggest to every reader of the *Banner* the great good they may do by sending to its publishers every year from one to five dollars for a selection of books and pamphlets on the facts and philosophy of Spiritualism as they may judge best, to keep and use as a circulating library among all classes in their vicinity who will read them. This will help the publishers, and scatter the truth where it will do much good, and lead many to consider and inform themselves who might not otherwise do so."

## Texas.

MONTAGNE.—L. F. Fisch writes: "Your worthy and welcome *Banner of Light* came to hand, and I was greatly surprised at its enlarged appearance to what it was in the spring, when last I read it. I thought it then one of the best of papers published, full of good sound reason and bible-teachings, although hard to be understood by one who has not investigated and embraced Spiritualism. I can now understand and fully appreciate its deep and beautiful teachings, and feel greatly the sweet spiritual influence which it spreads abroad through its spirit communications and messages. What comfort must it be and what joy to those who receive them. I can say that since I have embraced Spiritualism I have received more comfort and peace to my soul, and enjoyed more true happiness than I ever did before, although I belonged to the Cumberland Presbyterian Church for years."

In conclusion I will say that I will never be without your paper again as long as I live; and that I will do all I can to help it to a wider circulation of the light and our cause."

## California.

HENLEY.—Charles A. Brown writes: "I am glad to see the good old *Banner of Light* enlarged; it is the most interesting, instructive and best publication I ever read. I would not do without it for ten times its cost."

## Vermont.

WILMINGTON.—John F. Bassett writes: "With what peace and happiness do I peruse each week the record of the progress of the cause as given in the columns of the *Banner of Light*. It seems to me that an active worker, coming into our midst, might arouse much in-



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forest in Spiritualism. At present the number of avowed Spiritualists here is small. I cannot but notice the marked liberal tone of the churches in this place; indeed these usually polemically inclined credal institutions have drawn so near each other in their actual teachings from the pulpit, that they resemble members of one family: Which is, to say the least, an evidence of some advance on their part."

**LONDON DERRY.**—Sumner Wait, upon re-mitting the amount of his subscription, writes: "I am getting old and feeble, and wish to read the *Banner of Light* as long as I live. For over thirty years I have read the *Banner* and the periodical which preceded it, and I wish now to add my testimonial to the many who are constantly receiving to the value of the paper."

#### Connecticut.

**MERIDEN.**—Prof. J. W. Cadwell writes: "I attended the conference meeting of the Libera-lists and Spiritualists at the Harvard Rooms in New York, Nov. 20th. Mrs. Margaret Fox Kane was seated on the platform, and the spirit raps in response to specially pointed remarks could be distinctly heard on the floor, table and other places, by the four or five hundred deeply interested auditors."

The chairman announced that Mrs. Kane would give private sittings during the week at 55 West 9th street, and I called there on Tuesday, Nov. 22d. As I was about to sit down I remembered that I put a large orange in my pocket, which I had designed to leave in my room at the hotel; taking out the orange I placed it on the mantel-shelf, remarking that I must have brought it for her. While her hand was writing a communication for me from my spirit-daughter, an invisible something brought the orange to me, and laid it down carefully on the floor near me, a distance of eight or ten feet from the shelf. Her hand wrote: "Put the orange back, and I will try to move it again."

During the hour I was sitting with her we had some wonderful manifestations, which would have continued longer, had not Judge —, from Ohio, called for a second sitting. After leaving the house and walking half a block, I remembered that I had left my cane in that back parlor, and returned for it. The lady of the house went to the séance-room, and on coming out closed the door behind her and brought the cane to me. The lady asked me if I knew the gentleman who was then sitting with Mrs. Kane; and I answered that I did not. She then informed me that he was a prominent Judge of Ohio, who had a sitting the day previous, and while waiting for my sitting to terminate had busied himself in relating to her the most marvelous tests he had received through Mrs. Kane the day before.

While the lady and I were talking our attention was attracted by that large orange, which was coming directly toward us, about five or six feet above the floor, and it slowly descended to the floor at our feet. It appeared to have come from near the top of the door, and was not a foot from the closed door when I first saw it coming slowly toward us. I think that this was the best evidence I ever had, that by a law just beginning to be looked into, matter may be passed through matter; or that, to all earthly appearance, two solids may occupy the same space, at the same time, as claimed by the advocates of a fourth dimension of space.

If spirits can pass an orange through a heavy hard wood door, in broad daylight, as they apparently did on this occasion, then they may be able to pass flowers through doors at Mrs. Thayer's séances, in the better condition of darkness. I know that I fastened the doors and windows at one of her séances in Boston, by putting on strips of mudlage paper, which were not broken during the séance; and about a bushel of flowers were in the room when we lighted the gas, which I know were not in the room when I fastened the door. The question, then, was, did the spirits materialize the flowers, or bring them through the doors or walls of a building?

I had a sitting with J. V. Mansfield, Nov. 17th, and received the most satisfactory answers to seven sealed questions.

With the many doors between earth and the home of the soul that are now open, I wonder how people can be so skeptical in regard to Spiritualism."

#### Ohio.

**CINCINNATI.**—K. G. Walker writes: "It is not often that news of Spiritualism, of its root, growth, or the fruit it bears in the Queen City of the West, appears in the columns of our papers; still we have here many believers in our beautiful faith, and many good mediums, among the latter, notably Mrs. Belle Fletcher. She is well known as one of the best test and trance mediums in the city. Her tests are really remarkable; and she receives many letters filled with grateful thanks from persons of undoubted truth and position, from all parts of the country, who have visited her while in Cincinnati, and were enabled to learn tidings through her mediumship of 'those gone before.'"

Among the many, Mr. A. C. Campbell, of Atlanta, Ga., writes to a friend: "I called to see Mrs. Fletcher, and I say, orally and mentally, 'God bless her!' She made me weep like a child because she told me facts about my mother, father, sister, and my little infant angel, that I know were true. It was a glorious time, and I, a strong man, had to weep for joy."

A remarkable test is the fact that many persons who speak only German receive communications from their departed friends in their native tongue. They claim that the spirits speak to them in pure and correct German, although Mrs. Fletcher is of English parentage, and entirely unacquainted with that language. Mr. and Mrs. Miller, German residents of Riverside, a suburb of this city, received beautiful communications from a son and a daughter—Henry and Mary—and from three relatives whose bodies filled a watery grave.

During the past year she has been sitting for materialization, and is meeting with decided success. Some time ago eleven persons commenced sitting with her, and they have some-times permitted over twenty persons to join them. They have at every circle received some manifestations. A séance held about two weeks ago was a most remarkable one in the exhibition of this power. Nineteen persons were present; and several spirits appeared at the same time, and were all recognized by their friends. Miss Mary Hurst, a lovely young girl, who entered the spirit-life about a year since, materialized, and was recognized by her father. She spoke to him, making use of the last words she uttered in this life. While she was in full view two other spirits appeared, and were identified by their friends. Two of the spirits left the cabinet entirely, and dematerialized on the outside. "Mingo," the little medium's especial Indian control, also appeared, singing a beautiful song he had learned in the spirit-world. The

most beautiful and touching feature of the séance was the coming of little children, who, with flowers in their hands, sang sweet childish songs. This circle indeed proved to those present that 'there is a better world beyond,' where they shall meet again the loved ones gone before."

Mrs. Fletcher's cabinet is of the simplest construction, and she is glad to have skeptics investigate closely. These circles will be continued during the winter, and you may expect to hear of many remarkable manifestations. Among those attending the séances are: Mr. Ed. Hare, Mr. A. Metzger, Mrs. A. Hughes, Mrs. Lizzie Dee, and Mr. J. Yeager, of Colorado.

Mrs. Fletcher's rooms are Nos. 3 and 4 Arlington House, 5th street, east of Main, where she will be pleased to see all who are interested in Spiritualism."

**CINCINNATI.**—One who has recently "come to a knowledge of the truth as it is" in Modern Spiritualism, writes: "Let me congratulate you on the great improvement in the *Banner of Light*. It is a delight to me to read it, and I rejoice every week to see so much that is so fine on its folds. It is indeed to me, as to many others, a *Banner of Light*."

**KINGSVILLE.**—Stuart L. Rogers writes, Nov. 23d: "On last Monday I had a visit from Chas. E. Watkins, and a most wonderful manifestation of spirit presence. First Bro. Watkins gave my mother and myself a sitting in daylight. I wrote eight pellets, and calling Bro. W. from another room, where he was resting, he came and took the pellets one by one, held them a moment, and gave the name written on each correctly, and answered the question, either as it was spoken to him by the spirit, written through his hand mechanically, or written independently on folded slates. The last pellet was one that mother had written, and Watkins placed a bit of slate pencil on one of my own slates, saying, 'Place those slates out in the next room on the table.' I took them, and placed them in the adjoining room, at least twenty-five feet from the medium, and came back to where Watkins and mother were still sitting at the table. We joined hands for one minute (I should think), when W. said, 'Go and get the slates.' I did so, and mother opened them, and found a beautiful message from my darling sister, written in her old familiar way. There were but the three persons in the house I have mentioned. The evening séance was also a grand success; twenty-one people assembled, and Bro. Watkins gave the pellet test, answering all the questions, giving the names in full, in addition to which a message was written independently on folded slates."

#### Indiana.

**FRANKLIN.**—S. P. Heneken writes: "I cannot help congratulating you upon the grand success which is accompanying the enlargement of your paper. For seventeen years I have been a regular subscriber to the *Banner of Light*, and twenty years a resident of this city, which contains about four thousand inhabitants—has five very Orthodox churches, a fine public school which daily receives within its dozen capacious rooms seven hundred scholars, and three weekly papers, yet (I am almost ashamed to own) I am the only avowed Spiritualist in the place; and although I have in various ways, such as writing articles for the press and quoting paragraphs, &c., from the *Banner*, when I could get them published in our local papers, done some little good, and succeeded in making a few converts to our cause, yet the prejudice is here so strong against anything spiritual that they dare not publicly acknowledge that they are believers in our beautiful philosophy, or have it known that they favor such heresy, for fear they may be turned out of church and in a manner ostracized. For myself, I am fortunately able to be independent, and they can do me no harm, and I find, therefore, this very independence (as is always the case) makes me respected and brings me many friends, even among church people, who would otherwise treat me contemptuously. I published the synopsis of the Rev. Mr. Lloyd's sermon taken from a late *Banner*, together with a few comments of my own, in one of our local papers. It has produced quite a sensation, coming as it does from an Orthodox minister, and by many the sentiments therein expressed have been fully endorsed; therefore, I repeat, that the enlargement of the *Banner*, by which you are now enabled more fully to publish such articles, is doing an infinite amount of good in bringing skeptics to a knowledge of the truth, and strengthening those who are already possessed of it. To me individually the *Banner* is invaluable, and I shall lose no opportunity in making quotations from it whenever I can do so with effect."

#### Massachusetts.

**ONSET BAY.**—Sidney Howe writes: "A So-cialable was held on Thanksgiving evening in Pearl Avenue Hall, and a most agreeable entertainment was heartily enjoyed by all present. Music was furnished, and dancing was engaged in by the company, under the management of K. Doane, Mrs. Bullock and Mrs. Wood. Many mediums were present, and our unseen guests probably far outnumbered those visible; among the former our Indian friends forcibly made known that they participated with us in the happiness of the hour."

**BOSTON.**—Dr. H. B. Storer writes: "I like your 'Conference Department,' for there are 'many men of many minds' whose ideas of Spiritualism present novel and varied phases of thought. For that Department I send you the following extract from a letter, giving the views of Prof. Forrest Shepherd, the distinguished geologist, formerly of New Haven, now of Norwich, Conn.:

"Dear Brother—In the world's history, until the advent of Christ, all the systems of worship were clothed with lordly ceremonies and bloody sacrifices, but, in the words of the excellent William Howitt, 'Christ appeared; the career of paganism was checked, the fate of Judaism was sealed.' A new religion was given to humanity, unselfish, free from dominance, inexpressibly pure, overflowing with benevolence and entirely bloodless—a religion adapted to the wants of all mankind, in all ages, climates, ranks and conditions; recognizing the fact that the Almighty Father made of one blood all nations, and that all mankind are brethren, born to the same unalienable rights and the same eternal hope; Christ himself being the living example of his principles, appearing a poor man with the poor, proclaiming the truth that all men are free, and that where two or three were gathered in, his name he would be in their midst and thereby cut off all priestly pretension; that whosoever would be greatest among them should be servant of all; that one should not lord it over another as did the princes of the Gentiles. This system, unsurpassed in earth's history (as says Howitt), boundlessly benevolent and adapted to the wants of the wide universe, must necessarily overshadow the earth, while its Divine Founder will necessarily be its only Prophet, priest and King. For his consummation thrones are tottering, and the gates of Heaven opening for its fulfillment. The nominal Christian churches

have widely departed from the pure system of worship, and so far as Spiritualism will restore it I am a Spiritualist."

**AMHERST.**—Lesse N. Goodell writes: "Wherever I go I listen to words of praise and sentiments of the kindest feeling for the *Banner of Light* and its worthy editor. All are delighted with the enlargement of the paper. It is indeed a glorious *Banner*, and long may it wave."

**MILFORD.**—F. D. Montague writes that a séance with Mrs. L. V. Litch, at the Highlands, Boston, resulted very satisfactorily, and that tests received through that lady's mediumship exceeded all the writer had received at upward of forty séances in various parts of the country.

**EAST BRAINTREE.**—Under date of Nov. 28th, G. E. Pratt writes: "Our Society had the pleasure of listening to Mrs. Abby N. Burnham, of Boston, last Sunday. Eloquent, effective and interesting as she always is, she left an impression which will never remain. She should be kept continually in the field fighting the battle of humanity and progress."

#### Pennsylvania.

**SOMERS LANE.**—George Parker states that as long ago as 1825 he passed into a trance condition, and saw and heard what at that time was mysterious and unaccountable, but which the revelations of these times have made perfectly clear to his understanding. He relates an instance of pre-vision in the case of a girl, Nellie Reape, who in the early part of the evening of Nov. 15th, 1880, told her parents that at nine o'clock she should leave them, and at the moment that hour arrived passed away.

**BEAVER FALLS.**—Mrs. A. A. Scott writes: "I hail with pleasure the coming of the *Banner of Light* each Saturday evening. I value it very highly, and feel that I cannot get along without it."

Written for the *Banner of Light*.

#### "DREAMS."

BY JOHN S. ADAMS.

"I dream a dream that is not all a dream."  
The portals for a moment open wide;  
A fleeting vision glimmers my wondering eyes;  
A curtain, angel-waved, sweeps aside,  
And from afar a flood of radiance streams,  
That fills my soul with rapture in my dreams.  
I seem to see in dreams the very forms  
Of dearest friends, who lived and loved and died,  
And passed behind the veil, beyond my gaze,  
To solve the problem on the farther side.  
I press the hand; the eye responsive beams  
Of absent ones who come to me in dreams.  
They come at evening, when the twilight dim  
Wooes me in slumber to forget my woes.  
They come at midnight, when the world is still,  
And hover o'er the couch where I repose.  
And with the morning star a presence seems  
To comfort and to bless me in my dreams.  
I see the phantom ships go sailing by;  
I hear the rustle of angelic wings;  
I feel the presence of a shadowy band;  
I hear the twanging of unearthly strings  
As galleys gay and warrior-thronged trimmies  
In grand review glide by me in my dreams.  
I know not whence they come; I only know  
They tell me what no human eye hath seen  
Or ear hath heard; they tell what is to be,  
They journey where no mortal foot hath been.  
They open the door, and let celestial gleams  
From spheres unknown illuminate my dreams.  
A little while I linger on the shore;  
A few more days at most will intervene,  
Ere I in turn shall feast my hungering eyes  
Upon the mists of the land unseen—  
That land which waits, and let celestial gleams  
From spheres unknown illuminate my dreams.  
Dorchester, Mass., Dec., 1881.

## Free Thought.

#### THE HINDU ZODIAC.

BY WM. EMMETTE COLEMAN.

To the Editor of the *Banner of Light*:

Mr. F. J. Briggs, in his recent "Mytho-Zodiacal" essays, has referred to the comparatively late date of the solar zodiac, at least in the form in which we find it in our almanacs. He has demonstrated very clearly the absurdity of the notion that Jesus was a personification of the sun in the constellation Aries (or the Ram), or that the crucifixion of Christ was really the crossification (?) of the sun in its annual zodiacal circuit. It is safe to say that these absurdities were entirely unknown to the ancients; they had their origin in the fanciful conceits of certain pseudo-philosophers of the eighteenth and nineteenth centuries. Previous to the eighteenth century I have been unable to find any trace of these wild, unscientific vagaries. In a few years they will have entirely departed from the earth—be consigned to well-merited oblivion.

Mr. Briggs has shown the comparatively late origin of the and the non-connection of Jesus with the Grecian and Egyptian zodiacs. To complete the work it is proposed to demonstrate the still later origin of the Hindu solar zodiac—it being often claimed by uninformed persons that the history of Jesus is based largely upon Hindu solar myths, particularly as centred in the Krishna cultus.

#### THE LUNAR ZODIAC.

The solar zodiac of twelve constellations was unknown to the Hindus till after contact with the Greeks. The ancient Hindus used a lunar zodiac composed of twenty-seven (or twenty-eight) asterisms or constellations. The moon makes her sidereal revolution, from a given star back to the same star, in twenty-seven days and eight hours nearly. The zodiac was therefore divided into twenty-seven (sometimes twenty-eight) divisions, each division indicating the moon's position during that day in her monthly orbit. These divisions of the zodiac were called *nakshatras*—that is, "asterisms." The Arabs and Chinese also divide the planetary path into twenty-eight parts, each marked by a group of stars. The Arabs call these divisions *manzil al-akam*, "mansions of the moon, lunar stations"; the Chinese call them *shu*, "mansions." No doubt exists that the three lunar zodiacs, Hindu, Arab and Chinese, are of common origin. Much discussion has ensued among Orientalists as to which of the three was the original source of the other two; the probability being, in my judgment, that neither was directly derived from the other, but that all three are derived from a common original, situated in Mesopotamia, possibly. Such is the opinion of Profs. Weber and Whitney, two of our best Sanskritists. There is good reason to believe that these lunar mansions are twice referred to in the Old Testament. In the Hebrew text the word *mazzaloth* is found in 2 Kings xxiii: 5, and is translated "planets"; and the word *mazzaroth*, in Job xxxviii: 32, untranslated in the English version. Commentators have usually supposed these words to refer to the twelve solar zodiacal constellations; but this is prob-

ably an error. These Hebrew words are regarded by philologists as equivalent to the Arabic *manzil*, "mansions of the moon"—the twenty-eight lunar asterisms.

The Hindu *nakshatras* are rarely alluded to in the Vedic hymns. But in the later Brahmanic literature the system is well established, and continues to this day in conjunction with the solar zodiac since the period of the Indian adoption of the latter from the Greeks. The *Bundehesh*, a later Zoroastrian work, written somewhere between the fourth and ninth centuries after Christ, includes a description both of the solar zodiac of twelve "signs" and the lunar of twenty-eight. In all three systems, Arab, Chinese and ancient Hindu, the first asterism of the twenty-eight was the Pleiades; and the last two comprehended certain stars in Aries; but since the adoption of the Grecian solar zodiac, which begins with Aries, in order to make a conformity between the two zodiacs, the Hindus have transferred their last two asterisms to the beginning of the series—the old twenty-seventh and twenty-eighth now being the first and second. The names of the twelve months in Hindustan are derived from the names of twelve of the lunar asterisms.

#### DEFECTS OF HINDU ASTRONOMY.

Much nonsense has been published about the great antiquity and marvelous extent of Hindu civilization. These mistaken notions were due to the imperfect knowledge of scholars concerning Indian history and literature in the early days of Sanskrit researches. It is now known to every Sanskrit scholar that the civilization of the Hindus was, in its palmiest days, much inferior to the older civilizations of Egypt, Chaldea and Assyria, and in all probability, China. The science, art and culture dilapidated upon by certain early writers upon Hinduism were almost wholly mythical. Writing for literary purposes was unknown in India till a few centuries before Christ; was unknown when Buddha lived, fifth century B. C. The Vedas and other works were transmitted orally from generation to generation, as were the first Buddhist compositions. The oldest written inscriptions in India date from the time of Asoka, B. C. 250—Wilson and Weber say about 200 B. C. (Mueller's *Sanskrit Literature*, pp. 497-524; Weber's *Indian Literature*, p. 178; *Journal Royal Asiatic Society*, vol. xii, p. 95; Quackenbush's *Ancient Literature*, p. 60; Whitney's *Oriental and Linguistic Studies*, First Series, pp. 81-88). Architecture in stone also only dates from the reign of Asoka; previous to that wood was alone used for building purposes. It is to Buddhism we owe the general use of writing for literary purposes, and the rise and growth of stone architecture, including the famous "rock-cut temples" of India. All the older "rock-cut temples" are Buddhist, dating back to Asoka's reign. No Brahmanical rock-cut temple is known older than the fourth or fifth century after Christ. The oldest sculptures, or inscriptions in India, referring to Krishna, date from the fifth or sixth Christian century.

The cave of Elephanta, of which we hear so much, was hewn after A. D. 750, and its sculptures have not the remotest reference to Krishna. The misrepresentations made concerning this cave-temple in particular and cave-temples in general, have been completely exploded; in fact, they never had any foundation on which to rest. Out of one thousand rock-temples in India seven hundred and fifty are Buddhist, fifty Jain, and two hundred Brahmanic. (Fergusson's *History of Indian Architecture*, pp. 47-8, 441, etc.; Fergusson's *Rock-Cut Temples of India*, *passim*; Burgess's *Caves at Elephanta*, Bombay, 1871, p. 5, *et passim*; *Encyclopædia Britannica*, articles "Architecture," "Elephanta," etc.)

Hindu astronomy has always been in a very elementary stage, and its calculations quite inaccurate. No record exists of any native Hindu observations of the heavens being made, except those necessary for determination of the asterisms, etc., mentioned in the following sentence: In the Vedic and early Brahmanic period, Hindu astronomy consisted simply of a knowledge of the twenty-seven or twenty-eight lunar asterisms, the position of half-a-dozen other fixed stars, and the phases of the moon. "It has been declared by Weber, the most competent of Indian scholars to pronounce upon such a point, and without contradiction from any quarter, that no mention even of the lesser planets is to be found in Hindu literature until the modern epoch, after the influence of foreign astronomical science began to be felt." (Whitney, *Or. and Ling. Stud.*, Second Series, p. 370.) No record exists of even one eclipse being actually observed, though they have had rules for their calculation for at least a thousand years or more. Indian astronomy, since the Christian Era, has been confined to one branch of the subject; and its modern phase is much in advance of its ancient aspects. "It gives no theory nor does it even describe distinctly the celestial phenomena. It is limited to the calculation of certain changes in the heavens, particularly eclipses of the sun, and moon, and with the rules and tables by which these calculations must be performed." (*History of British India*, by Murray, Wilson, Jameson, etc., vol. iii, p. 281.)

The tables upon which their calculations are based were at one time thought by some to be of great antiquity, but they are now known to be quite modern, besides being very inaccurate. These tables are based on certain supposed configurations at the beginning of their celebrated epoch, the *kali-yuga*, said to have begun at midnight, Feb. 17-18, 3102 B. C., on the meridian of Ojrin. At this time the planets are assumed to have been in a line of mean conjunction with the sun in the first point of Aries. The fact of the starting point being Aries, shows that this system of calculation is of modern origin, being later than the period when the solar zodiac, with Aries at its head, was borrowed from the Greeks. M. Bailly, the well-known astronomer, who lost his life during the first French Revolution, was so far deceived as to believe that these tables were based on observations 3102 B. C. Delambre and La Place (the illustrious founder of the Nebular Hypothesis) demonstrated Bailly's error, and the more recent origin of the tables. There is good reason to believe that they were systematized in the sixth century after Christ. (Whitney, *ib.*, pp. 368-9.) In illustration of the inaccurate character of Hindu astronomical calculations and data, it may be stated that the actual latitude and longitude of the so-called "junction-stars" in each of the twenty-eight asterisms varies from that given in Hindu data in the case of each star—the error of position in latitude in some cases ranging as high as nearly five degrees, and in longitude nearly three degrees.

The oldest Indian astronomer of whom any writings are extant, is Arya-Bhatta, who lived in the fifth or sixth century after Christ. A short tract of thirty-six verses, in modern style, called the *Jyotisha*, has given rise to much dis-

cussion among Spiritualists, owing to certain astronomical data therein mentioned. Colebrooke and others supposed that it gave evidence of astronomical observations as far back as 1400 B. C., and various other dates have been assigned by Sir Wm. Jones, Davis, Pratt, etc.; but it is now evident that no definite data can be extracted from the work, and that "a thousand years would not be too long a period to cover all the uncertainties involved"; that as regards furnishing a basis for ancient Hindu chronology, it is "a delusive phantom." (Whitney, *ib.*, p. 384.) Weber gives good reason for placing it in the fourth or fifth century, A. D.

#### GREEK INFLUENCE ON HINDU ASTRONOMY.

It was the influence of the Greeks "that first infused a real life into Indian astronomy." (Weber, *Indian Literature*, p. 251.) The early Indian astronomers regularly speak of the Greeks (*Yavanas*) as their teachers. (Weber, 252.) That the foundations of Indian astronomy were borrowed from the Greeks is now "fully established, no person of sufficient information and competent judgment being found any longer to question it." (Whitney, *ib.*, p. 370.) The Hindu names of the twelve signs of the zodiac are merely translations from the Greek; for example, *Mesha*, the Ram, *Prishda*, the Bull, *Caradha*, the Crab, *Sinha*, the Lion, etc. The zodiac, *Rahman*, is divided into twelve *rasis* (signs), the *rasi* into thirty *bhagas* (degrees), the *bhaga* into sixty *kulas* (minutes), and the *kula* into sixty *vikalas* (seconds), all precisely as with the Greeks. Astronomical works are called *Siddhanta* by the Hindus. Of the five *Siddhantas* named as the earliest astronomical systems in India, two of them have names indicating Greek origin. One is called *Romaka-Siddhanta*—that is, the Siddhanta of Rome; the other is called *Pautisa-Siddhanta*, so-called, we are told, because composed by "Pautis, the Greek," and is therefore regarded as a translation of the *Eisagege* of Ptolemy Alexandrinus. Even the famous *Surya-Siddhanta* (the most widely known of these works), in some of its manuscripts, said to have been revealed to man in Rome, *Romaka*, *City*, the metropolis of the West, as the *Siddhantas* term it. The tradition in the great epic poems tells us that the earliest astronomer was Asura Maya. This is thought to be identical with the great Ptolemy. *Ptolemaios* in Greek; in the Indian Asoka inscriptions he is called *Turamaya*; and out of this *Asura Maya* sprang. This is the more evidenced by the fact that the later tradition distinctly assigns Asura Maya to "Romaka-pura" (City of Rome) in the West.

Moreover, the technical terms in Hindu astronomy are in a very large measure derived from the Greek. The celebrated astronomer, Varahamihira, whom all native authorities place at 501 A. D., uses a mass of Greek words, employing them in such a way as to clearly show that they had been long in current use. One of his works bears a Greek title, the *Hora-Shastra*. The *hora* (hour) is no division of the day, either in ancient or modern India; and yet the Hindus use it in the sense of a twenty-fourth part of the day in a peculiar astronomical significance only as follows: The seven planets are referred to in the *Siddhantas* in the same order in which, among the Greeks and Romans, they follow each other as rulers of the days of the week (Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn). The planets in turn rule over the successive 24 hours of the day in Latin and Greek is *hora* of the day; and it is in this connection alone the Indians use the term *hora*; which proves conclusively that the whole system is borrowed from the Greeks. The introduction of Grecian astronomy into India probably was consequent upon the extensive commercial intercourse during the first Christian centuries between Alexandria and the west coast of India; its complete development, in its peculiar Hindu forms, dates from the fifth and sixth centuries.

For fuller information relative to Hindu astronomy, the following may be consulted—all of which have been freely utilized in the preparation of this paper: "The Lunar Zodiac of India, Arabia and China," in Prof. J. D. Whitney's *Oriental and Linguistic Studies*, 2d series, pp. 340-421; Prof. Weber's *History of Indian Literature*, pp. 246-261; Prof. Monier Williams's *Indian Wisdom*, pp. 180-194; *History of British India*, by Murray, et al., vol. iii., pp. 278-307; "On the Indian and Arabian Divisions of the Zodiac," Prof. Colebrooke's *Miscellaneous Essays*, vol. ii., pp. 281-324, and *Asiatic Researches*, vol. ix., pp. 323-370.

Presidio of San Francisco, Cal.

✉ A correspondent writes from Brooklyn, N. Y.:

"Spirit E. V. Wilson entranced the organism of Mrs. R. Shepard-Little on a recent Sunday evening at the Brooklyn Institute, and spoke upon 'Mediumship and Spirit-Control.' The lecture was marked distinctly and clearly by the individuality of this wondrous psychic and seer. He noted how all his own children were mediums, and that a young grandchild possessed this power; spoke of the difficulties which spirits labored under, and that the near future would show a marked advance in the power of the spirit-world—that better mediums would be unfolded, and that there would be less of imposture, doing away with cabinets, dark circles, &c. At the close of the lecture he presented remarkable evidence that his power as a seer and psychic confutes in the spirit-world—giving some of his old-time character readings and tests with names and dates, showing that E. V. Wilson was really present."

✉ Alfred Weldon writes from New York City:

"Mrs. H. Knight and Miss L. Campbell are doing a good work as healing and test mediums at 274 3d Avenue, this city. They are worthy the support of the afflicted in body or mind, and of those seeking evidence of a future life."

All your own fault if you get him sick or out of health, when you can spirit Hop-Bitters.

#### Passed to Spirit-Life.

From Sutton, N. H., Sept. 28th, 1881, David B. Colcord, aged 79 years.

From Sutton, N. H., Oct. 6th, 1881, Mrs. Louisa, wife of David B. Colcord, aged 71 years.

Mr. and Mrs. Colcord were beloved by all who knew them. Honest and kind, sympathetic and true in all the relations of life, friends and neighbors mourn their sudden departure, while their friends over the old homestead a sad remembrance of gloom only by the sweet assurance that in death they are not separated. They were considerably interested in Spiritualism.

From Claremont, N. H., Nov. 10th, 1881, Mr. Leonard Jones, aged 80 years.

Strong in the knowledge of immortality, having had revealing manifestations from the spirit-world given him repeatedly through his own organs as well as through strangers, death had no terrors to him. Spiritualism, with its glad songs of immortal love, cheered him to the end, sustained him in sickness, and uplifted him from death into celestial joy and harmony which belongs to the faithful and just. Mrs. ANNE M. STEVENS.

Claremont, N. H.

From West Auburn, Me., Mr. John Curtis, in the 5th year of his age.

He was a true man, a firm Spiritualist, and an untiring worker for the Truth as he received it through his angel guides. Many will miss his rare gift of healing, as well as his kind, gentle face. He leaves a wife and three children, besides a large circle of friends, who deeply mourn his departure. East Turner, Me., Nov. 27th, 1881.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.



**TO BOOK-PURCHASERS.**  
 COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.  
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 Catalogues of Books Published and for Sale by Colby & Rich sent free.

**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 and communications. The name and address of the writer are in all cases indispensable to the consideration of good faith. We cannot take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the regular will confer favor by drawing a line around the article he desires especially to recommend for perusal.  
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 10, 1881.

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ISAAC H. RICH, Business Manager.  
 LUTHER COLBY, Editor.  
 JOHN W. DAY, Assistant Editor.

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

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

### No Change in the Price.

Although we print each week in our prospectus, and have also made repeated announcements in the editorial columns that the subscription price of the *Banner of Light* has not been increased because of the enlargement, but that its price still remains at the same figure as before the increase in the number of pages—we are informed by correspondents and by callers at our office that the report is being industriously circulated in certain quarters by private individuals to the effect that the price has been increased fifty cents a year.

This course, by whomsoever followed, is unjust to us in the extreme, as a false impression concerning our terms is thus conveyed to inquirers who may not be conversant with the facts in the case; and we trust our friends wherever residing who may hear this report will do us the kindness to contradict it at once. We take the present opportunity of repeating in this connection what we have so frequently stated before, viz:

THE SUBSCRIPTION PRICE OF THE *Banner of Light* HAS NOT BEEN INCREASED IN ANY MANNER WHATSOEVER BECAUSE OF ITS ENLARGEMENT TO TWELVE PAGES. The *Banner* is still issued at its ORIGINAL PRICE, THREE DOLLARS PER YEAR, and is—when the large amount and sterling character of the matter it furnishes from week to week are considered—the cheapest paper published in the interests of Spiritualism.

### O. B. Frothingham.

The name of this distinguished preacher, now but recently returned from a two years' absence in Europe, has appeared frequently of late in the newspapers, both religious and secular, in consequence of the surprise excited by an interview with him which was published in the *Boston Journal* from its New York correspondent. For twenty years and more, Mr. Frothingham has been recognized as the apostle of Free Thought, and his church in New York was recognized as its temple. After coming back from an extended period of rest and reflection abroad, he makes open confession that his many years of labor have virtually resulted in nothing. He has therefore resolved, as he expresses it, to stop denying and wait for more light.

He admits that he has had to fight alone. He saw no young men coming up around him and growing into his way of thinking. He had not the aid and sympathy of any one so far as lending a helping hand in his work was concerned.

He says he had a large congregation of intelligent persons, to whom he believed he was of real value in showing them how a man can do without some of the beliefs or traditions commonly thought essential to a right-minded life, but it was very harassing and unpleasant to find himself, as a radical lecturer, surrounded by radicals of the most extraordinary character, who imagined him to be radical in everything. His independent church became "a sort of magnet for queer and not altogether pleasant persons."

A good deal of his time was taken up "in profitless work of an unpleasant description." His health failed him, and, seeing no way out of the situation, he determined to cut loose from all his ties here and try what complete rest would do for him. He was still more troubled, he says, at gradually discovering that "the drift of free-thought teaching was unquestionably toward a dread materialism." And, in its remarks on the matter, the *New York Independent* is just honest enough, as a professed religious paper, to cite Mr. Frothingham as saying that the drift of "free religion" was toward "a dread materialism." This result Mr. Frothingham declares he abhorred as deeply as any Evangelical clergyman he knew.

We quote his own language on this point, as follows: "The men who would become leaders in the free thought movement do not stop where I stop; they feel no traditions behind them; they have no special training for the work of 'restoring,' in which light I regard much of my work. I did not aim to create any new beliefs or to tear down all existing ones, but to restore, to bring to light and prominence

the spiritual essence of those faiths. Perhaps I am better fitted for such work than many others because I have inherited a sense of the limits of free thought, beyond which materialist dogma becomes more offensive than dogmatic Calvinism.

"But the men whom I saw coming upon the stage as the apostles of the new dispensation of free thought were destroyers, who tore down with no thought of building up. There seemed to be no limit to their destructive mania, and no discrimination in their work. Their action seemed to be to make a clean sweep of every existing creed; they knew not, and cared not, whether anything in the shape of belief should arise from the ashes of the world's exegesis. The situation, therefore, when I stopped preaching two years ago and went to Europe, was about as follows: Evangelical religion was stronger, the churches were better filled, there was more of the religious spirit abroad than when I began work twenty years ago. Such men as came forward as teachers in the free-thought movement were out-and-out materialists.

"Lastly, my own position was unpleasant, and my health was failing. As to the fact that revealed religion, as we call it, is stronger to-day than it was twenty years ago, I have no doubt. It is stronger here and in Europe, notwithstanding the much-talked-of German materialism; and the religion of to-day is all the stronger than that of twenty years ago, in that it is throwing off the accretions of ignorance and presents fewer features incompatible with good sense and charity." And he says that no careful student of such matters, looking back over the last twenty years, can deny this healthful process; and he who has stood aloof from all revealed religion during that time, is forced to acknowledge that its opponents have made no headway whatever.

He says that when he left New York for Europe, he thought he might take up his work as the pastor of an independent church when he got back. But he adds—"I may as well say now that I could not do it. I could not teach as I did." He cannot say whether it is advancing years that have increased his conservatism, or whether there is such a thing as evolution as well as evolution, and he has received more light. But—and now comes his confession—he says—"It is certain that I am unsettled in my own mind concerning matters about which I was not in doubt ten or even five years ago. I do not know that I believe any more than I did years ago, but I doubt more." And still, he says he does not regret, as he knows, his past work, "for there is much that needs to be reformed about all systems of revealed religion, even admitting the foundations to be sound. Poisonous vines and parasites need to be torn away from the trunk of truth."

Nor, on the other hand, would he arrest the career of the scientist, bent on probing religion to the core. Truth can do no harm. Yet as he looks back over the past twenty-five years, and sees that no headway has been made, and that unbridled free thought "leads only to a dreary negation called materialism," he has had a growing suspicion that "there might be something behind or below what we call revealed religion which the scientific thinkers of our time are beginning vaguely to distinguish as an influence that cannot be accounted for at present, but which nevertheless exists." Now he recognizes the genuine spiritual force.

And he believes that the further scientific investigation goes the more clearly will scientific men recognize "a power not yet defined, but distinctly felt by some of the ablest of them." He says that during the last few years the following question has presented itself to him many times: "What is the power behind these ignorant men, who find dignity and comfort in religion?" And he goes on to describe what he saw in Rome last summer. He was much interested in observing the behavior of the Roman clergy; not the men high in power and steeped in diplomacy, but the working-men of the church, the parish priests who went about among the people as spiritual helps and almoners.

He says he talked with many of these men, and found them to be ignorant, unambitious and superstitious. And yet, he says, there was "a power behind them which must mystify philosophers." He cannot undertake to say what it is, but it is there; and it may be, he adds, that "those persons who deny the essential truths of revealed religion are all wrong. At any rate, I for one do not care to go on denying the existence of such a force." This is all there is of it. Mr. Frothingham has simply come to a standstill in these matters. Although he asserts, in concluding, that he is "no more a believer in revealed religion to-day than he was ten years ago," he nevertheless "has doubts which he had not then." The creeds of to-day do not seem in his eyes to be "so wholly groundless as they were then."

And while he believes that the next hundred years will see great changes in them, he does not think that they are destined to disappear, therefore he sums up the whole matter thus: "The work which he has been doing appears to him to lead to nothing, and 'may have been grounded upon mistaken premises,' therefore, he says, 'it is better to stop.' But he would not give the impression that he recants anything. He says: 'I simply stop denying, and wait for more light.'"

Here, then, are his present views, or we might better call them doubts, and it is at this point that he stops and waits for more light. There can be no question that it will come to one who places himself in no receptive attitude. He wants to hear no more of the dissonance of argument or the jangle of disputation; he only wants "more light." And that comes by silent and unseen processes, as the dew descends from heaven on the grass.

The religious press, so called, is seeking to make all it can out of Mr. Frothingham's statement, as if it were a recantation, which it is not, and which he declares it is not. And a portion of the secular press, as is customary with it, follows up with its babble in the same strain, seeking to curry favor, and make business prosper. Free religion is nowhere criticised by him in his statement. It is the result of free thought that he questions. Readers will do well, also, to bear in mind what he says about the Catholic priests whom he saw at Rome, since there are rumors not wholly vague abroad that his face is turned longingly toward Rome. But we feel sure that if he were to receive the proofs of spirit communion he would find the "light" for which he now waits.

On our ninth page will be found the report of the Annual Meeting of the Friends of Human Progress, Brant, New York. It is but justice to all to state that the Secretary, on forwarding it to this office a short time since, endorsed upon it the comment that it had been delayed in the sending by mistake.

### A Cry of Distress.

Last week we called the attention of our readers to the fact that at the very time during which we were in our editorial columns specially noting the fast multiplying and clearly visible evidences of the decadence of the churches—taking for our text an official report bearing on the state of the Presbyterian church in America—*The Watchman* (Baptist organ in Boston) came before its patrons with an editorial which embodied substantially an open confession of the truth of the observations we put forth.

To that article in *The Watchman* we now revert, in order to put the condition of the Baptist denomination (as admitted by one of its leading organs) on file by the side of that of the Presbyterian, as previously noted by us. *The Watchman* is ready, in the article in question, to agree that "some discouraging facts may be found." In the latest reports of nearly all the Evangelical denominations. It claims that the case of the Methodists and Congregationalists and Baptists is not quite so bad as that of the Presbyterians, "yet they all show signs of coldness." The Baptists, it seems, reported an increase of about a hundred thousand during the past year; but a large part of these gains were in the South and among colored people.

It states that the Baptists of the North report no such encouraging statistics; to a certain extent, it admits, they have shared the chill which seems to have overcome the Presbyterians. The Presbyterians are asking themselves, says *The Watchman*, why it is that they do not grow? The statistics of last year show an increase of "not quite one member to each church throughout the whole denomination." For six years, it adds, there has been a falling off, steady and not slow, in the rate of increase; and it thinks the facts give occasion for "serious thought." It sarcastically (it seems to us) excepts the Episcopalians, for the charitable (?) reason that they ordinarily "flourish in periods of general coldness and formality."

Searching for the reasons for this remarkable falling off, it says that "revival work" has grown distasteful to many of the most influential among the Baptists, as well as the others; and population has been increasing, while the taste for revivalism has been diminishing. Our "excessive respectability," says *The Watchman*, "has been killing us." It lets out the secret when it says that "the churches need all ways to stoop to the masses of the common people in order to renew their strength." And it advises, that while the Church should seek the "mighty and noble," and so "adapt the services of the Lord's house as to attract them," "we should also have services for those who want what they do not."

It allows that the gains of the denomination for which it speaks have mostly been made from the latter, and that they must for the present continue to be made there. It says at last in plain phrase, that the "church that neglects common people in its desire to conform exclusively to the tastes of others, will find itself so high in the aerial regions of art and sentiment that it will perish." The chief trouble, then, lies right here. The churches have been getting above the level of common humanity, and now begin to complain because they are left without support.

### A "Regular" Paradise!

Denmark and its dependencies must be indeed in their entirety a "Happy Valley" for the Allopaths. As will be seen by the letter of Charles E. Taylor, M. D., on our second page, none but a "Regular"—and he must be a Dane, or being a foreigner must be able to pass an examination before the Danish Board of Physicians at Copenhagen—can practice in that "favored" (?) land or its colonies. Our sympathies go out to the people there (or anywhere else for that matter) who are obliged to live under a law so utterly at variance with the commonest principles of justice. By-the-way, how do the Homeopaths, who, in the United States, have not scrupled to unite with the Allopaths in their reprehensible efforts to put down healing by laying on of hands, like the picture of persecution applied to their own school of practice as painted in the translation from the *Dagbladet*, which appears in connection with this letter, and which shows the true *animus* of their drug-peddling allies?

Dr. Taylor's report of his case\* is so clear that none can fail to grasp its meaning; but we here add an item of later information received by us which will effectively clinch its pointing of the moral which finds embodiment in the story of his unjust persecution. Intelligence reaches us that Dr. Taylor subsequently met two lawyers—the only two at present on the island. One was appointed by Government, as he informed the Doctor, to prosecute, the other to defend. They both told Dr. T. that he would be condemned to pay a fine; that plenty of such cases occurred in Copenhagen every day; that lawyers, members of the Diet, and hundreds of other respectable people were fined over and over again for administering Homeopathic medicines to their families and friends. Dr. T. was told that he would not be allowed to dispense these in his store; that if he wished to give them away he must buy them from the apothecary. It will be seen that his case is prejudged even by the lawyer appointed to defend him. We trust, however, that the better sense of the community in which he has wrought so much good will in time find a way for him of escaping from the present difficulty, and of rendering his position as a healer by laying on of hands a fixed and recognized one on the Island of St. Thomas.

\*Dr. Taylor says in this connection that in his conflict with medical tyranny he has been greatly aided by the *St. Thomas Times*, which is the most liberal and the best conducted paper in the Danish West India Islands. "The editor and staff have always sympathized with our movement, and with every one in the direction of reform, and allow us to defend ourselves in its columns on all occasions, when the government paper will not."

The session of the Children's Lyceum at Cleveland, O., on the 27th, was made a notable occasion by the presence of Wilson McDonald, of New York, the artist, who is temporarily residing in that city, professionally engaged on a bust of Garfield. He made an interesting address to the children. A report of the meeting was given in the *Leader*, which we shall transfer to our columns next week.

Upon renewing his subscription W. D. Holdbrook, of Waukesha, Wis., writes: "I cannot forbear the expression of my gratitude for the enjoyment I have received in the perusal of the *Banner of Light*, richly laden as it is with the great variety of most interesting reading matter, especially since its enlargement."

By reference to her card in another column it will be seen that Mrs. John R. Pickering, materializing medium, is now located in Boston, at No. 132 Chandler street, where she holds sances regularly on Tuesday and Saturday evenings. Arrangements can be made by parties desiring private sances at other times.

### Berkeley Hall Meetings.

On Sunday last, Dec. 4th, the third anniversary services were held in Berkeley Hall, Boston, at 10:30 A. M. and 3 P. M. W. J. Colville delivered two powerful and effective inspirational discourses on "Natural and Revealed Religion," prefacing the morning address with a short history of the society meeting in that hall, and a statement of the particular work it aimed to accomplish.

Madame Marie Fries-Bishop delighted all present with her excellent rendition of beautiful sacred solos; the hymns were also very effectively rendered by the chorus. At 7:30 o'clock P. M. the grand sacred concert was a complete success. The hall was well filled, and every artist, almost every number, was encouraged. The Misses Amie and Louise Bigelow, Miss Ida Boyce and W. J. Colville volunteered their services for the benefit of the Society, and were never heard to better advantage. Miss Mattie Colby (only twelve years of age), sang faultlessly different selections from the works of Haydn and Mendelssohn; Mr. Talcott fully sustained his well-deserved reputation as cornet soloist, while Madame Bonnelle and Miss Jennie McIntire surpassed all their former efforts in this hall.

The promoters of these monthly concerts have certainly every reason to congratulate themselves on the entire success of their enterprise. The next entertainment in the series will be given on New Year's Day.

On Sunday next, Dec. 11th, Mr. Colville will speak in the above-named hall at 10:30 A. M., on "The True Basis and Best Methods of Spiritual Organization"; and at 3 P. M., on "Temperance." The afternoon service will afford an opportunity for any temperance advocate present to express his or her views at the close of Mr. Colville's discourse.

These services are free and open to all comers; but those who attend, we are requested to state, are specially invited to be in their places at the appointed time.

### THE SPIRITUAL MARVELS OF THE EAST.

W. J. Colville is now giving a series of readings from rare and valuable occult works, accompanied by a running commentary on what is read, and replies to any question bearing on the subject, asked by any member of his audience. In the large and attractive parlors of 30 Worcester Square, every Friday at 8 P. M. The attendance hitherto has been very gratifying to all who are interested in this order of spiritual teachings; but still the parlors would easily accommodate a larger number of persons. There have been already three meetings in this series, one evening being devoted to a general study of magic, and two to a dissertation on magic in India. All who have been present have expressed themselves highly gratified with the amount of instructive information conveyed in a lucid and pleasant manner by Mr. Colville and his unseen inspirers.

On Friday, Dec. 9th, the topic announced is "Magic Among the Mongolians"; to be followed on subsequent Fridays by readings and discourses dealing with the world-renowned marvels of Egypt. The object of these conversations on magic, as they are called, is to show how Spiritualism has existed in all ages, and among all peoples; and to help us in the nineteenth century to develop our own gifts most usefully by avoiding the mistakes as well as by imitating the virtues of ancient Spiritualists.

Mr. Colville has been quite successful in forming a select developing circle, in which many promising mediums are manifesting great spiritual possibilities.

Mr. Colville will lecture in Mechanic's Hall, Post Office Building, corner of Market and Summer streets, Lynn, Mass., on Sunday evening, Dec. 11th; subject, "The Bible of God and the Bible of Man"; and on Sunday evening, Dec. 18th, in East Braintree, Mass., on the same subject. Services in both places will commence at 7:15 P. M. He can be engaged to lecture anywhere within reach of Boston on Tuesday, Wednesday and Thursday evenings, on moderate terms. Address, for all particulars, 30 Worcester Square, Boston, where he holds a public reception every Monday at 8 P. M., and delivers an address, &c., on each Friday at the same hour.

Capt. Adams, a son of the late Rev. Dr. Nehemiah Adams, of Boston, one of the ablest and most stalwart of the defenders of the Orthodox creed, has not only abandoned the religious faith of his father, but makes open warfare against it, in the aggressive and sweeping manner of another Ingersoll. The reader can imagine the consternation of the *Congregationalist*, which, in its issue for Nov. 30th, rushes to attack, explain, and—were we sorry to say it—misrepresent, all in one breath, and in several columns of space. We have seldom seen a weaker article in any denominational paper than this attempted reply of the *Congregationalist* editor to some of the points raised by Capt. Adams; and in order that our readers may see for themselves the desperate straits to which mere credulism is reduced at the present time we propose reverting to that article—which, by the way, is headed, with an evident attempt at sarcasm, "Gain or Loss?"—at an early day.

Mrs. H. W. Cushman, whose card appears elsewhere, is now permanently located at 15 Lexington Avenue (on the line of the Bunker Hill cars), Charlestown District, this city. She gives sittings for tests and on business matters, as well as the peculiarly satisfactory musical sances by which she is so well known. She has been a medium for the last twenty-seven years, has sustained through them all an unblemished reputation as a lady and a media instrument, and deserves well at the hands of the inquiring public.

Sir James Paget, the eminent London surgeon, has been suffering from blood-poisoning, caused by vaccination; and we may add, he will never be a well man again. The Boston "regular" M. D. have been interviewed of late by a newspaper reporter, and they all recommend vaccination in order to ward off small-pox. Every one of them, we hope, will get vaccinated, and then, like Sir James Paget, they will know how good (?) it is. The small-pox is a blood-cleanser, while vaccine matter is undoubtedly a blood-poisoner.

We received a pleasant call a few days since from our old friend Mr. Lucien Prince, of Worcester, State agent for the protection of dumb animals in transitu. He has passed most of his time for the last six months in the South-Western States in his official capacity. He gives an encouraging report of the spread of the Spiritual Philosophy in all the localities he has visited, and states that privately the people are seeking and accepting this greatest of blessings to humanity very generally.

Mr. Charles Bright, the able and efficient Australian lecturer, is soon to arrive in San Francisco, being obliged to leave home on account of ill health. *The Harbinger of Light* says: "His illness is much regretted in Sydney, where his lectures had become very popular, and where he was doing much good by freeing the human mind from the errors and superstitions of antiquated theology."

### Our Lecture Reports.

Regarding the reports of lectures now appearing in our columns we have received the following from one whom our readers will recognize as an able public exponent of the truths of Spiritualism:

Allow me to thank you for presenting so many able lectures in the *Banner of Light*. I have reference to those of Mr. Colville and Mrs. Richmond. They should be carefully read by every lecturer in the field. The *Banner* will long maintain its place in the hearts of the people. That success may ever crown all your efforts is the sincere wish of  
 Yours truly,  
 GEO. A. FULLER.

### Ernest Renan's Marcus Aurelius.

The seventh and last volume of M. Ernest Renan's great work on the origin of Christianity, has just appeared in Paris under the title of *Marc-Aurèle et la Fin du Monde Antique*. The writing of this work is the result of twenty years' labor. We shall refer more at length to this remarkable book in a future issue.

With apparent manifestations of great joy, anti-spiritual papers have made haste to announce another "exposure." This time it is Mrs. Reynolds, and the place Clyde, Ohio. At the time of this writing, the evidence is certainly more damaging to the exposure than the exposed. That there was an outrageous conspiracy against the mediums there can be no doubt. We have just received a communication from E. M. Jones, of Philadelphia, to which city Mrs. Reynolds went direct from Ohio, and the following Monday evening held a séance at the house of Col. Kane, at which time many spirit forms appeared, to the evident satisfaction of the entire company present. Our correspondent, one of the number present, writes: "Elsie Reynolds is no fraud, and this Clyde affair will advertise her more than anything that has ever occurred." Certain it is that his words will be verified, if we are to judge by the results of this warfare in the past. Every medium, especially those the most violently assailed by certain parties, have come out victorious, and are more popular to-day than when first attacked, or ever before. We need not name them, they are known to our readers, and to-day stand higher in the estimation of the great body of Spiritualists of this country than do their vile accusers.—*The Spiritual Offering*.

We are in receipt of a large number of communications in regard to Mrs. Reynolds's mediumship. The evidence in the case seems to be nearly equally divided. We give above the views of *The Spiritual Offering*, and a representative of the *Banner of Light*, who attended her sances in Boston, will, in our next issue, present a digest of the whole affair from his standpoint.

Our late brief visit to Washington was one long to be remembered on account of the heartfelt greetings we were the recipient of from representative Spiritualists there—among whom we may mention Gen. John Edwards, Col. J. C. Smith, Messrs. Darius Lyman, George A. Bacon, N. Frank White, Thomas Gales Foster, and many others, not omitting the ladies. Each and all commended our course of action during the long years we have conducted the *Banner of Light*, and congratulated us upon its recent enlargement; for which kind expressions we tender our most grateful thanks. In other cities that we have also lately visited the friends whom we had the pleasure of meeting were a unit in the expression of their views favorable to the editorial management of the *Banner*. These spontaneous expressions of good will are indeed encouraging, as they serve to stimulate us to renewed action in the arduous labors still before us.

About three years since some one lecturing on temperance embodied in his remarks a passage from a legal argument made by Col. Ingersoll in Chicago in 1876, and one from another writer, giving the impression that they were his [the lecturer's] own. Shortly after both passages were published in connection by some one who, knowing the first part to be Ingersoll's, supposed the remainder to be, and credited the whole to him. This led to the Colonel being charged, by Christian papers, mainly, of "appropriating the writings of others and palming them off as his own." In answer to this he has issued a circular giving the facts as above stated, remarking at its close that hundreds of times he has disclaimed all authorship of that part of the piece which is not his own, and those who know his religious opinions ought to know he could not be the author. "Under no circumstances," he says, "could I afford to appropriate the language of others without giving full credit."

From the *Aryus*, Cape Town, South Africa, we learn that on the occasion of Mr. Thomas Walker's farewell lecture a well-filled purse was presented to him, accompanied by an address signed by over one hundred citizens, which the *Aryus* publishes, tendering sincere thanks for the good he has there accomplished, regretting the necessity of his leaving, and trusting he may soon be able to return and resume his labors in that place.

In a report of the usual Sunday meeting at Cardiff, our English contemporary, *Light*, of Nov. 12th, says: "Selections from the *Banner of Light*—which always contains acceptable and instructive matter—were read by Mr. Rees Lewis."

S. M. Howard, Esq., agent for books, stationery, magazines, &c., 14 West 11th street, New York, has sold the *Banner of Light* for twelve years in New York City. Friends in that part of Gotham desiring copies of the paper should remember his present address.

Mr. and Mrs. Jas. A. Bliss, of Providence, R. I., will hold materializing sances every Saturday and Sunday evening at the residence of W. J. Colville, No. 30 Worcester Square, Boston, Mass. Mr. Bliss will give private sittings on Sundays from 10 A. M. to 6 P. M.

Prof. J. W. Cadwell has a letter in "Banner Correspondence"—fifth page—detailing interesting phenomena witnessed by himself in presence of Mrs. Margaret Fox Kane and others, to which the reader's attention is called.

Mrs. Anna Kimball, reputed to be a psychometric healer of remarkable power, can be addressed at 17 Willoughby street, Brooklyn, N. Y., care C. R. Miller, until further notice. All communications promptly answered.

The progress of Modern Spiritualism has been something marvelous. In less than forty years it has gained at least twenty millions of adherents in all parts of the world.—*Espe Sargent*.

The London Daily Telegraph has opened its columns to a free discussion of Modern Spiritualism, pro and con. This shows progress even in benighted England.

"The Scope and Purpose of Philosophy," by Prof. Joseph Rodes Buchanan, will appear in the *Banner* columns next week.



## BRIEF PARAGRAPHS.

The work of revising the standard translation of the Bible has been going on in Germany for some time. The revisers are mostly university professors. They completed the revision of the New Testament about ten years ago, and are now occupied with the final consideration of the Old Testament. Their sessions are held in various towns of Central Germany.

Somebody has told a New York *Sun* reporter that the mules in the Pennsylvania coal mines keep tail of their trips, and refuse to budge after their sixth trip has been made.

The true religious philosophy of an imperfect being is not a system or creed, but, as Socrates taught, an infinite search or approximation.—*MacKay, Progress of the Intellect.*

"What is right in the concrete may be left in the abstract," remarked Senator Allen, as he pulled his foot out of his shoe, and left that article sticking in the new-made pavement.

Of ninety-four papers published in Nebraska, eighty favor Woman Suffrage.

Round the household gods contentment and tranquility cluster in their gentlest and most graceful forms.—*Dickens.*

A Paris photographer has succeeded in taking a photograph in the hundredth part of a second. He shows a series of six obtained during the leap of a clown, with all the changes of position faithfully reproduced.

## A PRINTER'S PROTEST.

Oh, why don't people form their a's  
And finish off their o's?  
Why do they make such crooked e's  
And such confounded d's?  
Why do they form such shocking s's,  
And s's with acute h's?  
They g's and h's are too much  
For any printer's wits. —*Albany Press.*

It is a singular coincidence that when the days become short, the banks are also short.

A Washington barber recently observed to a customer that he did not live in the United States. "How can that be?" the customer queried. "Because I reside in the District of Columbia," replied Cuffy.

D. S. Smith writes us, Nov. 18th, from Seattle, that the legislature of Washington Territory has just passed a "Doctors' Law." So much the worse for the people in Washington Territory then.

Mrs. Abraham Lincoln is sick in New York, where she is being treated for spinal affection, from which she has long suffered.

The American Rubber Works, at Cambridgeport, Mass., were entirely destroyed by fire, Monday night, Nov. 27th. The loss was \$400,000, and 500 hands were thrown out of employment. Its pay roll was \$18,000 per month, and its product \$1,000,000.

The attention of Congress is called by the Secretary of War to the need of legislation to prevent intrusion upon Indian lands, especially from Kansas into the Indian Territory.

The Malden (Mass.) horse-cars have carried 842,785 people during the past year—an increase of 23 per cent. over the business of the previous year.

The papers speak of the Reformed Episcopal Church. It would be interesting to know in what respect it has reformed, also the necessity for its reformation.

It is recommended that the cologne of the silver dollar by the Government be suspended. It should never have been begun. What is most needed are silver half-dollars, quarters and dimes.

The clergymen of New Haven kick against the new version of the New Testament.

Coat thieves are doing a lucrative business in Boston just now.

## THE LOVER OF NATURE.

I love the playful little lamb—  
I love him frolic and roam;  
I love the feathered songster, too—  
I think him best on a tree;  
I love the fish that swims the sea—  
Fresh from the frying pan;  
I love the retired oyster, too—  
I'll eat him when I can.

A Brooklyn man who had one of his autographs chewed off during a little unpleasantness in a bar-room on election night, came home and told his wife that this was an "off ear in politics" for him.

**CHOCOLATE CUSTARD.**—Take a quart of milk and the yolks of two eggs. Mix with the eggs one tablespoon of corn starch, only a little heated, and stir this gradually into the milk when scalded. Add two squares of chocolate grated, sugar to taste. Pour into a dish, and spread over the whites of two eggs well beaten, and flavored with a little vanilla. Set the whole in the oven to brown slightly.

New Bedford is to build an Opera House on the site of an old church. Shade of Jonathan Edwards, you should inspire Bro. Phelps to protest against such awful sacrilege!

The "Men and Things" column of the Boston *Sparhawk* which has been rather tame of late, now sparkles with incisive thought clothed in charming English.

On *dit* that Spain is going in for civil marriages, and that its priests are "on the howl" in consequence.

"Keep your fowls warm," says an agricultural paper; and the advice is good and timely. If the fowls are young have them well dressed and stuffed with something nice, and then the warmer you keep them for an hour or so before dinner the better they'll set.

Mesmeric Carpenter is still amusing the people at Tremont Temple. See him by all means.

Rev. Mr. Frothingham is floundering in a sea of theological trouble, without chart or compass. The variegated *Index* glared him.

The Portland *Globe* contains the following bit of sarcasm: "The Boston religious journal which offers reviewers among its premiums is laying the foundation for a church militant with a vengeance." We should say so.

Dr. Hall says that in England the people are divided into churchmen and dissenters, but in America into churchmen and absenters.

**SPRUCE GIRLS.**—It is said that Maine factory girls shed \$40,000 worth of spruce gum every year.

"The beautiful snow" recently made its appearance in this quarter, but it soon became disagreeable slosh.

Slanderees are sure to come to grief. It is only a matter of time.

The people of this country are prospering to-day better than those of any other nation, and yet we find plenty of croakers in our midst—mostly foreigners, however.

A metaphysically inclined friend queries: "Is not the cause of the cause of the thing caused, the cause of the thing?"

"The Lord loveth a cheerful giver," but there's no use chucking a copper cent into the contribution box loud enough to make folks on the back seats think the communion service has tumbled off the altar.

A man who goes up in a balloon and comes down all right is called a professor. A man who goes up and comes down all wrong is called a fool.

A servant girl wrote from New York to her friends in Bangor, Maine, that she works in a house called flats, and that they go from one story to another in ventilators, and send their washing to the foundry.

The relations of the United States, Peru and Chili would be extremely grave if either one of the countries was in a position to do damage to the other.—*Toronto Globe.*

It is not always safe to give a piece of your mind to an erring friend, because you live so close to your income that any expenditure of that kind may bankrupt you.

## The December Magazines.

**THE ATLANTIC MONTHLY:** Houghton, Mifflin & Co., Boston, Mass., publishers.  
The current number of this popular favorite, in connection with the giving to its readers of much excellent matter, which we lack space to name, concludes the series by Messrs. Howells and James; presents an admirable sketch of English travel ("A Canterbury Pilgrimage") by Harriet W. Preston; and contains paper No. 2 of Richard L. Dugdale's interesting and progressive series on the "Origin of Crime in Society." Those interested in the trial of Galt (and they are many at this time) will be readily attracted to an article on "British State Assassins and the Defense of Insanity," by James W. Clarke. "The Parting of the Ways" is a sonnet with a deep meaning for all who prefer to follow truth rather than expediency. The *Atlantic* promises for next year serial stories by Thomas Hardy, Mr. Bishop, Mr. Lathrop, and Elizabeth Stuart Phelps. The departments of essays, poetry, "timely topics," etc., etc., will be sustained in value and attractiveness, as they always are; and the magazine cannot fail of carrying forward with it to '82 all its old readers, beside gaining the attention of many new ones.

**HARPER'S NEW MONTHLY MAGAZINE:** Harper & Brothers, New York City, publishers.

Among the chief attractions of the present issue may be noted an illustrated paper on "The Hermitages," by Zueli Barnes Gustafson (twenty-four fine engravings being introduced); "Journalists' London," by Joseph Hutton; "Edwin Arnold" (author of "The Light of Asia") being the chief topic of the third paper in the series; "Autumn Sketches in the Pennsylvania Highlands" (five illustrations), by Howard Shipley; and "Monsters," by M. D. Conway—Mother Pyle's Prophecies also coming in for treatment. T. B. Aldrich contributes a poem (illustrated), "Prescience"; Alfred T. Story's article on the "Grave of William Penn" (five illustrations) is timely, and is also pleasant reading; "Economy in Dress" will prove especially interesting to the female readers of *Harper's*. The editorial departments are filled with entertaining matter; and this standard magazine, which begins with this number its sixty-fourth volume, starts out with excellent portents for the twelfth month to come.

**THE CENTURY MAGAZINE (SCHINNER'S MONTHLY):** published by The Century Co., Union Square (North), New York.

The present number of *The Century*, which we receive through the courtesy of A. Williams & Co., 283 Washington street, Boston, who have it for sale, does not (and quite properly) much of its space to a commemoration of the life and services of its late Editor-in-Chief, Dr. J. G. Holland—an excellent portrait of whom is given as a frontispiece. A like memorial service is rendered the late President Garfield—excellent illustrations being coupled with the treatment of this as with the other topic; an interesting sketch (illustrated) of Robert Browning and his early writings (the materials having been furnished for *The Century* by Mr. Browning himself) is given; "A Cruise in a Pilot-boat," is a breezy narration of the incidents met with in the daily life of the New York pilots; "The Hieroglyphs of Central America" is a paper which will prove of absorbing interest to lovers of archeological study; in addition to what is already mentioned, much other matter is afforded showing that the managers propose in coming days to sustain the high standing with the public already won by this sterling magazine.

**ST. NICHOLAS**—also published by The Century Co., of New York. [For sale by A. Williams & Co., as above.]

This wonderful achievement in the department of literature for children comes to hand for *Christmas* with a shining face and a highly satisfactory list of contents: The first page of the cover is devoted to a spirited sketch of Santa Claus and his reindeer, which worthies have already been collectively canonized in the hearts of childhood for years. The frontispiece (by Cole) is of a high order of art-enslaving; and the ninety odd pages which follow it are filled to the brim with some of the finest articles, poems, pictures, etc., which have ever gladdened the eye of a child-reader; Mary Mapes Dodge (the editor of *St. Nicholas*) and Edward Eggleston combine new serials with the present number; "The Recollections of a Drummer-Boy" find interesting continuation; life's fashions and manners in America "A hundred years ago" are pleasantly treated in descriptive letter-press and pictorial limning; and other lively pieces find place. "Descent of Grease" of one hundred new one-dollar bills will prove interesting to boys and girls alike. Read the magazine itself and see the terms under which that offer is made.

**WIDE AWAKE:** D. Lothrop & Co., publishers, 39 and 41 Franklin street, Boston.  
The young folks who patronize *Wide Awake* will find, this month, a choice collection of prose and verse, to which excellent and appropriate engravings lend an added charm. "Prince Puss-in-Boots" (music by Louis C. Elson, words by Mrs. Nina Gray Clarke), an operetta for the little ones, will be found very effective at Christmas entertainments. "Rob's Father" is a touching story of sea-and-land life; "Polly Cologne," "Sharon," and "Having his own Way," reach their conclusion; "Wee Willie Winkie," by Miss W. B. Humphrey, "To-day," by E. E. Hale, is a really valuable historical paper. The selections for the older readers given in this now permanently enlarged magazine are also excellent.

**THE MAGAZINE OF ART:** Cassell, Petter, Galpin & Co., 739 and 741 Broadway, New York, publishers.

The December number commences Vol. V. of this excellent monthly résumé of art-matters and material. For a second time since its inception this magazine has been enlarged to accommodate the needs of foreign art, who now embrace the American, also, and No. 1. Vol. V. is a gem in conception and execution. Where so much excellence exists we will not specify anything, but direct the attention of all lovers of good engravings to the magazine itself.

**NEWS-PAPERIAL.**—We have just received the first number of a weekly paper, entitled *The Spiritual Reasoner*, devoted, as its title denotes, to the interests of Modern Spiritualism. It is published at 114 Gerry street, San Francisco, Cal., by Dr. J. D. MacLennan (the vital-magnetic healer), at two dollars a year. Its declaration of principles, as set forth in the leading editorial, no true Spiritualist can object to. The field is large, the work a glorious one, and we welcome this new advocate as evidence of the great interest manifested by the public in our divine philosophy.

**Dr. Ira Davenport** (father of "the celebrated Davenport Boys," called at our office on Monday last, and requested us to make the following statement, viz: He fully recognizes the communication printed in our Message Department, Dec. 3d, from Spirit GEORGE B. GATES. He has had an acquaintance with Mr. Gates which dates back to the year 1853. He [G.] was related, by marriage, to Dr. Davenport. Our informant highly commends the message as being eminently characteristic of this gentleman as known to him in mortal life.

Even the theologic doctors disagree about Spiritualism. While Prof. Phelps makes the devil responsible for it, Rev. Edward A. Stone of Galois, O., writes to *The Watchman* that it is nothing but the adroit trickery of mediums. That western parson evidently "knows it all."—*Boston Herald of Dec. 3d.*

**THE SCIENTIFIC BASIS OF SPIRITUALISM.** BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLET WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

## Movements of Lecturers and Mediums.

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

Prof. J. W. Cadwell recently closed a successful two weeks' engagement at Newark, N. J., and is now interesting large audiences at Bridgeport, Ct.

Remarkable success has attended the labors of Frank T. Hiley at the West. At Waukegan Ill., his controls lectured upon Old Atlantis, Yernal and other ancient spirits, to large and attentive audiences. Mr. Hiley attends a three days' convention at Omro, Wis., after which those desiring his services for lectures and public tests can address him at Gurnee, Ill.

Ophelia T. Samuel, following a successful engagement at Sturgis, Mich., was to speak in Detroit on the first two Sundays of the present month, returning to her home in Chicago, Ill., for the holidays, at which place she may be addressed, 459 West Randolph street.

J. W. Kenyon's address is changed from Kalamazoo to Grand Rapids, Mich. His current engagements are: Rockford, Dec. 10th and 11th; Greenville, 17th and 18th; Grand Rapids, 24th and 25th; Saranac, Jan. 1st.

Dr. H. P. Fairfield will speak for the Society of Spiritualists in Leominster, Mass., next Sunday, Dec. 11th. Those desiring his services can address him P. O. Box 275, Worcester, Mass.

Our wide-awake correspondent, Cephas H. Lynn, is to address the public in Waverly, N. Y., Sunday, Dec. 11th, and in Lockport, N. Y., Sunday, Dec. 18th, at the same time doing week-day services in towns on the line of the Erie and N. Y. Central Railroads.

Dr. L. K. Conley spoke in Wakefield, Mass., Sunday, the 4th, giving excellent satisfaction to those who heard him.

Edgar W. Emerson of Manchester, N. H., will be with the "Ladies Aid Society," Boston, Mass., Sunday, Dec. 11th and 18th; and can be consulted through the week at the home of Mrs. N. J. Morse, Hotel Van Rensselaer, 219 Tremont street.

Mrs. H. Morse spoke for the Manchester, N. H., Spiritualists' Society, Sunday, Dec. 4th, and will speak for them again Sunday, Dec. 11th.

Thomas Cook was at last accounts an invalid at Linwood, Kansas.

Mrs. Abby N. Burnham spoke in Shrewsbury, Mass., Nov. 17th and 24th; Wakefield, 20th; Chelsea, 21st; Providence, R. I.; 23d; Braintree, Mass.; 27th; New England Village, Dec. 5th; Worcester, 6th (and will be there again the last two Sundays in January). She speaks in Lowell Dec. 23th and Jan. 1st.

A. H. Phillips is now located at 161 West 36th street, New York, where he will give sances day and evening.

Mrs. M. Carlisle-Ireland will answer calls to lecture and give platform tests. Address 94 Camden street, Boston.

Mrs. Clara A. Field lectured for the Newburyport friends Dec. 4th, afternoon and evening, to good audiences—giving psychometric readings at the close of the evening's discourse, which were well received and pronounced correct. She will speak there again Dec. 18th. Address her to Essex street, Boston, Mass.

Hon. Warren Chase is to speak for the Second Society of Spiritualists, in Frohisher Hall, New York, during December.

The spiritual meetings which have been conducted by Dr. Geo. Burdett, at Meacham's Hall, Lynn, will hereafter be under the direction of Dr. Geo. Dillingham. Dr. Burdett is now ready to receive calls for lectures or funerals. Address him 130 1/2 Union street, Room 2, Lynn, Mass.

Mrs. Sarah A. Byrnes lectured in Haverhill, Dec. 4th, morning and evening, to fine audiences. Her discourses received good attention—her subjects being, morning: "Spiritualism and Its Essentials"; evening: "Religion at Home."

A. W. S. Rothermel, whose sances in Worcester, Milford and Oxford have been quite successful, is coming to this city, and will locate for a short time at 45 Pleasant street.

Dr. J. W. Van Names lectured in New Haven, Ct., last Sunday, and despite the rain he had a large audience. He will speak there again next Sunday. The society in that city is said to be in a flourishing condition. Dr. Van Names is prepared to make engagements for lectures in Connecticut, New Jersey and Pennsylvania. Address him, 145 First street, Newark, N. J.

Dr. S. J. Damon writes that F. J. Gurney, of Lynn, Mass., lectured in the Lowell (Mass.) courts on Sunday last. Miss Barncomb, of Chelsea, speaks for the society next Sunday.

Mrs. Ada Hoyt Poye has arrived safely in Sidney, N. S. W. On Sunday, Oct. 30th, she received a cordial welcome from the Progressive Lyceum.

Mrs. H. Morse can be addressed at St. James Hotel, Boston. She has been of late very successful in Haverhill, Mass.—also in Maine. She speaks the first two Sundays in December in Manchester, N. H.; on the third Sabbath in Hampton, Me.; the last two in Bangor, and the first two Sundays in January in Portland.

Hon. Warren Chase lectures in Frohisher Hall for the Second Society of Spiritualists in New York the Sundays of December. His address till Christmas will be 158 East 22nd street, New York. He may be engaged for week evenings during December in the vicinity of the city. He will spend January in Washington, D. C., and may be engaged for week evenings in the vicinity of that city. He will return to California in the spring, and may be engaged after January on the route and near it, if arrangements are made in time. Address for January, Washington, D. C.

Mr. E. W. Wallis spoke to good audiences in Portland, Me., last Sunday, and will occupy the platform again Dec. 11th. He goes thence to Manchester, N. H., for Dec. 18th; Newburyport, Dec. 25th; South Amherst, Mass., Dec. 26th and 27th; Brooklyn, the five Sundays of January; Philadelphia during March; Cleveland for anniversary celebration, March 31st, and first two Sundays in April. Arrangements are pending for a visit to Chicago in February. Any persons or societies desiring a visit from him should write immediately, as he intends returning to England before the end of April. He will be glad to make arrangements for week evening lectures during the month of January in the neighborhood of New York and Brooklyn, or New Jersey and Connecticut. Address him in care of *Banner of Light*.

Use Hop Bitters once and you will use no other medicine. Test it.

Read "ZOLLNER'S TRANSCENDENTAL PHYSICS." *The Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the *Banner of Light* bookstore, No. 9 Montgomery Place, Boston.

A Card.

During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this country, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manufacturing Company in New York is now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to the Wallace Co., 60 Warren street, New York.

The *Zone* and *Farm* in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed."

The Wallace Company make a special offer to readers of this paper who will write them at once, and who can give good references.

## God's Poor Fund.

Amounts received since our last acknowledgment:

From Amos Hutchins, Medford, Mass., 50 cents; J. H. Woonsocket, R. 1, \$2.00; Geo. Snouffer, Elmwood, Ohio, \$1.00; Mary Foster, Hudson, Ohio, 50 cents; E. W. Parker, Philo, Ill., \$1.00; Eben Snow, Cambridge, Mass., \$5.00; W. H. Hunt, Hiscayne, Fla., \$4.15; Lucy James, Danvers, Conn., \$2.00; Friend, Nahant, Mass., \$2.00; Mrs. S. May, Boston, Mass., \$2.00; Stranget, 50 cents; Mrs. B. Bacon, New Haven, Ct., \$1.00.

## The Secular Press Bureau.

Present Address, 29 Broad street, Newark, N. J.  
This Bureau was established in 1870 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. DUTTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID,  
From Jan. 1st to Sept. 30th (ten months)..... \$145.47  
Mrs. A. E. Morrill, Philadelphia, Pa..... 1.00  
A. S. Morse, Philadelphia, Pa..... 1.00  
Louis, Mass., 1.00  
Friend, Reading, Mass., 1.00  
Chas. D. Prindle, Cambridge, Vt..... 2.00  
G. H. Crane, St. Helena, Cal. (received 10th)..... 1.00  
Andrew Thom, Fort Reno, T. C..... 1.75  
Moses Hunt, Charlestown, Mass..... 20.00  
G. H. Crane, St. Helena, Cal. (received 10th)..... 10.00  
A. S. Morse, Philadelphia, Pa..... 25.00  
Mrs. C. H. Hunt, Philadelphia, Pa..... 3.00  
Henry Teal, Morgan City, La..... 5.00  
G. H. Crane, St. Helena, Cal. (received 10th)..... 5.00  
Jacob Pater, Louisville, Ky..... 4.00  
Andrew Thorne, Santa Fe, N. M..... 2.00  
E. Spaulding, Fort City, Cal..... 10.00  
Mrs. Mary J. Evans, Canonsburg, Pa..... 1.00  
Augustus Day, Detroit, Mich..... 3.00  
CASH PLEDGED,  
Melville C. Smith, New York..... 25.00  
Alfred G. Badger, 107 Broadway, New York..... 10.00  
M. E. Conner, Chicago, Ill..... 2.00  
S. C. Church, Philadelphia, Pa..... 2.00  
Oak Leaf and Helping Hand..... 5.00  
Charles Partridge, New York..... 50.00

## To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

In conjunction with his professional work as lecturer, CEPHAS H. LYNN will act as our representative, soliciting advertisements and subscriptions for the *Banner of Light*, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

## BUSINESS CARDS.

**NOTICE TO OUR ENGLISH PATRONS.**  
J. J. MORSE, the well-known English lecturer, will act as our agent in England and Ireland, and will call upon subscribers at fifteen shillings per year. Parties desiring to do so should send their names to J. J. MORSE, 4 New Bridge street, London, E.C. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by us. Colby & Rich.

**AUSTRALIAN BOOK DEPOT.**  
And Agency for the *BANNER OF LIGHT*, W. H. TERRY, 201 Russell street, Melbourne, Australia, has for sale the works on *Spiritualism*, *LIBERAL AND REFORMATORY WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

**IL KNOWN PACIFIC AGENCY.**  
Spiritualists and Reformers west of the Rocky Mountains can be most reliably supplied with the publications of Colby & Rich, and other works of the kind, at Eastern prices, by sending their orders to *THE PACIFIC AGENCY*, 107 Broadway, New York, or by calling at the table maintained by Mrs. Snow, at the Spiritualist meetings now held at 1204 Hall, 737 Mission street. Catalogues furnished free.

**SAN FRANCISCO BOOK DEPOT.**  
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## ADVERTISEMENTS.

OUR LITTLE ONES and THE NURSERY,  
2d Year, 10th Year,  
1882.

THE MOST BEAUTIFULL







... ..



## Pearls.

And quietude, and jewels five words long,  
That on the stretched fore-finger of all time,  
Shall be forever.

Then should no more our lives shall bloom,  
For sorrow cannot always stay.—(L. J. Bates.)

No excellent soul is exempt from a mixture of folly.—Aristotle.

SPRITUAL LIGHT.  
Its overflow of a joy intense  
Came into me like a recompense  
For the undertone of an aching care  
That was near to making my soul despair.

—Margaret E. Sangster.

STRENGTH FOR THE DAY.  
Strength for the day! At early dawn I stand  
Helpless and weak, and with unrested eyes  
Watching for day. Before its portals lie  
A low, black cloud; a heavy iron band  
Slowly the mist is lifted from the land,  
And pearl and amber gleam across the skies,  
Gladdening my upward gaze with sweet surprise!

Those who aspire after what is holy and pure shall have assistance from above.—Gammell.

KEEP FAITH IN LOVE.  
Keep faith in Love, the cure of every curse—  
The strange, sweet wonder of the universe—  
God loves a Lover, and while time shall roll  
This wonder, Love, shall save the human soul!  
Love is the heart's condition; youth and age  
Alike are subject to the tender rage.  
Age crowns the head with venerable snow,  
But Love and Love forever mated go;  
Along life's far frontier the aged move,  
One foot beyond, and nothing left but Love!  
And when the soul its mortal part resigns  
The perfect world of Love around it shines!

The word knowledge, strictly employed, implies three things, viz., truth, proof and conviction.—Whately.

## Spiritual Phenomena.

## FORM MATERIALIZATIONS IN BOSTON.

To the Editor of the Banner of Light:

On Tuesday evening, the 8th inst., I attended a materializing séance at the well-known rooms where spirits defunct to come and are always welcomed, in Hancock street. Including the husband of the far-famed unnamed medium, there were nine in all in the circle, five of whom were males. Although there were two ladies in the company who had never before attended a materializing séance, there did not seem to be a ripple of inharmonious present sufficient to agitate the spirit of an aspen leaf. The consequence was that, notwithstanding the unfavorable condition of the atmosphere, the returning spirits recollected their invisible forms in the tangible and visible elements of earth with great facility, although they were not able to bear so strong a light, or (except in a few instances) make their features so plain and recognizable as is often the case. Of the twenty spirits who materialized their full forms, each one in the circle had more or less of their friends present themselves, several of whom were fully identified. One of the ladies present from a distant city, who had never witnessed the phenomenon before, was laboring under the deepest affliction from the very recent loss of her only child (a daughter) of five years of age. For her the spirits manifested the greatest solicitude, more than one succeeding in coming to her where she sat almost suffocated with mental struggles, to suppress her nervous outbursts of grief, and with their affectionate embraces and tender endearments, strove to soothe her sorrow. In one instance, a female form, holding a child in her arms, exhibited herself just within the curtain, the medium being in distinct view at the same time. This manifestation was probably particularly intended for the afflicted lady present. My wife came outside the curtain and sat on my knee, raising her veil to kiss me, and exhibiting her full face and features, as life-like as when she was a denizen of earth. One of my spirit daughters came out, and, passing to the further side of the room, took several small sprays of flowers from a bouquet on a stand, and then, passing around behind the circle, gave one to each of the sitters save one, which she quickly supplied: passing within the curtain, and taking a pink from a small bouquet in the possession of the medium, she handed it to the neglected member. So harmonious were the conditions, that after the séance closed the medium did not seem at all exhausted, and sat entranced by Molly, her Indian spirit-guide and care-taker, for a considerable time, during which the unlearned Indian addressed, in her quaint, broken English accents, a most touching discourse to the bereaved lady present; telling her that instead of crying so much for her little child she should be thankful to the Great Father for having taken her up to heaven, to then prepare a home for her mother; and how much better it would be for her to go and meet her daughter above than to be obliged to go hence and leave her child on earth! Much more was said of a like soothing nature to the heart-broken mother.

AT MRS. FAY'S.  
On the next evening, Wednesday, the 9th, I attended a séance for materialization at Mrs. Fay's, 14 Dover street. There were some fifteen or more in the circle. The conditions, so far as the sitters were concerned, seemed quite harmonious, but the atmosphere was exceedingly sultry and stagnant; so much so that for some time after the commencement of the séance the spirits had to work very slowly. As the evening advanced, however, a marked change came over both the weather and the action of the materializing spirits, some forty or more male and female spirits materializing their full forms, and walking out of the improvised cabinet before the close of the séance, several of whom were satisfactorily identified by persons present.

Last winter I was in attendance at Mrs. Fay's when Matookah, an Indian guide at present of Mrs. Mellen, and formerly of Mrs. Seaver (where I first became acquainted with Matookah), came out of the cabinet, and after welcoming me and others, sat down on the floor near my feet and began to tear apart a chain of what appeared to be large beads made of stone or glass and set in gold. After she got through she gave me one of the beads, and a gentleman present two others. Some little time after the close of the séance we banded Mrs. Fay the three beads, upon which she exclaimed somewhat excitedly: "Why, those beads belong to my cross!"—which she told us she always kept locked in her trunk in an upper room. The circumstances

being explained to Mrs. Fay, she searched the room and cabinet carefully with a light, but could find nothing of the cross or chain of beads. On the day preceding the séance I had called to see Mrs. Fay, and was surprised to learn that she had not yet found her missing cross and beads, which I thought strange, and remarked that I never knew the spirits to take anything away, as Matookah had done in this case, without bringing it back again.

At the séance I was now attending, after one or two spirits had materialized and manifested a female form in dark costume, with long, coarse, black hair hanging down the sides of her face, came stealthily from behind the curtain. The features of the spirit were indistinct, but I could plainly discern its swarthy, Indian-like complexion, and I felt satisfied that it was Matookah. "Ah, yes," said I, "I know who you are; you are Matookah, who took Mrs. Fay's cross and chain, which you have got to bring back this evening, or you and I will quarrel!" adding, "I did not know before, Matookah, that you were a thief!" upon which the spirit rushed up and struck me a sharp blow. Matookah continued to manifest her power in many fantastic ways, and with great glee. First she set a large music-box that stood on a table near the cabinet aglow; next, on occasion of Mr. Fay leaving the room to answer the bell, she ran out and took his chair into the cabinet, and then the heavy music-box. When Mr. Fay came back, on attempting to sit down, he found his chair missing, which, with its accompaniments, provoked some laughter. After awhile, Matookah came to me, and taking my hand in her own, filled it full with the missing cross and heavy beads. These I tied up in my handkerchief and defied her getting them again, which she repeatedly endeavored to do, coming to me in disguise to throw me off my guard, and fumbling with her hands about my vest and pockets. Once she came to me very demurely, dressed in white, but I soon detected her in her disguise, upon which she ran both hands around my vest and pockets, as if playfully searching for the beads, which I continued to hold steadfastly in my hand until the séance was over. As is usual at most séances my wife came to me sufficiently plain to be recognized with the help of her characteristic accompaniments, but not sufficiently so to discern her features distinctly. Upon my remarking that the light was not strong enough for me to distinguish them plainly, she said she would get a light, and stepping back within the curtain a few seconds, soon returned, and standing close by me, illuminated her face with a small light she held in her hand.

Every member of my family materialize more vividly and life-like in the presence of the medium whom I was with the previous evening in Hancock street than with any other, except my youngest daughter, Esther, who passed away in Santa Barbara, California, July 29th, 1880. Esther materializes her features and form more life-like in the presence of Mrs. Fay than in that of any other medium I am acquainted with. On this occasion, she rushed to me from the open curtain, clothed throughout in pure white, and throwing her arms about my neck embraced and repeatedly kissed me, with every token of the warmest filial affection, conversing also with me in distinct whisper for some time. She had thrown her veil entirely aside from her face, every feature of which—eyes, complexion, expression and all, were more exactly like what she was when in her teens than the best artist on earth could have represented with pencil and colors. On my remarking to the company that when my daughter Esther first materialized at Mrs. Fay's she came clothed in the favorite dress of her girlhood—a white bodice and dark skirt—she stepped for a moment within the curtain and reappeared in that costume.

The séance had been prolonged to an unusually late hour, and a movement was made to close it, but Matookah and some other of the spirits (Annie, the guide and care-taker of the medium, said) had got into such a gleeful gale that she could not make them go away. To effect this purpose the light was turned on, but without effect, for the spirits kept coming one after another for some twenty or more minutes before they could be induced to leave.

I was glad to hear Mrs. Fay say that she was resolved never to permit in future any professional "testers" to sit in her circles. If to this she would add a resolve never to permit any person whatever, either with or without a light, to enter the cabinet from the opening until after the close of her séances, another important and most salutary step would be taken in the right direction. Whilst a light of itself carried into the cabinet disarranges the conditions that the spirit operators have prepared, there are many individuals, especially among those who claim to be advanced Spiritualists, whose internal natures are so falsely attuned that they carry with them wherever they go (as sensitive mediums far and near are well aware) an odor-like destructive to the occult powers and health of the medium as it is intolerable to all progressed spirits. Let one such individual enter a cabinet just as the séance is to commence, and suffuse its atmosphere with his spiritual exhalation, then take his seat in the circle imbued with the elements and suspicions of the detective, his eyes glittering like the basilisk's (as I have seen) in his eager desire to discover fraud, and we may as well expect grapes from the thistle as good materializations under such poisoned conditions. If any advanced spirits are able under such circumstances to present themselves at all, it will be but as fitting, indistinct shadows, instead of the fully materialized recognizable forms that would have been developed and presented had the inharmonious individual been excluded from the circle. Thus, while such persons never receive any good themselves (but to the contrary) at materializing séances, their presence operates as an insurmountable barrier to the communion with these materialized spirit friends of the score or less of other harmonious persons who make up the great majority of those present. Is it just, let me ask, that the twenty individuals should thus be made to suffer for one only, whilst even that one receives no benefit himself in consequence of the deprivation? There are many mediums whose health has been impaired and their lives shortened in the vain attempts to convert unbelievers of the class I have indicated, and I do hope that I shall live to see the day when the great detriment to our sacred cause will be done away with, and all persons admitted to spirit séances shall be made to feel that their admission is a favor bestowed upon themselves, whether high or low, rather than a boon conferred on the medium.

During my short stay in the city I called to see Mrs. John R. Pickering, 132 Chandler street, and was glad to hear her say that she too intended in future to submit to no tests for the gratification of skeptical sitters at her circles. Doubtless Mrs. Pickering's impaired health is attributable to that cause far more than to her overwork, though both have had a share in producing it. I should have been glad to have attended one of her materializing séances had opportunity presented. I also hoped to have had a séance with Mrs. Fanny A. Wilcox (formerly of Providence), 219 Tremont street, had my short stay in the city permitted, knowing as I do by experience in past years, that she was (and doubtless is now) an excellent trance medium.

THOMAS R. HAZARD.  
Vaucluse, Nov. 23d, 1881.

## New Publications.

YOUNG AMERICA IN JAPAN; or, The Adventures of the Jewett Family and their friend, Ota Nambu. By Edward Grey, author of "A Trip to Tokyo," etc., and one of the translators of the famous Japanese novel, "The Loyal Rōnin." 171 illustrations. Cover designed and drawn by the author. Square octavo, boards, pp. 372. Boston: Lee & Shepard, publishers. New York: C. T. Dillingham.

Everything about Japan; its fantastic houses, its grotesque boats and other modes of travel; its curious temples and more than curious objects and forms of worship; the dexterous skill and wonderful art displayed by its people in some things strongly contrasted with bungling, ill contrived methods in others; the street scenes by day and night, the festivals, hospitalities, and scenes of other matters peculiar to that peculiar nation, a remarkably attractive and instructive account of which is here given, serve to make this book one that will find both pleasure and profit in reading. The author was with the armed fleet when, twenty-seven years ago, it asked admission within gates that had always been closed to a world of "barbarians." At a later period he lived among the people of Japan, studied their language and literature, and, as they termed it, "learned their hearts." The narrative is founded on facts that came under his observation, and is intended to make young Americans, as it will their elders, better acquainted with those who inhabit the "Land of the Rising Sun," and to show that all the world is akin, and that wherever the human soul is planted, though obscured by manners and customs the opposite of our own, it bears the stamp of the Divine Image.

A DOG'S MISSION; or, The Story of the Old Avey House, and other Stories. By Harriet Beecher Stowe. Small quarto, cloth, pp. 131. QUEEN LITTLE PEOPLE. By Harriet Beecher Stowe. Small quarto, cloth, pp. 101.

LITTLE PUSSEY WILLOW; also, THE MINISTER'S WARMINGTONS. By Harriet Beecher Stowe. The above published by Fords, Howard & Hulbert, New York, and for sale in this city by A. Williams & Co., at "The Old Corner Bookstore," 283 Washington street, require nothing more to commend them than the name of Mrs. Stowe upon their title-pages as authors. They are all fully illustrated, and abound with that quaint fancy and natural truthfulness characteristic of all of her writings, and, above all, the excellent good sense that underlies her stories. "A Dog's Mission" tells how a little Scotch terrier found an entrance into the lonely house of a crusty but kindly old maid, and by his licks and mishaps related a broken and scattered family. "Queen Little People" comprise humming-birds and mocking-birds, rats, cats and dogs, wild fowls and tame, including "the hen that hatched ducks," the fun and incident related to which will prove a delight to all children. "Little Pussy Willow" is one of the most charming of stories for young girls, a perfect picture of lovely child and blooming maiden, while the "Warmingtons" will prove to be a welcome feast for the boys. These volumes are all finely printed on tinted paper and attractively bound.

"THE GIVETH HIS BELOVED SLEEP." By Elizabeth Barrett Browning. With Designs by Mrs. L. B. Humphrey. Engraved by Andrew Sq. 16mo, embossed cloth. Boston: Lee & Shepard.

There is a spiritual beauty and significance related to the very appropriate illustrations which, in this new presentation of one of the finest poems in our language, render it, were it possible, more consoling than ever before as a messenger of peace and rest to every weary and afflicted soul. The poem itself is one of those that though old is ever new, because the occasion that causes its truth to be keenly felt and fully appreciated is frequently a new one to the individual. The engravings are here for the first time presented, and any one with even a moderate degree of intuitive discernment will not fail to perceive that the hand that designed them must have been guided by one that was unseen; they are all so truly spiritual. The volume is one of the finest gift books of the year.

BALLADS IN BLACK. A Series of original Shadow Pantomimes. With Forty-eight Illustrations by the Direct and Full Directions for producing Shadow Pictures with Novel Effects. Ballads by F. E. Chase. Illustrations by J. F. Goodridge. Sq. 16mo, boards, pp. 154. Boston: Lee & Shepard.

This will be found an invaluable aid to all who may be called upon to supply amusing entertainments during the approaching season. The instructions for producing the pantomimes, even to the minutest details, are clearly given, and with the book in hand no one need be at a loss for something that will interest small parties in private homes, or large audiences in public halls. The improvement of the use of the usual style of shadow pantomimes is that they consist of witty narratives to be read by the manager of "the show," and illustrated by acting shadows upon the screen.

LITTLE FOLKS' EVERYDAY BOOK. Edited by Mrs. L. B. Humphrey. Sq. 32mo, cloth, pp. 268. Boston: D. Lothrop & Co.

A picture, a verse, and a blank for every day of the year, three days on each page, are given in this neat and substantial little volume, which will be highly welcome to every boy and girl whose great good fortune it may be to receive a copy. There are also twelve full-page pictures in colors representing the months. The verses are pleasing and playful, of a style that young children will delight in committing to memory, and without being nonsensical are in many instances quite laughable.

CAT'S CHADLE. Rhymes for Children. By Edward Willett. Illustrated by Charles Kendrick. Large 4to, boards, pp. 60. New York: R. Worthington. For sale in Boston by Little, Brown & Co., 254 West Broadway street. Sixty illustrations in bright and attractive colors, with nearly fifty stories told in rhyme, have already made this original little art juvenile book that thousands of young children who have heard of it are hoping Santa Claus will remember to put in his pack when he sets out on his Christmas trip to their homes. The poems and illustrations are by two New York journalists.

THE YOUNG FOLKS' ROBINSON CRUSOE; or, The Adventures of an Englishman who lived alone for five years on an island in the Pacific Ocean. By a Lady. Edited by William T. Adams. Sq. 8vo, bds., pp. 384. Boston: Lee & Shepard.

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