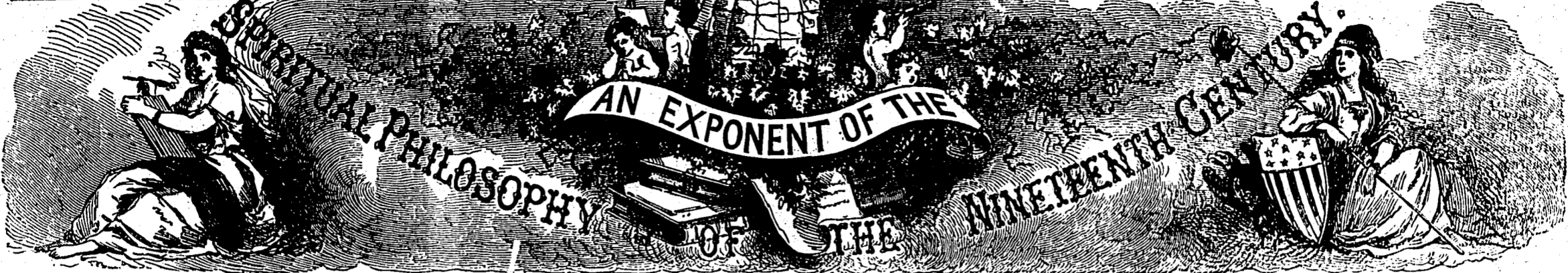


BANNER OF LIGHT.



VOL. L.

COLBY & RICH,
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CONTENTS.

FIRST PAGE.—Correspondence: Spiritualism in Washington. Notes of Travel by a Visitor. Séances with Mrs. Pickering and Mrs. Fay.
SECOND PAGE.—Poetry: The Two Gates. Free Thought: Letter from Colorado. Foreign Correspondence: Matters in the Antipodes. President Arthur and Missions. Words of Kindly Appreciation. Titled Foreigners at the Clubs. The Spirit of Grief. The Reformer: A New Scientific Departure; Epes Sargent's "Scientific Basis of Spiritualism."
THIRD PAGE.—Literary Department: Out of the Depths. Remarkable Materializations at Terre Haute, Ind. Book Advertisements.
FOURTH PAGE.—Berkeley Hall: The Restoration of the Devil. Verifications of Spirit-Messages. Spiritualism in Charleston, N. H.
FIFTH PAGE.—Banner Correspondence: Letters from New York, Pennsylvania, Maine, Washington Territory, Michigan, Massachusetts, California, Illinois, Ohio, Connecticut, New Jersey, North Carolina and Missouri. Poetry: To Lotella. Obituary Notices. Prospectus, and Book Advertisements.
SIXTH PAGE.—The Watchman Re-echoes the Phenomena, but Rejects the Philosophy. Interior Communications. Compulsive Vaccination. Injustice to the Morals. Berkeley Hall Meetings. Zöllner's Transcendental Physics. Holiday Books. How an Outsider Views an "Ex-poser," etc.
SEVENTH PAGE.—Brief Paragraphs. Movements of Lecturers and Mediums. The Secular Press Bureau. New Advertisements, etc.
EIGHTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Message—given through the Mediumship of Miss M. T. Shellhamer from Harvey Baker, John E. Bailey, Annie Tracey, J. C. Hawthfield, William Foster, Viola, Mrs. Louisa M. Wright, Amasa Thayer, William B. Reynolds, Lavina Grace, Margaret Sanderson, Maria Cleveland, Hannah Anderson, Mrs. Mary E. Vanuoy, Eunice Steere, Mrs. Anna O. Farley, George Curtis, Jeremiah Allen, and Addison Wright.
NINTH PAGE.—Poetry: Past Days. Western Locals. Children's Lyrics. Book Advertisements.
TENTH PAGE.—Pearls. The Scope and Purpose of Philosophy. New Publications. Retail Agents for the Sale of the Banner of Light. Spiritualist Meetings. Spiritualist Lecturers.
ELEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
TWELFTH PAGE.—Spiritualist Meetings in Boston. Boston Spiritual Conference Meeting. Spiritualist Meetings in Brooklyn: Brooklyn (N. Y.) Spiritual Fraternity. Spiritualist Meetings in New York: Hon. Warren Chase at Frohisher Hall. Philadelphia Meetings. Meetings in Portland, Me. Meetings in Lynn. Meetings in Hanson. Meetings in Lowell. Meetings at Leominster, Mass. Foreign Items, etc.

Correspondence.

SPIRITUALISM IN WASHINGTON.

To the Editor of the Banner of Light:

Be it known that in addition to what an old farmer once called "a good remember," I also keep a scrap-book—now a bulky volume—of my contributions to the *Banner of Light*. By reference to this volume, I find it was just seventeen years ago that I wrote you from this city about the opening of a course of spiritual lectures here by Bro. Thos. Gates Forster.

The whirligig of time again finds me in this city with pen still in hand, which has never been idle, and, singularly enough, privileged and commissioned to repeat this very item of the long ago as applicable to Bro. Forster's present course of Spiritual Lectures, which he began this month near the old hall, and before some of the same friends who at that day were interested in helping to prepare the way for the people to receive the blessings which come with a knowledge of the union of the two worlds—the natural and the spiritual.

Each called to work in his own field—you, Mr. Editor, the lecturer and the writer—has pursued the even tenor of his way during all the intervening years, and yet to-day each finds his own duty as incumbent, persistent and imperative as ever. Thus will it continue to be until the end of the chapter, when the work will be transferred to another sphere of existence, and let it be modestly hoped, with added opportunities and improved conditions.

Was our reunion, our triune gathering in this city some weeks ago, a mere chance affair, without purpose or significance? The delightfully gentle and indescribably peculiar whispering that comes to my spirit-ear, heard by no one else, satisfactorily answers my almost involuntary question.

In this connection I am constrained to say that if you, Mr. Editor, were not so modest, and disliked personal display a little less, if, in short, your conscientious scruples or sense of propriety could have been even temporarily overcome, your many friends here would have felt honored if allowed to have extended to you a fraternal greeting where opportunity could have been offered, amid the social amenities of a public reception, for many others to have made your acquaintance.

Bro. Forster has spoken to the friends here during the past month, and will continue to fill the desk during December, and probably later. The following brief synopsis of his lectures gives but a faint idea of his richly-matured thoughts, and nothing of his many glowing and brilliant passages.

His opening lecture, delivered without notes, was entitled, "Spiritualism—the Grandest Theme of All the Ages"—in which the fundamental ideas of the material, philosophical and popular religious schools of thought, touching the character and destiny of the human soul, were fairly presented, and contrasted with the glorious conceptions of our own system, which he termed "Nature's Gospel of Demonstration"; and by a close, and extended line of reasoning, clearly established the claim made by him for Spiritualism, as to its supremacy over all other systems of ethical and philosophical reasoning, in behalf of the great fact of the perpetuity of individual consciousness, individual affection, and individual progress beyond the grave. The method of reasoning, together with the force and character of the arguments presented in this lecture, were admirably adapted to with-

stand successfully the closest analysis on the part of all honest opponents of our cause.

The second lecture was from the following text: "Ye have bodies, but ye are spirits." This effort of Bro. F.'s was thought by many who have listened to the speaker in past years, to be one of the most scientific and philosophical of his whole career, as well as an almost exhaustive argument in favor of the existence of man as an individualized spirit-entity even in this life. His reasoning, although replete with scientific facts and physiological data, was characterized by such precision as to applicability, and lucidness as to presentation, that the attentive listener found no difficulty in following in his groove of thought, or in reaching the conclusions he sought to establish. Such lectures are admirably adapted to satisfy the intelligent listener, at least, that our heaven-born system, so sadly and bitterly repudiated, is something more than the ephemeral or devilish superstition that Rev. Dr. Phelps and others would have the people believe.

The text of his third lecture was as follows: "Human Destiny—considered from the standpoint of Spiritualism." In this discourse he gave full expression to his views as to the defects of material metaphysics in relation to the two great principles of Nature—matter and spirit, and extended his remarks as to the facts and philosophy of our "whence and whither." The theory of the spiritual school, he said, touching the relations of spirit and matter, is preeminently superior to any other system in the entire range of human opinion. The mistakes of other schools of thought, he alleged, had arisen from the confounding of spiritual substance with the functions of spirit *per se*, or soul. And this error had proven the fruitful source of confusion throughout the entire class of metaphysicians, from Aristotle to Col. Ingersoll, of whom he said, "Although faulty, as Spiritualism demonstrates, in his conclusions as to the future possibilities of the soul, he is nevertheless doing much toward liberating the general mind from the ecclesiastical thralldom of the past, and in preparing it for the reception of those higher truths which his own logic, powerful as it is, fails to furnish." After pointing out the absurdity of the Orthodox idea of Heaven—located outside of the material universe, beyond the domain of facts and of human appreciation, when considered from a scientific as well as a spiritual point of observation, Bro. F. reached the main point of his argument in relation to human destiny, and descended forcibly and eloquently upon the perpetuity of the individual soul beyond the grave, declaring, in accordance with the teachings of Spiritualism, that, when freed from the material encasement of the body by the phenomenon termed death, man shall live on in an endless progression of wisdom and in a boundless succession of altitudes in love and happiness, and the infinite cycles of eternity, "where accepted angels hold their residence."

His discourse, Nov. 27th, which was preceded by a very pithy and appropriate poem, had special reference to the Thanksgiving season, what we should be thankful for, and how best to express it; historically considered the origin of Thanksgiving Day as arising from a sense of gratitude for temporal and spiritual blessings; alluded to the first occasion when the Pilgrims of Massachusetts publicly observed the day with religious ceremony in view of a plentiful harvest, and again when Gustavus Adolphus of Sweden, as leader of the Protestant forces in Europe, triumphed over his Catholic brethren. He affirmed the universal, innate character of the aspirational element in man, and that it was fostered by the benign influence of our translated loved ones, concluding with a comprehensive statement of the general views entertained by Spiritualists.

At the close of the lecture, Mr. Damon of the Boston Lyceum being invited to the platform, briefly addressed the audience very acceptably.

The Wednesday evening social gatherings at the ever hospitable home of Dr. and Mrs. McEwen, are a valuable adjunct to the success and harmony of the public meetings. The utterances of the various speakers, the finely rendered songs of our spiritual "Sankey," Col. Rogers, the mirth-provoking recitations of that popular story-teller, N. Frank White, the welcome contributions, both personal and mediatorial, of Mrs. Dr. Rogers, the frequent musical volunteer offerings, the spirit of fraternal interchange, each and all serve to render these reunions a most attractive place of resort. These are to the Spiritualists what the prayer-meetings used to be to the Methodists—a special means of grace.

As a matter of justice, as well as being both timely and pertinent, I feel to reproduce here part of what I wrote about Bro. Forster nearly twenty years ago. What was then a matter of common record, is, by the lapse of time, even more applicable to-day than when it was first written in '64:

"Our lectures for the season auspiciously began on the first Sunday evening of the month with an able discourse, a large audience and the best of attention. The widely known pioneer, Thos. Gates Forster, opened the course. Perhaps no one of our speakers has traveled so extensively, and spoken in so many places in the United States, under such varied and peculiar circumstances, yet ever with marked success, as has Bro. Forster. Beginning at St. Louis a dozen years ago (in 1852) he has been the entire circuit. From Maine to Texas, in every State, and in all the larger places throughout the land, he has stood upon the spiritual rostrum, and uttered the truths of the Spiritual Philosophy. The usually controlling spirit, Prof. Dayton, is always happy, always felicitous in expression, intellectual, philosophical and sustained in power. Men of thought and culture

in other schools of training who accept not the claims of Spiritualism, are free to acknowledge this, on hearing him discourse.

"Bro. F.—often condemned without reason, himself and the cause he has so much at heart abused and insulted, false stories put in circulation by those claiming to be friends, no wonder that he at times has felt sadly depressed, and almost disheartened. Doubtless this has been the painful experience of every public speaker in our ranks—and who can blame them? With natures attuned and sensitive beyond the realization of ordinary humanity, they are not only subjected to the processes of spiritualization constantly going on within, but to a far more than average share of the conflicts without. But I am glad that to-day he remains firm and true to the faith, strong and earnest in the cause with which he has been so long identified, and in which he has done such sturdy, yeomanlike and blessed good. God bless our brave pioneers! Ever may their arms be sustained, their hearts encouraged, and their precious lives prolonged. And bless, too, none the less our true mediums of every period of service, and of every state of development." GEORGE A. BACON.
Washington, D. C., Dec. 5th, 1881.

NOTES OF TRAVEL BY A VISITOR.

To the Editor of the Banner of Light:

It may perhaps interest your readers to know something of my doings, and I have long wanted to thank you for the generous and hearty way in which you have received and aided me in the performance of my mission to this country, as also to acknowledge the unvarying kindness I have experienced at the hands of American mediums and Spiritualists.

Your country strikes me, as a stranger, as being new and undeveloped, but it also gives me the impression of boundless resources and immense reserve force. I was greatly interested in the Camp-Meeting at Lake Pleasant, and extended my stay there to three weeks; such an assemblage of Spiritualists from all parts of the country cannot fail to impress the outside world and evidence the fact that we are no unimportant section of the community, and at the same time encourage the hearts of workers everywhere to continue their manifold efforts to dethrone error and superstition, that knowledge and truth may reign; just as, from the Camp I returned to Boston, and received hearty welcome by the friends of W. J. Colville at his home, which I have been glad to avail myself of as headquarters, receiving much generous help from this active co-worker.

My next move was to Greenfield, for a month, where I rested and enjoyed the hospitality of the worthy Camp-Meeting President, Dr. Beals, and his estimable wife, and became acquainted with home-life in America, which is so justly praised.

In spite of the many theories and schemes for associated and community life, it seems to me there is nothing so natural or truly enjoyable as a happy home, where love and mutual help, respect and confidence reign; where husband and wife are truly help-mates, sharing alike the trials and joys, and living sober, thrifty, useful and happy lives. The Spiritualists in Greenfield are not a numerous body, but are earnest and thoughtful. A little more public spirit and concord would increase their usefulness, and add enthusiasm to their work; the same remark applies to many other places. Unity is strength, friends; pull together, and success must follow. Leaving Greenfield, I paid a flying visit to Poquonock and East Hartford, Conn., devoting two evenings each to these places, and then on to Newburyport, Oct. 16th, having first meetings at all places. I found Mrs. Flavia Thrall at Poquonock doing good work as a doctor. She diagnoses patients, either from looks of hair, or when personally present. She gave me an examination, describing my conditions most accurately, and prescribed for me herbal remedies which, while apparently making me worse, really effected good work, purifying my system, and I am now feeling strong and well in consequence of the relief gained. At East Hartford the friends meet in a beautiful hall built by a gentleman in memory of his departed wife and daughter; although not a Spiritualist, he gives its use free of charge to liberal, progressive and spiritual lecturers. A few earnest workers in Newburyport are sustaining the work bravely, and have a nice little hall capable of accommodating 250 or 300 persons.

From Newburyport to New York was my next move, where I was warmly welcomed by Mr. Weldon, the energetic President of the Second Society, and made at home as the guest of Mr. and Mrs. Henderson. The Sunday lectures were pronounced a success, hearty congratulations being given me by many veterans in the cause. At a reception the following Tuesday evening seventy persons crowded the parlors at Mr. Henderson's, and all were interested and pleased, if I may judge from their faces and words. Prof. Kiddle was one among them, and he has already testified in your columns his opinion of this séance. Among others I was pleased to meet and grasp hands with J. V. Mansfield, S. B. Nichols, Dr. Crowell, A. E. Newton and Capt. H. H. Brown. Back to Boston from New York, to supply the Berkeley Hall platform in the place of Bro. Colville, was next in order; and right glad was I to find Spiritualism represented by such a goodly company in a hall worthy of being devoted to our cause. (When, I wonder, shall we, as Spiritualists, own halls, and commodious, convenient and beautiful ones at that?) Bro. Colville has done good work in Boston, and the many friends who have rallied round him must feel gratified at the success which has attended their efforts. Long may it continue.

I have paid two visits to that admirable society, "The Ladies' Aid," which so happily combines the benevolent work in which it is engaged with social enjoyment and spiritual experience, that it is no wonder it succeeds. It seems like going into a large happy family, and one of the most enjoyable times I have had was on the occasion of my second visit, when we had quite a Pentecostal time, and all felt "it was good to be there." My one regret is that I cannot go more frequently and help the good work forward. We Spiritualists ought to be the most philanthropic people; we know the need of reform, charity and fraternal helpfulness, yet we are often charged with being coldly selfish and indifferent. The Ladies' Aid is an answer to that charge, but it is often crippled in its usefulness for want of means. Who will help it, and the *Banner of Light* Poor Fund, too, especially during the Christmas and New Year rejoicing and festivities?

Beverly was my next stop; there I found a small society struggling under difficulties, and mainly sustained by the exertions of two or three, notably Mr. and Mrs. Shaw. A little shaking and waking into enthusiasm would do good; the meetings are too cold; more fraternal and social feeling is needed. While there I experienced much kindness, during a severe sickness that prostrated me for some days, from Mr. and Mrs. Shaw, whose guest I was, for which I shall always feel indebted to them. My public usefulness was impaired by my ill health, but the best was done that could be under the circumstances by my guides.

From Beverly to Worcester for two Sundays completed the month of November. I found many mediums at Worcester, and an active society fully alive to its public duty. Large audiences, numbering about three hundred, in the evening were secured, and great satisfaction given by my guides. The activity of the society has aroused the opposition of the local clergy, one of whom declared that the phenomena were produced by spirits that had never inhabited a human organism. How did he know that? Worcester is a most beautiful city; its people are intelligent, progressive, social and musical, and the Spiritualists are alive, fraternal and sympathetic; long may they continue so, and great good will be accomplished by them as a result. I was the guest of and received much kindness from Dr. and Mrs. Prentiss. The doctor is doing good work as a clairvoyant physician in a quiet way, and has been in practice for twenty years, yet the "Regulars" would stop him, and all others, if they could. Vested interests are great tyrants, but the people are waking up.

A return visit to Poquonock from Worcester was celebrated by a social and séance, in addition to two lectures, and a happy time experienced by all. The Spiritualists in this Connecticut village have set a good example by building a splendid hall capable of accommodating three hundred sitters comfortably. It is one flight up; below is a nice dining-room and kitchen, and ante-rooms for sociables and chances. May they long keep the interest alive, and make it thoroughly useful, spreading a knowledge of the truth, and living it out in daily life. Amen and amen everywhere.

Returning to Boston I was just in time to render service to the sorrowing relatives of Mr. S. Libby, who committed suicide in his father's office in a fit of despondency after six years' brave struggle with consumption. In conjunction with Bro. I. P. Greenleaf (whose acquaintance was glad to make) I sang at the service in Boston, and after Bro. Greenleaf's address my guides added a few words. The next day, in company with the relatives, I went to Lebanon and conducted the final service in the Baptist church, the discourse by my guides giving great comfort and satisfaction to the mourners, while it puzzled the Calvinistic Baptists, and will no doubt set them thinking (for the first time in their lives, perhaps), and in a different direction than ever before.

Last Sunday I made acquaintance with Portland friends; and on Monday held a successful and well-attended reception at the home of A. P. Morgan, Esq. There are quite a number of Spiritualists in Portland, and many good mediums. The Sunday services are well attended, though a ten-cent fee no doubt shuts out many who would otherwise be glad to come. It is a question which is the best way to carry on meetings and disseminate our gospel: whether by free services and voluntary contributions, or admission fee. I cannot decide, yet we want to reach the masses.

While in Worcester I heard very favorable reports of Dr. Monck's healing while there, and interviewed Mrs. Sibley, who had been deaf in her right ear fifteen years, and in the left five months. I found she was able to hear a whisper; and with the left ear closed could hear and repeat ordinary conversation when spoken at a distance of six or eight feet. Lameness, too, from which she had suffered for a long time, had been removed, so that she can now walk quite freely, and her general health is so much restored that she is better than for five or six years. That is good work. The deaf hear, the lame walk, and the sick are made strong. Go on, Doctor; it gives me pleasure to testify to your success.

My letter is longer than I intended, but I want to congratulate you on the enlargement and increased success and usefulness of the *Banner of Light*. I hear it greatly praised on all sides. "The dear old *Banner*! I could not do without it," is a universal feeling. Long may it be so.
Dec. 8th, 1881. E. W. WALLIS.

It is said that all mankind are brothers, but many of them take a very curious method of proving the fact.

SEANCES WITH MRS. PICKERING AND MRS. FAY.

To the Editor of the Banner of Light:

I have been greatly favored of late in witnessing materializations in Boston with different mediums, particularly with Mrs. Fay, of Dover street; but accounts of her séances having been given in the *Banner of Light* from time to time, by able pens than mine, I will only say in passing that I shall ever feel grateful to her, and her angel band, for the evidences I have received at her séances of the ability of our loved ones to return to us, proving beyond a doubt that they still live and love us.

I have had three séances with Mrs. J. R. Pickering since her return to Boston, at 132 Chandler street, and would like to give a short account of some of the most striking things which occurred, without reference to the order in which they took place. Throughout all, the light was as good as is usual at such sittings, and sometimes better. From twenty to twenty-five full forms appeared each time—some walking out to the sitters, others calling their friends to the cabinet; some speaking in audible voices, others in whispers. Our daughter Chassie, who passed to the higher life about three months ago, seems to have great power to return. She came with her infant in her arms, allowing us to draw near, kiss and shake hands, and see the baby plainly. We returned to our seats, not expecting to see her again; but she drew the curtain far back, displaying the medium holding the baby in her lap, while the mother stood in full view, one hand holding the curtain, while with the other she was fanning the medium and baby with a fan taken from the table standing near thus disclosing to all the circle three living human forms. Several parties present were allowed to go near enough to see the baby's hair, and to perceive the movements of its hands and mouth. She next came out, and beckoning her father to approach, took his hand, when they together walked out near the sitters, she gracefully bowing to all, and particularly recognizing Mr. and Mrs. Moses Hunt of Charlestown, who were among the sitters, and at whose house she first materialized, very soon after her transition, with Mrs. Fay as medium.

On another occasion she came and beckoned her father to move his chair up near the cabinet, which he did, and she walked out and laid her baby in his lap, when the little one put up its tiny hand and played with his long white beard; after which he kissed it, and she retired into the cabinet.

Another daughter, many years in spirit-life, came, very beautifully attired and wearing a kind of wreath upon her head, and with a most happy and glowing expression upon her countenance, motioned her father to sit near the cabinet. After he was seated she approached him, took the wreath from her head and placed it on his, seated herself in his lap, put both arms around his neck, and laid her cheek against his. She finally arose, took the wreath from his head, held it down for his inspection, pointed upward and retired.

Many spirits came to different members of the circle, and nearly all were recognized: several spoke in audible voices, and at the last sitting I think all were recognized. One gentleman who had recently passed over, from Boston, came very distinctly to a lady present, spoke audibly, and kept calling for more light, until he was fully recognized by his features. This lady saw several of her friends, of whose identity she said she was certain.

Another gentleman came to his friend, walked out to where he sat, shook his hand heartily, and retired. A young man presented himself, a nephew of mine, who was accompanied by a little grandson about seven years old. The elder held the curtain back so that all could see the two spirits and the medium at the same time, some of the sitters arising and going quite near them. Two females were illuminated, one on her clothing; the face and hands of the other glowed as if inwardly lighted.

Those of us who were accustomed to sitting with Mrs. Pickering two years ago think her powers much augmented since then, and most, if not all, were convinced that their loved ones had returned from the great beyond, and their hearts were comforted and blessed; and I felt in this glorious presence of spirit-power that—"There's no such thing as death to those who think aright."

Mrs. J. C. HUNT.
Somerville, Mass., Dec. 8th, 1881.

There is a story that Mr. Garfield, when a lad of only six or seven years of age, while out at play, saw his father, then deceased, and talked with him; that among other things his father told him that if he would be a good boy he would make a great man of him, and then disappeared. Young Garfield then ran into the house and inquired, "Where is father?" His mother was surprised and asked him what he meant. The boy then told what he had seen and heard, and he knew that his father was in the house. We have this story from reliable parties, who were at that time neighbors of Mrs. Garfield, and had often heard the circumstances alluded to by the members of the family. It is, therefore, no newspaper sensation, but one of the facts of Spiritualism, for which we have a scientific explanation.—*Old and New, Morrison, Ill.*

In regard to the longevity of the ancients, the German Huesler suggests that the ancients did not divide time as we do. Previous to the age of Abraham, the year, among some people of the East, was only three months, or a season; so that they had a year of spring, one of summer, one of fall, and one of winter. The year was extended so as to consist of eight months after Abraham, and of twelve months after Joseph.

Nothing that is not true can possibly be good.—*Charles Dickens.*

THE TWO GATES.

A pilgrim once (so runs an ancient tale)
Old, worn, and spent, crept down a shadowed vale.
On either hand rose mountains bleak and high;
Chill was the gusty air, and dark the sky.
The path was rugged, and his feet were bare;
His laboring breath was pained by pain and care;
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way;
But while his dim and weary eyes essay
To find an outlet in the mountain-side
A ponderous sculptured door behind him spied,
And tottering toward it with fast-falling breath,
Above the portal read, "THE GATE OF DEATH."

He could not stay his feet, that led thereto;
He yielded to his touch, and passing through,
He came into a world all bright and fair:
Blue were the heavens, and balmy was the air;
And lo! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned:
Behold! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
Now lustreful and clear as those new skies,
Free from the mists of age, of care, and strife,
Above the portal read, "THE GATE OF LIFE."
—S. S. CONANT, in *Harper's Magazine* for December.

Free Thought.

LETTER FROM COLORADO.

To the Editor of the Banner of Light:

In July last I sealed a letter directed to the intelligences controlling Mr. J. V. Mansfield, and registered it to his address in New York City, with three dollars and four three-cent stamps enclosed.

This letter requested the intelligences to give me instruction as to my development as a medium; and how I could come in rapport with good spiritual influences; requested a diagnosis of my disease, a prescription for its treatment, and regimen to follow for its removal; desired to be told the best climate for my development, and the best business for me to follow. I forwarded a specimen of ore, that it might assist in an examination and tracing of a mine, etc., etc. I also asked in this letter that my father in spirit-life would answer certain questions which I propounded. The result of this action on my part—i. e., the forwarding of this letter to Mr. Mansfield—is set forth in the subjoined correspondence:

[REPLY BY THE SPIRITS.]

As you solicit no particular intelligence save the wise and good, perhaps it would not be out of place should I attempt to respond to your queries, although I may not be counted among the wise ones. But as no other one seems to notice your package I will attempt it, and should I fall short of satisfying you, then let it go for naught:

1. In order to make yourself reciprocal to higher influences, you must bring your fleshly appetites under perfect subjection. Eat less rather than more.

2. I could not properly diagnose your physical condition; but see that your troubles are superinduced from disobeying the physical laws.

3. In order to obtain the most reliable physical and spirit health you must strictly obey the laws of Nature. Disobey those and death ensues.

4. The particle of rock, or what seems to be silver ore, I should say would yield sufficient not only to pay working, but leave you a nice margin.

5. The depth is somewhat considerable, but the deeper you blast the more valuable the ore. Could not give you an approximate depth. As to the Pilot lode I do not consider it worth working.

Overcome that petulant temper, my friend, by doing good. Think twice before you speak once.

Your father is not present at this time. Had you called him by name I would have sent a messenger for him. No doubt the dear spirit would have gladly talked with you.

I could not say if your father was at Beeche's or not; he would best inform you of that, and perhaps your mining operations as well; but you must call him by full name and relation.

J. K. P. A. B. L. A. C.
August 20th, 1881.

The reader will see by the above that the spirit says if what he attempts to give fails to satisfy me, "let it go for naught." In returning my letter, Mr. Mansfield sent me his requirements, stating that the spirit should be addressed in full name, and the relation borne to the writer be specified. I saw his card in the *Banner of Light*, but it does not say how a letter should be addressed to the spirits, though it should state how, if that is material to a correct reply—as it is no time to instruct a person as to the manner of the address after he has written and received an attempted answer.

MR. MANSFIELD'S FIRST REPLY—VIZ., "DIRECTIONS."

DR. JAS. V. MANSFIELD,
No. 61 West 42nd street, corner 6th Avenue, (42d street and 6th Avenue), New York.

OFFICE REGULATIONS AND REQUIREMENTS.
One séance with one person, \$5.
One séance of one half hour, with one person, \$3.
Writing to one Letter per mail, \$3 and four 3-cent postage, \$12.

In writing to the departed, the Spirits should be always addressed by full names, and the relation they bear the writer or one selecting the response. BEAT YOUR LETTERS PROPERLY, but not stitch them, as it defaces the writing matter.

25¢ letters that are not accompanied with the above named fee, must not claim the attention of the Medium.

Have been absent from home four weeks from July 25th. Returned yesterday.

As Mr. Mansfield sent me his requirements too late; and as the spirit said if his reply failed to satisfy me (which it did), "let it go for naught," I addressed the same sealed letter to Mr. Mansfield again, enclosing four more three-cent stamps, and asking him to reply to it without an additional fee, as it had not been answered—only in part.

His first reply contained but one rate of postage, and I had to pay three cents to get it from the office, and told him so. He sent my letter back the second time, making the following statement across the envelope:

[MR. MANSFIELD'S SECOND REPLY.]
Do not propose to write the second time free of charge. I was not to blame for your mistake. I gave you precisely what the spirit gave me.

As to the postage I usually put on sufficient postage, but you say yours was short, so I return you four three-cent stamps.

I made no mistake, as he claims, as I had no instructions to be mistaken in. He merely returned the four stamps I sent him the last time, and sealed them all so tight to the envelope across his little statement that I spoiled them in getting them off, and he might as well have kept them. I think less of that than the loss of three dollars, but his secretary may have done that. Mr. Mansfield will not deny the reply if he gave it; and if he has a secretary who answers sealed letters in his absence and can do no better than that, he ought to know it.

The spirit treated me fairly, but the public shall judge concerning Mr. Mansfield's course regarding me. I wish to place this matter before the public for the benefit of others who may have saved me (a poor cripple) three dollars.

J. K. P. A. B. L. A. C.
Sunshine, Boulder Co., Col., Oct. 17th, 1881.

The only man who is absolutely sure that he is always in the right is the one who is known to be ignorant and narrow.

Foreign Correspondence.

Matters in the Antipodes.

To the Editor of the Banner of Light:

It is announced that Mr. Charles Bright is to sail for America by the next mail steamer. He has for the past two and a half years kept together an audience that has filled to overflowing the largest theatre in the city of Sydney.

The Sunday Free Thought Platform has become a recognized institution, and all must admit how Mr. Bright has labored in the cause of progress and intellectual liberty, even to the breaking of his health, which necessitates his departure. Our American friends will doubtless have an opportunity of judging of his ability as a lecturer, hence I need say no more.

James Greenwood, M. A., formerly a Baptist clergyman, and more recently a member of the Colonial Parliament, has succeeded to the platform vacated by Mr. Bright. It seems but yesterday that this same James Greenwood—then Reverend—was loud in denouncing the modern heresies of Spiritualism and Free Thought. Only seven years ago, when John Tyerman first publicly introduced them to a Sydney audience, Mr. Greenwood was one of his clerical opponents; and now we have in him a liberal co-worker, if not a Spiritualist. If the gentleman is a Spiritualist it is not publicly known; this with him, I am sure, is only a matter of time. We gladly welcome him to the army of progress.

Our Sydney Progressive Lyceum is in a flourishing condition. It is now in its fourth year of existence, and is the only real representative organization of Spiritualists in this colony. Round its banners are gathered all the workers in this place, and it will be imperative soon to seek a larger hall for our Sunday morning sessions. The average attendance is about three hundred.

We have been somewhat alarmed at the sudden appearance of small-pox in our midst. A few months ago it made its first appearance in the home of a Chinese merchant, and since that time, in spite of the vigorous efforts of the government to stamp out the pestilence—no expense having been spared in the matter—and those of the whole of the medical faculty who have endeavored to assist to this desired end, it yet remains in our midst, and this week reports five fresh cases. There have been between thirty and forty deaths from this epidemic, and many cases have had a fatal termination through neglect and fear. The Regulars have submitted a report to Parliament, wherein is recommended the introduction of a bill to make vaccination compulsory. With one exception the fifteen leading M. D.s who reported on the means to be adopted to stamp out the disease are in favor of vaccination, and many of them of re-vaccination, in fact. To our Regulars it appears that we cannot have too much vaccination! That is, in their estimation, the panacea for all small-pox ills.

No doubt our paternal Government will introduce a compulsory law, but it will meet with a determined opposition both inside and outside the Parliament. The people of Sydney do not like compulsory laws. The truth is, the spirit of inquiry is abroad, and the people who question the parsons will doubt the doctors; and when "the demon" Doubt steps in who shall stop him? Every third person I meet is an honest doubter in matters theological; and the remark equally applies to matters pathological. This augurs well for the future of the Australian people who will surely follow truth and justice to a higher standard of morality than existing institutions have yet indicated.

Mrs. Ada Foye, unannounced, has made her advent here, and this morning, Sunday, Oct. 30th, at the Progressive Lyceum, received a cordial welcome to these shores. She addressed, some kindly words to the little ones, full of wisdom, and expressed her pleasure at the welcome extended.

There is a field here whitening for the harvest, and this lady will, I think, be one of the best reapers that has visited our shores. If the reports in the *Banner of Light* as to her medals are true—"and I think they are." She is the very person wanted in these colonies, and I look forward to my next visit with feelings of anticipatory pleasure in recording the public dissemination of the truth of spirit-communion.

May the good angels who have directed her so unostentatiously to these shores quicken her gifts, so that she may be largely instrumental in elevating humanity in the way of justice, love and truth.

Botany, N. S. W.

President Arthur and the Indians.

In the subjoined extract from his late message to Congress, President Arthur gives his views on the Indian Question. We recommend them to the attention of the thoughtful. The problem is before the American people for solution, and sure we are that no "settlement" which is not in harmony with justice can prove abiding:

INDIAN AFFAIRS.

Prominent among the matters which challenge the attention of Congress at its present session is the management of our Indian affairs. While this question has been a cause of trouble and embarrassment from the inception of the Government, it is but recently that any effort has been made for its solution at once serious, determined, consistent and promising success. It has been easier to record the convenient makeshifts for the tiding of temporary difficulties than to grapple with the great permanent problem, and, accordingly, the easier course has almost invariably been pursued. It was natural at a time when the national territory seemed almost limitless, and contained many millions of acres outside the bounds of civilized settlement, that a policy should have been initiated, which, more than ought else, has been the fruitful source of our Indian complications. I refer, of course, to the policy of dealing with the various Indian tribes as separate nationalities, of relegating them by treaty stipulations to the occupancy of immense reservations in the West, and encouraging them to live a savage life, undisturbed by any earnest and well-directed efforts to bring them under the influences of civilization. The unsatisfactory results which have sprung from this policy are becoming apparent to all. As the white settlements have crowded the borders of reservations, the Indians, sometimes contentedly and sometimes against their will, have been transferred to other hunting grounds, from which they have again been dislodged whenever their new-found homes have been desired by the adventurous settlers. These removals, and the frontier collisions by which they have often been preceded, have led to frequent and disastrous conflicts between the races. It is pointless to discuss here which of them has been chiefly responsible for the disturbances whose recital occupies so large a space upon the pages of our history. We have to deal with the appalling fact that, though thousands of lives have been sacrificed and hundreds of millions of dollars expended in the attempt to

solve the Indian problem, it has, until within the past few years, seemed scarcely nearer a solution than it was half a century ago. But the Government has been cautiously but steadily feeling its way to the adoption of a policy which has

already produced gratifying results, and which, in my judgment, is likely, if Congress and the executive accord in support, to relieve us long from the difficulties which have heretofore beset us. For the success of the efforts now making to introduce among the Indians the customs and pursuits of civilized life, and gradually to absorb them into the mass of our citizens, sharing their rights and holden to their responsibilities, there is imperative need for legislative action. My suggestions in that regard will be chiefly such as have been already called to the attention of Congress, and have received, to some extent, its consideration. First, I recommend the passage of an act making the laws of the various States and Territories applicable to the Indian reservations within their borders, and extending the laws of the State of Arkansas to the portion of the Indian Territory not occupied by the five civilized tribes. The Indian should receive the protection of the law. He should be allowed to maintain in court his rights of person and property. He has repeatedly begged for this privilege. Its exercise would be very valuable to him in his progress toward civilization. Second, of even greater importance is a measure which has been frequently recommended by my predecessors in office, and in furtherance of which several bills have been from time to time introduced in both Houses of Congress. The enactment of a general law permitting the allotment in severalty, to such Indians at least as desire it, of a reasonable quantity of land secured to them by patent, and for their own protection made inalienable for twenty or twenty-five years, is demanded for their present welfare and their permanent advancement. In return for such considerable action on the part of the Government, there is reason to believe that the Indians in large numbers would be persuaded to forsake their tribal relations, and to engage at once in industrial pursuits. Their tribal days are over, and it is now for their best interests to conform their manner of life to the new order of things. By no greater inducement than assurance of a permanent title to the soil can they be led to engage in the occupation of tilling it. The well-attested reports of their increasing interest in husbandry justify the hope and belief that the enactment of such a statute as I recommend would be at once attended with gratifying results. A resort to

THE ALLOTMENT SYSTEM.

would have a direct and powerful influence in dissolving the tribal bond which is so prominent a feature of savage life, and which tends so strongly to perpetuate it. Third, I advise a liberal appropriation for the support of Indian schools, because of my confident belief that that course is consistent with wisest economy. Among the most uncivilized Indian tribes there is reported to be a general urgent desire on the part of the chiefs and older members for the education of their children. It is an unfortunate instance of this fact that during the past year the means which have been at the command of the Interior department for the purpose of Indian instruction have proved to be utterly inadequate. The success of the schools which are in operation at Hampton, Carlisle and Forest Grove should not only encourage a more generous provision for the support of those institutions, but should prompt the establishment of others of a similar character. They are doubtless much more potent for good than the day schools upon the reservation, as the pupils are altogether separate from the surroundings of savage life, and are brought into constant contact with civilization. There are many other phases of this subject which are of great interest, but which cannot be included within the becoming limits of this communication. They are discussed ably in the reports of the Secretary of the Interior and Commissioner of Indian Affairs.

Words of Kindly Appreciation.

The following selections are presented as specimens of the good wishes which daily reach us from our patrons all over the United States. We are truly encouraged to receive such endorsements from those who regularly acquaint themselves with what the *Banner of Light* is really doing; and trust that we shall ever be able to continue to win like approbation as time proceeds:

MAHLS, TEX.—A. C. C. writes: "I have been a reader of your valuable paper for several years, and take this opportunity of addressing you, to compliment you upon the bright tone and the everlasting truths which your noble *Banner of Light* unfolds to perfect humanity."

PAWBUCKET, R. I.—Mrs. M. R. Fletcher writes: "Enclosed you will find remittance for renewal of subscription to *Banner of Light*. Cannot live without it."

EAST BRIDGEWATER, MASS.—A. G. Blackman writes: "I am very much pleased with the enlargement of the *Banner of Light*. I feel that I must have it, and eagerly look to it every week."

NEW HAVEN, CT.—Ann M. Gibbs writes: "I am pleased to renew my subscription to your most interesting paper, the *Banner of Light*. It may well be called by that name. I expect to take the *Banner* as long as I can pay for it."

Titled Foreigners at the Clubs.

Speaking of fortunate foreigners naturally leads one to the fact of the great influx, especially of titled Englishmen, who have lately arrived to enjoy our civilization and make the waste places of the Knickerbocker Club to sing for joy. It is undoubtedly a delightful thing to have these glorious creatures to show us how to behave, enable us to learn their great language, and catch their clear accents, and so forth, but now and then some of them make us think them really quite mortal. At one of the clubs the other day, for instance, a foreign noble, who sat on the table and comfortably stowed his feet in a chair began to smoke a long pipe produced from his pocket, almost transcending the usual limits of hospitality—so much so, indeed, that to the regret of many the institution in question has, it is said, thought fit to revise to some extent its hitherto very liberal system of invitations to strangers. Men who use their clubs to gratify mere steamship acquaintance, probably to show more their own importance than from any really friendly intention, are most to blame for this coming modification of our singularly hospitable club system. — *The Evening Telegram*, New York.

[From the Two Worlds.]

THE SPIRIT OF GREED.

When will all men be freed
From the spirit of greed,
And every one work as a brother?
Who, who put on the robe of love,
And true love rules the soul—
Then shall we be just to each other. L. C.

A LUDICROUS BLUNDER.—In making up his forms the foreman of a Montreal paper mixed an article on Roman Catholic missions in Africa with a recipe for making tomato catsup. As published the article reads:—"The Roman Catholics claim to be making material advance in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen-children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel; then place them in dripping pans and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

Dr. Thomas, of Chicago, is finally out of the Methodist Church "for good," and is henceforth to be numbered with the isolated preachers of our time. He has been definitely excommunicated by the Methodist Judicial Conference of Terre Haute, Ind., and does not propose to make any further appeal. He will continue the pastor of the "People's Church" in Chicago.

The vigor of youth given to the aged and infirm by using Hop Bitters. Try it.

The Reviewer.

A NEW SCIENTIFIC DEPARTURE.

To the Editor of the Banner of Light:

Within the year past a new work has been published in New York aiming to refute the modern scientific theories in relation to the imponderable agents of light, heat, electricity, gravity, etc., and the generally accepted theory that sound is due to wave-motions in the atmosphere; and also to refute the theory of evolution as interpreted by Darwin, Haeckel, Huxley, and others.

The author claims to have written the book in the interests of religion, and to demonstrate the immortality of the soul, and the existence of spiritual things by the methods of science. His work has created a great sensation in the religious ranks in the Middle and Western States, being endorsed by many ministers and religious papers in those sections.

It is entitled "The Problem of Human Life," by A. Wilford Hall. The author aims to show that mind, spirit, and all sentient being has a substantial existence; that human spirits are actual, organized substance; as much so as the physical organism, and of which the spirit is the perfect counterpart; that the difference between spirit and matter consists in the greater condensation of the latter, and the greater tenacity and refinement of the former; that our physical organisms are condensations of imponderable, substantial essences.

It will be seen from this that he advocates the philosophy that forms the great basis of Spiritualism, and it is a most hopeful and cheering sign of the times that his views are seized upon with such avidity and accepted and endorsed by so many ministers and people in the evangelical churches. Of course, they would not be so ready to accept them if they did not emanate from an Orthodox source, but the fact that they are ready to accept them under any circumstances is a great thing.

It is well known that the science of the day is based upon the theory that all so-called imponderable phenomena, such as light, heat, magnetism, electricity, chemical action, gravity, etc., are simply "modes of motion" of molecules and atoms of matter, and that all we can ever know of any and all phenomena are these "modes of motion." It is a significant fact that all the theories in relation to all these phenomena and their forces, are based upon the supposed demonstrated fact that sound is "wave-motions" in the air—scientists reasoning that light, heat, electricity, etc., must also be "modes of motion." The researches of Tyndall in his great work on "Heat as a Mode of Motion," were supposed to have demonstrated this in relation to heat, as it had previously been believed to have been accomplished for light by the "undulatory theory." But the greatest work to establish these theories, by proving that sound was due to wave-motions in a medium that came within the scope of some of our external senses—the air—was performed by Tyndall and Helmholtz, in their most exhaustive and elaborate treatises on "Sound," and "The Sensations of Tone." These were supposed to settle the matter beyond dispute in the case of sound, and by parity of reasoning for all imponderable phenomena by which nature addresses and impresses our sentient organisms. For their labors in this direction these two eminent scientists have achieved a world-wide reputation as scientific authorities. These theories, that all phenomena are the vibratory, undulatory, etc., "modes of motion" of material molecules and atoms, are the ground-work and constituents of materialism.

But now comes Mr. Hall, and declares them fallacies, and to prove his assertion attacks the doctrine of the wave-motions of air constituting sound, in an exhaustive and logical criticism of both Tyndall's and Helmholtz's expositions and assumed demonstrations of this theory. And most effectually has he accomplished his task in the estimation of the writer of this review. He takes up the points, one by one, by which Prof. Tyndall illustrates and explains the different phenomena connected with sound, on his theory, and shows their absurdity and inadequacy. With masterly ability he completely demolishes the very foundations of the air-wave theory of sounds, and in his clear and animated style of writing shows its utter absurdity. The manner in which he performs this feat makes it most amusing and interesting reading, and if there are any Spiritualists who have felt aggrieved at the contemptuous manner in which Prof. Tyndall has always treated all spiritual phenomena, they can now have the satisfaction of seeing his scientific expositions of material phenomena held up to just and merited ridicule by this complete and thorough analysis of their intrinsic absurdity. But I believe there is no one with so hard a heart but would feel a sentiment akin to pity for the learned Professor, to read in this work the way his expositions of his favorite theory are torn to pieces.

The importance of a work like this cannot be too highly estimated, for the reason that almost the whole scientific teaching of the day is based upon the idea that all substantial existences which can in any way be subjects for scientific investigation, are inert material atoms and molecules and their "modes of motion"; this constituting the ultimatum of all scientific thought; and it will not admit of any such thing as a spiritual substance as having anything to do with the explanation of any material phenomena; and, as stated above, the grand foundation and pivotal centre upon which this theory of the universe is based and around which it revolves, is the doctrine that sound, probably the most complex and refined of all the senses by which the spirit of nature communes with the human soul, is a mere "mode of motion" of the air. It is no wonder that minds trained in such scientific ideas should scout at any spiritual phenomena, and that this is the mental status of a large proportion of all the educated classes in society, whose minds have been molded by the prevailing scientific teachings of the day. But, as is so well shown in this book, these scientific theories are the sheerest fallacies; they really explain nothing, and are totally inadequate to give us an intelligent comprehension of nature and her wondrous phenomena.

In the estimation of the reviewer, this work has a great mission to fulfill in opening people's minds who are outside the ranks of Spiritualism (and in consideration of the fact that it emanates from Orthodox sources) to the reasonableness and beauties of the Spiritual Philosophy, who are prejudiced against Spiritualism solely for the reason that all their teachings, both scientific and religious, have kept them in ignorance of what a beautiful and every way reasonable philosophical basis all its phenomena rest upon.

The scientists, as a class, who have been the

great teachers and exponents of these prevailing scientific theories, have professed to regard all alleged spiritual phenomena with profound contempt, and not worthy of the least attention on their part. In answer to this Spiritualists have pointed to the phenomena themselves as a sufficient refutation of the attitude of these scientists toward spiritual manifestations, and as furnishing a complete proof of their reality. But so encrusted were they in their scientific theories, that they have been deaf and blind to any phenomena that came in apparent collision therewith, and nothing short of an utter demolition of their scientific fallacies will ever break through this crust in which they have encased themselves and exulted them to the light of day. And this work of A. Wilford Hall accomplishes this object by showing the theories on which all their science is based to be not only without any foundation in known scientific principles of action, but nonsensical and absurd. And the greatest exponents of these theories will live to see them rendered as ridiculous as they have affected to regard spiritual phenomena.

Not only have these dogmas in science confirmed them in their opposition to spiritual phenomena, but they have shut the door to all inquiry into the science of our sentient existence. If sentient or spiritual substance without the limits of our physical systems has no connection with spiritual substance outside of these limits, and all our sensations of the outer world are simply the result of impressions made upon us by wave-motions of the air in the cave of sound, and other analogous "modes of motion" in our other senses, then are we shut up in a world so foreign to our own sentient natures that the real character of anything outside of us must remain forever unknown to us; and the dogma of Herbert Spencer, that the substance of mind is forever unknowable, is equally true of matter. And this is what he and Helmholtz and John Fiske and many other scientific philosophers hold, and to be consistent with their science, is the dogma that must be held.

But when we come to realize that the real medium by which we come in contact with all things through odor and light and sound, is not mere "modes of motion" of inert molecules, but veritable spiritual essences, which the physical molecules serve to reflect, the material world becomes translated into the likeness which our spiritual sensibilities put on, and the connection between them is rendered comprehensible, and we are no longer shut up in a universe so foreign to our own natures that no ray of intelligence beams in upon us from the world of our nativity.

With some of the theological views and conclusions of this book probably a majority of Spiritualists, including the reviewer, would essentially differ; but with its scientific principles, which form the basis of its philosophy, and which the author so ably and faithfully elucidates, they would find themselves in full accord. And the reviewer is confident that they would get new illustrations of scientific principles, and find much instruction as well as pleasure from its perusal.

The author of this revolutionary scientific work commenced the publication of a monthly paper in September, principally devoted to a discussion of the ideas embodied in the book called "The Literary Microcosm," in which there are some very spicy controversies which he is carrying on with parties who profess to scientific attainments, in which he seems to have the best of the argument, and unless some of the original expositors of the "wave-theories" of sound, heat and light (Tyndall, Helmholtz and Mayer) come to the rescue, it looks as though he would complete their utter demolition. It is a well-printed and handsome sheet of eight pages, published at fifty cents a year, by Hall & Co., 139 East 8th street, New York.

Dedham, Mass.

FRANKLIN SMITH.

[From London Light, Jan. 22, 1881.]

EPES SARGENT'S "SCIENTIFIC BASIS OF SPIRITUALISM."

BY M. A. (OXON).

From the time when Mr. Epes Sargent published his "Planchette," down to his latest effort, which lies before us fresh from the printer, his labors in the cause of Spiritualism have been ceaseless and unwearying. Probably it will never be known to what an extent the periodical literature of Spiritualism has been enriched by his pen; how much of solid, substantial instruction we owe to the man who knew, as few others do, the subject on which he wrote so voluminously, and who, in writing, never lost his head in an excess of enthusiasm, or was carried into impracticability by an outburst of unreasoning zeal. Mr. Crookes once described his first book as "the best to put into the hands of an investigator"; and in so doing he probably had regard to what was conspicuous by its absence, as much as to the actual contents of the volume. Mr. Sargent's writings—and this, his latest work, has the same distinguishing characteristics in a high degree—are marked by a keen appreciation of what constitutes scientific evidence. He instinctively puts aside weak points that would lessen the force of his argument, and marshals his facts and testimony in strong and orderly sequence. So completely is his mental vision filled with the necessity for care in this respect, that he sometimes does scant justice, as we are inclined to think, to subtler and finer shades of evidence which, though they make very strongly for his general conclusion, are of "the things spiritual, spiritually discerned," and consequently, not to be established on the lines of scientific demonstration. He is resolute to present the Scientific Basis in a purely scientific manner.

The basis heretofore on the phenomena of Clairvoyance and Psychography; or, as he prefers to call it, Pneumatography. These two facts, representing the physical and psychical aspects of many analogous phenomena, he takes as typical, and as affording a firm basis for a Psycho-physical Science.

The evidence which he adduces for the reality of Clairvoyance, especially that connected with the name of Alexis Didier, is already familiar to most students of the literature of Spiritualism. A valuable letter of Robert Houdin, the most celebrated of French conjurers, testifies to his complete bewilderment at the results he witnessed. He played a game at *ecarté*, bringing his own unopened pack of cards, the envelope so marked that he could be sure it was not changed. A skillful player, he put forth all his art. In vain: Alexis told him the cards he was going to play, and presented his own card face downwards, yet always right when turned up. "I have," says Houdin, "returned from this séance as much overwhelmed with astonishment as I could well be, and persuaded that it is altogether impossible that either chance or address could have produced effects so marvelous." [p. 158.]

Beyond the facts which he considers to form the basis, Mr. Sargent devotes some attention to Form-Manifestations, respecting which he adduces some very cogent testimony. But he wisely, as we think, lays most stress on the formation of the spirit-hand, a detached member governed by manifest intelligence, which has been observed under conditions perfectly satisfactory by so many competent witnesses. A very typical case is that recorded by Mr. Crookes, F. R. S.:

"Under the strictest test conditions I have more than once had a solid, self-luminous, crystalline body."

—*The Scientific Basis of Spiritualism*. By Epes Sargent. Boston: Colby & Rich.

Berkeley Hall.

The Restoration of the Devil.

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

(Reported for the Banner of Light.)

Our theme on this occasion is a somewhat startling and unusual one. "Why Does Not God Kill the Devil?" you will remember furnished us with a topic for discourse early last winter, when we endeavored to convince you that God does not destroy evil by any direct exercise of sovereignty; but good in man being the Alpha and Omega of his existence, will eventually eradicate all imperfection and sin. The problem before us is hard to solve; the astute thinkers, the most erudite scholars in all ages, have found the question of evil hard to deal with; but all along the line of the ages we can trace the footsteps of those great of all great philosophers, who, acknowledging the divinity of every atom in the universe, have beheld only temporal evil and eternal good.

The atomic theory of the universe, now almost universally accepted by scientists and scholars, leads us to the conclusion that every solid body is made up of a countless number of infinitesimal atoms, so minute that the ultimate indivisible atoms cannot be seen with the eye of man, or even clearly discerned by any scientific instruments yet invented by human ingenuity. Metaphysicians are always asserting their belief in the non-reality of disease and pain, and sometimes we are inclined to lightly dispose of their fanciful theories by calling to your remembrance the positive and proved facts connected with our daily life; but while all dogmatism is puerile, and while many would-be philosophers are foolish and bigoted in their advocacy of unproved negations, there is usually underneath every theory a rock of fact; and could we only remove the superficial accretions and reach the primal thought, ridicule would no longer be a weapon employed by us when attacking the errors of our times. The power of the soul is undoubtedly the absolute power; matter is not intended by nature to be anything more than the servant of spirit. Intelligence is displayed everywhere in the universe of mind and matter. Because some men are blind, no proof is brought forward against the existence of color; because some men are deaf, the existence of sound is not disproved, neither can any of the blind and deaf materialistic assumptive fallacies of to-day shake the faith of the intelligent Theist in a God, almighty, all-wise, all-loving and all just. He that believes on evidence hath the witness in himself, and this living witness cannot be silenced by any external sophistries. Those who have experienced the peace and joy which flow from belief in a perfectly good God can never give up their knowledge of the existence of the fount of eternal goodness; for spiritual evidences convey knowledge to the soul and thence to the brain as certainly and conclusively as the reason and the bodily senses convince the intellect of the existence of material things.

When lecturing in New York last summer we spoke to a large audience, one Sunday evening, on the restoration of the Devil, and many of our friends expressed the hope that we would re-deliver our address and have it published. It is difficult to reproduce exactly any extemporaneous production, but as ideas are as much more valuable than mere words, as men are of more account than their garments, we can readily give again the substance of our discourse. Though possibly some who heard us in New York and may read the report of this lecture will meet an old friend in a new dress, still as we recognize our friends independently of their costume, this discourse will no doubt be remembered by all who heard it in the summer and wish to hand it to their friends in printed form.

In alluding to the atomic theory, in expressing our faith in the essential goodness of every atom, and in referring you to the cardinal doctrine of our religion, the existence of one only perfectly wise and loving Deity, we simply paved the way for what is to come, and suggested to your minds certain causes for effects which must of necessity follow. Now if the atomic theory be true, and every atom in the universe be good, with an individuality of its own, evil can only be the result of atoms finding themselves in their wrong places; hence to induce every atom to quit another's place which it has usurped and fall quietly into its own, will be to destroy evil or restore the Devil to a condition of perfect innocence, purity, and obedience to the divine law. This work can be accomplished by human spirits both in and out of the material form, as they follow the higher instincts of their being and subdue the senses to the soul. The Grecian philosophers, in common with metaphysical thinkers and teachers of all ages, taught the doctrine of the pre-existence of the human soul. In glowing poetical and allegorical language they described the descent of the pure, innocent spirit of unfallen man from a world of celestial delights into the dark prison-house of the physical body. They regarded matter as impure, as the foe of the spirit, as something for the soul to vanquish, and thus they recommended the severe mortification of the body that the soul might the sooner be liberated from its thralldom to the senses. This idea is common to all Oriental philosophies; it is at the root of the penances, prayers, pilgrimages and sacrifices of the so-called Pagan, and also of the modernized Pagan, viz., the Christian world.

Almost every Christian dogma is derived from Oriental or classic philosophy. The astronomical myths reappear in the history of the Saviour Christ, and while we are not among those who deny the personality of Jesus, we behold in the stories told of him fragments of genuine biography dressed up in the stage dresses of the actors in the great astral drama of ancient Egypt. In this stupendous play the Devil always figures largely. He is Draco or Scorpion, the autumnal dragon or scorpion of the skies, the zodiacal sign of the first autumn month, October. He heralds the reign of winter, with all its rains, and storms, and snows, and as the ancients were for the most part, poorly clad, and inhabited houses which ill-protected them from the strife of the elements, it is not to be wondered that they imagined the wintry constellations to be the abodes of avenging powers who contended against their god, who dwelt in the sun, and who at midwinter seemed to be dying as the days became shortest, until, on Dec. 25th, the first appreciable lengthening of the days occurs, and this day is thus appropriately dedicated in honor of the birth of a Saviour. And as the midsummer constellation, Virgo, reappears, and in proximity to her Bootes or Joespe, it is not surprising

that the incarnate God of Christendom should have his birthday fixed at this season, and that the virgin mother and foster father Joseph should figure so prominently in the representation of his nativity.

No superstition can be more readily accounted for than that of the belief in the Devil, so very natural was it for the ancients to attribute every phase of misunderstood phenomena to an adverse source. Temptations and trials are not usually acceptable to the unenlightened judgment of man; and yet, where is the sage who has profited by the discipline of sorrow, unwilling to thank the Eternal for pain as well as for pleasure, for disappointments as for fulfilled hopes? Sorrows develop sympathy; they un-bosom our hearts to our fellow-men; they make us understand and love one another as we never could were we not fellow-sufferers. The power to suffer is the power to enjoy; the ability to do wrong itself enables us to do right; we cannot eat of the fruit of the tree of the knowledge of good-without also partaking of the produce of the tree of the knowledge of evil. Children do not usually thank father and mother and teachers for the severity of the discipline to which they subject them, yet how often in after years does the grown-up child remember with deepest gratitude the parent's strictness, and with sorrowful regret the over-indulgence, which, while sweet as honey in the mouth, has proved bitter as gall and wormwood after it has left the palate. It needs growth in wisdom to enable us to appreciate sorrow, and so does it need wisdom to make us see that every convulsion of nature, be it earthquake, cyclone, volcanic eruption, storm or tempest, is absolutely necessary to play the prelude to the harmonious anthem yet to be sung by the choir of a completed universe. The Devil we dread is the embryonic blessing, whose benignity and beauty we are at a loss to perceive; the Satan, or adversary we fear and shrink away from, is only the shadow of an approaching angel, coming to greet us with costliest treasure in his hand. Our friends in the darkness cast their shadows before them, and we mistake them for approaching enemies; as in a masked ball, enemies and friends are so veiled and mixed that we are at a loss to know one from the other unless the gift of spiritual discernment enables us to penetrate within the veil, and by the subtle instinct of the soul detect the difference between the sphere of a loved one and that of one inimical to our welfare. The early dwellers on this planet were like the earth itself, crude, chaotic, and in their crude state they attributed to a power of evil everything whose use they had not discovered.

In our controversies with Atheists we always remind them that if they do not believe in God they must of necessity acknowledge the existence of the Devil. The Materialist of to-day denies a personal Devil, but believes in an abstract one. Week after week in the columns of atheistic newspapers arguments are brought forward to prove that no Supreme Power of Love, Justice and Wisdom can exist controlling all things, else affairs would not be as they are. When President Garfield passed to the spirit-world, even so near a neighbor of ours as the *Boston Investigator* brought forward the untimeliness of his transition as proof against the existence of a good God. Now if there be a remorseless energy in nature, personal or impersonal, conscious or unconscious—call it by whatever name you will, law, force, destiny, fate, chance—which does not deal equitably with all men; if men and women are unjustly dealt with by a power which they cannot control, but which brings them into existence and persecutes them while it favors others, then this capricious, partial, unjust and unmerciful power is the Devil. George Chalmers, the regular lecturer in Paine Hall, calls optimism a delusion, and is an out-and-out pessimist. No doubt he is soured in consequence of the hypocrisy he has beheld in the churches, and as a come-outer from them is as much opposed to all he can possibly designate "priestcraft" as he was formerly in favor of the ministerial profession to which he belonged. His honesty as a man we do not question, but his opinions on religious questions are only Calvinism run to seed.

Materialism is a reaction from Calvinism, of which it is a modified form. It is preferable to Calvinism in many respects, as it is far better to believe in no God than in a cruel and revengeful one; it is far pleasanter and healthier to deny man's immortality, than to preach the eternal felicity of an elect few and the everlasting misery of a large majority of human souls; but the failure of the materialist to behold the divine equity displayed everywhere, and to see even in every fiend an angel in embryo, is largely the result of early and inherited Calvinistic prejudice, which is only a system that personifies the blind, relentless force of nature believed in by the atheist. You are all thoroughly familiar, probably, with Dante's "Paradise, Purgatorio and Inferno," also with Milton's "Paradise Lost" and "Paradise Regained," as well as with the "Heaven and Hell" of Emanuel Swedenborg. In all of these treatises you are introduced to fighting angels, and a perpetual conflict between angels and devils; according to these three noted authors evil is possessed of everlasting life. Dante's visions are all highly colored with Roman Catholic theology, and though he was no doubt a remarkable seer, all that he saw he beheld through the stained glass of the Romish church; while Milton saw the scheme of salvation with the eyes of a Puritan, and Swedenborg never had in his earthly life all the Lutheran dust removed from his spiritual eyes. We do not deny to the visions of Dante a vivid reality; we do not question his seership, or imagine other than that he really beheld spirits in purgatorial pain, while others, whose lives on earth had been infamous, were writhing in the tortures of a hell of remorse; we do not deny that Swedenborg really saw the hells, or that in those infernal states he beheld spirits who showed no signs of amendment and no wish to advance; but to declare that these hells are to remain hells forever because they are such to-day, or were when these clairvoyants beheld them, is to argue as illogically as to declare that because you are now in this hall, and may be seen sitting here by a clairvoyant at a distance, you are to spend your eternity here sitting on settees listening to a lecture.

We behold in this world the remedial and reformatory properties of sorrow. As man advances in the scale of civilization he becomes more and more convinced that no punishment in this world is justifiable unless it serve one or both of the following ends: the reformation of the offender, the protection of society. Thus the best minds of the age rule out capital punishment as inadmissible, and view with disgust all injuries inflicted upon prisoners in dungeons. The prisons of to-day are a disgrace to the world; so are hospitals and lunatic asylums for the most part, though in all these institutions recent improvements of so marked and

revolutionary a nature have been made as to give promise of a really desirable and effective class of reformatory and curative institutions arising in our land in the near future. What shall we do with Guiteau? Ask the mob from the lowest slums which defile your cities, and with one voice they vociferously shout: "Why, hang him! what else would you do with him?" And yet these people, many of them, who are so clamorous that Guiteau should be hung, are themselves in mortal danger of ending their own earthly lives on the gallows. Ask the refined, pure-minded ladies or gentlemen of culture and good-nature, whose every taste is refined, whose every act is eminently exemplary, and what say they? "Oh, do not wrest from another the precious boon of life you cannot bestow! You do not know the temptations to which the poor, misguided man has been subjected. Reform him if you can, certainly prevent him from dying his hands again in human blood; take from him the unfettered liberty he has so terribly misused; but whatever you do, better anything than that you should imitate him and commit a similar crime to his own, even though with greater provocation."

The tears of a mother, the mute pleading of the sorrow-stricken eyes of a heart-broken parent, have saved many a hardened sinner, while all the menaces of the law and threats of future damnation have failed to soften an obdurate heart. Love never falleth; it is infinitely powerful to rescue every spirit in all universes, and the sole agent employed by celestial beings when dealing with the unfortunate and the sinful. The most degraded specimens of humanity are ever the severest, the most unforgiving, while the pure and noble are like the Christ on the cross, who, pitying rather than blaming his murderers, cried to heaven for mercy on them in those memorable words: "Father, forgive them; for they know not what they do." Of one thing we are assured: that no matter how many devils there may be in the universe to-day, they will not always remain devils. No matter from what arid heights of bliss they may have fallen; no matter in what depths of crime and vice they may now be plunged, within every one of them the spark of goodness smoulders; and that spark the discipline of pain will yet fan into a flame.

It is nonsensical to prate of a holy God who hates iniquity, and then endow him with infinite power and say that he cannot or will not save and redeem every soul he has created; it is infamous to attribute to God actions which we would never dare to attribute to any earthly potentate, however vicious. The blasphemy of materialism sinks into impressive insignificance when contrasted with the creed of Orthodoxy, whose leading articles are: an angry God, a bleeding Saviour, an almost almighty Devil, and an endless Hell for the great multitude of the human family. Wonder not at the atheism of the nineteenth century when you read the history of the ecclesiasticism of the preceding centuries, which was a dualism that gave to its evil side far more power than it ever attributed to its good. In the theology of the Evangelical churches we cannot find a single trait in the character of God the Father to admire or even to respect, while Jesus is certainly the most remarkably self-denying and virtuous character imaginable. No language can do justice to our admiration of a type of character so philanthropic as that of the Christian Saviour when he voluntarily bore the Father's wrath to save humanity from degradation and eternal sorrow; but how wretched he must be if he is conscious that his work has been ineffectual to save the larger number of human souls from that Father's fierce displeasure. Jesus in the churches has been set up between God and man to hide the Father from his creatures, and thus we are, and always shall be, the sworn enemies of Christianity, while we deeply reverence and devoutly admire the hero of the Gospels; though according to the records themselves Jesus was neither impeccable nor infallible. If he was a demi-god or super-angelic personage, as the Arians of the fourth century believed him to be, then he did not need the discipline of earth, and all the courage and instruction to be gained from a contemplation of his life as simply a man is eliminated from his biography, and he becomes a farcical actor in the great drama of human experience.

The revision of the New Testament is still exciting considerable comment, though the new version has scarcely continued to create the furor anticipated when, shortly after its publication, more than one hundred thousand copies were sold in a few days. Before the summer vacation we called your attention to many striking alterations in the text, which we decidedly regard in the light of very marked improvements. The famous though oft disputed passage in the epistle of John, "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one," has been entirely erased. This was a terrible blow to many an uneducated believer in the doctrine of the Trinity, though all scholars had been for many years disposed to regard the passage in the light of an interpolation, as it was not to be found in any of the oldest manuscripts. We know that some of the early Fathers of the Church recommended "pious frauds" when they wished to establish a doctrine which they considered agreeable to "the Word of God," and if in that Word (the Bible) they could not find sufficient evidence in favor of the doctrine, they coined evidence by circulating marvelous tales and introducing into the sacred text their own commentaries upon it, until after-translators readily believed that there was no imposition in the matter, but that these marginal notes were really part and parcel of the original scriptures. It is quite unnecessary to remind so highly cultured a congregation as the one we are addressing, that original manuscripts are nowhere to be found. Present translations from pretended "originals" are made by a diligent comparison of the three most ancient documents discoverable, but these are respectively three hundred and four hundred years nearer than they ought to be to be originals. We refer to the Vatican and Sinaitic manuscripts, dating back only to the fourth, and the Alexandrian manuscript only to the fifth century. These remarks are only introductory to a peculiar kind of restoration of the Devil, to which we now desire to invite your attention, and that is the restoration of the Devil in the *Pater Noster* or Lord's Prayer.

For many centuries Christians of every name have believed that they were using the exact words of Jesus when they prayed daily to be delivered from evil. Evil is so comprehensive and convenient a term, and so easily understood, every one moreover being ready to acknowledge the prevalence of evil, and all pure-minded people so anxious to be saved from it, that Christendom has always been united in its prayer for deliverance from evil; but behold the revised Lord's Prayer! It acknowledges the exist-

ence of the Devil, and all who adopt the revision must pray to be delivered from the evil one, that is, from his Satanic Majesty, the prince of the powers of darkness. To us it is a matter of indifference as to whether this translation is correct or incorrect; we do not by any means believe in the plenary inspiration of the frequently altered New Testament, neither do we regard any man as infallible, or bow to him as to a supreme Lord and Master; but to the conservative Christian this change is fraught with stupendous consequences. To Christians of the school of Prof. Austin Phelps of Andover, who is very anxious to "resuscitate" the Devil, his resurrection into the *Pater Noster* is no doubt a very encouraging sign of our times, as, without an arch-fiend, followed by a long train of imps, they cannot successfully wage war against Spiritualism, which, unfortunately for all materialistic theories invented to explain it away, possesses intelligence; but what can the Universalist and conservative Unitarians do with this restored Devil? Certainly the revision committee did right in substituting the clause, "deliver us from the Evil One" for "deliver us from evil," as the weight of evidence is in favor of the theory that Jesus taught the existence of a personal Devil and of many unclean demons, and told his disciples to pray to be delivered from the Evil One.

Now the reformed Christians to whom we have just alluded prove all they affirm by reference to the Bible; and the Universalists particularly call Jesus their Lord and Master, even their Saviour and Redeemer. If he be the infallible Son of God, even though not God the Son, if the New Testament be his inspired word, how can they escape condemnation if they refuse to believe in the Devil and pray to be delivered from him? No one reading the New Testament can possibly escape the conclusion that Jesus not only refrained from denying the existence of Satan, but continually spoke of him as having a real existence, and as being constantly on the alert to entrap the souls of men. "I beheld Satan as lightning fall from heaven," "Ye are of your father, the Devil," and a host of other almost equally strong passages, prove conclusively that unless the New Testament is a forgery or an allegory, Jesus believed in the Devil. If it be a forgery, no documents extant prove at all conclusively the existence of Jesus; and as to his teachings, we can know nothing of them; if it be an allegory, then Jesus and the apostles were either, according to the celebrated French author, Dupuis, the sun and the twelve signs of the zodiac, or, according to Mr. James Burns, the editor of the *London Medium and Daybreak*, the human soul and the twelve powers of the mind. These fanciful and poetical interpretations may answer very well for skeptics and Spiritualists. The skeptic may agree with Dupuis, that Christianity is only solar worship in a new dress; the mystic, the Spiritualist and the Swedenborgian, who push the doctrine of correspondence to its utmost limit, may contemplate with delight the New Testament as a beautiful allegory, and be quite content; content to see Christ in his own soul, and his twelve apostles in the twelve powers of his own mind, while all the physical desires and functions are either a crowd of disciples, or a host of enemies, as they are obedient or disobedient to the commands of the soul.

Spiritualizing ancient histories is a very pleasant task, and taking into consideration the customs of Orientals, it is not at all improbable that allegory and parable constitute the largest part of all Eastern scriptures; but the Universalists of the West will have none of this poetry; to them Jesus was not only a real, but an infallible personage; he could not be mistaken, according to the *Christian Leader*, the Universalist organ published in this city. A Unitarian church in England is hardly worth supporting, because the Rev. Charles Voysey, who criticises the character and conduct of Jesus about as we do, preached within its walls. This newspaper, which wishes to be the leader of Christian thought in the world, objected to Mr. Voysey because he spoke of Jesus so "spitefully"; and yet there is probably no man in the world who has said more in favor of the stainless moral character of the Nazarene than this same "spiteful" Theist, who preaches every Sunday to one of the most refined and intelligent congregations of liberal religionists in the British Metropolis.

What is to be done with this terrible *bête noir*, the Devil, who will not be expunged from Christian theology, and who will maintain that Jesus recognized him and turned his colleagues out of the bodies of men into a herd of swine? Spiritualism alone can find the key to the real devils; they are unprogressed human spirits, but not one of them is irrevocably lost to goodness; for within each a germ of divinity is discoverable. Milton, founding his poem upon the enigmatical saying of the great teacher, "I beheld Satan as lightning fall from heaven," and also upon the apocalyptic account of "war in heaven," describes in the imagery common to poets the constant struggle between spirit and matter, and the descent of the spirit from pristine innocence and ignorance into a vortex of contending emotions. On the one hand is the divine soul and legions of angels, all good companions and wise advisers bearing the human spirit to celestial bliss; on the other, sensual desires, troops of undeveloped spirits and all bad companions tempting the expanding intelligence of the rational mind to sacrifice principle for what the world calls pleasure, and to barter virtue for sordid dust. This conflict develops character; without it we should be spiritual babes with the innocence of babyhood, but forever without the wisdom of maturer years. Responsibility, the power of choice, is the prerogative and attribute of man, the result of his self-conscious entity, his intelligence. Without it he would be merely a beautiful piece of mechanism having no soul.

The grandeur of character is impossible to be obtained without struggle. Let us rest assured that no spirit, however fallen, is hopelessly lost, but that every soul in the universe will, after its passage through all needful discipline, be elevated to its true position of true spiritual manhood. The devil after all is not so black as churchmen have painted him. The Satan of the book of Job is only the accusing angel believed in by the Jews; an unpopular being with those whose characters would not bear inspection, just as a detective is not highly esteemed by a gang of evil-doers; but this Satan in the book of Job was never known to tell a lie. He tells God that Job ought not to be allowed to receive a reward due to merit unless he deserves it. His powers of endurance ought to be put to the test ere he is classed with the world's true saints. The Devil wishes to test the piety of Job. He does so; he afflicts him; and after he has endured grievous sorrow, he is a wealthier and happier man than he ever was before; thus

Satan turned out to be the best friend this notable servant of God ever had.

The Devil of Christendom is not only very respectable but very intelligent. To his Satanic Majesty have been attributed the marvelous spiritual power of Jesus to cure men's minds and bodies of insanity and sickness, besides every progressive idea, every scientific discovery, and all the blessedness of real communion with the unseen world. The Devil discovered America, invented the steam engine, the printing press and a host of other aids to civilization. He gave a new impetus to the science of astronomy, he discovered astronomical facts and he only, according to the church of bygone centuries. Luther and he were bosom friends, intimate chums, one never being mentioned without the other in Europe during the sixteenth century, even though, according to tradition, Luther once got angry with his friend and threw his ink-pot at him.

Let us meet this theological scarecrow face to face, and we shall find that he originated in days of human ignorance and fear, and that in after days he has been set up at the entrance to every rich harvest land, that the flock of birds known as the public may be frightened from plucking a single golden ear of that corn which an arrogant and selfish priesthood wishes to reap, and reserve entirely for its own use. Fear the Devil no longer, but rather fear your own unbribeable lusts and passions; fear rather to disobey the beautiful laws of being, for fear you are true to yourselves, to your highest conception of duty, evil spirits and evil men will have not the slightest power to triumph over you. When dark and unhappy spirits approach, even when vicious ones draw nigh, your atmosphere of moral purity will repel where it cannot enlighten them.

Let us all resolve—instead of seeking to carry men back to old-world superstitions, to the restoration of belief in the Devil—to reform the Devil, if there be one; and certainly we may aid unhappy, earth-bound spirits to rise from their degradation by doing all we possibly can to relieve distress and correct wrong in our own vicinity. Do not seek to summon undeveloped spirits from invisible realms that you may reform them, but rather remember that they dwell amid the haunts of crime on earth, and that as you reclaim the sinner you help up the unclean demons who surround him. Go forth nobly to your daily tasks; rely upon the Infinite and Eternal Power of Goodness; go forth, clad in the armor of truth and purity, to do battle with all the vices of the age, and in the angelic sense you may all "restore the devil" to purity; and in that new paradise into which all souls enter who have fought the battle of life the wisdom of the serpent will be found conjoined with the purity and harmlessness of the dove.

Verifications of Spirit-Messages.

MRS. KATIE H. HORTON.

To the Editor of the Banner of Light:
Having an interest to ascertain the facts in relation to the message from Mrs. KATIE H. HORTON, published in the *Banner of Light*, Nov. 19th, I called at the store of Horton & Brother, in this city, and inquired of Mr. H. if he ever knew a lady of that name. He replied that he had, and directed me to a lady behind the counter, saying, "That is her sister." I then went to her and called her attention to the printed message. As her eye fell upon the name she became much excited, and said to a lady at her side that she did not wish to read it. Mr. Horton then came to the counter, and both he and the sister of the communicating spirit were persuaded to read the message. In answer to an inquiry from Mr. H., I told him I was a Spiritualist, and asked him if the lady's name before marriage was, as stated in the message, Katie H. Leader, and whether her father was a clergyman. He seemed to feel that I was endeavoring to impose upon him; said he did not believe it was from the person it purported to come from, and would give me no direct reply to my inquiries. This being the case, I inquired of another person present, and he fully confirmed the truth of the statement made in the message.
WILLIAM G. WOOD.
Providence, R. I., Nov. 30th, 1881.

THOS. F. ABBOTT AND OTHERS.

To the Editor of the Banner of Light:
The communication from Spirit THOMAS F. ABBOTT, in the *Banner of Light* of Nov. 19th, I fully recognize as coming from our late townsman. I have been acquainted with Mr. Abbott for twenty years, and do not doubt the genuineness of the spirit-message, for it reads very much like him. He was one of our well-known active business men.

I have also seen in your Message Department several other communications, received a good while ago, which I recognized, and intended to have sent you verifications of, but have neglected to do so. I will now mention some of them: HENRY T. BRUSH was an architect, and lived in this city—fully recognized; HIRSH HILLS was a cousin of mine and lived in Plainville, Conn.—also recognized; MRS. A. WOOD, of CURRIER, of East Boston, Mass., the well-known brilliant spiritual lecturer—the message unmistakably speaks her sentiments; HENRY C. WRIGHT, the well-known earnest worker in the field of reform, and a zealous Spiritualist—his remarks were addressed to myself, and I fully appreciate his kind attention, and trust he will continue his watchful care.

The *Banner of Light* is doing a noble work and an immense amount of good to both mortals and spirits.
Fraternally yours,
AUGUSTUS DAY.

Detroit, Mich., Dec., 1881.

DAVID A. BRAYTON.

To the Editor of the Banner of Light:
I visited the office of the Fall River Iron Works on South Water street, in this city, for the purpose of making inquiry regarding DAVID A. BRAYTON, whose message was published in the *Banner of Light* Nov. 19th, and ascertained that all the statements he therein made were correct.
WILLIAM G. WOOD.
Providence, R. I., Nov. 28th, 1881.

Spiritualism in Charlestown, N. H.

To the Editor of the Banner of Light:
In this quiet town in New Hampshire, about seven miles from Belknap Falls, our philosophy has excited of late considerable attention. George A. Fuller, of Dover, Mass., who has been lecturing frequently this fall in New Hampshire and Vermont, spoke in the Town Hall, Charlestown, recently, to very good and intelligent audiences. More recently still W. J. Colville, of Boston, has addressed the townspeople from the rostrum of that large and elegant structure. He spoke there Tuesday, Wednesday and Thursday, Nov. 20th, 30th, and Dec. 1st. On the first evening his subject was: "The Signs of Our Times"; on the second, "Our Homes and Employments Hereafter"; and on the third, "Why I am, and How I became a Spiritualist." Each lecture was enthusiastically received—the hall being crowded on all three occasions, even though the weather on the last day was very unpropitious.

The lectures were delivered in this well-known speaker's raciest and happiest style. Though deeply philosophical the lectures were also in some parts decidedly amusing, and as the audience was largely composed of young persons we cannot but think the insurers of our friend did well to combine recreation with instruction.

The lecturer enlivened the proceedings by executing several vocal selections in a very effective manner. His answers to questions, and poetic improvisations, also gave great satisfaction to his auditors. At the close of the last lecture his printed discourses sold freely.

The success of these meetings may be largely attributed to the indefatigable exertions of

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SPECIAL NOTICES.

It is in the nature of the BANNER OF LIGHT that it should be taken to distinguish between editorial articles and the communications of correspondents. Our columns are open for the expression of honest and free thought, but we cannot undertake to enforce the varied shades of opinion to which our correspondents give utterance. We do not print anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the title he desires specially to recommend for publication.

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.

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

The Watchman Re-endorses the Phenomena, but Rejects the Philosophy.

A few weeks ago we noted an editorial appearing in *The Watchman*, the Baptist organ located in Boston, wherein the conductors of that paper endeavored to come to the assistance of Prof. Phelps, of Andover, in his "demon" crusade. At that time we stated that the testimony given in favor of the reliability of Henry Slade as a medium, by the *Watchman* editor himself, in his efforts to prove that "the devil" (or some of his subordinate imps) and not Dr. Slade performed the wonders he (the editor) witnessed while attending a seance with him (Slade), proved too much for the narrow line of a churchman's argument, and we therefore copied the statement, and adopted it as additional evidence in favor of spiritual manifestations—at the same time thanking *The Watchman* for its contribution to the mass of corroborative testimony already in.

The matter rested there for awhile; but week before last a correspondent of *The Watchman*, a Rev. Edward A. Stone, of Gallon, O., having evidently perceived what the editor of that paper had said in the way of an effort to render Spiritualism and "diabolism" synonymous terms, hastened to inform the trembling sentinel on the walls of the creedal Zion that it was not "the devil" whose presence and power he (the editor) had witnessed in Slade's presence (or any other person's), but only an exhibition of clever trickery on the part of mortals, not to be dreaded as the apparition of a fiend, but merely dismissed with the light laugh which waits on the culmination of the professed conjurer's artifice.

Perhaps Mr. Stone is a Baptist progressive, and refuses to look backward to Satan and his imps for allies, choosing rather to fight the nineteenth century fight on nineteenth century methods, and to take that horn of the dilemma, viz: "delusion and trickery," which seems to him most in accordance with his individual reason, however misguided his judgment may be—as it evidently is—in the premises. Be that as it may, the editor of the *Watchman* returns to the charge in his last issue. He is sure Dr. Slade did not deceive him: In his first article, endorsing the reliability, as far as the mortal side was concerned, of the phenomena then seen, he said:

"The writer of this article had an opportunity during the past summer to visit Slade and witness some of the weird things which attend his sittings. The most remarkable of the things done in the presence of the German professors at Leipzig were not done in our presence. But those which were done were such as we cannot explain on the hypothesis of sleight-of-hand. The writing on a closed slate which we ourselves had purchased a few minutes before at a bookstore; the lifting of the table into the air; the breaking of a slate into a score of fragments; and other events as curious were sufficient to convince all who witnessed them that we were in the presence of a mysterious power which did not reside in the man through whom it was manifested."

And now he further reiterates his conviction of the verity of the manifestations he saw, in the following language, which we quote from his editorial in the *Watchman* of Dec. 8th:

"Our correspondent promises to demonstrate that the things done at the sittings of Dr. Slade are tricks, provided he can be allowed to prescribe the conditions under which they are performed. But it is surely worth considering that one of the most skillful sleight-of-hand performers in Europe says that he is entirely outside the domain of his art. Such is the verdict of the Court conjurer of Germany, after careful consideration. What conditions would our friend establish? Of course it would be possible to require tests to which Dr. Slade would refuse to conform. *Did we think the conditions under which he gives his sittings may be accepted as fairly daylight? He did not ask 'who the four visitors were, and, for aught he knew, they might have been the most distinguished scientific men in the world. He did not seem to have anything to conceal, but on the contrary permitted us to examine his table thoroughly, and to turn it upside down. There were no cabinets or curtains to suggest deception. The double slate which we had brought had not been out of our sight for a moment after we entered the room. It was placed, not under the table, but on the arm of one of the visitors, and Slade merely touched the frame with his finger-tips. Of course it would have been gratifying had the slate been left open, and had we been permitted to behold the bit of pencil moving without visible hands to use it, and forming the letters of its own accord. But after all, we do not see how that would have helped the matter, at all, as it would be just as easy to explain such an occurrence as the one which actually took place. The party of four who followed the party of which the writer was a member saw this slate sail out into the room, curve upward in the air, and alight on the table. Does our correspondent*

ent know of any trickery by means of which this can be done? Does he know of any conjurer who can cause it to be done, or even seem to be done, in full light and without apparatus?"

These are point-blank queries, and absolutely defy an answer from those who, like Mr. Stone, hold to the "delusion and trickery" theory regarding them. Any one who honestly examines into the physical phenomena of Spiritualism is convinced, and that quite speedily, of the truthfulness of the assertion that they owe their presentation to an intelligent, invisible power outside the medium and sitters; and the editor of the *Watchman* is a direct example in this direction; and any one who has thus honestly observed, is at once seized (as was the *Watchman* editor evidently in the case of Mr. Stone) with a sort of pity for the deplorable ignorance manifested by those who ascribe them to the domain of the prestidigitator.

The *Watchman* editor is sure the events narrated by him were true, the phenomena real. Therefore the next question in his mind is as to their cause. And what better way of frightening the Evangelical sheep—who are now in such numbers leaping the barriers of the church fold—back to their old-time confinement, than to follow the late Elder Knapp, and ascribe what he (the editor) has seen (and what so many thousands of church members all over the land are seeing frequently in the privacy of their own homes, and sometimes even amid the sanctity of their own household band) to THE DEVIL! We cite Elder Knapp, because it was he who years ago in the course of "a revival" held by him in Tremont Temple, Boston, took the broadest ground in this matter—declared his honest belief in an individual and indefatigable Devil, and ascribed all the teachings and the phenomena of Spiritualism to him as being the results of his demonic efforts to win the souls of men and defeat the objects for which the vicarious atonement was instituted.

We shall refer to this again, further on; but in passing from this—the first—division of his editorial (for it contains two) we desire to thank our brother of *The Watchman* once more for his testimony in favor of Dr. Slade's mediumship, whatever his object in placing it so prominently before his readers. Now for the second portion of his article, in which, since the *Banner of Light* is specially mentioned by name, it is presumable that we might feel particularly interested: We give his introduction to this section, which runs as follows, premising on our own part that the discourse he in so lame a fashion endeavors to reply to was delivered by W. J. Colville in Berkeley Hall, Boston, recently, under the claimed control of Spirit E. V. Wilson:

"If what our correspondent has said has led us to reiterate our belief in the reality of some things that the mediums do, after making allowance for the undeniable trickery of many of them, the discourse in the *Banner of Light* illustrates well the second part of our article, in which we expressed our belief that the marvels were produced by wicked intelligences. This discourse, professing to come from the spirit of a deceased medium, and to defend Spiritualism, as it is held by pure spirits in another world, utterly misrepresents the article of Prof. Phelps, a synopsis of which we gave. We shall quote a few specimens of these misrepresentations."

Why did *The Watchman* print a synopsis (however close) instead of the main article in full? Could it have been that by so doing, and keeping at least to a straight line, its editor escaped parading before his readers the contradictory assertions with which Prof. Phelps's article abounded? It would appear so. Having endorsed Prof. P.'s assertions by saying "these are wholesome and timely words" of "special weight as coming from a distinguished teacher in the theological school at Andover," and one who "had in his youth abundant opportunity to acquaint himself with facts which cannot be laughed away, or set aside as delusions or as tricks of men in the flesh," *The Watchman* editor is particularly offended with Spirit Wilson for daring to assert through Mr. Colville's organ that:

"Prof. Phelps advocates a course of duplicity by telling the clergy to preach the devil, though they are not at all sure of the existence of a devil; and that while they may have their own doubts as to the existence of his Satanic Majesty, they are to treat their congregations as though they had no such doubts."

If *The Watchman* had printed the essay of Prof. Phelps in full, its readers would have been able to peruse the following, which we extract from it as printed in the *Congregationalist*, which excerpt, if it does not teach the duplicity spoken of above by the spirit, has no meaning whatever:

"Do we not need for present use some simple, yet philosophical explanation which shall commend itself to the common sense of men, and to the biblical prepossessions of the people; even if our respect for science compels us to hold it as only a probable hypothesis? And do we not find that explanation in the plain teachings of the Bible respecting the malign realm of the 'Prince of the power of the Air'? We might not venture to create such a solution on our own authority, but finding it, as we do, ready to our hand, may we not use it as a tentative and probable hypothesis, till science shall extend our knowledge, if it can, to something more satisfactory?"

The great defect in Prof. Phelps's line of procedure in regard to his advisory paper concerning the query "How shall the Pulpit treat Spiritualism?" was in his giving publicity in the *Congregationalist* to this article at all. To have been really effective it ought to have been secretly printed in a form suitable for private distribution, and sent only to the ministers themselves, for their perusal and acceptance, or otherwise. Then these gentlemen might have had meetings and exchanged their views on this "temporary" (?) explanation, by which means they could have arranged the best methods of hoodwinking their followers; but now that he has come out boldly before the world the whole plot is exposed, and many thinking minds in the Evangelical church-membership will, if they use the power of thought on the above extract, see that, paraphrased, it runs much after this fashion:

"The manifestations of Spiritualism are accomplishing a bad effect on our church organizations by attracting the attention of many of our members, who subsequently become believers in the Spiritual Philosophy itself, and hence their presence is lost from our ranks, and their shekels are missed from the creedal treasury; we need for present use (by-and-by we can either invent another, or maybe we shall not need to) some simple form of explanation, which shall commend itself to the prepossessions of the people, which prepossessions we have in the past so carefully cultivated; and while, since even our own minds as ministers have become enlightened to that degree that we would not venture to so insult our own intelligence as to create such a solution as that the 'Prince of the power of the Air' is the cause of it all, yet he is a convenient evasion to be used in the present emergency, and has the added advantage of having been manufactured ready to our hand, by a past age—thus saving us the trouble and men-

tal disquiet necessary to his production. By-and-by, the ministry [for the average reader knows how fond (?) the church has always been of adopting the revelations of science in the past], can get up something new, if needed."

Spirit Wilson we maintain was, therefore, correct when he charged Prof. Phelps with urging the ministry to preach a thing for present use, even though they might not be interiorly satisfied that it was the truth.

The *Watchman* it was troubled again in another way by Spirit Wilson's utterances, and quotes from him to the following effect:

"Prof. Phelps clearly teaches that the good spirits must remain shut up in heaven, and be satisfied to relinquish all interest in human affairs, leaving humanity and their own dearest friends in charge of the Devil."

"And it appears that the stock in trade of the Orthodox churches to-day, according to Prof. Phelps, is His Imperial Highness, the Devil."

The Baptist editor shrinks back from his own position when presented in plain terms, and groans out: "It is almost needless to say that there is not one word or whisper in the article of Prof. Phelps that teaches these things"; and is convinced that "no good spirit in the flesh would depart so widely from the truth, and whether this discourse came from a spirit in the flesh or out, the spirit is wicked"; but let him read Prof. P.'s article again, and see if he is not mistaken in this sweeping and really baseless endeavor to shield his principal, who has not even the honesty of Elder Knapp, to whom we refer above, but openly admits that he would preach "a devil" of expediency rather than a real and permanent one such as the great revivalist proclaimed.

With a desultory and commonplace group of objections to Spirit Wilson's strictures against "Orthodox Christianity," etc., the *Watchman* closes its article—which it prefaced with the half-hearted assertion that "We do not want to say too much on this subject" (Spiritualism)—and resigns itself to the mercy of its readers. Let us hope they will be as lenient as possible in the premises.

Interior Communications.

"My cousin cannot give them this knowledge," said a spirit recently, in one of our reported seances, "because her experiences are of the inner life; they do not pertain to outward manifestations." That simple reply starts a whole circle of reflections in the mind. How many at once realize the truth of the above answer in its intimate relation to themselves. To how many does not the revelation instantly come from it, that all that they receive from the other world is impressed upon them directly, and without the help of an intermediary.

There are a great many persons who are recipients of light from spirit sources in a mysterious way. There are times when they know for a certainty that they are guided by an unseen power; that they have thoughts for whose origin they are unable to account; that they do what some intelligence outside of themselves must have suggested; that they are mediums, and have only to become receptive and patient, practicing the habits of humility of spirit, to receive impressions and guidance direct from the spirit-world. They are of the number who obey spirit influences habitually, while in very many instances they would not consent to sit with a medium.

They would not, either, in many more instances, be successful in obtaining communications if they did consult a medium. The truth is, in their case, they do not require the services of a medium, for they receive their impressions and influences direct from the spirit-world. Their "experiences are of the inner life," and "do not pertain to outward manifestations." It would be wiser if more persons thought of this matter, to discover how far it may be true in their own cases. They might become surprised to find that in no other way can they account for what comes to them unsolicited and in unexpected moments, than by attributing it to the direct and silent operation of spirit-intelligences.

It is a solemn and yet a very sweet and consolatory thought that we live thus in familiar companionship with those who are wiser than ourselves, but who nevertheless feel an intense interest in our every-day actions and occupations, and are near at hand to supply our minds with a fund of thoughts exactly suited to our necessities, and whose chief delight consists in ministering to the people of earth in their brief but often blind career. This experience of the inner life is more precious than any other, and should be coveted above all other gifts which the present life has to bestow. By it we are insensibly drawn to an exalted condition which makes life always fresh and new.

During our visit recently to New York City we called at the rooms of J. V. Mansfield, and were much gratified by an examination of some of the curious and artistic contents of his rooms and cabinets. The description of several of the items of his collection—for the Doctor has a penchant for this work, and now has quite a museum at his residence—was very interesting to us. Many of these articles came to him by direct donation—sometimes, he informed us, from parties who were strangers to him; but who were led to do so really through spirit influence; though they had not the slightest knowledge of Spiritualism *per se*: his own special spirit-friends and their own uniting to cause the articles to be deposited in his rooms in order to act as magnets to draw the donors there in time, as investigators of the Doctor's development. Among the curiosities shown us at that visit may be specially mentioned a golden crucifix which was worn by Josephine at her marriage with Napoleon Buonaparte, in 1786; it was presented to F. Wiley by Napoleon Bertrand; and came in regular and authentic form to Dr. Mansfield. We also saw in this collection a silver tankard, over one thousand years old, which was taken from one of the mounds of an Inca in Peru, South America. Dr. Mansfield has also in his possession a small statue of Robert Emmet, which was made in Europe; the party who gave it to him informing him at the time of presentation that there was not another of the kind in the United States.

Mr. Sour, the medium so highly spoken of by the late Esq. Sargent in his "Scientific Basis of Spiritism," has just located in Cincinnati; O. E. D. Babbitt writes us under date of Dec. 7th from that city: "The coming of Mr. Sour here is an important matter for Spiritualism, and multitudes must be converted to our ranks through him. He is to-day about the most reliable medium on the planet, I think, and one who will help the cause by his good life." We shall print a "Letter from Cincinnati" by Mr. Babbitt, regarding this and other themes, in our next issue.

See 9th page for interesting "Western Locals" by Cephas.

Compulsive Vaccination.

Hudson Tuttle, in *The Two Worlds* of the 10th inst., upholds compulsory-vaccination statutes. He denounces certain positions taken by Mr. Giles in his pamphlet on *The Iniquity of Compulsive Vaccination*, advertised in our columns, and says, that though it exhaustively presents both the medical and legal aspects of the matter, yet it "makes a galling side issue against physicians in general." Spiritualists in Massachusetts, and in certain other States, have no cogent cause for gratitude to regular physicians, for it is that class that has plotted again and again against the health and medical liberty of the people, and it is the same sect that most persistently upholds the vaccination statutes. Not all doctors are of their way of thinking. For instance, the Connecticut Eclectic Medical Association, at its semi-annual meeting last November, in New Haven, adopted the following resolution by an unanimous vote:

Resolved, That the Eclectic Medical Association of Connecticut hereby declares its convictions against the practice of Vaccination and all legislation making it compulsory; and asks the Legislatures of the several States to pass laws prohibiting Sanitary Boards, School Boards and other local authorities, from making and enforcing regulations for that purpose.

Let our readers who may be interested in the matter read the anti-compulsive argument in Mr. Giles's pamphlet. Mr. A. J. Davis has recently written to a friend that he has not the least doubt that that "strong, logical, brave, and cohesive argument, based on facts, will exert widely among the intelligent the influence" its writer wished it to have. "Of course," continues Mr. Davis, "the 'compulsive' side of the question is quite repugnant to the great gospel of individual liberty which I am constantly proclaiming."

A queer argument, that of Mr. Tuttle's, that because a State has a right to suppress a nuisance, therefore it has a right to compel universal vaccination, as if every perfectly healthy person in the State were a nuisance, if so be that he is unvaccinated. Let our Massachusetts friends who desire a repeal of the statutes—an act which would leave it to the option of every citizen to be vaccinated, or not vaccinated, as he might prefer—make and circulate petitions to that effect, and present them to the Legislature at its ensuing session.

Injustice to the Maoris.

There is a prospect of trouble between the English Government in New Zealand and the Maoris, the aboriginal inhabitants, who appear to be under about the same rule as the aborigines of our own land. It is questionable whether the Governor of the Colony can check the usurpations of the ministry upon the rights of the natives; if not, war is imminent.

Lands belonging to the Maoris are taken and confiscated by the Government, and any move made by their rightful owners to regain or occupy them is met by arrest and imprisonment; and this is what the authorities there term "justice to the Maoris." According to the *Echo*, a crisis is rapidly approaching. The ultimatum of Sir James Prendergast, issued in the form of a proclamation, is: "If the Maoris do not surrender lands they believe to be their own, the small reserves left to them are to be taken away, and they are to be left landless. They have [Oct. 20] only fourteen days to decide!" Meantime drilling and recruiting were going on, and war threatened.

The *Echo* sees no cause for war. The natives have committed no crime; they claim only what they consider, and what undoubtedly is, their own, and ask merely their rights. "We protest against war," says the *Echo*, "because it is unjust and unrighteous. If gone on with, it will forever be a blot on our names as colonists, and we hope the love of humanity will be strong enough to prevent the Government killing the Maoris. Appealing even to self-interest, a Maori war is a mistake. It can do the colony no good. It will be costly. Many homes will be rendered desolate. And where is the glory? Let us hope that the good feeling of the colonists will prevail, and that the Governor, in his attempts to preserve the Maori race, will be aided by all good colonists."

Berkeley Hall Meetings.

On Sunday last, Dec. 11th, W. J. Colville delivered an instructive and forcible inspirational discourse on "The True Basis and Best Methods of Spiritual Organization." The address was a powerful plea for liberal organization on a spiritual plane. As the lecture will soon be published, we offer no abstract. In the afternoon a temperance meeting was held, the opening speech being made by Mr. Colville, who, prompted by his spirit-guides, uttered a vehement protest against intoxicants of all kinds, and urged all friends of humanity to abstain for example's sake, if on no other ground. Following his remarks, short addresses were made by several earnest workers in the cause of temperance, fully endorsing the views of the first speaker. At the suggestion of an elderly gentleman who delivered a very forcible address, all present who favored total abstinence were requested to hold up the right hand. Nearly every person complied with the request, and thus publicly avowed themselves in favor of the temperance movement. In the evening Mr. C. lectured in Lynn, the audience being very large, many seeking admission failing to obtain entrance for want of room. His subject was, "The Bible of God and the Bible of Man."

On Sunday next, Dec. 18th, in Berkeley Hall, at 10:30 A. M., Mr. Colville will resume his remarks on Organization. At 3 P. M., he will speak on six subjects presented by the audience, and in the evening, at 7:15, lecture before the Spiritualist Society at East Braintree.

Christmas Notice.

The friends of the cause are cordially invited to a Christmas Party and Entertainment to be given in the spacious parlors of W. J. Colville's residence, 30 Worcester Square, on Saturday, Dec. 24th, at 8 P. M. All who can conveniently bring a folding-chair for their own use during the evening will confer a great favor, by doing so.

On Christmas Day in Berkeley Hall several members of the Germania Orchestra will accompany the organ in the performance of both services. Eminent professionals will render the vocal parts.

Mr. Colville can be engaged to lecture out of Boston on week-day evenings by parties desiring his services, on moderate terms. Address for particulars 30 Worcester Square, where he is now delivering a course of Friday evening readings, lectures, &c., on "The Wonders of the Land of Egypt," at 8 P. M.

The reader's attention is especially called to the interesting correspondence on our first page.

Holiday Books.

The Holiday Season is now rapidly drawing near, and gifts of all kinds are being prepared on every hand as the indices of friendly feeling, one with another, in the household band and in the ranks of society at large.

What is better than a good book for a Christmas or New Year's present? It will tell its tale of loving recollection, and deliver its practical moral, long after the holiday it came to commemorate is numbered among the things that were.

Colby & Rich therefore take pleasure in calling the attention of all lovers of spiritualistic free thought and miscellaneous literature, who may contemplate the making of Holiday Gifts, to the fine stock of published works by eminent authors, (some of which are noted in advertisements on our fifth, ninth, and tenth pages,) which they offer for sale at the *Banner of Light Bookstore*, No. 9 Montgomery Place, Boston: confident that all who may purchase therefrom, either by personal call or by order, will be satisfied with their action, and confer a lasting pleasure upon those on whom the volumes are bestowed.

A COMPLETE CATALOGUE of all their publications will be sent by mail to any one on application.

How an Outsider Views an "Exposer."

The editor of the *Plymouth (Mass.) Free Press*, though not a Spiritualist, exercises his common sense, and gives a so-called "reverend exposé" of Spiritualism the advertising benefit of his columns to the following extent:

"Mr. Waite, a wide-awake, brazen-faced individual, coming among us in the garb of a servant of God, to denounce a religion other than that of which he professes to be a guiding shepherd, drew a full house. He started off with calling all mediums cheats and frauds, and all believers in Spiritualism, a deluded, weak-minded set of individuals. Now we do not pretend to have an 'abiding faith' in the doctrine of Spiritualism, but we are acquainted with quite a number who are firm, and we think honest believers in it, and whom we would trust full as far and respect a great deal more than the Rev. Mr. Waite."

Some idea of the amount of trust which can be safely reposed in this man Waite, can be gained by a reflection that in his printed advertisements he has not scrupled to announce as one of his assistants or "preludes"-ists, "Dr. Cadwell, of Cadwell & Carpenter, the great mesmerists of the day," thereby conveying the impression that Prof. J. W. Cadwell, a firm Spiritualist, whose name is known as a mesmerist all over New England, is with him—which is false. Prof. Cadwell, who at time of writing was in New Jersey, has addressed a letter to us, stating that he (J. W. C.) is the only Dr. or Prof. Cadwell who ever was with Prof. Carpenter, and that Waite knows him personally, at least well enough to prevent any one from deceiving him (Waite) by a false claim to be Dr. C.—and denouncing this disreputable action (to say the least) of the Rev. (?) Mr. Waite in such terms as it rightly deserves. Will somebody please read as a hint to Mr. Waite the following apothegm from the *Boston Herald* of Dec. 12th: "Tortuous paths are not made for honest men?"

Zoellner's Transcendental Physics—Price Reduced!

A fine edition of this excellent and satisfactory treatise on the "Fourth Dimension," the phenomenal marvels witnessed by Prof. Zoellner in presence of Dr. Henry Slade, etc., is offered for sale at the *Banner of Light Bookstore*, No. 9 Montgomery Place, Boston. The work is printed on tinted paper, with all the illustrations; and while identical in character of contents and engravings with the English edition, which sells in that country at \$3, it has been heretofore held by its American publishers, Colby & Rich, at \$1.50 per copy.

It will now be seen by an advertisement on our eleventh page that the price has been reduced to \$1 per copy, at which figure this valuable work should receive an additional and wide-spread circulation.

Marriage of Dr. J. R. Buchanan.

This well-known gentleman was united in marriage, Dec. 12th, with Mrs. Cornelia H. Decker, both of New York.

We shall speak more fully concerning the services next week, contenting ourselves at present with the statements that one hundred guests were present, among whom were to be noted many prominent and representative minds in fields spiritual, scientific and medical; that the words of Prof. S. B. Brittan, who officiated, were eminently appropriate; and that the whole occasion was fraught with food for brilliant and happy memories. Our best wishes go with the couple thus so auspiciously made one.

Bigotry Rampant in Cape Town.

We are in receipt of *The Cape Argus*, Cape Town, South Africa, of Oct. 31st, in which the editor, in a lengthy leader, execrates the bigots who would not receive a charity donation from Mr. Walker, the English lecturer, because he was a Spiritualist! We shall publish the article entire in our next issue, as evidence that bigotry is still rampant among the South African churchmen, the same as it is among those of the New England Orthodox churches. The editor of the *Argus* was justly indignant at the treatment of Mr. Walker, and all Liberals the world over will honor him for his frank utterances in behalf of truth and justice.

Dr. Monck is receiving such numerous invitations from all parts of the country to give materialization seances, in consequence of the recent publication of Judge Dailey's statement regarding the materialization of his daughter unexpectedly and in the light, without cabinet, through the doctor's mediumship, that he desires us to state he is unable to accept such offers, as his power is now concentrated in healing, which occupies the whole of his time, and renders it impossible for him to reply by letter to his kind correspondents.

Dr. Monck continues to heal with remarkable success at 205 East 36th street, New York, daily, except Sundays, Mondays and Thursdays. Office hours, 9 A. M. to 5 P. M. Later by appointment only. Thursdays from 9 A. M. till 7 P. M. at 402 State street, Brooklyn. Dr. Monck heals through the post.

A. J. Cranston, Esq., writes us from Lucerne, Switzerland: "I am very glad you have been able to increase the size of the *Banner of Light*. What an admirable discourse was that of Mr. Colville in the paper of the number for Nov. 6th!"

The Bliss Mediums.

Thomas R. Hazard writes to us under a recent date concerning a séance attended by him and given by Mr. and Mrs. Bliss in Providence. "Some twenty or more form materializations presented themselves," he says, "and among them the full form of the late Gen. Burnside, wearing a military coat with metal buttons. The General appeared plainly to the full view of all present, shaking hands with some of us. A gentleman who accompanied me to the sitting, (who was not a Spiritualist, and who had been present at but one séance before), agreed with me that no one who, like ourselves, had ever seen the striking, stalwart figure and marked countenance, hair and beard of the late General, could possibly mistake the identity of the spirit, which was a perfect *fac simile* in every particular of Gen. Burnside."

An Appeal from the Conductor of the Cleveland (O.) Lyceum.

To the friends in Cleveland and vicinity (viz. all the United States), who wish to make it possible for "Santa Claus" to visit our Lyceum children at Christmas, I would say, donations, either of money or suitable presents, will be thankfully received at 105 Cross street, due acknowledgment of which will be made through the *Banner of Light*.

THOS. LEES, Conductor.

["Cleveland Notes," including a report from the *Herald* of that city of a session of the Lyceum and exercises commemorative of the decease of one of its members, will appear in our columns next week.]

We tender our sincere thanks to the well-known trance-medium, Mrs. Katie B. Robinson, of Philadelphia, for a most excellent photograph likeness of herself, and have assigned a place in our Public Free Circle-Room for it. It is a capital likeness. The interviews we were privileged to hold with many of our spirit-friends through her mediumship during our recent visit to that city, gave us renewed assurance of her remarkable medial gifts, and the occasion is one we shall always hold in grateful remembrance, as will also the New York friend who was present with us.

We are in receipt of an interesting letter from our English agent, J. J. Morse, and shall print it next week for the delectation of our readers. Patrons on that side of the Atlantic are notified that Mr. Morse has now established his PROGRESSIVE LITERATURE AGENCY at No. 4 New Bridge street, Ludgate Circus, London, E. C., Eng., where he is ready to receive subscriptions for the *Banner of Light*; he will also supply parties wishing them with single copies of this paper at fourpence each; single copies sent by post 4d. We wish him the fullest measure of success in his new location.

The *Index* wishes Rev. O. B. Frothingham to cease enacting the role of a propounder of enigma, and speak out in meeting himself, as to his real sentiments. That is what its religious editor, "W. J. P.," means when he says in a recent issue of that religio-non-immortalist paper:

"If Mr. Frothingham shall see fit, as it were to be wished he might, to express his present views of the religious outlook in his own way, he will be entitled, whatever the views may be, to a most respectful hearing, and would certainly receive it from all his old friends and co-workers."

A correspondent writes from Delphi, N. Y.:

"Do you know anything about Prof. Star, alias Dr. Thomas, alias Dr. Robinson, etc., etc.? He has been here on an 'extra' mission. He stated here that the *Banner of Light* said he was the best medium in the world. Let us hear what the *Banner* knows about him."

The question is easily answered: We know nothing whatever regarding this Star Professor of Aliases; and if he is going about the country reporting that he has received an endorsement from this office, he is making claims which are not borne out by the facts in the case.

A correspondent writing from San Francisco, Cal., says: "I hear but one opinion expressed in relation to the *Banner of Light*, and that is that it is a grand paper. The wonder is how you can afford to give so much for so little. There are more copies of the *Banner* sold in this city than all other spiritual papers combined—probably it would be safe to say double the number. The *Banner* is on sale at all the prominent periodical depôts."

A correspondent, writing from Botany, N. S. W., on the second page, present issue, speaks of the intended speedy departure of Mr. Bright from Sydney. As we go to press information reaches us that the gentleman has arrived in California. The *Morning Call* (San Francisco) for Dec. 10th alludes to his advent as follows:

"Charles Bright, late of the Melbourne *Argus*, is in the city. Mr. Bright is one of the noted literateurs of Australia."

THE FIRST SOCIETY OF SPIRITUALISTS of New York City holds meetings every Sunday in Republican Hall, 55 West 33d street, at quarter before 11 A. M., and quarter before 8 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at quarter before 3 P. M.; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

W. Harry Powell, slate-writing medium, of Philadelphia, is, we are informed, meeting with marked success in Detroit, Mich., where he will remain about ten days longer. From thence he will go to Cincinnati, O. Friends between Cleveland and the above-named city wishing to make arrangements with him en route can address him at Cleveland P. O.

At a séance given by Dr. Slade at Fall River on the evening of the 30th ult., twenty-two well known and reliable gentlemen were present "out of mere curiosity," says the *Daily Sun*, all of whom were fully satisfied that there was no deception in the surprising phenomena that occurred.

Maud E. Lord, the excellent medium whose séances have been largely attended during her recent tour in the West, contemplates visiting the Eastern States at an early day. She is a most useful evangel of Spiritualism.

It gives us real pleasure to be able to chronicle the announcement by its publishers, that with the beginning of the New Year the number of pages of *Light*, the new London journal, will be increased from twelve to sixteen.

Mrs. Anna Kimball (psychometric healer) will lecture in Kansas City, Mo., on Sunday, Dec. 18th, and will continue to speak there during the season.

Dr. J. K. Bailey writes from St. Louis, Mich.: "Accept congratulations upon the enlarged, and increased work of the ever popular *Banner of Light*."

BRIEF PARAGRAPHS.

While a pathway is unlighted,
While a soul remains benighted,
While a life remains that's blighted,
While a wrong remains unrighted,
Battle manfully.

MILTON H. MARBLE.

An Orthodox exchange, which evidently believes in a "literal" place of "eternal unquenchable" comes to us with the following couplet. "A great moral lesson" is really embodied somewhere therein:

"Cold weather wanted:
Here lies a man who beat the printer.
Oh, how his soul doth long for winter!"

The worsted people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.—*Swift*.

The American Minister, Hamlin, has arrived at Madrid, Spain, and will be received by the King the present week.

Over seven hundred persons perished by the burning of the Ring Theatre, at Vienna, Thursday night of last week. It was an appalling catastrophe.

The Bishop of Manchester, Eng., in a recent sermon at Oldham, in which he referred to the visit of Messrs. Moody and Sankey, added that he feared the effect of startling excitement passed away as rapidly as it was produced. Where, he asked, are the tens of thousands who rushed to hear Moody and Sankey at Manchester? They must not suppose that because a man could cry "glory, hallelujah!" he was saved.

A telegram informs us that London was in complete darkness on the 9th inst., a dense fog having enveloped the whole city. A dense fog envelops it all the time, spiritually.

Plymouth Church, Brooklyn, has a membership of 2401, an increase of 181 over last year. Receipts for the year from all sources, \$67,000.

A PRINTER'S PROTEST.

Part II.
What a human eye is without sight
Is an unthought-of dot.
As are our curious, crooked things,
We recognize them not.
A ought to stand for kindest deed,
But comes in time for kick.
The *Printer* asks his readers,
While 'n's just false Old Nick.

—*Liberty Press*.

Lottery swindlers have come to grief in New York. Served 'em right.

A woman who carried around milk in Paris said a naive thing the other day. One of the cooks to whom she brought milk, looking into the can, remarked, with surprise: "Why, there is actually nothing there but water!" The woman, having satisfied herself of the statement, said: "Well, if I didn't forget to put in the milk!"

A colliery explosion at Brussels, Belgium, killed sixty-six persons.

A new party has arisen in some of the Swiss cantons which calls itself the Winterthurer Handwerks- und Gewerkschaften. It is not every language, says the *London Echo*, which is as noble and exclusive as the German. Here, in a single word, these people tell us that they are immigrants of German race, that they are artisans and apprentices, that they hold advanced political opinions, and that they have constituted themselves into a party.

Gen. Judson Kilpatrick, United States Minister to Chili, is dead at 45. He graduated at West Point in '61, and won great distinction in the civil war.

Prof. Phelps evidently thinks the Devil is "a good enough Morgan" to be used to account for Spiritualism till the creed-expounders can hatch up some new explanation.

One hundred and fifty thousand copies of "Helen's Babies" have already been printed and sold, and the demand for it continues as lively as ever. It is a book that all should read, old and young. It is published by T. B. Peterson & Brothers, Philadelphia, Pa., price 50 cents in paper cover, or \$1 in cloth.

Land-grabbers want Secretary Kirkwood to grant them the right of way to the St. Louis and San Francisco Railway through the Cheateau Nation's reservation in the Indian Territory. A big steal!

The disturbed condition of Ireland continues, and arrests under the coercion act accumulate.

MODERN COMMENTATORS.
"Some [s]ay the devil's dead
And buried in Kilkenny,
Others [s]ay he's up again
Dancin' the 'Heel and Liddle'."

[Rev. Edward A. Stone, of Gallon, O., et al.;
[Editor of The Watchman, Boston; Rev. Prof. Pictet,
Andover Seminary, et al.]

There have been more murders committed in the New England States the past year than during the same time in Ireland, notwithstanding the "disturbed" condition of the latter locality.

Electric lights should shine o' nights in every public square in Boston. The greatest thoroughfare is Haymarket Square, and one should be there—anyhow.

Saturday the weather was cool but comfortable in Boston; not a cloud could be seen in the sky, and the ladies were out in full force purchasing goods for Christmas presents. It was a lively occasion for the dry goods dealers.

The cigarette smoker on the rear platform has been measurably suppressed by the advent of cold weather, but his place is more than supplied by the ulcer-clad athlete who stands beside him, and keeps the door open while the conductor takes his fare out of a five dollar bill.—*Boston Evening Star*.

Fact.
The Cincinnati *Enquirer* thinks the king of Ashantee gets his bloody mortal idea from Shakespeare:
"Imperial Caesar, dead and turned to clay,
Might stop a hole to keep the wind away."

The Emperor of Japan announces that in 1890 he will give the country over which he reigns a Parliament and a constitutional government.

In Holland 66 miners were killed one day last week by an explosion.

If Prof. Phelps reads the *Banner of Light* and is amenable still to the law of evolution, he must outgrow some of his old ideas, as its religious notices for Sunday.—*The Valley Visitor*, Newburyport, Mass., Nov. 14th.

The variegated *Index* has dropped what it terms its "awkward handle," viz., "Free Religion," and now appears as plain *Index*—though it is not at all plain to many minds as to what the *Index* points out.

The pastor of the Congregational church at Stratford, Conn., used the revised New Testament. The officers sent him a written order to return to the King James version. "The ignorance thus shown by a people to whose enlightenment I have devoted myself," says the minister, "so disgusts me that I will no longer read any scripture for their benefit. I have resigned."

A number of Chicago men, including a Jewish rabbi, a Bishop of the Reformed Episcopal Church, and the pastor of a Unitarian society, have addressed a petition to the Board of Education asking that the first forty minutes in each school day be devoted to instruction in unsectarian ethics and psychology.

The charlatan who has been figuring in some portions of the West as "Dr. Charles Slade," aiming to have the public infer that he was the veritable Dr. Henry Slade, has come to deserved grief. No class of people are more desirous of seeing humbuggery stripped of its mask than are honest Spiritualists themselves.—*Voice of Angels*.

Mrs. Abbie N. Burnham delivered an eloquent address for the Spiritualists last evening. Their association is prospering, and even the *Herald* now announces their meetings among its religious notices for Sunday.—*The Valley Visitor*, Newburyport, Mass., Nov. 14th.

"Statistics show," says the *Church Union*, "that fewer people attend church in Liverpool now than twenty years ago. The ability of the people to appreciate good preaching has probably increased without a corresponding improvement in the sermons."

Movements of Lecturers and Mediums.

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

Lyman C. Howe will lecture in Binghamton, N. Y., Dec. 18th and 25th.

N. S. Greenleaf, so writes C. R. Maxim, spoke in Wakefield, Mass., Sunday, Dec. 11th, and is to be there again next Sabbath.

Mrs. Sarah A. Byrnes lectured recently in Haverhill, Mass., to good acceptance.

Dr. J. K. Bailey reports that he has been speaking and healing during October and November at various points in Indiana and Michigan, closing the latter month at St. Louis, Mich., where he may be addressed, in care of P. O. Box 306, until further notice.

Mrs. Clara A. Field spoke in Newburyport, Mass., on Sunday, Dec. 4th. The *Daily Item* (Newburyport) of the 10th referred to her services there in the following commendatory strain:

"Mrs. Clara A. Field, of Boston, lectured for the Spiritualists at Temple of Honor Hall, yesterday afternoon and evening, greatly to the satisfaction of all in attendance. Mrs. Field is a very entertaining speaker, by far the best who has visited our city this season, and her readings and tests are also of a superior order."

Mrs. Field will lecture in Newburyport—same time and place—next Sunday. She may be addressed by all desiring her services, at her office and residence, 19 Essex street, Boston.

Great success, so it is reported, has attended the labors of Frank T. Ripley at Omro, Wis., and the Spiritualists there were so highly pleased with the work he accomplished that they have engaged his services for the months of February and March.

E. W. Wallis lectures for the Spiritualist Society in Manchester, N. H., Sunday, Dec. 18th.

Magnetized Paper.

To the Editor of the *Banner of Light*:
Twelve years ago I discovered that I possessed in my organism a susceptibility that enabled me in a large degree to receive, also to transmit to parties at a distance, by and through the vehicle of paper, letters, and other materials, the subtle forces known as electric vital or spirit-magnetism. Much skepticism and opposition have been shown, but to-day those who were the most bitter in their condemnation of this idea, recognize the power as a fact in nature.

To allow the merits of this natural "force" to be better known and appreciated, I will—on receipt of full address and stamp to prepay postage—for the next ten days, send magnetized paper free to the sick who are not able to pay for it. Here is a chance for invalids residing in States that have medical restrictive laws, to try this mode of treatment without fear of prosecution.

A. S. HAYWARD, Magnetic Physician.

11 Dwight street, Boston, Dec. 10th.

A Card.

To the Editor of the *Banner of Light*:
Your letter of inquiry is received. I am glad of this opportunity to refer to the false reports of my illness and death, recently in circulation. The name of Dr. Robert S. Newton, who lately passed away, has no doubt been mistaken for my own. I am in my usual health, and continue to heal the sick by magnetized letters. This healing influence is strong and powerful, and I am assured by the hosts of spirits working through me that I shall retain and exercise this gift as long as I remain in the form.

J. R. NEWTON.

256 West 53d street, or Station G, N. Y. City, Dec. 12th, 1881.

W. A. W. S. Rothermel, materializing medium for manifestations in the light, is holding séances in Boston and vicinity. On Saturday evening next he will hold one in the parlors of Mrs. J. W. Barrett, Stoneham, Mass. His present address is 15 Pleasant street, Boston; after the 20th inst. Brooklyn P. O., N. Y.

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 are 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 once to the Wallace Co., 60 Varot street, New York.

The Household 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.

The Secular Press Bureau.

PROF. S. B. BRITTON, MANAGER.

Present address, 29 Broad street, Newark, N. J.

This Bureau was established in 1879 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. BRITTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.

From Jan. 1st to Sept. 30th, (nine months).....\$1415.05

Mrs. A. E. Morrill, Philadelphia, Penn.....3.00

S. A. Morse, Philadelphia, Penn.....2.00

Louis Horton, Somerville, Mass.....1.00

F. R. Thompson, Somerville, Mass.....1.00

Chas. D. Pringle, Charlotte, Vt.....1.00

C. E. T. Condon, N. H.....1.00

Andrew Thom, Fort Reno, I. T.....1.75

Moses Hunt, Charleston, S. C.....1.00

G. B. Crane, St. Helena, Cal. (received through the agency of The Two Worlds).....10.00

A. P. Andrews, Jr., La Porte, Ind.....25.00

Mrs. Almida Fordham, Industry, Tex.....5.00

Henry Train, Morgan City, La.....5.00

Mrs. C. Marshall, St. Louis, Mo.....2.00

Jacob Peter, Louisville, Ky.....2.00

Andrew Thom, Santa Fe, N. M.....2.00

E. Spaulding, Forest City, N. Y.....10.00

Mrs. Mary J. Evans, Cambridge, Mass.....1.00

Augustus Day, Detroit, Mich.....2.00

Prof. Joseph Rodes Buchanan, M. D., New York.....1.00

Mrs. M. C. Woodward, Orsham, Ohio.....2.00

Eliza I. Staples, Old Orchard, Me.....2.40

CASH PLEDGED.

Melville C. Smith, New York.....25.00

Alfred G. Badger, 170 Broadway, New York.....25.00

M. E. Goggar, Chicago, Ill.....2.00

B. F. Glose, Columbia, Cal.....3.00

Oak Leaf and Hoping 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.

Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. 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. COLBY & RICH.

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 Montomery Place, Boston.

That furred tongue, bad tasting mouth and miserable feeling, says you need Hop Bitters.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 4 New Bridge street, Ludgate Circus, E. C., London, England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.
And Agency for the *Banner of Light*, W. H. TERRY, 30 Melbourne street, Melbourne, Australia, has for sale the works on *Spiritualism*, *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

ELI KNOWN PACIFIC AGENCY.
Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, by sending their orders to HERMAN S. SNOW, San Francisco, Cal., or by calling at the table kept by Mr. Snow at the Spiritualist meetings now held at 1204 Alameda, 727 Mission street. Catalogues furnished free.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORSON, 210 Stockton street, keeps for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich.

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

DETROIT, MICH., AGENCY.
AUGUSTUS DAY, 23 Bagge street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich. Also keeps a supply of books for sale or circulation.

PROVIDENCE, R. I., BOOK DEPOT.
JAMES A. HILLS, 47 North Main street, Providence, R. I., will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

PHILADELPHIA BOOK DEPOTS.
The *Spiritual and Reformatory Works* published by COLBY & RICH are for sale by J. L. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 323 North 3d street, and by J. H. HARRIS, for the *Banner of Light* at \$3.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the *Spiritual and Reformatory Works* published and for sale by COLBY & RICH.

BALTIMORE, MD., AGENCY.
WARREN A. DANSHIN, 58 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

TRIO, N. Y., AGENCY.
Parties desiring the *Spiritual and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Housack street, Troy, N. Y.

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

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

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

ST. LOUIS, MO., BOOK DEPOT.
THE LIBERAL NEWS CO., 220 N. 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.
E. M. ROSE, 67 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PUBLISHING HOUSE, Boston, Mass.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the seventh and eighth days after date of insertion. For every insertion on the eleventh day.

Special Notices forty cents per line, Milton.

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

Extra large columns, large type, sent matter, fifty cents per line.

Payments in all cases in advance.

Electrotypes or cuts will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. WILLIS.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. O. I.

Mrs. Sarah A. Danshin, Physician of the "New School," asks attention to her advertisement in another column. O. I.

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

ADVERTISEMENTS.

PAIN AND SUFFERING
ARE OVERCOME THROUGH THE MAGNETISM OF
Raymond's Vegetable Penetrator,
APPLIED TO THE HOLLOW OF THE FEET AND BODY.

I RESPECTFULLY ask SUFFERING HUMANS, PUBLIC SPEAKERS, etc., to investigate this VALUABLE REMEDY and know its true merits. Correspondence invited. Address: J. H. MONROE, 100 Summer street, Worcester, Mass.

cents.
For sale by COLBY & RICH

New York Advertisements

D. LANCELLI'S

D. LANCELL'S ASTHMA AND CATARRH REMEDY.

HAVING struggled 20 years between life and death with
ASTHMA, or **PHTHISIS** treated by inferior Physi-
cians and receiving no benefit, I was compelled during the
last five years of my illness to sit on my chair day and night.
In despair I experimented on myself by compounding roots
and herbs and inhaling the medicine thus obtained. I cured
myself.

ANTHRA, or **CATARHIS**, warranted to relieve the most
stubborn case of Asthma in **FIVE MINUTES**, so the pa-
tient can lie down to rest and sleep comfortably. Any per-
son who has tried this remedy will know it is true. We will
turn the remainder to the proprietor and the money will be
refunded, or send me your address for a trial package. **FREE!**

I can send it by mail on receipt of the price, **\$1.00**. For
sale by all Druggists., Address D. G. ANGELL, Proprietor,
167 Nassau Street, New York City. Attention—Nov. 8,

FITS A Leading London Physician
establishes an Office in New
York for the Cure of
EPILEPTIC FITS.

From *Am. Journal of Medicine*.
Dr. Ab. Meserole (late of London), who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has

simply being astonishing: we have heard of cases of over 2 years' standing successfully cured by him. He has published a work on this disease, which he sends with a large bottle of his wonderful cure free to any sufferer who may send their express and P. O. address. We advise any one wishing a cure to address

DR. AB. MESEROLE, No. 96 John Street, New York
Nov. 5, -8w

ASTHMA

Quickly and Permanently

DR. STINSON'S Asthma Remedy is unequalled as a positive Alternative and Cure for ASTHMA and

CURED

DYSPEPSIA, and all their attendant evils. It does not merely afford temporary relief, but it is a permanent cure. Mrs. R. F. Lee, of Belmont, O., says of it: "I am surprised at the speedy effects of your remedy. It is the first medicine in six years that has loosened my cough and made expiration easy. I now sleep all night without coughing." If your druggist does not keep it, send for treatise and testimonials to

H. P. K. PECK & CO.,

Nov. 3, -13w 853 Broadway, New York.

HOPE FOR THE DEAF

DR. PECK'S ARTIFICIAL EAR DRUMS
PERFECTLY RESTORE THE HEARING and perform the work of the **Natural Drum** in position, but **invisible** to others. All Conversation and even whispers heard distinctly. **We refer to those using them.** Send for descriptive circular with testimonials.
 Address, **H. P. K. PECK & CO., 833 Broadway**
New York. 205—Sept. 17.

CONSUMPTION.

Dr. T. A. SLOTTM, 181 Pearl Street, New York.
Nov. 5.—EDW

THE MODERN BETHESDA
OF LIFE AND LABOURS OF
Dr. J. R. Newton, Healer.
EDITED BY A. E. NEWTON.

Mrs. Lizzie Lenzberg,
MAGNETIC TREATMENT, Test and Business Me

DR. DUMONT C. DAKE,
Chiropractic and Magnetic Healer, 111 West 21st
street, New York City, July 29.

MRS. DR. WRIGHT,
Test and Medical Medium. Communication and dia-
gnosis of disease from lock of hair, 20 cents, Magneti-
c Paper, 25 cents. Seances daily at 127 East 15th street, No.

583 sold by one agent in two days, **4400 in 43 days**
Top-Top profits. Sample with Terms, Ten Cent
World Manufacturing Co., 122 Nassau St., N. Y.
Nov. 26, -NW

What will the Weather be To-morrow?

AGENTS WANTED A Barometer and Thermometer combined, that furnishes results not only in all climates, but in twelve to twenty-four hours. Wanted Perfect and Reliable. We will send it, delivered free, to you on receipt of One Dollar. **The Best Weather Indicator in the World.** Just the thing for a CURTIS. **HAS PRESIDENT** Agents wanted everywhere. **W. H. EMMETT, 100 N. 3rd St., OSWEGO, N. Y.** **PETER WILKES, Oswego, N. Y.** **4-11-19**

RUPTURES
CURED in 30 days by my Medical Compound and Rubber Elastic Appliance. Send stamp for circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Oct. 1, -13w*

THE MAN JESUS
A Course of Lectures
BY REV. JOHN WHITE CHADWICK

The work contains chapters on the following subjects:

No. 1. SOURCES OF INFORMATION.
" 2. THE PLACE AND TIME.
" 3. BIRTH, YOUTH AND TRAINING.

- " 4. JESUS AS A PROPHET.
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" A masterly piece of work." "Is the criticism of a distinguished man of letters. "A very interesting and remarkable book," this biography of Jesus, beginning "with a critical examination of our sources of information in regard to him; then follows a charming chapter on Palestine at t

Cloth. Price \$1.00; postage 10 cents.
For sale by COLBY & RICH.

The Rosicrucians!
 Their Rites and Mysteries, with chapters on the Ancient
 Fire and Serpent-Worshippers, and Explanations of the
 Mystical Symbols represented in the Monuments
 and Talismans of the Primeval Philosophers.
 BY HARGRAVE JENNINGS.
 A volume of startling facts and opinions upon this ve-
 mysterious subject.
 Crown 8vo, 316 wood engravings. Price £2.50, postage
 cents.

For sale by COLBY & RICH.

The Gist of Spiritualism.

Viewed Scientifically, Philosophically, Religiously, Politically and Socially, in a course of Five Lectures, delivered in Washington, by WARREN CHASE, author of "The Line of the Lone One," "The Fugitive Wife," and "The American Crisis."

This is the fourth edition of Mr. Chase's lectures on the above subject. The work has been out of print for several months, but all desiring a copy can now be supplied.

Paper, 50 cents, postage free.
 For sale by COLBY & RICH

THE FUTURE LIFE;

As Described and Portrayed by Spirits, through
 Mrs. Elizabeth Sweet, with an Introduction
 by Judge J. W. Edmonds.

Scenes and events in spirit-life are here narrated in a very
 pleasant, instructive and agreeable manner, and will be both instructive and

NORA RAY,
The Child Medium.
A CAPTIVATING BOOK.
This is a story of remarkable Spiritualistic power and
beauty, depicting in glowing language the wonderful even

Mediumism, Spiritualism, Witchcraft and Miracles
 In the life of the child Noma, and the phases of mediumship which she manifested.
 Paper, 170 pages. Price 50 cents, postage free.
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Mesmerism, Spiritualism, Witchcraft and Miracles
 A treatise, showing that mesmerism is a key which will unlock many chambers of mystery. By ALLEN PUTNAM, author of "Spirit-Works," and "Natty, a Spirit."
 Paper, 30 cents, postage free.
 For sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 17, 1881.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 26 Tremont street, every Sunday at 10 1/2 A. M. J. H. Hatch, conductor. The Lyceum is conducted by the ladies of this Lyceum, meets in Park Hall, 176 Tremont street, on Thursday afternoon of each alternate week, at 3 o'clock. Gentlemen are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Paine Memorial Hall.—Children's Progressive Lyceum No. 10 holds its sessions every Sunday morning at this hall, 100 Washington street, at 10 A. M. The public cordially invited. J. L. Union, Conductor.

Berkeley Hall.—Berkeley Street (Old Fellows' Building).—Free Spiritual Meetings every Sunday at 10 A. M. and 7 P. M. Conducted by J. H. Hatch, Jr., President and Lecturer. W. J. Colville, Secretary. Worcester Square. The public cordially invited to all the services.

Worcester Square.—W. J. Colville holds a public seance, to be held every Sunday at 10 A. M. and 7 P. M. The public cordially invited to all the services.

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tions sung by Miss Amanda Bailey, of Salem (who, by the way, has been secured by this Society for the coming season to sing and preside at the organ), were adapted to the occasion, and were well rendered.

The attendance at the evening conference and circle was nearly as large as in the afternoon. The subject for consideration was mediumship and its different phases, and it was ably handled by Mr. Dooling, Prof. Milleson, Dr. H. B. Storey, and others. Mr. Emerson was then called upon, and gave many tests of marked distinctness and reliability.

He remains in Boston this week, and holds circles at the Ladies' Aid Rooms Tuesday and Friday evenings, and also Sunday afternoon and evening, Dec. 18th. He will meet his friends during the week at Hotel Van Rensselaer, suite 1, 219 Tremont street.

The Fair now being held by the Ladies' Aid will remain open until Dec. 24th. The entertainments of next week will consist of the following: test circles by different mediums; Wednesday evening, Dec. 21st, Miss Lucette Webster and pupils will give an entertainment for the benefit of the Ladies' Aid in their parlour. The Fair Committee join in thanking their friends for their patronage thus far, and hope to see them often until the closing night, when the grand disposal of prizes will take place.

A. A. C. P.

Boston Spiritual Conference Meeting.

To the Editor of the Banner of Light:

The question, "Should Mediums Receive a Stipulated Sum for their Services?" and if not, how shall they be supported? was the subject of a discussion at the evening of Dec. 14th. Mr. Colville, under the influence of his guides, said: "Some mediums endowed with exceptional gifts may be able to fight their way through all obstacles, and need not the aids we would throw around the more sensitive; but we should give those not thus favored strength and encouragement. No medium desires pay for the exercise of his gifts, but if he devotes his entire time to the work he cannot at the same time earn his daily bread in any other way. It is as proper to hire a medium to sit for you as it is to hire a musician to play for you, or an artist to paint your portrait. One who exhausts his vitality in mediumship has a right to be recompensed. But the highest phase of mediumship is produced by the sublimest self-abnegation; and the medium who thinks the least of remuneration will obtain the greatest spiritual power. It is highly desirable that the gifts of healing, so convincing of the truth of Spiritualism, should be freely bestowed upon the poor, and rich Spiritualists should enable worthy mediums to exercise those gifts freely. If they did this, Spiritualism would receive an impetus, and its course would be resisted."

Mrs. Clara A. Field forcibly advocated the proper remuneration of mediums, and warmly endorsed Mr. Colville's remarks. Mr. Milleson entertained the audience in a speech of great power upon the topic under consideration. He believed the time was coming when this earth would be so highly developed that we should find our heaven here, instead of looking for one hereafter; also that spirits would expose criminals, if hanging was abolished. Dr. Wellington then spoke in his usual forcible style, and was replied to by Mr. Colville, who said that no disturbing influences would be to us if we cultivated high and noble sentiments, instead of giving way to the ignoble ones. The meeting closed at 10 P. M.

C. S.

Meetings in Charlestown.

MYSTIC HALL. No. 70 Main street, Sunday, Dec. 11th.—Mr. J. A. Heath and Mrs. L. W. Litch occupied the platform in the afternoon, at the usual hour. An interesting discourse was delivered by the controls of Mr. Heath and listened to with marked attention. After the discourse Mrs. Litch gave several excellent tests to various persons in the hall, describing spirits, giving names, &c., which were recognized as correct. The exercises concluded with a song by Mr. Heath which was improvised and sang from subjects taken from the audience. Next Sunday, Dec. 18th, Mr. J. A. Heath and Mrs. M. W. Leslie will occupy the platform in this hall at 3 P. M.

C. B. M.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 35 Fulton street, every Sunday, at 3 and 7 P. M. Next Sunday, Dec. 19th, at 8 P. M., Prof. Dean, Chairman.

Brooklyn Spiritual Fraternity.—Sunday services at Large Hall, 100 Broadway, between Washington and Concord streets, seven blocks from Fulton Ferry. During December, Mrs. R. Shepard will speak under spirit control at 3 and 7 P. M. The Fraternity is a musical and vocal society, has charge of music. Conference meetings held in Lower Hall of Brooklyn Institute every Friday evening, at 7 o'clock. Dec. 18th, "The Gifts of the Spirit." Rev. Dr. W. M. Monck, with healing from the platform. Dec. 30th, an Experience Meeting. S. B. Nichols, President.

The Eastern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7 P. M. Dr. M. G. Coffin, President.

The Eastern District Spiritual Fraternity meets every Monday evening at Compositio Room, 4th street, corner South 2d street, at 7 P. M. Charles R. Miller, President; W. H. Coffin, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

The lecturer of Dec. 9th was Judge William Colt, one of the original members of our Fraternity, and his very able and instructive address was listened to with marked attention. It was the outcome of Judge Dailey's lecture upon the same subject. "Voyage of the Spirit" was the subject of the discourse. The speaker has a significance that does not fall harmoniously upon the sensibilities of those who are born into the light, liberty, and manhood of the New Dispensation; and yet the worship of a Supreme Being is not objectionable, but on the contrary to be commended and encouraged. It has existed in all ages and among all nations, so far back as history reaches. And when we go to pre-historic times, we find the worship of gods, and other evidences, showing that worship was even then paramount to every other thought and passion.

From the universality of this sentiment the existence of a personal God has been inferred and argued; and the argument is not without weight. But my proposition to-night is that this worship has always been and now is unintelligent, gross, selfish, and wholly unworthy of God or man. Of course there are exceptions. I speak of the dominant idea. There are thousands of devout souls to-day, who stand before God in the profoundest reverence, and whose lives are the expressions of justice, of truth, and of the love of neighbor, because these are the characteristics and qualities of the divine life; but with most the paramount question is, "What shall I do to be saved? How shall I worship God as best to secure his favor?" I shall obtain the rewards he can bestow and escape the punishments he can inflict? The struggle is to become recipients of God's grace and to avoid the rigor of his justice. This is a marked feature in existing Christian theology. The joys of heaven are not to be counted on as resulting from a life formed and established in the highest principles of rectitude, but must be received rather as free gifts, given, not because they are deserved, but because God chooses to bestow them. This sentiment so tenderly cherished, and which constitutes so essentially the basis of worship in the Christian Church, is altogether human in its origin. It is none other than the relation which the absolute potentates of the earlier ages sought to establish between themselves and their enslaved subjects, the relation of universal obedience on the one point and capricious grace on the other; and thus the religious dogmas which are so much esteemed and cherished in our own time. The way in which usages, customs and ideas travel down through the centuries is something quite extraordinary. Nations rise and fall; races of men come upon the stage, and pass off, and are forgotten; but an idea, whether it be true or false, often survives all mutations, and holds its onward way with undying tenacity. It has been so with the idea of God, and the manner in which he should be worshipped. It may offend the Christian to tell him that when he brings to God the sacrifice of the cross, and offers it as the expiation of his transgressions, he is doing substantially the same thing as the Jew did when he brought to the priests of the

temple his rams and bullocks; and it may equally offend both Jew and Christian to tell them that they are alike borrowers in this respect of the worship of ancient heathenism. But it is nevertheless true that the Pagan, the Jewish and the Christian conception of God and his worship is essentially the same, subject to such modifications as have resulted from varying conditions and civilizations. Paganism worships many gods; Judaism one God; and Christianity three Gods in one. This worship has been more or less gross or refined, according to the degree of civilization which has existed. But there seems to have been one underlying idea as a common basis of worship for Pagan, Jew and Christian, namely, that there is a supreme power controlling the destinies of man, with whom man was in a state of antagonism; and that, in consequence of such antagonism, man was exposed to such punishments as the offended deity might be disposed to inflict upon his rebellious subjects; hence the object of all worship has been to appease the divine wrath, and avoid punishment.

The speaker alluded to the efforts made to accomplish this by sacrificial offerings, and argued that such worship was based upon ignorance and selfishness. He also argued that there can be no atonement as taught by the Christian Church; that no innocent person can suffer for the sins of another; that suffering must come to the wrong doer, and the only true growth into a divine life is by ceasing to do evil and learning to do well, and in conclusion said: "The cardinal principle of the New Dispensation should be personal responsibility. Every one should feel that for every act and thought of his life he should be accountable to himself, accountable to his neighbor, accountable to the community in which he dwells, and, in the end, accountable to the whole universe, being from the lowest to the highest intelligence therein contained. And it should be known and felt that this accountability is a very exacting one. It is not vindictive, but just and sure, and there can be no possible escape from it. It is the result of omnipotent and unchangeable law. Truth and beauty and joy unspeakable are the fruits of the higher and divine life, and education and sorrow are as surely the consequences of our refusal or neglect to obey the will of the Father."

Whether reformed Christianity or Spiritualism should be the name of the New Dispensation, the future must determine. But whatever may be the name which we bear, let us stand in the great Temple of Nature, reverent and devout students, ever seeking higher truth, ever invoking the Supreme Power for strength and sustenance in a more just life. Short addresses were made by J. A. Wilson, Deacon D. M. Cole, Mrs. Mary A. Gridley, A. E. Newton, and Mr. J. B. Duff. A large number of strangers were with us from the larger Fraternity—The Brotherhood of the Race—among whom were Dr. Dibble, the healer, of Middletown, Conn., Mr. George Whitcomb, of Buffalo, N. Y., Mr. A. E. Newton is to give our conference Friday evening, Dec. 18th, at 7 o'clock, at 357 Flatbush Ave., Brooklyn, Dec. 10th, 1881.

The band of spirits controlling Mrs. R. Shepard-Litch announce that Spirit Theodore Parker will lecture in the large hall of the Brooklyn Institute Sunday evening, Dec. 18th, on "Worship." Spirit E. V. Wilson will, after the lecture, also control Mrs. Litch, and demonstrate that she still possesses those wonderful medium-powers that he had in his earthly life. Question-meetings at 3 P. M. Spirits seen and described at both meetings.

S. B. NICHOLS.

Removal.

The Eastern District Spiritual Conference has removed from Phoenix Hall to a larger and more commodious hall, Fourth street, corner of South Second street, and have changed their time of meeting from Wednesday to Monday evening.

DR. W. H. COFFIN, Sec.

204 South 8th street, Brooklyn, E. D.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 3rd street, at 3 and 7 P. M. President, H. H. Van Gilder, Secretary. Children's Progressive Lyceum meets at 23 P. M. William Hunt, Assistant Conductor.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Seaside Hall," 11 East 8th street, every Wednesday, at 7 P. M. After the lecture, Dr. Monck publicly and freely tests the sick upon the platform.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frothinger Hall, 25 East 11th street. Mrs. Milton Rathbun, Secretary.

Mon. Warren Chase at Frothinger Hall, New York.

To the Editor of the Banner of Light:

Sunday morning, Dec. 11th, the subject of Warren Chase's discourse was "The Gods, Ancient and Modern." God, he said, was worshipped through fear, and was made of wood or stone, in the likeness of the terrible animals that man feared and could not control. When man's intellect was sufficiently developed to overcome these by the use of weapons, his admiration and gratitude were added to his fear in making up his religious feelings, and the objects of worship were transferred to the heavens, and became the chief object of devotion, as the great life-giver of the world, while the moon and constellations were lesser gods, and then for ages we had the astronomical religion from which our present Christian worship is largely drawn. He said the Lord's Prayer, originally dedicated to the sun-god, had been stolen by the early Christians, and much more of Christianity was drawn from the astronomical religion; but as the science of astronomy had advanced, and the gods were imagined as persons, who there were hundreds. Many of them are still extant, and even in polytheistic Christianity three are retained, the Jehovah of the Jews, the Christ of the early Christians, and the Holy Ghost of the later Christians. He could not see much difference between Jehovah and Jupiter, except that the latter had the best character given him, and could be seen in difference between Christianity and Grecian mythology except what science and civil law had done for the former. His discourse was closely followed with deep interest by the intelligent audience. His address in the evening, on "The Water Lily," was well received by a large audience, who expressed their appreciation in unmistakable terms.

On next Sunday, Dec. 18th, he will discourse, in the evening, on "Evolution in Ideas," and in the evening, "The Contrast between Spiritualism and Christianity." At the close of the evening lecture Dr. J. V. Mansfield, the well-known medium, will take the rostrum and describe the spirit-forms he may see, give names, incidents, etc.

ALFRED WELDON.

Pres. Second Society Spiritualists, New York. 23 East 14th street, Dec. 12th, 1881.

Philadelphia Meetings.

To the Editor of the Banner of Light:

The announcement that Mr. J. W. Fletcher would lecture under the spirit-influence of Stephen Girard, the well-known liberalist and founder of Girard College, drew together a large audience, who listened with almost breathless attention to a discourse upon the subject, "Does Religion Teach a Man What is Right?" The personality of the spirit was manifest from the first, and his remarks were in accordance with his avowed belief when upon earth. There was throughout the entire discourse an appeal for humanity to look within; to study the laws of life, and live in accordance with individual revelation; to study the possibilities of the human mind, and to the unimpaired space. The speaker was frequently applauded, and subsequently congratulated on the success of the control. It was announced that the same spirit would control next Sunday morning, Dec. 18th, "The Other Side of Life" being the subject.

In the evening, an hour before the lecture, every available place was occupied, and numbers were compelled to go away. About a thousand persons listened to the speaker and remained to hear the tests. The first, William Hoffman, Keystone Corset Band, recognized by a comrade; E.