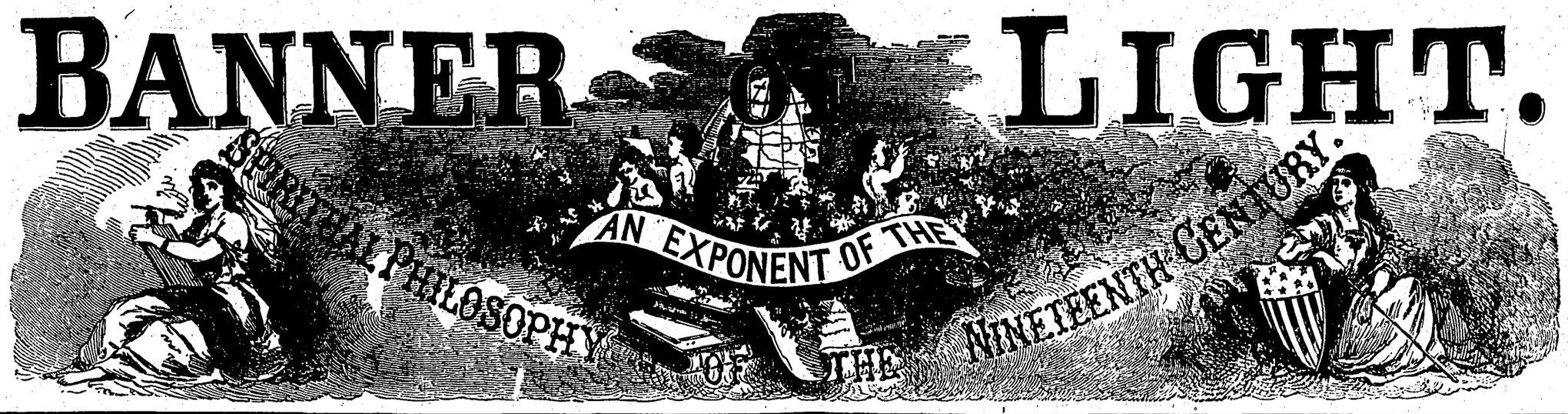
BANNER OF LIGHT.



VOL. L. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, DECEMBER 24, 1881. | $3,00 Per Annum, Postage Free. | NO. 14.

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SECULAR PRESS BUREAU.

SECOND ANNUAL REPORT OF THE WORK:

A Forthcoming Volume of the Correspondence.

To the Friends of the Secular Press Bureau, wherever sojourning in two Hemispheres, the Editor-at-Large sendeth

GREETING:

It will be remembered that the writer was called to the work of this Bureau at the beginning of 1880. The enterprise had its inception in the Spirit-World, and the earnest coöperation of some of the most devoted and liberal of its mortal supporters may be fairly credited to direct spiritual agency. The suggestion of a Spirit led to the first annual subscription of Five Hundred Dollars, which, in 1881, was renewed by the subscriber's check of the same amount for the second year's service. The reader will also have observed that the aggregate amount of subscriptions for the second year show an increased interest in the work of the Secular Press Bureau; at the same time the published testimony of many intelligent spirits and mortals have emphasized the popular appreciation of our united efforts to enlighten the public.

In the beginning it was not presumed that there could be any serious opposition to the Bureau or the work it proposed. The nature of the case seemed to preclude the possibility of any determined resistance of the measure. Only those who favored the plan were called upon to furnish the necessary means for its execution. No one else was expected to subscribe to the fund. People tired of empty words and hollow pretensions to an interest in the cause, and many more who were heartily sick of personal and aimless disputations in our own ranks, felt that they might very properly engage in some *practical work*, without giving offense to any one, and with a view to a wider diffusion of spiritual knowledge among the people. It did not occur to the earnest and liberal friends of the movement that we had any petty dictators in this free country whom they must first consult and conciliate before daring to support a measure of such public importance as the subsidiary employment of the secular press in the interest of Spiritualism. Accordingly, they went about their business in no ostentatious manner, but in a quiet, rational way; regardless alike of personal jealousies and the explosive passions of little souls who are accustomed to shout freedom until they are hoarse, and practice intolerance until they disgust the rest of mankind.

During the first year of its existence a few persons were intensely active in their unreasoning opposition to the Bureau. In the bitterness of their hostility they did not hesitate to publicly defame the more prominent persons engaged in the work, and always without the slightest cause or provocation. For the credit of the common humanity let the fact be plainly stated that this peculiar class is not numerous, though often offensively obtrusive and noisy. Perhaps in the course they resolved to pursue they saw the main chance of acquiring distinction in this world. We know that some noble natures are rendered memorable by *their helpfulness of their fellow-men*, and for important services in the interest of truth, justice and humanity; while others only escape oblivion and achieve an unenviable immortality by reason of their offenses. It is not the province of the writer to determine the *motives* of those misguided persons who placed what obstacles they could in our path, and also in the way of many enlightened men and women who have been engaged in this conscientious effort to disseminate the truth. So much, simple justice to all parties imperatively demands. There was never any rational ground for the opposition to stand on. There was no proper occasion for its existence, and no justification for its conduct; and since the enemies of the movement, now, perhaps, wiser grown, have exhausted their aggressive spirit and seem inclined to get out of sight, let us here draw the vail over the record of the spiritual (?) opposition to the Secular Press Bureau.

With small means for the execution of its task, with many obstacles in its way, resulting from popular misapprehension of its most catholic spirit and beneficent objects, the Bureau has yet achieved an acknowledged and honorable success. To this fact the columns of the BANNER OF LIGHT have furnished eloquent and abundant evidence under the sanction of its veteran Editor and over the honored names of eminent persons in this country and in Europe. All this has been supplemented by the voluntary testimony of THE TWO WORLDS and the cordial tender of its influential coöperation. Not less emphatic and unequivocal have been the voices from the Spirit-World in attestation of the importance of this method of public instruction, and also in respect to the measure of success which has crowned the labors and sacrifices of the friends who have aided the writer in the prosecution of his work.

If here and there some poor mortal has been unable to see anything in the Bureau except a mercenary scheme or an "eleemosynary device" to enrich the Correspondent of the Secular Press and benefit the BANNER OF LIGHT, we can only commiserate the benighted condition of such people. We also lament the existence in our midst of an unlovely spirit which so blinds the mind and blunts the moral sensibilities, that the impoverished soul no longer finds it convenient to attribute worthy and honorable motives to his fellow-men. But how have we been enriched while in this service? Certainly not in any way that has relation to our worldly fortunes, humble and uncertain as these may have been in the past. In accepting the management of the Secular Press Bureau the writer retired from an office practice as a medical specialist which was much more remunerative than his labors have been in his capacity of Editor-at-Large. After deducting the necessary current expenses of this service and the few unpaid subscriptions—varying in amount from two to *twenty-five dollars*—a balance of a trifle over one hundred dollars per month is left for the writer's time and services. During the two years thus employed we have had no other occupation; nor have we spent an hour in seeking for a more remunerative business. On the contrary, *we have repeatedly rejected more lucrative employment* rather than neglect the duties we had undertaken to perform. Those who may be aware that of late our own health has been considerably impaired, and that though nearly this entire period we have had protracted sickness in our household, terminating in the death of the last of six promising sons, may have some apprehension of the difficulties under which we have labored. Those accustomed to estimate the value of skilled labor will be slow to discover a worldly speculation, and they will be able to judge how far the writer can have become affluent in circumstances and luxurious in his manner of living from the small fund of the Secular Press Bureau.

Let us here inquire what private aim or selfish purpose can the proprietors of the BANNER have promoted by their earnest and constant devotion to this work? They have contributed all necessary space for a complete exposition of the objects and claims of the Bureau; they have devoted much valuable time to this service; they have performed the duties of treasurers; kept the accounts and published a current record of the subscriptions received, and for these services they have never made the smallest charge. Nor is this all. From the beginning Messrs. Colby & Rich have been among the generous contributors to the fund. And yet they have never so much as once intimated that they would even accept the smallest return of any description for any service they have rendered. The facts in the case utterly preclude the possible intrusion of any selfish consideration as an incentive to action. The *rôle* of LUTHER COLBY in this performance should forever shield his name and memory against the most distant intimation of interested motives.

But while the importance of the enterprise and the acknowledged success of the experiment have been clearly demonstrated, it now becomes my duty to inform the friends of the Secular Press Bureau and the public that—for the present and in the immediate future—I can no longer devote my time to this work. In following the lead of the Spirit-World, supported by the friendly counsel and material aid of many friends and enforced by inclination and judgment, I earnestly engaged in the work, hoping to be useful in this public capacity, at the same time having little regard to personal considerations and private interests. I should still remain and devote my time to the same service, but a voice too solemn and imperative to be disregarded now calls me to another field of labor. That voice is mild and persuasive, but its speech is significant and impressive. From within the vail it speaks out audibly to me, and I here report some of its words:

"In the gray twilight of the early morning* a sower went out to sow, and we were with him in his labors. The seed scattered broadcast germinated and has taken root all over the earth. Warmed by the vital heat of spiritual influence, all

'Nature multiplies her fertile growth.'

To day the fields prophesy of the harvest that is near. Their ripening treasures, waving in the spiritual sunlight, are beautiful to look upon. We come now, in the afternoon of this golden autumn, to admonish you to *bind up your sheaves*, before the night cometh when your day's work in this field will be done."

* It was about thirty-six years ago.

The import of this somewhat figurative language may be so apparent already as to require no further elucidation. The spirits have given a revelation of their intelligence, and also of their power to produce results within the sphere of our practical affairs, by making our acquiescence even possible in the nature of things. The reader will perhaps have inferred that the particular work the writer is expected to perform is *the preparation of several volumes for the press.* How long we may be so employed it is quite impossible to conjecture. The extent of the work may very much depend on the writer's physical health, and on other matters, of which we can now have, at best, only a dim and uncertain perception in coming events and circumstances which forecast their shadows on the prescient mind.

When it became evident that from and after the close of the current year we should be obliged to devote our time mainly to other work, the suggestion came from several quarters that *the Editor-at-Large should continue the work of the Bureau by organizing a staff of able writers* to perform the labor under his general supervision. After suitable investigation we have settled the question in our own mind that, if the spiritual public is disposed to support the Secular Press Bureau in such a form, with the combined talent of a number of able minds, the plan is altogether feasible. Several strong writers of fine literary and general attainments—some of whom rarely or never write for the spiritual press—have already signified their willingness to accept places on the proposed staff, and will do their best to give dignity, character and efficiency to the work of the Bureau. At one time it was nearly determined to organize such a staff, but on more mature reflection it was resolved to wait the action of the spiritual public. Now if our people desire to have this work continued in a still more thorough and systematic manner, by a corps of the ablest writers in the country, they will take such measures as are necessary to accomplish their purposes, not omitting to raise a sufficient fund to defray the necessary expenses of the Bureau. Should a subscription be made for the further prosecution of this work, after paying the contingent expenses the entire balance will be equitably divided among the parties who render actual service.

We have been honored by the confidence of the good friends who have done what they could to support the Bureau. It has been our sincere desire to advance the great cause which is so near their hearts. How far we may have been successful in our endeavors to promote the truth is a question which we cheerfully submit to the impartial judgment of unprejudiced minds. For a more complete report of our actual work we must refer the reader to the forthcoming volume of the Secular Press Bureau Correspondence, which will soon be formally announced. The Book will contain all the more important portions of this correspondence, with a suitable Introduction; a copious Appendix, embracing a history of the opposition, and the eloquent testimonies of many eminent persons in mortal and spiritual life; together with a complete list of the names of the Subscribers to the Fund.

In conclusion we desire to express our grateful acknowledgments to each and every one who has furnished material aid in the prosecution of this enterprise, including, with special emphasis, LUTHER COLBY and ISAAC B. RICH, without whose powerful coöperation no similar experiment could have achieved success. Not a few friends have given us something like genuine inspiration and real strength by the earnest words and cordial appreciation which have touched and illuminated life's autumn clouds with a light as warm and genial as summer sunshine. We shall take care that their honored names and the music of their speech are not forgotten, so long as the permanent record of the Bureau work shall remain among men.

In the love of Truth and the interest of Humanity, I have the honor to remain,

Yours sincerely, S. B. BRITTAN.

29 *Broad street, Newark, N. J.,*
Dec. 15th, 1881.

☞ The current number of the *Theosophist* contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of complete antagonism to Spiritualism. The Spiritualist believes that it is possible for spirits of the departed to communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience confirms its truth. The consentient testimony of the most experienced among us agrees that, whether there be, or whether there be not, other agencies at work, the spirits we know of are human spirits who have once lived on this earth. To this the *Theosophist* returns the simple answer that we are mistaken. No spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the East, we find that the departed spirits of mankind are both able and willing to communicate with us in the West. And no metaphysical theorizing as to *what cannot be* disposes in any degree of *what is.*—"*M. A. (Oxon)*" *in Light, (London, Eng.,) for Nov. 26th.*

Miss Jennie Collins, well known as the originator of Boffin's Bower, will be unable to transact any business for some time, owing to the condition of her health. Miss Collins has worked unceasingly for about twelve years to ameliorate the condition of the poor working girls of this city. She is now completely prostrated, and her physician has ordered her to refrain from work of every kind.

Spiritual Phenomena.

MATERIALIZATION.

To the Editor of the Banner of Light:

I arrived here on the 12th inst., and was glad to find our world-wide-known materializing medium, whose name may be found written in the "Book of Life," and in the hearts of hundreds of loving friends who have received consolation and instruction through her spiritual ministrations, most eligibly situated in a large and handsomely furnished house, at 352 Adelphi street, Brooklyn, N. Y., where she is holding select circles on *Sunday* and *Friday* evenings, besides some of a more private nature on other evenings in the week. I was present with ten others at the séance held on Friday evening last, which, as usual, was very harmonious and of course highly successful, some fifteen or more spirits fully materializing their forms and presenting themselves to their friends present. So long as this once sorely persecuted instrument of the angels, even almost to the death, adheres to her present resolution to admit into her séances no person not approved of by her angel guardians, I think she will be safe, although I hear that more than one of the "spiritual" pharisees that are seeking so strenuously and subtly in these parts and elsewhere to control and direct the spirit-outpouring of the century into priest-made channels of their own devising, are insinuating abroad that they lack but opportunity to expose the "fraud." But let these Pilates and Herods and lineal descendants of the high priests of old set their hearts at rest, for so far as the peace and usefulness of this particular medium is concerned, I have full faith in the ability of her angel guardians to protect her from the fell influence of their poisonous presence and unhallowed clutches, though they should increase their present offers (as I understand) of *one hundred* and *five hundred* dollars, to be permitted the coveted *opportunity*, to as many thousands.

Would to God that the spiritual guides and guardians of all other materializing mediums were gifted with the like prescience and influence over their several wards that attend those who preside over the destinies of the medium I have referred to, and more especially as regards that most outrageously abused materializing medium, Mrs. Reynolds, (formerly Mrs. Crindle,) several of whose séances I have (for the first time,) had an opportunity of attending during the past week. Of all the materializing mediums that have been denounced as frauds by the Chicago junta and its co-workers elsewhere, commencing with Bastian and Taylor, some years ago, whose resistance to the self-constituted spiritual (or rather anti-spiritual) tribunal, added to Spirit Ballou's deserved sharp rebuke of its proceedings through the inspired lips of Mrs. Richmond, gave rise to the unholy crusade, running down for years to the present day through the columns of a Western journal, in one undeviating malignant stream of falsehood and abuse in regard to the mediumship of nearly or quite every materializing medium now so successfully in the field, or that has ever been before the public, including Mrs. Stewart, Mr. Mott, Henry C. Gordon, the Blisses, Laura Morgan, Alfred James, the Holmeses, Mrs. Wilson, Mrs. Hull, Mrs. Pickering, Mrs. Markee, the Eddy brothers and others—scarce one among them all (with perhaps the exception of Mrs. Bliss and Markee) has suffered so severely at the hands of their persecutors as Mrs. Crindle.

But let the facts of the Clyde affair be what they may, I am satisfied that no fair-minded person could have been with me at 24 West 11th street, New York, on last Thursday evening, and witnessed what then and there occurred in the presence of Mrs. Crindle, who would have listened for a moment to any charge of fraud that could have been lisped against the genuineness of her mediumship. I have attended hundreds of materializing séances before our best materializing mediums, but scarcely one that surpassed in marvelous proofs of genuineness, to say nothing of the wonderful versatility of the manifestations that then and there occurred. I was accompanied to the séance by two practical, hard-headed New-Yorkers, one of them a millionaire, who had visited every quarter of the globe, and was the last man to be deceived by tricksters. The other was a good deal of a like character, who had never before attended a spirit séance, and who went, as he afterwards told me, with the conviction that he should be able to readily penetrate the *modus operandi* of the trickery he expected to see practiced. "But," said he, on our way back to the hotel, "I shall never dare to go to a spiritual circle again. What I witnessed passes my comprehension, as I know it could not have resulted from any trickery on the part of the medium." On several occasions two spirits walked out of the cabinet together (sometimes male and female), and conversed as naturally as individuals do in mortal life. When the medium left the cabinet she brushed by a female spirit about to enter it, clothed in resplendent white; a little child (Effie) six years of age repeatedly came out and chatted in her childlike prattle. Mr. Gruff (the medium's spirit-guide) repeatedly made his appearance in full form, clothed in a dark suit, and to all appearances was a man of this world, conversing on general topics and in distinct language all the same.

But I forbear saying more about this séance, further than that before closing Mr. Gruff requested me to call at Mrs. Crindle's the next morning at ten o'clock, and hold a private séance with his medium. I did so, and will say that if what I then and there witnessed was the result of fraud, that I should be prepared to believe that all the phenomena involved in the universe of God are results of fraud. So varied, so tangible, so stupendously startling and striking were the phenomena which occurred, that I would not for a moment hesitate to bear witness to their being as genuine as any that ever occurred in any quarter since the inauguration of Modern Spiritualism, even on stake of my life, should they be proved to the contrary. Among others, a female form on several occasions fully materialized, and floated out of the cabinet, remaining in mid-air within three or four feet of me for several minutes. My spirit wife and two of my daughters presented themselves before me, one of them at the same moment that the floating spirit was present, which last I was told was the materialized spirit of a poor girl, whom one of the friends I had brought with me the evening before used to buy flowers of in the street, who died at about the age of fifteen. This "flower girl," I was told, had made her appearance the evening before, and endeavored to get a rose-bud to her former patron (the gentleman who sat beside me), but through some misunderstanding it was handed to one of two German young ladies who sat directly behind us.

On my return to the hotel, the gentleman, on being informed of the circumstance, told me that he fully recognized the flower-girl, whom he often met in the street and bought her flowers, and that he should think she was about fifteen years of age when she disappeared from the street. (I will just here remark that on the subsequent evening my friend accompanied me to Mrs. Crindle's séance, when the flower-girl again floated out of the cabinet and handed him a small bouquet of flowers.) At this morning's séance my daughter Anna came to me magnificently clothed in white, with every feature as distinctly materialized (without a particle of mist surrounding them), and with her own hand turned up the gas to its full height, standing by and conversing with me in the meantime.

It would take several columns of the *Banner of Light* to narrate all that occurred at this glorious morning séance. Mr. Jenkins (a gentleman from Washington City,) having invited me to attend still another séance arranged for with Mrs. Crindle, to be held on the same afternoon at a private residence in West 39th street (two miles away), I went, and there witnessed equally marvelous manifestations with those I have related. Among others, little Effie, the child-spirit came, and, as she had promised, walked up to within a couple of yards of me, and showed me her little feet, as she had promised to do, so that ——, the great exposer, should not say that she was the medium on her knees. The flower-girl also floated into the little room in which we sat (four persons only, all told). Mr. Gruff came in also, fully dressed in his peculiar suit, and conversed some time with us as naturally as any mortal could have done. Before leaving the room he took my hat from off a piano, and put it on his own head. I felt of it whilst in position, and found it a good fit, although I wear a hat of nearly the largest size. Two of my daughters and my wife came fully materialized, my daughter Anna greatly amusing us by attitudinizing before a mirror, and slyly glancing from time to time at a young lady present, as if she would insinuate that she was imitating her when dressing for a party.

But I must close, as my communication is already quite lengthy. THOMAS R. HAZARD.

New York, Dec. 18th, 1881.

Mr. Charles Bright in America—Success of Mrs. Foye and Prof. Denton in Australia.

To the Editor of the Banner of Light:

Mr. Charles Bright, the leading Freethought and spiritual lecturer of Australia for a number of years past, has recently arrived in San Francisco, on a twelvemonth visit to America for rest and recuperation. For three years past Mr. Bright has been lecturing regularly in Sydney, N. S. W., to audiences averaging a thousand, while his farewell address was given to some fifteen hundred auditors. Owing to ill health he was compelled to relinquish his engagements in Sydney, etc., and try the effects of a sea voyage to America, and a residence in this country, as regards the restoration of his declining health. Mr. Bright will probably remain in San Francisco till spring, at which time he purposes proceeding East. After a short period of rest Mr. Bright thinks it probable that his voice may be heard in San Francisco in advocacy of the nineteenth century gospel, as well as in more eastern cities, his health permitting.

I have been for years familiar with our brother's labor in Australia for rationalism and an enlightened Spiritualism, and I can vouch for his earnestness and zeal, his logical eloquence, and his ability and culture. As a pioneer he has labored long and faithfully, and the great progress and growth of Liberalism and Spiritualism manifest in Australia of late years is probably due more to Mr. Bright than to any other one person in that country. In a recent letter from Professor Denton, Mr. Bright is spoken of as "a genial companion, a clear thinker, and an eloquent speaker, on whom there is no discount." He was chairman of the meeting at the first séance of Mrs. Ada Foye in Australia, which well-known medium, we learn, is meeting with much success there, as also is Prof. Denton. This latter gentleman writes me that he has work open to him sufficient to last a year or two.

When Mr. Bright goes East we bespeak for him a cordial reception from the freethinking and spiritual elements in that locality.

WM. EMMETTE COLEMAN.

Presidio of San Francisco, Cal.

☞ Mrs. Katie B. Robinson, No. 2123 Brandywine street, Philadelphia, adds to her fine mediumistic qualities the characteristics of a true, good-hearted woman. She has been the instrument through whom thousands and tens of thousands have been brought into communion with the loved ones who have passed on to the bright shores of the interior life. We would advise all our readers who visit Philadelphia to call on Mrs. Robinson.—*Spirit Telephone, Baltimore, Md.*

WHAT IS THE GAIN?

BY THOMAS S. COLLIER.

What is the gain?
If one shoulddrun a noble race,
And at last, with weary pace,
Win the goal, and find his years
A harvest field of waste and tears,
Of turmoil, and of buried trust,
Rich with dead hopes and bitter dust,
And strife, and ceaseless pain,
What is the gain?

What is the gain?
When having reached a sunlit height,
Through barren sweeps of gloomful night,
Hoping to see beyond the crest
Fair lands of beauty and of rest,
There lies before, stretched far away,
Unto the confines of the day,
A desolate and shadeless plain,
What is the gain?

What is the gain?
To sail for months of cold and toil
Across wide seas, where winds recoil
Only to gather strength, and roar
A louder challenge than before,
And find, when through fogs thick and dun
The rocky coast at last is won,
No haven from the storm vexed main,
What is the gain?

What is the gain?
The race is won, we see the light,
We conquer where the storm-winds fight;
We show the way to those who wait
With faint hearts by the walls of fate;
Our banners flutter in the van
Of battles fought for thought and man;
And ignorance and darkness wane;
This is the gain.

Mrs. Crindle-Reynolds—Evidence, Pro and Con.

We promised our readers in a recent issue that we would place before them a statement from a gentleman who attended at our request and for his own satisfaction, one of Mrs. Crindle's séances while she was in Boston. And that promise we now redeem.

On one side are now ranged the medium, Mrs. Crindle-Reynolds, and her friends on the other, several ladies and gentlemen who, we are assured by parties in whom we have the highest confidence, are stanch Spiritualists and respectable, trustworthy and representative men and women in the city where they dwell.*

The Spiritual Reasoner of San Francisco, for Dec. 3d, says:

"A paper published at Clyde, Ohio, recently gave a detailed account of an alleged exposure of Mrs. Elsie Crindle-Reynolds and her son at that place. It stated that the parties engaged in the exposure captured masks, wigs, dresses, and other articles used by her, and that she and her son were arrested, and on the following morning pleaded guilty, and were fined five dollars each and costs. *Per contra*, the leading Spiritualists of Fremont, Ohio, a short distance from Clyde, testify that Mrs. Crindle came to that place after the court proceedings, and gave a séance the same evening at the house of Hiram Pool, in presence of thirty-five persons, under strict test conditions, after a close examination by a committee of ladies, and that there appeared fifteen fully materialized figures, two at one time, and that spirit singing by four different voices was heard; that the spirit of Julia Dean Hayne appeared, dressed precisely as she had been in the habit of appearing, although the garments purporting to be the Julia Dean dress were at that moment in the custody of the mayor of Clyde. On Saturday evening of the same week, Mrs. Reynolds arrived at Philadelphia, and made a statement of the case before a public meeting of Spiritualists, affirming that the articles of dress pretended to be captured did not belong to her, and that there was a conspiracy to injure her and the cause. Arrangements were then made for a test séance,† at which was given on Tuesday evening, Nov. 8th, under direction of committees of ladies and gentlemen, who said deception on her part was impossible; yet a large number of spirits appeared, many of whom were recognized by friends."

The following letter presents the views of a gentleman who, over his own signature, expresses his confidence in Mrs. Reynolds's honesty as a medium; and the remarks with which he introduces his endorsement are recommended to the careful attention of all who are interested in the materializing phase of the spirit phenomena:

To the Editor of the Banner of Light:

Permit me to give to your readers some thoughts now called for, I think, in regard to physical media and *mediumship*. The facts brought before us in the various phases of this peculiar form of mediumship are so far above the ordinary experiences of our earth-bound life, that we seem intuitively to *challenge* them till our experiences *compel* their acceptance as veritable realities. The merely *curious*, *hypercritical* and pseudo-philosophers are not to be included among those who yield to the force of evidence. The fair-minded, *earnest* and honest investigators alone are expected to appreciate new and startling truths. At the threshold, however, of our subject, we have to meet a difficulty which is formidable to many minds, and that is, that media, even of the highest gifts, are occasionally found duplicating (*awkwardly* it is true) the real manifestations from spirits. This is a fact to be regretted indeed, but it cannot invalidate the *real*, when everything is considered.

So long as humanity is under the influence more or less of the powers of this and the spiritual world of graded conditions, fraudulent actions may be *expected* at times to take the place in a degree of the real. *Mediums* are only human beings, and in a high degree are susceptible to the *will* of intelligences outside of themselves. This fact, I think, will be conceded; if not it can be *proven*. It follows, then, that under *certain conditions*, frauds may at times be practiced by the *best* class of mediums, that *they yield their will* to some influences both seen and unseen, to perpetrate frauds of which they would be ashamed in their normal state. How can we account for good mediums at *any* time performing "clever" tricks on any other hypothesis? *They know* that fraud is at least liable to bring them "to grief," and that to commit it is unwise and ruinous, *and yet* they are by some unseen force impelled to the injurious act!

With all the faults of mediums, see what has been accomplished by their instrumentality in the brief space of *thirty-three* years! The gloom hanging like a pall over the minds of millions who could see no further than the *grave*—with many of whom a future life was a painful doubt—has been dispelled, and they have been made unspeakably happy by the overwhelming evidences brought to their *sensuous* recognition of man's continued existence after what is called death.

In view of the foregoing facts and conclusions how *careful* we should be to throw around veritable media the best possible influences. We are under *no* circumstances called on to endorse fraud; but it is our plain duty to admonish the erring, and *practically* say to them, "Go and sin no more." We shall not be likely to find perfection in humanity for a long time to come; and while we love the true and pure, we ask *who* is "without sin" in some direction or other? Though we may have chaff we also have "good wheat." The *good* we receive through media from the great fount of life and truth, so far transcends the little evils we may complain of, that no just comparison can be made.

Being here for a short time, myself and Col. —— visited on last evening Mrs. Elsie Crindle-Reynolds. About a year ago we had seen her (Mrs. E. C. R.) in Washington, D. C., but had very little acquaintance with her, and had attended some three or four of her séances. Since that time I had not seen her, though the Colonel had been more fortunate. In going into the séance-room last evening I took care not to be seen by the medium, so that I might have the advantage of a test from some dear one from the immortal shore. *I was not* recognized by any one save my friend, the Colonel, who accompanied me. The medium after submitting to and *inviting* examination of séance-room, cabinet, etc., retired behind the curtains of the cabinet, *and before she had time to seat herself*, my spirit-daughter came out into the séance-room (from the cabinet) arrayed in beautiful white.

"Who is that?" was the inquiry from many lips.

The answer was, "Mattie Jenkins." The Colonel knew her in earth-life, and recognized her as natural. To *me* she was *unmistakably* natural. Her visit was brief but precious. She threw her arms around my neck (first raising up her hands and calling me to her), and, embracing me in her wonted style of fervency, kissed me and then retired for other friends to be greeted by their loved ones. After a few other spirits came, a venerable-looking old gentleman appeared and beckoned to me; I went up to the cabinet where I could see him *plainly*. Said I, "Who is this?" He replied, "Amos Prentice." It had been about forty years since I had seen him (he was my brother-in-law), and he had so changed by his advanced age that recognition was not so easy; but no one in the room had ever heard of him. Certainly the medium had not. I had not thought of him for a great while, he having been in the spirit-world many years. Others had their friends come to them, indeed *in rapid succession*.

I know nothing about the particulars of the rumor of a recent fraud alleged to have been committed by Mrs. Elsie Crindle-Reynolds, but I certainly *do* know that if there are *any* genuine mediums *she is one*, notwithstanding these disparaging rumors. Fraternally,

New York, Dec. 9th, 1881. P. O. JENKINS.

Dec. 10th.—P. S.—Since writing the above I have had more experience with Mrs. Reynolds's mediumship: spirits coming out of the cabinet, walking up to the gas-lamp and turning it on "full" *with their own hands*, allowing the light to shine full in their faces. *Two spirits came at once* and were both plainly seen. All this time the medium was seen sitting in her place. A spirit was seen sitting in her (the medium's) lap. A very smart woman she must be *if she can sit in her own lap!* But much more that was startling occurred. A spirit went in strong light across the room, and unlocked, opened the door, stood in the hall and again returned. P. O. J.

The subjoined epistle is from John Wetherbee, Esq., who is the gentleman we referred to above as having attended a séance held by Mrs. Crindle (now Reynolds) while in Boston. This *statement by an old and valued correspondent* ought also to have its *due* weight in the making up of individual opinions generally regarding this perplexing controversy:

To the Editor of the Banner of Light:

Within the last month or two Mrs. Elsie Crindle-Reynolds has, according to report that is worthy of credence, come to grief in the town of Clyde, in Ohio, by being exposed as a fraud; while subsequently in Philadelphia and elsewhere she has demonstrated the genuineness of her claims to be able to materialize forms by doing so in the presence of persons whose testimony is considered reliable. It is like the old story of the shield—one declaring it was red, and the other that it was blue, and both being right—the observers seeing different sides. Have Mrs. Reynolds's materializations a blue and a red side? It would really seem so on the testimony, but this is a delicate subject to put in the right light, to be fair to the testimony, to the cause and to the medium.

Rev. M. J. Savage in his late remarks on Spiritualism (in his sermon on "Is Death the End?") is reported as saying that: "Admitting the force of much that is advanced by believers in Modern Spiritualism, and that the evidence presented in its support would be conclusive if advanced in behalf of any other issue, he maintained there was so much delusion and fraud mixed up with the arguments that they cannot be safely trusted until time shall separate the false from the true." Spiritualists are aware of this deplorable fact as much as Mr. Savage is; and what are we going to do about it, when human nature on both sides of the death-line has a tendency to be crooked? I believe, and so do the thoughtful Spiritualists generally, that the stream of Modern Spiritualism will run clear one of these days; but it is not clear now; nobody claims pellucidity for it, though to those who understand it, it contains a very large percentage of truth—truth that the human heart wants, and that cannot be found in any other stream. It is, rolled as it may seem, the only stream that has the power of quenching human thirst, and it is not so bad as it looks to those who have never tried it; and many who turn up their noses at it are found drinking at more nauseous ones, only by genesis or custom they have got used to the taste.

It is desirable that in cases akin to the one now under consideration the medium should have the benefit of the doubt, if there is a doubt. Phenomena that a skeptic would have a right to call fraudulent, and that are unmistakably fraudulent, may appear when the fraud is *by the spirits*, and not by the medium; and often, and perhaps always, the quality and the motives of the constituents of a circle have brought about the conditions that enable the spirits to deceive; possibly the spirits brought to the circle by some of the members of it, get control of the dynamical part of it, and convert it into a boomerang, and thus get their desires and expectations presented to them, instead of materialized forms. I do not expect an intelligent investigator, nor a skeptic, to take this statement; I would not myself if I had not had evidence of it, and it is more or less liable in all phases of the phenomena. I do not propose to go into an argument on this point; but I have said this much for the reader to see there are good reasons why the editor of a paper like the *Banner of Light* should be careful in treating what the world calls frauds, so that an innocent medium may not be condemned unjustly.

It happens that I have had some experience with Mrs. Reynolds's materializations. It will be remembered that Mrs. Reynolds gave a few séances in this city some months ago, and various reports had come from the West and from New York that were not to her credit. I attended a circle given under very favorable circumstances; it was in every sense of the word a test circle; I own I went with some misgivings, because one or two of the criticisms referred to were from sources that I was bound to respect. The materializations on this occasion were perfectly satisfactory and conclusive of the genuineness of her materializations. I told my story at length in the *Banner*. I was glad to do it, for I knew and I know I was not cheated. I had no doubts at all; but remembering that Mrs. Hull was once exposed (?) in Portland, and Mrs. Pickering in Lowell, (?) and both to day are materializing mediums in high standing—and so of some others—and thinking such things might happen again, I stated in my account of Mrs. Crindle's (now Reynolds) séance, that I was speaking for that occasion, not for previous ones that I had not seen, nor future ones. I endorsed the phenomena *that I saw that evening*, and I have no reason to regret it. I am as sure as I am that I am now writing, that what I saw on that occasion were genuine materializations.

It does not seem to me that a person with such remarkable mediumistic powers would attempt to supplement them with fraud, but I do not see how any one can help believing the testimony of some of the witnesses to the exposure and detection in Clyde, O.; they are good Spiritualists, who expected better things, had a right to; and Mr. A. B. French and the Hunters, from what I know, and what I learn, are to be believed, and it is of no use for those who have had like myself other and different experiences, to reflect upon some of those who have testified to fraud in Clyde. But our Philadelphia friends are acting wisely in letting Mrs. R. vindicate her mediumship, and are being compensated for it by having some excellent materializations.

I am a firm believer in the phenomenon of the materialization of forms, not from what I saw at Mrs. Reynolds's séance, but I have had it demonstrated to me otherwise; but I have never seen any that were more satisfactory than those I testified to, some months ago, at this lady's séance, and I hope to have the pleasure again, and I have no doubt with equal satisfaction. I have no doubt but if I had been present at Col. Kase's, where she redeemed herself, that I would have been as perfectly satisfied as were the others. I am sometimes afraid that mediums, besides being so sensitive that deceiving spirits, aided by an ill-conditioned circle, can bring them to grief when not to blame, that they, being human and therefore *mercenary more or less*, like the rest of us, may, through the love or the need of money, become as vulnerable to worldly ends as mankind generally, not excepting those in the Church, and thus, when the angel is not near to "trouble the waters," they may trouble the waters themselves; it may be a motive in part not to disappoint people, but it is a mistake; better be Quakers and wait for the spirits to move, and, if nothing transpires, enjoy the silent reflection without any manifestations.

The foregoing remarks are made with the best intentions, with love for Spiritualism and respect for Mrs. Reynolds, who has great mediumistic gifts. I can quite endorse the report of the vindicating séance in Philadelphia, from the fact of having seen perfect materializations by the same lady a few months ago, that I have already referred to; and if I had not had that satisfactory experience, Mr. Kase's and Mr. Lippitt's testimony would be enough to make the report unquestionable, and that she was fully vindicated. I must confess I do not see so clearly as some of our friends do how a vindication wipes out the fact of a "slip." A person, for instance, might commit a wrong action, and afterwards feel bad about it and go and make restoration, as far as possible—a very pleasant ending of the matter all round—but *it does not affect the fact that* the original act was performed.

Believing fully in Mrs. Reynolds's mediumship, having had proof of it, believing, also, in the testimony of Messrs. Kase, Lippitt and others, since she came to Philadelphia, and fully in the report of the test séance printed in *Mind and Matter*—and, as I must, also, as fully believe in the testimony of some of those in the Clyde affair, I must come to the conclusion that there was some fire as well as smoke on that occasion, and the verdict forces itself upon me somewhat in the shape that was once pronounced by a judge in a frontier court: "Not guilty—but don't do it again."

With such unquestioned mediumship as I and others know she has, I expect we shall hear a good deal of her, and in the phase for which she is somewhat celebrated, the materialization of spirit-forms, and this Clyde affair, will fade out of memory, or be swallowed up in the victory of vindications, and nothing but the lustre of the real article be associated with her. JOHN WETHERBEE.

Boston, Mass.

Mr. A. B. French, of Clyde, Ohio, a reliable gentleman, has no doubt that frauds were perpetrated at the Crindle-Clyde séance, the gist of which is embodied in the following affidavit: (which sworn statement is also supported by several others of like character.)

AFFIDAVIT OF CHESTER HUNTER.

STATE OF OHIO, SANDUSKY COUNTY. } ss:

Chester Hunter being by me first duly sworn, says: I have been a Spiritualist for more than thirty years, and am a believer in the fact of spirit materialization; I live in Clyde, Ohio, and have resided in said village for eighteen years, and am proprietor of the Clyde Elevator and Star Flouring Mills. I know Elsie Crindle, and have also seen her son Harry. I first met Mrs. Crindle in the city of Fremont, and there attended two séances given by her, which I then believed to be genuine. I was so much interested in these two séances aforesaid, that I invited her to my house in Clyde, Ohio. She came to my house, and I used every effort to get her a paying circle. About twenty five paying members came, nearly all of whom I personally invited. This was in the month of May last. She gave the pretended manifestations, and I saw certain things at this circle which weakened my faith in Mrs. Crindle. None of the circle seemed satisfied, and she agreed to come again. I resolved in my own mind if she came again I would satisfy myself. She came back on Friday, Oct. 28th, 1881, and took dinner with her son Harry at my house. My brother escorted them to Dennis Drown's for a circle that evening. I attended the circle. I was not satisfied, but felt from what I saw that Mrs. Crindle and her son Harry were deceiving us. I talked with my brother, Wm. A. Hunter, and we concluded to make an effort to detect her. I left my office Saturday evening, the 29th, and went directly to the residence of Dennis Drown. I went to the window with my brother and looked through the blind into the sitting-room, and saw Harry seated by Mr. Sweetland with a curtain in front of them. I saw Harry handle the instruments, and I know that he made the pretended manifestations in this performance.

When Mrs. Criadle began her materializations I went to another window, leaving my brother, who was recognized and invited into the house. I went to a window directly opposite the door upon which the curtain was suspended leading from the circle into the séance-room, said séance-room being a room 12 to 15 feet square. I turned the slat to the blind from the outside, so that I could look directly at Mrs. Crindle, the light shining from the sitting-room through the curtain and over the transom. There was only a lace curtain and the window-glass to look through, and I could see plainly every move she made.

The first thing she did she quickly pulled off her shoes and stockings. She then took off her dress, and threw a piece of gauze over her, and partly opened the curtain and appeared. She quietly opened and closed the curtain several times, the light being quite dim. Then she walked around the room, and sung through the horn, passing so near me I could have touched her had there been no window between us. Next she got down on her knees, right in front of the curtain, and talked like a little child, and sang "Sweet By-and-By" in a very child-like voice, and quite sweetly. She took up false faces from the floor, where they lay by her side, together with other things, and appeared several times but they did not seem to be recognized. Then she dressed herself in a silk waist, with a string of beads representing diamonds, and appeared as an actress, whereupon my brother caught her. I saw she was caught, and I went into the house quick as I could.

When I entered, my brother was in an encounter with Harry. She had gone back into the cabinet room and shut the door. I tried to enter, but found it fastened or firmly held. She called for Harry, and he went in, and in a moment Harry called for Sweetland, and he went in. I tried to get permission of Mr. Drown to enter and get the things, but he seemed confused and slow to act. My brother left for an officer to arrest them. Sweetland came out first, afterwards Harry, and then Mrs. Crindle came out, and I then said to her: "I had thought better things of you. I have stood at the back window and have seen all you did, and I know you are a fraud." Affiant further says: I know she made all the pretended materializations, and I saw her do it. I further know the waist, masks and wigs, captured at Sweetland's, to be the ones worn by Mrs. Crindle on Friday evening, and I saw her use them on Saturday as I have stated.

CHESTER HUNTER.

Sworn to and subscribed before me this 6th day of December, A. D., 1881.

THOMAS P. DEWEY, *Notary Public.*

Sanausky Co., O.

☞ A pleasant incident of the past few days has been the end of the long and hard legal fight between two city churches, the Madison Avenue Baptist, and the Oliver Street Baptist, over a piece of property. After eighteen years of suits at law, carried three times up to the Court of Appeals, they have settled their dispute amicably, as between brethren. This tardy but satisfactory conclusion has no doubt been welcomed already with devout thankfulness by both churches. It is said, however, that one reason why the fraternal mode of settlement at last found free course, was that the Madison Avenue invested heavily in railroad stocks, and made its pile in St. Paul, so that it was able to pay up its $67,000 to Oliver street with a benevolent smile.—*Ex.*

President McCosh, of Princeton, lately remarked that there is a decrease in the number of college graduates who go into the ministry, and the Rev. Lyman Abbott adds: "There is a decrease in the quality. Some of the best men go into the ministry; but the average, whether measured by the popular standards of college classes or by recitation, is not high."

☞ In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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

* For example: Under date of Nov. 22d, L. H. Cowles, of Clyde, says: "I attended two of her séances, and know that all that was published in the Clyde paper was true, while much more might have been said to the disadvantage of Mrs. Crindle-Reynolds. The Hunters would either of both of them have been glad if they could have reported her as a genuine medium. Chester Hunter is one of our oldest and most earnest Spiritualists, and is a firm believer in materialization."

† Regarding this séance, under date of Nov. 11th Mrs. C. H. Spear, M. D., writes from Philadelphia: "I was one of a committee of four to examine her clothing before she entered a cabinet which had been thoroughly examined by four others, who reported it to be entirely free from anything from which clothing could be improvised, and know there was nothing about her person to clothe the numerous appearances, consisting of men, women and a child, that came to the opening and into the room where were seated, twenty-six cool-headed persons without any intention of being cheated." Gen. Francis J. Lippitt and Judge Kase also endorse the séance fully.

Foreign Correspondence.

LETTER FROM FLORENCE, ITALY.

To the Editor of the Banner of Light:

The enlarged *Banner of Light*, bearing marked evidences of increased vitality, comes to me in far-off Florence with the face of an old and tried friend. I need not tell you how interesting it is to watch the progress of the great battle for spiritual freedom, as it is being fought out in our greatest of republics; nor how certain the issue seems in behalf of the newly-awakened spiritual forces, to one who has taken pains to acquaint himself with their manifestations so as to be assured of their power. And, from my present point of view, the learned professors who advocate once more the enthronement of Satan in the public mind, can do better if they take a step further backward; they should *discard* Calvinism, and ask to be taken into the Catholic church. Here they will find simpler and more satisfactory weapons for the warfare on which they are entering. They will be on solid ground, with an infallible leader, whose word will be law. And this old church is consistent with itself. It admits, and always has admitted, the existence of what we call spiritual manifestations; but these belong to the church. Obedience to priestly order follows necessarily where the church is infallible, hence the Roman church is not so widely disturbed (apparently) by this rising tide which threatens to engulf Protestantism.

In the years long past I had large experience in what is called the Orthodox faith; believing fully that in it lay the sole remedy for a sorrowing humanity. To me, as to thousands of others, the light of divine truth came slowly; but then it was the light. It was fact absolute in place of unsupported theory. In vain does one tell you that you are not at the dawning when the rosy light begins to flame athwart the eastern sky! You say the day is born, for you see it; and you hear the birds singing. And as one at the gateway of the day looks backward to a night of trouble, glad that it is gone, not doubting for a moment that it was night, so do we rejoice who have come from out the horrible shadows of the Orthodox night.

Well, it is something gained, after a quarter of a century, to find our facts beginning to pass as current coin; only fools laugh now. Nor do I wonder at any Orthodox leader who, seeing the dangers ahead, shouts in the ear of science for help; much as I wonder that he should threaten to go to the devil for aid if science fails him. For the danger is real, not imaginary. Freedom from the superstitions of dark ages, knowledge absolute of a life after death, man's responsibility to himself, and the universal reign of law—these imply destruction to what we call the Church as it now exists. Destroy belief in the dogma of total depravity, and vicarious atonement goes with it, and an endless hell is but the old coat flapping in the cornfield to frighten timid birds. Take away these and the power is gone, and the great church revenues can no longer be depended on. Such at least is the view the Orthodox leader very naturally takes of the situation, and he begins to govern himself accordingly. And yet there are men, honest men, of large observation, who have nothing to gain or lose by the rise or fall of the Church, who see no serious danger ahead to that organization from the rising tide of belief in the return of the dead. For one, I believe the Church will continue to exist, as an organization, much the same as it exists to-day; but it will be forced to throw overboard its freight of untruth. Spiritualism has already entered it, and will purify and leaven it thoroughly. The process having once begun must continue. In any great reformation the clergy are always the last to fall into line. We know how it was in the old anti-slavery days. Spiritualism having got into the pew, will, erelong, be in possession of the pulpit; and when that day comes the Church will speak of Spiritualism as its deliverer; for the latter will have saved it from death at the hand of materialism.

Here in Italy one sees a vast amount of the costly, old-fashioned machinery designed for saving men's souls. I noticed, the other morning, over the door of St. Ambrogia, one of the oldest churches in Florence, an oil-painting of a scene in purgatory. The work was well executed, evidently by a master, and represented a company of men and women, surrounded by flames, and an angel hovering above them, to whom they piteously looked for help. The picture no doubt cost a handsome sum of money, and yet it probably paid well; for who, after looking at it, would refuse to pay for the necessary masses to deliver from purgatory his departed friends?

It was a master stroke on the part of the Roman Church to avail itself so generously of the aid of art, when art was young, and maintain its hold upon it from that day to this. When Raphael, Michael Angelo, Titian, Fra Bartolommeo and other great masters began painting, toward the close of the fifteenth, or in the early part of the sixteenth century, pictures were scarcely a marketable commodity. A single work of one of these masters, that would to day readily bring twenty thousand dollars, would then wait a purchaser at one hundred dollars, which is more than Titian's Venus would sell for to-day to an English or American farmer, unless he were told its value and bought for speculation. The Church had plenty of money, and stood in need of the aid which art could bring; and so the Church gave employment to the great artists. Fra Bartolommeo, however, and Fra Angelico were both devoted monks, belonging to the convent of St. Mark—within a few minutes walk from where I write—and they did not, I am happy to say, portray the horrible in art, after the manner of some others, who, it seems quite apparent, must have been influenced largely by considerations of gain, else they would not have drawn so on their imaginations; however, hell was real enough to the minds of people in those days to satisfy even so devil-loving a man as Prof. Phelps. Fra Bartolommeo, many of whose best works are still in the old suppressed convent, was converted under the preaching of Savonarola, somewhere near 1490, when still a young artist.

But let me, lest I forget it, say something here about that wonderful priest, reformer and Republican, Gerolemo Savonarola; for I do not believe it possible to understand this man except we focalize him under the light of our philosophy, which to-day explains so much that has hitherto been regarded as mysterious. Born in 1452, of very respectable parents, who sought to prepare him for the medical profession, he seems at a very early age to have been possessed with religious sentiments, and studiously kept himself aloof from his associates, wandering often for days in the fields by himself. At the age of twenty-one he stealthily left home and joined a convent, from whence he wrote a pathetic letter to his parents, saying he was driven to this act by an impulse irresistible. At the age of twenty-three he was transferred to the convent of St. Mark's, and began to preach. For several years he continued preaching here in Florence, and his audiences are said to have been small, numbering from thirty to fifty.

Now this man, who was put to death at the age of forty-six, whose early years were without any special promise of power, lived long enough to shake Europe to its centre, and leave behind him an undying fame. Suddenly he flashes upon us as the great orator. The vast cathedral, the Duomo, is crowded every morning by men and women who listen in rapt wonder. He is a leader of the people, and the unworthy Pierro di Medici is driven from the city. The new government takes form in accordance with his suggestions. Then in consequence of his plain preaching, in which he denounces an unworthy pope, he is excommunicated, afterwards tortured, hung, and his body burned. What was the secret of this sudden leap to power? I will tell you. It is plain as the shining of the sun to any student of our philosophy who reads his life. At the beginning, Savonarola was a medium, and doubtless under the control of spirits who had not passed from out the dominating influence of the Roman Church. I put in evidence here his published sermons which contain his visions and striking prophecies. Among the latter the most notable is, probably, his prediction that the French King, Charles the VIIIth, would enter Italy at the head of a powerful army, which was literally fulfilled.

He possessed the gift of prophecy to an unusual degree, and during the years of his power was always seeing visions. His most intimate friend and associate, Fra Sylvestre, was also subject to trance, the historians inform us, from some physical injury received in his youth, and, you know, it is easy for historians to explain these things. The case, in some particulars, is parallel with that of Joan of Arc, and is full of interest. To me it is a sublime sight—this man, in a dark period of our world's history, flaming suddenly out as a beacon to the nations, filled with large ideas for human liberty; always, too, held in check by a control that was still in bondage to old superstitions, only half free, and yet a man so honest, noble and true. When Leonardo the Magnificent lay on his bed of death he wanted to be shriven; but he had no faith in his attendant priests. Savonarola he knew was honest, but his enemy; still he sent for him. Yes, the prior of St. Mark's would grant him absolution, but on condition that he restore the money which had been collected for charitable uses, but which he (L.) had diverted from its true purpose—and give liberty to Florence. The poor old king turned his face to the wall and died unshriven. The torture of Savonarola and subsequent death scene in the Piazza della Signoria form a sad page in history. Fortunately civilization has advanced so far we need not fear the repetition of such scenes. Prof. Phelps and his devil are harmless. Verily the night is gone and the day-star has arisen from on high.

The autumn days here have been golden, much like our Indian summer, a smoke hanging over the city and crowning the mountains; the temperature mild, too, for the roses yet bloom in profusion in the gardens. It seems like a lazy land, this Italy—"A land wherein it is always afternoon." People go about their business with such an air of leisure, and everything seems so old, so linked with the everlasting dead past! From out my window through the haze I catch a glimpse of Fiesole, on its mountain crest, built in the days of the Cæsars, or before—at least it is mentioned in Roman history. Below it are olive orchards and vineyards, all swathed in a golden mist. And these old streets, so narrow, with so many massive palaces on either side, all so very, very old. I never tire of them, for the old, to my American eyes, is so very new; and especially interesting are they at twilight, when, as the crowd of home-goers surges along, the young life comes in such strong contrast with the old. That old palace which looks down upon us was built in the days of unrest and violence, hence the massive walls, the great height of the first story forty feet, which was not intended for use as a part of the dwelling, as can be seen from the small and heavily-barred windows. Then those small apertures higher up—left for ladling out hot lead on unwelcome guests.

Always one is borne back, back into the twilight of the old days. Coming upon a villa in the suburbs, where the house stands back from the street, one notes the great height of the wall, or iron picket. Locks everywhere are massive. Much religion seems to imply defense. And how religious these people are. In the afternoon, and far into the gloaming they are in the churches, praying and counting their beads. But the clergy, after all, seem to be losing much of their power over the people. A procession of priests is passing, with tinkling bell and smoking censer, but no one takes off his hat. Who can say that the tide of the new and better life, the life of spiritual liberty, may not be rising even here? Who can tell what silent influences are at work, born out of and borne in from invisible worlds to the life of this people? Verily the immortal life, like the circumambient air, is pressing everywhere. It is morning now. The dawn is upon us. We shall not have long to wait the full light. Come it must, and before it every form of error that has enslaved humanity must pale and go out. So mote it be. CHARLES D. LAKEY.

Florence, Italy, Nov. 27th, 1881.

ECHOES FROM ENGLAND.

NUMBER THIRTY.

BY J. J. MORSE,

Special Correspondent and European Agent of the Banner of Light.

Without any intention to disparage the merits of the remaining spiritual papers published in your great country, Mr. Editor, I feel like, adding my voice to the chorus of praise evoked by the enlargement of the *Banner of Light* from eight to twelve pages. For variety of contents, amount of matter and general appearance, it is universally admitted that the *Banner* is without an equal; that a liberally-extended subscription list may be the practical evidence of public appreciation of the proprietors' enterprise, is the hearty and sincere wish of the present writer. Push on; keep the *Banner* flying mast high, and, as ever, with no uncertain sound proclaim the Religion of Life—the glorious gospel of Immortality.

Since my last the Church Congress Meeting, held at Newcastle-on-Tyne, has excited an almost unprecedented amount of attention in consequence of its devoting the evening session of the first day's meeting to the consider-

ation of secularism and Spiritualism. It was the writer's fortune to be present, and it was with the utmost pleasure he listened to the various speakers, almost all of whom seemed animated with a desire to deal frankly with the two burning topics before them. Your columns have borne testimony as to the papers and discussions upon Spiritualism at the above meeting, so there is no need to recapitulate now. It is a healthy sign that such a body is able to discuss such a topic as Spiritualism with fairness, and evidence a desire to treat it upon its merits. The best report of the event was given in *Light*, and that report was subsequently re-printed as a pamphlet, of which nearly 20,000 copies were circulated gratuitously in religious and other circles, a few friends of the cause bearing the cost.

The lecture season has but just commenced with us, and there is but little to report. The best work is being done by Mrs. Britten, who has latterly been lecturing with the most flattering success in various provincial centres. Mr. Walter Howitt has paid a brief visit to London, where, as also in the northern towns, he is always a welcome visitor, his lectures (trance), being well received. Mr. Wright, the Liverpool trance speaker, continues his labors in that town in such a manner as to win the opinion that he is second to none; while the writer keeps constantly on the wing, having more calls than he can answer.

The usual winter series of fortnightly discussion meetings at the rooms of the B. N. A. S have commenced, the season being inaugurated by a grand reception *soirée*, which was a brilliant success, being attended by all the prominent Spiritualists in town at that date, the venerable S. C. Hall among the number. The papers promised are numerous and attractive in character, and the attendance promises to be as excellent in point of numbers as ever before.

Work in London presents scarcely any new features, the several halls carrying on their meetings with determination, securing the services of the best assistance at command. Goswell Hall has been the most successful, and it has just commenced its third year of operations; the writer has been retained as speaker for the months of January and February next.

The unexpected event of the departure of H. D. Jencken, Esq., to the higher life, will have reached you ere this arrives, and I need but add it has excited not a little sympathy for those dear to him thus deprived of his presence.

Let me take this opportunity of informing your readers that arrangements having been duly made, the *Banner of Light* is now regularly on sale at the writer's new office, in conjunction also with a full assortment of Colby & Rich's valuable books, pamphlets, etc. The said office—note the address at the foot of this letter—is centrally situated, easy of access, and must become a place of resort for American Spiritualists visiting London, for they can ever be assured of a cordial welcome by the writer, who will place all desired information before them with the utmost pleasure. In the same building are located the offices of *Light* and the *Psychological Review*, two of our best periodicals, their characters being a credit to the cause, as is their typographical appearance to their several printers.

Concerning literary matters, the appearance of "Evenings at Home in Spiritual Séances," by Miss Georgiana Houghton, calls for mention as being one of those books that are upon Spiritualism *par et simple*, and so calculated to be of much service to Spiritualists and novitiates. Miss Houghton writes in simple faith, and her work bears upon every page the impress of sincerity and candor. Others of a similar character are promised, and they will be welcomed on appearance.

A cheap edition, consisting of twenty thousand copies, of J. S. Farmer's recently written book, "A New Basis of Belief," is being printed, and the copies are to be distributed in the same manner as was the report of the Church Congress, as mentioned above.

Our periodical press still sustains itself, *Light* being, as to appearance and matter, in the van.

As the year is dying, and its end approaches, let us try to allow all ill will to die also. Humanity hath many weaknesses, but also many virtues, and surely, as Spiritualists, we should, by a true life, generous sympathies and earnest aspirations, live so that the true-hearted of the higher life may have cause to rejoice over us, and the world we are passing through be benefited by us as we live and work therein.

The Progressive Literature Agency and European Dépôt of Colby & Rich, 4 New Bridge street, Ludgate Circus, London, E. C.

[Editorial from The Cape Argus, South Africa.]

An act of petty and contemptible bigotry, such as we should have thought no body of gentlemen in Cape Town in this year of grace could be guilty of, has just come to our notice. Mr. Thomas Walker, the public lecturer upon religious and other topics, closed his series of lectures here by one which he or his committee of supporters appear to have decided should be for some benevolent object. Mr. J. A. Morom, of this city, the Honorary Secretary to Mr. Walker's Committee, asked the Rev. Joel Rabinowitz, Minister of the Jewish Synagogue, to act as almoner, and Mr. Rabinowitz forwarded the money—£7 in amount—to the Secretary of the Cape Town Free Dispensary. Mr. Morom has received from Mr. J. B. Smithers a short note, in which he says: "I am directed by the Committee of the Cape Town Free Dispensary to inform you that they decline to receive the money." We at once desire to acquit Mr. Smithers of any personal responsibility for such a spiteful exhibition of sectarian malice; he is an official of the institution, and it is his duty to act under directions; which we are sure he has done in this instance. We have not before us at this moment the names of the sapient gentlemen by whose orders this puerile action was taken, and therefore feel the more at liberty to speak very freely of their conduct. We shall assume that nothing but opposition to Mr. Walker's religious views has dictated this insulting refusal of a charitable subscription; for that is the only motive which has the faintest shade of probability about it. The Committee will not tell us that they have so much money that no further subscriptions are necessary; and further, if such were the reason, we must suppose that the Committee would at least have had the grace to decline the money "with thanks," instead of in the curt manner of the above note.

The Committee tell us, then, in effect, that the institution would be polluted by receiving contributions from a lecturer whose views are not in accord with those of other people. But then comes the difficulty—of which other people? Is it because Mr. Walker is not a Catholic that his money is not to be applied to heal the sick? Or because he is not a South African Churchman, or a Churchman *in* South Africa, or a Wesleyan Methodist, or a Particular Baptist, or an Independent, or Swedenborgian, or what? Let us know, for the future guidance of charitable institutions, what particular amount of deviation from orthodox standards, and, above all, from whose, of the thousand and one standards of faith in the world, is to invalidate charity. St. Paul, who had not the advantage of living in Cape Town in 1881, seemed inclined to deduce his religion from his charity (with all due respect to the Revised Version), but the Committee of the Cape Town Free Dispensary know much better than the apostle; they value a man's charity according to his religion. And this is not the only difficulty in which the members of this Committee have landed themselves. If their consistency is worth anything at all, they are bound no longer to assist in supporting Mohammedan Mosques as they drink their morning coffee, or Chinese joss-houses as they sip their evening tea. Part of the purchase money indubitably goes to these objects. They cannot even take to the penal liquor known as rice-water without "sacrificing to idols" in India. If they will follow out the impracticable rule which they have set themselves, it will end in demanding a certificate of church-membership from their dustman. This may sound absurd; but if the Committee will think over what they have done, this is the logical outcome of their conduct.

We have treated the matter with that ridicule which is, perhaps, the fittest weapon in dealing with such crass opposition to common sense as that of which the members of this Committee have been guilty. But we have also a plain word or two for them. They are not placed in a position of public trust to air their theological whims and prejudices in this manner. We have avoided the direct discussion of what Mr. Walker's teaching is, firstly, for the sufficient reason that we do not fully know; a confession which we will be bound the Free Dispensary Committee would have to make, if they were put through a little catechism on the point. But apart from this, we say that if there is any truth at all in the glorious boast of toleration of the opinions of others which we all make, that toleration is a wordy sham when it breaks down at the only point where it is really needed—in tolerating the teachings of those whose doctrines we abhor. Whether the members of the Committee are disposed in their individual capacity to "shut up" Mr. Walker or not, should have nothing whatever to do with their fulfillment of the trust which has been placed in them. They are there not for the purpose of controverting Mr. Walker—a task as to which their minds might be at ease, looking to the number of preachers in the world—but to do all the good they possibly can to the sick poor of Cape Town. They will scarcely contend that a pill or blister purchased with the coin of the orthodox will operate more speedily or efficaciously than the same articles purchased out of Mr. Walker's seven sovereigns; nor will they hold, with the Holy Inquisition, that it is better that men's bodies should be tortured here, so that their souls may be safe hereafter, and decline to run the risk of introducing Agnosticism into the systems of the patients with the pills purchased through Mr. Walker's instrumentality. Unless they hold to one of these alternatives, they stand self-condemned in the execution of their trust. We sincerely hope that the institution may never be in want of the money; but we were certainly under the impression that there were still instances of sad suffering in which this money would have been as a blessing from heaven. It is pitiful to think of the amount of human misery which may go unrelieved for want even of seven pounds. If the orthodoxy of the Committee is worth a rushlight, they will put their hands in their pockets and make good the amount to the institution. To us this sectarian zeal appears the sorriest travesty of the teachings and example of the Founder of Christianity that could well be. Such conduct does more to retard the spread of Christianity than many lecturing tours, and makes men of the world ask what kind of religion it can be which leads to a cruel disregard of the dictates of benevolence. Perhaps our view is tainted with worldliness—we cannot say how that may be; but it certainly seems to us that if it comes to a question of Christianity, Mr. Walker, who bestows his seven pounds on the poor, is infinitely more of a Christian than the very orthodox Christians who come between the poor and his bounty. The latter gentlemen may look up the authorities on the point in the New Testament with advantage.

Letter from Chicago.

To the Editor of the Banner of Light:

A very pleasant social event in spiritualistic circles in Chicago occurred on Thanksgiving evening—the marriage of Charles H. Bushnell, son of Dr. L. Bushnell, President of the First Society of Spiritualists of this city, and Miss Ella C. Dole, daughter of Mrs. Ella Dole, the deservedly popular medium, whose *rare* inspirational gifts and sweet, womanly graces and accomplishments have endeared her to many of the friends in Chicago.

A large number of relations and acquaintances, limited only by capacity of room, were present with congratulations and earnest prayers for the happiness and prosperity of the young bride and groom, who were radiant with youth and happiness; while the more substantial evidences of their love were not wanting, as there were numerous presents both beautiful and useful. One gift of exquisite beauty was a collar of white satin, artistically formed of panels put together with white lace-inserting, each panel having a delicate flower painted upon it, the edge trimmed with a rich Spanish lace. This was made and presented by Mrs. Cora L. V. Richmond. A beautiful bride's cake, the gift of S. E. W. Martin, was elegant in design, having an ornamental altar on top, with two clasped hands and the word "Wedlock."

The ceremony was performed through Mrs. Richmond, and was so unlike the old style Orthodox marriage ceremony, so full of all the graces, beauties, elegancies and solemnities—was altogether so unique a performance, I am moved to give it to the readers of the *Banner of Light* as it fell from her lips, and I hope that it may happen to catch the eye of some of the critics of Spiritualism, who claim that it teaches immorality and looseness in the marriage relations.

THE CEREMONY.

At the hymeneal altar are Miss Ella C. Dole and Mr. Chas. H. Bushnell. If there are any persons present who know aught that should prevent this marriage, let them speak now or hereafter remain silent.

Marriage is the perfect union of man and woman, the two becoming one. True marriage is first a sacrament of the spirit, and afterward of heart and mind and outward recognition. As marriage was the primal law of God to man, so it became the first social ordinance. Under its benign influence all society has existed, and under the monogamic system (which is the only real marriage) all social order and harmony is found. It is the foundation of the home, as home is the foundation of society and enlightened nations.

It is our sacred privilege on this occasion to recognize and publicly record that union which two loving hearts have declared. Ours is not the office to unite your lives. Love alone can do that, as already that divine principle has united your spirits, and may your hearts be more perfectly in accord as time and growth reveal more fully this heavenly tie. (Turning to those about to be united:) Will you join hands? (To the Groom:) Fully aware of the importance of the step you are taking, and of its sacred obligations, do you, Charles, take this woman to be your wife, sharing every sorrow, rejoicing with her in each joy, sustaining, strengthening, assisting in all the duties and burdens of life, fulfilling in all things the part of a loving and faithful husband? (Bridegroom's response, "I do.") Do you, Ella, conscious of the sacred and solemn nature of this step, take this man to be your husband, sharing each joy and every sorrow, soothing, strengthening and sustaining in all the duties and cares of life, and fulfilling in everything the part of a true and faithful wife? (Bride's response "I do.") Then with this golden circlet (placing the ring on the bride's finger), which is the symbol of a perfect sphere, a union of the soul, held sacred by angels and mankind, and in the presence of these loving and rejoicing friends, some visible to your sight, others, though invisible to you, bending in love and benedictions above you, in accordance with the laws of this Commonwealth, I pronounce you husband and wife.

BENEDICTION.

May the angels bend over near, scattering sweetest flowers; and thou, oh loving Parent, witness the offering of love here given to-night; and as thou bestowest thy love and blessing upon their lives, so may they love each other, and together bless mankind. To all here present may thy love and thy abiding care be known forever.

ITEMS.

I commend this ceremony to the attention of the readers of the *Banner of Light*. It contains a full sermon to the receptive mind. It was throughly impressive, as the deep hush of those present attested: They hung on each word as it fell from the speaker's lips, with that reverent attitude which ever bespeaks a spiritual recognition of any ministration.

A generous collation, poems from Ouina, and the mutual exchange of greetings, completed the evening. The rooms were tastefully decorated with flowers, in monogram D. B., over each window.

On the 19th of the present month, the Ladies' Union, a benevolent organization connected with the Society, will hold a Fair for the benefit of their treasury. This Society is an earnest, devoted band of workers, with hearts full of sympathy for human suffering, and hands ready to do practical work for the lessening of that suffering. This is a work inaugurated and conducted by Ouina through Mrs. Richmond, and the weekly results prove her as superior in practical knowledge of affairs as in the power to teach spiritual truths.

On last Sunday evening, Dec. 4th, an address was given through Mrs. Richmond, on "Human *versus* Divine Law," by an ancient law-giver. The listening to this profound discourse was an event in the lives of many of those present. It was a masterly effort, historical, logical, eloquent, and in all senses an inspired utterance. The inadequacy of human justice was portrayed in words of fire. It was clearly shown that in the progress of the race, love and wisdom are sure to take the place of human justice—this relict of the eye for an eye and tooth for a tooth Mosaic dispensation.

Toward the close of the discourse reference was made to the trial of the poor maniac now, as then, in progress. The control said that the attitude of Christian ministers toward this trial and the poor maniac is incomprehensible; and further remarked that the spirit of vengeance and murder that has been breathed forth from the American people during the past few weeks is fraught with great danger—with more danger than as if a thousand Guiteaus were walking freely abroad.

HELEN BARNARD DENSMORE.

Chicago, Ill.

Written for the Banner of Light.

THE SPIRITUAL BODY.

"It is to be known that the human form of every man after death is the more beautiful as he has more interiorly loved divine truths, and lived according to them."—*Swedenborg.*

Ay! we with the sculptor's chisel
May bring from the marble of life,
Rare models of wondrous beauty,
Free from all taint of strife;
Free from the touch of earth's ashes,
Bright with the aura of love,
And thus may we rear our temple
For realms of the blest above.

How shall we fashion this dwelling?
Shall it be builded with creeds?
Shall its foundation be teachings
Without the performance of deeds?
Will all of the glare and the glitter
We purchase with fame and with gold,
Be wrought in so wondrous a manner
That angels will smile to behold?

No, never! for words are as bubbles,
And creeds are as worthless as dross,
Which, wove with the life of each person,
Will count him no profit, but loss,
Except as he maketh his precepts
Always go hand in hand
Along with his every-day practice,
As he journeys on through the land.

Let Charity's mantle of sweetness,
And Mercy's pure garments so soft,
First cover the sins of thy brother,
Then teach him to "look up aloft"—
Aloft to the bright home of angels
Love-lighted by God evermore.
If needs be, then give him your guidance
To lead him in sight of the door.

And then when this form of the mortal
Is changed for the one of the soul,
When the red wine of life is all wasted,
And broken the fair golden bowl;
Then formed to the joy of the "Father,"
We'll join with the bright angel band,
And dwell in the pastures so vernal,
At peace in the far better land.

Moline, Ill. DAISY.

☞ As we cannot take up a drop of water from the Atlantic, and find in that drop the flow of the tides, the lifting up of billows, the power that floats all the ships of a thousand ports and the soft and loud music of calm and storm: as, to see the ocean, we must grasp it all in its rocky bed, bordered by continents: so we cannot, in the face of a dying infant or in the adversity of a good man, see the government of the love of God. It has boundaries wider than these. We must wait, and, what the fleeting moments of man deny, ask the great years of God to bring. The tides of the mind, the deep music of human waters, cannot be seen in the drop of life.—*Prof. Swing of Chicago.*

☞ Miss Belle Bush, of the Belvidere (N. J.) Seminary, writes: "The dear *Banner* has waved so long and so grandly that it well deserves to have its ample folds become more ample, and its benign influence more widely extended."

☞ In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The hall (which is used only for these seances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public are cordially invited.*

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

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

☞ As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ We invite written questions for answer at these seances.

Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

☞ Letters of inquiry in regard to this department of the *Banner* should not be addressed to the medium in any case.

LEWIS B. WILSON, *Chairman.*

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

Seance held Nov. 18th, 1881.

Invocation.

Eternal Spirit! Source of Love!
Embracing all below, above;
Thou Fount of Wisdom, Light Divine!
We recognize all life as thine.

Not reared in templed forms of art,
Thy shrine is in the earnest heart,
Which thrills responsive to thy power,
As felt through every passing hour.

Our souls would rise on wings of song,
To join the holy angel throng
Who worship thee in thought and deed
By ministering to human need;

Who bless thee for the gift of truth,
By teaching it to age and youth;
Who praise thee for the boon of life,
By drawing harmony from strife.

Thou art the light, the truth and way
That leadeth to eternal day;
And as we recognize thy law,
Our spirits bow in silent awe.

Yet do we feel ourselves a part
Of thy great, beating, parent heart,
As still we yearn in soul to be
Prepared, oh God, to walk with thee!

Questions and Answers.

CONTROLLING SPIRIT.—We await your questions, Mr. Chairman.

QUES.—Is a person who acts as a medium in this life better qualified when he is a denizen of the spirit-world to return and control a person similarly gifted than one who is not?

ANS.—Mediums who are controlled, to any degree, by spiritual intelligences must more or less partake of the influence of the spiritual spheres; and the information and experience attained while in the form will assist them to control in turn other mediums of earth when they become denizens of the spirit-world. Many mediums who performed public service when in the physical body are still used as mediums, in the spiritual spheres, by intelligences who have progressed beyond them and who desire to transmit instruction, knowledge and information to the spirits below them in unfoldment. But they do not find it advisable or necessary to make their personality known to mortals.

Q.—In the case of weighing materialized forms, is the apparent weight actual, or is it produced and varied in the same manner, that a spirit causes a table to be heavy or light?

A.—It is true that spirits would be able to cause the materialized form to vary in weight by the application of electrical forces to that form, but we do not consider this necessary, for the spirit operating upon the materialized form at the time has the power to rapidly draw to itself elements from the atmosphere and from the sitters in the apartment, and to as rapidly throw them off as the occasion requires, thus causing the form to vary in weight and density.

Q.—Is not man a triune being, having spirit, soul and body, as three distinct and possibly separate elements of his nature?

A.—For all ordinary occasions we find it sufficient to speak of man as a dual being, composed of spirit and body; but, more properly speaking, we should define man in the flesh as a triune being, composed of soul, spirit and body. You understand what the mortal body is, and all its organs and functions; it is the outer covering of the spirit. The spirit is the outer covering of the soul, but more delicate in its arrangement than the mortal frame. The functions of the spirit are similar to those of the bodily frame. We understand the soul to be the vital principle, the inner part of man—what the Eastern devotees call the Astral Light, because it is pure, undefiled, quenchless and changeless. To us, the soul is a part of that eternal principle which permeates the universe with life, motion and activity. We understand the soul to be something more than mere consciousness or sensation, something higher than intelligence, wisdom, or will alone, for it embraces all these; and by bringing them into combination, makes it possible for that grandest of all creatures to exist—a reasoning, progressive human being. The functions of the soul we understand to be those delicate operations of the mind which elaborate thought, comprehension and knowledge. We are aware that a few speakers have defined the soul to be the covering of the spirit. Words are nothing, ideas are all. But we are obliged to make use of words as the vehicles of ideas. We have been taught that the soul is the vital or inner principle which can never be changed, and that the spirit is the outer covering of the soul. We give unto you according to the light which we have received.

Mrs. Lavina Tirrell.

I am an old lady, and I have been looking around for a good many months, until I feel I would like to come back and speak, the same as others do. I have so much to say that I hardly know where to begin. I feel that I shall leave unsaid more than half that I have on my mind because I feel hurried, I see so many wanting to come. I am Mrs. Lavina Tirrell. I lived in the body a good many years. I buried friends; I laid them and my husband away; I saw many changes taking place; and yet I was well cared for, and I have nothing to feel badly about. I want to say that I have found my friends, and that I am happy with my husband. His name was Jacob. The first person that I saw when I opened my eyes in another world and upon other scenes was the form of my husband. His face looked as familiar to me, and yet more fully rounded out, younger and brighter than when I saw it last. He explained that it was the work of the spirit, and that I should be the same by-and-by. Then he took me to a good home, bright and pleasant, surrounded by fields and green trees, and it all looked so comfortable that I could not help feeling happy and glad that the old life in the body had ended. Well, all those who are with me send their love to their friends in the form; they know some of them, and others they never knew, but they are all dear to me. I have seen them laid away from sight, but I have found them all again; and I say bless the Lord for his mercies. I wish to send my love, and to say I thank those who remain for their kindness and care. I shall ever remember them with affection; I shall seek to help them all in my power, and by-and-by give them welcome to my own beautiful home. I would very much like to have my few words go to Walter F. Tirrell, of Weymouth, Mass.

Mrs. Philenia Cole.

[To the Chairman:] I, too, am an old lady, sir; I think I must have been older than the one who preceded me; yet I don't feel weak and feeble, but rather strong and active. I had an experience in the body of eighty-four years, and you may believe that my experience was somewhat varied and peculiar; yet it was all very good for my spirit, and like the lady who has just passed out, I have met all my friends who went before me, and I am happy with them. I believed in Spiritualism; that was something of great importance to me. I accepted it, not blindly, but because it appealed to my reason and my common sense, and because it brought me tidings of the spiritual world and the whereabouts of my dear ones, and taught me that I might live in communion with them if I chose to do so. I have thought a great deal concerning the *Banner of Light*; before my departure from the body, and since that time, I have thought a great deal of that grand old paper. I loved to look over the messages of the spirits, read what they said, and learn something from them, and also learn from the replies to the questions, and then look in the list of announcements to see whether some friend of mine had reported or not. So, after passing from the body, I determined to manifest here, if I could; and I am glad to be able to send out a few words to my friends, and to assure them that my mind is strong and active, and that I do not feel one moment of weakness while in the spiritual world.

I have much to say, but it seems to go from me. I know it is because I am controlling an organism to which I am unused, and it affects me. I would have those dear to me realize that my presence is often with them; that I am not contented to remain apart from them; that I frequently return from the spirit-world to seek some avenue of communication and to assist them all in my power. My children were dear to me. I sought to do my duty by them while in the form, and I seek to do the same now. I have met that dear one who passed on so long before me, in whose company I am blissfully happy. More than once did I say, that were I a spirit I would like to manifest at this circle, and I find myself here to-day. This is a glorious privilege, which I highly appreciate. It is only seven years, sir, since I passed on, but my friends have not forgotten me, and I feel that they will be glad to receive a few words. My name is Mrs. Philenia Cole. I resided with my children; I send my love to them, and my thanks to Garret for all kindnesses. I refer to my son-in-law, Garret Louis. My home was in Hannibal, N. Y.

Lettie Arnold.

[To the Chairman:] I would like to say a few words, if you please. I am Lettie Arnold. I have a sister Fanny, who is living with my uncle—James Johnson, of Albany, N. Y. I wish to send my love to my sister, and to tell her I have watched her for the last few years and seen the changes that she has made. I was very glad when she went to live with uncle, because I knew life would be so much pleasanter for her there than in the old place, where sorrowful recollections made her heart sad. Mother and father send their love, too. They are with me, and they are often with her, for she is one of our band just as much as though she were in the spirit-world with us. I have seen that during the last few months my sister has become somewhat despondent in mind. Her work has not resulted satisfactorily to her. It did not return that which she expected, and so she is sad, and is beginning to underrate her powers, and I wish to encourage her. I feel there is no need for her present condition of mind. I know that she will succeed to the fullest extent of her wishes and ambition in the future, but not at the present. She needs more study, more practice and experience—that is, all that she can have. She is ready to give her work that amount of labor which it requires if she only has a little encouragement. If I tell my sister that I find I can assist her to perform the same kind of work which I accomplished while in the body, I think she will feel pleased; and it is true that I can. She has many times felt that she could perform this work, but has never tried to do so. Now, if she will seat herself alone some Sabbath evening I will come to her, and if she has materials at hand, I will influence and direct her how to proceed in order to accomplish that which I accomplished. She will understand to what I refer, and I think it will make her happy. We all send our love, and some one of us will endeavor to communicate again in the near future. My sister has heard of Spiritualism. She is rather attracted toward it, but is a little timid, fearing to come in contact with the dead. If I can only convince her that there is nothing ghastly and deathly connected with spirits and their return to material life, I am sure she will seek to investigate Spiritualism, and if she does so, my parents and myself will be enabled to bring to her unmistakable evidence of our existence and our interest in her. My sister is Miss Fanny Arnold, at present in Albany.

Lotela.

Spoke in behalf of Joseph Brooks, Mrs. Patty Spaulding, Benjamin W. Lord, Mary E. Lyons, George Sparhawk, Abbie Frances Clarridge, Margaretta A. Gore, Frank Wolcott, Elizabeth Allen, Dewdrop, Charlie Shepard, Annabel.

Lotela, addressing the Chairman, said: The Pierpont chief says for Lotela to come as a messenger from the squaws and braves who want to come. There are five spirits here who were old when in the body. They want to come back and manifest, but they can't get hold of the medy, so Lotela is going to speak for them first, and then for the younger ones afterwards:

There is an old brave here, and this is what he says: "My name is JOSEPH BROOKS. I have been seeking to return and manifest for a long time, nearly two years. It seems a long time to me, because I am anxious to reach my friends. Please to report me as coming to your circle. I lived in the body for seventy-five years. During the last five years of my earthly life, I had experiences which I wish to talk over with my friends. I trust they will give me an opportunity of doing so. I belonged in Canton, Mass."

Here comes a spirit; she is a real nice old squaw. I like her ever so much, because she looks pleasant. She says, "I am MRS. PATTY SPAULDING. It is nearly seven years since I passed to my spirit-home. I understood a great deal concerning the spiritual philosophy, and I was glad when I found myself outside of the body, which I inhabited for sixty-nine years. I was welcomed by my friends who had passed on before me, and I would like to say that I have found a home something similar to the one which I inhabited for half a century in the form, only it is brighter, more cheery looking, and somewhat ornamental. I am happy and satisfied with my conditions. I have been happy to welcome friends since I passed over, and, in a little time, I know I shall greet others on the spirit side. I have come to send a word to them, that they may prepare for the change. Before long we shall all meet in our beautiful Summer-Land home. I send my love to those near to me, and to each friend. I have forgotten none of them. I have a great many friends in the body. I lived in Pepperell, Mass."

Here is a spirit, and he says, "I want to send a message home immediately to my friends. I departed the mortal form in the early part of last summer. My experience in spiritual things has been very brief, but I am, so far, delighted. I wish to announce myself to my friends of earth, and tell them concerning the new life I have found. It is like, and yet unlike the mortal. I cannot explain it, at present, for I have not the time, but will do so if my friends will give me a private opportunity of coming. I am from Windsor, Conn.; my name is BENJAMIN W. LORD. I wish to be remembered to all friends. I lived on earth fifty-nine years."

A squaw comes now; she is bent almost double. She has been in the hunting-grounds for over twelve years. She is not bent and feeble there, but she appears so now, because that was her condition when she went away. She says: "I lived in New York City. I have grandchildren there and other friends whom I wish to meet. My name is MARY E. LYONS. I had some little property when I left the form, and there was some misunderstanding concerning its settlement, which did not take place for many years after. I have been greatly exercised concerning it, for the settlement was not to my satisfaction, nor as I expressed my wishes before I died. Those who have gained what I possessed have not been prosperous nor happy. They do not understand how it is that success has eluded them! I do not feel vindictive, but I have felt that a curse would follow those who had robbed the needy and unfortunate, and I think my influence has had something to do with their course in life. Now I wish to call the attention of my friends to this thing. I want them to know that persons cannot do wrong without suffering for it; that they cannot injure others without having the injury recoil upon themselves. I have not worked to injure any one, but I have felt strongly toward certain parties, and I have seen that this has left an influence which has diverted the pleasantries of life from them. If they will amend their course, at this late day, they will be able to enter a new path, and to carve out something bright and glorious for themselves." [To the Chairman:] She says you need not trouble about the message, for she knows it will be received by those she wants to see it.

Another spirit who lived in the body for sixty-nine years, so he says, comes: "I resided in Brooklyn, N. Y., where I passed to the spirit-world some two years ago. I am informed that my physical decease occurred on the 23d of November. I wish my friends in Brooklyn to realize that I am at times with them, not feeble from the effects of age, not wearied out with the experiences of life, but fresh and strong and active, ready to assist them in many little ways, spiritually and materially, if they will throw out a line by which I may take hold. I know I can aid them if they will open the door and bid me welcome. I wish to send my regards to certain persons in these parts, here in the North. I feel that they may be pleased to learn that I can return and manifest to mortals. I very much desire some friend to visit a medium and allow me to come, for I have a great deal on my mind which I wish to express to them. I do not feel it right for me to speak of private affairs in public, but I am anxious to speak of them, and if I have no other opportunity presented me I shall take occasion to come around this way again. GEORGE SPARHAWK."

A squaw says: "I am very anxious to return. I have not a great deal to say, but if I only send my love and announce myself as coming from the spiritual world I shall feel that I have done well. It is about a year since I died and passed from the mortal plane of life. I left friends, a dear family, and many who were connected with me by ties of friendship and affection. I wish them to feel that I remember them, that I love them still, and shall ever be ready to watch over and assist them. I know I shall meet each one by-and-by, in the spirit-world, where we will live together as in days gone by. ABBIE FRANCES CLARRIDGE. My husband is F. H. Clarridge. I am from Woburn, Mass."

Here is another spirit, who says: "I formerly resided in Boston, but I left the East for the West. I have not been absent from the body very long, only a few months. I died in Oakland, Cal. I wish to return to manifest to my friends in the East, and those who are in the West. I desire to have them know that I have passed through death, and all is well with me. The experience was not a sad one—it was beautiful. It did not bring me that suffering which we all feel death will bring, because the last moments were calm and peaceful to my spirit, and I took no thought of the body. I want my friends to feel that death is not an enemy, but a friend, and if they will seek to prepare for it they need not fear. I am ready to meet them, and they will find home and friends when they reach the other side of life. MARGARETTA A. GORE."

Here is a brave, and he got shot. He says: "I want to communicate with my friends and my old companions, and tell them I am all right, and looking around to see what I can do for myself and for others. I am just as lively and active as I was when in the body. I am satisfied now—I was not at first; but I begin to believe it is all right just as it is, and I am better off where I am than I would be here. I would be charmed to come into direct communication with my friends, if they wish to hear from an old companion. I have friends in different parts of New Jersey, especially in Bell-View. FRANK WOLCOTT."

Here is a spirit who has been in the spirit-world a long time. She says: "I would be quite an old lady were I in the form, that is, I feel so; but I still bear the impress of youth that I did when in the body. I wish to send a short message to my friend, Mrs. Lizzie R., in Salt Lake. She reads your paper and will see it. I knew her many years ago when we were girls together. My name is ELIZABETH ALLEN. I wish to tell my friend that I frequently come to her, and sometimes the impressions and influences she receives without any name attached, are from myself. I do not feel it necessary always to give my name, but I like to come and direct her in her many cares. I am privileged to have charge of her little children as a teacher, in certain departments of study. Their aunt has charge of them in others, and together we seek to unfold the young minds, and inculcate them with truth and knowledge concerning the laws of nature, and the laws of being. I send my love, and I rejoice that I have the pleasure of returning from time to time from the spirit-world, and assisting her, for she is a medium, and has given words of consolation and instruction to many, both in the spirit-world and in the mortal."

[To the Chairman:] Brave Wilson, there are a great many spirits by the name of Dewdrop. Lotela has seen heaps of 'em. Here comes one now.

This one says she belongs to a band guiding and controlling a medium who lives in Utica, N. Y. She wishes to send him a little encouragement and cheer from the band. There are two other spirits with her, but they do not give their names. One is a bright, beautiful-looking, pale-faced squaw; the other is a brave, dark-looking. He is not an Indian, but some Eastern spirit. He has on a blanket, all shining and worked in figures. They come to get strength and magnetism for a brave in the form, and to send him a few words of cheer: "We are about to bring greater strength and power from the spiritual world, for we perceive work to be done in quiet ways. We have brought that which we felt was needed, in the past; we shall no less do so in the future. We will assist in overcoming that which needs to be overcome. We will strengthen the spiritual, and also sustain the material, and when the dark shadows appear before thee, we will come with our band, to assist thee in brushing them aside. This has been done; it will be done again, until the shadows disappear, and the glorious sunlight streams out, warm and clear and beautiful, to strengthen and refresh the spirit. Clouds have gathered in the past; they have been dispersed; what few shadows will appear in the future will be thrown aside. Strengthen the inner man by a coöperation with us, as has been done, and there need be no fear; all will be well; the glories of a bright life and a good work lie before. DEWDROP, for the band."

Here comes a little brave, a pappoose brave, and he says: "My name is CHARLIE SHEPARD. My father's name is Charles W. Shepard. I want him to know that I come to him. I want him to feel me around every night, after he gets home from the shop, because I am there. I have been growing since I died. I'm not the little short fellow that I was here, and I feel so glad, because I was afraid I never would be tall like papa. Tell him that I go to school and study real hard, because he wanted me to when I was here. I didn't like to study very much; it was hard work; but I like it now, and I think I'll know as much as he wants me to, if I keep on studying all the time; and then when he comes to me, we will be so happy together, looking over the lessons just as we used to do." This little brave says evenings he and his sire used to look over the lessons that he was going to have the next day, and if there was anything hard his sire would assist him about it, so he would understand. He sends his love and says: "Mother is all right, and she sends her love too. I found her when I went away, and I knew her right off. I used to think I saw her, and would tell papa about it in the morning, and he'd say: 'Oh, you dreamed last night; you dreamed of your mother;' that is just the way she looked when she was here.' I want him to know I didn't dream, that I *did see her*, in the night, and so I knew her right away when I got into the spirit-world. She is my teacher, and that is the reason I like to study better than I did here." His father is in Chicago, Ill.

Here is a young, pale-faced squaw. She comes to send her love to her medium, and this is what she says: "I have been requested to speak from this circle-room a great many times in the past, but have not been able to do so. It does seem hard that a spirit has to come here for years, sometimes, before she can communicate, when others can come and manifest themselves almost immediately after passing from the body. I understand something concerning mediumship and the conditions that spirits require in returning to earth, so that I do not complain, but I feel that certain friends of mine in the body have complained because I have not manifested from here. Please to say that it is not in my power to reveal to my medium that she asks for. The work is progressing just as rapidly as she is fitted to perform it; events occur just as rapidly as the occasion demands, and we desire her not to feel dissatisfied nor to grow restless. It is better for us not to speak out plain to her concerning these things which we wish to unfold, because did we do so she would interfere by her thoughts and actions, and prevent the consummation of that very work which we labor for. As she looks back in the past, she can perceive how things have been brought about by spirits; how events which she could not understand have all tended to one end; how circumstances which she could not explain have all unfolded her powers and fitted her for her present position and condition. She realizes this. We desire her to feel, therefore, confidence in us for the future. By-and-by she will be able to look back to the present time and perceive those conditions that surround her now, and will be able to explain and comprehend them, knowing then that they have all been for her good, and in pursuance of the work in hand. She need not fear; we are with her, strengthening and sustaining. We will bless her in the future even more than we have done, and the friends that surround her will give her that power and strength which she most requires in the material. My medium will see my words, for she looks at the paper every week to see if my name is announced. I am ANNABEL, and my message is to my medium."

MESSAGES TO BE PUBLISHED.

Nov. 22.—L. J. Pardee; Jonathan Daniels; Jennie Parker; Charles H. Martin; Elizabeth Taylor; William Haller.

Nov. 25.—Rev. O. H. Tiffotson; Lizzie Burgess; Henry M. Williams; Charles M. Pierce; Austin Sweetland; Col. William Viall; Ichabod.

Nov. 29.—Children's Day.—Arthur K. Bancroft; Gracie H. Alden; Emella Paradis; Sadie Butler; Edgar S. Nicols; Mamie Ellis; Millie Gertrude Richards; Charlie Strong; Rosebud; Lotela, who spoke for John Henry Joseph Wormald, Emil H., Nellie Fletcher, Naoleeta, Lucy, Cora Witter.

Dec. 2.—Jesse B. Ferguson; Mrs. Sarah H. M. Edminster; Mrs. Lois W. Beal; William Mitchell; Rosie Martin; Frank McNell; Amos Tucker.

Dec. 6.—Charles Wesley; Mrs. Lucy Howe; Dr. James Keith; William H. Simmons; William Tilden; B. D. Bingham; Charlie Adams; Annie T. Gilfeather; James L. Horr.

Dec. 9.—J. C. Smith; Mrs. Sarah Mains; E. J. Forstall; Lydia Perkins; Sydney P. Hall; Mrs. Sarah E. Michener; Katie, to Mary E. Clark; William W. Cooper.

Dec. 13.—F. B. Frothingham; Mrs. Annie E. Duvall; Charles W. Severance; Mrs. Mary Josephine Tracy; Samuel W. McDonald; Julia A. Gaines; Capt. David Keaser.

Verifications of Spirit-Messages.

THOMAS F. ABBOT.

To the Editor of the Banner of Light:

In your valuable paper of Nov. 19th is a communication from the spirit THOMAS F. ABBOT, of this city. Mr. Abbot passed to spirit-life some three or four months since, and as he says, was a prominent merchant here for many years, coming here from the city of New York over thirty years ago. He resided here since the advent of spiritual manifestations, but never identified himself with the philosophy, never having investigated it. He now thinks it strange that man should continue to live on after the life-principle has left the temporary tenement of clay and entered into a state of eternal life. As we believe there is no death, we shall hope to hear more from those that have found their hopes more than realized over there.

Ever yours for the truth of spirit intercourse,
WM. WALKER.

Detroit, Mich., Nov. 28th, 1881.

WALTER SLICER.

To the Editor of the Banner of Light:

Seeing in the Message Department of the *Banner of Light* of the date of Oct. 15th the name of Mr. WALTER SLICER, and fearing his friends might fail to respond, I would say, though not personally acquainted with him, I was in San Francisco at the time he was drowned, and was stopping next door to where he lived, with friends, and took care of his infant during the service of burial; and that so far as I know he stated facts. In regard to the injury he spoke of to his wife I do not know, as I left the place soon after his being drowned. I feel that the Message Department is calculated to do great good; the *Banner of Light* has been our cherished weekly visitor for many years.

O. A. ALDRICH.

Vineland, N. J., Nov. 29th, 1881.

☞ A communication given in our Message Department several months since, from George D. Schull, son of Mrs. E. D. Schull, of Oberlin, O., has been reprinted in the *Weekly News* of that place, the editor introducing the same by saying:

"A recent number of the *Banner of Light*, a Spiritualist paper in Boston, gave a message purporting to come from Mr. Schull, who died about five years ago, through the mediumship of Miss M. T. Shelhamer in connection with messages from many others, *verbatim* reports of which are published regularly. In conversation with the friends of Mr. Schull, we learn that the points in his history which are incidentally mentioned are in the main correct, and it is not known that the medium had any means of knowing these facts."

The same paper subsequently gave place in its columns to a communication received at our Public Free Circle, and also published in our Message Department, from Prof. George N. Allen, in reference to which it says:

"Prof. George N. Allen, as all of the residents of Oberlin who were here previous to 1871 know, was a prominent member of the College Faculty for many years. He graduated in the College course in 1838, occupied the position of Professor of Sacred Music from 1841 to 1864, and was Professor of Natural History from 1847 to 1871. He died in Cincinnati in 1877. The *Banner of Light*, a Spiritualistic paper of Boston, publishes in its issues what purport to be communications from people who have gone to a spirit-land, received through a medium whose revelations are reported *verbatim*. The following, purporting to come from the spirit of the late Prof. Allen, has recently come to our notice. We publish it on account of the local interest it may possess."

Written for the Banner of Light.

A DEW-DROP.

BY MILTON H. MARBLE.

Oh! is it my eye or my soul which views
These visions, which come in the beautiful night—
As o'er the fair future I cheerfully muse,
Still searching for gleamings of pure, fadeless light?

And is it my ear or my soul which hears
The music, which peacefully cometh to me,
And steals from my bosom all doubts and all fears,
When I wander in Dream-Life, from earth-sorrows free?

☞ In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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

Banner Correspondence.

Massachusetts.

BOSTON.—Gustave P. Wiksell writes: "Having read your digest of Rev. Minot J. Savage's sermon on Nov. 27th, I took the opportunity, Dec. 4th, to hear his last sermon on man: 'The Future Life.' Mr. Savage's method of putting an argument in language is easily comprehensible by the average mind. The speaker quoted largely from Socrates, Plato, Danté, Thomas Paine and other philosophers and scientists, bringing the subject down to modern times. The speaker referred in 'good set terms' to Modern Spiritualism and the evidence it brought in its train; and said science offers no contradiction to the theory that man has two bodies, one of which shall constitute the spiritual body after the release from the material."

ONSET BAY.—A correspondent, "Visitor," writes: "Among the many delightful social meetings of the last season at Onset, there linger in my mind vivid recollections of one Friday afternoon, which I find by some references to have been the 12th of August, when a goodly number of friends were assembled in the amphitheatre for speaking, and upon the speakers' stand were several of the officers of the Association, among others, its President, Col. Crockett, and Secretary, Dr. Storer, as also several of the older or more prominent people of the grove. It was designed to honor Mr. Benj. F. Bourne, the janitor of the grounds and of the property of the Association, and the care-taker of that of individual owners who resided there but a part of the year; and by a unique method of procedure he was marshaled upon the platform between our two police officers—retained more for ornament than for use, as this was the first and only arrest of the season—and after being talked to by our kind-hearted Bro. Storer, the spokesman of the occasion, who, referring to Shakspeare's 'bourne' said we had a Bourne of quite another sort, one to which every 'traveler' was sure to return if possible, his trustworthiness of charges committed to his care was feelingly enunciated, and the statement made that as he had been in the employ of the Association for the five years of its existence, his quality had been well proved. In behalf of the residents of Onset Bay Grove, who wished to be pleasantly remembered by him, and to testify their sense of appreciation, the Doctor presented him with a purse of $100, the gift of all. The choir and band pleasantly contributed their share to the occasion; Miss Jennie B. Hagan, our pet, improvised a telling poem upon the 'Laboring Man' before the presentation, and afterward, taking for her theme the couplet of Adelaide Proctor:

'In his hand he took the flower,
In his heart the loving word,'

addressed a poem directly to him, full of earnestness and true feeling, and well expressing the feelings of those who had kindly surprised him with this little ovation.

Mr. Bourne is a plain, substantial man, unaccustomed to rhetorical flourishes, and he responded in a few cordial words, disclaiming any credit, but rejoicing in the good wishes of the friends, and hoping that these might be always deserved by him, &c. Several other friends spoke kindly words, and the meeting adjourned, much pleased with its own action."

BOSTON.—A correspondent reviewing the auspicious signs of the times as shown in the increasing interest in Spiritualism among those who are looked up to as leaders of public opinion, writes: "It cannot be denied that Modern Spiritualism is a science embracing mind as well as matter; a philosophy that will solve the great problems of life, and a religion the most exalted and most absolutely true that God and angels ever gave to man. No language can express, no imagination can fathom its tremendous importance to this age; it alone can unlock the mysteries of another life; it alone can satisfy the aspirations of the human soul; and it is the only science, philosophy and religion that can intelligently meet the demands of man in every department of his nature, without stultifying his intelligence or insulting his common sense. When faith and hope were about to perish from the earth, voices came across the river of death with the joyful tidings, 'I still live!' Those voices are rapidly demolishing the foundation upon which Materialism has long builded, and delivered a blow to superstition that it cannot survive. The Antichrist of Materialism and the Antichrist of the Church must give way to the Christ of Spiritualism. It is here our most eminent preachers and public teachers must come at last; the logic of events will be so pressing that they will be compelled to admit the facts. We have already forced the orthodox world, both Roman and Protestant, after an able fight of thirty-three years, to endorse the genuineness of the phenomena (never mind the 'devil theory,' that will settle itself in time). Our free religious friends cannot much longer hold out and save their consistency. They cannot much longer ignore facts known to millions without producing doubts as to their honesty or intelligence. To Spiritualists let me speak in the language of Paul, Seeing ye are encompassed about by such a crowd of witnesses, what manner of persons ought ye to be in all holy conversation? Millions of earnest, sincere souls are watching with the deepest interest to see what the result of this new dispensation is to be; what is to be the final outcome? God grant you may be true to your convictions, live such noble lives as shall disarm all opposition, and be the instruments of ushering into this world the millennial morn."

Wisconsin.

MADISON.—Upon renewing her subscription to the *Banner of Light*, Mrs. Lucretia C. Drakeley writes: "Please find enclosed the amount due you for another year's subscription for your most invaluable paper. I can heartily join with others in saying no paper surpasses it for open candor or truthfulness in presenting each side of the question and thereby enabling all to judge for themselves."

Michigan.

STURGIS.—A correspondent reports an interesting event as follows: "On Wednesday, Nov. 23d, Hon. J. G. Wait was pleasantly surprised by members of his family, on the occasion of his seventieth birthday. The surprise was kept a secret until the guests began to assemble at the residence, and then, for the first time, he began to see through it. The guests began arriving at ten o'clock in the morning, and consisted of William Allman and wife, W. Wright and wife, C. B. Peck and wife, Abram Smith and wife, Hugh Wait and wife, Dr. I. F. Packard and wife, Mr. E. S. Amidon, Mr. Kelly, Mr. Frank Wasson, Mr. B. Tobey and others.

After the company had assembled, speeches

by those present, an original poem, by Mrs. Samuels, conversation and reminiscences of old times served to pass the time pleasantly away until the company gathered around a table loaded down with a regular old-fashioned dinner, well calculated to gladden the hearts of those present, and recall the 'days o' auld lang syne.' The guests began leaving at three o'clock, each and all wishing Mr. Wait many returns of the happy event."

New York.

SARATOGA.—P. Thompson writes: "How much there is of true prayer sent up to the author of being which is not regarded as such; and how much of eloquent and formal utterance that is called prayer but is not. The birdling, impelled by an influence strange and powerful, seats herself upon little substances known to her to contain the germs of coming generations, and applies herself with a faithful earnestness for the accomplishment of a great and glorious purpose. Taught by divine inspiration she knows what conditions are required, and after long and weary waiting is rewarded for her devotion. Her prayer is of deed as well as faith; and when the first chirp of life is heard, what a power of joy must thrill her being. How strange is the indwelling consciousness of what is yet to be, as manifested in almost every form of life. Humanity on its most simple and uneducated plane, expects continued life. The wild, uncultured Indian looks forward to and believes the spirit-world will furnish him with dog and gun and hunting-grounds. His expectations are less selfish than those who expect to enter heaven by being able to repeat the catechism, and when there to be so absorbed in pleasure, singing praises and playing on harps, that they will have no desire to return to earth with sheltering and helpful love for those yet struggling in temptation and sorrow. The church tells us that 'evil spirits' only can do this, and so from them we learn the glorious and hopeful truths which are now the comfort and solace of sorrowing humanity. It claims that many centuries ago was written on parchment the only condition of entering heaven; that since it has undergone innumerable revisions; and not content with this, as if fearing too many would find the way, an ever-present spirit of evil called the *Devil* was commissioned to deceive, teach falsely and misdirect, so that greater occasion might be had for our Heavenly Father to wreak vengeance upon his unsuspecting children.

The innumerable multitude of creeds ought to assure us that no one of them can be a passport into the kingdom of heaven, but that we must get it within our own souls. We have an zealous D. D. here who pours out the vials of his wrath upon Spiritualists frequently. He is a Greek scholar, and his explanation to us of ancient faith is very Greek indeed. We had an able lecture here by C. B. Lynn not long since. *Lynn's star is rising, if I mistake not.*"

SYRACUSE.—Mrs. A. E. U. says that within the past year she has been developed as a writing medium—having been converted to a belief in spirit communion by proof given through her own hand. She is desirous of extending her acquaintance with media generally, and if any such "should be passing through Syracuse, and can make it convenient to stop over," she says, "we would be happy to entertain him or her." While mediums are not at all numerous in that city, yet she has found many Spiritualists there during the year now closing.

Illinois.

ROCKFORD.—Warren Boynton writes: "It is written that while the Levites held up the hands of Moses the Israelites prevailed. I think good, friendly, truthful words are a great assistance to any one who takes such great responsibilities, and I see they pour in plentifully; but above all that mortals may say or do for your encouragement, I believe 'he hath given his angels charge concerning you,' that 'in their hands they bear you up.' The *Banner of Light* was a great blessing; it is now a greater. May you never falter. Spiritualism is not very promising here. Those who have stood firm in its defense are passing away, and there are not many new converts. D. L. Bartlett, an old and tried veteran, passed on in November, ripe in years, and pronounced as an advocate of the Spiritual Philosophy. Mr. R. W. Sour was here awhile, and gave some very interesting séances in materializing and independent slate-writing. The good angels still hover over me, shedding oft their warm and loving magnetism upon me. I deeply enjoy their presence; they are doing me good, physically and spiritually; blessings on their loving souls."

Pennsylvania.

NEW BLOOMFIELD.—John Rice writes: "I have been interested in reading and studying on the claims of Prof. Andrew B. Smolnikae, who claimed to have a mission to move nations and to introduce the new era of universal peace on earth; and the more I read his prophetic declarations, and observe how they have been verified during the present generation, the more evident it appears to me that he was correct in all he claimed. I desire to come in correspondence with some persons who have a knowledge of spiritual things, to assist me in an investigation of the claims of the Professor. If the writings of Smolnikae were given through the 'higher powers' for the welfare of nations, it is of the greatest importance that they be understood."

BRADFORD.—J. M. Frost writes: "I wish some of the many good lecturers and mediums would come this way. Here is a *grand field* for them. If the right person would come here, and stay a few weeks, a large society might be formed, I think, for there are a great many liberals here."

Georgia.

TUSCULUM.—Gilman Clark writes: "I come into the 'Conference Meeting,' Bro. Colby, as opened by the *Banner of Light*, with a word to say for Georgia. Spiritualism here is not to be silenced. I attended the Exposition at Atlanta, and there found a live Association doing a good work. What they earnestly want, and will have in due time, are reliable physical mediums. I take the *Banner*, and enjoy it much, and after having well read it, I give it out to those who will also read it. I am much pleased with this opened Conference in your columns. It will do us all good to report often and according to what we know. I have long loved Spiritualism; am now in my eighty-second year."

Kansas.

LEGHORN.—Mrs. Climena Manchester writes: "I send greeting to all concerned in the *Banner of Light*. May they live long to dispense light and truth, love and liberty through the land. For my own part I cannot live without the *Banner*; it has been life to me. Before I saw it I longed for a release from this world, that I might enjoy what my soul thirsted for, love, freedom and knowledge. Now I am content to abide here and do the best I can, knowing I will be happy, and have a work of love to do."

Indiana.

MANILLA.—E. T. Spencer, M. D., writes: "Early this fall, through the mediumship of Mrs. Emma Hurst, of Terre Haute, while at her home, Shelbyville, this State, my eyes were opened to that glorious immortality that awaits us all. I want to say to your readers, she is a splendid materializing medium. No one who knows her will doubt her in the least. Her séances at home created quite a spirit of investigation; people who never gave the subject any thought are now awake and anxious to investigate. To me it was a grand and glorious experience. My mind was full of doubts; with Ingersoll, I felt as though 'a rock must mark at last the end of each and all.' I was raised strictly Orthodox; but some years ago I drifted away. I could not reconcile my mind to its teaching. But now I feel as though I had almost entered the 'spirit-life,' for with a knowledge of the truth I can now say:

'Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.'"

Colorado.

DENVER.—Frank Ottarson sends us an account of the passing on of Lutie Van Scotten, an article concerning whose decease, previously received, was already in type, and appears in another column of this paper. Mr. Ottarson adds: "Could you realize, this beautiful Thanksgiving day, the many, many hearts throughout the land that send up to our Father and Mother God the fervent, earnest 'God bless the dear *Banner of Light* and its editor,' I know it would give you renewed life for the work you are so nobly performing in behalf of the spirit-world for humanity. That you may live long to enjoy the gratitude so richly deserved, is the prayer of an humble servant who is trying to do the bidding of the higher intelligences."

Iowa.

DES MOINES.—*John McDaniel writes*: "A few of us met together on Friday evening, Nov. 26th, and organized a society under the name of 'The Des Moines Spiritualists' Association,' and elected officers for the year as follows: President, Dr. Williams; Vice President, Mrs. A. Mosher; Recording Secretary, John McDaniel; Corresponding Secretary, Wm. H. Davis; Treasurer, Mrs. N. Skinner.

Although we have held but three meetings our numbers have increased beyond our anticipations, and we hope soon to send you the good word that we count our members by hundreds. Bro. Wm. Davis was the means of bringing about our organization, and he is indeed a faithful and efficient worker in the cause of truth. Our meetings are held weekly, on Friday evening."

Marriage of Prof. J. R. Buchanan.

We briefly noted last week the fact of the union of the distinguished gentleman whose name occurs above—and whose platform discourses and erudite essays have already rendered that name a household word in all parts of the country—with the highly gifted psychometric reader, Mrs. Cornelia H. Decker, of New York City. Through the courtesy of several correspondents, particularly of S. B. Nichols, Esq., of New York, we have since been placed in possession of the main points which characterized this successful and highly promising social event. From these several accounts the following is collated:

The wedding services occurred on the evening of Monday, Dec. 12th, at the residence of Dr. R. C. Flower, 439 5th Avenue, New York. The guests numbered one hundred, and many prominent ladies and gentlemen were comprised in the ranks of those in attendance; among whom may be specified Mr. Henry J. Newton and Mrs. Mary A. Newton, Prof. Henry Kiddle, Judge Nelson Cross, Mr. James A. Beach of the *Scientific American*, Dr. J. V. Mansfield, Mrs. Hollis-Billing, Mrs. Dr. Clemence S. Lozier, Mrs. Joseph Jefferson and daughter, Dr. Volney, Dr. and Mrs. Helen M. Slocum, Mrs. Dr. Wm. R. Hayden, Dr. R. A. Gunn, Dean of the United States Eclectic College, Dr. Wilder, Dr. C. L. Morehouse, Rev. Dr. F. W. Monck, (the healer), Charles McArthur, Esq., Alfred Weldon, Dr. E. B. Foote, of New York City; Judge A. H. Dailey, Mrs. Mary A. Gridley, Mrs. Share, Mr. and Mrs. S. B. Nichols, Mrs. C. R. Miller, Mr. W. H. Malloy, of Brooklyn; Mrs. E. L. Saxon, of New Orleans; Gen. E. F. Bullard, of Saratoga; Hon. Geo. Bishop, Norwalk, Conn.; Mr. L. L. Whitlock, Providence, R. I.; Mrs. Mary C. Henley, Bridgeport, Conn.; J. H. McVicker, Chicago, Ill.; Mr. Roland Buchanan, (eldest son of the bridegroom) of Louisville, Ky.; Miss E. Clark, Syracuse, N. Y.; Dr. C. P. Jennings, of Boston; Dr. Grosvenor Swan and daughter, Hartford, Conn.; Dr. Louis Bergner, Buffalo; Col. S. P. Kase and wife and Mrs. Thayer, (the Flower Medium) of Philadelphia; Mr. and Mrs. R. I. Hull, of Boston, Col. Isaac E. Eaton, of Leavenworth, Kan., and many others.

To the music of Greenop's orchestra ("The Wedding March,") the bridal party was ushered into the parlors. The bride was attired in ruby velvet, trimmed with pearls; the ornaments were pink flowers and diamonds. The marriage ceremony was performed by Dr. S. B. Brittan, of Newark, N. J., and was couched in the following appropriate language:

It has often been more than intimated that Spiritualists, as a class, do not attach any sacred significance to the marriage relation; that they are prone to disregard its legal restraints and to dishonor its moral obligations. If this be true in its application to any considerable number of professed Spiritualists, it is doubtless owing to the grave defects in their early religious education. *The Christian Church regards marriage as only an earthly institution*, having its chief or entire relation to the physical life and sensuous nature of human beings. Its highest conception of the objects and uses of marriage appears to be the orderly and legitimate reproduction of the species. By the express terms of the Church ceremony the relation is limited to the coördinate life of the parties on the physical plane of their existence. The language which defines and enforces their reciprocal duties and obligations pledges them only for the life in this world. Its terms are, "*So long as you both shall live*," and "the twain shall be *one flesh*." People who are accustomed to reason on social questions from essential principles can hardly be expected to entertain a very high esteem for this low conception or idea, which has the sanction of ecclesiastical authority while it bears the image of its earthly and sensual origin.

It is the high office of a rational Spiritualism to teach mankind a purer and nobler lesson. It is here we learn the sublime truth that *marriage in the highest sense is the union of two souls* in harmony with the divine laws of our spiritual being. Wherever such an alliance exists, here or hereafter; in this world or any other,

"Heaven smiles upon this fair conjunction."

In the nature of things the true union of two loving spirits is not merely for time. On the contrary, this relation in its higher character and claims lays hold of all the faculties and affections of our spiritual constitution, and the imperishable realities of the immortal life. Marriage in this most exalted sense may indeed be of very rare occurrence in this world; but our sublime philosophy at least should lead us to contemplate it as among the grand possibilities of the beautiful Hereafter. The enlightened Spiritualist knows that

"Death is not the end of love;
True love cannot die;
Earthly loves are but reflections,
Yet they weave us sweet connections
With the new and pure affections
Of the sky."

As philosophical Spiritualists we scarcely need to modify the strong language of a Christian Apostle to express our profound conviction, for we are assured that "Neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God" as revealed in kindred souls. Where, then, is the warrant for arbitrarily limiting this most sacred relation to the brief period of our mortal existence?

"Can ye sever the twain who to Oneness go?
The voice of Divinity answers, 'No!'"

But whether our ideas of marriage be high or low, sensual or spiritual, the institution itself with its legal obligations doubtless exists for wise and beneficent purposes, and it is declared to be honorable among all civilized nations. And now, my esteemed friends, assured that you have made it a subject of due deliberation, and have carefully considered the duties and obligations which are inseparable from the nature of this relation, you will please take and receive each other by the right hand.

DR. JOSEPH RODES BUCHANAN, you receive this woman whom you hold by her right hand to be your lawful wife, and as such you will love, cherish and support her and perform toward her all the duties of a kind, faithful and affectionate husband so long as your fortunes shall be united in this sacred relation.

MRS. CORNELIA HUMPHREY DECKER, you receive our respected friend, whom you now hold by the hand, to be your lawful husband, and as such you will love, cherish and honor him, and perform toward him all the duties of a kind, faithful and affectionate wife so long as the endearing relation we now solemnize shall exist between you. Do you thus mutually promise?

Answer—Yes.

Forasmuch as you have pledged your fidelity each to the other, in presence of these witnesses, therefore, by virtue of the privilege conferred on me by the statute in such cases made and provided, I hereby declare you to be lawfully married. And may this external union and legal bond prove to be expressive symbols of that inward and more spiritual union which consists in mutual sympathies, in kindred aspirations and in a common destiny with the inheritance of all loving affections which—let us devoutly pray—may make your hearts and lives responsive as two cords in one lyre.

This beautiful service was accomplished in the speaker's happiest vein; and the congratulations of the friends were many and cordial.

The contracting parties seemed filled with happiness at this the auspicious commencement of what was to be to them a marked era in the life of each.

The service being concluded, the friends partook of refreshments in another apartment. Returning to the parlors, remarks were in order by the guests: Mrs. E. L. Saxon paid a well-merited compliment to Dr. Buchanan for his long and valuable service in the education of woman, and said she had for many years looked upon him as her mentor, and that she felt that this would be continued in the eternities.

Col. A. H. H. Dawson, while premising that he himself was not a Spiritualist, said that in many years of acquaintance with Dr. Buchanan he never had found a person who could say aught against his public or private character. He wished the bride and groom heartfelt joy in their new relations.

Gen. E. F. Bullard referred to what Mrs. Saxon had remarked regarding her obligations to Prof. Buchanan on behalf of her sister woman; he then said he felt to voice the love and gratitude of manhood to Mrs. Buchanan for the bright example of her life and work; he expressed the hope that her future life might be one of great joy and happiness.

Mrs. Mary L. Gridley, of Brooklyn, after expressing her own congratulations, gave a symbolic vision of the gathering of friends in the spiritual realms who came with their floral offerings, emblematic of hope and joy for coming years.

Dr. Flower and his amiable wife were untiring in their hospitalities; and the occasion will be one long to be remembered by all present.

Dr. Buchanan received many telegrams of congratulations from friends who were unable to be present—one from "Ouina," the poetical control of Mrs. Cora L. V. Richmond. Dr. Buchanan, with a heart full of love and joy, thanked the friends for their expressions of love and good will, and said that he was celebrating his sixty-seventh birthday, which occurred on Sunday. Many valuable presents were received by Mr. and Mrs. Buchanan, but they were not exhibited.

Our best wishes go with the twain thus tenderly and appreciatively made one.

Boston Spiritual Conference Meeting.

To the Editor of the Banner of Light:

At the meeting Wednesday, Dec. 14th, the question discussed was, "How Shall Mediums be Sustained, so as to Best Build up Spiritualism?" Mr. Colville said that this question affected the whole human family, as every member of it is mediumistic. Of course there are degrees of mediumship, but the time will come when all will be *sufficiently influenced to render* unnecessary the services of professional mediums; but that time has not yet arrived. The intuitional has been more developed in past ages than now, but at present the intellectual powers preponderated over the emotional. The true way is for the whole being of man to be harmoniously developed. Atoms possess no intelligence singly, and an aggregation of them can not produce intelligence, although scientists affirm that they can. Mind existed prior to matter, and caused matter to exist, and must always retain its sway over the material universe. This preponderance of mind over matter is the producing cause of mediumship of the highest order, and renders mediums worthy of the kindest treatment, since in all ages they have been the mouthpieces of celestial beings. He then described the various phases of mediumship, and pointed out the best way of developing each phase, beginning with young children, who should be cared for in highly cultivated families. He thought the time had come for some kind of an institution for the relief of mediums, so that they could exercise their God-given gifts freely to those unable to remunerate them, and all Spiritualists should make sacrifices to carry out this idea, and contribute for the support of such an undertaking. He had no doubt that ere long mediums would be able to triumph over matter, as Jesus and the three Hebrew children did. He had seen a medium thrust her arm into a bed of burning coals without injury, and he explained the philosophy of it.

A Mr. Steep said he was young in the cause, but had been influenced recently in a remarkable manner, and thought the time had come for action, rather than words.

The writer then gave the details of a plan which he thought had been revealed to him by the spirits, for the immediate opening of an institution in Boston for the free exercise of healing gifts.

Dr. Wellington highly approved of the plan, and would do all in his power to help it, but disapproved of thrusting it before the public until the spirits were ready to carry it through, to which idea the proposer of the plan said "Amen."

Mr. Milleson gave his experience with Spiritualists, and believed thousands of dollars could be raised if a larger building was taken than the one proposed.

Mr. Colville highly approved of Mr. Milleson's recommendation to receive mediums into families, and said it had been done to a considerable extent. Yours fraternally, C. S.

A Card.

I desire to announce that in case a sufficient number of subscribers will send their names to me as an encouragement, I propose to issue once a quarter a pack of Health Cards. These will consist of a series of printed cards, made of card-board paper and elegantly ruled and bordered with colors. Each card is to illustrate the treatment of some disease by all the most simple, practical and powerful methods, including magnetic manipulation, chromopathy, hydropathy, homeopathy, etc., etc., and will present some new and important discoveries in the law of cure. Price of each package twenty-five cents, or one dollar for the complete series of packages. No money is required until a sufficient number of names have been sent in to justify their issue.

The series will treat of Systems and Methods of Cure; also Diseases of the Brain and Nervous System; Diseases of the Eye, Ear, Nose, Mouth and Throat; Diseases of Lungs, Heart, Liver and Spleen; Diseases of Blood, Skin, Bowels and Bones; and kindred topics.

E. D. BABBITT, D. M.

200 *Main street, Cincinnati, O.*

New Publications.

LIKE A GENTLEMAN. 16mo, cloth, pp. 213. Boston: Lee & Shepard. New York: Charles T. Dillingham.

A story of great interest, the aim of which is to show that it is impossible to drink intoxicating liquors, even "like a gentleman," without greatly endangering one's happiness and that of others; further, that the misery resulting therefrom is not confined to the habitations of the poor, but invades alike the homes of the wealthy, and that to woman "it makes no difference whether she drains the bitter drops out of the chalice of gold or the broken mug of delf, the suffering must be borne." The story is finely written, contains plain truths pleasingly told, amusing episodes and incidents of thrilling if not tragic interest, and should be in the hands of every young person in our land; the lesson it teaches is invaluable, and is given in so impressive a manner that it will never be forgotten.

COLLECTION OF THOUGHTS: OR, KEY TO SCRIPTURE. By J. L. Stone, Chicago, Ill. 12mo, paper, pp. 53.

This pamphlet is printed and distributed gratis for the purpose of ascertaining whether the public desire to have "an explanation of all the incomprehensible passages in the Bible; a reply to the questions asked by Paine in his 'Age of Reason,' by Bishop Colenso in his 'Attack upon the Pentateuch,' and by Col. Ingersoll, and others," which herculean task the author proposes to perform in three or four hundred pages, as per sample here given, for the trifling sum of $1,50.

Passed to Spirit-Life:

From Denver, Col., Nov. 17th, 1881, of scarlet fever, Lutie Van Scotten, son of Lehman Van Scotten, formerly of Cleveland, O., in his 21st year.

Deceased was for many years a member of the Cleveland Lyceum, a bright scholar, and loved by all his companions. Just arrived at manhood, and in splendid physical development, he *prematurely passed to spirit-life*, where now his spiritual nature will unfold more rapidly, possibly, than in earth-life. On Sunday, Nov. 27th, his death was publicly announced by the Conductor of the Cleveland Lyceum (Thos. Lees), when Messrs. Hatcher and Collier were appointed to draft resolutions of respect to his memory—which were submitted, as follows:

Resolved, That while we believe there is no death, and mourn not as those having no knowledge of a future life, we would offer to the parents and mourning relatives of Lutie Van Scotten our kindest, most earnest sympathy and condolence in the loss of their son and brother. We believe his spirit may be ever near them, earnestly seeking the development to be finished in this life, and whispering comfort to his bereaved friends.

Resolved, That in him we have lost one of our Lyceum members endeared to us by the earnest ties of association and love.

The resolutions were passed by a rising vote of the entire Lyceum; after which the Silver Chain, "There is no Death," was read the scholars, the choir singing (from the Golden Melodies), between the verses, "He's Gone." The Conductor closed the memorial service with a short tribute to his memory as a Lyceum scholar. May his knowledge of Spiritualism help him in his onward career. T. L.

Cleveland, O.

From her home in Red Cliff, Summit County, Colorado, Miss Lillian McCoy, daughter of Mr. and Mrs. J. H. and M. A. McCoy, aged 19 years and 9 months.

She was born near Pana, Christian County, Ill., where she spent part of her girlhood. In 1876 her parents moved to Newton, Kan., and in 1880 to Red Cliff, Col., where they resided at the time of her death. Miss McCoy was a true Spiritualist, and her hands were always ready to help the needy and afflicted, and to lighten the burdens and cares of her father and mother. She, with her companion, Miss Mattie Green (who died January 31st, 1881), were *the first young ladies* in Red Cliff, and were loved by all who knew them. The miners would tip their slouch hats to the fair maids of the camp, and only speak their names *in the purity* they deserved. Her death occasioned such grief as is seldom witnessed in a mining camp in the rough Rocky Mountains. The large procession which followed *the remains to the grave gave evidence of the sympathy* that was felt for the bereaved parents and family.

LOU N. MCF.

From Newton Upper Falls, Mass., Dec. 3d, 1881, Mr. *Geo. W. Keyes*, aged 66 years 7 months 1 day.

Bro. Keyes has been a very great sufferer for the space of two years and ten months. His disease was *necrosis* of the spine; yet he bore it *patiently to the end. He* was well known as a man of business, honest and upright in all his dealings. He was a liberal-minded man, and in his last hours had no *fear of death; said he was perfectly happy*—loved and left his love for everybody; said life was short, but he had lived his day. Thus passed a noble man and brother away from his sufferings to a condition of sweet rest and peace. He was the oldest man that was born and had always lived at Newton Upper Falls. He will be greatly missed in the home and neighborhood where he dwelt so long. Funeral services were conducted by the writer, assisted by Bro. J. H. Currier, before a large concourse of friends and acquaintances. May all the friends find comfort in the knowledge that he still lives, and though dead, yet speaketh to them words of comfort and good cheer.

I. P. GREENLEAF.

29 *Indiana Place, Boston, Mass.*

From New York City, Benjamin J. Gulbert.

This announcement will call to mind an earnest disciple of truth; a fearless advocate of the Spiritual Philosophy; a genial, warm-hearted friend; and a faithful, loving husband and father. His transition was sudden and unlooked for, producing a shock in our community, where he leaves hosts of friends who deeply sympathize with the widow and children. May he be able to return and demonstrate to them the truths to which they have so often heard him testify. In the business world he was widely known and noted *for his clear-sighted judgment*, his indefatigable application and his atmosphere of geniality, which was fully recognized and appreciated. He filled posts of honor; but *higher than all, we feel, he will rate the place which he* holds in the hearts of his friends and associates. He lived in the knowledge of the life beyond, and we wait for his return to tell of the realization of his anticipated joys in the bright "Summer-Land." MRS. MILTON RATHBUN.

From Bartonsville, Vt., Nov. 28th, Joseph H. Atwood, after an experience of 67 years of earth-life.

His immediate family consisted of a companion and little daughter; they miss his material presence, but are comforted by the knowledge that he has only gone a little while in advance, and entered upon the life that his true and honest nature had prepared him to enjoy. During his illness he often expressed willingness to go, and welcomed the change as an angel of deliverance. A tribute of respect was paid to him by many of his friends gathering in the Spiritualistic Hall on the day his body was laid away, when such words were offered as the writer felt inspired to give.

Rockingham, Vt. S. A. WILEY.

From Sterrettania, Pa., Aug. 4th, Nellie Harrington, aged 35 years.

She was a fine medium, a true friend to humanity, patient in her suffering. She often talked with her spirit father, who left us four years ago, and frequently spoke of the bright home awaiting her, her only care being her aged mother; repeatedly saying to her only sister: "Be good to mother when I am gone;" and being assured, she passed peacefully away. C. H.

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

Spiritualist Convention.

The Vermont State Spiritualist Association will hold their winter Quarterly Convention at Essex Junction, Vt., Friday, Saturday and Sunday, January 6th, 7th and 8th, 1882.

All friends of Spiritualism, as well as those favoring free thought, free speech and liberal ideas, are cordially invited to be present. It is the earnest request of the officers of the Association that all our State speakers shall attend. We have assurance from Mr. A. E. Stanley that he will endeavor to be in attendance. Mrs. Gertrude B. Howard has been engaged to give public tests from the platform.

Board at the Junction House $1 per day. Single meals 25 cents. Horse-keeping 75 cents per day.

Free return checks will be granted by the Railroads.

Our winter Convention of 1881 was one of the best ever held; let us endeavor to make this one of 1882 equally successful. W. H. WILKINS, *Secretary*.

Lebanon, N. H., Dec. 3d, 1881.

SPECIAL NOTICES.

☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty 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 article he desires specially to recommend for perusal.

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 24, 1881.

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

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

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

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

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

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

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

Special Notice to City Patrons.

Christmas falling this year on Sunday, it has been pretty generally decided by the people of Boston to continue the celebration through MONDAY, DECEMBER 26TH. The *Banner of Light* establishment will therefore, in compliance with this decision, be closed on that date.

Renan's Marcus Aurelius.

Christianity did not commence with Christ, says M. Renan, in his preface to the seventh and last volume of his history of its origin, a work that is the result of the laborious study of twenty of the best years of the life of that distinguished French writer, and bearing the title, "*Marc-Aurèle et la Fin du Monde Antique,*" has just reached the public from the press of his publishers in Paris.

The History now completed had for the subject of its first volume the "Life of Jesus," but M. Renan is now convinced that it should have begun with the history of the Jewish nation, for, in his opinion, Christianity really had its commencement in the eighth century, at the time when an inspired man, though not belonging to the priesthood, dared to ask, "Can you believe God takes pleasure in the smoke of your victims, in the fat of your rams?" He considers the founder of Christianity to have been Isaiah, and that Jesus only proclaimed in popular and attractive form what had been said in classical Hebrew seven hundred and fifty years before his time.

Marcus Aurelius was born A. D. 121, ascended the throne A. D. 161, and died in the midst of a career of uninterrupted triumph in the year 180, at the age of fifty-nine, the last and most glorious star apparent in the Roman firmament. Severe and conscientious toward himself, he was gentle, merciful and forgiving toward every one else. No monarch ever lived more beloved or died more regretted. Though forced by his desire to stay the tendency of his people to vice and anarchy, to pass many gloomy years in the field and in the camp, he found leisure for the study of philosophy and morals, and produced writings somewhat voluminous, in which we see him as he saw himself. The following aphorisms from his "Meditations" illustrate his style and sentiments:

"If any one can show me that I do not think or act correctly, I will change gladly, for I seek the truth, by which no one was ever harmed.

It is a great thing to live in truth and justice, with kind feelings even to the lying and unjust.

Always remember that very little is needed for living a happy life.

The man who has done a good deed makes no noise about it, but goes on to another, as the vine does to bear grapes again in their season.

Let not your mind be overborne with selfish passion. Be not uneasy at the present or afraid of the future.

Take care always to pursue the business in hand with vigor and application; remember you are a man, and let the action be done with all the dignity and advantage of circumstances; let unaffected gravity, humanity, freedom and justice shine through it."

But it is not so much with the personal character of this noble ruler that the volume has to deal as with the history of his times and their influence on succeeding generations. Its aim is to show the development of the Christian Church during his reign and the efforts made by philosophy to ameliorate the condition of society; it being the era in which Christianity may be said to have been definitely established.

Marcus Aurelius was literally surrounded, says M. Renan, by philosophers; his former masters and teachers became his ministers and his statemen. The office of consul, hitherto reserved to the Roman aristocracy, was invaded by philosophers and rhetoricians. Philosophers of renown came to Rome from all parts of the world; the streets were full of Greeks and Syrians, of Stoics, of begging Cynics, among whom were, of course, not a few charlatans. Still the dream of Seneca was fulfilled; the philosophers had become a power in the State, a sort of constitutional institution, a privy council whose influence on public affairs was capital.

The result was, philosophy assumed the character of a religion; it had its preachers, its missionaries, its directors of consciences, its casuists. Great personages kept a philosopher, as great personages in England nowadays have a private chaplain. Before dying, people conversed with some sage, just as nowadays they send for the priest or the clergyman.

It was in this second century that the Roman law, than which no greater exhibition of earthly wisdom has ever existed on earth, was brought to perfection. The ideal of Plato found its realization at this period, and after two hundred years of abuse and ridicule the philosophy of Greece triumphed and ruled the world.

Like the Jesuits later, the philosophers tried to obtain control over the conscience of sovereigns; they became the friends and companions of princes; Dion Chrysostom wrote his discourse on the dishes of royalty for Trajan; Augustus confided all his thoughts to Areus as to a confessor. In the second century there was a veritable pagan pulpit side by side with that of the Christian Church, and on many points in harmony with it. It was not uncommon in the circus, at the theatre, or in a public assembly for a Sophist to rise, like a divine envoy, in the name of the eternal verities.

It should ever be borne in mind in our study of the history of those times, that the persecutions the Christians endured came from their own intolerance. Liberty of thought was absolute throughout the Roman Empire, from Nero to Constantine, and every one was allowed to pursue his studies unmolested. But it was demanded that those who enjoyed freedom themselves should grant freedom to others, and this the Christians would not do. The bigotry so manifest in these later times, and the spirit of exclusiveness that just at present is making itself manifest through our Andover professor, in attributing all thought to the Evil One that is not in harmony with so-called Christian ethics, seems to have originated simultaneous with Christianity, and marched up the path of centuries hand in hand with it. We are told that the attitude of the Christians during this supremely high intellectual age was disdainful when it was not provoking; and instead of making cause with good citizens, and helping to defend their common country, they triumphed in its misfortunes; and instead of seeking by honorable means to avoid persecution, they coveted it; a mania for martyrdom thoroughly possessed them.

Whatever opinion one may hold as to the truths and errors embodied in the various beliefs and forms of religious worship during the reign of Marcus Aurelius, or in the times immediately following, it will be found an exceedingly interesting study to follow M. Renan as he traces the growth of the Christian religion, and the origin, progress and decadence of the various modifications of it termed heresies. In closing, he recognizes the fact that the present century is witnessing a great reaction against Christianity; and he attributes it to the progress of science and the awakening of a national spirit in the races. "Between Christianity and science," he remarks, "the struggle is inevitable; one of the two adversaries must succumb."

The author's conclusion, based upon his study of the world's past experiences, is given as follows:

"The fatherland and the family are the two great natural forms of human association. They are both necessary; but they are not sufficient. By the side of them must be maintained the place of an institution where people receive nourishment for the soul, consolation, advice; where charity is organized; where spiritual masters and directors are found. This is called a church; we shall never do without it and not reduce life to desperate dryness."

Our readers will doubtless take exceptions to this view. To M. Renan on the soil of France it may appear correct—from his point of observation quite likely it is; but from where we take our outlook it is far from being so. The organization of which he speaks, the "church" which he declares "we shall never do without," has been the bane of mankind from time immemorial, for the reason that no man or number of men have been able to hold a power such as organization for that purpose implies without abusing it. It has enslaved the human mind, thrown obstacles in the way of human progress, retarded all great reforms, and doled its pittance of "nourishment for the soul" in so niggardly a manner that spiritual starvation has well-nigh overtaken its subjects.

We do not want "spiritual masters and directors." A new era is dawning upon earth; yea, more: its sun is well up on its way to the meridian, foretelling a brighter day than the world has ever before known; and man, turning his back upon the darkness of the past, is hailing with great joy the new light, the revelation of truth from the world beyond, and the coming of that time when he will call no man master, and require no director but the Voice speaking to him within the recesses of his own soul.

The Children's Lyceum in San Francisco.

The Tenth Annual Exhibition of the San Francisco Children's Progressive Lyceum was given on the evening of Dec. 1st. The exercises, which comprised recitations, songs, piano music, tableaux, the reading of an original poem by Mrs. Laverna Mathews, and the performance of a farce, were greatly enjoyed by a large audience, deserved applause being awarded all who took part. The Lyceum is to hold a Christmas Festival on the 23d, the features of which will be, a distribution of presents to the children, a short literary and musical performance, and a dance. At the suggestion of the spirit-daughter of Mrs. E. L. Watson, that lady, at the close of her lecture on the evening of the 4th, made a donation of twenty-five dollars to the Lyceum for the purchase of gifts for the children on this occasion. Of Mrs. Watson's lectures the *Spiritual Reasoner,* to which we are indebted for the above items, says:

"The Sunday evening lectures delivered by Mrs. Watson, at Ixora Hall, before the first Spiritual Union, are drawing crowded houses. Her burning eloquence sets the soul on fire with love for God and humanity."

"THE UNITY PULPIT" comprises the sermons delivered by M. J. Savage, of this city, one appearing each week. The subjects are of a practical nature, and are treated in a liberal, progressive spirit that will commend them to the consideration of all thoughtful, intelligent minds. Mr. Savage occupies a prominent place in the front rank of the popular speakers in the pulpits of this city, and possesses a remarkable faculty of presenting his views in an attractive form, making what with some would be dry and abstruse to sparkle with points of interest, and to be seen in an altogether different light than ever before. "The Unity Pulpit" is published weekly by George H. Ellis, 141 Franklin street, Boston, at $1,50 a year.

☞ Nettie Pease Fox, accompanied by her husband, visited Mitchellville, Iowa, on the 9th, where a very cordial welcome was extended to them. In the evening the Universalist Church was filled with a fine audience and the closest attention given to the lecture: the subject, "What is Spirit?" being handed to the speaker by a stranger, after she was in the pulpit. Satisfaction was expressed by all.

☞ SEE ADVERTISEMENT IN ANOTHER COLUMN FOR HOLIDAY BOOKS.

Berkeley Hall Meetings.

The subject of W. J. Colville's inspirational discourse, Sunday, Dec. 18th, was, "What Kind of Religious Organizations are Needed to Supply the Pressing Needs of the Hour?" in continuation of his remarks of the previous Sunday. In the afternoon six subjects proposed by members of the audience were dealt with in a masterly style by the inspiring intelligences.

On Sunday next, Dec. 25th, Christmas Day, Mr. Colville's subjects will be: morning at 10:30, "Christmas; its Origin, History and Meaning;" afternoon at 3, "The Christ of the Past and the Christ of the Future." The exercises will commence *precisely* at the times above named, after which seat-holders will have forfeited their rights, and all vacant seats will be open to the public. Mons. E. N. Lafricain, the celebrated cornet soloist, and other members of the Germania Orchestra, will accompany the organ at both services; Mons. Lafricain will perform two solos on the cornet. The vocalists will be Madame Marie Fries-Bishop, Miss Georgia Latham, (of Chelsea,) W. J. Colville, and other eminent professionals. Collections at each service. After paying musical expenses, the entire surplus of the offertory will be given to the truly deserving poor.

An invitation is cordially extended to all who choose to avail themselves of it, to spend Christmas Eve, Saturday, Dec. 24th, at 8 P. M., at Mr. Colville's house, 30 Worcester Square, where a grand musical and literary entertainment will be provided free to all. Refreshments will be provided at 10 P. M. A similar entertainment will be given Dec. 31st.

On the evening of the 18th Mr. Colville addressed a large and attentive audience in Williams Hall, Weymouth Landing, under the auspices of the "Weymouth and East Braintree Spiritualist Society." The singing by the chorus choir was excellent, and W. J. Colville's inspirational lecture on "The Bible of God and the Bible of Man," was one of his happiest efforts.

Miss Barnicoat, of Chelsea, speaks there next Sunday, the 25th, at 2 and 7 P. M.

Mr. Colville lectured in Shrewsbury, Mass., Dec. 20th, and is announced to lecture in Wilder Memorial Hall, South Hingham, Jan. 5th; in Taunton, Sunday evening, Jan. 8th; Stoneham, Jan. 15th; Chelsea, Jan. 22d and 29th, and again in East Braintree Feb. 12th. Parties desiring his services for week evenings should apply or address 30 Worcester Square, Boston.

Written for the Banner of Light.

A CHRISTMAS SONG.

BY THE AUTHOR OF "DAISIES."

Long years ago they tell the story,
Of how the silence of the sky
Broke forth in hymns of hope and glory,
Because a better time was nigh;
And one, the crown of all the ages,
Would light the way of darksome earth,
And be a guide to saints and sages,
So wondrous was his promised birth!

And they, the shepherds, gladly listened,
To hear the choir of angels sing;
While stars above in beauty glistened,
Wide did the sounding concave ring.
To them it was a gospel message,
A word of heavenly truth and worth,
And came to cheer, the glorious presage
Of an immortal man-child birth!

Lo! all the rounding years are ringing
With truths as new and rich as this;
And all the starry heavens are bringing
Like notes of love's revealing bliss.
Not once for us the silent bending
Of that all arching, lifted girth,
But ever songs of joy unending,
The same as told that Christmas birth!

And angels tell the waiting people
Of hidden things, divine and high,
While rings from ancient tower and steeple
The stirring tale of years gone by.
The angels now in choirs are singing
A nobler gospel to the earth—
A word that in our hearts is ringing—
How we may have the Christ-child birth!

Prepare, ye hearts, to hear its meaning,
Nor deem the startling truth untrue!
Arise in love; forget your dreaming;
Behold it now draws near to you!
Lo! they are wondrous blest who listen,
They shout in very joy and mirth;
The skies and earth with love-light glisten,
They know and bless this Christmas birth!

Departure of Mr. H. D. Jencken.

H. D. Jencken, who in 1873 became the husband of Katie Fox, passed to the higher life Nov. 26th, after an illness of three days, at the age of 53 years. Mr. Jencken was admitted to the English bar in 1858, and from the year 1871 was honorary general secretary of the "Association for the Reform and Codification of the Laws of Nations." He was a good linguist, speaking six languages fluently, author of several published works of much merit, translator of "Treatises on Light, Color, Electricity and Magnetism," a member of the Royal Institution and a fellow of the Royal Geographical Society. He was one of the earliest in England to investigate the claim of Modern Spiritualism, and being convinced of its truth was its bold and uncompromising advocate, and this at a time when such a course drew nothing but ridicule and obloquy upon those who had anything to say in its favor. He also was known as a contributor to *The Spiritual Magazine* and *Human Nature,* the only spiritual periodicals at that time in England, and an expounder of the subject before the London Dialectical Society.

☞ The Young Men's Christian Associations of New York invite everybody to attend their noon prayer meetings, but a seedy looking individual, who visited the Bowery Branch, was peremptorily debarred the privilege. He said he had been invited to come, and that he intended to go in. Great confusion ensued, as some of the brethren were disposed to favor the stranger's claim, while the majority were not. The scene was rapidly assuming a very peculiar tint for a prayer meeting when Hugh McCormick, the aged janitor, who appears to have seen some "service" in his day, took it upon himself to decide between the brethren. Procuring a club, he applied it to the intruder's head so vigorously that he was soon glad to escape. Two policemen, however, took him, together with the janitor, to the Mulberry-street station, and they were both held for court examination. We are of the opinion that Prof. Phelps of Andover should look more especially after his pious flock who have associated themselves together under the name of Young Men's Christian Associations, and see to it that they conduct themselves properly in their "noon prayer meetings," instead of barking at Spiritualists through the columns of *The Congregationalist* as he does. We cite this instance of the shortcomings of Churchianity, which prides itself upon its "brotherly love" to all humanity, leaving the unbiased reader to draw his own conclusions.

The Psychological Review.

The December issue of the above monthly comes to us from its publisher, E. W. Allen, 4 Ave Maria Lane, London, as "The Christmas Number," with double the usual amount of matter. The "Monthly Summary of Contemporary Spiritual Opinion" is quite full and made with skill and good judgment. "Notes and Comments" comprise articles treating upon Spiritualism and the Religious Press, The Haunted House in Brighton, The Supernatural in History, and Psychography among the Chinese. A. M. Howitt-Watts contributes a curious history of spirit-rappings in 1837, as given to a friend of his in 1869. Arthur Lillie, author of "Buddha and Early Buddhism," furnishes such light as he has been able to obtain from ancient books upon the supernaturalism of India, and upon the question as to what assisting agency, supersensual phenomena, in the opinion of Asiatics, are due, in order to lead the reader to determine whether the marvels recorded in their books are accredited by them to spirits that have once been mortals, or spirits that have never been mortals. The last thirty-eight pages of the *Review* contain what may be taken as a Christmas story, of considerable interest withal: "In Vision Land," by Caroline Corner, written for and dedicated to the Baroness Adelma Von Vay. The *Review* improves with each number, and the present is super-excellently entertaining and instructive. It ought to have many subscribers in this country.

Decease of Washington A. Danskin.

A telegram to the morning press of this city conveys to us the intelligence that Col. Danskin (whose name has long been familiar to our readers as a valued contributor), passed from the mortal, at the ripe age of seventy years, at his home in Baltimore, Md., on the afternoon of December 19th—the cause of his decease being paralysis.

Mr. Danskin was at the head of the spiritual movement in Baltimore for nearly thirty years. He was, at the time of his transition, a prominent merchant, and added to his labors the work of publishing a weekly paper devoted to the interests of Spiritualism, and titled *Spirit Telephone.*

May God and good angels sustain Mrs. Danskin in her great trial; and may he who, with years and honors on his head, has just laid off the physical form, be powerful to comfort her from the spirit side of existence.

We shall hereafter speak more fully regarding the lessons of his earthly career: Meanwhile his kindly example remains with the world; let all strive to emulate his stern rectitude of life and his faithful adherence to the cause of truth.

The Institute of Heredity.

The above-named Association held its first public meetings in New York City, on the 7th and 8th insts. There was a good attendance; remarkably so considering the fact that the subject is comparatively a new one before the public, and but few comprehend the aims and purposes of the Society. Mr. Loring Moody, of Boston, the founder of the Institute, its secretary and most efficient worker, read a paper explanatory of what the Association proposed to do, and the great need existing for a movement of the kind. During the sessions addresses were made by Rev. A. S. Walsh, Hon. Warren Chase, A. E. Newton, Capt. H. H. Brown, Prof. J. R. Buchanan, Prof. Nelson Sizer, J. B. Richards, S. P. Andrews, Rev. S. P. Putnam and Drs. E. V. Wright, Garter, Kirget, and Sara B. Chase. It is the intention of those interested to continue the meetings during the winter, information respecting which may be obtained of Dr. E. B. Foote, Jr., 120 Lexington Avenue.

We regret to learn that Mr. Moody, who was quite ill from a severe cold previous to the New York meetings, has since his return been confined to his house. It is to be hoped that his health may soon be restored, for he is one whose presence is a benediction upon any charitable, humanitarian enterprise.

Evil Effects of Vaccination.

To the many evidences already existing of the evil effects of vaccination, and consequently the injustice of making it compulsory on the part of parents to subject their children to the poisoning operation, one other is to be added—that of three children now suffering "according to law" in Syracuse, N. Y. The father, J. F. Vidler, was opposed to vaccination, but his children were attending the public schools, and there was no alternative but to have the "operation" performed. The Syracuse *Herald,* reporting the case, says:

"The children suffered very much from the effects of the vaccination, and it was nearly six months before their arms were healed. About three months ago, and shortly after the children had recovered from the effects of the vaccination, sores began to appear upon their bodies. These sores first appeared in the form of pimples, or small boils, and soon broke and became running sores. Every effort was made to heal them, but as soon as one became healed the sores would break out on some other portion of the body. The three children, all who were vaccinated, are thus afflicted, and are at present in a pitiable condition. The sores are all over the body, and are painful and disgusting to look upon. All the children have been obliged to leave school, and consequently are deprived of educational advantages."

☞ If *Vanity Fair,* of San Francisco, is accurate in its assertions, and we have no doubt it is, the Medical College of the University of California turns out graduates to prey upon the public with more than ordinary indifference to their qualifications. One student in particular is mentioned, of whom we are told that "having wholly failed in his examination, a large majority of the faculty desired to give him his diploma notwithstanding, because 'his family had been reduced to poverty by the war.'" Under these circumstances *Vanity Fair* calls the Medical College of the University of California "little better than a farce," and says that "the faculty, with a very few exceptions, is composed of men who know less than the last-year students of good Eastern and European colleges."

KEEP COOL, BRETHREN.—Those ministers who now and then, all over the United States, seek a poor sort of notoriety by preaching pointed (?) discourses against Modern Spiritualism, should restrain their angry passions. They should remember that hot impulses are not clarifiers of thought. Passion and prejudice render insight an impossibility. For a man to speak without knowledge—which most of them do when they approach this topic—is like expecting to thresh kernels of wheat from empty ears.

☞ We are in receipt of many Christmas greetings on colored embossed cards, for which we tender the friends our heartfelt thanks. Our friend and co-laborer, Mr. Charles E. Taylor, of St. Thomas, D. W. I., sends several.

Letter from Judge Dailey.

To the Editor of the Banner of Light:

Having been repeatedly requested to furnish over my own signature a statement of some of the remarkable phenomena I have witnessed coming through the mediumship of Dr. F. W. Monck, in compliance this communication is forwarded to you. I however beg to say in advance that having become personally quite intimately acquainted with Dr. Monck I have hesitated in writing, or stating publicly many remarkable exhibitions of his great power as a medium, lest many persons who know of my attachment to him should think I had drawn upon my imagination. As, however, what I here state was all witnessed by others, quite as reliable as myself, I hope not to be open to the criticism of bias.

Several weeks since Dr. Monck dined at my house, and at my request called upon some friends of mine, in my company, that evening. The call was quite unexpected to Dr. Monck, as it was also to the friends we visited.

In the course of the evening we seated ourselves at a common round extension-table, for such spiritual manifestations as we should be favored with. Five was the entire number of persons present. There was no very marked demonstration for quite a while, with the exception of some vigorous raps from "Samuel," the Doctor's control, and some humorous jokes in which "Samuel" delights to indulge. "Samuel" was solicited to materialize a hand in the centre of the table, but he responded by a vigorous "No." He was asked if he would not do something for us, and replied, "Wait"; and wait we did. Suddenly two of the persons sitting exclaimed that they saw something flit around the room and come between Dr. Monck and the person sitting at his left. Dr. Monck, starting as if he had received a shock, exclaimed: "Oh, see!" Glancing at Dr. Monck's side, we observed what looked like an opalescent mass of compact steam emerging from just below his heart on the left side. It increased in volume, rising up and extending downward, the upper portions taking the form of a child's head, the face being distinguished as that of a little child I had lost some twenty years previously. It only remained in this form for a moment, and then suddenly disappeared, seeming to be instantly absorbed into the Doctor's side. This remarkable phenomenon was repeated four or five times, in each instance the materialization being more perfect and distinct than the preceding one. This was witnessed by all in the room, with gas burning sufficiently bright for every object in the room to be plainly visible. It was a phenomenon seldom to be seen, and has enabled all who saw it to vouch for not only the remarkable power possessed by Dr. Monck as a materializing medium, but as to the wonderful manner in which a spirit draws out and returns the material with which it covers itself, to prove its presence to all who can either hear, see or feel. Few mediums are without their traducers, and I am informed that Dr. Monck is no exception. The remarkable materializations witnessed by some of the ablest and most truthful men of England through the mediumship of Dr. Monck, in a strong light, and vouched for by them over their own signatures, have been discredited by certain persons both here and in England; and as Dr. Monck is now in our own country, pursuing with wonderful success his calling as a magnetic healer, it affords me the greatest pleasure to make known to his friends the facts here narrated.

It may be of interest to add that a few days since the writer was present at a circle at 402 State street, Brooklyn, where Dr. Monck receives his Brooklyn patients every Thursday. Dr. M. was prevailed upon to sit with the company in a dark circle. After some very remarkable spirit-manifestations had occurred, the Doctor requested the lady who sat at his left to cling closely to his left hand, and a like request was made to two persons sitting on his right to cling to his right hand with firmness. They all assure me that they did so. Thus it will be seen that four hands were clasping the Doctor's right hand, and two his left hand. In an instant there was the sound as of something thrown into the center of the room. The gas was turned up, when the Doctor was found coatless, and in a standing position; his right arm was through the open back of the chair he had been sitting upon; the chair was hanging upon his right arm, his cuff from the right wrist, still buttoned, was lying back of him upon the floor, and his hands were still firmly clasped by the persons referred to, and they each and all declare (and I believe they tell the truth.) that they had not in any manner loosened their hold. One of these persons is connected with one of the largest journals in this country, and is of undoubted integrity, and the others are equally entitled to credit. Not less than fourteen persons were in the room at the time.

May I be permitted to suggest that these remarkable evidences of spirit-power are evidently given to convince unbelievers, and do not come without a severe tax upon the energies of the mediums themselves? In the case of the materialization I have spoken of, it produced upon the doctor a hemorrhage of his lungs, and greatly exhausted him, and he suffered from its effects for several days. This result attended his materializations in England, and caused him to suspend all labor for nearly two years. But Dr. Monck's great powers are now turned in a still more beneficent channel. His cures by the laying on of hands of the most obstinate of diseases are both wonderful and effectual. Through his instrumentality the lame are made to walk, the blind to see, the deaf to hear, and other diseases are made subject to his magnetic treatment, as hundreds can attest who have been benefited by his hands. This power of healing so wonderfully possessed by Dr. Monck is a gift to be coveted and more practiced than it now is in all diseases to which humanity is heir.

A. H. DAILEY.

16 Court street, Brooklyn, N. Y., Dec. 15th, 1881.

☞ C. W. Stewart has reëntered the lecture-field, and is meeting with very flattering success. He is at present addressing large audiences in Kirksville, Mo. Mr. Stewart is spoken of by competent critics as a logical and eloquent speaker. He will visit the East, if desired. Societies will do well to bear this fact in mind. Keep him, and all other Spiritualist lecturers, at work.

☞ A Christmas dinner is to be served by Annie Stewart to the poor children of Terre Haute, Ind., at Pence's Hall, on the 25th, and the happy scenes of last year repeated. There is no probability of any skeptics being present to cavil at the proceedings or doubt the genuineness of the "manifestations."

☞ We regret to learn that Mrs. J. V. Mansfield, of New York, is very ill at the present time.

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 third, seventh and ninth 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.

☞ We regret to learn that our old and highly-esteemed friend, ALLEN PUTNAM, ESQ., of Boston—a well known veteran laborer in the spiritualistic field, through whose efficient aid and generous support the editor of this paper was first placed in charge of a journal devoted to Spiritualism (*The New England Spiritualist*, of the olden time), and by whose liberality many other individuals and enterprises have been materially helped—has, in consequence of financial reverses in his advanced years, been brought to the necessity of seeking a livelihood by the use of his pen. His long and rich experience and mature judgment amply qualify him for useful and instructive work as an advocate and exponent of spiritual truth, and we hope he may find abundant employment and generous compensation. We trust also he may be able to find opportunity to use his voice as a speaker in the same cause. It surely would not be amiss for those who have in former years received benefits at his hands, or through his counsels, to show their gratitude by some appreciative return in this time of his need. His address is 747 Tremont street, Boston.—*The Two Worlds.*

[Mr. Allen Putnam and Mrs. Frances M. Remick-Putnam inform their many friends that they are now prepared to receive, and they cordially invite all who are pleased to call on them at their home, 747 Tremont street, Boston.—ED. B. OF L.]

☞ "Rev. M. J. Savage of Boston gave on Sunday last, 'by authority,' a statement concerning the alleged change of views by the Rev. O. B. Frothingham. Mr. Frothingham would change nothing of what he has said or written; he simply looks for larger revelations of God and truth, *through natural methods* in the human soul. He would take more account of the working in the world of a divine mind; and these two statements include all that there is new to say of his changed opinions." This much remarks the staid Boston *Advertiser*; while the *Herald* sums up the same matter in the following trenchant sentence:

"Rev. O. B. Frothingham is simply uttering the prayer of Ajax—for light—and *a good many other clergymen would doubtless join in the petition did not the tenets of their church make it a duty to be satisfied.*"

☞ On our tenth page will be found an interesting collation of "Western Locals," contributed by Cephas. A letter just received at this office makes the following additions to the sum total of the installment:

Quite a revival of interest in Spiritualism has been taking place in Binghamton, N. Y. Mrs. Nellie J. T. Brigham (who spoke in Stony Forks, Pa., Dec. 13th, 14th, and 15th,) lectured in Binghamton Dec. 12th and 16th; Lyman C. Howe spoke to the friends Dec. 18th; and Joseph Caffray, the new medium, sojourned in the place for several days (including the above-named dates), holding successful séances.

☞ Ralph J. Shear, the recently developed materializing medium, will hold séances in Brooklyn, N. Y., for a short time. He intends soon to start on a Western trip, and would like engagements. Address care of *The Two Worlds*, 100 Nassau street, New York City.

☞ Miss Lizzie Doten's exquisite "POEMS FROM THE INNER LIFE," and "POEMS OF PROGRESS," are appropriate books for Christmas and New Year's Presents; also "THE VOICES," by Warren Sumner Barlow. For sale at this office.

☞ The MESSAGE DEPARTMENT — the contents of which are this week especially interesting—will be found on the fourth page (instead of the eighth as in the past), where it will be found hereafter.

☞ The Spiritualists of Leominster, Mass., are to give a Christmas entertainment to the children of that town. A Christmas tree will bear gifts to all, and a supper will be furnished free to the little folks.

☞ "Can Anybody Tell Me Who I Am?" an essay, by J. Gaylord, of New York City, was put in type for this issue, but its publication is unavoidably delayed till next week.

☞ Read the card regarding "*Our Little Ones*" magazine: seventh page.

A New Year's Present.

To the Editor of the Banner of Light:

What better present, of its cash value, could be made to certain persons who have but limited means and appreciate the philosophy of *life, health* and *happiness*, as illustrated by the spiritualistic teachings, than a paid subscription of the *Banner of Light* for one year?

In such a case the recipient would be reminded weekly of the donor, during the year, by the benefit derived from a large amount of instructive reading.

It would also make a complimentary as well as a practical and tangible New Year's present to the publishers of the paper themselves.

I appreciate the valuable work the *Banner* is doing, and am a subscriber myself—therefore this suggestion. ***

Advance and Review.

DEAR SUBSCRIBERS—I regret to say that my present financial condition is such that I am obliged to delay the publication of No. Three, Vol. I., of *Advance and Review*. I trust the delay will only be temporary.

Very respectfully,

JAMES A. BLISS,
Ed. and Pub. A. and R.

Providence, R. I., Dec. 13th.

BRIEF PARAGRAPHS.

WE WISH ALL THE READERS OF THE BANNER A MERRY CHRISTMAS.

Germany and Turkey intend marriage. Will England permit the nuptials?

Dr. Thomas, the heretic, preached to an audience of five thousand the other day in Chicago. When he was in the church, whose bigots expelled him, he could at best have an audience of as many hundred. It is a good thing to be "kicked out" of church. May the boot of the bigot be freely applied.—*The Worthington (Minn.) Advance.*

There is one tax the railroads have never tried to get rid of—the smoke-stacks.

The January *Century*, a large edition of which is on the press, will be delayed this month until the 23d. The sale of the November and December *Century* still continues. A new edition of nine thousand of the latter number has just been issued. The regular edition of *St. Nicholas* in England is now eight thousand copies. Ten thousand copies of the Christmas number are being sold there.

Our Government is getting its hands soiled with Peruvian guano.

The Sunday school lessons are now published in the newspapers in advance. That for Sunday, Dec. 4th, was the story of Balaam and Balak, and in reading it we wondered how any Sunday school could study and credit that story, and still discredit Spiritualism as it is witnessed in our day.—*The Valley Visitor, Newburyport, Mass.*

The principle upon which electric lights are worked was, it is said, discovered by Faraday in 1831.

The young women, pupils at the Perkins Institute for the Blind, observed Whittier's seventy-fourth birthday on Saturday evening, Dec. 17th. The exercises consisted of readings from the poet's works in books printed with raised letters at the institution, an address and music.

Pierola, the Dictator, has fled from Peru; and yet that unhappy country seems no nearer the end of its troubles than before. Montero is now its acting President.

A DIFFICULT "FEET."

One of Theodore Hood's witty associates, the Rev. Edward Cannon, once wrote the following piece of unparalleled nonsense:

If down his throat a man should choose
In fun to jump or slide,
He'd scrape his shoes against his teeth
Before he went inside.

Or if his teeth were lost or gone,
And not a stump to scrape upon,
He'd see at once how very pat
His tongue lay there by way of mat,
And he would wipe his feet on that.

Professor Thorold Rogers, who has just visited the United States, said in a speech on his return home that "an uneducated American of the second generation was hardly ever met with."

A New York reverend devoted his attention last Sunday to excoriating the prevalent practice of telling lies on tombstones.

Byron has been honored recently, and rightly, by the erection at Missolonghi, in Greece, of a monument to his memory. The ceremony of its unveiling was attended with great popular enthusiasm.

Dr. O. B. Frothingham has made more of a sensation by doubting his own doubts than he ever did by giving his original doubts to the public.—*New Haven Register.*

Dams on the Oran Railway, near Algiers, have burst recently and 54 persons have been drowned.

"Pay me that six-and-eightpence you owe me, Mr. Mulrooney," said a village attorney. "For what?" "For the opinion you had of me." "Faith, I never had any opinion of yer in all my life."

It does not appear that Moody and Sankey are repeating their triumphs in England. Their audiences are comparatively small, and the clergy do not, as before, countenance their revivalism. The *London Times* says that nearly all of the converts made during their first visit are now backsliders.

In all our prayers, th' Almighty does regard
The judgment of the *balance*, not the yard;
He loves not words, but matter; 't is his pleasure
To buy his wares by *weight*, and not by *measure*.
—*Francis Quarles*, 1621.

The Sultan has given orders for the remains of Solomon's Temple to be restored, and the surroundings to be cleared of all rubbish.

Hartford, Ct., is having a war over a Sunday concert which was given in violation of the old blue law, that "Every person who shall be present at any concert of music, or other public diversion, on Sunday, or on the evening thereof, shall be fined $4." The concert was attended by about one thousand persons of the best society.

The first tunes were popular airs and dances. Old Hundred was a love ditty; Rebuke me not, was a jig; and Stand up, Oh Lord, was a Poitou dance.—*Notes and Queries.*

The Boston *Herald* rebukes the ministers who are so severely denouncing Guiteau from their pulpits, reminding them that under the direct teachings of the Master they profess to serve, this miserable man should be the object of their prayers rather than their condemnations.

The cry of Egypt: I want my mummy.

The Suspension Bridge between New York and Brooklyn has its floors laid and will soon be open for travel. Thirteen million dollars have thus far been expended in its construction.

Christmas is a holiday when some people pray, while others are gay, and good words many say.

A man in Chenango County, N. Y., is gradually turning to chalk, according to the physicians. The strangest part of the case is that he keeps his own cows, and where the chalk comes from is a mystery.—*Lowell Citizen.*

Prince Victor Napoleon, heir to the Bonapartist hopes, has just taken his degree as bachelor of science. He was one of the eight successful candidates out of fifty-eight who were examined.

France continues to get on badly in North Africa.

Serious troubles have broken out in the Soudan. A false prophet with 1500 followers has totally annihilated Governor Fashada's force of 350 Egyptians and killed the Governor.

By an explosion, Dec. 19th, in the Orrell colliery, Bolton, Eng., 40 miners were instantly killed and many others seriously injured.

A PRINTER'S PROTEST.
Part III.

The *o*'s are rarely closed at all,
And *p*'s are shaggy things.
Q's might as well be spider legs,
And *r*'s mosquito wings.
Some people make a passing *s*
Who never cross a *t*;
While others use the self-same strokes
To form a *u* or *v*.—[*Albany Press.*

A can of dynamite which a miner at Mount Union, Pa., had placed on a stove in his house to dry recently exploded, killing himself, his wife and four children.

Boston's principal streets and squares are soon, it is announced, to be nightly illuminated with electric lights.

GUESTS AT YULE.

Noël! Noël!
Cease, cease, each Christmas bell!
Under the holly bough,
Where the happy children throng and shout,
What shadow seems to flit about?
Is it the mother, then, who died
Ere the greens were sere last Christmas-tide?
Hush, falling chimes! Cease, cease my rhymes!
The guests are gathered now!
—*Edmund C. Stedman, in The Critic.*

Siro Delmonico, the last of the Delmonicos, (the famous restaurateurs) who came to New York from Switzerland, was found dead in his room on the morning of Dec. 19th.

"Plummer" and "summer" rhyme very well, but they don't like each other worth a cent.

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by *Tuesday morning* to insure insertion the same week.]

L. K. Coonley would like engagements to lecture on Sundays or attend funerals at any time within a few hours' ride of his office, 507 Essex street, Lawrence, Mass, at which place he may be addressed.

Mrs. H. Morse's address until further notice will be, 61 Third street, Bangor, Me.

Dr. Burdett, who has recently changed his place of residence from Lynn to Haverhill, lectured in Lawrence on the 12th, and also spoke there last Sunday, December 18th.

Mrs. S. A. Byrnes will lecture in Portland, Me., Dec. 25th; in Lawrence, Mass., *Jan. 1st and 8th*; in Worcester, Jan. 15th. She would like to make further engagements.

The Bliss mediums desire the use of parlors in Boston, on Saturday and Sunday nights, also two lodging rooms in same house, if possible, for the entire winter. Address Jas. A. Bliss, 47 Greenwich street, Providence, R. I.

Dr. G. H. Geer spoke at Norwalk, O., Dec. 4th and 7th; in East Dennis, Mass., 18th. He speaks at Lynn, Mass., 25th, and during January at Greenfield, Mass. Permanent address, Greenfield, Mass.

Mr. and Mrs. A. S. Winchester, publishers of *Light for All*, San Francisco, recently visited San José and gave a séance at the Alameda Palace Hotel, a report of which appeared in the *Daily Herald* of that city speaking very highly of what transpired.

Mrs. E. V. Wilson and her daughter, Mrs. Porter, are giving private sittings in Chicago, during the day, and séances in the evening.

Jennie B. Hagan, after a very successful engagement of four weeks in New Bedford, spoke in Beverly, Sunday, Dec. 18th; she will speak in Peabody, Mass., Thursday evening, Dec. 22d; in Beverly Sunday, Dec. 25th. Will make engagements for week evenings and for Sundays during February and March. Address South Royalton, Vt.

Mrs. A. E. Cunningham was in Peabody, Mass., Sunday, Dec. 18th. Would be pleased to make engagements as a platform test medium. Address 6 Bond street, Lynn, Mass.

Dr. H. P. Fairfield will hold a public circle for spiritual manifestations and teachings at the residence of Mr. J. H. Stuart, in East Princeton, Mass., Saturday evening, Dec. 24th; and lecture on Sunday afternoon and evening at the Town Hall, Dec. 25th. Would like other engagements. Address him P. O. Box 275, Worcester, Mass.

R. E. Brawn, Secretary, informs us that "Mr. E. W. Wallis, the eloquent trance orator, will speak at 48 State street, Newburyport, Christmas Day; subjects: afternoon, 'Religion as it Is and as it Should Be'; evening: Life's Duties in the Light of Spiritualism.'" Mr. Wallis will also speak in South Hanson, Dec. 28th, and at Silver Lake, Dec. 29th. During January he will occupy the platform of the Spiritual Fraternity, Brooklyn. All his Sundays are engaged to and including April 2d; but week evenings can be engaged for receptions or lectures upon reasonable terms. Address him care S. B. Nichols, 357 Flatbush Avenue, Brooklyn, N. Y.

Mr. J. William Fletcher will be in Boston for a few days, from Dec. 27th, at Room 6, Banner Building. Engagements can be made previous to that date.

Mrs. Clara A. Field lectured for the Temple of Honor Society, of Newburyport, Mass., last Sunday afternoon and evening, giving a number of tests after the latter discourse, which were recognized. Societies wishing to engage Mrs. Field can address her at 19 Essex street, Boston, Mass.

Miss Jennie Rhind would like to make engagements to lecture and give psychometric readings wherever her services are desired. Address her No. 19 Essex street, Boston.

Dr. Dean Clarke is at present in San Francisco.

Mrs. Dr. L. E. H. Jackson can now be addressed at Fairmount, Cincinnati, O., care Dr. J. B. Campbell. American Health College, until further notice.

Miss L. Barnicoat lectured at Lowell, Dec. 11th. Will be at Weymouth, Dec. 25th, and at Peabody, Jan. 1st, 1882.

J. W. Mahoney writes from 40 Anglesey street, Lozells, Birmingham, England, that, having had seven years' experience as a normal speaker on the spiritual platform in that country, he feels very desirous of making the acquaintance of American Spiritualists in their public lecture halls. For that purpose he desires to obtain a series of Sunday engagements at moderate terms, commencing in February next, 1882, and terminating in August of the same year, as he wishes to return to England in time for the Institute season. Parties desiring to secure his services can address him as above.

☞ Dr. F. W. Monck lectured on "Magnetic Healing" and publicly healed eight sick people last Wednesday evening at Science Hall, 141 East 8th street, New York City. Henry J. Newton, Esq., and other gentlemen also delivered addresses. A lecture will be delivered and public healing will be performed by Dr. Monck in this hall every Wednesday evening at 7:30: addresses by Prof. Kiddle, Prof. Brittan and others.

Dr. Monck will lecture and publicly heal at the Brooklyn Institute for the Brooklyn Fraternity on Friday evening next, December 23d.

He is still meeting with great success in healing the sick at his offices, New York City, 205 East 36th street, Third avenue, on Tuesdays, Wednesdays, Fridays and Saturdays, from 9 A. M. till 5 P. M.; and on Thursdays at 402 State street, Brooklyn, from 9 A. M. till 7 P. M.

He attended at 6 Austin street, Worcester, Mass., on Sunday and Monday, *Dec. 18th and 19th*, and healed large numbers. He has arranged to be at that address every other Sunday and Monday.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Received since our last acknowledgment:

From M. Jenkins, Franklin Falls, Ct., $2.00; A friend visiting our Free Circle, $1,00; E. J. Huling, Saratoga Springs, N. Y., 50 cents; Jacob Jacobson, Anderson, Ind., $2,00; Thomas R. Hazard, South Portsmouth, R. I., $5,00; George Watt, Augusta, Ill., 50 cents; A. J. Parrot, 50 cents; R. L. Eames, Worcester, Mass., $1,35; Jos. P. Willcock, Bradford, Ont., $2,00; Mrs. E. Mann, Litchfield, N. Y., $1,00.

☞ In this issue appears the prospectus of the *Banner of Light*, the oldest journal in the United States devoted to the doctrines of Spiritualism, as pronounced by an Ohio judge to be a religion, and entitled to all the privileges and protections extended to other religious denominations. The *Banner* is devoted to expounding the religion or philosophy of which the *Scientific American* says: "If true, such words as 'profound,' 'vast,' 'stupendous,' would have to be strengthened a thousand-fold to be fitted to express its importance. If true, it will be the one great event of the world's history."—*Exeter (Mo.) Republican.*

Dr. Geo. W. McLellan.

Among the testimonials of Dr. Geo. W. McLellan, now stopping at the Chadwick House, this city, we see the following:

G. Sawyer, St. Julian Hotel, Portland, writes, Aug. 1st, that Dr. Geo. W. McLellan, of Chelsea, Mass., has recently wrought great benefit for his daughter of twelve years by relieving her of an affection of the eye which some of the most skillful oculists and physicians failed to remove. The regulars of the Pine Tree State who are even now endeavoring to incubate some method by which "irregular" but successful removers of human afflictions may be prevented from practicing in their part of the world, are requested to take notice of this practical demonstration of the value of magnetic healing, and to bear in mind that the intelligent public asks now-a-days for cures, not parchments.—*Portland (Me.) paper.*

"Your're stuffing me," as the turkey said to the cook.—*Yonkers Gazette.* "Nature abhors a vacuum," replied the cook as she proceeded to stuff.—*St. Louis Hornet.*

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 county, 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 at once to the Wallace Co., 60 Warren 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. BRITTAN, 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. BRITTAN 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)	$1415,65
Mrs. A. E. Morrill, Philadelphia, Penn	3,00
S. A. Morse, Philadelphia, Penn	3,00
Louis Horton, Somerville, Mass	1,00
Friend, Reading, Mass	1,00
Chas. D. Prindle, Charlotte, Vt	2,00
C. E. T., Concord, N. H	1,00
Andrew Thom, Fort Reno, I. T	1,75
Moses Hunt, Charlestown, Mass	20,00
G. B. Crane, St. Helena, Cal. (received through the agency of *The Two Worlds*)	10,00
A. P. Andrew, Jr., La Porte, Ind	25,00
Mrs. Almeda Fordham, Industry, Tex	3,00
Henry Train, Morgan City, La	5,00
Mrs. C. B. Marsh, E. Calais, Vt	2,00
Jacob Peter, Louisville, Ky	4,00
Andrew Thorn, Santa Fe, N. M	2,00
E. Spaulding, Forest City, Cal	10,00
Mrs. Mary J. Evans, Canonsburg, Pa	1,00
Augustus Day, Detroit, Mich	3,00
Prof. Joseph Rodes Buchanan, M. D., New York City	20,00
Mrs. M. C. Woodward, Orsborn, Ohio	2,00
Eliza I. Staples, Old Orchard, Me	2,40
M. V. Miller, New Lyme, Ohio	1,50
A. Farnsworth, M. D., E. Saginaw, Mich	1,40

CASH PLEDGED.

Melville C. Smith, New York	25,00
Alfred G. Badger, 179 Broadway, New York	10,00
M. E. Congar, Chicago, Ill	2,00
B. F. Close, Columbia, Cal	3,00
Oak Leaf and Helping Hand	5,00
Charles Partridge, New York	50,00

To Business Men.

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

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

BUSINESS CARDS.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion.

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

☞ Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

ADVERTISEMENTS.

Berkeley Hall.

The Blessedness of Gratitude.

A Discourse delivered by

W. J. COLVILLE,

Under Influence of his Spirit-Guides, on Thanksgiving Day, Nov. 24th, 1881, in Berkeley Hall, Boston.

[Reported for the Banner of Light.]

"Bless the Lord, O my soul, and forget not all his benefits."—*Psalm* ciii: 2.

Ever since the Constitution of the United States, Thanksgiving Day has been a red-letter day in the New England calendar. Christmas, Easter, Whitsunday, and all other Christian festivals made much of by Catholics and Episcopalians, were utterly ignored by the Puritans; and the early settlers in these States, as you are aware, were men of the Cromwellian stamp; men and women also who had fled from the countries of the old world to the new that they might find freedom to worship God according to the dictates of their own consciences, no man daring to make them afraid. A very natural, though not altogether wise reaction from the superstitions of Rome, led Martin Luther and his followers to deny very much that is true in Roman Catholic theology, while, unfortunately, with strangely perverse pertinacity the minds of the sixteenth century reformers clung tenaciously to many of the most frightful doctrines which Christianity had imported from Heathendom. By the word heathen we do not mean any person who is not a Christian, but rather one who is savage, barbaric, low in the scale of human development. The very injudicious and unjust uses of the words heathen and pagan, unfortunately still common among us, are at bitter enmity with that true spirit of love to all men which teaches us to behold a friend and brother in a black man as readily as in one whose skin is white as the lily's petals.

Thanksgiving Day, as we have already observed, is the great festival of the year among those New Englanders who claim kinship with the passengers of the Mayflower. It is almost their only festival, as in their horror of idolatry they thought it necessary to refrain from commemorating at certain stated periods the birth, resurrection and ascension of Jesus, and the descent of the Holy Spirit at Pentecost; events now commemorated annually by millions of Protestants, whose faith in the real events is wondrously smaller than that of their ancestors who forbade the celebration. Certain festivals will always survive changes in theological opinion, because they are the feast days appointed by Nature, and not originally by the Church. Christmas is a natural festival common to all the ancients. Christmas Day was a day of rejoicing in the land of Egypt five thousand years ago; and why? Not because Jesus was born on that day, for tradition tells us he was not born till three thousand years later, but because darkness began to give place to light; on that day in the physical world every year, the sun rose from its wintry prison and faintly in its increasing strength foreshadowed the return of summer. Easter is the festival of spring-time; the resurrection of flowers and birds and long warm days; while Whitsunday, coming at the very common event of the actual summer quarter, is fittingly regarded as the anniversary of great spiritual outpourings.

It is not our purpose this morning to treat you to an essay on the origin of the fasts and festivals of the Christian calendar, but rather to follow out briefly a train of thought started by the Governor's proclamation, advising all men in the State of Massachusetts to set apart this day as one of special gratitude to God for the manifold blessings we are constantly receiving from him. It may be objected by some that America is an entirely free country, and that here no religion is established by law as in England and elsewhere, and thus it is out of place for the Governor of any State in the American Union to appoint a day for religious exercises. The feelings of a majority, never those of a minority, of citizens will rule in such a matter as this, and so long as the great mass of the people believe in a God and in some kind of religion they will persist in recognizing God and religion in their free actions; and so long as Presidents or Governors content themselves with simply a recommending, without striving to *enforce* religious ceremonial, even the stoutest Atheist has no just ground for protest.

The exemption of church property from taxation is an injustice, because such exemption levies a tax for the support of churches on those who do not want them, as well as on those who build and use them; and against this injustice your late respected President manfully protested, even though a professing Christian himself. But the appointment of Thanksgiving Day is very like the appointment of any other public holiday; it means a cessation of the wearing labors of all ordinary days, an opportunity for rest and recreation, a time to enjoy the beauties of nature and art, a time to gather the family and friends of the family around the old family board, and there cement yet more closely all the ties which bind us each to each. Thanksgiving Day exercises a sweet, refining influence over our social life; and gladly indeed do we welcome anything and everything that helps men and women to live more nearly in accordance with the Golden Rule.

In this age of skeptical unrest many persons are almost afraid of avowing any belief in God at all; so hideously has the character of God been caricatured, that many persons have been frightened away altogether from every kind of acknowledgment of a Supreme Being, and yet, as Theodore Parker was wont to believe and say, it is very difficult to find any one who is really an Atheist in the broad and full sense of that term. Agnostics are no doubt to be found in this congregation to-day. Even among those who attend our services regularly, there are presumably a few, at least, who are disposed to treat the existence of God as an unsolved problem, and to regard man's future conscious being after death as an algebraic x, or unknown quantity. Many there are who in sunshiny hours of prosperity can live without a knowledge of God and without a hope for life beyond the grave, and yet feel no aching void in their hearts. So completely absorbed are they in the duties and pleasures of the present life that their motto is very appropriately, "one world at a time is enough for us;" but when the cold winds of adversity blow upon their earthly pleasures; when, sated with what the world calls pleasure, they turn in weariness and disgust from the lighted ball-room with its gay crowd of dancers; when, wending their way to the bleak cemetery, they can show you a stone placed over all that they held dear, and weeping tears of bitterest anguish over the removal of their all to the silent land, they see no ray of hope guiding them to the world where their dear ones live forever; when in the midst of their sorrow the consolations of religion are all spurned by a heart and mind that cannot accept the old and has never learned the beauties of the new faith; in such an hour and amid such scenes we realize how deeply necessary to our happiness are those consolations which spring from affections set on things above, and from a firm faith in an Eternal Power of Infinite goodness who cares for each of his children, and implants no craving in the human heart which will not somewhere and at some time be satisfied. Then does Materialism retire into the shade of a soulless superstition, and the realities of the spiritual world appear more and more demonstrable even to human reason.

Though undoubting and uncompromising Theists, we also claim to be out-and-out Rationalists; any doctrine repugnant to reason we reject; any theories irreconcilable with positive scientific or other knowledge we at once discard, deeming a theory utterly unworthy of discussion if it be in opposition to a proved fact. We can never too highly eulogize a thorough training of the intellect; to undervalue literature and exact methods of scientific culture is to underrate the most powerful weapons ever placed in the hands of humanity, by the use of which truth can conquer falsehood, and virtue overcome vice. A study of Anthropology we recommend to every man, woman and child, and to this study of man himself we would advise such additional studies as astronomical, geological, botanical and the like; but far from imagining that cultivating the mind means stunting the affections, we sincerely maintain that all the exact sciences have a tendency to foster and develop the finest, the tenderest and most religious emotions possible to the human breast.

Many of our most religious and tender-hearted men and women have been foremost in the ranks of the world's greatest scholars. The present flow of the tide of Materialism is incidental to the ebb of the tide of Orthodox belief, and in no sense augurs the destruction of faith in God; it rather points to the downfall of faith in everything except God, and predicts the return of the human soul to the primitive simplicity of the religion of the truly spiritual, as it existed among our far back ancestors, whose mode of living was so remarkably natural that they were in living contact with the unseen world, in a full and conscious sense entirely unknown to the dwellers among the manifold artificialities of our modern civilization. We know that all allusions to the purity and eminence of very ancient peoples will be looked upon with suspicion by many whose detestation of Orthodoxy is so unreasoning that they see in every allusion to past attainments a vestige of the old doctrine of the fall of man.

All who are even slightly familiar with our utterances, will long since have perceived that we are, in a spiritual sense certainly, evolutionists and not retrogressionists. We unhesitatingly affirm that the world is constantly growing better instead of worse, and that never in the history of man was the earth so advanced and its inhabitants so civilized as now; but notwithstanding all these admissions we so gladly make on the side of optimism and the evolution theory, we as strongly and persistently maintain that in very early ages there were a few men and women who were divinely illuminated, specially inspired; and this in no supernatural, but in a wholly natural way. They were the few "chosen" ones of past ages; chosen out of the many who were "called" on account of the extreme purity of their morals, and the simplicity with which they obeyed the laws of nature. Such as these were the founders of all the great religious systems of the world, all of which in their inception were pure and beautiful. Ages of tyranny and time-serving failed to eclipse the beauty of the ideas of those early sages and seers, whose inspired conceptions of life here and hereafter can hardly be transcended by the most gifted prophets of to-day.

The ancients declared that the earth rested upon a tortoise, and the tortoise upon the egg; and when inquiring minds asked what support the egg, the priests became angry and vouchsafed no reply other than this, that it was blasphemous to peer with curious eyes into the hidden mysteries of the divine government. Some such answer is usually given to inquirers to-day, both by Oriental and Occidental slaves to beliefs which are not founded upon evidence. What underlies many a myth is nowhere discoverable. The story rests upon nothingness; it may have a tortoise and egg to back it up, but the mystery of the resting-place of the egg is still the unsolved problem. Not only is this true of the dogmas of ecclesiasticism, it is quite as true of the negative assumptions of Materialism. We were very politely informed by quite an intelligent gentleman the other day, that no one would believe in God or immortality unless he had been educated in such beliefs. He cited many instances to show that ancestors, climate and early training have all very much to do with a person's belief or unbelief in certain doctrines; for instance, he cited the fact of Brahmanism, Buddhism and Parseeism being systems of religion indigenous in Asia: they are stationary rather than migratory systems. Born and reared in India and Persia, they find little or no favor in European or American countries, while Judaism has never become the religion of China, or Christianity the religion Japan; and yet missionary enterprises have not lacked in energy and zeal, and Jews have sojourned everywhere. But very few Orientals have ever been converted to either one or other of these nominally Catholic religions, while the Ethnic religions of the Old World are usually utterly incomprehensible to Englishmen and Americans; very few Jews are converted to the Christian faith, and scarcely any Christians become converts to Judaism.

This argument was only one out of many which our atheistic friend brought forward to support his assumption that education and ancestral influence have so much to do with faith in spiritual things, that were it not for these influences and agencies every one would be an infidel. True it is that a very large majority of our children learn from the Bible, the church, the Sunday-school teacher and their parents, to place reliance on certain beliefs, and to reject antagonizing theories; but be this as it may, the great question of the origin of man's faith in God and a future life remains entirely unanswered; for if priests and books and ecclesiastical organizations have taught you and your ancestors to believe in God and immortality, whence came the primal thought? What lies behind ecclesiasticism? How did men ever come to believe in that which has no existence? True it is the Copernican system of astronomy has displaced the Ptolemaic theory; but this theory of the universe is only the result of wider study and more extended discoveries. The ancients never believed in a flat earth until an earth of some kind existed and revealed the fact of its actual existence to their minds and senses. Ordinary untutored common sense led them to infer that the earth on which they dwelt was flat, and they continued to believe that it was flat until some great mind, endowed with more than common sense, discovered that it was a sphere. No one ever believed that the sun revolved around the earth until a sun existed and gave light to the earth, thereby revealing itself as a reality. Appearances lead us to infer that the sun moves and that the earth is stationary; that it really rises in the east and sets in the west, and it requires uncommon sense and means of acquiring knowledge to lead men to believe that the earth moves around the sun, and that our turning away from the sun is the cause of night and winte

We have merely drawn these illustrations to make plain our answer to those who claim that modern science goes far to disprove the existence of God and of a future conscious life for man. The physical sciences simply do not actually reveal spiritual realities, but they one and all lead us to a point where we are confronted with design and intelligence, far more infinite than the intelligence and skill required to build a world and people it as Moses says in the letter of Pentateuch God built the world and created its inhabitants. Modern science only leads us to the God of Theism, to the God of enlightened Spiritualism—a God infinitely wise and just, who is always working through the immutable laws of the universe, instead of acting occasionally and spasmodically from without upon his creation. The tendency of modern thought is toward a Deity all-pervading and unchangeable; a God who is far too wise to change any of his laws, as the results of infinite wisdom cannot be improved upon. Our conceptions of God become brighter and purer with our moral and intellectual growth, and thus Ingersoll has some ground for his motto: "An honest God is the noblest work of man." Could he only see deeper, were he only less hasty and more philosophical in his treatment of Theism, he would have exclaimed: "An honest view of God is impossible without a development of the moral sense."

The existence of a superior power is to man everywhere evident; but the ideas man will have of this superior power are regulated entirely by his moral development. The early Saxons, worshiping Woden and Thor, and other revengeful deities, did not ascribe to their gods attributes which they deemed unworthy of the best men; they rather ascribed to their deities those attributes they most admired when displayed in the lives of some of their own countrymen. The Jews attributing warlike tendencies to Jehovah, believed warfare to be glorious; the Romans, believing virtue and courage in battle to be synonymous, represented Jupiter, Mars, and others of their deities as warlike beings. In the Latin language the word *virtus* (virtue) literally means courage; in all the classics this word is used in this sense almost exclusively. As man progresses he begins to detest strife, and makes efforts to secure peace between all the nations of the earth. The desire of the world at this hour is rather to settle differences by arbitration than at the point of the sword, and efforts are everywhere being made to establish a confraternity of nations. Men are now beginning to see dueling is inconsistent with intelligence and morals; that wars entered upon to gratify ambition should be regarded as wholesale murders. With these milder and better views of life; with these pure conceptions of what we owe to each other; in fine, with this ampler development of the finer feelings in the human race, we reject with indignation gods of wrath and cruelty, and look anxiously for the day when love alone shall be worshiped as the Supreme Power in the universe.

Modern science and all historical researches, instead of causing us to drift further and further away from a belief in God, are only drawing us surely, even if slowly, to a realizing sense of God. For the first time in our experience, God literally signifies The Good One; and certainly the God of Calvinism is so far from good that one would rather believe in the nonexistence of a Supreme Intelligence than in the existence of so terrible and unjust a being. It is rather through geological and historical study that we are led to a firm faith in a pure Monotheism than through any special veneration we feel for certain presumably inspired records. To us human Bibles are of insignificant worth when contrasted with the great Bible of Nature. Through Anthropology rather than theology do we enter as through an open gate into the realm where God reveals himself to men. The law long sought without is only to be found within; the human mind itself is to be the revealer of divine secrets in the future, and no matter what suspicion may exist concerning the inspiration of written scriptures, though every table of stone miraculously covered with spirit-writing be broken, lost, or pronounced a fraud; though a fire greater than the conflagration which reduced to ashes all the contents of the celebrated Alexandrian library burn up every volume which the hand of man has ever written, aided or unaided by inspiration, the great Bible of Nature will remain; the primal fount of wisdom can never be dried up, and Keble will be proved right when he sings:

> "There is a book who runs may read,
> Which light and truth imparts;
> And all the lore its scholars need,
> Pure eyes and honest hearts."

We have purposely amended the original in the last line, substituting the word "honest" for "Christian," as in these days it is simply intolerable to speak as though all virtue was confined to Christians, as we every one of us must know that the excellencies of character so long spoken of as Christian graces are the common property of honest seekers after truth in every age and clime. We no longer, it is true, trace all the events of life to the divine interposition, as the forefathers did, but this modern recognition of God in everything is far preferable to the former view of God which made him only an outside operator, controlling Nature spasmodically.

To us the progress of events is a manifestation of the incessant working of Divine Goodness; to us God is the life of every life, the centre and soul of every sphere, and in our acknowledgment of God as the giver of all good we look toward an infinite fount of perfect goodness whence streams of goodness only are constantly flowing to all souls in the universe True it is that the discipline of life is often vague and mysterious; we are utterly at a loss frequently to know why we are tried and tempted, and seemingly punished when we think we deserve it not. No doctrine is more atrocious and destructive of morality than that which leads you to infer that God punishes you through your children, wronging them that you may suffer for your misdeeds. True it is that mental as well as physical defects and ailments are handed down from parent to children, even beyond third and fourth generations, so that if this life were the only life justice would exist nowhere in nature; but if, with the eye of the soul, assisted by the concurrent testimony of multitudes of spirits, all declaring that their earthly sufferings alone enabled them to realize the exquisite pleasure which is now their abiding portion, we can look forward into our own future with the eye of that intelligent faith that is based on positive knowledge, and see the blessed results of our immediate trials, we shall then be able and ready to endorse the inspired theory of the greatest philosophers and true Spiritualists of every age and clime, and behold in our light affliction, which, comparatively speaking, is but for a moment, the egg of the bird of eternal happiness.

This nation has been afflicted. Garfield was an innocent sufferer, and some utterances concerning the cause of his death have led people to infer that God scourged this land because of its sins by removing the people's chosen and justly honored representative; but unless we look deep down below the surface of thought, we shall endorse a conception of God's dealing with men utterly destructive of all morality if we reason in this way. Would it be fair and just on the part of the Infinite to punish an innocent man that he might correct a guilty nation? Certainly not, unless a twofold object could be met. Nature is a great economist; she wastes nothing; she conserves and puts to the very best possible use every spark of her energy. Tennyson is undoubtedly correct when he says that nothing walks with aimless feet; that not even a worm is cloven in vain. This is no doubt the best possible world in the best possible universe, as some of our enthusiastic optimist friends are wont to say; and if this be a true statement concerning this world, with all its misery, shame and cruelty, as well as with its beauty, kindness and justice, we cannot fail to perceive that the removal of Garfield was the result of many necessities both national and individual: and that the angel of the earth, the wise guardian of the wounded man, the ascended heroes of this land, and indeed all the company of heaven, allowed the bullet of Guiteau to pierce the President's side and ultimately remove him from the form of clay, that the people might learn what they needed to be taught, and that their representative might be free to carry on a higher and broader work than he could accomplish on earth. Since his transition he has communicated several times, has delivered two discourses through the mediumship of Mrs. Richmond in Chicago, and on all occasions has been emphatic in his enunciation of the inspiring and consolatory truth that he has in every way been blessed by the change, and that he at this hour is able to do far more for the American people as a spirit than he could as a mortal.

On a day like this, when families are accustomed to assemble round the family board and review the past as well as anticipate the future, many eyes will tearfully wander to vacant seats once filled by dearly loved ones, and the heart of the mourner cannot always say, "For our bereavements as well as for our joys we thank thee, oh! Father, Lord of heaven and earth"; but if the soul in its distress can only hearken to the unanimous voice of the happiest and holiest souls who inspire you from celestial spheres, they will be heard to sing in loudest and clearest refrain, "We praise thee, oh, our Father, for the blessing of pain"; for as gold is tried by fire, as every precious metal needs the consuming flame to separate it from all alloy and to bring out into burnished brightness its intrinsic beauty, so does every human spirit need that discipline of sorrow that opens up in the heart the otherwise closed chambers where in the deepest and tenderest emotions of nature dwell.

Count up your blessings, contrast your lot with that of others, and we are convinced that there is no person within sound of our voice this morning who will not be able to exclaim, "Bless the Lord, oh my soul, and forget not all his benefits." No matter what your religious opinions may be; your religious instincts, older by far among men than any possible church or book, will compel you to acknowledge that yours is a favored lot. And yet how beautiful the thought that God is impartial, and that what we enjoy, or are to enjoy, is one day to be shared by every spirit in the universe, his Satanic Majesty included, if such a being exists.

Prayer is the natural voice of a heart in distress, the pleading of a supplicant asking for mercy, or craving some needed boon. Children come into the world praying; their first sounds are cries, their earliest words are requests for food, or toys, or something to supply their wants. It is only as they develop the higher parts of their natures, the more interior, that they display any sign of gratitude. Praise is always higher than prayer, as praise is the grateful acknowledgment of a full heart brimming over with gratitude for favors received. All true prayer is as natural to man as it is for him to breathe; true prayer cannot be suppressed any more than the involuntary ejaculation, the result of sudden and intense pleasure or pain; prayer is not a duty—it is the natural result of an intense desire: Angels may look over a large congregation, and see the lips of hundreds mechanically moving as they utter words of prayer, but this company of spirits will hear no sound, and see no form; but let one earnest heart sincerely desire a blessing for another, this unselfish petition in angel eyes assumes form, it possesses speech, it is celestial music, and in the spiritual atmosphere is like unto a lovely flower, that not only exhales delicious perfume on the breeze, but also pours forth its heart in song, and is at once a fountain of beauty, fragrance and melody.

The devotee kneeling at the shrine of the Madonna in some Catholic cathedral may repeat Ave Maria fifty times, and the monotony of the utterance is tiresome and meaningless to the bystander; but in these words a full heart is unburdening itself of its gladness or woe; the soul's sincere desire is venting itself in the stereotyped phraseology of the church; but the thought of the heart is altogether beyond and utterly independent of expression; and as the kind and loving spirits who gladly respond to the heart's deep need listen to those petitions, they positively know not whether the words are addressed to Jesus, to his mother, to the saints, or to the great Unknown; to them the thought is everything, the words are nothing. Words are at best paltry mediums for the expression of soul-feeling; words are at all times inadequate to embody the deep feelings of the heart, whether of love or joy or sorrow. On ordinary occasions words are plentiful; but are there not times in every life when speech is impossible because the soul is so very far beyond the possibilities of expression? In such hours as these wordless prayers ascend unto the Infinite as anthems of transcendent sweetness. The spirit has a language of its own, intelligible to spirit, as the birds have means of communion with each other, and you cannot understand them. This language of the soul is prayer or praise; it surpasses speech, and reaches out into the vistas of eternity freighted with power sufficient to revolutionize a spiritual condition; words may remain unanswered, but the plea of the soul ever receives a response. Thus not one prayer is ever offered in vain, while you may say your prayers to eternity and talk into the air.

However precious prayer may be, gratitude is always beyond it, as words of prayer are to be found in every language, while words expressive of thankfulness are entirely unknown to the tongues of the most barbaric people. Those of you who are fathers and mothers know how much sweeter to you it is when your child comes to you with beaming countenance and speaks only to thank you for your kindness. This exercise fills your heart with exceeding joy, and blesses your little one infinitely more than he can be blessed by asking for a favor, however ready you may be to grant it. If we could all resolve to spend a few hours of our time in every week dwelling upon our blessings, this exercise would be a radical cure for every mental and physical ailment. Persons to be well must eat their food with gladness and thankfulness of heart; indigestion, dyspepsia, liver complaints and a host of common and very distressing ailments proceed directly from a complaining disposition. A cheerful heart and joyful countenance are the best physicians, and constitute the most effectual medicines possible to procure. It is positively a sin to talk about unpleasant things at the dinner table; it is both murderous and suicidal, as when the temper is morose and the mind disturbed, the very best food is transformed into poison. Cheerfulness and thankfulness will do much to save you from all epidemics, both moral and physical, and give you wondrous power over the sick and insane. Thousands of people are suffering to-day from the results of their own dissatisfied state of mind, and they attribute their disorders to adulterated food and to the impurities in unfiltered water. No one can be more earnest than ourselves in advocating perfect cleanliness and purity of body, food, drink and surroundings, so far as it is possible to procure them; but we are always ready to add, with all external cleanliness and internal impurity, you are in a far worse plight than you would be if your surroundings were miserable and your food bad, and yet carrying about with you the true elixir of life, the universal panacea for all ills—a virtuous and cheerful heart.

This contentment with ourselves and our environment is not of course the false contentment of the idler who is satisfied with squalor and ignorance. Enlightened contentment grows only out of a knowledge that we have done our best; a sense of having done our utmost to obey the laws of life. But when circumstances have gone against us and we have failed in the eyes of men after all our efforts, resignation to the inevitable is the better part of valor, and a firm faith that all things are working for the best, the essence of the highest philosophy.

Our time is exhausted, and thus we must leave almost the greater part of what we had wished to say for a future occasion; but our closing word must not be omitted, and that is, remember that to be happy we must rather seek to confer pleasure than to seek it. The search for happiness is natural to many; man is destined to be happy; but the true happiness of every really happy spirit is a response to the happiness bestowed upon another. Carry this thought into your families, and wherever you go seek to make others blest. Life will then be to you a succession of joyful surprises. Demand nothing, and everything you receive will be a pleasant surprise; demand everything, and no matter how much is given you, less than everything will leave you discontented. This truth carried into all the relations of life will transform earth into a paradise, and bring about a golden age in which life on earth will be a reflex of the perfect dual, unselfish life of angelic states.

OLD FRIENDS.

BY LITA BARNEY SAYLES.

There are no friends like the old friends,
Let the new be what they may—
There is no love like the old love,
And it shall forever stay.
There are no hearts like the old hearts
That were each with each in tune—
There are no words like old words
That made our youth's high noon!

There are no days like the old days
When we touched the other's hand—
There is no sun like the soul-sun
That lighted up our land.
There are no dreams like the old dreams,
With Love for shining moon:
The day-dreams and the night-dreams,
When all our life was June!

Then come again, oh sweet dreams!
Forever more to stay—
The dear hours of the old days,
As soon as e'er ye may.
The soul-sun and the love-moon
That lighted up our land—
The hand-clasp and the heart-clasp,
As side by side we stand!

Let the old friend with the old love
Return to rest again;
With the old words of a true heart
Wake happiness from pain!
Bring the health-balm of thy soul-calm,
For heartache healing given,
For the old kiss from thy dear lips
Restores me my lost heaven!

—[*The Two Worlds.*

Free Thought.

SPIRIT MATERIALIZATIONS.

To the Editor of the Banner of Light:

I was stating a pleasant experience I had had at Mrs. Fay's circle, on the 7th inst., to a friend, and it interested him, and he thought I had better print it, as the public would be interested also. I suppose it would be, so I follow my friend's advice. Before doing so, let me say that long descriptions of materializing séances are so frequent and so nearly alike, that it seems to me they are getting a little monotonous by their sameness. Of course, I am speaking for myself; it is possible that others may be entertained and instructed by reading accounts in detail of fifteen or thirty, more or less, spirits appearing, and many of them being recognized, descriptions of their dresses and graceful movements. All this is very proper and very true. I fully subscribe to the lines I find in Coleridge's Sybilline leaves,

"A Ghost! by my cavern it darted!
In moonbeams the spirit was drest—
For lovely appear the departed
When they visit the dreams of my rest."

The friends gather and sing the dear old songs to help the conditions; the apparitions appear; one is recognized by some one; that is good for him. It does not enhance the phenomena to me any for that fact, except that I am always pleased to see a person made glad, spirit or mortal. I have never yet recognized one; am often in doubt whether the parties do who think they do. I have sometimes amused myself looking at the clouds in the sky as they float so still, and I easily find in their configurations human faces and profiles, and sometimes they appear like the portraits of some remembered faces. So artistic and persuasive are our minds in the dim light of a séance-room, that when a spirit answers to a well-known name do we not strain a little in that way and see the face we want, as I have seen them out of a cloud? I am not criticising; I want an excuse for saying the recognition of spirits in the average séance is not the essential thing in the phenomena. It would be a great thing if the recognition of spirits was as unmistakable as the recognitions of faces of the people in the circle; but with a great deal of experience I do not find them so. The essential thing is, are the apparitions or forms that appear spirits? I feel sure that they are; that the genesis of those more or less graceful forms that appear and disappear is from the circumambient air, by the aid of the invisibles and some quality in the medium, and perhaps aided some by the magnetism of the circle.

I consider the materialization of spirit-forms one of the most important and interesting phases of the spiritual phenomena. I have been perfectly satisfied time and time again that the materialized spirit was not the medium. I am as sure of that as I am or can be of anything. I am equally sure that confederacy is not a factor in the exhibition. These two points settled beyond a peradventure, there is no other solution but the one claimed; those two points settled establishes the fact. I do not know anything that I am more certain of than I am on the two points stated. Some months ago I was taken into the cabinet by a spirit who appeared for the purpose, and I found the medium sitting in the chair entranced while I had the firm grip of the spirit. I had a positive knowledge of two presences; the spirit dematerialized, and then there was only the medium, Mrs. James A. Bliss, with me alone.

As I have already said, I went the other evening to a séance of Mrs. Fay's. Some thirty spirits appeared; some of them came out into the room. Of course after what I have said, a description in detail will not be expected. I will only say it was one of the most interesting occasions that I have ever experienced. The special point that interested me, and will all those who believe me, was my introduction into the cabinet. I was highly favored. I understand it is not usual. "Aunty" said they were going to try and let the Wetherbee man come into the cabinet. After a while they succeeded; a rather vigorous spirit, about half a head shorter than the medium, came out, took my hand, and drew me in. I found myself in the dark, of course, but my sight soon adapted itself to the darkness, and was able to see the form of the spirit; it, or she, being dressed in white, holding my left hand with both of hers. The medium, being dressed in black, I could not see; she was a little at my right. I felt of her head and face, and her two hands, all the time being with my left hand in close contact with the spirit; I remained with them some time, long enough for me to realize the situation perfectly, and to say to the spirit that I had no skeptical doubts, but I wanted to have the satisfaction of telling people that I was in the presence of two persons, and that one of them was not a dummy, and I was gratified, and had as much evidence that I was in close contact with two living persons as I ever had in the world at large. It would seem as though they wanted me to be satisfied of the fact. I wish on such matters as this is to be very careful, and I want to be believed. I know I will be by those who know me, and it seems to me, if my head is level, and I think it is, that it settles the fact of spirit materialization; at least it certainly does to me. JOHN WETHERBEE.

It was Henry VIII. who confirmed the charter of the college of surgeons. Up to this time a co-partnership existed between barbers and surgeons. At the time of the charter there were only ten surgeons who confined themselves entirely to the practice of surgery.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

While at Cassadaga Camp-Meeting last summer I was thanked more than once, ay, more than fifty times, for the Lyceum work we were doing in Cleveland, by those who were nearly all strangers to me, and most of them never having had the satisfaction of seeing a live Lyceum. Finding that the interest in the work had been created by reading the various reports published in the glorious *Banner of Light* is my excuse for incorporating the following extracts from the *Herald* of this city, as indicative of a better feeling on the part of the press toward the cause, and for the satisfaction of the aforesaid friends:

THE CHILDREN'S LYCEUM.

Interesting Exercises—Resolutions on the Death of a Member.

The exercises of this Sunday school are indeed novel to those who witness them for the first time—the routine being varied according to the inclination of the Conductor, who, at present, is Mr. Thomas Lees. The first thing on the programme yesterday was the reading of a manuscript paper, called the Lyceum Temperance Banner, by Miss Flora Rich, (made up of contributions from the scholars and read the first Sunday in every month,) and then came the remarks of Hon. John P. Green, who spoke for about half an hour on "The Realities of Life." Mr. G. can make himself quite interesting to children, and managed to convey some very sound instruction to them in a very pleasant manner. Mr. Green has spoken to this school twice before, and is always listened to with much attention. The practice, introduced by Mr. Lees, in invoking the aid of outside talent wherever and whenever he can do so, has a very marked and beneficial effect on the prosperity of the Lyceum.

At the close of Mr. Green's address, the Committee on Resolutions (Messrs. Hatcher and Collier), appointed last Sunday, reported on the death of Lulie Van Scotten.*

In putting the resolution to vote Mr. Lees paid a touching tribute to the young man as a Lyceum scholar, and then called for a rising vote, which, of course, was unanimous.

The Silver Chain recitation, "There is No Death," was then read, the choir singing between the verses from the Golden Melodies, "He's Gone."

The exercises concluded with the Target March.

The Apollo Glee Club was announced for Sunday, Dec. 18th. . . .

The Children's Lyceum must be seen to be appreciated.

Such notices as the above are not unfrequent in the Cleveland papers, and have a very beneficial effect all round.

The season for holding circles is at hand, and many now in this city are availing themselves of the opportunity of investigation. Since writing you I have had the privilege of attending a séance at the rooms of Mrs. Sara A. Andrus, 32 Crocker Block, of this city. Mrs. A., though for years one of the best mediums in Ohio, has only lately developed for materializations. I learn from Mrs. N. Cobb, materializing medium of Mantua Station, O., that she has engagements for visiting eight different towns. I was made happy to-day by the receipt of a very cheering spirit communication through the organism of Miss Inez Huntington, of East Randolph, N. Y., a very fine writing medium.

Yours for the cause, THOS. LEES.

[*Referred to among obituary notices, page 5.]

INDEPENDENT SLATE-WRITING.

To the Editor of the Banner of Light:

In the recent visit we received from Charles E. Watkins we obtained the following communication written between two clean slates when in close contact, and a bit of pencil put there before being closed, the medium holding one side, and two of our family the other, in broad daylight:

"*My Dear Father, Mother, Brother and Sister*—It is now fourteen years ago, I think, since I passed away from your natural sight; but, dear ones, think not that I am gone forever, for am I not now near you, and do I not now write you these few lines? I say am I not now writing you? God only knows how hard we do strive to come to you; but we cannot always come when we wish. I wanted rather to have come yesterday, but I could not. If I had succeeded in coming yesterday it would have been at the anniversary of my birth into spirit-life. Lovingly,

ANNA MCEWEN LONG."

This was written Dec. 1st, and it had not come into our minds how long our daughter had been in spirit-life, neither the day when she departed. Surely, when we thought it over, it was just fourteen years the last day of November. The medium knew not her married name, neither that she always retained our family name. The matter of the communication is not so very wonderful, but the fact that it comes from the spirit-world and from a dear one who was so glad to send us a word, makes it very important and interesting to us.

Yours truly, S. G. MCEWEN.

Westfield, N. Y., Dec. 7th, 1881.

☞ Progress underlies all things, and Spiritualism, ever majestic in its past windings, may be compared to the ocean waves that rise and fall. It has had its *mornings and evenings of* decline. Its careers fleck the nights and days of earth's varied revolutions with splendors unspeakable; its heaven illumined truths, voiced by angelic-inspired chieftains, have *rolled in solemn grandeur* all *along the sunlit* periods of half-buried ages, and its musical echoes add to the glories of the nineteenth century.—*J. M. Peebles.*

"THE SCIENTIFIC BASIS OF SPIRITUALISM," by Epes Sargent, is a compact duodecimo of 372 pages from the publishing house of Colby & Rich, Boston. As the result of a prolonged and intelligent investigation, and of the most matured thought of the highest American authority upon the subject of Spiritualism, this book may be warmly commended to investigators. It is crowded with seemingly well attested facts, apparently inexplicable by anything short of supermundane agencies. "We may exist in the midst of a world of spirits," says the author, "just as we do in the midst of that world which was unknown to man till it was revealed by the microscope. Spiritualism assures us that this is not only a possibility, but a reality." Again: "The existence of beings in ethereal bodies, invisible to our imperfect senses, is an hypothesis which the latest discoveries in science make not only possible but probable. It has been proved that all the great forces of nature are accompanied with vibrations of a form of matter so subtle that our purest air is dense matter compared with it."

From the same publishers comes a neat, illustrated volume of 212 pages, entitled "TRANSCENDENTAL PHYSICS." It is translated from the German of Johann Carl Friedrich Zöllner, the distinguished scientist, by Charles Carleton Massey, a London barrister. The work is dedicated to William Crookes, F. R. S., to whom he says: "By a strange conjunction our scientific endeavors have met upon the same field of light, and of a new class of physical phenomena which proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. As two solitary wanderers on high mountains joyfully greet one another at their encounter, when passing storm and cloud veil the summit to which they aspire, so I rejoice to have met you, undismayed champion, upon this new province of science."

From the same publishers is a volume of 482 pages, by Allen Putnam, of Boston, entitled "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM."—*Boston Sunday Herald.*

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

Pearls.

"——elegies,
And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever."

THE PERFECT MOLD.

Who sees a soul in such a body set,
Might love the treasure for the cabinet.
—[*Ben. Jonson.*

Two things the most opposite blind us equally—custom and novelty.—[*La Bruyere.*

THE FUTURE.

Oh! the blissful future ripens
'Neath the blasts of bitter storms,
And the crush of anguish heightens
Sweet affection into forms.
And the dawn of beauty deepens;
Pulses quicken at its birth;
Angel censers burn and sweeten
All the glory of the earth. —[*B. A. Beals.*

Alas! if the principles are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness.—*Sterne.*

THE CHILD'S INSTINCT.

I know he's coming by this sign:
That baby's almost wild!
See how he laughs, and crows, and starts—
Heaven bless the merry child!
He's father's self in face and limb,
And father's heart is strong in him.
Shout, baby, shout! and clap thy hands,
For father on the threshold stands.
—[*Mary Howitt.*

I don't like to talk much with people who always agree with me. It is amusing to coquette with an echo a little while, but one soon tires of it.—[*Carlyle.*

IN SNOW.

The golden meadows sleep in snow;
The arrowy winds about them blow;
And icy sparkles come and go.

The golden meadows sleep in snow;
But underneath the grasses grow,
And daisies dream of bud and blow.

The golden meadows sleep in snow;
My little maiden, dost thou know
How half-unconscious love may grow?
—[*Ellen Mackay Hutchinson.*

Letter from Cincinnati.

Character of the City—Fine Mediums in Cincinnati, Dayton and Chicago—Wonders of Spirit-Communion—Prophecy Concerning President Garfield.

BY EDWIN D. BABBITT, D. M.

To the Editor of the Banner of Light:

This city, so whole-souled and earnest in whatever she undertakes, declared at the Paris Exposition to be in advance of all others in her educational system, having the largest school-book publishing firm in the world; having one of the finest organs in the world and the finest Music Hall in the United States; possessing also the largest furniture and carriage manufactories on the planet, is still somewhat in the background so far as the public manifestation of Spiritualism is concerned. In other words, we have no regular spiritual rostrum upon which our numerous brilliant speakers may stand to kindle new life among the multitudes, so many of whom have become wearied with the dry dogmatism of the pulpit. This I regard as a great deficiency, for there are many magnetic and true souls in our midst, who, if gathered in a public assembly, would not only receive a blessing themselves, but would throw out a congenial aura that would help bring to a state of solution the hard materialistic shells which environ the brains of the people. We need the unity of organization for the most effective work in the form of Lyceums, Lectures, Helping-Hand Societies for the poor, a Liberal Reading-room, the encouragement of our literature, our mediums, etc.

But while deficient in a public way, Cincinnati is, on the whole, remarkably well supplied with mediums, and a deepening interest in our sublime truths is silently permeating the minds of the people. Mrs. Fletcher, at the Arlington House, has various phases of mediumship; Mrs. Snyder, at Mrs. Ireland's on George street, is highly spoken of; Mrs. Cooper, of 309 Longworth street, a remarkable medium for materializations and other phases of influence, is about removing to Louisville, Ky.; Mrs. Green, of 309 Longworth street, is a rising medium of fine promise—her phase is independent slate-writing, materializations, etc.; Mr. John Lyon, of 186 Richmond street, is said to be a very fine personating medium; Mrs. Rall, 482 West Liberty street, gives free trance lectures in her double parlors every Sunday, at 2 P. M.; Dr. Jackson and his accomplished wife have their exceedingly pleasant home at 96 West 8th street, opposite a small park. They heal by Magnetism, Electricity, Homeopathy, and give much attention to Chromopathy. Mrs. Jackson, while entranced, gives remarkably correct diagnoses; Dr. Ehrman, of 56 West 7th street, a skillful and learned Homeopathic and Chromopathic physician, is one of the advanced men of our city, and I prophesy that ere long he will be a full subscriber to the philosophy and phenomena of Spiritualism.

But I would like to speak somewhat fully of one of the most remarkable mediums that has thus far been given to the ranks of Spiritualism, a gentleman of culture and moral tone who has spoken many times on the same platform with the Hon. Carl Schurz, and who is the son of a German clergyman. His name is H. W. Sour, and his place of residence is 288 Hopkins street, opposite Lincoln park, and near Freeman avenue. Some account of his mediumship is given in Epes Sargent's "Scientific Basis of Spiritualism." As I have used my influence to get him to come into our midst, I feel under some special obligation to make him known. In a single sitting he is frequently able, by means of the phenomena that occur in his presence, to pulverize the hard-headed theories of a lifetime which some materialistic mind may have cherished.

What is such a man to do, for instance, when he brings his own double slate, puts a little sharp pencil the size of a kernel of wheat inside of it, ties the slate up in various directions with a strong cord, and then in broad daylight, as Mr. Sour holds it right out before his eyes, hears the sound of the pencil within for some time, and when the slate is untied finds a beautiful message filling the whole slate, given in the hand-writing of some dear departed friend, and, most startling of all, signed with the very name of that friend? This was done at my own house, and, more than that, at least a score of names were given by Mr. Sour orally, every one of which was at once recognized, while their relationship, as well as a description of their persons, was also given.

Among other things my brother's spirit came, stated how in 1870, through the influence of a Mr. Dean, as well as by impressing my mind directly, he took me to Mrs. Staats, of 30th street, New York, and through her wrote me a letter. He continued then through Mr. Sour to tell me all the leading points of that letter, and more correctly than I could have done myself, as he stated at least three points which I had forgotten, but which proved correct. This does away with the thought-reading idea. I asked him if he gave his name through Mrs. Staats. "Yes," said he, "I gave my name in full, William Smith Babbitt." This was true, and was a fine test through both Mrs. Staats and Mr. Sour. As my brother was thus overwhelmingly proving his identity, and proving himself to be the author of the letter received so long ago, I could not help but think how I was ridiculed and pitied by several of my friends for believing that it was really my brother William who was communicating with me. But time tests all things.

In the evening of the same day Mr. Sour became entranced while at my residence, and holding a tied-up double slate right out before our eyes in full light, all in the room heard the writing progressing, and several of us took hold of the slate and put our ears down to it to get the sounds all the more distinctly. At a certain stage of the writing the slate was inverted so that the other inside surface might be written upon. When we untied the slate we found a beautiful letter written to my wife by a beloved daughter, and signed in her own pet name, "Dodie"; the contents were executed elegantly and in her own hand-writing.

On another evening at my residence my father and brother materialized and hands were seen. A part of the time Mr. Sour himself was sitting out before us. He refuses to sit for materializations at his own residence lest people should suspect trickery, and desires to have people bring their own slates, so that there is not even a pin point to hang suspicion upon. Mr. Sour is philosophical enough to see that it is best for a skeptical materialistic public, who on the whole do as well as they can under their imperfect development, and even best for himself, that he should conform to all reasonable test conditions, and so he gives his materializing séances at other people's houses and his slate-writing on other people's slates, although it must be somewhat more difficult at first to work in connection with foreign magnetisms. I think that more of our independent slate-writing mediums could write in the same way if they would do as he does, use cloth-edged slates which have no metal about them. The cloth shuts out the light, and thus gives the spirits the condition of darkness, which is so important in the refined chemical process by which they write. Even the holding of a slate under a table with one hand is apt to arouse the suspicion of this desperately skeptical age. Mr. Sour has a sufficient moral equipoise to keep him above having recourse to stimulants, after even the most exhausting séance. Mediums are often swept on to their ruin by feeling that after the depleting process of a circle, especially one for materialization, they must partake of stimulus.

Mrs. Snyder, of Dayton, is a lady of fine magnetic and healing power, and a good co-worker with the angels. She says she does not remember a case of failure when the spirits prophsy through her. When the Republican Convention was in session at Chicago, with reference to choosing a presidential candidate, she was entranced by a spirit purporting to be Thomas Paine, who said he was in favor of having Grant nominated, although he foreknew that Garfield would both be nominated and elected. His reason for deciding in favor of Grant was that Garfield would receive violence and not be able to finish his term.

I had a sitting with an excellent medium, Mrs. Ella M. Dole, of 461 West Madison street, Chicago. Among her achievements is the saving of several persons from suicide through her mediumship. If an account could be given of all the lives saved, diseases cured, and souls made wiser and happier through inspirations from above, it would require a book larger than St. Peter's Church at Rome to contain it.

To prevent many mistakes I wish to say that I no longer give personal magnetic treatment, but devote my time to healing at a distance, giving private instruction in chromopathic, magnetic, and other healing, and attend to literary labor. The cures that are being made through such seemingly simple remedies as light and color would be considered incredible by many persons, and will rank side by side with the wonders of magnetic healing.

200 *Main street, Cincinnati, O.*

A Great Misapprehension.

"Take Theodore Parker: he had rare gifts as a speaker and thinker, but who can point to one single impress which he has left behind? It is scarcely a score of years since he began his work; but what trace remains? Who reads his "Sermons," or his "Critical Writings," or his "Experience?" What single pulpit is under the dominance of his thought?

So says the *Christian at Work* in an article entitled, "The 'Radical' Failure." It is true that Theodore Parker left no *formal* successor. It is also true that his writings are now but little read. But when the general questions are asked, What impress has he left? What pulpit is under the dominance of his thought? the answer is unmistakable. The Unitarian pulpit of to-day is not indeed altogether, but very essentially, leavened with the thought and the animus of Theodore Parker.

We well remember how the Unitarian Association used to snub him, dodge him, circumvent him—thirty years ago he was very distasteful to that body. At this date nearly all is changed. To-day Parker is as great an influence in the Unitarian body as Channing was a century ago.

Surely the *Christian at Work* does not consider all the facts, or even the salient ones, in its general question. Recent church history does not show another triumph so radical and so near complete as that of Theodore Parker.—*Universalist Christian Leader.*

EDUCATION A SAFEGUARD AGAINST CRIME.—In a report by Superintendent of Public Instruction Wickersham, of Pennsylvania, published recently, the Bureau of Education, in reply to a charge that the higher grades of education are not safeguards against tendencies to crime, says, first, that about one sixth of all the crime in the country is committed by persons wholly illiterate; second, that about one-third of it is committed by persons practically illiterate; third, that the proportion of criminals among the illiterate is about ten times as great as among those who have been instructed in the elements of a common school education, or beyond.

Western Locals, Etc.

New York.

A few Observations—Buffalo—Present Condition of Spiritualism in the City—Corning—Lyman C. Howe's Discourses—The "Age of Progress"—Miscellaneous Matters.

Our existence is one of the most unique facts in the universe. We need not go away from our own personality in a search for the mysterious or sublime.

We have been called into being. Stop to analyze the fact that you live! Ah! is there anything more wonderful? Think of the phenomena of human consciousness—is there anything more complex?

In one sense we stand independent of Nature—a looker-on. Then again, we feel that we are a part of the machinery of the universe. What are we—a cog in a wheel, or a whole wheel?

The study of life is a most attractive and yet a most confusing pursuit. Long has humanity been engaged in this study; civilizations have risen and passed into decay; deeds of both heroism and brutality have been recorded; and yet we stand by the graves of history, asking the old, old questions: What is life? Why were we put here to suffer and struggle? What is there for us after we, too, shall have died?

We are often dissatisfied with our lot. Life goes hard with us. We see so much deception, so much selfishness, that we lament our condition and wonder why we were called into existence.

But there is another side to the picture. There are noble souls in the world; there is such a thing as love that is pure; there are friendships that are unselfish and enduring; there are noble philanthropies whose benefactions are widespread. And think, also, of the opportunities now offered for culture; of the magnificence of art: of the imperial conquests of science; of the sweet humanitarian spirit that sparkles in the rhythmical cadences of poetry; and of the holy emotions and tender sympathies which are called into activity by rational Spiritualism. Darkness does not enzone the world. Cheer up, my good friend. Because, perchance, you may be suffering from an affliction, do not argue that the sky of creation is obscured by clouds. Move away from the shadow. The sky of God's universal providence is always clear, in the pure ether above us. These shadows are temporary, incidental; the light of the Divine One shines forever. Let us step forth and stand where its radiant splendor may encircle us.

Conscious being is a divine gift. The sensibilities by which we suffer and by which we apprehend the horrors of sin are holy, for by the same channel we are enabled to discern justice, virtue, and attain happiness.

Take it all in all, life is the one great blessing. Thanks to Spiritualism, we rest secure in the conviction that it will endure. We shall live forever. We are God's guests in the universe; we have it in our power to make Nature a gilt-edged book; by noble living we shall be welcomed to the companionship of exalted spirits in the heavens.

Friends, let us all take courage and press on in the struggle of life.

BUFFALO.

Years ago large and enthusiastic meetings were held in this city by the Spiritualists, and a Children's Lyceum was maintained. Mrs. Richmond, Dr. H. B. Storer, Thomas Gales Forster, and other able speakers addressed the people. A powerful society was built up, and many of the brethren had sanguine hopes of the creation of a new and powerful sect of Spiritualists. One day, to the astonishment of the friends, Thomas Gales Forster delivered a discourse in which he prophesied that the time would come when the Society would be no more, and that through the seeming chaos, attendant upon the dissolution of the organization, the light of Spiritualism would be seen brighter than ever, shining through the machinery of social life, and educational and religious institutions.

This seemed an incongruous statement to many; but time has verified the prophecy, as the *Banner* reporter discovered during his recent visit.

There are hundreds of Spiritualists in the city, but the majority of the friends conduct their investigations at home, and are not known as Spiritualists by the public. In private conversation, however, they declare their conviction of the truth of Spiritualism. The Church is still supported by many Spiritualists, while numerous clergymen are thoroughly imbued with its doctrines, and teach in the homeopathic way its grand truths.

Mrs. Colby recently spoke here. On Dec. 18th and 25th Moses Hull will lecture in the city.

CORNING.

This enterprising town is becoming quite noted in business circles. Several railroad lines centre here. The church is strongly entrenched in the community. Lyman C. Howe has been favoring the local Spiritualists with a series of discourses of late. The services have been held in the court-house, where large audiences have convened. Mr. Howe's lectures are highly spoken of by the many prominent citizens of Corning. He will deliver a course here, beginning Dec. 30th and continuing over January 1st, 1882.

Mr. Howe is a veteran lecturer on the subject of Spiritualism. He is widely known as one of the ablest trance speakers in the field. His labor in Corning will undoubtedly be productive of good results. Some opposition is being developed on the part of a few church people, which was illustrated a few days ago by the refusal to allow Mr. Howe to speak in a certain hall in the suburbs of Corning which was under the control of a few opinionated persons. Editor Pratt, of the Corning *Journal*, however, and other prominent citizens, are liberally inclined, and any sectarian spite against Bro. Howe will be counteracted by the bulk of the population of the town.

"THE AGE OF PROGRESS."

The writer recently had the pleasure of perusing a file of a Spiritualist paper entitled *The Age of Progress*, of Buffalo, N. Y., bearing date of January 9th, 1858. The editorials were full of interest, and in the items of current news frequent references were made to Mrs. H. F. M. Brown, Mrs. Hyzer and other lecturers. *The Age of Progress* was a meritorious beginning in the journalism of Spiritualism—a prophecy of the coming of the twelve-page *Banner of Light*.

CHIPS.

Ira Davenport resides on Elk street, in Buffalo, N. Y.

An impending debate is apparent in the Church over the question of accepting the cardinal truths of Spiritualism.

One of the beneficent results of Spiritualism has been the creation of a new public sentiment relative to the nature of theology.

Visitors to Buffalo, N. Y., should call on Mrs. Foreman, 18 South Division street, and Mrs. Wilcox, 203 Main street. These ladies are fine mediums for spirit-control.

W. F. Jamieson, the well-known theological disputant, is speaking in Havana, Ill. His latest discovery is a "short-hand machine." Lessons given by mail. Permanent address, Albion, Mich.

Mr. and Mrs. R. Sully, of the Fillmore House, Buffalo, N. Y., are earnest Spiritualists. They rendered the *Banner* commissioner invaluable service in his local work among the Spiritualists. Thanks.

St. Augustine and John Calvin are undoubtedly deeply interested in the effort now being made, on the part of eminent Church dignitaries, to divest Christianity of its supernatural and creedal cloaking.

The Cassadaga Free Association Camp-Meeting last summer, at Cassadaga Lake, N. Y., was very successful, and the prospects are that the yearly gatherings will increase in numbers each season. The place should be thoroughly advertised in the Buffalo, Cleveland and Pittsburgh daily papers, and in all of the Spiritualist journals.

Mr. Frothingham (according to Mr. Potter) is in full sympathy with the work of Free Religion, notwithstanding the recent newspaper interview in which he seemed to speak in anything but hopeful tones of the function of rationalism in the world of thought. Readers of the "Religion of Humanity" can never cease to regard Mr. F. as one of the most brilliant and scholarly preachers of the religion of reason.

CEPHAS.

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THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

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SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall. Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CHICAGO, ILL.—*The Progressive Lyceum* meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 P. M. every Sunday. All are invited. Z. T. Griffen.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Halsted street, Sundays, at 3 P. M. J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clairvoyants and test mediums. Strangers and others cordially invited. Geo. Mostow, Chairman.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets *irregularly* in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian. Strangers and visitors cordially invited free. Correspondence of the above Societies can be addressed to Tillie H. Lees (Watchman), 105 Cross street, Cleveland, O.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ P. M., at Enos Free Library Rooms, Iowa Avenue. Inspirational speaking. Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 86½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MASS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 7 P. M., under direction of Dr. George Dillingham.

The First Society of Progressive Spiritualists holds meetings every Sunday morning and evening at Templars' Hall, 30 Market street. G. W. Fowler, President.

LEOMINSTER, MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. Tilley; Vice-President, J. H. Cotton; Secretary, Mrs. Nettie C. Weir; Treasurer, F. Lindquist.

LOWELL, MASS.—Meetings are held every Sunday, at Grand Army Hall, afternoon and evening.

MANCHESTER, N. H.—Spiritualist Society holds public circles every Sunday at 6½ P. M. in its hall, No. 14 Opera House Block, Hanover street. Asa Emery, President; Joseph Freschl, Vice President; G. F. Rumrill, Secretary.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ P. M.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHILADELPHIA, PA.—*The First Association of Spiritualists* holds meetings every Sunday at 10½ A. M. and 7½ P. M. at the hall corner Spring Garden and 8th streets. W. W. Clayto, President; Dr. James Truman, Vice President; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ P. M. at the hall corner Spring Garden and 8th streets. Everybody welcome.

The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Yard, Secretary.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and séance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emma Searvens.

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secretary; Mrs. Portia Gage, Treasurer. Children's Progressive Lyceum meets at 12½ P. M. Charles E. Greene, Conductor.

WORCESTER, MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7½ P. M.

WEYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

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P. A. FIELD, Bernardston, Mass.
MRS. ADDIE E. FRYE, trance medium, Fort Scott, Kan.
DR. H. P. FAIRFIELD, Worcester, Mass., P. O. box 275.
KERSEY GRAVES, Richmond, Ind.
N. S. GREENLEAF, Lowell, Mass.
ISAAC P. GREENLEAF, 29 Indiana Place, Boston, Mass.
SARAH GRAVES, inspirational, Grand Rapids, Mich.
MISS LESSIE N. GOODELL, inspirational, Amherst, Ms.
CORNELIA GARDNER, 68 Jones street, Rochester, N. Y.
DR. E. G. GRANVILLE, Terre Haute, Ind.
MRS. M. C. GALE, inspirational, North Lansing, Mich.
ELLA E. GIBSON, Barre, Mass.
GEORGE H. GEER, inspirational, Farmington, Minn.
MISS E. M. GLEASON, trance, Geneva, Ohio.
E. ANNE HINMAN, West Winsted, Ct., box 323.
LYMAN C. HOWE, Fredonia, N. Y.
M. F. HAMMOND, trance, Box 671, Worcester, Mass.
MRS. S. A. HORTON, Galveston, Tex.
REV. J. H. HARTER, Auburn, N. Y.
DR. E. B. HOLDEN, inspirational, North Clarendon, Vt.
MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.
MRS. L. HUTCHISON, inspirational, Owensville, Cal.
MRS. M. A. C. HEATH, Bethel, Vt.
ANNIE C. TORRY HAWKS, Memphis, Tenn.
ZELLA S. HASTINGS, inspirational, East Whately, Mass.
JENNIE B. HAGAN, West Royalton, Vt.
MRS. HATTIE W. HILDRETH, 12 Linwood Place, Worcester, Mass.
MRS. M. CARLISLE IRELAND, 94 Camden street, Boston, Mass.
SUSIE M. JOHNSON, 317 First av., So. Minneapolis, Minn.
MARY L. JEWETT, M. D., trance, Rutland, Vt.
MRS. S. A. JESMER, Amsden, Vt.
MRS. L. E. H. JACKSON, Lock Box 18, Fitchburg, Mass.
DR. W. R. JOSCELYN, trance, and MRS. DR. J. A. JOSCELYN, inspirational speaker, Santa Cruz, Cal.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MRS. R. G. KIMBALL, Lebanon, N. H.
MRS. NELLIE J. KENYON, trance, Woodstock, Vt.
MRS. LAURA KENDRICK, 1044 Washington st., Boston.
MRS. ANNA KIMBALL, box 241, Dunkirk, N. Y.
J. W. KENYON, Grand Rapids, Mich.
WM. F. LYON, Adrian, Mich.
MRS. F. A. LOGAN, 224 First street, Portland, Ore.
CEPHAS B. LYNN, care *Banner of Light*, Boston, Mass.
CHARLES H. LELAND, Hayden Row, Mass.
MRS. M. W. LESLIE, inspirational, Boston, Mass.
MRS. R. SHEPARD-LILLIE, 99 Prospect Place, Brooklyn, N. Y.
P. C. MILLS, Sioux Rapids, Iowa.
MRS. E. H. FULLER MCKINLEY, San Francisco, Cal.
F. H. MASON, inspirational speaker, No. Conway, N. H.
MRS. LIZZIE MANCHESTER, West Randolph, Vt.
MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y.
MRS. H. MORSE, 61 Third street, Bangor, Me.
MRS. MINNIE MERTON, Brentwood, L. I., N. Y.
DR. F. W. MONCK, 205 East 36th street, New York City.
CELIA M. NICKERSON, 261 West Fifth st., South Boston.
J. WM. VAN NAMEE, M. D., 145 First st., Newark, N. J.
J. M. PEEBLES, Hammonton, N. J.
MRS. L. H. PERKINS, trance, Kansas City, Mo.
THEO. F. PRICE, inspirational, Monon, White Co., Ind.
LYDIA A. PEARSALL, Disco, Mich.
MRS. A. E. MOSSOP-PUTNAM, Flint, Mich.
MISS DORCAS E. PRAY, Augusta, Me.
DR. G. AMOS PEIRCE, trance, Box 129, Lewiston, Me.
MRS. L. A. PASCO, 137 Trumbull street, Hartford, Conn.
JOHN G. PRIEGEL, Stanberry, Mo.
LYSANDER S. RICHARDS, East Marshfield, Mass.
MRS. C. L. V. RICHMOND, 64 Union Park Place, Chicago, Ill.
SARAH HELEN M. ROUNDY, Springfield, Vt.
FRANK T. RIPLEY, Gurnee, Ill.
M. L. SHERMAN, trance speaker, box 1205, Adrian, Mich.
MRS. K. R. STILES, 140 Pleasant st., Worcester, Mass.
THOMAS STREET, Lockland, O.
MRS. FANNIE DAVIS SMITH, Brandon, Vt.
MRS. P. W. STEPHENS, trance, Sacramento, Cal.
JOHN M. SPEAR, 2210 Mount Vernon st., Philadelphia, Pa.
MRS. S. A. SMITH, trance speaker, Athol, Mass.
GILES B. STEBBINS, 280 Henry street, Detroit, Mich.
DR. H. B. STORER, 29 Indiana Place, Boston, Mass.
JULIET H. SEVERANCE, M. D., Milwaukee, Wis.
MRS. JULIA A. B. SEIVER, Tampa, Fla.
JAMES H. SHEPARD, South Acworth, N. H.
MRS. ALMIRA W. SMITH, Portland, Me.
MRS. L. A. F. SWAIN, inspirational, Union Lakes, Minn.
J. W. SEAVER, inspirational, Byron, N. Y.
JOSEPH D. STILES, Weymouth, Mass.
AUSTEN E. SIMMONS, Woodstock, Vt.
MRS. JULIA A. SPAULDING, 12 Front st., Worcester, Ms.
C. W. STEWART, Geneva Lake, Wis.
E. W. SLOSSON, Alburgh, Franklin Co., N. Y.
T. H. STEWART, Kendallville, Ia.
MRS. H. T. STEARNS, Salt Lake City, Utah.
MISS HATTIE SMART, inspirational, Chelsea, Mass.
HENRY E. SHARPE, 207½ East 9th street, New York City.
MRS. FANNY W. SANBURN, trance, Scranton, Pa.
OPHELIA T. SAMUEL, trance and inspirational, 439 West Randolph street, Chicago, Ill.
MRS. L. M. SPENCER, 470 East Water st., Milwaukee, Wis.
A. B. SPINNEY, Detroit, Mich.
DR. C. D. SHERMAN, Greenwood, Wakefield, Mass.
GEO. W. TAYLOR, Lawton's Station, Erie Co., N. Y.
J. H. W. TOOHEY, 167½ Broadway Square, Chelsea, Ms.
THOMAS B. TAYLOR, inspirational, Milford, Mass.
WILLIAM THAYER, Corfu, Genesee Co., N. Y.
C. M. A. TWITCHELL, 120 Prospect st., Somerville, Mass.
ANNA MIDDLEBROOK TWISS, M. D., Manchester, N. H.
ELIZABETH L. WATSON, Titusville, Penn.
SUSIE NICKERSON WHITE, trance speaker, 148 West Newton street, Boston, Mass.
JAMES J. WHEELER, Cedar Lake, Herkimer Co., N. Y.
DR. E. B. WHEELOCK, Berville, Mich.
MRS. ELVIRA WHEELOCK, Janesville, Wis.
E. W. WALLIS, trance, care *Banner of Light.*
MRS. HATTIE E. WILSON, Hotel Kirkland, Boston, Ms.
MRS. SOPHIA WOODS, Eden Mills, Vt.
MR. AND MRS. M. L. WHEAT, Colfax, Iowa.
MARCENUS R. K. WRIGHT, Middleville, Mich., box 11.
WARREN WOOLSON, inspirational, North Bay, N. Y.
MRS. MARY E. WITHEE, Marlboro', Mass., box 532.
MRS. R. WALCOTT, No. 55 N. Liberty st., Baltimore, Md.
MISS ABBIE W. WHITNEY, Montpelier, Vt.
R. WITHERELL, Chesterfield, Mass.
MRS. N. J. WILLIS, 236 Broadway, Cambridgeport, Mass.
GEO. C. WAITE, Sandy Point, Me.
SARAH A. WILEY, Rockingham, Vt.
E. S. WHEELER, 1412 North 11th street, Philadelphia, Pa.
MRS. M. S. TOWNSEND WOOD, West Newton, Mass. Will also attend funerals.
DR. D. WINDER, Wyoming, Ohio.
MRS. H. P. WELLS, Highland Av., Salem, Mass.
MRS. JULIETTE YEAW, Northboro', Mass.

Advertisements.

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Prepared and Magnetized by Mrs. Danskin,

is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price $2,00 per bottle. Three bottles for $5,00. Address WASH. A. DANSKIN, Baltimore, Md. Oct. 1.

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Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a P. O. Order for $5,00. In many cases one letter is sufficient; but if a perfect cure is *not* effected at once, the treatment will be continued by magnetized letters, at $1,00 each. Post-Office address, *Station G, New York City.*

Oct. 1.

AN INVESTMENT IN THE

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MORTGAGE BONDS, FOR SALE AT PAR.

IS a secured interest-bearing loan. The purchaser of a bond receives also a liberal interest in the shares, which are of unmistakable value, as a bonus.

I will be pleased to send the story to any one wishing it (the mining connection need cause no hesitation, as it is fundamentally different in construction from any other Company); and, if I am any judge, it will be no waste of time to read it. **JOHN WETHERBEE,**

Dec. 3. No. 24 Monk's Building, Boston.

Nerve and Brain Diseases.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT: a specific for Hysteria, Dizziness, Convulsions, Nervous Headache, Mental Depression, Loss of Memory, Premature Old Age, caused by over-exertion or over-indulgence, which leads to misery, decay and death. One box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars; sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. With each order received by us for six boxes, accompanied with five dollars, we will send the *purchaser our written guarantee to return the money if the* treatment does not effect a cure. Guarantees issued only when the treatment is ordered direct from us. Address

SMITH, DOOLITTLE & SMITH,
General N. E. Agents.
24 and 26 Tremont street, Boston, Mass.

Sept. 10.—1y

AGENTS WANTED for the **only** fine large Steel Portrait of

GARFIELD.

Engraved in Line and Stipple from a photograph approved by Mrs. Garfield as a correct likeness. **A beautiful work of art.** No competition. **Size 18x24.** Send for circulars and extra terms. **The Henry Bill Publishing Co.,** Norwich, Conn. 4w—Dec. 3.

ALL ABOUT KANSAS.

THE WEEKLY CAPITAL is an EIGHT-PAGE, 48 COLUMN paper, published at Topeka, *Kansas,* giving Full and Reliable State News, Crop and Weather Reports from every County. $1,00 per year. Sample Copy Free.

Nov. 19.—6w

DOCTOR YOURSELF

With *Nature's Elements.* The greatest invention yet. **Magnetized Electric Capsicum Plasters.** *Four in one.* Will positively cure *weak or lame backs, Rheumatism, Neuralgia, Heart, Liver and Kidney troubles.* Can be used as *Electric Belt* without sticking. Thousands sold, and not one failure reported. Price, by mail, $1 per pair. **DR. S. J. DAMON, 67 Merrimack street, Lowell, Mass.** A book, True Guide to Health, sent free.

Oct. 29.—3m

AGENTS WANTED EVERYWHERE to sell the best **Family Knitting Machine** ever invented. Will knit a pair of stockings, with **HEEL and TOE complete,** in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the **Twombly Knitting Machine Co.,** 163 Tremont street, Boston, Mass. 5m—Sept. 3.

70 ALL NEW STYLE CHROMO Cards, beautiful designs, name on, 10c., **50** Elegant new designs, the handsomest pack over sold, with name, 10c., or **25 Extra** large Chromos 10c. **Gordon Printing Co.,** Northford, Ct. 13w—Dec. 17.

$7 A DAY paid male and female agents to sell Turkish Rug patterns. Address with stamp, E. S. FROST & CO., 205 Main street, Biddeford, Maine.

Oct. 8.—6m

Scientific Astrology,

OR

NATURAL LAW.

"THE universe is governed by law," were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz.: Any person sending me the *place,* sex, date of birth (*giving hour of the day*), and 5 3-ct. postage stamps, I will give them in return a personal test and proof of the science.

Any person sending me $1, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person sending me $2, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.: *Sickness,* its character and time, also its result. *Business,* years past and future, good and bad. *Partnerships,* whether good or unfavorable in their results. *Marriage, its condition and time. In fact, all important turns in the* highway of human life. More detailed nativities written at prices proportionate to the labor required. I will write a nativity for any one *without charge* who will secure me three ($2) nativities and forward me $6.

The most sensitive may be assured that no statement will be made touching the length of life unless by their request. I will point out to such the places in the pathway of the future where flowers may chance to spring.

For my own profit and the public good, I solicit a test of the science. **OLIVER AMES GOOLD,**
Student in Astrology.

Address Box 1664, Boston, Mass. Nov. 20.

PRICE REDUCED.

THE WRITING PLANCHETTE.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

BUY the **Positives** for any and all manner of diseases *except* Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the **Negatives** for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of **Positive and Negative** (half and half) for Chills and Fever.

Mailed, postpaid, for $1,00 a box, or six boxes for $5,00. Send money at our risk and expense by Registered Letter or by Money Order.

For sale at the *Banner of Light* office. Dec. 3.

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MAGNETIC PHYSICIAN,

TREATS ALL DISEASES IN A SATISFACTORY MANNER. CHRONIC or other cases of Catarrh and other Humors cured by DR. M. H. GARLAND. **No fee** until after you are satisfied. Consultation free. Office 8½ Montgomery Place, off Tremont street, Boston. Office hours 10 A. M. to 4 P. M. The poor treated every Wednesday *without money or price.* tf—Aug. 27.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose $1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

Oct. 15.

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

MY specialty is the preparation of *New Organic Remedies* for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose $2 for medicine only. No charge for consultation. Nov. 30.

MRS. J. R. PICKERING,

MATERIALIZING MEDIUM, is now located at 132 Chandler street, Boston, Mass., where she will hold Séances every Tuesday and Saturday evening, at 8 o'clock. Parties will be received on other evenings or afternoons, by previous engagement. 1w*—Dec. 24.

DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 64 Clarendon street, near Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients.

Dec. 10.—4w*

MISS JENNIE RHIND,

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School of Psychometry.

TRIAL Lesson free! Nearly every person is amazed at the extent of their psychometric power when properly tested. Come Thursday evenings. 9 Davis street.

Dec. 24.—1w* **DR. HOPKINS.**

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TRANCE AND INSPIRATIONAL SPEAKER,

WILL attend to calls to speak at short notice. Also Funerals attended on notice. 29 Indiana Place, Boston, Mass. Dec. 3.

MRS. H. R. HOPKINS,

MAGNETIC Physician, Test-Medium, Magnetized Paper by "Bigfoot" for development and healing. Trial paper by mail, 10 cents. Examination by lock of hair, $1,00. 9 Davis street, Boston, Mass. 1w*—Dec. 24.

Mrs. F. M. Remick-Putnam,

TRANCE MEDIUM for Spiritual Communications and Healing of Spirit and Body. Hours 10 to 4, Monday to Friday inclusive. 747 Tremont St., Boston.

Dec. 24.—3w*

MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometric Readings by letter, $2,00; age and sex. 19 Essex street.

Nov. 26.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, Test Medium, 91 Tremont street, between Tremont Temple and Montgomery Pl.

Dec. 24.—1w*

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, $2,00. Dec. 3.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. Oct. 1.

MRS. I. A. BROWN,

BUSINESS AND TEST MEDIUM. Will attend Private Circles. Hours from 9 A. M. to 5 P. M. No. 70 Pleasant street, Boston. 1w*—Dec. 24.

MRS. H. W. CUSHMAN, Test, Business, Rapping, Writing and Musical Medium, 15 Lexington Avenue, Charlestown, Mass. Take Bunker Hill cars. Circles Monday evening and Thursday afternoon.

Dec. 24.—3w*

MRS. L. F. WALKER, Business, Test and Medical Clairvoyant, No. 9 Washington Square, Charlestown. Hours, 9 A. M. to 6 P. M. Circles Tuesdays, 2:30 and 7:30 P. M.; Fridays, 7:30 P. M. No. 21 Dover street.

Nov. 26.—6w*

Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, 73 Dartmouth street, Boston. Hours 9 to 5. 13w*—Dec. 17.

C. A. FRAZIER,

MAGNETIC HEALER, 468 Shawmut Avenue, corner West Concord street, Boston, Mass. Dec. 24.

A. S. HAYWARD, Magnetic Physician, 11 Dwight street, Boston. Office hours 9 to 4. Other hours will visit patients. Two packages of his powerful *Vital Magnetized Paper* sent on receipt of $1,00. Oct. 1.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, $1,00 and 2 stamps. 37 Kendall street, Boston. Oct. 15.

JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. Oct. 1.

MRS. J. L. PLUMB, M.D., will visit the sick and answer all kinds of letters for $1,00 and stamp. 63 Russell street, Charlestown District. 1w*—Dec. 24.

MISS KNOX, Test Medium. Circles Wednesday and Sunday, 7½ P. M. 24 Dover street, Boston.

Dec. 24.—1w*

MRS. REBECCA B. CASEY, Trance Medium, 159 Harrison Avenue, Boston. 4w*—Dec. 10.

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To Heal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band.

"ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away."

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets $1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, $1,00. Address, JAMES A. BLISS, 47 Greenwich street, Providence, R. I. (Communications by mail, $1,00 and 3 3-ct. stamps.) Oct. 1.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00, and four 3-cent stamps. Brief delineation, $1,00.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Oct. 1. White Water, Walworth Co., Wis.

Consult Prof. A. B. Severance,

IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. Dec. 3.

S. G. TURNER,

PSYCHOMIST, has unparalleled success with Chronic diseases. No drugs used. 231½ Washington street, **CLEVELAND, OHIO.** 3w*—Dec. 10.

L. BARNICOAT, Magnetic Healer, Inspirational Speaker and Psychometric Reader. Will attend funerals. E. B. CLOUES, Test and Business Medium, No. 475 Broadway, Chelsea. Circles Wednesday evenings.

Oct. 15.—8eow*

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose $1,00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mount Vernon street,
May 15.—cow† Philadelphia, Pa.

The American Health College.

SPRING Term commences first of March, at which Physicians, Healers and Mediums can graduate with highest Diploma and fullest Protection. Apply to its President, PROF. J. R. CAMPBELL, M. D., V. D., Fairmount, Cincinnati, Ohio. Dec. 17.

THE SPIRIT-WORLD;

ITS LOCALITY AND CONDITIONS.

By the spirit of JUDGE JOHN WORTH EDMONDS, given through the mediumship of Wash. A. Danskin, and published at the request of the First Spiritual Congregation of Baltimore.

Paper, 20 cents, postage 2 cents.
For sale by COLBY & RICH.

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May 4.—tf

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 24, 1881.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

THE SHAWMUT SEWING CIRCLE, conducted by the ladies of this Lyceum, meets at 24 Dover street, Wednesday afternoon of each alternate week, at 3 o'clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10½ o'clock. The public cordially invited. F. L. Union, Conductor.

Berkeley Hall, 4 Berkeley street (Odd Fellows' Building).—Free Spiritual Meetings every Sunday at 10:30 A. M. and 3 P. M., and every Wednesday at 7:45 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer, W. J. Colville (residence 30 Worcester Square); Treasurer and Secretary, Timothy Bigelow, 3 Hancock street. The public cordially invited to all the services.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

Pythian Hall, 176 Tremont street.—Meeting every Sunday afternoon at 2½ o'clock. Dr. N. P. Smith, inspirational speaker.

Science Hall, 712 Washington street.—Spiritual meetings every Tuesday, at 3 P. M. W. J. Colville replies to questions under influence of his spirit guides.

Berkeley Hall.—There will be held every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

30 Worcester Square.—W. J. Colville holds a public reception, to which everybody is cordially invited, every Monday, at 8 P. M., and lectures and answers questions on the "Spiritual Marvels of the East" every Friday, at 8 P. M.

Ladies' Aid Parlors, 718 Washington street.—The Spiritualist Ladies' Aid Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4 P. M. President, Mrs. A. A. C. Perkins; Secretary, Mrs. A. M. H. Tyler.

MEETINGS held every Sunday, At 12½ o'clock, Test Circles by prominent mediums. Evening, at 7½ o'clock, Conference meeting. All mediums and speakers are most cordially invited. Miss Amanda Bailey, organist.

New Era Hall.—Spiritual meetings are held in this hall, 176 Tremont street, every Sunday, at 2½ and 7½. Mr. J. E. Hall, Manager.

Mystic Hall, Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock.

Chelsea.—The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Next Sunday George H. Fuller will occupy the platform.

NEW ERA HALL.—In connection with the usual music, Silver Chain recitation, marches and physical exercises, on Sunday, Dec. 18th, the following joined in the exercises on the platform: Harry Hall, Mamie Henley, Mamie Kelly, Bessie Brown, Willie Dubbs, Frankie Hall, Daisy Ellis, Emma Ware, Delia Murray, Mary Green, Jennie Lothrop, Susie Pillsbury, Jennie McIntyre, Miss Jeannette Howell reading a selection entitled "The Brakeman at Church." Sunday next being Christmas, we propose to celebrate it in a becoming manner. The usual exercises will be supplemented with a new feature—the dedication to Spiritualism of the daughter of Mr. and Mrs. Frank Meaney. An address will be delivered by Spirit Dr. Hammond, after which the little one will be properly admitted a member of the Lyceum, the badge of the school being placed in position by the Conductor. In the evening the Christmas Tree festivities will take place, consisting of recitations and vocal and instrumental music by the pupils, addresses by able speakers, and a distribution of the gifts which have been generously donated by kind friends. Each pupil will receive a gift, and we trust the hall will be packed with friends of the Lyceum, in order that they may witness how happy they have made the children.

Since our last report we have received donations from the following parties: Miss Rebecca Bowker, John Wetherbee, Mr. Seavey, Mr. Ware, D. L. Rice, of Cambridge, Mr. Cherrington, also from two unknown friends. We are glad to find our efforts have met with the approval of the public, and trust that the contributions we may receive during the coming week will place us in a position where our labors will be less. We are simply doing the work dictated by the spirit-world, and every one who has received benefit from Spiritualism should be willing to financially aid us in thus seeking to benefit the young. Remember Sunday, Dec. 25th, and be present early. In behalf of the Lyceum we wish you all a Merry Christmas. J. B. HATCH, JR., *Secretary.*
Shawmut Spiritual Lyceum.

THE SHAWMUT SEWING CIRCLE will meet on Wednesday, Jan. 11th, at 24 Dover street, Boston, and every alternate week after said date. Spirit Dr. Hammond, through the mediumship of Mrs. H. E. Wilson, will give one of his old-fashioned healing and developing circles (admission 10 cents) on the evening of Jan. 11th.
C. L. HATCH, *Secretary.*

PAINE HALL.—December 18th was remarkably fine for a winter's day. The sun shone as warmly as in September, and the hall was crowded. Nearly one hundred and twenty in the March. There is a steady gain in numbers, not only of children but of active members, many of whom are old workers in the Lyceum cause. It is gratifying to us, for we see in it that an appreciative public is with us in our labors for the good of the children. The exercises were as follows: After the Banner March the following children participated in the exercises: Allie Waite, Alice Souther, by request (whose subject was "Home"), Peter Reinstein, Aaron Lowenthal, Lizzie Wilson, Mamie Haycner, Fanny Kurtz, Charlie Kurtz and Jennie Weeks in recitations, and Miss May Waters, Maud Davis, Etta Parr and Cora N. Gooch in songs. Miss Bertha Hall gave a piano solo, and Miss Hattie Wheeler, a young lady from South Acton, a piano solo, both of which were well received by an appreciative audience. Jennie Smith and Lizzie Cook in a duet, which was finely rendered, accompanied on the piano by Louisa Cook. Afterwards Mr. Emerson (medium) was called upon and in a very entertaining manner described what he saw, giving tests that were generally satisfactory. Miss Helen M. Dill led in the Wing Movements, and the Lyceum adjourned after the Target March.
F. L. OMOND, *Cor. Sec.*
Children's Progressive Lyceum No. 1.

CHARLESTOWN, "MYSTIC HALL."—On Sunday, Dec. 18th, the meeting, held at the usual hour, was of an interesting character, improvised songs and a lecture by the controls of Mr. F. A. Heath, the blind medium, and several very excellent tests and psychometric readings of handkerchiefs by Mrs. M. W. Leslie, making up the order of exercises, and giving great satisfaction to an intelligent audience. Next Sunday, appropriate services for Christmas will be held in the afternoon, at 3 o'clock, on which occasion Mr. F. A. Heath and Mrs. M. W. Leslie will occupy the platform. C. B. M.

Lynn, Mass.

To the Editor of the Banner of Light:

The course of meetings now in progress in this place, under direction of Dr. Dillingham, is meeting with marked success. On Sunday noon and evening, Dec. 18th, services were held, in which Dr. Orne, Mrs. Mary Pierce, Dr. Brown (of Lewiston, Me.,) and other mediums participated. Mrs. Dillingham also added to the interest by descriptions and tests which were universally recognized.

The speakers were all, with the exception of Dr. Brown, home talent, and our success in thus sustaining meetings and bringing out medial instruments in this manner ought to encourage the friends in other places to institute similar enterprises, both for mutual improvement and development, and the spreading of the light among such inquirers as will be inevitably attracted by these exercises if they are held in any locality.

George H. Geer will be will us next Sunday evening. **

A boy came home from school much excited and told his father that he believed all human beings were descended from apes, which made the old man so mad that he replied angrily, "That may be case with you, but it aint with me, I can tell you that now."

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 338 Fulton street, every Sunday, at 3 and 7½ P. M. H. W. Benedict, President. Regular speaker, Mrs. F. O. Hyzer. Conference, Saturday, at 8 P. M. Prof. Dean, Chairman.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry. During December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 and 7 P. M. Prof. J. T. Lillie, an accomplished pianist and vocalist, has charge of music. Conference meetings held in Lower Hall of Brooklyn Institute every Friday evening, at 7½ o'clock. Dec. 23d, "The Gifts of the Spirit," Rev. Dr. F. W. 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 7½ P. M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7½. Charles R. Miller, President; W. H. Coffin, Secretary.

Brooklyn E. D. Spiritual Conference.

To the Editor of the Banner of Light:

On Monday evening, Dec. 12th, 1881, the opening of the new rooms of the Society at Composite Hall was marked by the presence of a large and intelligent audience. The Chairman, Chas. R. Miller, opened the meeting. "I think it is a dozen or it may be fifteen years ago that I was in the habit of attending meetings of Williamsburg Spiritualists, to sustain a cause which then had but very few supporters, but which was none the less sacred in the sight of Heaven." Mr. Miller reviewed the past experience and history of the Williamsburg Conference, of which he was a frequent attendant twelve or more years ago, alluded to Father Witt as the managing director, to whom grateful recollection is due for his disinterested and persevering efforts, and to the services of Mrs. Brigham, Dr. Smith and others, and continued at some length to demonstrate the present strength of our cause.

Mrs. Muhlig spoke in relation to the Bible as being a new book to her since she read it in the light Modern Spiritualism shed upon its pages; she believed it to be full of spiritual truth, and they who condemned Spiritualists as being in league with the Devil either had not read the Bible or had failed to read it aright.

Mr. Swift spoke of the number who were present, commended the convenience of the new hall, and made an appeal to those present for assistance to sustain the meetings. Mr. MacAllan remarked that while accepting Mrs. Muhlig's views of the Spiritualism to be found in the Bible, he could not, as she professed to do, accept its theories and teachings. Mr. Bartlett, who fifteen years ago was President of the Brooklyn Spiritual Society, said: "The Christian Church stands on traditions, scientific impossibilities and pagan superstitions. It bases its hopes of salvation on the death of the Son of God, or, as some believe, on that of God himself, and for nearly nineteen hundred years has held the minds of its believers in spiritual bondage, giving man no right to reason, and condemning all who dared to question its authority. Materialism has stepped outside the limits of the Church and from the deductions of science endeavored to draw its conclusions as to the destiny of man; yet while it has discovered many of the laws which govern the universe it has failed to discover the soul, and while it knows that all matter is eternal, recognizes in man, the highest type of organization, only the creature of to-day. It has no hope of immortality. It realizes no ever-living soul. A writer of to-day defines Christianity as 'love without science,' and materialism as 'science without love.' Spiritualism, on the contrary, combines both love and science, and employs the one as the base of its religion and the other of its philosophy. Science has been enabled to analyze the elements of matter, but has failed to discover the spirit; it has discovered the laws that govern matter, but has failed to discover its essence; it can trace effects, but knows nothing of causes; it has resolved all of life, of motion, of sensation, into a negation which it terms force, acting by laws which it cannot comprehend, by a power it cannot define. Spiritualism supersedes negation by affirmation, has given birth to knowledge, and substituted *I know* for I believe."

Mrs. Cate, the very excellent psychometrist, and whose varied gifts are well known, gave poetical character-readings to persons in the audience which were very interesting, and acknowledged to be correct.

Mrs. Stringham was controlled to give an inspirational benediction, and the conference closed at a late hour.

DR. W. H. COFFIN, *Sec.*
204 *South 8th street, Brooklyn, E. D.*

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

Mr. A. E. Newton, editor of *The Two Worlds*, gave the opening lecture at our conference, Friday evening, Dec. 16th, on "Organization." As usual when this deep thinker and clear reasoner speaks from our platform, he commanded the close attention of all who listened to him; and his lecture of an hour left a deep impression on the audience. [Mr. Nichols's abstract of Bro. Newton's address was put in type for this issue, but we are unable, after all, to find room for it. It will be given to our readers next week.]

Short addresses were made by Mrs. Mary A. Gridley, Dea. D. M. Cole, Fred Haslam, and Mrs. R. Shepard-Lillie. Our next Conference lecture will be by Rev. Dr. F. W. Monck on "The Gifts of the Spirit," with healing by touch from platform. S. B. NICHOLS.
357 *Flatbush Ave., Brooklyn, Dec. 17th*, 1881.

The spirit band controlling Mrs. R. Shepard-Lillie announce that Spirit James A. Garfield will give "SOME EXPERIENCES IN SPIRIT-LIFE," at Brooklyn Institute, Sunday evening, Dec. 25th.

Spirit E. V. Wilson will also give a test séance through the organism of Mrs. R. Shepard-Lillie, Sunday, Dec. 25th—3 P. M.—at Brooklyn Institute, and give character-readings, names, dates and facts, and give unmistakable evidences that his wondrous medium powers exist to see and describe spirits, and that he has the power to control for this purpose.

This Sabbath closes her engagement for the present with our Fraternity.
S. B. NICHOLS.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ P. M. Henry J. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at 2½ P. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 7½ P. M. After each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

Hon. Warren Chase at Frohisher Hall.

To the Editor of the Banner of Light:

Dec. 18th, in the morning, Mr. Chase chose for his subject: "Evolution in Ideas." Ideas, he said, are the diamonds, and jewels, and coins that enrich the mind, and are treasures that we can carry with us to the other life. They are unlike the wealth of the Astors and Stewarts, that men leave in this world, while they often go to the next poor, and there suffer for the wrongs they may have inflicted upon others in securing that wealth. The first valuable idea secured by man was supposed to be the use of fire as a weapon of defense against wild beasts, for warming the person, and cooking the roots and meat. Following this was the working of stone into implements, and then the working of metals, the carving of hieroglyphics, and finally language; and in this way we trace the growth of man from the rude condition of the animal, which must have been that of Adam and Eve, and their children, to the present condition of civilization, in which we have the use of electricity as a messenger boy, and are soon to use it to light our cities and houses, to propel our machinery, and to warm our dwellings.

Now we have also accepted the idea, first discovered in spirit-life, of transmitting communications back and forth to the spirit-world, and the speaker knew of quite a number of patents that had been obtained here on ideas that came from that world direct to mediums, and had good reason to believe that many more were coming as soon as we were ready to receive them and utilize them. This correspondence, he believed, would do away with Christianity and substitute a better religion; one that would ultimately destroy poverty and mostly disease, and build up a brotherhood among mankind on earth. This last great and invaluable idea he considered to be the best of all, and the one that promised the greatest good to the race.

In the evening the subject was, "Christianity *versus* Spiritualism." The former, he said, looked backward and prayed for the return of the primeval times, when God communicated directly with man, and when men had hearts pure and God-like, such as David and Solomon and the patriarchs, with their plurality of wives and concubines. It was forever preaching from the past, finding all of its texts and examples of goodness and greatness there, retaining in its Gods the horrible and vindictive characters attributed to the Gods of the ancient barbarians, and endeavoring to frighten women and children into their folds by horrible pictures of God's cruelty to the unbelievers and unregenerate.

Spiritualism, on the contrary, opens a glorious future of growth and development for every human soul, with the universal and immutable law of nature extending over the spiritual world as it does over this world. It furnishes us with reliable information from the other life by which we can so govern and conduct ourselves in this life as to secure happiness in the next, and teaches us not to rely on the punishment of any innocent person as a sacrifice for our sins, but to work out our own redemption from evil. It assures us with unmistakable evidence that those who love us and precede us to the other life are still strongly attached to us there, and will meet us at the gate with open arms, and that no heaven or hell or purgatory of the Christians exists there more than here, and in both worlds conditions are of human creation and the result of life and action.

At the close of the lecture Mr. J. V. Mansfield came forward and announced the names of over one hundred spirits who gave him their names and were seen by him, many of whom were recognized by persons present in the crowded hall. Mr. Chase recognized over thirty as personal friends whom he had known here, and one from whom he received a remarkable test in the early days of Spiritualism, by an arrangement made before the death of the person, which occurred in Illinois, and he said he had not mentioned his name for years to any one.

Next Sunday, Dec. 25th, Mr. Chase's subjects will be: morning, "Christmas and other Masses," and in the evening, "What we Live for, and What I Know about Spiritualism."
ALFRED WELDON.
23 *East 14th street, New York City.*

New York Children's Lyceum.

To the Editor of the Banner of Light:

The Christmas entertainment for the children of the Lyceum will take place on Sunday next, at Republican Hall, at 2:45 P. M.: A Christmas-tree, the distribution of presents, and other interesting exercises. Admission free. All interested are invited to be present.

A ball under the management of the Children's Progressive Lyceum of New York will take place on the evening of January 4th at Republican Hall. MARY A. NEWTON.

Philadelphia Meetings.

To the Editor of the Banner of Light:

This bright and lovely weather, together with the announcement that "Stephen Girard" would give his second lecture through the mediumship of J. William Fletcher, was sufficient to call together a large and highly intellectual audience. After the usual exercises, the medium passed under control and gave an address upon "The Other Side of the Story." The spirit said that he presumed if you were to ask the clergymen of this city where they thought he was they would reply "In hell." "And why?" "Because he was an Infidel"—an Infidel to their religion. The spirit then sketched his entrance into the spirit-world and the various experiences of the higher life. "There is one person which you can never escape from, and that is yourself. You all carry either heaven or hell with you." He described the different atmospheres that surrounded different persons and various places on the earth, and gave a beautiful description of the results of earth-life.

In the evening the audience was larger if possible than on any previous occasion—hundreds were unable to obtain standing-room even. The exercises consisted of questions and answers, followed by some remarkable tests. "I see," said the medium, "a gentleman on the water. Now chests of tea are before me. Now I see a man before me; his name is John Woodside, and he died on board the Costa Rica." Recognized. "I see a lady; she seems to fall and I see her dead; her name is Sarah G——." A gentleman recognized the spirit as his wife, who fell through a hatchway and died. "A young spirit says, 'Richmond Stanley Gold is my name.'" Recognized. "A lady now appears with a little baby; they died near the same time; she gives the name of Susie Monk." Recognized by her husband. "Now I see a spirit; he is far away; I see Baltimore written out, and the spirit shows that he shot himself; his name is Mark Putnam." Recognized by a friend present. Many other equally remarkable descriptions were given and recognized. The subjects for next Sunday will be, "Life After Death," and "The Harvest of the Year."

On Thursday evening Mr. Fletcher gave "An Evening with the Spirits," at Academy Hall, which was very well attended. Bro. Trueman presided, while Prof. Bacon officiated at the piano. The exercises consisted of a lecture entitled "The Marvels of To-Day," replete with happy illustrations of the powers of spirits in all ages. After the lecture Mrs. Suydam, the renowned fire-test medium, came forward and showed the marvelous power possessed by her over the elements; she may well be called "The Fire Queen." She played with the flames in a most reckless manner, putting her hands into the burning gas-jets, and finally bathing her hands and face in burning alcohol. After the control left, her hands and arms were examined and found in a perfectly healthy state.

Mr. Fletcher concluded the evening with a number of remarkable tests which were fully recognized. The Society held a successful sociable on Tuesday evening. Mr. Fletcher will be in Boston, at Room 6, Banner Building, after Dec. 27th, for one week only. He will lecture in Springfield, Mass., during January; in Worcester the first two Sundays of February; in Peabody, Mass., during March. *

Meetings in Portland, Me.

To the Editor of the Banner of Light:

Mr. Wallis closed his labors in Portland, Thursday evening, Dec. 15th, by giving an entertainment at Mercantile Hall, consisting of songs and recitations. Mr. Wallis is an excellent elocutionist, and rendered the different pieces in a very fine manner; one piece in particular, "The Hard-shell Baptist Minister's Sermon," drew the hearty applause of the audience. His singing was also very good. "Light Heart" gave several poems and psychometrical readings. At the close a unanimous vote of thanks was tendered Mr. Wallis for the pleasant evening's entertainment and for his labors in Portland. Our chairman said he also wished to extend to Bro. Wallis the thanks of the managers personally, for the able manner in which he had filled his engagement with us, and to express the hope that at some future time they should have the pleasure of welcoming him again in our midst. Mr. Wallis responded in a feeling manner, and said that he could in no better way express his feelings than by reciting the poem "What I Live For," which he did in a fine manner. The meeting was closed by the choir singing "America."

Sunday, Dec. 18th, Mrs. Sarah A. Byrnes occupied our platform. Her subject in the afternoon was, "The Object of Our Religion, Spiritualism," in the treatment of which she made an eloquent appeal to Spiritualists for a practical application of their belief to their daily lives. In the evening the subject was "What came ye out to see, a reed shaken by the wind?" The control handled it in a masterly manner, and gave us one of the best lectures we have listened to for some time. The discourses through Mrs. Byrnes are always practical, scientific, eloquent and highly instructive. **