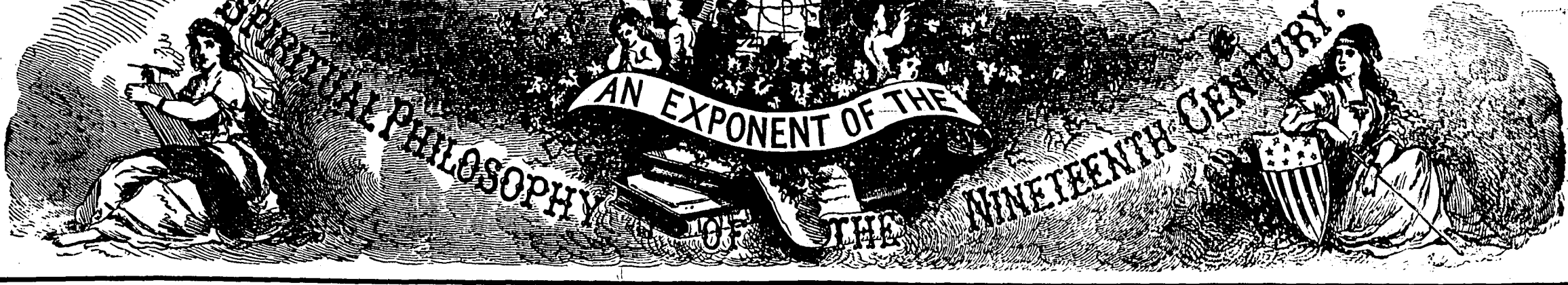


BANNER OF LIGHT.



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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

(Continued.)

BY JOSEPH RODES BUCHANAN, M. D.

Our narrative of spiritual facts must now be abruptly closed. A very brief record indeed would fill another volume, or extend this far beyond the original design. The following very brief mention of the displays of spirit power which have been authentically given to the public, is introduced to illustrate the frequency and authenticity of such phenomena among educated people who speak the English language. Among other nationalities of the Caucasian race the same phenomena are in progress, and twenty-two periodicals (nearly all monthly) are devoted to publication of the facts and discussion of the philosophy of Spiritualism.

REMARKABLE MEDIUMSHIP.

Dr. THOS. L. NICHOLS and Dr. MARY S. G. NICHOLS (accurate and scientific observers), of Malvern, England, report wonderful and perfect materializations under test conditions, through the mediumship of Willie Eglington, in 1877.

The materializing phenomena of the Eddy family have been reported and thoroughly authenticated by many very competent observers, especially in the case of William Eddy, at Ancora, New Jersey. The most elaborate, accurate and critical account was published by Col. H. S. Olcott in 1875, under the title of "People from the Other World"—a book which should be perused by all who wish to form a correct judgment on this great question.

Mrs. ANNA STEWART, of Terre Haute, Ind., has for several years given profound satisfaction to hundreds of visitors. The spirits, in a bright light, walk out before their friends, with whom they converse and perform the usual acts of social life, while Mrs. Stewart is seen entranced at the same time, and frequently dematerialize in view of the spectators.

Mr. J. H. MORT, of Memphis, Mo., who commands the confidence of all who know him, has for several years had the most satisfactory materialization of spirits, who converse with their friends, giving intellectual tests, and are perfectly recognized. Mr. I. L. Robbins, a public opponent of Spiritualism, who visited Mr. Mort for the purpose of detecting imposture, saw and conversed with his deceased parents, whom he had left in England twenty-five years before, and went away a thorough believer in what he had previously denounced.

Messrs. BASTIAN and TAYLOR, of Chicago, who command confidence by the integrity of their proceedings, and who have been under the critical inspection of the editor of the Religio-Philosophical Journal, who tolerates no sort of deception or spiritual quackery, but subjects everything to strict investigation, have given as much satisfaction as any by the perfect and numerous materializations in their presence. The medium and materialized spirit have been seen at the same time, and on one occasion the daughter of Mr. and Mrs. D. H. Hale, who had been twenty-six years in the spirit-world, appeared as a beautiful and fully materialized spirit before a company of fifteen friends, and sat for her photograph in the blaze of a magnesium light. The photograph was successfully taken in the second trial.

Mrs. ANDREWS, who was one of the first mediums for materialization for many years, and attracted visitors to Moravia, N. Y., has located at Cascade on Lake Oswego, where she is actively engaged in introducing the spirit-world to her visitors. Mr. L. S. Deszendorf says: "Mrs. Andrews, who as a medium has hardly a peer, is a pure-minded, noble-hearted woman, actuated by no sordid nor mercenary motives, but with the good of humanity at heart; she is giving her time, and very life itself, to the service of the angels and the good of the cause we all love so much. Her home is the resort of men and women of education, culture and refinement, with whom association cannot fail to impress the visitor with the fact that Spiritualism is drawing to itself the best heads and the best hearts of the country."

Mrs. HOLLIS, now Mrs. BILLING, of Chicago, is the heroine of the remarkable book published by Dr. N. B. Wolfe, of Cincinnati, "Startling Facts," detailing the very wonderful materializations and spirit-voices in her presence, which afterward attracted great attention among the intellectual of Paris and London, and were warmly welcomed by George Sand (Madame Dudevant), the famous authoress. Her familiar spirits talk very freely and wisely in as loud a voice as the living, and with as much practical shrewdness; while the spirits interested in her visitors come to them, and speak in whispers of family or personal matters, which constitute decisive tests.

With Mrs. MILLER, in Memphis, Tenn., many wonderful materializations have occurred, not only in the house but on an open lawn by moonlight.

That spirits will in a few years more be able in their materialized bodies to sustain long and satisfactory conversations with their friends, and even to address public audiences from the rostrum, is sufficiently shown by the fragmentary occurrence of this mental and physical combination which has already often been witnessed for a short time. Even when this shall have occurred, there will be stolid gazers who will look and not be enlightened—who are unwilling to believe "though one should rise from the dead." The dead have already risen in thousands of authentic instances, but the skeptical mind requires the resurrection to be absolute, complete in every thing, free from all ghostliness, and durable. But even if the dead returned in all the perfection of life, mingling with their friends for days, weeks, the same pseudo-scientists who

disregard a return of an hour's duration would continue to repeat the dull stolidities which Dr. Carpenter has endeavored to make respectable.

The question of the identification of the materialized spirit with the deceased person represented, or with the medium, is not absolutely simple, inasmuch as the medium furnishes much of the spiritual material or power that is employed, and may therefore, by commingling in the result, modify its appearance. The elements loaned to the apparition return to the medium, and injuries to the form affect the latter.

In the case of Dr. Moser, of England, this emanation has been wonderfully displayed. Dr. M. has marvelous powers. In his presence, pencils rise and write on paper moved by nothing visible; messages are written on the interior of double slates, and spirit forms coming forth from his body attain a perfect materialization. The Rev. Thomas Colley says:

"Dr. Monck, under the control of 'Samuel,' was by the light of the lamp—the writer not being a yard away from him—seen by all to be the living gate for the extension of spirit-forms from the realm of mind into this world of matter, for standing forth thus plainly before us, the psyche or spirit-form was seen to grow out of his left side. First, several faces one after another, of great beauty, appeared, and in amazement we saw, and as I was supposed to stand close up to the medium, even touching him, I saw most plainly, several times, a perfect face and form of exquisite womanhood partially issue from Dr. Monck about the region of the heart. Then, after several attempts, a full formed figure, in a nebulous condition at first, but growing solid as it issued from the medium, left Dr. Monck and stood a separate individuality two or three feet off, bound to him by a slender attachment, as of gauze, which, at my request 'Samuel' in control severed with the medium's left hand, and then stood embodied a spirit-form of unutterable loveliness, robed in attire spirit spun, a meshy webwork from no mortal loom, of a fineness inimitable, and of transfiguration whiteness truly glistening."

This spirit-form, perfectly organized and solid but cold, walked out into the room with Mr. Colley and Dr. Kennedy, her hand on Mr. C.'s arm, and then, returning to Dr. Monck, the filmy connection with his body near the heart reappeared and the spirit-form was gradually dissolved and reabsorbed into his person.

In this world of wonders and philosophic revelations, this incarnation of heavenly power and wisdom, those who wish to indulge in the intoxicating luxuries of new and soul elevating truths will find ample opportunity in visiting the numerous mediums whose history and capacities our space forbids even to mention.

Mrs. Boothby and Mrs. Seaver, of Boston, Mrs. Jennie Lord Webb, of Chicago, Mrs. Ada Lloyd Foye, of San Francisco, Mrs. Blandy, of Buffalo, Mrs. Maud E. Lord, Miss Gomer, of Denver, Colorado, Mrs. Hull, of Maine, Mrs. Thayer, of Philadelphia, have become famous by their materializations, and a score of others less known to fame or publicity are making the truth known in their own circles.

To those who do not visit mediums for phenomena, the wonderful inspired paintings, inspired poetry, inspired eloquence, inspired music, and occasionally inspired authorship may give a foreshadowing of the still higher phenomena of inspired philosophy, inspired science, and inspired history, which will render the next century so dazzling as to throw the present into a deep shadow.

"It is much to be regretted that persons of undoubted mediumistic power are sometimes so deluged with their power, that they are disposed to carry on systematic frauds, and even to practice the still lower fraud of exhibiting their spiritual powers as mechanical tricks to an ignorant and gullible public. Even distinguished scholars and scientists are very easily gulled in this matter, as they are well known to the performer's assertion that he produced the effects by physical means which he could explain, without the slightest five minutes, and with a few drops of the 'medium' which he professes to be able to give, knowing that it was a grosser delusion, and that the medium was to be deceived and to sustain, as they deserve, honorable mediums, the frequency and power of their displays would greatly increase."

[To be continued.]

Thomas Gales Foster on the Platform.

A few days ago we learned that Major and Mrs. Foster had arrived in town from the south of England, somewhat improved in health, and it was a most agreeable sight to see them walk into the conference at Doughty Hall on Sunday evening.

Dr. Peebles, as soon as he caught sight of his old friend, ran forward to meet him, when they embraced and kissed each other in a hearty, affectionate manner. Dr. Peebles somewhat shortened his eloquent discourse, when Mr. Foster, from the chair, formally introduced Major Foster to the meeting. To this invitation the veteran responded in an unaffected and genial manner. He is a portly gentleman, of distinguished appearance, and what people would take for a thorough Englishman of the old school. His opening remarks, though the meeting had been in session nearly two hours, riveted every hearer. As soon as he opened his mouth to speak, it was perceived that there was a man of no ordinary ability and culture before them. Major Foster, of all speakers we have ever listened to, is remarkable for the appropriateness of his language. He is neither verbose, nor yet is he obscure in style, but he uses words of such a skillful and apt manner, that they convey more than ordinary meaning, and impart truth with a clearness and interest that is quite charming. Whether a simple announcement, he speaks, a fact recorded, a narrative related, an anecdote given, or a passage of sublime poetry or declamation presented, the same continuous thread of fitness and inspiration runs through all. Speaking of the spheres, he passed into a rhythmic style of address, by which the most intricate thoughts were made clear and comprehensible, yet conveyed in a manner that reminded us of Milton's "Paradise Lost." At the close of the meeting we said to a friend, nothing ever so forcibly brought to mind Milton as to hear Major Foster's highly poetical and intellectually grand peroration. Next day we were pleased to learn that a clairvoyant had seen the spirit "John Milton" influencing the Major while he gave utterance to the passage referred to.

Major Foster has the power to evoke the loftiest sentiment in the minds of his hearers. He calls forth spiritual truth without requiring to indulge in claptrap and reiterate the names of theological personages. In all he is instructive in an eminent degree. He is just the man that our cause requires at the present hour, and we are glad to learn that he has been none the worse, but, on the contrary, the better for his appearance and brief oration at Doughty Hall. He will deliver a discourse at the same place on Sunday evening.—*London Medium, Feb. 22d.*

"I am ready to act and speak with and for all Liberal Leagues, Unitarians, and Free Thought Associations on the same platform with Materialists, Inductive Scientists and Free-Religionists, for common purposes and in a spirit of mutual respect for honest opinions, but I MUST STAND FOR SPIRITUALISM, and never lose sight of the transcendent importance of its facts, the uplifting power of its religion, the broad sweep of its philosophy, the fine method of its science, making deduction and induction meet and complete its proofs."
—Giles B. Stebbins.

It doesn't take much to tickle a Monday noon Tremont Temple audience. A storm of applause, the reporters say, followed the knocking of a book from the floor, the book being thus punished for its wicked teachings.—*Boston Her Id.*

LIFE'S SILVER LINING.

IN TWO PARTS.

BY JOHN WETHERBEE.

If the clear eye of the spirit could be opened, as it sometimes has been, if the record of holy writ be true, and even of profane writ also, and it need not be doubted, it would be like putting a light behind the transparency of the world. And how luminous it would be! Points now unnoticed would glister with their golden lining. The current affairs of life which in their variety make up the world's history are not altogether what they seem, for the spirit-world, which, like an atmosphere, rests on and permeates this, is tremulous now to the sensitive with invisible, animated, and intelligent life, which is dynamically affecting human life and events in this world.

As one sees in this world only the visible half of human action, so to speak, the unseen half has to be inferred by putting together the scattered glimpses of spirit vision that give evidence of an invisible, intelligent influence, though these glimpses come through sometimes the distorted cracks in human life. These prefatory remarks were suggested by what an old maiden lady (who was considered odd) said in a semi-prophetic manner as she saw Michael Chase pass the house. She saw or sensed, peculiar as she was, more than is given to mortals to see ordinarily, as the events proved. There was nothing remarkable in Michael Chase worthy of being related, and yet in his associations, with an eye on the spiritual surroundings of common life, a brief narrative may be both interesting and instructive.

It was a cold, wet, and uncomfortable day in February; the sun being absent, the shades of evening had gathered full an hour before they were due; but Michael Chase, who had done that day the best day's work for many years, was warm and comfortable; and he would have been, under the circumstances, even if there had been no cheerful fire blazing on the hearth in his sitting-room, for joy was stirring the fire of his own being, and he therefore had intrinsic as well as extrinsic fuel in full lustre. The old old lady who has been referred to might have seen in the distance what he did not, if she had been there; but she was not, so we will go on with the story, letting it develop itself.

Michael had closed out his store, stock and trade, and the matter was finished up that day and he had got his money, and with what he had already on hand it made the nice little pile of sixteen thousand dollars. To be sure, the fire intrinsic deadened a little when he remembered that if he had only seen his duty and this opportunity a few short years before, it would have been money in his pocket, for then the sum would have been twenty one or twenty two thousand dollars. He had gone behindhand that difference in three years, and at an increasing ratio, but the flame brightened up quickly when he began to think that if he had not stopped the leak when he did and made peace with his conscience, that instead of having sixteen thousand dollars, in three years more he would not have half that sum, and possibly nothing, one rolls down hill so fast when once started, aided by the momentum; so the balance of Michael's thoughts, like his exchequer, was on the credit side, and he was, as has been said, comfortable, serene and happy.

It will be necessary for the reader to know something more of Michael Chase than has been thus far written, so we will state that he was a pious and respectable member of the church; he had kept a store in the village many years, and by good luck, economy and industry, as his years had rolled on from twenty to forty, he had grown wealthy, as wealth was counted in that town. He had begun with nothing, and was at the mature age of forty estimated by his neighbors to be worth upwards of thirty thousand dollars. It had, however, never been more than twenty two thousand dollars, and was now sixteen thousand dollars, but that is as near as folks generally get in estimating other people's wealth. Michael, however, rather encouraged this overestimate, for the influence it gave him, for money has an influence sometimes more than brains. It should be stated, however, that when contributions were wanted, then, as usual with many other pious people, he took a more microscopic view of his assets as an apology for giving dimes when dollars were expected; but as will be seen by the warm cogitations on this cold and wet evening, notwithstanding current estimates, he only "panned out," as the miners would say, sixteen thousand dollars.

The past few years, owing somewhat to competition, to a diminished activity on his part, and very likely to an increase of expenses, his means had shown no disposition to increase, but the reverse, and at twenty thousand dollars and odd he had reached the summer solstice in his affairs, and ever since then his dollars as well as his days had been shortening, and it was, as will have been seen, a mathematical certainty that in a few years he would in a commercial sense be a spent ball.

Michael Chase kept a country store and dealt in everything—apothecary in one part, in another dry goods, then boots, shoes and clothing, then groceries, and last and by no means least, the bar was a feature in the establishment, and many a man had stimulated throat who would have been richer and happier if there had been no such allurement in that vicinity. If a meter could have been put on the little rills of profit from medicines, dry goods, groceries and rum that had flowed into the stream that emptied into his pond, so to speak, of sixteen thousand dollars, by far the largest volume would have been found to come from the rum spring. For reasons that need not now be written out in detail, but chiefly from intelligent and alluring competition, the resources of his bar grew so much less as to show largely on his aggregate balance; and as this became more and more apparent and irremediable, Michael's piety got a still stronger hold on him, and he became conscience-troubled, as Henry VIII. did in relation to Katharine when the fairer Anne Boleyn hove in sight. He began to question whether selling rum was consistent with a true Christian life, and by the time there was no profit in it he came to the conclusion it was wrong, and he gave up that department of his business.

As it was not generally known that Bro. Chase was perceptibly shrinking, he gained, as he ought to, considerable moral credit for the sacrifice he had made on principle, and the demands on his liberality were less, which was a gain, for he could decline with better grace, no one considering it meanness in a man who had made such a pecuniary sacrifice from religious motives. It is strange how often one's sense of duty opens up clearly when thrift is tardy, and how apt success is, on the other hand, to blind the clear vision of the soul and conscience cease its work. Michael in his devotions—for he was always a man of prayer—thanked the Lord for his sorrows as well as his blessings, accented the former for having

made him (as far as the rum traffic was concerned) a wiser and a better man.

It would hardly do to question the motives of a man of Michael's pious reputation, and wonder, if the bar had continued to pay as well as it did when he had the monopoly of the business in the village, whether his conscience would have made the discovery it did; but this item is against him, however: he sold his neighbor all the liquor he had on hand, when he closed his bar, at rather an exorbitant price, in consideration of his giving up the traffic, and so benefiting his neighbor the purchaser. So this good man's eyes, which were always more on heaven than on earth, were not wholly blind to a worldly opportunity, and while gaining credit among the saints for this act of principle, he gained a little money also in the transaction from a sinner; but this is to be considered, what the sinner paid for the balance of the rum stock was the Lord's gain, for it added that much to the property of the disciples, provided he was always to be one, and as far as we have any right to judge he always was, for he died a church member.

Michael had continued his waning business, as has been said, until the selling-out opportunity offered, and was availed of, and he had had an eye on the metropolis as a wider field, and had had many talks with another pious brother who sympathized with him in his sacrifice for the sake of principle, and who had about this time found a good opening for him in the neighboring city of Boston. This friend was a dry goods importer, and had a young man in his employ who had acquired a thorough knowledge of business, and wanted to set up for himself, but had no capital. This seemed an excellent opportunity, and Chase, who had money, as we have seen, availed of it; thus cash and brains formed a connection, and opened a jobbing store under the firm of Chase & Hancock, and with good prospects. The brother in the importing line, though pious beyond all question, had a good deal of worldly shrewdness mixed with his piety. So while he had a great desire to befriend Brother Chase, and to start the young Brother Hancock in business, he also knew the former to be the possessor of a fair capital, and presumed it to be a hundred per cent. larger than it really was, and the firm would be a good customer, and thus transfer some of that capital to himself; such a thought was neither unnatural nor wicked, it was merely a sub motive that helped the general movement. The importing brother did have some misgivings about the eventual success of a stranger in a business of great and exact competition, he said to himself, he will last five years, and may seven or ten, and I can govern myself in my sales to the firm accordingly. It was a pity that these unexpressed misgivings did not get voiced; but alas! human selfishness, how it will tone down religion into a small matter, hardly distinguishable from out-and-out infidelity in mercantile affairs, and if it were not for the weekly prayer-meetings and Sunday re-baptisms, so to speak, there would be so little difference between saints and sinners there would hardly be any use in having any religion.

The concern of Chase & Hancock started with excellent credit, and did quite a flourishing business; the sainted importer sold them all he could, and so did others, and things went on quite swimmingly for a few years; then the increase of old stock and the usual percentage of bad debts began to tell on the establishment, and so for a few years more the concern seemed to about hold its own—it did not look bad on paper. Still a correct analysis would show no money in the concern, or even solvency. About this time the partner found an opening in New York and withdrew from the concern, and Michael Chase continued the business alone, and, with his few clerks, the expenses would be less, and the profits, if any, would be all his own. About this time a young man with rather a bright looking face, and with excellent recommendations, who was handy in any department, applied for a situation. This young man was also pious, and he was very hungry for a situation, and was worth and expected four hundred dollars a year. But Chase felt the necessity of being economical, and he knew also the desire the young man had for employment and the scarcity of places, so he would not pay but three hundred dollars. The young disciple accepted it with a sigh, for he had the responsibility of a family that was not his own; still he thought, with the chance, he would make himself so useful that his merits would in time command an increase of pay.

This young man did the work of two, and increased in favor; and Mr. Chase saw his value, for he soon discharged a clerk that he was paying three hundred and fifty dollars a year to, not needing him; but he did not add anything to the salary of Luke Young, which was the young man's name. He sometimes felt that he ought to, but a shrinking was occurring in Chase's affairs, and it was apparent to him and beginning to be surmised by others; and his growing necessities, which were amounting to struggles, made him blind to his duty, showing again that in his life conscience and condition had very close relationship. To make a long story short, Chase, using the language of the street, was gradually "petting out," and in his own heart he felt that he was eventually coming to grief. The young man Luke worked on, doing his best, while he had griefs of his own; but they were a different kind. In about eight or nine months after Luke was first employed in Chase's store, the proprietor, after having resorted to many expensive shifts to keep afloat, failed; that is, one morning when the neighboring stores opened for the day's business the shutters of Michael Chase's store remained closed. One more failure was the talk of the hour, and the commercial life of Michael Chase was ended.

We cannot lay the spirit environment upon the mundane event and look at both as of one piece, as we can adjust a picture of two parts arranged for the purpose, but we can borrow the eye of the seer and sometimes interpret in part life's hidden movements. "There's a divinity that shapes our ends, rough hew them how we will," and that divinity is the spirit world, teeming with intelligent life; nothing else will fit the case. To get a glimpse of this power behind the throne, we will for a moment leave Michael Chase and Luke Young in their several griefs, and interview a seer, as she sits at the window looking thoughtfully out into the night, and, if we are intelligent enough, we may turn this simple, every-day narrative into a transparency.

[Concluded in our next.]

SOMETHING WORTH TRYING.—A new remedy for catarrh is crushed cubeb berries smoked in a pipe, emitting the smoke through the nose; after a few trials this will be easy to do. If the nose is stopped up so that it is almost impossible to breathe, one pipel will make the head as clear as a bell. For sore throat, asthma and bronchitis, swallowing the smoke effects immediate relief. It is the best remedy in the world for offensive breath, and will make the most foul breath pure and sweet.

When we are thus organized we shall respect ourselves as Liberals, and command the respect of our opponents. Reader, will you give us a Liberal League in your town? I shall be pleased to send you form of constitution and instruction for organization.

H. L. GREEN, *Chairman Ex. Com. N. L. L.*
Salamanca, N. Y.

Order of Exercises

“K.’s” essay on “The Mosaic History Creation” was put in type for the present issue but its appearance is unavoidably deferred to a next number.

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Mar. 16

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Col. Robert G. Ingersoll made his second and

There are three theories by means of which we account for the fact of the provision by which the supernatural is made manifest to the senses of the mortal mind, the senses and the less by knowledge. The first theory will be to guess. [Laughter.] The first theory is that everything supernatural that they experience is produced by the spirits of ghosts, by devils, by phantoms of the air. That is the first theory; that was the theory of our fathers; that was the theory of non-who were religious; that was the theory of the fathers of our country. There is another theory, the mingling of the natural and supernatural, that is the Orthodox theory of today, that some being outside the universe made the world and created matter. The Orthodox people seem to think that some spirit had a lot of old laws on hand and made matter to fit them. They seem to think that twice two might have been a hundred and that the world had been put together in such a way that this spirit made being and impressed upon it some laws and just let it whirl, putting up and down, unless there is some intellect in its machinery, unless he is bad enough to get angry with men and drown them, or scourge them with a plague and famine. Then there is a third theory that everything that is natural; that every place and object in the eternal world is made by the Father, and that the Father infinitely immovably embraces all that there is, that there is no room for interference; that there is no room for changes; that everything is as it must be; that there is a cause for everything. That, in my judgment, is the theory of the religion of the future. Some people say that that is materialism. I don't know what that mean by materialism. I don't know what that mean by immaterialism. I don't know what that mean by there is nothing in the universe-but mud. I don't believe it. [Laughter.] What do you know, or what do I know about matter? What is matter? Can I tell what matter is? If by matter you mean that which can produce thought, then I am a materialist; if you mean by matter that which can produce life and hope and honor, then I am a materialist. I don't know what that mean about matter. I don't know what that mean about how much we have obtained from these Orthodox gentlemen of the clouds; how much we have gotten from them; what good they have done us; whether they have made us happy; whether they have given us wealth; whether they have told us the facts about the laws and forces of nature, so that we may take advantage of them; and I don't know what this means. I don't recollect that our fathers believed in these ghosts, these spirits; they were the schoolmasters of our fathers; they were the scientists, the geologists, the doctors, the astronomers to whom our fathers went to school, and from them they obtained all their scientific in-

From these same gentlemen, these ghosts, from the Orthodoxy, we received the pleasing information that there was an eternal hell. We can never be grateful enough to them for giving to mankind that cheerful piece of news. [Applause and laughter.] This doctrine of the eternity of punishment has been justified by Orthodoxy, and we believe this course of reasoning has been pursued. First, God is an infinite being. Admitted. If you sin against an infinite being you deserve

Generally, the summer of 1878 will be dry and hot, the days being proportionally hotter than the nights; while the winter of 1879 will be long and rather dry and cold.

8-11, 12-13, 14-15, 16-17, 18-19, 20-21, 22-23, 24-25, 26-27, 28-29, 30-31, 32-33, 34-35, 36-37, 38-39, 40-41, 42-43, 44-45, 46-47, 48-49, 50-51, 52-53, 54-55, 56-57, 58-59, 60-61, 62-63, 64-65, 66-67, 68-69, 70-71, 72-73, 74-75, 76-77, 78-79, 80-81, 82-83, 84-85, 86-87, 88-89, 90-91, 92-93, 94-95, 96-97, 98-99, 100-101, 102-103, 104-105, 106-107, 108-109, 110-111, 112-113, 114-115, 116-117, 118-119, 120-121, 122-123, 124-125, 126-127, 128-129, 130-131, 132-133, 134-135, 136-137, 138-139, 140-141, 142-143, 144-145, 146-147, 148-149, 150-151, 152-153, 154-155, 156-157, 158-159, 160-161, 162-163, 164-165, 166-167, 168-169, 170-171, 172-173, 174-175, 176-177, 178-179, 180-181, 182-183, 184-185, 186-187, 188-189, 190-191, 192-193, 194-195, 196-197, 198-199, 200-201, 202-203, 204-205, 206-207, 208-209, 210-211, 212-213, 214-215, 216-217, 218-219, 220-221, 222-223, 224-225, 226-227, 228-229, 230-231, 232-233, 234-235, 236-237, 238-239, 240-241, 242-243, 244-245, 246-247, 248-249, 250-251, 252-253, 254-255, 256-257, 258-259, 260-261, 262-263, 264-265, 266-267, 268-269, 270-271, 272-273, 274-275, 276-277, 278-279, 280-281, 282-283, 284-285, 286-287, 288-289, 290-291, 292-293, 294-295, 296-297, 298-299, 300-301, 302-303, 304-305, 306-307, 308-309, 310-311, 312-313, 314-315, 316-317, 318-319, 320-321, 322-323, 324-325, 326-327, 328-329, 330-331, 332-333, 334-335, 336-337, 338-339, 340-341, 342-343, 344-345, 346-347, 348-349, 350-351, 352-353, 354-355, 356-357, 358-359, 360-361, 362-363, 364-365, 366-367, 368-369, 370-371, 372-373, 374-375, 376-377, 378-379, 380-381, 382-383, 384-385, 386-387, 388-389, 390-391, 392-393, 394-395, 396-397, 398-399, 400-401, 402-403, 404-405, 406-407, 408-409, 410-411, 412-413, 414-415, 416-417, 418-419, 420-421, 422-423, 424-425, 426-427, 428-429, 430-431, 432-433, 434-435, 436-437, 438-439, 440-441, 442-443, 444-445, 446-447, 448-449, 450-451, 452-453, 454-455, 456-457, 458-459, 460-461, 462-463, 464-465, 466-467, 468-469, 470-471, 472-473, 474-475, 476-477, 478-479, 480-481, 482-483, 484-485, 486-487, 488-489, 490-491, 492-493, 494-495, 496-497, 498-499, 500-501, 502-503, 504-505, 506-507, 508-509, 510-511, 512-513, 514-515, 516-517, 518-519, 520-521, 522-523, 524-525, 526-527, 528-529, 530-531, 532-533, 534-535, 536-537, 538-539, 540-541, 542-543, 544-545, 546-547, 548-549, 550-551, 552-553, 554-555, 556-557, 558-559, 560-561, 562-563, 564-565, 566-567, 568-569, 570-571, 572-573, 574-575, 576-577, 578-579, 580-581, 582-583, 584-585, 586-587, 588-589, 590-591, 592-593, 594-595, 596-597, 598-599, 600-601, 602-603, 604-605, 606-607, 608-609, 610-611, 612-613, 614-615, 616-617, 618-619, 620-621, 622-623, 624-625, 626-627, 628-629, 630-631, 632-633, 634-635, 636-637, 638-639, 640-641, 642-643, 644-645, 646-647, 648-649, 650-651, 652-653, 654-655, 656-657, 658-659, 660-661, 662-663, 664-665, 666-667, 668-669, 670-671, 672-673, 674-675, 676-677, 678-679, 680-681, 682-683, 684-685, 686-687, 688-689, 690-691, 692-693, 694-695, 696-697, 698-699, 700-701, 702-703, 704-705, 706-707, 708-709, 710-711, 712-713, 714-715, 716-717, 718-719, 720-721, 722-723, 724-725, 726-727, 728-729, 730-731, 732-733, 734-735, 736-737, 738-739, 740-741, 742-743, 744-745, 746-747, 748-749, 750-751, 752-753, 754-755, 756-757, 758-759, 760-761, 762-763, 764-765, 766-767, 768-769, 770-771, 772-773, 774-775, 776-777, 778-779, 780-781, 782-783, 784-785, 786-787, 788-789, 790-791, 792-793, 794-795, 796-797, 798-799, 800-801, 802-803, 804-805, 806-807, 808-809, 810-811, 812-813, 814-815, 816-817, 818-819, 820-821, 822-823, 824-825, 826-827, 828-829, 830-831, 832-833, 834-835, 836-837, 838-839, 840-841, 842-843, 844-845, 846-847, 848-849, 850-851, 852-853, 854-855, 856-857, 858-859, 860-861, 862-863, 864-865, 866-867, 868-869, 870-871, 872-873, 874-875, 876-877, 878-879, 880-881, 882-883, 884-885, 886-887, 888-889, 890-891, 892-893, 894-895, 896-897, 898-899, 900-901, 902-903, 904-905, 906-907, 908-909, 910-911, 912-913, 914-915, 916-917, 918-919, 920-921, 922-923, 924-925, 926-927, 928-929, 930-931, 932-933, 934-935, 936-937, 938-939,

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