

NO. 19.

\*Heaven's gate is shut to him who comes alone;  
Save thou a soul and it shall save thine own.\*

Of course there are bodily needs that must be averted. In such a time, essential to provide for the material wants of ourselves and our dependents we consume the major part of every-day life.

But even while we are in the very midst of the carnal incident to self-support we may give a vast amount of assistance to our fellows. A kind word with offering of sympathy will frequently lighten the burden of a weary and discouraged spirit. The old and homely adage that "thinks would starve a cat," may be true for the cats, but for humanity, whose social, moral and spiritual needs are so much more numerous, it is true that the material wants must first be supplied and then the higher; but both *must* or *should* be fed; for it is all one. Man is part animal and part angel. While wading through material conditions I have often been asked, "What is to be our motto?" I have answered, "Our soul-growth here. Whatever we overcome here is so much added to the soul; whatever we lose here is so much detracted from it. And this matter of overcoming is simply rising above the low horizon of sensualism to the high plateau of the spiritual life. We stand upon this. This is the work of all good spirits, whether in the form or out of it, and, mark this, the higher we progress the stronger will become our yearning for those below us, and the less we shall concern ourselves about our individual needs."

But, I might be told, "If true, we must be able to discover how great individualism it is to put everything that is ours, whether physical, moral or intellectual, to the right and helpful use. If we are stout of heart and strong of limb, we may use our strength to the benefit of our fellow-men. If morally strong, we may be of good example to the morose and licentious. If intellectually able, teach wholesome lessons to those who wretchedly lean upon us. If gifted with spiritual grace, let thy rays diffuse the light of truth, and, like the morning sun, shedding light into a dark and gloomy world, warming the shivered and shivering souls about thee who hunger for the light of truth."

Portsmouth, N. H. CHARLES W. GARDNER

When at length the now fast descending showers are celestial influx shall reach the hearts of our Stewards and Vanderbilts—when the advancing sun of spiritual truth shall quicken the germs of Brotherhood in the breasts of our Merchant-Princes, Industrial Chiefs and Bonanza-Kings, or those who have the capacity to become such—leading them to devote their preëminent abilities to the helping of their less gifted brethren, instead of to merely selfish gain and ambition—then may we look for such speedy transformations of human society as the world has never seen. But we need not wait for these. Surely they who have ordinary abilities to succeed in an isolated struggle with the competition of life, ought to succeed far better in a combination animated by the spirit of unselfish devotion and brotherly love. And it is safe to believe that such



## The Reviewer.

THE SPIRIT-WORLD: Its Inhabitants, Nature, and Philosophy. By Eugene Crowell, M. D., Author of "The Identity of Primitive Christianity and Modern Spiritualism." Boston: Colby & Rich. 1879.

DIALOGUE OF THE BOOK AND ITS AUTHOR.  
Reported de bene esse,  
BY A. E. G.

BENJAMIN.—Good morning, Uncle A. Reading, are you, as I usually find you doing on a Sunday morning?

UNCLE A.—Yes, Ben; I get more instruction and benefit from reading and meditation than I can from any of the so-called Reverends in the meeting-houses.

B.—Tell me, uncle, what book is it that now instructs and comforts you? It is a new one, is it? Ah, "The Spirit-World: Its Inhabitants, Nature, and Philosophy." By Eugene Crowell, M. D. Surely, it is the very book that I bought and have been reading here and there in it! Well, well, this is capital! We'll see where we agree or disagree in our views of the Doctor's "Spirit-World." His "Primitive Christianity and Modern Spiritualism" aided me very much in understanding some difficult parts of the Bible; but this last work of his astonishes me! yes, some parts of it almost stunned me! It can't be, uncle, that you believe all of it!

A.—Well, Ben, as a reasonable man you are under no obligation to believe the whole or any part of it till you are satisfied that it is true. As long as you find it easier, after fair investigation, to disbelieve a matter than to believe it, so long, it seems to me, you ought not to accept it. Tell me, what have you found in Dr. Crowell's book that frightens you?

B.—Well, he has proved that the communications purporting to come to him from Robert Dale Owen are from that source? You remember it is stated in the Introduction that chairs are placed for the Doctor's spirit-friends and his medium, Mr. Kenney, so arranged that Dr. Crowell faces them. Mr. Kenney is then made unconscious by an Indian spirit, who in his turn is then psychographed by another Indian spirit. Then whatever thought is communicated to the psychographed Indian in the spirit-world is vocalized through the lips of Mr. Kenney, the psychographed human in this material world, and Dr. Crowell records the communications.

A.—Yes, as piano-strings respond in notes to the touch of their keys, so the Doctor supposes his arrangement serves as a telephone between the two worlds. It was an ingenious mind that originated it, and may have been suggested by the mesmerist fact that the magnetizer hears only what comes to him through his magnetizer. But notwithstanding its ingenuity and the Doctor's arguments as to the identity of his communicating spirits, doubt lingers in my mind, so I cannot say that I am as certain that the alleged Owen statements were from him as if he visibly had made them in *propria persona* to me. There is room for doubt. We outside mortals do not know exactly what is going on among our invisible associates behind the scenes.

B.—But suppose that Mr. Munier or any other spirit-artist had photographed the group at one of Dr. Crowell's sittings, and the resulting picture had contained the forms and features of Kenney, the two Indian spirits, and of Mr. Owen, then would you not believe that the communications were from him?

A.—Such a photograph would be corroborative evidence; but even then it is conceivable that it might represent the simulacra of Indians and Mr. Owen, instead of being impressions of their actual spirit-forms and features. Dr. Crowell says on page 8 that his researches in the spirit-world have tended to convince him that nothing in relation to spirits and their world is impossible. If this be so, ingenious spirits could fashion counterfeit presentments of Mr. Owen or any other once-mortal being.

B.—But he gives half-a-dozen or more reasons for believing in the identity of his spirit-friends.

A.—Yes. Every additional good reason increases the probability, and I doubt not that Dr. Crowell from time to time received tests and other evidence so delicate, so applicable to himself and to no one else, and yet so evanescent, that neither the Doctor nor any other person could fairly describe them in words. Such evidence would beget certainty with Dr. Crowell as to the identity of the particular spirits, but with no one else. Be that as it may, you, I, and every other person are at liberty to judge and determine each for himself on the possible, probable, or certain truth, or error of any, or all the matters in Dr. Crowell's book, and accept or refuse them irrespective of the person, medium, or source from which they are supposed to come. But tell me, boy, what was there in the Doctor's "Spirit-World" that, as you say, almost stunned you?

B.—Perhaps that was too strong a word. But reading some parts of it, was like a ride on a corduroy road: it shook, yes, almost shocked me. You know I used to join very fervently, when I attended the Episcopal Church, in the Apostle's Creed, "I believe in the resurrection of the body, and the life everlasting," events which I then supposed were to happen in some long indefinite future. But if Dr. Crowell's book is true, we are now at this moment in the life everlasting; moreover, what is the use of a resurrection of the body, if the death of the body is the birth of the spirit, and if we as spirits then enter and live in an actual spirit-world? I tell you, uncle, this Modern Spiritualism is knocking my old theology higher than a kite. But I had no idea that the spirit-world was so much like this earth-world as Dr. Crowell represents it. Why have we not known these things before?

A.—Ignorance of other religions, idolatry of the Bible, mental bondage begotten by church creeds and organizations, have hitherto dwarfed our minds, and generated hazy and distorted conceptions of a future life, where any hope or expectation of it had not previously died out. I imagine that belief in spirit-existence and the great likeness of the spirit-world to this breathing world of ours was more vivid prior to the Christian era than it is now. One of the heathen sages said: "There is nothing on earth which is not in the heavens in the heavenly form; and nothing in the heavens which is not on the earth in an earthly form." General Hitchcock, in his *Christ the Spirit*, says that on the Samaritan Table of Hermes is inscribed: "Things above are like those below, and things below are like those above, for working the miracles of one thing." A. J. Davis, in his *Answers to Questions*, p. 62, says that "in a certain sense it is true to say that in the spirit-world everything continues to be just as it was on earth," which I suppose means that though substantially the same, everything there becomes improved, refined and perfected. Dr. Crowell has been very persistent and persevering in his investigations, and I admire and honor him for his frankness

and fearlessness in publishing his views when he must know that they are unpopular. Such men as he are the benefactors of mankind.

B.—But what do you say of Dr. Crowell's forty heavens that surround the earth, all of which are within three thousand miles of us?

A.—Yes; why forty, rather than four, or four thousand heavens? What are the boundaries, the dividing lines, the differentiating principles of these heavens? Are they objective, or subjective, or both? In Genesis only one heaven is mentioned. In Deuteronomy, x:14, "the heaven of heavens" is referred to, and that phrase certainly implies more than one heaven. In II. Corinthians, xii:2, Paul says he knew a man caught up to the third heaven. In chap. xxiii. of the Koran it is stated that seven heavens are created over mankind. In one of the Buddhist books that I have seen the thirty-third heaven is mentioned as a lofty one. Swedenborg says there are three heavens. A. J. Davis and Robert Hare each declare there are seven spheres, some of which may probably be regarded as heavens. Hudson Tuttle, a quarter of a century ago, wrote an interesting book of "Scenes in the Spirit-World," or life in the spheres, but did not tell their number. Some people conceive of heaven as a concave sphere external to themselves; others believe it to be a happy state of mind. The materialist looks outward; the Spiritualist looks inward. I believe that every man is a microcosm—a universe, as it were, containing all the germs and potencies of heaven and hell within himself. The mystic Behmen, in some respects, perhaps, a clearer seer than Swedenborg, said: "Nothing is nearer to us than heaven, paradise and hell; there is a birth between them, yet both gates stand in us." Peary Chand Mittra, in his *Spiritual Leaves*, says: "He who is not spiritual, cannot realize heaven. It is more a state than a locality; it is the state which creates locality, although the soul, by its inherent nature, is ubiquitous." His remark that it is the state of mind which creates locality is provocative of thought. The frightful forms and phantoms seen by the delirious trembling drunkard, create his hell; the angelic countenances in golden light seen by the ecstatic saint create his heaven. Our Whittier, in his *Ithael*, thus attunes the same idea:

"We shape ourselves the joy or fear  
Of which the coming life is made,  
And fill the future's atmosphere  
With sunshine or with shade.  
The tissue of the life to be  
We weave with colors all our own,  
And in the field of Destiny  
We reap as we have sown.  
Still shall the soul around it call  
The shadows which it gathered here,  
And painted on its wall  
The past shall reappear."

B.—What you have said is quite learned and poetical, but it does not quite meet the questions in my mind. Please be more practical, and tell me whether you believe that steamboat machinery is made by disembodied spirits in any heaven beyond this earth, or that steam boiler explosions happen in heavenly regions that blow Indian spirits into the air, hurting them some, but frightening them more; that spirits go a fishing and hunting with hooks, and guns, and shot, and bullets, and, after capturing their game, release it, because they can't kill it. It is these stories, and others equally wonderful, that Dr. Crowell relates. Now, uncle, do you believe them?

A.—Well, Ben, do you believe them?  
B.—No, I do not. But how can he relate such big stories? If these marvels are true, then very likely the Arabian Nights' stories and Baron Munchausen's adventures were true. Say, uncle, do not you think Dr. Crowell is somewhat credulous?

A.—"There are more things in heaven and earth," Ben, "than are dreamt of in your philosophy." Here is a photograph of Dr. Crowell. Study it. There is no credulity in that countenance. Notice those sharp eyes, the prominent perceptive organs, that long, cogitative, investigating nose, and square, determined chin. That is the countenance of a self-reliant man, whom it would not be easy to impose upon—certainly not in worldly matters.

B.—Are you acquainted with him? I know him only through his books; but I wish I knew something more about him. Is he a practicing physician?

A.—I can tell you something about him, for I have had the pleasure (and it was a pleasure) of meeting and conversing with him.

B.—How old is he? Is he tall or short? What is his history? and how did he become interested in Spiritualism?

A.—Hold on, Ben! You shoot out questions as a Gatling gun pours out bullets. Dr. Crowell is of medium size, compactly built, light complexion, and I think has greyish blue eyes. He is now about sixty-three years of age, but very active in his movements. His father was a Methodist minister in New York, but died, as did his mother, before the Doctor was twelve years old. It was about 1842, I think, that he acquired his degree of Doctor of Medicine, when he graduated from the University of New York. He subsequently practiced his profession for nine years in that city. Then his health failed, and he went to San Francisco. Shortly after arriving there he availed himself of a good opportunity to engage in the wholesale drug business. For the ten years he remained in it, his firm was probably the best known drug house there was on the Pacific coast. But he did not while in California give himself exclusively to business. He engaged in all the principal public benevolent and reformatory societies. He was both a member and an efficient worker in them. He engaged in politics. For a number of years he was a supervisor of the city. He was one of the leaders in rescuing the city and State from the grasp of rapacious and corrupt politicians, and was nominated by the People's party, which then held the reins of power, for the office of mayor, but he declined it. After leaving California, he traveled with his family for two years in Europe. In 1868 he settled in Brooklyn, N. Y., where he now resides. There he has devoted nearly all his time to the investigation of the phenomena and philosophy of Spiritualism. When he was about fifty years old his attention was drawn to Mesmerism. For thirty years previously he had been a Materialist; but the facts of mesmerism opened to him the door to Spiritualism. So you see, Ben, that Dr. Crowell is not a book-worm, but a wide-awake, practical business man, a shrewd, careful observer, with a mind cultured and enlarged by study and travel—a person not likely to accept or promulgate wonder stories unless he has evidence for them.

B.—Thank you, uncle. What with your description, his photograph before me, and what I've read of his books, I begin to feel quite acquainted with him; and as to the story of the steamboat blowing up in the Indian heavens, I now see that he refers to it as an incredible story, and one that will challenge the faith and test the patience of his readers. But what could have prompted his medium, Kenney, or his Indian controller to have told such a story?

A.—Not unlikely a steamboat explosion did occur on one of the western rivers, and a reflection or mirage of it might have been seen and believed by the Indian spirit reporter of it as having occurred in the spirit-world.

B.—But the Doctor remarks here on page 171 that spirits cannot perceive our spiritual bodies, for they are masked from their view as they are from ours, by our earthly bodies; how, then, could he have seen the spirit bodies of the Indians and white men on the steamboat, if they were embodied men?

A.—He might have seen the aura or emanations of the boat and the people in it, somehow as A. J. Davis on page 60 of his "Answers to Questions" explains such matters. As for the Doctor's statement that you have just referred to, it is opposed to that of Swedenborg in "Heaven and Hell," (paragraph 483) that the spirits of men while they are alive in the body become visible in their own form. Why should I accept his rather than Swedenborg's statement?

B.—How do you account for it that clairvoyants differ, and sometimes give contradictory statements of the same matters in the spirit-world?

A.—Among other causes I think it is owing to a difference of perceptive power. Here in this world we have long-sighted people and short-sighted people; people with eyes, and people with so little power of observation that they may be said to be without eyes; moreover, remember, that not every one can tell correctly what is really before his eyes. Dr. Crowell's spirit-instructors occasionally bluntly contradict what other clairvoyants profess to have seen. Here, on page 12, the existence of fairies, elementaries, and other semi-human beings is denied. But Mrs. Hardinge, Madame Blavatsky, and Countess Cathleen, all living witnesses, and more or less clairvoyant, report their existence. On page 130 the doctrine of the vast magnetic currents taught by A. J. Davis is said to be without foundation. On page 97 Dr. Crowell declares that what Swedenborg says about one language being used throughout heaven is an error. In Cahagnet's *Celestial Telegraph* it appears that people are born in pairs, male and female, and predestined for each other. To this the Doctor opposes the bald denial, on page 110, that there is no truth in such an opinion. Now it appears to me that one man's or one spirit's *ipse dixit* on such things, and on certain others which are categorically denied in the Doctor's "Spirit-World," is no better than another's unless it is supported by some show of reason. So I should have been better pleased if the Doctor had given his reasons for denying the correctness of the reports of his clairvoyant predecessors, where he felt it to be a duty to state his difference with them.

B.—I do not catch your explanation of that steamboat explosion being mirrored or reflected, as it were. Please state it a little more clearly.

A.—Look to A. J. Davis's book entitled "Diseases of the Brain and Nerves." Here on pages 197 and 198, is the best explanation I can give of the appearance to the Indian of the steamboat explosion, and of many other remarkable matters in Dr. Crowell's "Spirit-World." First bear in mind that the earth's atmosphere may be conceived of as in films, layers or belts, rising one above another. The astronomers' ether (or yet finer) etherium may be conceived of not only as above, but as permeating the atmosphere. Now Davis says that the atmosphere is a compound of unparticled mirrors. It reflects whatever images of objects strike upon it. "The magic mirror of the spiritual universe is illuminated with the white light shed abroad by the sun visible in the firmament of the Summer-Land. Aerial pictures float around us continually. Houses, cities inhabited, groves, broad fields, horses, dogs, cats, birds, fowls, all kinds of trees and animals, seas, lakes, oceans, vessels, naval fights, battles on land—all these things belonging only to earth, or to some neighboring planet, no more advanced than our own, are often cast up into the spiritual atmosphere, (into the etherium), and being seen, are frequently described correctly by fair-minded voices in mediumship, and sometimes even by seers long in use of their perceptions, as *veritable scenes in the spirit-world*." Now I think it is likely that much of what Dr. Crowell's medium or communicating spirits report as being the avocations, institutions, relations, incidents and appearances of disembodied spirits in the spirit-world, were mirages or reflections in the atmosphere or some other sphere, of the avocations, institutions, and daily life of embodied men and women on this, our earthly globe. None of us earth-clad mortals, except clairvoyants, (and only very few of them, as I think,) have personal knowledge of social life and society among spirits. Moreover, clairvoyants are liable to err both in their perceptions and their explanations.

B.—But would not an actual disembodied spirit, such as Mr. Owen or Dr. Crowell's Indian spirits, be more likely to know what is going on in the spirit-world than a physical living person, one like Mr. Davis who is yet encased in his body of flesh?

A.—That conclusion does not necessarily follow. All seers report that there are multitudes of spirits in the spirit-world who know far less than do good and wise men yet on earth. There are natural seers or spiritual discerners. Such ones are so born, not made, with special proclivities and susceptibilities for apprehending the actualities of the spirit-world. Such, so I think, were Pythagoras, Jesus, Jacob Behmen, Swedenborg, and such, to an unusual degree, is A. J. Davis. While, therefore, I would not deny that Dr. Crowell's spirit-friends report correctly whatever scenes appear to them, yet, remembering that things are not what they seem, I think that many of them are not spirit-realities, but are mirages and reflections of merely earthly scenes.

B.—Well, what, on the whole, is your opinion of Dr. Crowell's book?

A.—Oh, Ben, you are a teaser! Do you want a legal opinion, and are you prepared to pay a handsome fee for it? However, it being Sunday I won't charge you for it. My candid opinion is, that it is an interesting, astonishing, marvelous, suggestive, puzzling and instructive book. There probably are mistakes in it, yet I think it presents some true pictures of spiritual border-life and scenes in the spirit-world. It is a welcome addition to spiritualistic literature. It is in the right direction. It multiplies, realizes, humanizes and enlarges our conceptions of the spirit-world. It enlarges the last enemy, which is death, of its terrors. When the fear of death ceases, death is destroyed. Man has conquered; he is no longer the slave of Orthodoxy. Its bizarre theology afterward may amuse, but cannot frighten him.

B.—But, uncle, are you not severe on the Orthodox? Their ministers talk a good deal about the future life and the joys of heaven.

A.—Yes, but they pattern too closely after the

visions seen by Paul and John, and perhaps one or two other Jews of near two thousand years ago, who were no better visionists, as I think, than American visionists and seers now living. Clerical pictures of the future life appear to me to be sensational, melodramatic, and more or less barbaric. True it is, there are minds that dwell on them with pleasure. For instance, notice the heaven that Dr. Talmage, of Brooklyn, exhibits in his words reported in the *New York Sun* of Dec. 20th: "Heaven is eternal, and has twelve gates, and room for all the Brooklyn clergymen to get in. There will be room for Dr. Van Dyke and Mr. Crosby and Dr. Spear and Dr. Talmage, Dr. Rockwell and Mr. Sherwood, and all will work toward the throne, and there they will sing Moody and Sankey hymns forever." Now such a prospect may be pleasing to Dr. Talmage, but it is not to me. I am a republican and not a monarchist. I do not like king-craft nor thrones—neither on earth nor in heaven, nor a condition of society which necessitates them. As for singing or even listening to Moody and Sankey hymns forever! No, please excuse me, it is too monotonous, too wearying, too dismal! If I must choose between one and the other, I prefer Dr. Crowell a thousand fold to Dr. Talmage or any of his brethren as a guide to heaven.

B.—It is time for me to be going now. I'll think over what you have said, and come again next Sunday morning and have another talk. Good-by, uncle.

A.—Good-by, Ben.  
Hyde Park, Mass., Dec. 30th, 1879.

### "SHAKESPEARE A STUDY."

To the Editor of the Banner of Light:  
The iron bands of faith, the silvery cords of sympathy that bind us to ideas, to places, to peoples, the impulses awakened in the presence of historic monuments and scenes, the enthusiasm we encounter and cannot allow, arousing the soul to supreme resolves, when face to face with heroic empires and exploits—these, each and all, tell us of latent capacities and dormant energies and smouldering sensibilities which make the human mind a mystery and a marvel. When in our thought-realm we marshal our great writers, how upon the mountain-top of our imaginations burn like the alarm-fires of old, all that is sensuous in poetry and song and exalted in patriotism, piety and benevolence; but which of them more than Shakespeare stirs the finer sensibilities or sounds the depths of our deep, divine nature!

When in my young days I was traversing the greater portion of our globe, hunting the sacred scenes that names and deeds had consecrated for all time, there came before me nothing that elicited more reverence (if I may make exceptions pertaining to one martyr) than the birthplace and the sepulchre of the Bard of Avon. I had stood in the humble home and before the urned ashes of Columbus; I had coasted Corsica, and ascended the storm-battled cliffs to the lone grave that hallowed the rock of St. Helena; I had visited the Meles that claims Homer, the templed plains where Socrates taught, and the birthplace of Goethe; I had sought with solemn avidity the Bethlehem of our Jesus, the storied sepulchre of the "man of sorrows," where I knelt in adoration of the personification of truth and love, and to a great deed sanctified by my mother's tearful teachings, and by habit of reverence; I had gone with bowed head to the templed hills of Rome and her proud *claus*, and to Egypt's desecrated fane, and had turned back to the last resting-place of Alfiere, who sleeps so royally between Michael Angelo and Macehavelly, under the beautiful handiwork of Canova—the Alfiere (author of twenty-one tragedies) whom Mr. Calvert must regard with no little admiration as almost another Shakespeare, though cold, and stiff, and soulless when in close proximity to England's historic Colossus—the Alfiere, as self-made and self-sustained as Shakespeare, and whose name was a household word in my home in Italy; yes, back to his last resting-place with a degree of respect, perhaps of awe, few graves inspire; but above and beyond all, when I approached the hallowed precincts where reposes the dust that makes the Avon the golden stream of memory, there came upon me the "ormastering impulse," evoked as in patriarchal times, and held in those imposing words, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

"Shakespeare: A Biographical and Esthetic Study," by George H. Calvert, just published by Messrs. Lee & Shepard, of Boston, is a small, choice, handsomely-printed work, with a portrait of the great dramatist. As a literary production it will elicit unlimited admiration, as all may anticipate who are acquainted with Mr. Calvert as a writer, as a grand portrayer, a masterly illuminer of character. Mr. Calvert has here entered into the infancy, the boyhood, the ripe and genial and active manhood of his demi-god with a love that is altogether acceptable and inspiring; and, having sought out all that seemingly can be known of his hero's parentage and the route he followed to fame, our author enters at last into a consideration, a veritable analysis of those marvelous tragedies that have girded the earth with wonder, bringing out that "magic splendor of coloring which attires the inmost soul"; touching with startling acuity his "supernal spiritual sources," his "fervor and flexibility," his august mastery of imagery, his princely, his divine interior light and perfectibility of thought, till the reader feels that he is so comprehending the great poet, so thoroughly entering into the secret chambers of all that is mysterious in the mighty laboratory of his genius—skimming the seething billows of his scholastic sea, then reaching the profundity where wonders, as in the stellar world, multiply as space increases—so fathoming in fact the ocean of his glory that he finds a new home for his own creative powers and capacities, new sources of enjoyment in the unique, the enshrined monarch of thought and feeling, something that imparts new potency and freshness to a work that has been shelved for years perhaps for lack of this illumination.

With Alfiere there was doubtless more art than inspiration, more sullen strength than cold intuition, more fervor than beauty, a more complete unbarring of the barriers of the passions than a curbing and training of them for higher *devoirs*, accomplishments and purposes so clearly manifest in Shakespeare. Mr. Calvert has more particularly illustrated this in his essay on the "Tempest," about which he uses the words "the most luminous ideal"; on "King John" and its "tumultuous prophetic prologue"; but above all, on "Hamlet," where every line is aglow and instinct, as it were, with poetic fervor and inspiration. The ghost in this play Mr. C. does not regard as a fiction.

One indeed should peruse Mr. Calvert's noble tribute to the supernal grace, majestic force and exhaustless spirituality to be found in the world's greatest master of the mind's resources.

G. L. D.  
"Shakespeare: A Biographical and Esthetic Study." By George H. Calvert. Lee & Shepard, publishers, Boston.

A CRUEL EXERCISE OF PUBLIC AUTHORITY.—The mere chance that in giving cow-pox to her child, syphilis may be inadvertently introduced into its blood, would surely excuse the anxious reluctance of a mother to expose her infant to so dreadful a contingency; and make any punishment for her refusal under such circumstances, to say the least, a harsh, if not a cruel, exercise of public authority. Many cases of vaccination are attended with peril to health, or even to life. The late Sir Culling Eardley, who submitted to vaccination in order to remove the objections of his servants to submit to it, died in a few days. I have myself known many persons lately who have been brought to the edge of the grave, and remained dangerously ill for months, in consequence of having been re-vaccinated. Whether their illness was the result of impure lymph, or an impure state of their own blood, I cannot say; nor is it material to the argument, for in either case the *vis* quo non of the illness was the vaccination.—Sir Thomas Chambers, M. P.

It is not often that immortality can be purchased for so small a sum as one hundred francs. The opportunity to live forever on a marble tablet, with the donor's name thereon in letters of gold, is offered to all French men by M. de la Roche. The tablet is to rest eternally in the Orleans cathedral. The Bishop objects to raise one hundred and fifty thousand francs in order to defray the expense of the tablet, and the illustrious life of Joan of Arc. The Bishop addresses a most spirit-stirring appeal to the faithful, in which he calls Joan a warrior, a victim, and a saint.

### Materialization of Spirit-Forms.

To the Editor of the Banner of Light:

Some thirty years or more ago a tiny rap was heard by a little nine-year-old girl, of lowly birth, as she lay one night on her humble pallet, in a one-story, unpainted wooden cottage in the obscure village of Hydesville in New York State, that contained within itself all the possibilities of the solution of a problem that the scientists, philosophers and religionists of the world had been striving in vain to satisfactorily solve for nearly forty centuries. That problem was, "If a man die shall he live again?" The little rap came not from the Great Jehovah or any personal God; it came not from far-off archangel or angel of light; it came not from the translated soul of a departed great one of earth, whether renowned for religion, for sanctity, for wisdom, for knowledge, or for good works. It came, if the little girl's estimate was correct, from the source to which was (and ever has been) attributed, by the self-righteous bigots and religionists of the day, man's knowledge of good and evil—together with the sublime moral and spiritual teachings of Jesus of Nazareth and the beneficent works of all the angel-inspired reformers that have been successively raised up to enlighten, advance and improve the well-being of mankind, viz: from the Devil, acting, on this occasion, through the unquiet soul of an unknown pedlar who was murdered in the cottage for his pack, and whose mouldering bones then lay buried in the miry clay of the cellar. Said the quick-witted little girl, "Rap three times, old Split-Foot!" and lo! three raps were instantly made in reply. "Why, mother," said the little child, "it can hear." Again said she, "Do as I do, old Split-Foot," at the same time passing the balls of her finger and thumb silently over each other, beneath the bed-clothing, and instantly the exact sound of the snapping of a thumb and finger was made in response. "Why, mother," said the little girl, "it can see, too!" That little unsophisticated child had thus disclosed an alphabet or key that has since been used to reveal to man mysteries that have for ages shut from him a knowledge of the unseen world. That little girl, one of the "weakest things of earth," had thus been made an instrument, by loving angels (or by loving devils if you prefer), to instruct mankind in a practical spiritual philosophy transcending all the sciences of the learned, that has, in the short space of less than one-third of a century, crossed every sea and penetrated to the remotest regions of the earth, carrying in its pathway divine healing of both bodily and soul infirmities, sicknesses and sorrows to millions of suffering mortals, binding up the broken-hearted, making the blind to see and the lame to walk, and, lastly, banishing the fear of death, that hitherto greatest terror of man.

From this little rap have developed the hundreds of phases of spirit manifestations, now rife throughout the globe, whether of the strictly physical and phenomenal, trance, inspirational, or other form of mediumship, until they have culminated in that last and greatest of the demonstrations, *form materialization*—containing within its broad folds each and every phase of mediumship that has gone before it. Yes, the materialization of the unmistakable forms of our departed friends—that stone, which, though now rejected by the Babel builders, condemned, vilified, ridiculed and despised by the would-be high priests and leaders of the gospel of Spiritualism, is destined ere long, I confidently believe, to grind its enemies to powder, and, in spite of their persecution and hate, become the head stone of the corner of the great temple of God wherein man shall no longer be taught of the things that pertain to another life, or the way thereto, by priest, Pharisee or scribe, but wherein all shall learn directly from the lips of angels descended from the realms they describe. Yes, though the enemies of truth, both within and without the ranks of Spiritualism, (and especially those who claim to be within,) are striving with all their might to destroy the new-born babe whilst yet in its cradle, and crucify the "weak things of earth," whom God and the angels have in wisdom commissioned to foster their growth, wagging their heads as they pass, and saying in derision, "Aha! aha! behold the fraud!" that babe, I feel bold to say, in the name of scores of the angels who have it in charge, will yet survive all their conspiracies, plots and persecutions, and like an infant spiritual Hercules strangle the serpents that are now seeking to take away its young life (that they may share among themselves its rightful inheritance), ere it has cast aside its swaddling clothes to go forth conquering and to conquer, until all mankind shall be brought, through its convincing phenomena and angel instruction, to learn of the things of God and eternity through the individual ministrations of "friends gone to the unseen realms before." Then, and not until then, will truth reign triumphant throughout the world, and "righteousness cover the earth as the waters cover the sea."

THOMAS R. HAZARD.

### Magnetism an Antidote for Pain in General, and Sick Headache in Particular.

To the Editor of the Banner of Light:

After an experience of a little more than a year, and in a large number of cases, I have come to rely more fully upon the application of magnetism for the relief of pain than, formerly, under the allopathic plan of treatment, I relied upon opium or any of the other narcotic drugs.

I now rarely have a case of pain from any cause which is not essentially relieved by magnetism in a very few minutes; and in a large majority of cases the relief is complete.

In the relief of sick headache, magnetism surpasses all the remedies I have ever tried, both in the promptness and completeness of its action. Those who have experienced this terrible discomfort know about what to expect when the attack comes on. They know there is to be great suffering from a few hours to a day or longer, and they make up their minds to endure it as best they can. But to show with what readiness this disease yields to magnetic treatment I will cite a case or two:

A few days since a young man sent for me to visit him. On my arrival, I learned that he was subject to attacks of sick headache, and that ordinarily they lasted a day or two. This particular attack had been upon him seven hours, and was, as he stated, of very unusual severity. In less than twenty minutes, without the administration of any drug, by the use of my hands alone he was entirely relieved; nor was there any return of the attack.

Another severe case, occurring about the same time, yielded completely in a very few minutes, and there was no recurrence of the attack.

It is true one swallow does not make spring, nor does the successful application of Magnetism in two cases fully establish its value in the treatment of this disease; but I shall continue to make trial of it, as occasion may offer, until convinced of its inadequacy.

MEDICUS.



his estimable lady as to the evil effects of vaccination on their children was founded in abso-

the estimable lady as to the evil effects of vaccination on their children was founded in absolute fact. And so, day by day, the evidence comes in. By-and-by this absurd and sicken- ing process for the induction rather than the abolition of disease (and the legal enactments also enforcing it on the people) will be summoned to adjudication before the bar of a really awakened and judicious public opinion, and then the paucity of good works which it will be able to show, and the long array of evil consequences which can be proved to have from time to time attended its course, will strike with amazement the hearts even of some who are now its most zealous advocates.

Dr. Peebles is emphatically an "I've preached"; that is, he says, he speaks rightly out from the hearth, and every hearer feels that what he teaches he believes, and, therefore, confident that it is as good for others as it is for himself. In his own case, however, he has not been in his station at the close of last year, and it seems to us that in that year we never saw the author to better advantage. It is hardly worth while repeating the common observation, that he is in some degree in sympathy with the sentiment expressed, for with what vigorous and progressive spirit is it possible to enter into full accord? Our chief delight is in a man's temper rather than in his opinions, and if his temper have in it a decided leaning towards the good, we can overlook much else. The last Lecture, on "Nature of Death," is full of interest, and proves how vivid and definite are the convictions of Spiritualists as to the realities of the inner world. Here, for instance, is authentic experience: "The 'I' who lives in the human body, and that which we call life does not for a moment lose their consciousness at dying. The change is more real than dreams even. It is passing out of a semi-dark room into one more brightly illuminated. It is moving up one step higher. It is leaving the schoolhouse for the academy."

"It is that grand triumph arch  
Through which they go to glory march."  
We dwell in the suburbs; they in the kingly metropolis of Immortality. We are in the basement; they, in the good on earth, are in something like the royal chambers of the temple. We are in the shadows of the crystal river, shaded by the tree of life and enlightened by the sun of righteousness."

These Lectures will, if thoughtfully read, appear as a sort of revelation showing that not only a new heaven is being made, but that the new earth is being made out of ideas and convictions which cannot fail to constitute a new era in the religious history of mankind.

*\* Parker Memorial Hall Lectures. By J. M. Peebles*

**SPIRITUALIST MEETINGS.**

**BROOKLYN, N. Y.**—Society of Spiritualists meets at Everett Hall, 724 Fulton street. Sundays, Lectures at 3 P. M.

and 7½ p. m. Mr. Charles R. Miller, President; Benjamin L. French, Vice President; Fred Haslam, Secretary; N. Abner H. Brown, Treasurer. Children's Program, 1

Samuel B. Reeves, Treasurer; Children's Progressive League meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian

Mrs. Hattie Dickenson, Assistant Guardian; Miss Bel Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer.

*The Brooklyn Spiritual Conference* meets at Ever-  
Hall, 398 Fulton street, Saturday evenings, at 7½ o'clock. J.  
B. Nichols, Chairman.

**BEVERLY, MASS.**—The Spiritualists hold meetings every Sunday at Bell's Hall, at 2½ and 7½ P. M. Gustave Olson, President; R. L. Loomis, Vice-President; Mrs. Ella M.

Staples, Secretary and Treasurer. Circles every Wednesday evening in the same hall at 7½ o'clock. Mrs. Ella Dole, m

**CLEVELAND, OHIO.**—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 323 Superior

street, at 10½ A. M. and 7¼ P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st. The Children's Progressive Lyncum meets in the same

hall at 12½ P. M. N. B. Dixon, Conductor; Sara A. Sag, Guardian. To all of which the public are cordially invited.

*Being some account of the Life and Labors of DR. J. R. NEWTON, HEALER, with observations on the Nature and Source of the Healing Power and the Conditions of its Exercise. Notes of valuable Auxiliary Remedies. Health Marriages, &c.*

[illegible]

A NEW COLLECTION OF  
**Words and Music**  
FOR THE USE OF  
Lyceums, Circles, and Camp-Meetings

[illegible]

The author has revised and enlarged the *Voice of Prayer* and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigal Son," of virginal atonement, etc., in this part of the work, is of especial interest.

**RULES**  
TO BE OBSERVED WHEN FORMING  
**SPIRITUAL CIRCLES**  
BY EMMA HARDINGE BRITTEN.  
Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by able, experienced and reliable authors.  
This little book contains a catalogue of books published and for sale by COLBY & RICH.  
Sent free on application to COLBY & RICH.

**BY A GENTILE.**  
**THE CRUSADE AGAINST ISRAEL**  
IS WAR ON

RECEIVED FROM ENGLAND.  
**RAPHAEL'S PROPHETIC ALMANAC**  
**WEATHER GUIDE AND EPHEMERIS**  
**FOR 1880.**

Paper, 35 cents, postage free.  
For sale by COLBY & RICH.

---

## Poems of the Life Beyond

ernal and internal, both true and false, and the  
from Catholic and Protestant writers, the great p  
of Europe and our own land, and close with inspired ve  
from the spirit-land. Whatever seemed best to illust  
and express the vision of the spirit catching glimpses of  
future, and the wealth of the spiritual life within, has b  
used. Here are the intuitive statements of immortali  
words full of sweetness and glory, full, too, of a divine  
osophy.

**HISTORY AND ORIGIN OF ALL THINGS**  
By **L. M. ARNOLD**, Poughkeepsie, N. Y.  
Complete in one volume. Cloth, \$2.00; postage free.  
For sale by **COLUMB & BROS.**

markedly distinguished the Reading passage, and  
work is full of interest, and bears the mark of patient  
earnest thought.  
Paper, 25 cents, postage free.  
For sale by COLBY & RICH.

---

**HEAVEN AND HELL,**  
As Described by Judge Edmonds in his G

For sale by COLBY & RICH.

\_\_\_\_\_



**TO BOOK-PURCHASERS.**  
COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., for sale a complete assortment of **Spiritual, Progressive, Reformatory and Miscellaneous Books, of Wholesale and Retail.**  
*Terms Cash.*—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. by check for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. As the substitution of silver for fractional currency renders the transmitting by mail of coins not only expensive but subject also to possible loss, we would respectfully request that they remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.  
Catalogues of Books Published and for Sale by Colby & Richmond, free.

**SPECIAL NOTICES.**  
In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not receive anonymous letters and communications. The name and address of the writer 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 insertion.  
Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

# Banner of Light.

BOSTON, SATURDAY, JANUARY 31, 1880.

**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.  
L. LUTHER COLBY, EDITOR.  
JOHN W. DAY, ASSISTANT EDITOR.

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

Spiritualism extends itself to every grade of human thought; appeals to every form of human consciousness; reveals life to the necessities of every human being.  
Corra L. V. Richmond.

## Law for the Indians.

The Department of the Interior was created in 1849, and since that time the history of our dealings with the Indians shows that we have been the aggressive party in almost all the wrongs that have been done and suffered. We made a law that licenses to trade with the Indians shall be granted only to citizens of the United States, and that all goods carried by a foreigner to or from the Indians shall be forfeited. We made a law declaring that all executive contracts made and entered into by any Indian for the payment of money or goods shall be null and void; and that any person who shall drive or remove any cattle, horses, or other stock from the Indian Territory for the purposes of trade or commerce shall be guilty of a felony. Since these specimens of laws were enacted, the Cherokees have been granted the right to sell the products of their farms, but no other Indian can legally sell anything he can raise or manufacture. In this way we have put the clamps on the red men, none of the above recited laws relative to the Indians having been changed except that concerning contracts, which was dropped from the Revision of 1873. Thus it is, as a prominent legal writer expresses it, that we have treated the Indians, in their legal relation to us, as at the same time independent, semi-independent, dependent, domestic and subject, capable of binding themselves by treaty, and as incapable of binding themselves by any contract.

We have imposed laws, he says, controlling them as tribes, and have exempted each individual from all restraint of law whatever. We have placed over each tribe an agent of a strange race and language; have prescribed all the details of their trade; have decided to determine arbitrarily all that concerns them at Washington, while we forbid them to go there except by invitation, and their agent from going there on pain of removal; and have forbidden them by statute from executing a power of attorney, appointing any one else to represent them there or anywhere. What the precise legal status of an Indian is nobody knows.

We have denied him separate property in land, thus depriving him of home and protection to the family. He has but one element of certainty in his title, which is—that he will lose it. He may not so much as choose his own home on the lands supposed to be set apart for him, but is liable to be removed at any time. We have excluded him from all industries but agriculture, and have forced him to learn that upon the worst land in the country, which no white farmer will work. We have broken our pledges to supply him with necessary tools. We give him no redress for civil wrongs, whether committed by whites or other Indians. This is no untrue arraignment of the inconsistency of the tyranny of the government toward the Indians. Well and truly may it be alleged that such a recital is a disgrace to our country. The only remedy is to secure the Indian his legal rights and the benefits of civilization.

The first and most effective thing to be done is to secure for the Indians a legalized standing in the United States Courts, ownership of land in severalty, and the full and entire rights of American citizenship. The beginning of this important work we rejoice to see in connection with the Ponca Indians, a work which was undertaken in this city. We sickened over the recital of the continued wrongs done to the Indians, wrongs that are on the eve of being carried out to their very extremity by the seriously projected intrusion into the Indian Territory. A measure to this end is all ready at the present moment to be sprung upon Congress.

But it is necessary to keep fresh in the memory some of the more recent outrages visited upon the red men. The case of the Cheyennes, who were taken to Fort Robinson, is one in point, and illustrates the real spirit which governs the conduct of our Government in regard to them. When they were taken there, Gen. Crook, who is distinguished as an "Indian fighter," said that they "repeated their expressions of desire to live at peace with our people, but would kill themselves sooner than be taken back to the Indian Territory. These statements were confirmed by Red Cloud and other friendly Sioux chiefs. Gen. Crook says this information was "promptly reported to higher authority." Notwithstanding all that, the orders came to the military commanders to take the Indians back, and these orders were received at the Fort

when the mercury was ranging from zero to forty degrees below.

Every one remembers the horrible butchery that was committed by the troops in the attempt to execute this inhuman and tyrannical order. Of the whole number of Indians whom the government ordered to be carried back to the Indian Territory, only seven old men and a few women and children survived the slaughter. Gen. Crook did not hesitate to denounce the whole proceeding. These Cheyenne fugitives, it may be recollected, were discovered by Carleton's scouting cavalry, crouching among the sand-hills of Nebraska. Gen. Crook said of them, in his report on the Cheyenne affair, that "they said they had left the Indian Territory on account of chills and fever, and an insufficiency of food; and manifested a determination to die rather than be sent back, although they said they would gladly remain at peace with the whites if allowed to live in a healthy locality and treated with honesty and justice."

And, said Gen. Crook, "I am satisfied that they never would have surrendered, had they not thought that they would be permitted to remain north. They adhered so firmly to their statements that it was impossible not to believe that there must have been some good grounds for their leaving the Indian Territory. Among these Cheyenne Indians were some of the bravest and most efficient of the auxiliaries who had acted under Gen. McKenzie and myself in the campaign against the hostile Sioux in 1876 and 1877; and I still preserve a grateful remembrance of their distinguished services, which the government seems to have forgotten."

But it is needless to multiply reminiscences, where the wrongs done to this hapless race are so many and so long continued. They have been placed at the mercy successively of agents, military commanders, Indian rings of robbers, and the Interior Department; and it would be difficult to say from which they have experienced the worst treatment. Matters have come to a pass at last where civilization itself revolts at the thought of their continuation in the old way. There must be a change of policy, and that policy must be based on principles of simple justice and humanity. The latest movement for securing to the Indian a recognized and well-defined status in the courts of the United States promises to be as effective as any for speedy relief.

It is certain, at any rate, that if the Indian has any rights at all, he ought to have a chance to redress his wrongs. If he is a fit subject for legislation, there must be something more in such legislation, under our system of government, for his protection. If we impose laws upon the Indians, the latter have a clear right to a standing in the courts which are supposed to be the exclusive and final interpreters of such laws. The cloth of justice is woven as broad as it is long. It is made of both warp and woof. The idea of a subject race or class in this country is obsolete. We govern no people that are subjects while called independent. It is time the whole subject was brought up on the higher level of consistent law.

## The Editor-at-Large Project.

We stated in our last issue that this worthy enterprise had been taken in hand by a committee of representative Spiritualists, and that a circular was in course of preparation setting forth the aims and objects of the movement, and calling on the friends of the spiritual dispensation to aid the Fund with their pecuniary contributions. This instrument has now been brought out in harmony with the announcement. As evidence of the genuineness of the hold which the Editor-at-Large Project has gained upon the estimation of the people, we here append the names of the Committee, as follows:

Henry J. Newton, 128 West Forty-Third street, New York; Mrs. Mary A. Newton, 128 West Forty-Third street, New York; Lewis T. Warner, M. D., 19 East Thirty-Ninth street, New York; Prof. J. R. Buchanan, M. D., Eclectic Medical College, 1 Livingston Place, New York; Hon. John L. O'Sullivan, 24 West Thirtieth street, New York; Hon. Nelson Cross, 194 Broadway, New York; Rev. Charles D. Lakey, 176 Broadway, New York; Mrs. C. D. Lakey, at the Newport, corner Broadway and Fifty-Second street, New York; Edwin D. Babbitt, D. M., 5 Clinton Place, New York; Eugene Crowell, M. D., 196 Clinton Avenue, Brooklyn, N. Y.; A. E. Newton, Ancora, New Jersey; Jerome Fassler, Sr., Springfield, Ohio; Augustus Day, Detroit, Mich.; George A. Bacon, Boston, Mass.; Henry Kiddle, A. M., 780 Lexington Avenue, New York; Louis de V. Wilder, M. D., 214 West Forty-Third street, New York; Charles Partridge, 123 Broad street, New York; Mrs. Nettie C. Maynard, Springfield, Ohio; E. C. Leonard, Binghamton, Broome Co., New York; W. H. Pinkham, 233 Western Avenue, Lynn, Mass.; Cephas B. Lynn, Boston (Charlestown District), Mass.; S. B. Nichols, 337 Broadway, New York.

All persons who approve of this enterprise are invited to take an active part in rendering it an eminent success, which they can do by contributing to the Editor-at-Large Fund themselves, and by inviting subscriptions from other liberal persons, as they may have opportunity. The contributions already received, and others that may be made during the current year, will be faithfully expended in defraying the necessary expenses of this service for the year beginning January 1, 1880. Subscriptions to this Fund—which will be publicly acknowledged in the *Banner of Light*—should be forwarded to Messrs. Colby & Rich, Treasurers, 9 Montgomery Place, Boston, Mass.; but if more convenient to the one making the subscription, the same may be handed to the Editor-at-Large, or some member of the above enumerated committee.

In this connection we call especial attention to the message of Dr. H. F. Gardner, on our sixth page, wherein he fully endorses, from his spiritual standpoint, the selection of Bro. S. B. Brittan as Editor-at-Large, thus giving another proof that this particular matter was inaugurated by a band of spirits who are fully aware of the necessity of promulgating the truths of Spiritualism through the secular press as well as through the organs devoted to the cause.

C. W. Kellogg writes us from Brooklyn in endorsement of the Editor-at-Large project. In the course of his letter (which unites business with words of cheer) he hopes that such Spiritualists as are blessed with the means will come forward and insure the success of the enterprise: "I cannot say 'Give me neither poverty nor riches.' I would that I were able of myself to so firmly seat Prof. Brittan in the position of Editor-at-Large that poverty could never displace him. He of all men, to my mind, is best suited by intellect, education, temperament and experience to advocate and defend successfully the cause in the secular prints."

In the course of a business letter of a recent

date, D. T. Averill, of Northfield, Vt., writes, referring favorably to "the fund for placing Prof. Brittan on the watch regarding falsehood and misrepresentation in relation to Spiritualism, as given to the masses through the periodical and secular press." He characterizes the movement as a "golden opportunity to aid in most efficient missionary work." As far as may be, the antidote should be sent to the firesides of the reading public to neutralize or ward off the effects of the poison or untruth sent them by the enemies of our faith."

M. Larkin, Downingtown, Pa., writes: "In selecting S. B. Brittan for 'Editor-at-Large,' I cannot see how a wiser choice could have been made. I feel under lasting obligations to him and Charles Partridge, for having given us, in the *Spiritual Telegraph*, the grandest truths ever made known to mortals. It was their paper that first drew my attention to Spiritualism—a subject I would not have remained ignorant of for all the wealth in our Keystone State."

It is well, in passing, to announce to our readers that Prof. Brittan has already commenced his work as Editor-at-Large, and has secured respectful recognition at the first trial, and at the hands of entire strangers. It is a suggestive fact in connection with this matter, that the daily paper to which this first article was addressed is named "Truth," (of New York) and has, so far, proved itself not afraid to tell its name or bear its witness under all circumstances. The article published in that journal from Prof. Brittan embodied a scathing review of Dr. Hall's position regarding what he was pleased to term "perfect" and "imperfect" science and the relations of the two so denominated to the Bible and religion generally. We are glad to be able to record the success of this article, giving as it does good auguries for the destiny of those which are to follow, in due time, from Prof. Brittan's facile pen.

Funds received and pledged to date:

Amount Received.	
Colby & Rich, Boston.....	\$5.00
Jerome Fassler, Sr., Springfield, Ohio.....	100.00
A Friend of the <i>Banner of Light</i> .....	500.00
J. Downing, Jr., Concord, N. H.....	10.00
A Friend, Boston.....	50.00
Mrs. Flora B. Cabell, Washington, D. C.....	10.00
C. Pollock, Virginia City, Nev.....	3.00
E. P. Upton, Derry, N. H.....	5.00
Mrs. Almira F. Thayer, Vernon, Vt.....	2.00
P. S. Briggs, Chelmsford, Mass.....	10.00
Mrs. E. W. Guilford, Cincinnati, O.....	5.00
Daniel Baldwin, Montpelier, Vt.....	1.00
D. T. Averill, Northfield, Vt.....	1.00
Almeida A. Fordham, Industry, Texas.....	2.00
Friend, Islington, Mass.....	1.00
Gad Norton, Bristol, Ct.....	2.00
George A. Bacon, Boston.....	2.00
Augustus Day, Detroit, Mich.....	3.00
M. V. Lincoln, Boston, Mass.....	1.00
A. P. Webber.....	2.00
Wm. Lott, Rochester, N. Y.....	5.00
W. H. Crocker, Fort Allen, Iowa.....	2.00
E. C. Hart, Oshkosh, O.....	5.00
B. T. C. Morgan, St. Louis, Mo.....	.45
H.....	5.00
"An old subscriber," Brooklyn, N. Y.....	10.00
Amos Kent, Rock Island Arsenal, Ill.....	2.00
Nathan Johnson, New Bedford, Mass.....	2.00
M. V. Comstock, Natick, Conn.....	1.00
M. Larkin, Downingtown, Penn.....	3.00
Mrs. L. A. Mason, Richmond, Va.....	1.00
Jacob Booth, Maquon, Ill.....	1.00
Paul Fisher, Brooklyn, N. Y.....	1.50
Amount Pledged.	
Mrs. E. Bruce.....	10.00
H. Brady, Benson, Minn.....	2.00
Nelson Cross, New York City.....	10.00
E. Samson, Ypsilanti, Mich.....	10.00
Peter McAuliffe, Yuba City, Cal.....	5.00
E. Wheeler, Hampshire, Ill.....	5.00
Religio-Philosophical Journal, Chicago, Ill.....	25.00
E. J. Durant, Lebanon, N. H.....	5.00
Total.....	\$870.85

**Réceptions to Mrs. Richmond.**  
An unusually agreeable social reception was given to this gifted lady and most valuable instrument for the promulgation of spiritual teachings, on Tuesday evening, Jan. 20th, at the residence of Mrs. Ella J. Kendall, 19 Berwick Park (off Columbus Avenue), Boston.

The unpleasant weather did not deter the assembling of a goodly attendance of the representative Spiritualists of this city, who were unanimous in their expressions of enjoyment at the marvelous display of spiritual and intellectual gifts afforded them on this occasion by the controlling guides, through this highly developed mouthpiece of the spiritual world.

The exercises consisted of several sweetly rendered songs by Mrs. Packard, of Brockton, a recitation by Miss Belle Bacon, which from its simple grace and natural pathos brought sympathizing tears from earnest, interested listeners—a series of brilliant and exhaustive replies through Mrs. Richmond to well directed questions from the company, the impromptu delivery of personal poems to ten individuals, incorporating with each a symbolic name indicating the characteristics of the party—the whole concluding with a richly-descriptive account of the spirit-home of "Sweet-Briar," the name of Mrs. Kendall's familiar spirit control. (This poem will be found in another column.)

As a part of the proceedings it ought not to be omitted that "Oulina" received from "Sweet-Briar" a golden gift (the measure of which was sealed to mortal sight), accompanied by brief but warmly appreciative words of sympathy.

Social converse, and a most bountiful collation, rounded out an evening of rare pleasure to all concerned.

On the evening of Jan. 22d Mr. and Mrs. Geo. W. Smith, of Dorchester District, also gave a social entertainment to Mrs. Richmond, at which were present, besides many others, members of "The Spiritual Union," an organization for spiritual and social purposes. Here, as elsewhere, Mrs. Richmond, with apparently exhaustless power and insight, replied to questions concerning high spiritual themes, and gave her poetic readings to those who had not received their spiritually descriptive names.

An elegant repast, characteristic of the good cheer of the host and hostess, fitly ended another enjoyable occasion.

A correspondent, "H," writes from Haverhill, Mass., Jan. 26th: "Mrs. Abbie N. Burnham spoke again yesterday, afternoon and evening, to fine audiences in the Unitarian church. The subject was presented from the standpoint of the Bible, as the old record of spiritualistic manifestations, which was in fine accord with the views of many in her audience who are exercising the right of individual judgment and private opinion and interpretation of the record, which really brings their opinions in conflict with many of the theological creed notions of men. Some who never heard her speak before found themselves in accord with her sentiments and interpretation of the ancient record of Spiritualism. The interest in the subject is extending, and the meetings will probably continue."

A correspondent writes: "Services are held every Sunday eve at 7 1/2 o'clock at the residence of Mr. and Mrs. L. Gardner (Mrs. Cornelia Gardner), 68 Jones street, Rochester, N. Y.

## The "Doctors' Plot" Law in Massachusetts.

We published in last week's issue a Remonstrance Petition, praying that the Legislature of Massachusetts refuse the request of the Allopaths and their allies who are now besieging the authorities at the State House for legal protection against the healers, clairvoyant medium and specialists with whom they are no longer able to cope in the open field. We also requested that the petition-head be cut out, pasted on paper, and circulated for signatures by all friends of freedom in medical practice in this State. We now desire that as many of these lists of names as possible be forwarded to this office on or before Monday, Feb. 23, in order that they may be presented to the Legislature. The Committee (on Health) to which the Allopathic petition was referred Jan. 23d, will in the early part of February, it is expected, grant hearings regarding the matter, and we are requested to state that the experienced persons who propose conducting the defence of freedom in medical practice, now menaced, have arrived at the conclusion that the best course to pursue is to entrench the position of the Remonstrants by a presentation of facts as to the superior powers of healing diseased humanity which are possessed by what are generally termed the "Irregulars" over those shown by the fossilized medicos who are now asking legal protection.

Cases are desired in evidence (and they amount to large numbers in this State) wherein sufferers who have exhausted the skill of the Regulars have been cured by the non-diplomated physicians. Will a few persons who have been so relieved by the latter class be willing to meet the Legislative Committee and state the fact of their being thus cured, after being given up by the Regular Faculty? We are requested to state that persons are wanted who are not afraid or ashamed to give the names of the "Regular" physicians who treated them and the mode of treatment that finally cured them; and the cases need to be so marked that the opposite side know them to be facts, and beyond a doubt of truthfulness. If such persons will send their names to this office immediately, they will be notified when to appear at the Legislative hearing.

In the meanwhile every person who does not wish to be put under a medical guardianship, whereby his (or her) liberty of action in seeking health (when sick) wherever it can be found is to be unceremoniously and barbarously restrained, should see to it that his (or her) name is affixed to the Remonstrance Petition, a copy of which can be found at our office. Those who may attend the Spiritualist meetings at Berkeley and Parker Memorial Halls next Sunday will find a copy awaiting signatures in the ante-room of each place.

## Spiritualism in Canada.

Henry Moore writes us from Artemisia, Ont., that the cause of Spiritualism is making marked advance in the city of Toronto. Mrs. H. N. Hamilton, a trance speaker and platform test medium, has been for some time past doing excellent service for the new dispensation—the hall where the First Society of Spiritualists holds its meetings being inadequate to accommodate the numbers desiring to hear her. Of this lady's development he hears the following witness: "When in describing the spirit-friends present she looks up sometimes to the entrance door, I have seen the people turn around as if they could also see the spirits she spoke of, so graphic and truthful are her picturings. Often the names of the departed ones are correctly given."

Mr. Moore wishes that some of the lecturers and platform test-givers (like J. Frank Baxter, for instance) in the United States could be induced to come to Canada, as the people there seem to be ready to welcome a knowledge of spirit return, and are specially wrought upon by this order of development. Our thanks are due to Mr. Moore for his kind wishes, which are also matched with efforts, for the prosperity of the *Banner of Light*.

Now comes the news from England, according to the London press, of "The capture of a spirit." The medium appears to be Mrs. Corner, (née Florrie Cook). The alleged detectives were "Sir George R. Sitwell and Herr Carl Von Dorch, F.C.S." Place of alleged seizure, 38 Great Russell street, where the British National Association of Spiritualists holds its meetings. It is the same old story that has been repeated in this country: For instance, the case of Mrs. Markee in Rochester, who was seized while the medium was deeply entranced and at the time overshadowed by a spirit-form. The result was, the medium's life was endangered, as blood spurted from the nostrils and ears, and two hours and a half elapsed before she returned to consciousness. The fact in this case was, that instead of materialization, it was transfiguration. If this had occurred at the time the Scriptures were written, it would have been called "overshadowed by the holy ghost"; but in the modern age it is designated "fraud," when in reality no fraud whatever was committed. The case in England is probably similar to that above described. Time however will tell. We shall not condemn Mrs. Corner on the evidence of the parties named above under any circumstances—not until we have authentic information from the officers of the British National Association of Spiritualists—from the evident fact that, as the result proves, the two gentlemen in question visited the medium with express fraudulent intent. Their laying of violent hands upon Mrs. Corner's person is evidence of the fact. The important query here to be considered is, was the medium in an unconscious state, or entranced, at the time she was seized? If so, it was a probable case of transfiguration. If she was not entranced, and represented that the spirit or spirits to appear were to be materialized, that is quite another question. But we shall wait the record of facts which we have been promised by our London correspondent, before saying more upon the subject at this time. We still adhere to our candid belief, however, that the lady medium now under a cloud is a genuine instrument through whose direct agency spirit-forms are seen by mortal eyes.

G. F. Rumrill, Manchester, N. H., writes January 18th: "Received the *Banner of Light* and engravings, O.K., and was very much pleased with them. The *Banner* I have bought every week for a long time, so I know what that would be, but the engravings were much better than my expectations—as good as I have seen sold for \$2.00."

The *Rockland Advertiser*, (Nyack, N. Y.), which is an independent and fearlessly progressive paper, has recently passed under the editorial management of Horace Greeley Knapp, and will of a surety lose nothing of its former commendable characteristics by the change.

## Mrs. Cora L. V. Richmond in Boston.

Berkeley Hall was crowded on Sunday morning last by an audience the members of which listened with closest attention to an admirable trance discourse by the guides of Mrs. Richmond. The theme treated was "Inspiration—what is it, and whence its source?" It was considered from a high spiritual standpoint, and gave evident satisfaction to those privileged to listen. Oulina improvised three poems on subjects given in by the people—viz: "Pre-existence," "The Sun," and "The relation of the human soul to the Infinite." George A. Bacon was chairman as usual, and Mr. Patterson presided at the piano. We shall print a *verbatim* report of the address in due course of time.

## Mrs. Richmond Re-engaged.

On account of the increasing interest which has been manifested since Mrs. Richmond's advent in this city, the committee of the Parker Memorial Society of Spiritualists decided last week to secure her services for the five Sundays of February also. We congratulate the friends of Spiritualism, as well as all inquirers touching the subject of trance-speaking, on the success of the proposed step, which has thus rendered it possible for those so desiring to listen for so long a period in this city to the ministrations of this world-famous rostrum advocate of the cause. Mrs. Richmond will speak in Berkeley Hall during the Sunday mornings of February as usual, and in the afternoons before the First Society of Spiritualists at Parker Memorial Hall.

## The Parker Memorial.

The meeting at this place on Sunday afternoon last called together an assemblage of appreciative hearers which thronged the spacious hall to repletion, standing-room being utilized as well. Her discourse on that occasion was remarkable for its profundity of research, while at the same time the clearness of expression by which the subject-matter was set forth, made it easily comprehensible by all present. We shall also give our readers the benefit of a full report of this address, at no distant day.

## A Word from Countess Adelm von Vay.

In the course of a business and congratulatory letter which reaches us from her home in Gonoitz, Styria, this distinguished lady (who is herself the possessor of remarkable media gifts), informs us that "Spiritualism is breaking its way at last in Austria, Hungary and Germany. When some fifteen years since we first openly acknowledged our experiences before the world, we had many hard criticisms to bear, but now it is no more so. Spiritualism has since that time grown up in this part of Europe, and the little seed is now a tree among whose branches many birds may sing their songs. In Germany, Prof. Zöllner, Hoffman, Uriel, Fechner, have taken up the matter; in Austria Miss Lottie Fowler's visit to us and to my cousin, Count Gundukur Wurmbrand, did much good; Mr. Eglinton's visit to Bohemia and Dr. Slade's short stay at Vienna have also wrought a good work. Baron Hellenbach of Vienna writes deep philosophical books which speak well of the spiritual phenomena; he is a great admirer of Dr. Slade. The wish to see the phenomena is now alive everywhere."

Rev. Joseph Cook, in his second lecture on "Modern Evidence of the Supernatural, or Spiritualism as an If," in the Old South Church last Monday, opened by saying that "Samuel Sewall [Chief Justice of the State of Massachusetts] more than a hundred years ago stood up under this roof, while from this very platform a confession of his was read proclaiming his penitence for the part he took in prosecuting 'the witches' in Massachusetts. Heaven forbid that I, this morning, should make myself a conservator of superstition, and thus place myself in need of an apology like that of Judge Sewall's!" And forgetting this, his first statement, he winds up his lecture by libeling as respectable a body of people as that which he professes to belong to himself, by saying, in condemnation of Modern Spiritualism, "Your deliverance is to be sought from that error of multitudes in our modern civilization, deceived by trickery, deceived by coarse impersonations of departed spirits, deceived and wrecked morally by the leprous followers of Spiritualism. [Applause!]" Now we venture to say right here that the Rev. Mr. Cook—if he is an honest man—will eventually find himself in a similar category as did Judge Sewall when the latter denounced the poor media of a hundred years ago as "witches" and condemned them to death! No honorable man, with the slightest sense of justice, would so shock the sensibilities of some of the best men and women in this country who are conscientious believers in the great truths as taught by the angel-world to-day, as did Rev. Mr. Cook in his libelous allusions to our cause; and in after ages, when Spiritualism takes the first rank as the religion of the world, as it surely will, the intelligent masses in that day will read with amazement and scorn the fact, as recorded at this time, that there were people in Boston who encored the ebullitions of Mr. Cook in the Old South Church on Monday last.

Miss Lizzie Doten's admirable poem, "The Chemistry of Character," is we perceive going the rounds of the American press, credited to the *Burlington Hawkeye*—Miss Doten's name being entirely omitted. The *Manchester (N. H.) Daily Union*, the *New York Sun* (Sunday edition) and several other papers have fallen into this error. The *Hawkeye* has originated many fine things—funny and serious—and we have no desire to detract from its laurels; but as this Poem made its first appearance in print in the *Banner of Light*, being reported for our columns as delivered by Miss Doten at the close of a public lecture in Boston, and was subsequently brought out in book form (with others by the same authoress) from the press of Colby & Rich, and can be found by any one sufficiently interested in the matter by referring to the opening pages of her "Poems of Progress," it appears to us to be our bounden duty to call the attention of the editorial fraternity of the country to the injustice which, though unwittingly perhaps, is being done to this worthy lady and inspired poetess.

F. H. Brooks writes us from Rockford, Ill., in the course of a business letter, "If there is one feature in the *Banner of Light* that I admire more than anything else, it is its freedom from personalities. . . . I have just read Mr. J. W. Fletcher's lecture in your issue for Jan. 17th—and a glorious one it is. Hope you will favor us with more of the same sort."

All peoples, no matter what their religious beliefs, should join hands in behalf of starving Ireland. How true it is, and 'tis well 'tis true, as the Boston *Herald* says, "One touch of nature makes the whole world kin."



erations which the author has met with in no other work  
and which it is believed will be found practically useful  
those whose high privilege it may be to usher into the world  
the men and women of the future, these pages are written  
Paper. Price 25 cents.  
For sale by COLBY & RICH.







## New York Advertisements.

**SOUL-READING, OR PSYCHOMETRY.**  
**M**RS. C. DECKER, of 205 East 36th street, (near 3d Avenue) New York City, will give Psychometric, or Soul-Readings, Character Definitions, Medical Examinations, &c. &c. Each patient will receive visitors; or autographs of lock of hair may be sent to her by mail or otherwise. Fee \$1.00 or \$2 when diagnosing disease is also required, but only \$1 for each, and four 3-cent stamps for return postage. State name, when I am to make medical examination, Dec. 20.

**Mrs. Lydia Myers.**

**RELIABLE** Trance and Test Medium, at 1522 Third Avenue, between 72d and 73d streets, New York.  
Aug. 16.—21w\*

---

**Mrs. J. W. Danforth,**  
**TRANCE MEDIUM and Magnetic Physician.** Diagnoses 4s. 6s. Herb medicines prescribed. Highest references given. 79 West 62d street, New York. 13w\*—Dec. 6.

---

**MRS. H. WILSON,**  
**MAGNETIC PHYSICIAN AND MATERIALIZING MEDIUM.** Now located at No. 72 West 50th street, New York.

**\$55.66 Agent's Profit per Week.** Will prove it or forfeit \$50. 144 Onfit (rev. E. G. RIDEOUT & CO., 218 Fulton street, New York. 4m-Nov. 22.

**MRS. FANNIE M. BROWN,**

**MEDICAL CLAIMANT, BUSINESS AND TEST.**  
**MEDIUM.** Will diagnose of disease from lock of hair, or brief letter on business, 5c. and 4m-2c. stamps. Full diagnosis or full business letter, \$1, 100 and two 3c. stamps. Private sittings daily from 9 A. M. till 5 P. M. Sun-

days excepted. Public Closures Sunday and Friday promptly at 8 p. m. Admission, 25 cts. 232 Stubbs street, between Dekalb and Lafayette avenues, Brooklyn, N. Y.

East River District. Public Closure Tuesday evening 79 Power st., in the East River, June 19.

**NOTICE.**

A WONDERFUL DISCOVERY of a disease given at the wish of my Medical Band for 50 cents and stamp. Send for a box of hair, slate age and sex. Medicine, put up by a spirit aid, sent at low rates. Magnetized Catarrh Snuff (a spirit product), 50 cents and stamp. D. E. BRADNER, 60 West street, New Haven, Oswego Co., N. Y. 20w-Oct. 4.

**THE MAGNETIC TREATMENT.**

**SEND TWENTY-FIVE CENTS TO DR. ANDREW S. STONE**, Troy, N. Y., and obtain a large, highly illustrated book on this system of vitalizing treatment.  
Jan. 3.

**18 ELEGANT New Style Chromo Cards** with name the postpaid. **GEO. F. REED & CO.**, Nassau, N. Y.  
Jan. 17.—6m

---

**THE SICK CURED**  
Without Drugging the Stomach

**Marvelous Results** attest the superiority, mildness and certainty of the

**Absorption Cure!**

In diseases originating in torpor of the

**LIVER, KIDNEYS AND STOMACH.**

**DR. H. B. STORER'S**

# Vitalizing Pad!

Is worn upon the

## Pit of the Stomach,

The most susceptible part of the human body, and its power of absorbing poisons, which are **Anti-Septic, Diarrhoeic, Stimulating and Reversent**, are taken up by the absorbents and carried to every part of the system through the circulation. They especially act upon the

### GREAT VITAL ORGANS.

Awakening nervous energy both in the great plexuses and throughout the abdominal viscera. Every fibre of the body participates in the improved vital action. It puts an increased amount of blood into active motion, improving its properties, and thus diffusing throughout all the organs a more healthy and vitalizing stream of

**PURE, RICH BLOOD.**

None but the purest and most potent ingredients are used, which are warranted free from anything *poisonous or injurious to the feeblest person.*

**In Liver Complaints,**

**Kidney Affections, and  
Diseases of the Stomach.**  
The Pad acts with constant and vigorous energy.  
**Fever and Ague.**  
**Dumb Ague, Dyspepsia.**  
And all the distressing symptoms resulting from **Malaria,  
Poison, Indigestion, Torpid Liver, Biliousness,  
&c.,** such as **fits headache, Constipation, Vertigo, Flatu-  
lency, Jaundice, Palpitation and Nervous Diseases of  
the Heart, Liver Cough, often taken for Consumption,  
Ague Cuts, Distress, Neuritis in head, neck, shoulders,  
ears, stomach, back, limbs, Lumbar Gages, Sciatica, Inter-  
mittent Rheumatism, Low Struts, Female Weakness,**

This PAD is a powerful preventive and deobstruent in  
**KIDNEY AFFECTIONS,**  
 Removing the urea, uric acid, urates, and effete matter  
 which obstruct the action of these most important organs  
 and cause Inflammation, Bright's Disease, Dropsy, an  
 often death.

---

To quiet the nervous system, induce refreshing sleep, an  
 equal distribution of blood throughout the body, and  
 should be worn by every Asthmatic, Gouty, and Catarrhal.

**52- These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1.00, and sent by mail to all parts of the country, postage 10 cents extra.**

**NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.**

Under existing postal arrangements between the United States and Canada, these **PADS** cannot be sent through the mails, but must be forwarded by 'EXPRESS ONLY,' at the

No Invalid should fail to wear the VITALIZING PAIN.

Orders may be sent either to **DR. H. B. STORER,**  
Indian Pine, Boston, Mass., or **COLBY & BICE,**  
9 Montgomery Place, Boston, Mass. March 29.

**DR. C. D. JENKINS,**  
**Astrologer,**

MEMBER OF THE MERCURIUM,  
AND OF THE BRITISH ASSOCIATION FOR  
*Astral, Cerebral and Mesmeric Science,*  
No. 67 Doverstreet, Boston, Mass.

TERMS.

For answering questions.....82.  
Life-Reading, with advice for Future Di-  
rections.....5.  
For a Full Nativity from Birth.....20.

**T**HE object of a Nativity being calculated, is to obtain knowledge of the constitution and mental character. Thousands are in pursuits that bring them neither honor nor profit, because they have no natural talent for their calling. It is necessary to know, as near as possible, the time of birth, also the place.

Dr. Jenkins having made "Medical Astrology" a great study, will give advice on all matters of sickness and health, and will supply medicines in accordance with the planetary significations. Those given up by other physicians are requested to try him.

The most sensitive need not hesitate to seek information. His aim being to caution and advise with sincerity, and with a view to the benefit of the patient.

**Make the Children Happy**  
**\$1.50 THE NURSERY. \$1.50**  
**NOW** is the time to subscribe for this **BEST ILLUSTRATED MAGAZINE** for the young. Its success has been continuous and unexampled. It is now in its thirtieth year.

Send 10 cents at once for a Sample Number and PREMIUM LIST.  
**EXAMINE IT!**  
**SUBSCRIBE FOR IT!**  
 Address \_\_\_\_\_

**JOHN L. SHOREY, Publisher,**  
Oct. 11. **36 Bromfield street, Boston, Ma.**  
**A PORTRAIT**  
OF THE  
**HUMBLE NAZARENE**  
Executed through the Mediumship of G. FABRE, of Paris  
France, the Artist said to be SPIRIT RAPHAEL.  
(Whatever may be the surmises of the future, Jesus was

W. J. COLVILLE.

For sale by COLBY & KICH.



