

as he has no influence he fails in the attempt. Another man, who was very sick two years ago with rheumatic fever, would doubtless have died without my care. I spent two whole nights with him, not daring to trust him in other hands. And this man has served me in the same way. I offered last summer to pay him half money for work, and credit the other half of his wages on my bill. He is not so poor that he could not have got on very comfortably in this way. But it was of no use. The past was forgotten. He could not lay his finger upon anything as the equivalent for my services. Health, to be sure, he had, but he could not touch it or see it; and his untutored mind could not retain an abstract idea through any lapse of time."

"Is not this lack of culture an excuse for ingratitude?" asked Chester. "This difficulty of which you speak, of retaining in the mind an abstract idea, may be but the natural consequence of ignorance. The savage tribes of our country are a remarkable exception to this rule, if, indeed, it be the rule. I think their peculiar turn of mind enables them to grasp abstract ideas to a remarkable degree."

"That may be," replied the doctor. "At any rate the gratitude of the Indian for kindness received is proverbial. I could give you some examples of it from my own experiences with them. But I have in mind a case which offsets those I have mentioned, in this immediate vicinity. Some years ago I attended the child of a poor fishman who works in the forge, three miles from here. It was a very dangerous illness, and the child got well over it. The parents were delighted, and grateful as well. The man was poor, but he said to me, 'Doctor, if you will wait a little you shall have your pay. I can save a little from my wages every month, and will bring it to you a little at a time. Will that do?' 'Certainly,' said I; 'take your own time for it, and don't distress yourself to pay me.' For I saw that I was dealing with an honest man. I told him I should charge him but half price, as he was poor, and he thanked me with tears in his eyes. Well, that man came regularly to me every fourth week, bringing what he could save from his month's earnings. Sometimes it was two dollars, sometimes three. At last, one Monday evening—he always came on a Monday—there was a fearful storm of rain and sleet, with a raw March wind. About nine o'clock he came to my office, having walked three miles in the storm to bring me three dollars. I looked on my books. Eight dollars remained unpaid. I had not the heart to take any more of the poor man's money, and I accepted the bill. The man went out of the door with a God bless you on his lips."

"Now this man's honesty and honor were refreshing, and his was genuine gratitude."

"Oh yes," I replied; "although we often look in vain for it, we do find real gratitude now and then." I thought of some of our poor friends, whose lives we had gladdened for two summers past by sending them out into the country for a few weeks, and their grateful remembrance of my father's liberality, but I made no mention of it then."

"Oh! tell me, please," said I, "who is that old gentleman whom I heard spoken of as 'Old Grip'?" That man has a history, I am sure."

"Yes, doubtless; but no one knows what it is. Only this: About ten years ago he came to this town, and bought a small farm. Sometimes he has had a housekeeper, but not long at a time; and for several years he has lived entirely alone, hiring a woman to work occasionally by the day. His name is Damon Burrill. He is a misanthrope, and seems not to desire the acquaintance of any person. A few months ago he surprised the community here by buying one of the finest building lots in the village. Then a stranger came to town, looked at the spot with Mr. Burrill, went with him to his house, where he remained some hours, and left town. Preparations were made for building, and Burrill has erected a very pretty house there. It is generally supposed that he bought the land and has built the house for the stranger, but no one knows even his name. There has been a great deal of surmising as to the relationship existing between them. It is generally believed that the stranger will come soon and take possession. It is evidently not an investment of Mr. Burrill's, as he says it is not for sale."

"How strange that he should be here this evening!" said Kate. "I wonder what could have induced him to come!"

"A change has come over him," said the doctor. "By the way, he handed me something; I have it here in my pocket."

The doctor took from his pocket something which looked like a pop-gun, such as boys make of willows, only that this was larger.

"Well! this is curious!" said he, as he pulled it apart where it was fitted together near the end. "It is nothing more nor less than one of those pin-boxes that we used to make for the girls at school, for them to keep pins and slate pencils in; but this is made of ash instead of willow. And it is filled in with paper, tightly rolled together. What is this?"

We were all curious, and watched intently as he unraveled the paper.

"What does all this mean?" asked the doctor, as he looked at it, his face and voice full of astonishment. "Ah! here is another slip. This will explain." He read aloud:

"EGLINTON, N. Y., Nov. 1876, 1878.
DR. WESTON—More than fifty years ago my father wronged your father in pecuniary matters. As some restitution of what really belongs to you, I beg you to accept the house and land specified in the accompanying deed.
DAMON BURRILL."

"This other paper is the deed of the house and land," said the doctor, speaking as if in a dream.

We all looked into each other's faces with fearful eyes; we were speechless with surprise. Finally the doctor spoke:

"God bless 'Old Grip'! We have had an angel in disguise in our midst, and knew it not."

Then Kate spoke, her eyes shining bright through her tears:

"We will have a pleasant home now, and 'Old Grip' shall make one of our household; shall he not, husband?"

"Yes, if he will; but I doubt if he consents to that at present. By-and-by he will come; but this reparation, as you see, comes from a high sense of honor, a stern sense of duty, rather than from a genuine sympathy. He will stand aloof from us for awhile; but in time he will look upon us as friends. When he was so very sick, three years ago, I noticed his hearty appreciation of my services, and he paid me my fee at every visit; yet he repelled every word of sympathy and friendly feeling which I attempted to offer."

"But we see now," he continued, "notwithstanding his misanthropic feelings, how truly noble and great his nature is. He has had some terrible experience in life that has made him what he is."

"You have no hesitation about accepting such a gift?" asked Kate.

"No; because the property belonged to my father. Mr. Burrill's father got the property into his own hands through fraud, and it will bear upon his peace and happiness in the spirit-life, I believe; and Mr. Burrill, himself, in thus making restitution, will be blessed in his deed. I have heard my father speak of the circumstance, but I did not know, till now, that the Mr. Burrill who defrauded him was the father of this man. No, it would be an injustice, as well as unkindness, to refuse the gift so nobly offered."

It was late that night ere sleep closed our eyelids, and then I dreamed of "Old Grip."

(Continued in our next.)

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

Our session of Jan. 9th was one of great interest, the time being occupied by Dr. Slade in briefly sketching the main incidents of his life as a medium. He spoke of the shadows that surrounded mediums, the thorns and briars that filled the pathways of their lives, of the persecution and slander that assailed them. Speaking of his own mediumship, he said that he inherited it from his mother. When a babe-rays were heard around his cradle, and he was clairvoyant from infancy. In his school-days he possessed a remarkable facility for learning his lessons. Loss of health while yet a boy led him to go South; but, getting worse, he returned home to die. At this time a gentleman, Mr. Houck, advised application to a clairvoyant or medium. While wondering what kind of a person a medium was, Mr. Houck proposed a séance. One was held, and a large hand came and grasped young Slade, who became alarmed, and a hemorrhage came on. Though the family became much alarmed at this, Harry concluded he would continue the trial. The next night he became entranced by Owasso. His chair, with himself in it, was raised and placed upon the table, and Owasso said he had come to heal his lungs, and that he would live many years. Owasso took charge of him, controlled him to get roots and herbs and make syrup, which cured him; and after that he became quite noted for his diagnosis and cure of disease. Being sent for to go South by some physicians who wished to consult him on a serious case, the physicians were astonished upon seeing a boy instead of an old man, and experiments were made, testing his powers. His fame rapidly extended, and many cures and conversions were made. Added gifts of mediumship came, including artistic paintings and sketching while under control. Slade writing manifestos, as at Jackson, Mich. Removing to New York City, form materializations were produced, and numerous seances held. Following came an invitation to Russia. On his way thither he made a stop in England, where scientists and others became interested, and he encountered the antagonism of Prof. Lankester and Dr. Donkin, who hesitated at nothing in their efforts to destroy his power and influence, and finally caused his arrest, under the Vagrancy Act. Liberated on bail, many friends offered assistance, but popular prejudice prevailed, and he was sentenced to jail. When an appeal was made by the solicitor to a higher court, and the indictment quashed through a technical point. This persecution spread his fame throughout Europe. Reaching Berlin he subjected his mediumship to Samuel Bellachini, the Court Conjurer, who, after his experiments, declared that "any explanation of what took place by any reference to prestidigitation was absolutely impossible." He also gave seances to Prof. Zollner and others, with satisfactory results. In Russia he held seances with the Imperial family, distinguished scientists and many of the nobility. Returning to Germany, the interesting experiments of Prof. Zollner, as recorded by him in his work, "Transcendental Physics," took place.

He subsequently visited Australia, met with great success, and returned home by way of California. Upon his journey he was attacked by paralysis, and in San Francisco was cured through the powers of Dr. J. D. MacLennan, under the direction of spirits.

After the recital of his experience, Dr. Slade submitted himself to his controlling influences. The first control was that of a Scotch painter, who spoke in a broad Scotch dialect. Next, an Indian influence spoke in an unknown language. Then Owasso, who told about his mediumship and the work of the spirits for the world.

After singing, "What Shall the Harvest Be?" the thanks of the Society were tendered to the doctor, and an invitation to him to be with us again at the earliest opportunity.

DR. WM. H. COFFIN, Sec.

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

VIDAR, THE SILENT.

When the last bird flutters southward
As the sunlight fainter glows,
And into the dim November
A pensive stillness flows:

When the mountain swallows wrap them
In robes of brown and gold,
I think of the Norseman's Vidar,
The silent god of old.

He dwells in the boundless forest,
In pathless woods unknown,
He loves the breeze-looked prairie,
And the mountains are his own.

In the bloom of joyful summer
He shuns the haunts of men,
But he comes with the days of darkness
To look on the world again.

On the chill and desolate seashore
The waves their tumult cease;
The rivulets know his footfall
And tremble into peace.

The wind steals into the forest,
The tall trees watchful stand,
And the stars hang mute and breathless
As he roams the leafless land.

No voice nor speech has Vidar,
And his features no man knows;
But he lays his hand on the heart-strings,
And wonderful music flows:

As if the reverberant tones
Of a long and sorrowful past
Were slowly ascending and blending
With the peace that shall come at last.

Thus Vidar the Silent passes
Over the world's wide apace,
Giving to all who greet him
One beautiful hour of grace.

Then welcome the songless branches,
Welcome the darkened days!
There shall be light on the shadows,
And in the silence, praise.

A Cure for Small-Pox.

A Paris physician says: "I herewith append a receipt which has been used to my knowledge in hundreds of cases. It will prevent or cure the small-pox, though the pittings are filling. When Jenner discovered cow-pox in England, the world of science hurled an avalanche of fame upon his head, but when the most scientific school of medicine in the world—that of Paris—published this recipe as a panacea for small-pox it passed unheeded. It is as unfailing as fate, and conquers in every instance. It is harmless when taken by a well person. It will also cure scarlet fever. Here is the recipe as I have used it, and cured my children of scarlet fever; here it is as I have used it to cure the small-pox; when learned physicians said the patient must die, it cured: Sulphate of zinc, one grain; foxglove (digitalis), one grain; half a teaspoonful of sugar; mix with two tablespoonfuls of water. When thoroughly mixed, add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child, smaller doses, according to age. If countries would compel their physicians to use this, there would be no need of pest-houses. If you value advice and experience, use this for that terrible disease."

Quiet nerves and Balmey Sleep in Hop Bitters,

for sleepless Ladies and Invalids.

Berkeley Hall.

The True Basis and Best Methods of Spiritual Organization.

A Lecture delivered by
W. J. COLVILLE,
Under Influence of his Spirit-Guides, in
Berkeley Hall, Boston, Sunday Morning,
Dec. 10th, 1881.

(Reported for the Banner of Light.)

Last Sunday we celebrated the third anniversary of the formation of this society. We then endeavored to supply you with a brief outline of the work we contemplated doing when we first called you together in Paine Hall, now over three years ago. From the day that our meetings commenced until now we have always earnestly striven to steer clear of unreasoning iconoclasm on the one hand, and of blind veneration for ancient institutions on the other. While cordially endorsing and devoutly sympathizing with all the truth we can discern in the Christian system, we have never applied to ourselves or to our work the title Christian, as we have never assumed the title Jew or Buddhist, though we essentially agree with the fundamental principles of faith in one and all of the great religious systems of the world. But to us religion is a life and not a creed, while to the nominal Christian, Jew or Buddhist a good life needs to be supplemented by a certain kind of faith in older records and historical personages. We certainly should hesitate a long while before venturing to call Jesus a Christian or to attribute the origin of the system known as Christianity to this pure-minded and whole-souled philanthropist. Christianity is so mongrel a system that some of its professors deny almost all that others of its leading lights proclaim as essential to salvation. We should with equal reticence apply the title Buddhist to Sakya Muni Gautama, the last of those wonderfully inspired men who have periodically arisen to protest against the vices and errors of Asiatic belief and custom.

To our way of thinking, all adjectives, by qualifying and limiting a comprehensive noun, detract from the dignity and grandeur of the noun they qualify. Religion is too wide and all-embracing a term to need qualification by the employment of such sectarian terms as Mohammedan, Buddhist, Jewish or Christian; not because there is little or no good in any or all of the systems known as Judaism, Christianity, etc., but because truth will always refuse to be confined to any particular age or nation. It will enter all your societies, permeate your every organization, pervade all your homes, speak through all your orators, guide the pen of all your scribes; but without, as well as within all institutions, independent of as well as through the instrumentality of all your recognized teachers or mediums, it will exert its sway and instruct humanity.

The religious systems and organizations of to-day are on the wane, because they do not appeal to the varied needs of human nature sufficiently. They fail to take man as he is and the world as it is, and minister lawfully to the varied needs and desires of that nature. Stereotyped prayers will not voice the utterances of all souls; fossilized ceremonials will not expand and allow room for the ever-enlarging mind to grow and thrive. To expect all men to agree intellectually is to look for an impossibility, at least in the present stage of the world's progress. Uniformity is the goal to which the churches unattainably wish to attain, but nature is never uniform, though she is a unit. No two flowers are precisely alike, no two countenances identical in form and expression; and does not the beauty of the world and of character consist in diversity in unity? The ancients, while worshipping the Deity as a perfect sphere, beholding the variety of the operations of the Divine Spirit, introduced the triangle as well as the circle as a symbol of the Godhead; and while this figure has three sides, proclaiming diversity, its threefold nature does not detract from the idea of absolute unity. The Trinitarian enforces the idea of diversity, but in such a way as to lead the intellect to reject his conclusions. The Unitarian acknowledges the unity, but denies the trinity. These rival bodies of Christians are like the various men who gazed at the chameleon in the fable: one found it blue, another yellow; and at length a witness declared that it was white. They were all right, yet all wrong—all right partially and relatively, all wrong absolutely.

No finite conceptions can ever be more than relatively accurate when they are glimpses of immensity beyond human comprehension. If God could be accurately described and fully understood by you, you would certainly be equal and possibly superior to the Deity. The greater can never be contained by the lesser; and if the mind of man be smaller than God, then the mystery of God will ever remain to some extent a mystery. Eternity is a word frequently employed, glibly used by children, as much so as by adults and philosophers. But who has ever fathomed eternity? Who has ever solved the problem of the ages, and satisfied himself that he verily comprehended infinity? The wisest men are ever they who acknowledge that they are baffled at every turn in their researches. Newton, after having made vast discoveries, revolutionizing the faith of the world on scientific matters, compares himself to a little child picking up pebbles on the beach, while the ocean of truth lies unexplored before him; but the shallow-brained sciolist, who has scarcely penetrated one step into the mysteries of truth, imagines that he knows all there is to be known, and would fain make the world believe in his power to empty the ocean with an oyster shell.

When we hear of the arrogant assumptions of certain Materialists of to-day, we can only smile and pity their simplicity. Whatever their puny minds do not contain, according to their reasoning, can have no existence. Whatever facts, however well authenticated, have not been demonstrated to them, are of necessity fraudulent. Their reason is adequate, in their opinion, to empty the ocean of truth, and leave not a drop of water in the sea for any future visitors to the fountain of intelligence.

Unfortunately for Spiritualism and liberal religion to-day, this class of persons is not wholly unrepresented by those priding themselves upon their liberty of opinion and breadth of thought. Bigotry is by no means confined to those who superstitiously revere old-time dogmas. In the ranks of materialism are to be found many persons quite as bigoted to their own negations as the most devout Catholic can ever be to the assumptive dogmas of his church. In Christendom it has been customary to ostracize all who would not believe. Among many so-called radicals it is the fashion to persecute and sneer at all who will not disbelieve. One

extreme always produces another. It is but a step from Ultramontanism to infidelity; while from Spiritualism to infidelity the distance is so great that no human mind has yet been found able to traverse it. We make this positive assertion despite the fact of there being many reputed Spiritualists who are so near the confines of the atheistic realm that one can scarcely detect the difference between their opinions and those of avowed Materialists. But there are many kinds of professing Spiritualists, and among them are many who, though no doubt very sincere and well-disposed people, are not properly entitled to the name of Spiritualist. "Phenomenalists" would suit them better, as it would be a title expressive of their real intellectual and spiritual status. It is quite possible to believe that certain mediums are perfectly honest; that certain phenomena which have occurred in your presence are not to be attributed to imposture or self-deception, and yet accept the explanation given by Spiritualism as only one out of several possible explanations. You may talk of the spiritual hypothesis as simply one out of many hypotheses, but that which is hypothetical is altogether unlike that which has been clearly demonstrated to your understanding.

To believe that spirits perchance communicate; to believe in a possible God and a probable hereafter, is scarcely to be in that frame of mind which constitutes a Spiritualist properly so-called. Those who are really Spiritualists have been convinced of the reality of spiritual experiences beyond a peradventure; to them there is no perhaps in the case. They are as able and ready to affirm that they have witnessed spiritual beings as they are to defend the doctrine of their own and their friends' real existence, and having once discovered a truth they can never let it go. The reason why so many waver and doubt is because they have never been really convinced; they imagine that they are satisfied one day, and the next they consult another medium, clamoring for a repetition of the identical test they considered all-sufficient the day before. Many men and women are going up and down the country declaring that they have been Spiritualists for twenty-five or thirty years, and yet all they appear to desire is a simple rudimentary manifestation of spirit power, precisely similar to evidences which have been furnished them hundreds of times before. Whenever a new medium is introduced they are anxious to spell out the alphabet of spirit communion afresh, and receive a test from some brother, or sister, or cousin from whom they have received thousands of similar communications, and through hundreds of mediums.

We do not deprecate by any means or to any extent the very natural desire felt by most of you to enter into conscious communion with your own beloved ones; but let this communion be progressive and not stationary. If you have once received a satisfactory test, convincing you that they still live and love you, that test should suffice; you need never seek a repetition of this evidence; but this need not prevent you from holding frequent intercourse with your spirit friends, only, having learned from them the alphabet of the spiritual language they are commissioned to teach you, you should seek for higher instruction. Go to them for new lessons and strive to graduate from the primary to the higher schools of spiritual instruction. Primary schools are ever a necessity; children are always found ready to fill them; but the same children would be thought dunces indeed if they never left them and made room for other babes in knowledge. All manifestations of the spirit, from the raps and table-tippings to full form materializations and advanced spiritual teachings, are necessary; but the public must remember that the law of the spirit is ever and everywhere the law of progress, and that all these phenomena are supplied to satisfy the needs of those whose requirements are as varied as the supply which comes in answer to the demand. If any complain that certain demonstrations of the spirit are trivial and commonplace, the commonplace character or triviality of spiritualistic phenomena is but a reflection of a corresponding state of the human mind while searching for spiritual enlightenment. You have the whole universe to draw upon, and if there be a power in Nature enabling the foolish in the spirit-spheres to answer unto your folly, surely there can exist no law forbidding the wise to answer unto your wisdom.

In the work of spiritual propaganda we warn you all against the unwise methods employed by some as means for enlisting public attention and sympathy—methods which are not the expression of a spirit of wisdom, and which, though momentarily triumphant, produce and minister to morbid curiosity and transitory excitement rather than to deep feeling and earnest thirst for knowledge. Flaming posters announcing wonderful exhibitions of spirit power in broad daylight, on a specified evening, in a conspicuous public hall, may suffice to draw an immense crowd of curious seekers after the latest and most surprising novelties of the times. But such advertising retards rather than advances the progress of spiritual truths in the community, as the kind of manifestations possible under the circumstances are of so questionable a character that the excited multitude are far more likely to leave the building pronouncing Spiritualism an imposture and mediums tricksters, than speaking favorably of the proceedings. While trance and inspirational discourses can be delivered to immense multitudes of people, and the same conditions need not always to be observed for their delivery as are necessary for the production of physical phenomena, still sensationalism is always out of place in connection with Spiritualism; and flaming bills calling the attention of the populace to a spiritual medium, as placards attract crowds to the circus, are entirely out of place at all times; for we must ever bear in mind that the mission of Spiritualism is not to amuse but to instruct; and that the spirit-world must be left to devise its own means for the propagation of the truth which it alone can reveal.

If persons expect to make money out of their mediumship, as they would out of any business enterprise; if they only care for mediumship as a means of acquiring worldly wealth, they may retain certain mediumistic powers, and, for a while at least, amass some gold; but it will be at the expense of all that is purest and most abiding here and hereafter. Spirits of the highest order are not unsympathetic or blind to the earthly needs of their chosen instruments; but with them the spiritual work is ever kept in the foreground, while the material means for supplying physical necessities are a secondary consideration in the eyes of wise guardians and guides. The soul must ever exist and operate prior to a material form or expression, and thus material agencies for carrying on spiritual work

must ever be set in motion in response to an already existing spiritual force and necessity. We are none of us so foolish as to overlook the practical side of the work on earth, or to imagine that mediums can live without visible means of support while in the earthly body; but our advice to all workers in the spiritual vineyard is to see first to the kingdom of heaven and its righteousness, and while doing their duty faithfully trust that all things necessary for their earthly welfare shall be added unto them. Certain of the sayings of Jesus concerning the estimate to be placed upon worldly goods and human efforts, are open to the severest criticism of those whose God is Mammon. Those political economists and Martha-like housekeepers who place a high value upon earthly comfort and respectability, and bestow little thought or energy upon the acquisition of spiritual riches, may style Jesus a fanatic, and laugh at the whole Essenian brotherhood as a company of foolish fanatics; they may even go so far as to pronounce certain New Testament statements on these subjects immoral, while the immorality is in themselves, and not in the great teacher whom they criticize. They, having an inordinate regard for temporal good, will willingly starve the soul to feed and clothe the body; caring more for a sumptuous earthly dwelling than for a house not made with hands, eternal in the heavens, they will barter everything for the sordid dust of earth. To them nothing can be more foolish, and even wicked, than the conduct of those who will expose themselves to beggary, if need be, for the truth's sake. Their lives are one constant struggle for the bread that perisheth, for the applause of men, for worldly fame and grandeur; and then how frequently is it the case that when they have reached even to the summit of their worldly ambitions, their souls are compelled to go out suddenly, leaving behind them all they valued, and become, in the world of spirit, paupers indeed.

The great question to be decided very often is, which of two kinds of riches will you seize when both are within your grasp? when you can have one or the other, but not both? Will you build only for time, or for eternity? Will you fare sumptuously and attire yourselves delicately on earth, leaving your spiritual necessities all unmet, or will you forego some earthly luxuries that your higher nature may be satisfied? All the men and women you admire and reverence were heroes and heroines. The public heroism displayed on the tented field, and the yet greater heroism of many private persons whose lives have been long series of struggles and disappointments, always attract you to the extent of causing you to fall down and worship at their shrine. All the really brilliant stars in the intellectual galaxies with which you are familiar through history, and the abiding results of their labors, have shone with a peculiar lustre by reason of their fortitude amid the thousand and one daily worries and persecutions to which they were subjected. Bruno, Galileo, Copernicus, caring naught for the approving smile of an ignorant rabble of people who represented the civil and ecclesiastical power of their day, preferred to devote themselves to the study of nature's laws and glories, even though poverty, ostracism, yea, the stake itself, were the earthly reward of their labors. Columbus would sooner leave all the pleasures and comfort of his sunny home in Southern Europe, and brave the perils of the deep in a frail bark, manned by a mutinous crew, following the guiding light of that intuition which revealed to him the existence of another continent, across the waters, peopled by the dreaded monsters of fact and fable, than obscure the light of his genius by wrapping his talent for discovery in the napkin of worldly expediency. Luther, Melancthon, John Huss, the Waldenses, the French Huguenots, Joan d'Arc, the Wesleys, your Puritan forefathers, who cared more for liberty to worship God according to the dictates of their own consciences, than for all domestic felicity and civil distinction at home, have earned a place and fame in history; have enshrined themselves as monarchs in the affections of the world; have bequeathed to posterity a legacy of true nobility, placing them on pedestals of moral and intellectual greatness, which none can occupy save those who would gladly exchange all worldly advantages for the one pearl of greatest price, the truth itself.

Perfect, absolute truth they did not attain to, but relative truth, an approximation toward the absolute, truth far greater than that revealed to their time-serving opponents, they certainly did grasp by their self-denial and boldness. Infallible they were not, models of perfection in no sense; but instruments in the hands of angels for the ushering in of that glorious dispensation of universal light and love, the true golden age of the future, they certainly were. They were all vessels filled to overflowing with pure water from the wells of everlasting life. Fuller than quite full no vessel can be. The pint mug can never hold as much as the gallon jar; some minds are like thimbles in capacity when contrasted with others that are like tanks, and thus it is impossible for all to attain to the same measure of truth. All cannot bear the same amount of light; that which will illuminate one will blind another, for mental and spiritual organs of vision are variously conditioned, as are bodily eyes.

It is a common and very true saying that what is one man's meat is another's poison. Many children grow up stunted, physically and mentally, in an atmosphere where other members of the same family grow and thrive. Parents make a sad mistake when they provide one dish and one only for the satisfaction of the appetites of a large family. Every child born into the world brings with him peculiar needs incidental to his special mission in life. To respect these needs is wisdom; to despise or ignore them is to sow the seeds of pauperism, crime and every ill. There are no persons to be found anywhere who have not their own specific places to fill and work to do. The human family is like a large temple, or like the human body itself; many parts and many members are absolutely essential to form the edifice or complete the organism—just as the eye cannot be dispensed with because you have arms; just as the windows of the house cannot be made to do duty for the stairways, even so one person or class of individuals can never stand in the stead of another individual or section of the community. Could your President occupy his seat of honor in the White House, if there were not men to till the ground, gather in the harvests, prepare his food and fashion his garments? These toilers do not directly rule the nation, but they do so indirectly; not alone by the part they take in electing Representatives, even to the President himself, but also in actually making it possible for those holding high offices to exist. For if these men did not perform the work you style menial, your distinguished

personages must needs starve or provide for their own necessities, and the provision they would have to make for physical necessities would debar them from the use of those essentially intellectual powers which they now almost exclusively exercise.

You perceive, therefore, that the great principle of republicanism or democratic rule is the recognition of the dignity of labor; the portioning off of individuals and classes of persons, with a view to the utilization of all the talent the country possesses; but while some must speak and others listen, while some must write and others read, some spend their lives in making provision for man's physical necessities, all are equal if all are faithful; but diversity is included in unity. The churches are fast losing their hold upon the affections of the people, for the reason that they all strive to reduce men to the level of an impossible uniformity. Uniformity means stagnation, repression, and is in spirit, as well as in form, antipodal to the true unity of the spirit which spiritualism ever seeks to maintain. There may be unity of the spirit in the bonds of peace. Men and women may differ widely in opinion on almost every conceivable subject, and yet respect and love each other deeply and tenderly. Church organizations have been beneficial to the extent that they have bound men together, uniting various types of character and employing various talents in a common work needing diverse energies and methods of operation; but their prejudicial influence has been the outgrowth of the authority some have striven to exercise, while disqualifying to rule by any other means than the most ignoble. As long as men are afraid of God, terrified with the thought of hell, if they dare to arrive at another conclusion than that to which their ministers have arrived, all intellectual and moral progress is impeded in the land; and people become morbid, hypocritical and cowardly as their lower propensities are appealed to by fear only.

Love allows perfect freedom; love alone can fulfill the divine law; we shall only truly obey a law when we love it. The love of law is as necessary as the law of love, and until the wisdom and equity, yea, and the mercy of a law, are fully established in the minds of the people, coercive methods may suppress exhibitions of crime, but criminal tendencies will never be uprooted from the popular mind. The severer the laws the more common is crime. When hanging for sheep-stealing was abolished in England, farmers were not less secure in the possession of their flocks than before this change in legislation. The wildest characters are ever the most ready to vote in favor of capital punishment and every form of legalized inhumanity, even though those very laws which they favor place their own lives in jeopardy, while those who antagonize unmerciful measures are the very ones who are least likely ever to find themselves in the hands of the law. Love must ever control, not fear. A religion of fear led to the Inquisition, and every horror of the sixteenth century; a religion of fear may cause hundreds of thousands of free-born men and women to bow their necks under the galling yoke of priestly despotism. One old man in Rome, claiming to be the vicar of Christ, the successor of the Apostle Peter, the infallible head of the Church on earth, may intimidate millions; but as he is honored and yielded to from motives of fear, as intelligence always displaces superstitious dread, one by one the Pope's treasures are passing from his grasp, one by one his former allies are forsaking him; his dominions are ceded to the crown of Italy, he is afraid to breathe, his very life appears to him to be in danger. He refuses to leave the Vatican, so much does he dread assassination, though if he be the chosen representative of God on earth, surely he might feel confidence enough in the divine protection to feel safe everywhere and under any circumstances; but the religion of fear which Rome disseminates is not calculated to inspire confidence and love.

The Church has ever depended upon the State for protection; its only safety has been in its power to command the civil government. The union of Church and State, not in partnership, but as master and servant, has ever been the dream and ambition of Romanism; but, alas for its alas for the Greek and Anglican churches, also! culture, universal knowledge, despoil them of the aid they can only steadily receive from a nation which imagines that it is imperiling its eternal happiness if it dares to act against the decree of the Church.

If it be true of the Church that its power as a despotic agency is waning, what may be said of those earthly governments which have long controlled vast multitudes of men? In Russia, Nihilism threatens to annihilate the government at any moment. The assassination of the late Czar was the natural fruit of the old-time tyranny which fostered the universal hatred of the government, out of which alone systematic Nihilism could possibly have sprung. The late Czar was a good man, far superior to his predecessors who died natural deaths; the present Czar is a model of justice and mercy when compared with the general run of Autocrats, but yet he cannot sleep or taste of any enjoyment without alarm. His hair is bleached, his form shrunken, his stalwart form robbed of its proud and glorious dignity by reason of the plots against his life. Why is he the object of attack? Not one who knows him fails to respect him as a man, but his office throughout Russia is held in detestation. Why? Because for centuries the kingly throne has been the seat of unblinking despotism, and while present Emperors may seek to reform ancient institutions and win back the lost favor of the populace, they can never by any virtue of their own induce men to regard favorably a system which makes the safety of a nation depend upon the disposition of an individual; a man, moreover, forced upon the people independent of their vote; a man whom they are taxed to support, whose extravagances they must pay for even though one of his darling schemes be the shedding of their blood.

Whenever trust is reposed too exclusively in an individual, a community has built its house upon the sliding sand of individual permanence. A virtuous parent may have for his heir a prodigal child. At any moment the monarch may pass from earth; and what then? No matter how free and prosperous the nation during a certain man's lifetime, his death may plunge it into the darkest abyss of wretchedness and suffering. Iconoclasm is usually indiscriminating; reactionary movements are ever apt to be as violent in one direction as their predecessors have been in its opposite; and thus, to-day, the hatred felt toward churches and rulers, priests and bibles, by a large number of civilized people, is unnatural, but necessary and inevitable in this transitional age. New wine cannot be confined in old bottles; it will burst them; new

ideas will not continue to run in old grooves. Every age has had its own prophets, its own systems, its own forms of spiritual and intellectual embodiment. Men like Savonarola in many respects, though scarcely as self-sacrificing as he, may try to put the new wine of the modern spiritual revelation into the old bottles of existing organizations, yet the new truths will not abide these limitations; their young, vigorous vitality disintegrates, shivers the form into fragments; the thought is liberated, and though it apparently falls fruitless to the earth not one particle of it can be lost, and the experience gained in the failure of an effort to imprison it, has taught the world a lesson of priceless value.

Ernest Renan in his English Conferences proclaimed to his audience his sincere conviction that churches were necessary; but he points to a new type of church adapted to a new age. Spiritualistic societies have sprang into existence in many places and suddenly disappeared; gigantic plans have been discussed for the maintenance of regular spiritual meetings, but, for some reason, all have refused to abide. During the past thirty-three years so rapid has been the enlightenment of the world that men have learned more in that time than they have often learned in several centuries. Hence the necessity for various organizations may arise and pass away rapidly. The institution which, like the mushroom or the insect, is here to-day and gone to-morrow, appears in response to a demand for it, and dies when its work is done. That which is hastily conceived and speedily arrives at maturity, is only needed for the passing hour; while the forest oak, taking many years to reach maturity, lives to witness the rise and fall of countless generations of insects and mushrooms. Great needs are always the producers of equally large supplies; let the need exist and the demand will produce the supply. Never is there on earth even one mind prepared for more than it receives; at the very instant a heart or brain is open to receive the light it enters the aperture.

In every remarkable period in human history when spiritual manifestations are prevalent, the unusual and extraordinary demonstrations of spirit power that occur do not result from the greater nearness of spirits to the earth, but are occasioned rather by the unusually sensitive and receptive condition of the planet and its inhabitants; just as when you open a door or window, you admit air and light without necessarily altering the quantity of the light and air outside. When a human heart or intellect is like unto an open window the sunlight of spiritual presence streams in. Men may close all their windows and suffocate when the air is blowing freely close to their window-panes; they may shut themselves in cellars or lock themselves in their studies, and deny all the color and light and beauty of the outside world, and presumptuously ignore its loveliness, because their eyes have never beheld it. Atheists and materialistic philosophers live in the basement of their dwellings and deny the existence of what they may readily see by looking out of their attic windows. We do not blame them for so doing; possibly their duties are such as to engross all their time and attention in the prosecution of physical studies. A cook may be usefully employed all day in the kitchen, and the food she prepares may be indispensable to those who need it to enable them to engage in intellectual labor or perform spiritual work; the deliver for coal in the bowels of the earth, the diver who descends to the bed of the ocean, may be doing their own work, even though they are shut out from visions of stars and suns. The medical student, analyzing the construction of man's physical structure, may have all he can attend to in the prosecution of such researches; but those whose eyes have been opened to higher things, those whose ears have been attuned to celestial melodies, can never relinquish their hold upon spiritual realities because others are unaware of their existence. As well might you deny the existence of flowers, that you have seen, handled and smelt, because others have not perceived them; as well deny all that there is of beauty in music, because some men are deaf, or have never listened to sweet melodies, as refuse to trust the evidences of your own soul and senses in reference to spiritual truth. To us those things of which we speak are stern realities; to us the teachings we give out to the world are the only possible deductions from experience. We ask no one to coincide with our opinions, we ask no one to accept all our statements; but we beg of all to remember, that every soul on earth and in the realm of spirit has its own individual experience; and while you have no need to endorse anything out of the range of your own perceptions, you are neither wise nor honorable in your treatment of others if you deny as impossible that which has come within the scope of their knowledge.

In the establishment and organization of a spiritual society unity must rest on essential principles, not on disputed dogmas. Every careful and experienced spirit fully knows how utterly impossible it is for all spirits to agree in their utterances on matters relating to speculative philosophy and personal experience, as every individual has his own life to live; and one description of the spirit-world can no more tally with all others, if all be equally truthful, than a portrait of your father need resemble that of your nephew, or a description of France agree with a description of Patagonia. All spirits express positively that which they know; when they are wise, and lack positive information, they give their opinions cautiously. Only the ignorant and self-righteous ever undertake to support a negation by boldly telling you, once for all, that a truth, never having been revealed to them, cannot be a truth. Such doctrines as the reëmbodiment of the human spirit in successive earthly forms, the location of the spheres, the occupations of spirit-life, the existence of elemental spirits, the possible extent of communion with the unseen world, must ever awaken controversy so long as all do not possess equal light, and have not had the same experience. To one spirit reëmbodiment is a fact; he has lived on earth more than once—he knows it; he remembers perfectly his experience; he can trace the line of his development. This experience belongs to the individual. To announce it is his right—possibly, at times, his duty; and for you to deny the truth of his statements because his experiences do not tally with your preconceived ideas, is to endeavor to pare down the facts of nature until they are small enough to enter the theories you have constructed for their reception.

Theoretical surmising is very well in the absence of positive knowledge; but a theory bears the same relation to a fact that a landscape picture painted in the locality it represents bears to the imaginative view executed by the fanciful dreamer in his studio. Let us all remember that one spiritual society need not do more than rep-

resent one especial stage of spiritual attainment; and that, in so large a city as Boston, for instance, a spirit of dead letter uniformity rather than true unity would advise the assembling of all Spiritualists in one hall, to listen to the utterances of one inspired speaker. Let us have fifty, one hundred, or a thousand societies if we need them; not rivals of each other, but fellow-workers in one great field of industry. Let our societies ever be centres of practical work; but pray remember that practical work is not confined to physical activity. Whatsoever refreshes the weary spirit, after a day's or a week's labor, has a direct practical bearing upon every portion of daily toil. Whatsoever consoles the mourner, enlightens the ignorant, strengthens the weak, stirs up a spirit of charity in the breast of any, is eminently practical, even though it may be a poetical, ideal, or transcendental force.

We must all strive to realize that a society must be formed of those who are drawn together by irrepressible attraction; those who are impressed to join a society are the only true members of it; to join it or support it is not your duty unless you feel called upon to take part with certain others in any work. If you are not prepared to agree and help each other, to join a society is to introduce a disintegrating, a destructive element. Material means must not be sought until spiritual results are attained; persons must give because they wish to contribute, not per force; and instead of gathering at all times around an individual who may be a centre of spiritual and intellectual light, you must become attached to truths, and to each other, and remember that however precious any instrument may be in the hands of the unseen, sometimes an instrument is taken away that you may rely more entirely upon direct communion with the spirit-world through your own gifts and intuitions. Individualism is a failure at length if it does not lead to organization; individualism precedes organized effort, because there are prophetic souls calculated to take the initiative in some new work of great importance.

Such men as Theodore Parker and O. B. Frothingham have illustrated the fact that when a society is simply an audience, remove the speaker and the society vanishes. That position the Twenty-Eighth Congregational Society of Boston maintains to-day. It is one of the smallest, certainly not the largest of the Unitarian Societies, and yet it finds its home in a building specially designed to perpetuate the work of Theodore Parker; but Parker was a teacher simply, not an organizer. Frothingham, who also is not an organizer, and to-day seems sad and dissatisfied because his large congregation fell to pieces when he went to Europe. Far be it from us to undervalue the importance of inspired teachings. None can know more fully than we the deep necessity for enlightening the masses and calling minds around a common centre prior to organized work; but the acorn must become the oak some day, the seed must be the flower at some time, and this become in its turn a seed-bearer. So with all individual effort, organization must follow it as a result, but never precede it as a cause.

May angels and all kind guardian spirits who love and watch over you assist you so to hear and obey the voice of the soul, that you may all become living stones in the true temple of the Spirit.

Written for the Banner of Light.

IN MEMORIAM.

BY MRS. C. L. SHACKLOCK.

We cannot see, so dim our earthly vision,
Beyond the shadowy vale,
To paint the glories of the land elysian,
All human words must fail.

So wearily we tread Life's thorny pathway,
The way to heaven seems far;
But love divine can rend the veil that hides it,
The portal is ajar.

So tenderly we prize the friends who love us,
They are to us so dear,
When he would raise them to the heights above us,
We fain would keep them here.

We cannot see the clouds of care and sorrow,
Which might have dimmed their sky;
We cannot see the beauty of the morrow,
Which dawned for them on high.

But we can trust the love that falleth never,
Compassionate and kind;
We know that he will keep our own forever;
Our lost ones we shall find.

When we shall cross the dark and flowing river,
And reach the further shore,
The gracious Lord, of all our gifts the Giver,
Our treasures will restore.

What they Continue to say of "Immortality."

Some of the oldest and most zealous workers in the field of Spiritualism continue to write most approvingly of Dr. Peebles's late work relating to "Immortality," and what the spirits controlling mediums in different parts of the globe say of their localities and conditions in the world of spirits.

Mrs. Frances E. Hyer, Fort Atkinson, Wis., says:

"Let me thank Mr. Peebles for his last inestimable book, 'Immortality, Our Future Homes and Dwelling Places.' I feel my poverty to be the cause of a great deprivation in being unable to purchase many valuable spiritual works now being published. When his 'Seers of the Ages' first came out, a spirit said to me, 'Buy it! I did not disobey. The same command was audible to my spirit as when his last work came out. The blessings which both volumes have been to me I cannot express.'"

Dr. A. P. Pierce, of Boston, writes thus:

"I think that 'Immortality' is one of the best books to inform the general reader about immortality that has ever yet been published, and everybody whom I have seen (and I've helped to dispose of some among our friends) declares it to be the clearest and most comprehensive book that has yet appeared about the life of spirits, the condition and work of spirits in the higher and lower spheres. And Dr. Peebles has prepared a great many minds in this volume to get a more full understanding of the general doctrines of Spiritualism. The spirit-world will reward him for these labors in behalf of truth."

Judge Harris, of Louisville, Ky.; thus expresses himself:

"Immortality, or What a Hundred Spirits, Good and Evil, Say of the Spirit-World, is the best book that I have ever read upon Spiritualism. It is possibly except Judge Edmonds's volumes. It is the best, because spirits are allowed to speak for themselves in describing their conditions and places. And surely if they communicate, they best know and are best able to describe their own conditions. Dr. Peebles's composition in the volume is excellent, refreshing the religious emotions of my soul; but I differ with him somewhat as to the matter of the 'soul's preëxistence.' I have loaned his book to one of our preachers, and it is now being read by him."

We have just published the fourth edition of this highly interesting book, corrected and revised. It is a volume of three hundred pages, price, \$1.50. For sale by Colby & Rich.

New Books.

FOURTH EDITION.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER.

WITH What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

BY J. M. PEEBLES, M. D.

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus—Myth, Man, or God?," "Conflict between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 300 pages, rich in descriptive phenomena, field in modern philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications. This volume contains twenty-one chapters, and treats of

The Nature of Life.
The Attributes of Force.
The Origin of the Soul.
The Nature of Death.
The Lucidity of the Dying.
The Spiritual Body.
The Garments that Spirits Wear.
Visits in the Spirit-World.
The Hells crammed with hypercrites.
Sights Seen in Horror's Camp.
Velocity of Spirit Locomotion.
Other planets and their people.
Experiences of Spirits High and Low.
John Jacob Astor's Deep Lament.
Stewart Exploring the Hells.
Quakers and Shakers in the Spirit-World.
Indian Hunting-Grounds.
The Apotheosis of John's Home.
Brahmins in Spirit-World.
Clergymen's Sad Disappointments.
Fountain of Light City.
Fountains, Fields and Cities.
The Heaven of Little Children.
Immortality of the Unborn.
The Soul's Glorious Destiny.
The General Teachings of Spirits in all Lands.

Large size, cloth, beveled boards, gilt sides and back. Price \$4.00, postage 10 cents. For sale by COLBY & RICH.

Man and his Relations.

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY;

The Relations of the Faculties and Affections to the Organs and their Functions, and to the Elements, Objects, and Phenomena of the External World.

BY N. B. BRITTAN.

For fifteen years the author has been employed in researches which have at length resulted in the production of this extraordinary book, covering the wide range of Vital and Mental Phenomena, as exhibited in Man and the Animal World.

In the language of one of our ablest literary reviewers: "The author has a happy faculty of so illustrating obscure and profound subjects, that they are comprehended by the common mind."
The book's grasp extends with the facts that have puzzled the brains of the philosophers of every age and country; and has grasped in its masterly classification the greatest Wonders of the Material World.
In this respect his remarkable book is a collection of RARE CRISTIANITIES, and must attract universal attention. It is the same time, the shortest of Vital Physiology, Psychology and Medicine, the Divine and the Material, the Metaphysical Philosopher and the Political Reformer will find it replete with profound and valuable instruction.
New Edition, 1881. Reprinted from \$3.00 to \$1.50, postage free. One large time, white paper, cloth. For sale by COLBY & RICH.

THE INFIDEL PULPIT.

LECTURES BY GEORGE CHAINÉY.

This work contains the following lectures:
No. 1.—The Life and Works of Karl Heinzen.
2.—Moral Savage's Talk about God.
3.—Moral Objectives to the God Idea.
4.—Nature and Origin of Unitarianism.
5.—Study of Ignorance.
6.—Assassination of the Czar.
7.—Lights and Shades of Liberalism.
8.—The Spirit of the Present.
9.—Rites of Barbarism.
10.—The Sphinx.
11.—The Choir Invisible.
12.—Lessons for To-Day, from Walt Whitman.
13.—True Democracy.
14.—My Religious Experience.
15.—The Ideal Man and Woman.
16.—What is Morality?
17.—What is Religion?
18.—The Church of the Future.
Vol. 1, Cloth, Price \$1.00; postage 10 cents. For sale by COLBY & RICH.

THREE BOOKS IN ONE.

Liver Complaint, Mental Dyspepsia, and Headache.

BY M. L. HOLBROOK, M. D.

This book aims to condense and put into practical form the very best knowledge current on the subjects of which it treats. It is so plain that it can be easily understood by any reader, and puts into his hands such knowledge as will enable him to keep his liver, stomach and brain in the best working order, and ought to be in the hands of every person who would maintain these organs in health, and restore them when diseased. It will save many times its cost in doctor's bills.
Price \$1.00, postage free. For sale by COLBY & RICH.

TIPPING HIS TABLES.

Hamblings after a Hambling. Exposures of an Exposer. Edited by "An Exposed Spiritualist" by Rev. John Gregory, Northfield, Vt., 1872. BY ALLEN PUTNAM. In response to a general demand, this able production is issued in a reprinted form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and careful labor.
Paper, 25 cents, postage free. For sale by COLBY & RICH.

PHILOSOPHY OF IMMORTALITY

In Connection with Deity and Worship.

BY M. B. CRAVEN.

This little pamphlet shows, while Christian theology teaches that man incurred the penalty of death by disobedience to a divine command, that the authority of Nature, or economy of creation, from Genesis to Revelation, all other authorities, he was subject to the fate of death through inexorable law.
Paper, 25 cents, postage free. For sale by COLBY & RICH.

A TREATISE ON

The Horse and his Diseases.

BY B. J. KENDALL, M. D.

Containing an "Index of Diseases," which gives the symptoms, cause, and the best treatment of each a table of the principal drugs used for the horse, with the ordinary dose, effects, and antidote when a poison is taken with an engraving of the horse's teeth at different ages, with rules for taking the age of the horse; a valuable collection of receipts, and much other valuable information. Illustrated.
Paper, 25 cents, postage free. For sale by COLBY & RICH.

The Origin and Antiquity of Physical Man.

Scientifically considered; proving man to have been contemporary with the mastodon; detailing the history of his development from the domain of the brute, and dispersion by great waves of emigration from Central Asia. By HYPSON TUTTLE, author of "Arenas of Nature," etc. In response to a general demand, (it having been out of print for some time) a new edition of this scholarly work has been published.
Cloth, \$1.50, postage 10 cents. For sale by COLBY & RICH.

The Rationale of Spiritualism,

A PAPER READ BEFORE THE CHICAGO PHILOSOPHICAL SOCIETY.

BY F. F. COOK.

This admirable Essay completely meets the requirements of this movement, and contains an able argument against the standpoint the power at work in Spiritualism, and explains why its tendencies are so diverse, and to some so contradictory, with rules for taking the age of the horse; a valuable collection of receipts, and much other valuable information. Illustrated.
Paper, 10 cents, postage free. For sale by COLBY & RICH.

New Books.

WITCHCRAFT OF NEW ENGLAND MODERN SPIRITUALISM.

EXPLAINED BY

BY ALLEN PUTNAM, ESQ.,

Author of "Bible, Modern Works," "Sally, a Spirit," "Mysticisms, Spiritualism, Witchcraft and Magic," "Seers of the Ages," "Travels Around the World," etc.

While producing this work of 152 pages, its author obviously read the darker pages of New England's early history in the light of Modern Spiritualism, and found that in witchcraft there and today's supernatural phenomena are the same—the same manifestations of witchcraft, but with different names, and with different degrees of knowledge, or, at least, a vast amount of important historical facts, and set before their readers' eyes the real things that were the real authors of the horrible doings they were describing.
Mr. Putnam, well known by our readers, (and, as stated in the book, a native of New England, which Sally Witchcraft had its origin, and descended from actors then and there, in this interesting and instructive work has done more to dispel the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misstatements by the historians, Hutchinson, Upham and others who follow their lead.
The work is worthy of general perusal.

CONTENTS.

PREFACE. References. Explanatory Note—Definitions. MATERIAL AND CAUSE. COTTON MATTER. ROBERT CALLE. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES. Withthrop's Account of her, etc. ANN HUBBS. Hutchinson's Account of her, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH KENNAP. A Case of Spiritualism, etc. HOUSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALLEN WITCHCRAFT. Occupied at Danvers, etc. TUTTLE. Examination of her, etc. SALLY GOOD. Her Examination, etc. DOUGLAS GOOD. With Spirit-World, etc. SALLY OSBORN. Was seen speaking, etc. MARTHA COREY. Her Character, etc. GILES COREY. His Heroin, etc. REBECCA NICHOLS. Was seen as an Apparition, etc. MARY EASTMAN. Her Examination, etc. SUSANNA MARTIN. Her Examination, etc. MARTHA CARRIER. Examination, etc. GEORGE HERRICKS. His Susceptibilities and Character, etc. SUMMARY. Number excellent. Spirits proved to have been Enemies of Witchcraft. THE CONFESSIONS. THE ACCUSING GUIDES. Ann Putnam's Confession. THE PROSECUTIONS. WITCHCRAFT'S ACTION. THE MOTIVE. LOCAL AND PERSONAL. METHODS OF PROSECUTION. APPENDIX. CHRISTIANITY'S WITH BEYOND DEVIL. LIMITATIONS OF ITS POWERS. COVENANT WITH HIM. HIS DEFENSE. DEMONOLOGY AND NEUROLOGY. BIBLICAL WITH AND WITH CURE. CHRISTIANITY'S WITH AND WITCHCRAFT. SPIRIT, SOUL AND MENTAL POWERS. TWO SETS OF MENTAL POWERS. AGGRESSIVE. MARVEL AND SPIRITUALISM. INDIAN WITCHCRAFT. Cloth, 12mo., pp. 152. Price \$1.50, postage 10 cents. For sale by COLBY & RICH.

Works by Mrs. H. N. G. Butts.

PLAYING SOLDIER, or, Little Fairy's Wish. 20 cents. LITTLE SUSIE, or, The New Year's Gift. 20 cents. EDA DARLING, or, The Little Flower Girl. 15 cents. BERTHA AND WILLIE. A Story for the Young. 15 cents. INDUSTRIAL INDEPENDENCE OF WOMEN; through their Equal Income, and Equal Savings. 15 cents. DEMOCRACY OF CULTURE. A discussion of the public library question. 15 cents. THE LITTLE ANGEL. A Penitence Story for Children. 12 cents. HYMNS OF PEACE; for the use of Universal Peace Unions, &c. 12 cents. HOVERS THAT SHINE ON THE DIAL OF FREEDOM. 12 cents. RALPH AND TOMMY; or, "I Wish I wasn't Black." 12 cents. "OUT OF WORK." A Story for the Times. 12 cents. THE HOUSE OF DREAM; or, A Disagreeable "Call to Preach." 12 cents. For sale by COLBY & RICH.

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTAN.

Comprehensive and clear directions for forming and conducting circles of investigation, as here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

"The Gods," and Other Lectures.

BY ROBERT G. INGERSOLL.

This edition contains lectures on the following subjects: "The Gods—An Honest God is the Noblest Work of Man." "Hemlock—The Universe is Governed by Law." "THOMAS PAINE—With his name left out, the History of Liberty cannot be written." "IMMORTALITY—His soul was like a Star and dwelt apart." "Heretics and Heresies—Liberty, a Word without which all other words are vain." Printed in large, clear type, bound in cloth. Price \$1.25, postage 10 cents. For sale by COLBY & RICH.

The Guide to Astrology.

BY RAPHAEL ASTROLOGER.

THE COMPLETE RATIONAL PART OF GEMINATEL ASTROLOGY, by which all persons may calculate their own destiny, and learn their own natural character and proper vocation, with rules and information never before published. Cloth, Vol. 1, Price \$1.00. Cloth, Vol. 2, Price \$1.00. For sale by COLBY & RICH.

A Common Sense View of

KING DAVID AND HIS TIMES.

BY H. H. MASON, A. M.

For the purpose of presenting KING DAVID AND HIS TIMES in a full and impartial light, it is proposed, in this history to remove the injurious veil thrown around them by a superstition possessed of the dangerous power to blind, and lead in slavish subordination to its shrine, all who moved either by honest conviction or craftily concealed hypocrisy, yield themselves up to its influence.

Cloth, \$1.50, postage 10 cents. For sale by COLBY & RICH.

AN EYE-OPENER.

"CITIZEN PAR PISGACH."

LE BRUN.

DOUBTS OF ISRAELITES.

Embodying thirty important questions to the clergy. Also, forty close questions to the Doctors of Divinity, by ZEPH. Cloth, 25 cents, postage 5 cents. Paper, 10 cents; postage 2 cents. For sale by COLBY & RICH.

The Personal Experiences of Wm. H. Mumler,

IN SPIRIT-PHOTOGRAPHY.

WRITTEN BY HIMSELF.

The demand for this work has induced the publishers to issue it in a cheap pamphlet form, and it will be found to be just the kind of book to read to skeptics, as it contains a mass of reliable evidence of the truth of Spirit-Photography, such as no one can gainsay, and, as usual, all who, moved either by honest conviction or craftily concealed hypocrisy, yield themselves up to its influence.

Price 15 cents, postage 2 cents. For sale by COLBY & RICH.

SOCIAL FREEDOM.

Marriage, as it is and as it Should Be.

BY J. O. BARRETT.

"Highest Freedom is compatible with Strictest Virtue." "Soul Free." "Whoever is just to the true law, nor can this true law be abrogated by any written enactment."—Cicero. Paper, 25 cents, postage 2 cents. For sale by COLBY & RICH.

THE DAY OF REST.

BY W. McDONNELL.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Province street and Montgomery Place, every TUESDAY
and FRIDAY AFTERNOON. The hour is usually
from three o'clock to five o'clock, at which time the doors
will be closed, allowing no access until the conclusion of
the service, unless by special arrangement. The public
is cordially invited.

The Messages published under the above heading in-
clude those which are given by the mediums of the
Banner Office, and those which are given by other
mediums, and are published for the purpose of
showing the results of the work of the mediums of the
Banner Office, and for the purpose of showing the
results of the work of other mediums.

It is our earnest desire that those who may recognize
the messages of the spirit-world will verify them by in-
forming us of the fact of publication.

As our circle of friends is increasing, we have decided
to place upon the altar of spirituality their floral offerings.

We invite written questions for answer at these
meetings.

(Miss Sheehamer, who is a devoted follower of the
Banner, is the one who is giving the messages.)

Letters of inquiry in regard to the work of the
Banner should be addressed to the Editor of the
Banner, at the Banner Office, corner of Province
street and Montgomery Place.

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

Public Service, Dec. 13th, 1881.

Invocation.

Unto thee, oh, our Father, would we render the
blessing of the spirit, knowing that it will be accept-
able in thy sight. From the glowing sands above our
heads to the glowing sands beneath our feet, all things
praise thee, who art our Creator, their Controller
and Guide. The material world is but a shadow of
thyself; all things in Nature join the
grand refrain which swells out grander and grander
until all discord is swallowed up in harmony, and
everywhere nature is breathing out the same
strength and glory the grand strain. And of all
thy creations shall man alone be mute, and refuse to
join in the praise which swells ever broad
and free, throughout the universe of such
and earth, to praise thee, who art our Creator, their
Controller and Guide. The material world is but a shadow
of thyself; all things in Nature join the grand refrain
which swells out grander and grander until all discord
is swallowed up in harmony, and everywhere nature is
breathing out the same strength and glory the grand
strain. And of all thy creations shall man alone be mute,
and refuse to join in the praise which swells ever broad
and free, throughout the universe of such and earth, to
praise thee, who art our Creator, their Controller and
Guide. The material world is but a shadow of thyself;
all things in Nature join the grand refrain which swells
out grander and grander until all discord is swallowed
up in harmony, and everywhere nature is breathing out
the same strength and glory the grand strain. And of all
thy creations shall man alone be mute, and refuse to
join in the praise which swells ever broad and free,
throughout the universe of such and earth, to praise
thee, who art our Creator, their Controller and Guide.

The law of association is strong, and it at-
tracts the spirit. The spirit feels that it has a
work to do in the spirit-world, and it is
drawn to the spirit-world by the law of association.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your questions may
now be presented, Mr. Chairman.

QUEST.—Do disembodied spirits of philosophers
and mechanics of past ages impress the minds
of persons on earth, and in that way transmit
to us ideas and methods new to man?

ANS.—The disembodied spirits of philoso-
phers and mechanics, as well as of all others
interested in man's advancement, are still en-
gaged in the spirit-world, in seeking knowledge
concerning those things which interested them when on earth. They
are forever seeking to solve the mysteries of
life, to attain information concerning man, and
those things which are conducive to his welfare,
instruction and advancement. Such spirits are
earnestly seeking, at all times, avenues through
which they may transmit the information at-
tained to mortals. Such spirits are frequently
drawn to the spirit-world by the law of association,
and in this way ideas and methods are trans-
mitted to the living. The more intensely
human the medium becomes, the more beau-
tiful, bright and intelligent will the manifesta-
tion appear.

QUEST.—Is it possible for a spirit manifestation to
be made through the mediumship of an animal?
That is, can the elements by which an appar-
ently materialized form is produced be elimi-
nated from the body of a dog or horse, or the
power by which raps are made or objects moved
be drawn from them?

ANS.—We know that spirits have, at times, suc-
ceeded in making themselves visible to animals;
we know that physical force can be drawn from
the animal by the spirit, and we know that the
animal can be made to perform feats which it
never heard, and never expect to hear of, by
the influence of a spirit. We have seen a horse
materialize a human form from elements drawn
from an animal. Human elements are neces-
sary in the manifestation of materialization,
which can only be drawn from the human be-
ing. The more spiritual, the more intensely
human the medium becomes, the more beau-
tiful, bright and intelligent will the manifesta-
tion appear.

QUEST.—(By E. H. Carpenter, Providence, R. I.)
Is not the custom of sleeping on feathers in-
jurious to the health of an individual? And may
it not be that weakness and general debility for
which there appears to be no accounting pro-
ceed from that as the cause?

ANS.—The custom of sleeping on feathers we
know to be very injurious to the human sys-
tem, over and over again, and preventing the
free passage of the blood, and causing gen-
eral debility, kidney complaints, and very often
injection of the heart. We believe that mat-
tresses filled with hair, husks or straw, are the
very best which mortals should use for sleeping
purposes.

Mrs. Annie E. Duvall.

I have long wished to return and speak in this
manner. Now that I am here I hardly know
what to say. I say I have long wished, for it
seems long to me, and yet it is not one year
since I passed to the other world. I wish to
send my love to my friends and my family; to
tell them I am pleased with my new life; I am
free from pain and happy in my surroundings.
Often return to visit each dear one, and to try
and make myself known or heard or seen in
some manner; and I will still work for this un-
til I have accomplished something. I was not
old when I died; but a very few weeks had
passed since my twenty-sixth birthday, and life
had something of pleasure before me in the
earthly body; but now I do not regret any-
thing I am pleased and satisfied, and I wish
my friends to feel the same. I am, Annie
E. Duvall, of Newton Upper Falls, Mass.

Charles W. Severance.

[To the Chairman:] Well, stranger, this
seems to be a strange way of proceeding, but I
feel desirous of coming, and so I will try to
make the best of the opportunity. I do not care
to speak of the manner of my death; yet I will
say I was put out of existence—I was mur-
dered, in Marin Co., Cal. I do not feel vindic-
tative at all concerning that matter. I cannot
say now, from my present standpoint, that I re-
gret it, although if I had been questioned at
the time I should have shown some vindictive-
ness and a great deal of anger. I am trying to
reach my friends. I know that some of them
read your paper, and so the thought struck me,
why not go to Boston and speak for myself, and
let my friends know I can come back from the
spirit-world? While in the body, during the latter
part of my existence, I belonged to the Order
of the A. O. W. I have met and associated
with them in the spirit-world. I have seen one
of the grand master-workmen, who originated
the idea, not while he was in the body, but in
the spirit-world. He originated the idea of the
Order, or the movement, and transmitted it to
one of the name of Pratt, in the earth-life. We
are interested in the movements of the Society,
for we feel that it can if it will, and it has done
so to an extent, exert a great influence upon,
and also exert a great power for the workmen
in the country. I wish to send my greetings
and regards to my associates, and tell them I
am very well satisfied with what I have found
in the other life. By-and-by expect to re-
ceive more than what I possess to-day—more
knowledge, more information, more of the
goods of spirit-life. At present I am more in-
terested in material things than in the spiri-
tual. I wish my friend, who will read my mes-

sage, to send it to those who were nearest to
me, and I will be much obliged to him. I send
them my love, and I hope the time will come
when I will be able to come closer to each one,
that is, to manifest my presence in some way.
I have a number of friends in different parts of
California. Charles W. Severance.

Mrs. Mary Josephine Tracy.

I am Mrs. Mary Josephine Tracy. I lived in
Hartford, Ct. I have been away for quite a
little time; it seems so to me, at least. I know,
however, that I am not forgotten by my friends
who remain in the body. I feel that I can as-
sure them of my power to return to earth, and
also of my power of watching over and guiding
them to any extent, they will be pleased and
happy, and I am working to convince them of
these facts. I send them my love; I tell them I
am not away from them long at a time; I am
pleased to be with them frequently, to see what
is taking place in their midst, and to seek to
make them feel happy and contented with their
lot in life. I do not understand all that I wish
to concerning these things of the spirit, and yet
I feel, whenever I gain any little knowledge,
how pleasant it would be to be able to give that
to my friends on earth, that they might keep
step with me, and learn as fast as I do in the spiri-
t-world. I want them to seek to know something
of the spirit-world, whether they are going, and
I will be happy and gratified to give them any-
thing which I possess that will strengthen and
enlighten their souls. I was in my fifty-seventh
year when I passed from the mortal form, and
as I return to take possession of this organism,
I feel something of the weakness that pressed
upon me in my last moments on earth. I would
tell my friends that nothing of it is with me in
the spirit-world; I am strong and well, and
happy. I am the wife of George A. Tracy, of
Hartford, Ct.

Samuel W. McDonald.

A few years have passed, Mr. Chairman, since
I was summoned to the realization of the glories
of the spiritual world. Not long after that
time I returned to your circle-room, and man-
ifested myself, but was unable to give my name
—I merely gave my initials. To-day, I wish to
return, speaking my name, for the purpose of
coming into communication with my friends on
earth, and to assure them that all is well with
me, and with those dear ones who reside in my
home in the spirit-world. I frequently return
to the earth, in order to take note of what is
passing around my old haunts, and among
those who were associated with me.

The law of association is strong, and it at-
tracts the spirit. The spirit feels that it has a
work to do in the spirit-world, and it is
drawn to the spirit-world by the law of association,
and in this way ideas and methods are trans-
mitted to the living. The more intensely
human the medium becomes, the more beau-
tiful, bright and intelligent will the manifesta-
tion appear.

QUEST.—Is it possible for a spirit manifestation to
be made through the mediumship of an animal?

ANS.—We know that spirits have, at times, suc-
ceeded in making themselves visible to animals;
we know that physical force can be drawn from
the animal by the spirit, and we know that the
animal can be made to perform feats which it
never heard, and never expect to hear of, by
the influence of a spirit. We have seen a horse
materialize a human form from elements drawn
from an animal. Human elements are neces-
sary in the manifestation of materialization,
which can only be drawn from the human be-
ing. The more spiritual, the more intensely
human the medium becomes, the more beau-
tiful, bright and intelligent will the manifesta-
tion appear.

QUEST.—(By E. H. Carpenter, Providence, R. I.)
Is not the custom of sleeping on feathers in-
jurious to the health of an individual? And may
it not be that weakness and general debility for
which there appears to be no accounting pro-
ceed from that as the cause?

ANS.—The custom of sleeping on feathers we
know to be very injurious to the human sys-
tem, over and over again, and preventing the
free passage of the blood, and causing gen-
eral debility, kidney complaints, and very often
injection of the heart. We believe that mat-
tresses filled with hair, husks or straw, are the
very best which mortals should use for sleeping
purposes.

Mrs. Annie E. Duvall.

I have long wished to return and speak in this
manner. Now that I am here I hardly know
what to say. I say I have long wished, for it
seems long to me, and yet it is not one year
since I passed to the other world. I wish to
send my love to my friends and my family; to
tell them I am pleased with my new life; I am
free from pain and happy in my surroundings.
Often return to visit each dear one, and to try
and make myself known or heard or seen in
some manner; and I will still work for this un-
til I have accomplished something. I was not
old when I died; but a very few weeks had
passed since my twenty-sixth birthday, and life
had something of pleasure before me in the
earthly body; but now I do not regret any-
thing I am pleased and satisfied, and I wish
my friends to feel the same. I am, Annie
E. Duvall, of Newton Upper Falls, Mass.

Charles W. Severance.

[To the Chairman:] Well, stranger, this
seems to be a strange way of proceeding, but I
feel desirous of coming, and so I will try to
make the best of the opportunity. I do not care
to speak of the manner of my death; yet I will
say I was put out of existence—I was mur-
dered, in Marin Co., Cal. I do not feel vindic-
tative at all concerning that matter. I cannot
say now, from my present standpoint, that I re-
gret it, although if I had been questioned at
the time I should have shown some vindictive-
ness and a great deal of anger. I am trying to
reach my friends. I know that some of them
read your paper, and so the thought struck me,
why not go to Boston and speak for myself, and
let my friends know I can come back from the
spirit-world? While in the body, during the latter
part of my existence, I belonged to the Order
of the A. O. W. I have met and associated
with them in the spirit-world. I have seen one
of the grand master-workmen, who originated
the idea, not while he was in the body, but in
the spirit-world. He originated the idea of the
Order, or the movement, and transmitted it to
one of the name of Pratt, in the earth-life. We
are interested in the movements of the Society,
for we feel that it can if it will, and it has done
so to an extent, exert a great influence upon,
and also exert a great power for the workmen
in the country. I wish to send my greetings
and regards to my associates, and tell them I
am very well satisfied with what I have found
in the other life. By-and-by expect to re-
ceive more than what I possess to-day—more
knowledge, more information, more of the
goods of spirit-life. At present I am more in-
terested in material things than in the spiri-
tual. I wish my friend, who will read my mes-

Charles W. Severance.

[To the Chairman:] Well, stranger, this
seems to be a strange way of proceeding, but I
feel desirous of coming, and so I will try to
make the best of the opportunity. I do not care
to speak of the manner of my death; yet I will
say I was put out of existence—I was mur-
dered, in Marin Co., Cal. I do not feel vindic-
tative at all concerning that matter. I cannot
say now, from my present standpoint, that I re-
gret it, although if I had been questioned at
the time I should have shown some vindictive-
ness and a great deal of anger. I am trying to
reach my friends. I know that some of them
read your paper, and so the thought struck me,
why not go to Boston and speak for myself, and
let my friends know I can come back from the
spirit-world? While in the body, during the latter
part of my existence, I belonged to the Order
of the A. O. W. I have met and associated
with them in the spirit-world. I have seen one
of the grand master-workmen, who originated
the idea, not while he was in the body, but in
the spirit-world. He originated the idea of the
Order, or the movement, and transmitted it to
one of the name of Pratt, in the earth-life. We
are interested in the movements of the Society,
for we feel that it can if it will, and it has done
so to an extent, exert a great influence upon,
and also exert a great power for the workmen
in the country. I wish to send my greetings
and regards to my associates, and tell them I
am very well satisfied with what I have found
in the other life. By-and-by expect to re-
ceive more than what I possess to-day—more
knowledge, more information, more of the
goods of spirit-life. At present I am more in-
terested in material things than in the spiri-
tual. I wish my friend, who will read my mes-

sage, to send it to those who were nearest to
me, and I will be much obliged to him. I send
them my love, and I hope the time will come
when I will be able to come closer to each one,
that is, to manifest my presence in some way.
I have a number of friends in different parts of
California. Charles W. Severance.

Mrs. Mary Josephine Tracy.

I am Mrs. Mary Josephine Tracy. I lived in
Hartford, Ct. I have been away for quite a
little time; it seems so to me, at least. I know,
however, that I am not forgotten by my friends
who remain in the body. I feel that I can as-
sure them of my power to return to earth, and
also of my power of watching over and guiding
them to any extent, they will be pleased and
happy, and I am working to convince them of
these facts. I send them my love; I tell them I
am not away from them long at a time; I am
pleased to be with them frequently, to see what
is taking place in their midst, and to seek to
make them feel happy and contented with their
lot in life. I do not understand all that I wish
to concerning these things of the spirit, and yet
I feel, whenever I gain any little knowledge,
how pleasant it would be to be able to give that
to my friends on earth, that they might keep
step with me, and learn as fast as I do in the spiri-
t-world. I want them to seek to know something
of the spirit-world, whether they are going, and
I will be happy and gratified to give them any-
thing which I possess that will strengthen and
enlighten their souls. I was in my fifty-seventh
year when I passed from the mortal form, and
as I return to take possession of this organism,
I feel something of the weakness that pressed
upon me in my last moments on earth. I would
tell my friends that nothing of it is with me in
the spirit-world; I am strong and well, and
happy. I am the wife of George A. Tracy, of
Hartford, Ct.

Samuel W. McDonald.

A few years have passed, Mr. Chairman, since
I was summoned to the realization of the glories
of the spiritual world. Not long after that
time I returned to your circle-room, and man-
ifested myself, but was unable to give my name
—I merely gave my initials. To-day, I wish to
return, speaking my name, for the purpose of
coming into communication with my friends on
earth, and to assure them that all is well with
me, and with those dear ones who reside in my
home in the spirit-world. I frequently return
to the earth, in order to take note of what is
passing around my old haunts, and among
those who were associated with me.

The law of association is strong, and it at-
tracts the spirit. The spirit feels that it has a
work to do in the spirit-world, and it is
drawn to the spirit-world by the law of association,
and in this way ideas and methods are trans-
mitted to the living. The more intensely
human the medium becomes, the more beau-
tiful, bright and intelligent will the manifesta-
tion appear.

QUEST.—Is it possible for a spirit manifestation to
be made through the mediumship of an animal?

ANS.—We know that spirits have, at times, suc-
ceeded in making themselves visible to animals;
we know that physical force can be drawn from
the animal by the spirit, and we know that the
animal can be made to perform feats which it
never heard, and never expect to hear of, by
the influence of a spirit. We have seen a horse
materialize a human form from elements drawn
from an animal. Human elements are neces-
sary in the manifestation of materialization,
which can only be drawn from the human be-
ing. The more spiritual, the more intensely
human the medium becomes, the more beau-
tiful, bright and intelligent will the manifesta-
tion appear.

QUEST.—(By E. H. Carpenter, Providence, R. I.)
Is not the custom of sleeping on feathers in-
jurious to the health of an individual? And may
it not be that weakness and general debility for
which there appears to be no accounting pro-
ceed from that as the cause?

ANS.—The custom of sleeping on feathers we
know to be very injurious to the human sys-
tem, over and over again, and preventing the
free passage of the blood, and causing gen-
eral debility, kidney complaints, and very often
injection of the heart. We believe that mat-
tresses filled with hair, husks or straw, are the
very best which mortals should use for sleeping
purposes.

Mrs. Annie E. Duvall.

I have long wished to return and speak in this
manner. Now that I am here I hardly know
what to say. I say I have long wished, for it
seems long to me, and yet it is not one year
since I passed to the other world. I wish to
send my love to my friends and my family; to
tell them I am pleased with my new life; I am
free from pain and happy in my surroundings.
Often return to visit each dear one, and to try
and make myself known or heard or seen in
some manner; and I will still work for this un-
til I have accomplished something. I was not
old when I died; but a very few weeks had
passed since my twenty-sixth birthday, and life
had something of pleasure before me in the
earthly body; but now I do not regret any-
thing I am pleased and satisfied, and I wish
my friends to feel the same. I am, Annie
E. Duvall, of Newton Upper Falls, Mass.

Charles W. Severance.

[To the Chairman:] Well, stranger, this
seems to be a strange way of proceeding, but I
feel desirous of coming, and so I will try to
make the best of the opportunity. I do not care
to speak of the manner of my death; yet I will
say I was put out of existence—I was mur-
dered, in Marin Co., Cal. I do not feel vindic-
tative at all concerning that matter. I cannot
say now, from my present standpoint, that I re-
gret it, although if I had been questioned at
the time I should have shown some vindictive-
ness and a great deal of anger. I am trying to
reach my friends. I know that some of them
read your paper, and so the thought struck me,
why not go to Boston and speak for myself, and
let my friends know I can come back from the
spirit-world? While in the body, during the latter
part of my existence, I belonged to the Order
of the A. O. W. I have met and associated
with them in the spirit-world. I have seen one
of the grand master-workmen, who originated
the idea, not while he was in the body, but in
the spirit-world. He originated the idea of the
Order, or the movement, and transmitted it to
one of the name of Pratt, in the earth-life. We
are interested in the movements of the Society,
for we feel that it can if it will, and it has done
so to an extent, exert a great influence upon,
and also exert a great power for the workmen
in the country. I wish to send my greetings
and regards to my associates, and tell them I
am very well satisfied with what I have found
in the other life. By-and-by expect to re-
ceive more than what I possess to-day—more
knowledge, more information, more of the
goods of spirit-life. At present I am more in-
terested in material things than in the spiri-
tual. I wish my friend, who will read my mes-

Charles W. Severance.

[To the Chairman:] Well, stranger, this
seems to be a strange way of proceeding, but I
feel desirous of coming, and so I will try to
make the best of the opportunity. I do not care
to speak of the manner of my death; yet I will
say I was put out of existence—I was mur-
dered, in Marin Co., Cal. I do not feel vindic-
tative at all concerning that matter. I cannot
say now, from my present standpoint, that I re-
gret it, although if I had been questioned at
the time I should have shown some vindictive-
ness and a great deal of anger. I am trying to
reach my friends. I know that some of them
read your paper, and so the thought struck me,
why not go to Boston and speak for myself, and
let my friends know I can come back from the
spirit-world? While in the body, during the latter
part of my existence, I belonged to the Order
of the A. O. W. I have met and associated
with them in the spirit-world. I have seen one
of the grand master-workmen, who originated
the idea, not while he was in the body, but in
the spirit-world. He originated the idea of the
Order, or the movement, and transmitted it to
one of the name of Pratt, in the earth-life. We
are interested in the movements of the Society,
for we feel that it can if it will, and it has done
so to an extent, exert a great influence upon,
and also exert a great power for the workmen
in the country. I wish to send my greetings
and regards to my associates, and tell them I
am very well satisfied with what I have found
in the other life. By-and-by expect to re-
ceive more than what I possess to-day—more
knowledge, more information, more of the
goods of spirit-life. At present I am more in-
terested in material things than in the spiri-
tual. I wish my friend, who will read my mes-

sage, to send it to those who were nearest to
me, and I will be much obliged to him. I send
them my love, and I hope the time will come
when I will be able to come closer to each one,
that is, to manifest my presence in some way.
I have a number of friends in different parts of
California. Charles W. Severance.

Mrs. Mary Josephine Tracy.

I am Mrs. Mary Josephine Tracy. I lived in
Hartford, Ct. I have been away for quite a
little time; it seems so to me, at least. I know,
however, that I am not forgotten by my friends
who remain in the body. I feel that I can as-
sure them of my power to return to earth, and
also of my power of watching over and guiding
them to any extent, they will be pleased and
happy, and I am working to convince them of
these facts. I send them my love; I tell them I
am not away from them long at a time; I am
pleased to be with them frequently, to see what
is taking place in their midst, and to seek to
make them feel happy and contented with their
lot in life. I do not understand all that I wish
to concerning these things of the spirit, and yet
I feel, whenever I gain any little knowledge,
how pleasant it would be to be able to give that
to my friends on earth, that they might keep
step with me, and learn as fast as I do in the spiri-
t-world. I want them to seek to know something
of the spirit-world, whether they are going, and
I will be happy and gratified to give them any-
thing which I possess that will strengthen and
enlighten their souls. I was in my fifty-seventh
year when I passed from the mortal form, and
as I return to take possession of this organism,
I feel something of the weakness that pressed
upon me in my last moments on earth. I would
tell my friends that nothing of it is with me in
the spirit-world; I am strong and well, and
happy. I am the wife of George A. Tracy, of
Hartford, Ct.

Samuel W. McDonald.

A few years have passed, Mr. Chairman, since
I was summoned to the realization of the glories
of the spiritual world. Not long after that
time I returned to your circle-room, and man-
ifested myself, but was unable to give my name
—I merely gave my initials. To-day, I wish to
return, speaking my name, for the purpose of
coming into communication with my friends on
earth, and to assure them that all is well with
me, and with those dear ones who reside in my
home in the spirit-world. I frequently return
to the earth, in order to take note of what is
passing around my old haunts, and among
those who were associated with me.

Samuel W. McDonald.

A few years have passed, Mr. Chairman, since
I was summoned to the realization of the glories
of the spiritual world. Not long after that
time I returned to your circle-room, and man-
ifested myself, but was unable to give my name
—I merely gave my initials. To-day, I wish to
return, speaking my name, for the purpose of
coming into communication with my friends on
earth, and to assure them that all is well with
me, and with those dear ones who reside in my
home in the spirit-world. I frequently return
to the earth, in order to take note of what is
passing around my old haunts, and among
those who were associated with me.

The law of association is strong, and it at-
tracts the spirit. The spirit feels that it has a
work to do in the spirit-world, and it is
drawn to the spirit-world by the law of association,
and in this way ideas and methods are trans-
mitted to the living. The more intensely
human the medium becomes, the more beau-
tiful, bright and intelligent will the manifesta-
tion appear.

QUEST.—Is it possible for a spirit manifestation to
be made through the mediumship of an animal?

ANS.—We know that spirits have, at times, suc-
ceeded in making themselves visible to animals;
we know that physical force can be drawn from
the animal by the spirit, and we know that the
animal can be made to perform feats which it
never heard, and never expect to hear of, by
the influence of a spirit. We have seen a horse
materialize a human form from elements drawn
from an animal. Human elements are neces-
sary in the manifestation of materialization,
which can only be drawn from the human be-
ing. The more spiritual, the more intensely
human the medium becomes, the more beau-
tiful, bright and intelligent will the manifesta-
tion appear.

QUEST.—(By E. H. Carpenter, Providence, R. I.)
Is not the custom of sleeping on feathers in-
jurious to the health of an individual? And may
it not be that weakness and general debility for
which there appears to be no accounting pro-
ceed from that as the cause?

ANS.—The custom of sleeping on feathers we
know to be very injurious to the human sys-
tem, over and over again, and preventing the
free passage of the blood, and causing gen-
eral debility, kidney complaints, and very often
injection of the heart. We believe that mat-
tresses filled with hair, husks or straw, are the
very best which mortals should use for sleeping
purposes.

Mrs. Annie E. Duvall.

I have long wished to return and speak in this
manner. Now that I am here I hardly know
what to say. I say I have long wished, for it
seems long to me, and yet it is not one year
since I passed to the other world. I wish to
send my love to my friends and my family; to
tell them I am pleased with my new life; I am
free from pain and happy in my surroundings.
Often return to visit each dear one, and to try
and make myself known or heard or seen in
some manner; and I will still work for this un-
til I have accomplished something. I was not
old when I died; but a very few weeks had
passed since my twenty-sixth birthday, and life
had something of pleasure before me in the
earthly body; but now I do not regret any-
thing I am pleased and satisfied, and I wish
my friends to feel the same. I am, Annie
E. Duvall, of Newton Upper Falls, Mass.

Charles W. Severance.

[To the Chairman:] Well, stranger, this
seems to be a strange way of proceeding, but I
feel desirous of coming, and so I will try to
make the best of the opportunity. I do not care
to speak of the manner of my death; yet I will
say I was put out of existence—I was mur-
dered, in Marin Co., Cal. I do not feel vindic-
tative at all concerning that matter. I cannot
say now, from my present standpoint, that I re-
gret it, although if I had been questioned at
the time I should have shown some vindictive-
ness and a great deal of anger. I am trying to
reach my friends. I know that some of them
read your paper, and so the thought struck me,
why not go to Boston and speak for myself, and
let my friends know I can come back from the
spirit-world? While in the body, during the latter
part of my existence, I belonged to the Order
of the A. O. W. I have met and associated
with them in the spirit-world. I have seen one
of the grand master-workmen, who originated
the idea, not while he was in the body, but in
the spirit-world. He originated the idea of the
Order, or the movement, and transmitted it to
one of the name of Pratt, in the earth-life. We
are interested in the movements of the Society,
for we feel that it can if it will, and it has done
so to an extent, exert a great influence upon,
and also exert a great power for the workmen
in the country. I wish to send my greetings
and regards to my associates, and tell them I
am very well satisfied with what I have found
in the other life. By-and-by expect to re-
ceive more than what I possess to-day—more
knowledge, more information, more of the
goods of spirit-life. At present I am more in-
terested in material things than in the spiri-
tual. I wish my friend, who will read my mes-

Charles W. Severance.

[To the Chairman:] Well, stranger, this
seems to be a strange way of proceeding, but I
feel desirous of coming, and so I will try to
make the best of the opportunity. I do not care
to speak of the manner of my death; yet I will
say I was put out of existence—I was mur-
dered, in Marin Co., Cal. I do not feel vindic-
tative at all concerning that matter. I cannot
say now, from my present standpoint, that I re-
gret it, although if I had been questioned at
the time I should have shown some vindictive-
ness and a great deal of anger. I am trying to
reach my friends. I know that some of them
read your paper, and so the thought struck me,
why not go to Boston and speak for myself, and
let my friends know I can come back from the
spirit-world? While in the body, during the latter
part

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Bookkeepers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass. For sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

Terms Cash. Books, to be sent by Express, must be accompanied by cash or a check. When the money forwarded is not sufficient to fill the order, the balance must be paid by check. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can receive the *Banner of Light* for a dollar in postage stamps, and can have the same for a dollar in postage stamps, and can have the same for a dollar in postage stamps. 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 & Rich sent free.

SPECIAL NOTICES.

1. Inquiries from the BANNER OF LIGHT should be sent to the publishers, Colby & Rich, at the above address. Communications to the publishers should be sent to the publishers, Colby & Rich, at the above address. Communications to the publishers should be sent to the publishers, Colby & Rich, at the above address.

2. We do not receive anonymous letters and communications. The name and address of the writer must be given in all communications. We cannot undertake to return anonymous letters and communications. We cannot undertake to return anonymous letters and communications. We cannot undertake to return anonymous letters and communications.

3. Address of Spiritual Meetings. In order to insure prompt notice, send this notice on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JANUARY 21, 1882.

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

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

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

COLBY & RICH.

PUBLISHERS AND PROPRIETORS.
ISAAC B. RICH, BUSINESS MANAGER,
117 North Street, Boston.
JOHN W. RICH, ASSISTANT EDITOR,
117 North Street, Boston.

Business Letters should be addressed to ISAAC B. RICH, Business Manager, 117 North Street, Boston. All other letters and communications should be forwarded to JOHN W. RICH, Assistant Editor, 117 North Street, Boston.

THE WORK OF SPIRITUALISM has been the subject of the highest and noblest of the human mind. It is a subject which has been the subject of the highest and noblest of the human mind. It is a subject which has been the subject of the highest and noblest of the human mind.

Mr. Savage's Discourses.

The last three published sermons of Rev. M. J. Savage, preached in Unity pulpit in this city, forming a part of the series on "Beliefs about Man," relate severally to the Law of Progress, the Earthly Outlook, and the Death End. It is unnecessary to emphasize the genuine eloquence and breadth of the preacher's treatment of his subjects. The law of progress is discussed in the most intelligent spirit. The advancement and enlargement of man's thought about the universe is described, and the process by which man has come into larger and truer views, throwing away what was of no further use as he proceeded, is pointedly illustrated. The transition epoch, a most important factor in the problem of progress, during which the seeds of new movements may be said to germinate, is happily treated by Mr. Savage, who sees in it an accumulating force, or series of forces, which are ordinarily confounded with a period of general stagnation. The transition period is invariably the one in which a new conception is coming in. Man has to take the same steps in religion, in science, in philosophy, in art, and in every department of human thought. All proceeds from the universal hunger to grow. It is fed with truth, and unlimited opportunity is given for expansion.

In regard to the earthly outlook, the preacher thinks that the world is coming to mutual acquaintance and a knowledge of itself. The religion of the world he expects will show many sides. Every religion is recognized as having the heavenly and the earthly side. Morality will come to be settled as a science. Certain questions of ultimate truth in theology must forever be beyond us, since they are infinite and we are finite. The civilized world will stand before these profound problems calmly, admitting the freedom of the broadest speculation, and attaching no penalty, governmental or social, on account of the speculative views that man may hold concerning questions about which the wisest can know so little. The future religion of the world, says Mr. Savage, will resolve itself into goodness, charity, love toward man, mutual helpfulness and service; toward the universe, admiration, worship, awe so profound that man will not dare to speak rashly, nor to charge with crime one who sees these great problems in another light than that in which they appear to himself. The whole external world will be subdued to man, and turned into a garden. Powers yet undreamed of await development. Human life will be greatly prolonged; evil, and sorrow, and hunger will be largely put under foot. Mankind will be one family.

His answer to the grand question, Is Death the End? is one that carries with it many comforting and confirming suggestions. In framing this answer he admits that he should not feel satisfied to leave out of account the fact reported as true in all ages, and now in this modern world represented in a more marked degree in Spiritualism. After looking the field all over, he confesses his belief that there is so large a mass of testimony "that it cannot be brushed aside contemptuously by any man." This testimony, he says, stretches back into antiquity; is not confined to any religion, to any nation, to any race, and is the testimony equally of the wisest men of all ages and times, as of the poorest and most ignorant; testimony to the belief that there have been "at least occasional breakings through from some other sphere, or glimpses on this side of that other sphere."

Exit Elder Waite!

The *Weekly News*, (Amesbury, Mass.) for January 13th, epitomizes the latest performances of the great tergiversationist above named in the following terse and vigorous English:

"That versatile humbug, Elder Waite, has turned up in Vineland, N. J., where he gave startling exhibitions with his old assistants, under the assumed name of Dr. Bundy—the others having changed their names. The same programme was given out as when here. The cheek of this man is unparalleled. He publishes, in support of the child wonder, Harry Herman, a letter from Elder Waite, of Lynn, Mass. His identity was admitted to a party formerly living in Lynn, who reported the affair for the *Lynn Bee*. His church in Lynn have deposed him, and declare that they have no fellowship with him."

The official report of the Fifth Annual Meeting of the Onset Bay Management will be found on our fifth page.

Not Going Behind.

The Thanksgiving sermon of a New England clergyman lamented the many changes that were going on in New England, very much as Prof. Phelps laments the death of the devil. This lugubrious parson refused to be comforted by the present outlook, but insisted that all things were going to the bad as fast as they could. Of course he meant only when they are compared with things as they once were. This is a favorite recreation for a certain class of minds. They profess to believe that St. Paul exhausted all virtue, and that it died with him. The minister referred to used Thanksgiving Day to celebrate his bad feelings, and give rein to his forebodings and unhappy predictions.

It is constitutional with such men to assert everywhere, without regard to the place or the company, that the world has seen its best days, and that the present is but a state of suffering, while the future is more than likely to prove too bad for anything. It is the way they habitually feel, and has nothing whatever to do with the actual fact. If they had a more sanguine temperament, everything would look pleasanter to them, and they would prophesy only pleasant things.

It would be an easy enough matter to prove just the contrary of what this clergyman asserted in his unhappy Thanksgiving sermon. Why he should have chosen that day of all the year to preach in such a strain is explicable on no other theory than that of constitutional melancholy, which really has nothing to do with the facts so considered. New England life is a very decided improvement on what it used to be in point of comfort, refinement, neighborhood, and the development of the finer traits of human character. Once it made all these essentials of civilized life subservient to "getting along," to barely getting a living and taking care of the outward man. Now life is for higher things here in New England, while the commoner ones are by no means left out of the account.

The homes of New England are a very great improvement on the old homes, taking them altogether. The place of woman in them has been sensibly exalted. The wife and mother is regarded as being fit for something more than a drudge and slave. Drinking habits have also changed; the decanter and glass are not displayed on family sideboards, and drunkenness is not the common thing it was, and is everywhere accounted a degradation. There are more occupations here than there were, and avenues are opening on many sides to woman.

We do not believe in eternally crouching. We do not think that, because the past "is secure," as Mr. Webster once said, it was therefore better than the present is or the future will be. New England life had, no doubt, a great deal in it that was picturesque and pleasant, now that we have got out of it into something better; but that is no reason why we should be all the while deploring what is gone and deprecating the present as worthless in comparison. The truth is, the present always includes the past also, else it would have no solid footing, and would be no more than a bald and blank experiment. Who, for instance, would go back to the hard old preaching of the Calvinistic pulpits of New England, from which the better class of preachers themselves confess they are glad to have escaped?

New elements have been slowly introduced into the rigid Puritanism of New England, which have had the effect to mellow the social as well as the religious condition. Spiritualism has taken as strong a hold here, and made its way as rapidly as in any other section of the country. Here in New England, in fact, is where the movement first took the deepest root, and the glad tidings of spirit communion were publicly proclaimed through the press. Liberal thought flourishes here in a marked degree; and that may be the reason of the lamentation of the preacher on last Thanksgiving day.

Letter-Carrying Extraordinary.

J. G. Meugens of Calcutta furnishes an account in *London Light* of an instance of instantaneous communication between Calcutta and London, Mr. Eglington being the medium. The event occurred on the evening of the 29th of November, at about 11 p. m., and was in fulfillment of a promise made by a spirit-friend of the sitters by the name of "Ernest."

Mr. Eglington took a sheet of paper (which Mr. M. had previously marked in one corner with his initials and a private mark for the purpose of identification), placed it in a book, held the book under the table for a few seconds, and then placed the book in the hands of Mr. Meugens, who examined it very carefully, and saw that the sheet of paper had disappeared. He retained possession of the book, while Mr. Eglington (in his normal state) described that he saw the spirit "Ernest" leave and travel over land and sea until he saw it enter the room of a friend of Mr. M.'s in London, and minutely described that friend and the surroundings in the room, asserting that the room was flooded with spirit-light. He described "Ernest" as standing by his friend while the letter was being written, and his taking the letter when ready. In a few seconds after this, at Mr. Eglington's request, Mr. Meugens opened the book of which he had retained possession the whole time, and inside the cover of the book was the self-same sheet of paper with his initials and private mark upon it, completely filled with a letter in his friend's handwriting, dated that same evening in London, and commencing with an account of how the room had been suddenly filled with spirit-light; how "Ernest" had brought the sheet of paper marked by him, and stood waiting to hear the letter back.

The editor of *Light* vouches for Mr. Meugens, who, though temporarily a resident of India, is well known in London as a gentleman of high intelligence and integrity.

Harrison, "the Boy Evangelist," worked up a great religious revival in Indianapolis last spring, and the numerous converts swelled the membership of the Roberts Park Church beyond that of any other Methodist body in the city. Harrison has now returned and begun similar services. The Methodist clergy discussed him in their Monday meeting, and the weight of sentiment was strongly against him. One minister accused him of insincerity, on the ground that, while professing an entire devotion to revivalism, he always demanded high wages, and went where the greatest pecuniary inducement was offered. Harrison replies that his detractors are simply jealous on account of his success in "saving souls," and prays for them in an emphatic manner.

Albert Morton writes us from San Francisco, Jan. 7th: "I am requested by J. D. MacLennan to inform you that he is obliged to suspend the publication of *The Spiritual Reasoner*, owing to his illness."

Decease of Laura Kendrick.

Mrs. Laura Kendrick, an old-time worker of prominence, passed on Wednesday, Jan. 11th, from her residence, No. 104 Washington street, Boston, in consequence of a stroke of paralysis which occurred some ten days ago. She was forty-nine years of age. Many years ago she became a convert to Spiritualism, a firm belief in which she maintained to the time of her death. Prior to the building of the Pacific Railroad she spent a number of years in San Francisco, where she sustained successful Sunday evening lectures in Maguire's Opera House. In the days of her prosperity she never failed to give freely of her means to all worthy persons and causes in need of aid, and even in her own adversity, we are informed that many victims of poverty and persecution have benefited by her acts of unostentatious philanthropy.

"A. B. Z." writes as follows regarding her obsequies:

"On Friday, Jan. 13th, funeral services celebrating the transition to the higher life of Mrs. Kendrick were held at her late residence, 104 Washington street, at 2 p. m., conducted by W. J. Colville, who, under influence of his unseen inspirers, delivered a beautiful invocation, an appropriate and eloquent address, and a poem describing the entrance of the departed into her spirit-home. About seventy-five persons were present, the large parlors being completely filled. The friends in attendance included many of the leading Spiritualists of Boston; also Messrs. Mendum and Seaver, and other prominent representatives of the secularist movement. The floral tributes were exquisite, and throughout the entire services a spirit of peace and harmony pervaded the assembly, as nearly approaching to gladness as is possible among those who are left bereaved of a devoted mother, wife, sister and friend. Several ladies on passing out were heard to remark, 'we have never taken part in such a beautiful funeral service before.' W. J. Colville and his guides knew Mrs. Kendrick for a long time, had learned to appreciate her real worth, and took occasion, in the course of their remarks, to speak from knowledge concerning her self-denial and real nobility of disposition."

Cure for Smallpox.

On our second page will be found mention of an internal remedy for smallpox, which is of marked efficacy, and a knowledge of which deserves the widest circulation among the people. It is simple and innoxious, and a thousand times safer than an appeal to the pernicious practice of blood-poisoning, yelet "vaccination." We are glad to see that the *Sunday Herald*, of Boston, in its issue of Jan. 15th, gave this valuable recipe the benefit of its extended circulation; by so doing it has wrought a good deed for humanity; and we wish all the daily and weekly papers in the land would follow its example.

As direct evidence that what we say of this remedy is not based on "hearsay," or on otherwise indefinite grounds, we cite the experience of Dr. M. H. Garland, now of 81 Montgomery Place, Boston, but late of San Francisco, Cal. This gentleman states that he positively knows, from his personal professional practice, that this internal remedy for smallpox will accomplish all that is claimed for it; that if the disease is taken in hand at once, and this medicine administered according to directions—the patient at the same time to be kept in a gentle perspiration—the worst cases of the malady will certainly be conquered in four days' time. Such was his experience with the remedy in the course of his practice in San Francisco some years ago; and so highly did he prize it that he called the attention of newspaper men thereabout to its merits, and succeeded in having it published in several journals. Dr. Garland also knows of another physician in that city who has used the same remedy in his practice with highly satisfactory results.

DOMESTIC SPIRITUALISM.—In many families there are mediums through whom spirits do many useful things for the family. A gentleman, residing near London, has handed us a letter from a relative in Somerset, giving an account of healing performed by spirit-controls through the mediumship of the husband. Objects are moved by spirit-power, deceased relatives speak through the medium, and healing spirits alleviate illness by causing the controlled medium to breathe on the sick.—*Medium and Daybreak*, London.

The same is quite common in this country. We have reason to believe that there are hundreds, if not thousands, of families who have among their members those gifted with mediumistic powers, of whom nothing is publicly known, and that many wealthy persons retain mediums for their own and their family's exclusive benefit, paying them a stated salary for their services. Through these they hold constant communication with their friends who have left this sphere and are no longer visible to the ordinary vision of mortals, upon any matter in which they need advice, sympathy or consolation. By this means the unseen are their spiritual and business advisers in health, their medical attendants in sickness, and their faithful steadfast companions and friends on all occasions.

The sunflower poet of England, Mr. Oscar Wilde, who has just made his *début* in New York, does not seem to attract to him the nob society of that city. Nevertheless, he is a poet of no mean merit, and his lecture on Art, although severely criticised by the metropolitan press, strikes a chord of sympathy in the minds of many who prefer peace to war. He says:

"A noble work is not national merely, but universal. Spiritual freedom your own generous lives and liberal art will give you. Wars there must be, as long as selfishness predominates; but I think that creating a common intellectual atmosphere might make men brothers. National hatreds are always strongest where culture is lowest. Great empires there must be as long as personal ambition and the spirit of the age are one; but art is the only empire which a nation's enemies cannot take from her. We in our Renaissance are seeking to create a sovereignty that will still be England's, when her yellow leopards have grown weary of wars, and the rose on her shield is crimsoned no more with the blood of battle. And you, too, absorbing into the heart of a great people this pervading artistic spirit, will create for yourselves such riches as you have never yet created, though your land be a network of railways, and your cities the harbors of the galleys of the world."

Mrs. Ann R. Adams, widow of the late Alvin Adams, died at Watertown, Mass., on Tuesday, Jan. 10th. This estimable lady adorned the circle in which she moved for many happy years—a quiet, self-possessed, noble woman, devoted to her husband and family, and always seeking opportunities for doing good. She was a worthy companion to her late lamented consort.

In Portland, Oregon, meetings for discussion upon the live subjects of the day are held in Nonpareil Hall, corner of First and Madison streets, every Sunday, at 2 and 7 p. m. Increased interest has been awakened in the subject of Spiritualism by the success attending the efforts of Mrs. F. A. Logan in the exercise of one of its leading features—that of healing.

Church-Going in New York.

In the largest city of the country the falling off in the attendance at the churches is becoming more and more noticeable. Some statistics on the subject have recently been collected by a clergyman of that city, which possess a timely interest. He finds that in a population of a million and a quarter, there are but 78,000 professing Christians, or one person in every sixteen. There are only 490 churches, the same number as in 1875, although the population has increased immensely in the intervening six years. The Presbyterians have eight less churches than they had in 1870. Above Fourteenth street, there is one church for every 2,200 persons, while below it there is but one church for every 5,000 persons. And comparatively few churches are at any time filled to anything like their capacity.

And it is the same thing in the suburbs of New York. There are numerous churches, but they are largely used only by the rich and the poor; the lower middle class—always ranking by the money standard only—are conspicuously absent. In an Episcopal Church in one suburb, for example, an ordinary pew rents for one hundred and twenty dollars per year, and offerings are also expected every Sunday in envelopes supplied for the purpose. The consequence is that the majority of the Episcopalians in the vicinity do not go to church at all, but provide for their spiritual wants in their own way. Few rents, offerings, and what not are stilling religion, the demands for money for church purposes and clerical salaries being more exorbitant in New York than elsewhere. The collector of these statistics remarks that, take it all together, the clerical profession, considering the ability exhibited, the work done, and the hours and conditions of labor, is about the best paid calling in New York.

Woman Suffrage.

The Massachusetts members of the National Woman Suffrage Association held a meeting in Boston last week, at the call of the Vice-President, Mrs. Harriet R. Shattuck. It was voted to form an organization under the name of the National Woman Suffrage Association of Massachusetts. A committee was appointed to draw up a Constitution, and prepare a list of officers. Seven delegates were chosen to the Washington Convention, to be held on the 18th, 19th and 20th insts. It may be interesting to note that the late action in the United States Senate, appointing a special Committee on Woman Suffrage, is the result of the continued agitation of the question by members of the National Association. The Massachusetts Suffragists held a two days' Convention in the Melomont, this city, last week. The hall was completely filled at nearly every session. Speakers, Mrs. Julia Ward Howe, Judge Warren, and many other able speakers addressed the audiences. The special object now is to induce the Legislature of this State to pass a law allowing women to vote for city and town officers.

Lake Pleasant Camp-Meeting.

We have received the advance sheets of the Eighth Annual Report of the New England Camp-Meeting Association, at Lake Pleasant, reference to which we shall place before our readers next week. It exhibits the Association as being in a very prosperous condition. From a private note from the Secretary, J. H. Smith, we learn that the meetings for this year will commence Sunday, July 30th, and close Sunday, Aug. 27th. The Fitchburg Band has been engaged for the entire season. As conclusive evidence that a large gathering may be expected, it is mentioned that 303 lots have already been engaged and paid for.

Henry B. Allen (the Allen Boy), has been quite successful with his séances in Exeter, Portsmouth, and Epping, N. H.; also in Haverhill, Merrimack, and other places in Massachusetts, many of the most prominent citizens attending them. The manifestations were very forcible, and occurring as they did under conditions that were satisfactory to those present, convinced all that there is something in Spiritualism. What that something is, further investigation will reveal to them. Mr. Allen is now in Boston, where he will remain until Jan. 23d, and will answer calls to give séances during his stay. From Boston he goes to New Haven, Ct., for several days—thence to New York City. His address for the present is in care of this office.

"Western Locals," by Cephas, will be found on our tenth page. In addition to the intelligence there conveyed, our correspondent furnishes us with the following addendum:

Dr. Henry Slade is on a Western tour. He arrived in Buffalo, N. Y., Jan. 11th, and during his stay his rooms at the Tiff House were thronged with callers. On Sunday, Jan. 15th, the Doctor addressed the Spiritualists in a public hall. Following are his appointments for a few weeks: Cincinnati, Ohio, (Hotel Emery) Jan. 20th, for four or five days—speaking on the 22d; thence to Frankfort, and Louisville, Ky. (Galt House), Crawfordville, Ind., etc. Societies desiring a visit from Dr. Slade should address him at once at the Galt House, Louisville, Ky.

Colonel Ingersoll made an address at the grave of a child in Washington recently, in the course of which he made the following "hopeful" admission—coming from an avowed Materialist:

"They who stand with breaking hearts around this little grave need have no fear. The larger and the nobler life in all that is and is to be tells us that death, even at its worst, is only perfect rest. We have no fear. We are all children of the same mother, and the same fate awaits us all. We, too, have our religion, and it is this: *Help for the living—hope for the dead.*"

We are pleased at being able to record that interest in the materializing phase of the spiritual phenomena is on the increase in Washington, D. C. As one instance, a correspondent informs us that a party of Spiritualist friends are holding private séances twice each week to develop a new medium who possesses promising gifts, and bids fair to achieve something wonderful in the direction of form materializations.

Mrs. Wilmot B. Coleman, wife of Mr. William Emmette Coleman, of San Francisco, passed to the higher life from New York, January 11th. An account of the circumstances of her transition and the final obsequies, received too late for insertion this week, will appear in our next.

Jonathan Koons, at whose house in Athens Co., Ohio, the most remarkable of the early manifestations of spirit-power took place in 1855, is at present residing in Palmetto, Florida. A letter from him will appear in our Correspondence column next week.

A practical argument against vaccination will be found cited on our eighth page, under "Banner Correspondence."

The Soul of Things—New Edition.

This excellent work (of three volumes), by Prof. William and Mrs. Elizabeth M. F. Denison, embodies many facts which have been brought to light in the realm of psychometry; and has obtained a large circulation, which is destined to be increased as a knowledge of its merits becomes diffused. The former issue having several weeks ago been exhausted, Colby & Rich announce that they have now on hand at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston, a full supply of the latest edition of this entertaining and valuable work. We fully agree with Bro. Miller, of the *Psychometrie Circular*, that the science of Psychometry should be better understood by Spiritualists and others than it is at the present time.

N. Frank White.

The fine inspirational speaker, it will no doubt please our readers to know, has resumed his place on the rostrum, and is lecturing Sunday evenings at Tallmage Hall, Washington, D. C., in place of Bro. Thos. Gales Forster, whose bodily infirmities compelled him to retire. Bro. White is also doing much good in the metropolis of the nation in healing the sick.

Boy Lost!—A twelve-year-old son of Dean Dudley, Esq., of Wakefield, Mass., mysteriously disappeared from his home on Monday morning, Dec. 26th. He had been subject to epileptic fits, and still sometimes had slight ones. His mind was childish. He had on a long, dark jacket, with a cardigan underneath, a low cloth cap without a visor, long, light-gray pants, and shoes with skate-plates in the heels. He was of light complexion, pale, with grayish blue eyes, dark-brown hair, and had a scar on his forehead. He would say his name was "Willie A. Dudley, son of Dean Dudley, who makes directories," and that he belonged in "Montrose, Wakefield, Mass." His parents will gladly reimburse any one who will restore him to them alive, and other rewards are offered. The afflicted father, on forwarding us the request to make this appeal to the public for information, says: "Has any one seen this boy since the 26th, or on that day? If so, where, and at what time? Let me know immediately." The boy was last seen on the main road toward Melrose and Boston. If any person has seen the lad, or has any tidings to impart, such will please address Mr. Dudley as above, by postal card or otherwise.

THE PAINE CELEBRATION in this city, commencing on Sunday, the 29th inst., and continuing through Monday, promises to be unusually interesting. On Sunday forenoon, afternoon and evening, there will be a variety of speakers; on Monday there will also be meetings of several kinds, and in the evening a Grand Ball. It is expected that there will be a large gathering of the Liberals of the city and vicinity at this celebration, as the committee has made arrangements that cannot fail to be attractive and satisfactory to all who may attend.

A correspondent writing from Brooklyn, N. Y., Jan. 16th, says:

"Dr. A. Rothert, medium for physical manifestations, has been doing a good work for the past two weeks in this city, and is holding séances at the residence of G. Read, 184 Nassau street, corner Dufland street, Tuesday, Thursday and Sunday evenings. After January 20th he will be in Providence for one week."

The Second Annual Social Party and Dance of the Spiritual Harmonical Society, of Chelsea, Mass., will take place on Friday evening, Jan. 27th, in Temple of Honor Hall. The entertainment will consist of a short address, by Geo. A. Fuller, music, instrumental and vocal, dancing and refreshments.

We shall print next week the report of a trance discourse delivered through the mediumship of Mrs. Cora L. V. Richmond, in Chicago, Ill., by Spirit Thomas Paine, and embodying his views as to "THE STATUS OF THE NATION."

Dr. W. L. Jack of Haverhill, Mass., is meeting with great success in healing; patients in the country will please note the days mentioned in his card in another column. Patients will be visited at residences if desired.

A Pleasant Occasion.

On Monday evening last Mrs. A. G. Baxter had a pleasant gathering at her house in the Charlestown District, it being the fifteenth anniversary of her spirit-control, who is known as "Bright Eyes," and the name is quite appropriate, as the spirit appears to be name all through, and a very bright occasion it proved to be to all present. Mrs. Baxter is the daughter of J. M. Johnson, one of our oldest Spiritualists, who died some years since. His wife, the mother of Mrs. Baxter, was present on the evening in question. Many efficient workers for the cause were in attendance, among them being the officers of the Shawmut Lyceum, and a large delegation from the Ladies' Aid Society, of both of which organizations Mrs. B. is a member.

After the friends had gathered, "Bright Eyes" addressed them appropriately and characteristically, calling first upon Mr. Wetherbee for remarks. He was followed by Dr. Richardson, Mrs. Hattie Wilson, Mr. J. B. Hatch, Mrs. Waterhouse, Mr. Stand Mrs. Cushman, Master Haskell Baxter, et al. All the speeches were very interesting and fully appreciated. Refreshments and general sociability followed; and, instead of breaking up after that part of the entertainment was over, as is apt to be the case, the company evinced a strong disposition to "stay it out"; and there was temptation for it, for the Indian element was very strong in the room, and all the sensitives were more or less affected by it.

Mrs. Hattie Wilson held a pleasant séance in the closing hour of this gathering. The editor of the *Banner of Light* was present, and he being a favorite of a good friend to the Indians, several controlled Mrs. Wilson to address him: "Roscoe," and "Tatum," and "Saucy Jack," and a squaw (whose name we did not get), all came, with their marked, special characteristics, and interested the friends very much. Besides these Indian controls, a spirit of rare ability, purporting to be the father of the medium, made an eloquent speech—one that was interesting and instructive to all.

J. W.

Foreign Items.

Miss Lottie Fowler is actively engaged in England, her services as a medium being greatly in demand. Those who avail themselves of them are more than satisfied with the convincing proofs they receive of the ability of spirits to communicate with mortals. She has of late been very successful in diagnosing disease and prescribing effective remedies.

Emma Hardinge Britten is addressing intelligent and interested audiences in Liverpool, Manchester, Newcastle, and other places. At Halifax, on the 18th ult., her afternoon and evening subjects were: "Man, Spirit, and Angel," and "The Soul Subject, or Life Beyond the Grave."

Professor Bruce, of Glasgow Divinity Hall, has recently published "A volume of dubious tendency," in which he discusses the chief end of revelation in a manner displeasing to the orthodox members of the Free Church of Scotland. The church, however, having learned a lesson by its struggle with Prof. Robert Smith, refuses to take up the matter.

Pearls.

As a polished shell, and jewels five worlds long,
That on the stretched forefinger of all time,
Sparkle forever.

PERSEVERANCE WINS.
Not a truth has to art or to science been given,
But brows have ached for it, and souls toiled and
striven.

Pride hath two seasons—a forward spring and an
early fall.

THE SOUL'S PROPHET.
From the spirit-land afar
All disturbing force shall flee;
Sir, not toil, nor hope, shall mar
Its immortal unity. — R. W. Emerson.

Beauty is a gift, on which one and another may
revel to shapewreck himself, because it lies full of
pearls and mysteries. — Richter.

DISPAIR AND BLISS.
But in the work of all our hopes
There's not some touch of bliss,
Since fate bids not our wretchedness
Of this last kiss.

D. Spain, and love, and madness meet
In this, in this. — William Matherell.

All the choicest seafaring falls, as a mined col-
lapse, before one single word—faith. — Napoleon.

LOVE IMMORTAL.
Gladly I shall never see each other?
After a pause. Yes!
I have asked that dreadful question of the halls,
That you, eternal, of the flowing streams,
That I might flow forever; of the stars,
And whose fields of azure my raised spirit
Hath trod in glory; all were dumb; but now,
While I sit here upon this living face,
I feel the love that kindles through its beauty
Can never wholly perish; we shall meet
A day, a day!

C. N. Pelletier's *Im. in Sargent's Cyclopaedia in
Poetry.*

It is a process in time and in space, and it is by
having what we have and are happy, not by having
what others have and are happy. — Rochester.

Banner Correspondence.

Alabama.

MOBILE. A correspondent writes: "I am
young in the cause you advocate so ably, Spir-
itualism, but not so in years, for I am on the
upper side of sixty-two. I am a reader of
the *Banner of Light*, and, considering the
number of believers and good mediums here,
have been surprised by not seeing anything re-
ported from Mobile of the doings of Spiritual-
ists."

In my short experience I have witnessed
many wonderful and beautiful things, at my
own table, in my own house, and under the
mediumship of a young girl, inexperienced and
true from guile. I would have doubted much
if the things I have to relate had been experi-
enced under different circumstances; but, oc-
curring at my own table, surrounded by those
who were as honest and reliable as myself,
there was no room for a doubt to enter into
the mind of any one present.

A few evenings ago we asked a spirit-friend
if she would take a white camellia, then laying
on the table. She said yes, if we would bow
our heads and repeat the Lord's Prayer. We
did as requested, and placed the camellia on a
plate under the table, from whence it im-
mediately disappeared. She then wrote on the
plate that it was beautiful, and was cut from
the tree near the front fence. We have two
camellia trees, double white, ten and thirteen
feet high, and both in bloom; and the spirit-
friend knew which one the flower was taken
from. I was told by my spirit-wife, some weeks
ago, that she would soon send me a communi-
cation, and last evening I placed the block of
paper, with pencil, under the table for her to
write, but immediately felt something crowded
under my thumb as I held the book, and on
looking, found a letter written in a very deli-
cate hand, and addressed to me. It was very
convincing to me of the fact that it was writ-
ten by my spirit-wife. She tells me of facts
happening thirty years ago; as she said, "I
write these things to remind you of earthly
times." She went to the spirit-land in 1853, and
the facts that she relates were never told, by
me, at least, to any one now living. My wife
always brings with her three of our grand-
children, who passed away during the last year.
God only knows how I loved those children.
They died in New York, where their parents
resided; and when I heard of their death I placed
their pictures out of sight, and resolved never
to look on them again. It was too distressing
to look at them; but after having several com-
munications from my wife, telling me how
happy they all were, and that they were with
me often, I was reconciled, perfectly. At other
times I felt the soft hand of the dear child laid
on mine. And, as she patted my hands, I felt
a thrill of pleasure such as money cannot pur-
chase. Many dear friends have sent me char-
acteristic and satisfactory communications.

I have written of things very common with
you in Boston, but I thought it would interest
you to know that the cause of Spiritualism has
a hold on many of our best citizens. I am but
a novice in spiritual knowledge, yet intend to
go on in my investigations, and I feel that I
am made better and happier every day by so
doing.

I am surprised to learn that there are so
many mediums here in private life.

The number of mediums among our colored
people is very great. I know of several who
are clairvoyant, and powerful writing mediums.

It is to be regretted that we have no public
lecturers. The field is a rich one for doing
good, but I believe the law of Alabama pro-
hibits lecturing upon the subject of Spiritual-
ism, for pay. A heathen law, and I hope it will
be wiped out soon. It would be, if Spiritual-
ists were firm and active; but they are not.
They fear the sneers of the unbelievers, who
are always those who have not investigated the
subject."

Pennsylvania.

HOMESTEAD.—Thomas W. Taylor writes
earnestly and warmly in behalf of the interests
of the laboring classes. He says: "What more
fitting than this [Christmas day] to ponder
over what Spiritualism has done in the past and
what its outlook in the future for the uplifting
of humanity spiritually, physically and socially.
While tens of thousands of young hearts are
made glad by the generous gifts of old Santa
Claus, let us turn our thoughts to those other
tens of thousands whose young hearts are sad,
wondering why he has dealt so bountifully with
some and neglected others entirely; why he
gives so grudgingly to the world's workers and
so lavishly to the idlers; why labor, which pro-
duces all, must feed on the crumbs that fall from

the table of idleness; why those who gamble in
the labor of others should be looked up to in
this republic as greater than those they have
robbed; why the weavers of silks and satins
should go in rags while the drones trail the fab-
rics in the mud; why those who design and build
palaces should live in hovels. Spiritualism has
bridged the dark chasm between the angel-world
and our present abode, it has dispelled the clouds
and dark forebodings in which centuries of old
theology have engulfed the world; and now that
we learn something of the world to which we are
hastening—now that we know our loved can
watch over us and dwell with us again tem-
porarily, what are we doing toward removing the
mill-stone that has hung so heavily on labor
these many ages? Let spirits in the body and
out, whose souls are imbued with a love of hu-
manity, come to the front and help to make
this world as near like the next as it can be
made, so that the change of worlds will not
shock us when it comes."

Massachusetts.

ONSET BAY.—A correspondent writes: "The
first Christmas Tree festival at Onset Grove
was given at the cottage of Kies Doane, Esq.,
under the direction of committees consisting of
Mrs. E. A. Bullock, Mrs. M. E. Williams, Mrs.
B. M. Haynes, R. R. Greer, Mr. and Mrs. Glass,
Santa Claus being personated by Sidney Howe.
The centre of the grove was well lighted by
R. F. Bourne. Thanks to our friends for dona-
tions from Boston, Brockton, Foxboro', Fitch-
burg, Haverhill, also from Ohio. Dr. Abbie E.
Cutter and family, of Wickett's Island, joined
us. After supper there was merry-making
with the children."

BOSTON.—A correspondent, over the signa-
ture of "A Spiritualist," urges a more devout
recognition of spiritual truths by those whose
convictions of the reality of intercommunication
between the visible and invisible worlds are
fixed. The fruits of such a faith should be
glorious, and made manifest to all people. In
the opinion of this writer, there is a distinction
between God and Nature, and the two should
not be looked upon as one.

EAST BRANTREE.—G. E. Pratt writes:
"Our Society had the pleasure of listening, on
Sunday, Jan. 1st, to the eloquent and in-
structive words that fell from the lips of that
inspired worker in the cause of humanity, Mrs.
S. Dick of Boston. The subject of the afternoon
lecture was 'The Natural and the Spiritual,'
taking for a basis the words attributed to Paul:
'There is a natural body and there is a spiritual
body,' and in the evening, 'The Old and New,'
intimately connected with the afternoon subject.
Plain, outspoken and pointed, Mrs. Dick elu-
cidates her subjects so clearly that 'the wayfar-
ing man though a fool need not err therein.' At
the close of each lecture she improvised
poem's upon subjects given by the audience,
which were of a high order; whilst her gifts as
a test medium are unsurpassed by any one
whom it has been our pleasure to meet. She
gave a large number, and in no instance was an
error found. Having an acute clairvoyant vision,
a superior power for description, a clear and
vivid understanding of her subject, and a ca-
pacity to make it so plain as to be understood
by others, we do not hesitate to say that any
Society desiring to be edited, instructed and
benefited, can reach this consummation in no
better way than by securing her services."

WORCESTER.—E. M. Shirley writes: "A
Happy New Year to the dear *Banner of Light*.
A light luminous, far-spread and searching ra-
diant from its pages, and I feel to say, 'God
bless the *Banner*!'"

Here in Worcester we are gathering new
force and confidence every day in our organiza-
tion. The last two Sabbaths we have been par-
ticularly inspired through the efforts of those
true, brave, good souls, L. P. Greenleaf and
Mrs. Townsend Wood. Let the joy bells ring
under a merry peal this glad New Year. As Bro.
Cephas says, 'Let the rising of each day's sun
see us resurrected from lower to higher planes
of life.' Added to the other interesting fea-
tures of the season was a children's entertain-
ment, that proved to be the best we have ever
given. Do we fully realize our duty as Spiritu-
alists to these opening buds of humanity? We
must not forget them. We must love them and
care for them, and God and angels will bless
them and us."

Missouri.

SHELBYNA.—C. G. Brown writes: "Dr. A.
J. Fishback, of St. Louis, gave four beautiful
and instructive lectures upon the Spiritual
Philosophy, full of progressive thought, and
completely carrying his skeptical audience by
his masterly reasoning. At the close of each
lecture C. E. Winans, the noted medium of
Edinburgh, Ind., who accompanies the Doctor
in his travels, demonstrated the various phases
before them with tests convincing to the skep-
tic, and affording the highest pleasure to our
friends. C. E. Winans is a trance, rapping,
clairvoyant and independent slate-writing me-
dium, and his tests before a public audience are
rather better than are usually given, he being
completely entranced, and one of the easiest-
controlled instruments in spirit-hands. They
propose to travel for a season through North
Missouri and Iowa, and those wishing, can ad-
dress them at Meadville, Mo. I fully recom-
mend them to all who desire the services of a
fine lecturer and a first-class medium."

Dakota.

JAMESTOWN.—W. B. Dodge writes: "Your
excellent paper makes its weekly visits here,
and is gladly received. This would be a good
place for a test medium to visit; but the people
are very superstitious and bigoted. I work
some as a healer—had one case of fever which
ran high. They had a regular M. D., but the
patient grew worse. I went in, told him just
how he felt, and that I could relieve him, which
I did in a short time, and he so far recovered as
to be up and dressed. But he, being a Chris-
tian of the old Presbyterian stamp, having
learned that I was a Spiritualist, sent for the
M. D., who soon had him down again—and is
now visiting him twice a day."

Kansas.

KANSAS CITY.—Sallie C. Ely writes that
materializing mediums are needed in her local-
ity. She says: "Mrs. James A. Bliss made us
a brief visit, and accomplished great good. At
four sances my husband and myself saw, con-
versed with and kissed two darling boys we
have in the spirit-world, and fully recognized
them on each occasion. They looked so nat-
ural, so happy and so beautiful, we had no wish
to call them back to this life."

Vermont.

EAST WALLINGFORD.—Mrs. Sadie F. At-
wood writes of having received, through the
mediumship of Mrs. Gertrude B. Howard, remark-

able test communications from her husband,
Joseph W. Atwood, who, from his home in Bar-
tonville, passed to the higher life last Thanks-
giving morning. She further says: "My hus-
band had been a subscriber for the *Banner of
Light* ever since it was first published, and re-
quested me, ere he passed over, to take it if pos-
sible while I lived. He has been a firm believer
in Spiritualism since its advent at Rochester,
and has done a great deal for the cause and for
mediums."

New Hampshire.

MANCHESTER.—G. F. Rumrill forwards the
subjoined testimonial, and writes in regard to
it that it was sent to Mr. Edgar W. Emerson,
of Manchester, N. H., with the request that he
would have it printed, as showing the bad effects
of vaccination and the efficacy of a Spiritu-
alist medium's prescription and attention after
physicians of the regular practice had failed:

"This is to certify that our little boy, George Felton,
was taken sick the first of last April, the result of vac-
cination, and was very sick all summer. We had
different doctors (called the best), and they did not agree
as to the disease. The last of August he began to
raise pus in great quantities; in fact, I might say he
coughed nearly all the time, and thick pus flowed from
his mouth instead of being voided by spitting. The
attending physician (Alphab) pronounced him to be
in the last stages of consumption, and the hardest case
he ever saw. After three weeks' confinement to his
bed, in that condition, the doctor saying the right lung
was nearly gone and the left very much affected, we
thought we would make one more effort to get help.
My own guides prompting me to do so (I did not feel
like doing for him myself, I went to Manchester, N.
H., and consulted Mr. Edgar W. Emerson. His con-
trol, 'Wachash-on,' of the Blackfoot tribe, told me
his lungs were not affected, but the trouble was all in
his stomach; that the abscess was there and the pus
all came from that region; that there was a chance for
his recovery, and he (W. was willing to take it. He gave
me a prescription and magnetized paper. I applied
them according to his direction, and from that time he
commenced to gain, and is now gaining steadily. He
is able to go about his play every fair day; has gained
many pounds in flesh, has a splendid appetite, and ap-
pears almost well. He still has some cough and raises
some, but these grow less every day, and he is looked
upon in the neighborhood and by all friends who knew
how he was, as one raised from the dead. We feel to
make acknowledgment of the case, and the great help
received through Mr. Emerson and the angel-world.
May he be spared to continue his good work, and God
and the angels ever bless the means. The boy can be
seen here any time.

Yours in truth, Mr. F. A. Felton, Mrs. S. D. Felton,
Mrs. L. J. Chase.

No. 3 West Orange street, Boston, Mass."

ASHUELOT.—S. M. H. Starkie writes that
another materializing medium is undergoing
development, and it is designed the forms shall
appear without the use of a cabinet. She fur-
ther states that Susan M. H. Starkie and Alice
Davis will answer calls to lecture.

PORTSMOUTH.—A renewal of subscription
by E. O. Stearns is accompanied by the follow-
ing note: "I do not want to miss one single
page. I have been a constant reader of the
Banner of Light since the first year of its pub-
lication, and consider it the best paper pub-
lished in this world. I cannot do without it."

Ohio.

CINCINNATI.—Mrs. Clara Dennis, writing
of the mediumship of Mr. Jesse Shepard, says:
"Our parlors have resounded with the most up-
lifting strains of music and spirit voices in sweet
songs of praise; tests have been given, while
different instruments were played upon at the
same time, Mr. Shepard being the medium."

One test I must here not fail to briefly state
for the benefit of spirits, and those yet in doubt
of their return and desire to be recognized.

My husband's brother passed out of the body
on Friday, the 2d of December, in Pasadena,
near Los Angeles, Cal. On Saturday morning
we received a despatch of the event, and in the
evening of the same day our friend Mr. Shep-
ard called late in the evening. He, my hus-
band, sister and self sat by a table, with instru-
ments, Mr. S. and myself holding a harp under
the table. The harp was played upon, and
some of the airs were delightfully sweet. Sudden-
ly it was taken across to my husband to
hold, and immediately the influences changed,
and there was played a favorite and oft-executed
air of his brother, his name given, and much joy
manifested. Mr. Shepard knew not of the death.
One of the voices in these circles is so powerful
that it can be heard quite a distance; it is that
of Heruase, one of the singing controls, who
always greets the sitters. Then the rendering of
that thrilling piece of music, the Egyptian
March; one could never forget that. One of our
sitters, a prominent lady, who speaks German,
held converse with a spirit in that language.
We understood it to be the poet Schiller.
Words are not adequate to describe the mu-
sic. We only regret that instead of twenty
and thirty at a time listening, there could
not have been hundreds. Such manifestations
cannot fail to bring light to darkened minds,
and more wisdom and joy to the enlightened
ones. Those who are mediumistic, sitting in
these circles, feel the power of development,
and all gain spiritually."

Wisconsin.

MILWAUKEE.—A correspondent writes un-
der date of Dec. 30th: "Mrs. H. N. Van Dusen,
who has been lecturing here for the past seven
Sundays, in Dickinson's Hall, on Wisconsin
street, to very intelligent and appreciative au-
diences, left us last evening en route for her
home in Denver, Col., where her many friends
are anxiously waiting her arrival. Many here
will miss her pleasant smiles and cheering
words of sympathy and love so freely bestowed
on those who daily visited her while she was
with us, and regret very much that she could
not remain with us longer. Her many friends
wish her success in all her undertakings, and
much happiness for the coming year; and my
prayer is that her spirit guides will kindly
watch over her all through this life, and at last
welcome her to that beautiful home which
awaits her coming."

Indiana.

RICHMOND.—Benjamin Fisher states that
he is impressed to predict the coming of re-
markable events and startling forms of spirit
manifestations. He further says that it has
been indicated to him that he is to take an ac-
tive part in the promulgation of truth by lec-
turing in public, and by personal effort in pri-
vate circles.

A correspondent writes from Calcutta,
India, Dec. 3th:

"I must not fail to pay my tribute to the *Banner of
Light* in its altered form. It is a credit to the move-
ment all over the world—not only because of the ex-
cellency of its editorials, but by and through the true
universal spirit of liberalism and peace which is the
main-spring of its success."

No health with inactive liver and urinary or-
gans without Hop Bitters.

Form Materializations.

Seances in Philadelphia.

he Editor of the *Banner of Light*:

At a sance I held yesterday with Mrs. Katie
B. Robinson, 2123 Brandywine street, Frederick
W. Robertson, formerly an English clergyman
of the Episcopal church, controlled the medium
for full thirty minutes, and pronounced one of
the most eloquent and pregnant discourses I
ever heard from mortal lips. Mr. R.'s lecture
was wholly free from platitudes, with scarcely
a redundant word. His subject was of prophetic
import in regard to the future of Spiritualism,
and the duty of Spiritualists in respect to the
mediums whom the spirit intelligences use for
the furtherance of their beneficent labors on
earth.

The late Epes Sargent was the second spirit
who controlled the medium (for the first time,
as he stated), for some fifteen minutes. His dis-
course was scarcely less eloquent than that of
the previous speaker.

Dr. Grover, of Boston, Theodore Parker, and
Thomas Garrett, of Delaware (an early friend
of the slave), followed in succession, and also a
friend of John Wetherbee, who, whilst he de-
clined giving his own name, requested me to
assure Mr. W. that on account of his faithful-
ness to the cause of Spiritualism some difficul-
ties that seemed to lie in his path should result
in a more satisfactory manner than he now
fears they may.

Since my arrival here, a fortnight ago, I have
attended two materializing sances at Col.
Kase's, 1601 Oxford street, in the presence of
Mrs. Eugenie Best. The first was a private sance,
given for two of my personal friends and
myself, there being no others present but our-
selves and Col. Kase's family, and a particular
friend of theirs. Some twelve or fifteen spirits
materialized, some of whom were fully identi-
fied, and everything went off beautifully and
harmoniously beyond compare, there not being a
disturbing element in the room. A distinguish-
ing feature of Mrs. Best's sances is the presence
of Joan of Arc, who, on this occasion, presented
herself arrayed in graceful and magnificent
robes, including a coat of mail, which we were
in turn permitted to inspect closely. To my
sight and touch it seemed to be made of some
attenuated metallic substance resembling silver.
The features, including the open eyes, of all
the spirits who materialize at Mrs. Best's sances
are very distinct and perfect, although those
of my own family are not so life-like as
they are presented in the presence of the me-
dium who occasionally carries for a few summer
weeks at my home (Vancouver) in Rhode Island.
The real star, however, of Mrs. Best's sances
is a little Russian princess, who comes out into
the arena arrayed in beautiful costume, similar
to that worn on the stage by ballet girls, and
dances around with singular grace and agility.
She is petite and child-like in form, and seem-
ingly not half the size of the medium.

The second sance I attended given by Mrs.
Best was not so select as the first, there being
some fifteen or more visitors present. For
some time there seemed to be some opposing or
warring influence present that retarded the
manifestations, but this was gradually over-
come, and the materialization of spirit-forms
proceeded very satisfactorily, Joan of Arc pre-
sented herself very distinctly, beautifully ar-
rayed in white, but without her coat of mail,
her head being surmounted with a bright chap-
let of flowers—like ribbons matched with a sim-
ilar decoration on her bosom. The little Rus-
sian princess came out, and capered about the
open space in front in great glee, seating her-
self also on the sofa, with her foot resting on
her knee in true dancing-girl style. After
while the guides of the medium requested the
window blinds to be closed, and the light extin-
guished, so that we were left in total darkness,
soon after which the little dancing-girl came
capering forth, arrayed in garments of light,
bright as the sun, but which did not seem to ra-
diate at all. Some of the sitters present had
observed a light in the corner of the room re-
sembling printed letters. I occasionally got a
glimpse of it, but could distinguish no letters.
Two or three different persons went up to the
curtain to inspect the apparition, and finally
succeeded in deciphering the name of "Anna,"
and later the names of "Fanny" and "Mary,"
which were the names of three of my daugh-
ters; my wife's name was also Fanny. I was,
finally, requested to go up and inspect the ta-
blet. The first thing that attracted my attention
was a bright star at the top, and midway on the
shield. That is the spirit emblem or symbol of
my wife, she often presenting her materialized
form with a bright star on her forehead. As I
stood striving to decipher the letters imprinted
with light, the guide of the medium spoke to
me, and said that the mystic shield before me
contained the names of my wife, and all of our
spirit-children, who had thus made their pres-
ence known to me in recognition of the anni-
versary of my birthday—I having commenced
on my eighty-sixth year on that day, viz., the
3d of January, 1882.

So far I think Mrs. Best has not been subject-
ed to that terrible ordeal that every good ma-
terializing medium seems destined to pass
through, viz., "an exposure"; nor will she
probably ever have to encounter it so long as
she remains under the protecting care of those
earnest and faithful friends of mediums and
of Spiritualism with whom she now resides. But
it may do no harm to caution her with the re-
minder that the better and more sensitive the
medium the more liable she is to be exposed as
an alleged "fraud," should she ever permit her-
self to be encompassed, whilst entranced, with
discordant or malignantly inclined psychol-
ogical surroundings, whether on the spiritual or
mundane plane, or on both sides at once, which
is generally the case, as the law of spirit is that
"like attracts like." The only safe course for
her to pursue is to place herself in the hands of
her spirit-guides and permit no persons to at-
tend her circles except those they approve,
whether their exclusion be on account of their
wickedness or ignorance, for the effect of the one
is about as bad as the other, in many instances,
and leads alike to the bewilderment and expo-
sure (so called) of the medium. I forgot to say
that during the dark sance many spirit-forms
presented themselves clothed in light, and al-
lowed the company by turns to approach them.

Last Thursday evening I attended a private
sance at Col. Kase's, given to two of my per-
sonal friends and myself, by Mrs. Thayer, for
both materialization and flowers, all under one.
Mary, Queen of Scots, materialized her spirit-
form, clothed in magnificent queenly robes, and
permitted all present to approach her. Several
other spirit-forms of different heights and sizes
also presented themselves, bringing with them
freshly gathered flowers more or less of them to
each person present in the circle.

THOMAS R. HAZARD.
Philadelphia, Jan. 7th, 1882.

Foreign Correspondence.

Australian Letter.

To the Editor of the *Banner of Light*:

A copy of your interesting journal came into
my hands by a mere chance some two months
ago, and I must admit that I read every line of
it with feelings of wonder, amazement and in-
credulity. The wonderful manifestations nar-
rated therein completely astounded me, and
you will not wonder if, like Oliver Twist, I
straightway "asked for more," but you will be
surprised perhaps, that unlike that half-starved
omnipotent of Charles Dickens's brain, I did ob-
tain the wherewithal to satiate partially the
spirit of unrest which had and still has pos-
session of me.

Spiritualism I had often heard of incidentally,
but it was always spoken of so scoffingly as the
outcome of "Yankee" idiosyncrasies and love
of notoriety, that I never thought of giving it a
trial.

Now you must not jump at conclusions and
say or think, "What an ignorant, slothful set
of mortals Queenslanders must be." I assure
you we are nothing of the kind. Our history as
a Colony is the best retort to that sort of charge
which we can offer. Just think, that when our
first Governor took command, the public treas-
ury contained the vast sum of sevenpence half-
penny, which a burglar dishonestly "lifted"
that very night. Now, twenty-one years after
that fearful event made our young community
literally penniless, our revenue has reached the
large sum of two millions sterling.

It will seem inexplicable to you, therefore,
that we should know little or nothing of Spiritu-
alism. A very great deal of this is owing to the
reticence of men—so-called believers in the
science—who, from a fear of being laughed at,
refrain from making their experiences public.
That this is wrong no right-thinking person can
for a moment deny, and it is as lamentable as
it is hurtful to the spiritual doctrines. It gives
skeptics and disbelievers a ground for saying,
as they do say, that Spiritualism is an imposi-
ture, that it cannot stand the light of day, and
that its votaries are ashamed of acknowledging
their belief in tenets which are subversive of
all true religion.

And have not such people a very strong basis
of fact for such assertions, when we consider
that Spiritualism is—in America at least—com-
pletely revolutionizing the existing state of
things; that clergymen and doctors see in its
teachings the complete overthrow of their pet
doctrines in religious and medical matters;
that their moral hold over the minds of millions
of their fellow creatures is being gradually and
surely relaxed, to be, at no very distant date,
completely and irretrievably destroyed—car-
rying away in its destruction the opulent livings
and heavy fees which they have so long and so
indolently enjoyed? What wonder, then, that
such men should hail with avidity any oppor-
tunity of decrying the science?

In communities which, like ours, love to cling
to all old-world notions and prejudices, not for
any intrinsic merit any such may possess, but
simply because they come "from home, you
know," it is most difficult to obtain a fair hear-
ing for anything new or at all out of the old
time-worn groove which has been trodden by
"Mrs. Grundy" from time immemorial. The
silence of Spiritualists in this colony is doing
the cause incalculable mischief, which it will
take years of patient, conscientious labor to ef-
face.

With the examples of the thousands upon
thousands of Christian martyrs before their
eyes, the people exclaim, and exclaim truly,
"Who and what are these men, who, professing
to believe in the return of the dead, and com-
munion with departed spirits, are yet such
moral cowards that they flinch from publicly
acknowledging such belief, from a wholesome
fear of the ridicule which would be heaped
upon them, and their entire incapacity of estab-
lishing that which they are afraid to preach,
and yet entertain in secret as their belief?"
There are thousands of men and women in this
country who have not heard a single word of
comfort from those who, calling themselves
ministers of Christ, yet fear to penetrate into
our interior until good roads, coaches, etc., are
established, and they can travel in comfort.

Thousands of human beings, who, left thus
entirely to themselves for years, have begun by
doubting the teachings of the Bible; and are
now groping about in intellectual darkness,
seeking, striving, yearning, for one ray of light
to bring comfort and consolation to their rest-
less hearts. Here, sir, is a field for Spiritu-
alism and its beautifully harmonious teachings,
which would amply reward any good, true-
hearted mediums. The harvesting of such a
wealth of human souls into the fold of Spiritu-
alism is surely a result worth trying for, and
yet there is not one public medium in our
midst. Surely America with her thousands of
developed mediums could spare us a few for a
time!

That such men would be welcome here you
need not doubt: witness Mrs. E. Hardinge
Britten's reception in Sydney and Melbourne;
nor do I believe that they need fear on the
score of financial matters. A good test and a
few healing mediums would do more good in
one sance than all the writing we can procure.

Until a fortnight ago I was quite ignorant
of the fact that there was a Spiritualist book de-
pot in Melbourne, or that such eminent men
had devoted their time to its study. As a sci-
entist and naturalist, I read in "*Nature*" Prof.
Crookes's letters which appeared occasionally;
and sometimes a paragraph about Slade, Home,
or some other medium, would appear in the
press; but beyond that I heard little of the sci-
ence.

You will naturally ask: "What makes you
believe, or do you believe in it?"

I can answer, "Yes"; and because I have for
years sought God in the fields, mountains and
rivers—everywhere, in fact, that my peregrina-
tions have led me in the pursuit of botany and
other natural sciences. I could learn more of
him, his laws and great love for all his crea-
tures, in half an hour's contemplation in the
wild Australian bush, than in twelvemonths'
attendance at some fashionable church, pre-
sided over by a narrow-minded, hell-fire preach-
ing and intolerant clergyman.

The inconsistencies and absurdities of the
Bible I could not and would not believe, as
being contrary to the dictates of common-sense,
and from an insurmountable objection, which
exists in my mind, to the subtle intricacies of
the so-called religions of the world. Religion,
I firmly believe, must be simple to be pure. Its
beauty consists in that very simplicity of which
our self-appointed clergy would divest it. As
the brilliant is valued by the purity of its water,
so also religion, by its very simplicity, which
brings it within the understanding of the most
humble, proclaims its great worth. But it

