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## Spiritual Phenomena.

MATERIALIZATIONS AT MRS. H. FAY'S.

To the Foliar or the Banner of Ligher

The subject of materialization is one of great interest: one of the greatest delusions, or one of the most startling revealments of truth. Do the so-called dead appear visibly to the human

So fearful am I of being one link in a chain to propagate error, that I have refrained for two heard under conditions that rendered fraud well as of her peculiar Indian manner. of any kind absolutely impossible. During three evenings there appeared before me from sixty to seventy-five forms, male and female, of different statures, different development of person, countenances as varied as those seen on the street, and every peculiarity of action as varied as in every-day life, and in no one instance did I recognize, in face or form, the medium. The scances were held at the residence of the medium, Mrs. Fay, 14 Dover street, Boston. A close and most thorough examination of the premises convinced all present that if any object of human form other than the medium came from the cabinet, it would not be of earth. We had no sooner seated ourselves than a form glided out dressed in white, which was recognized; then another, their habiliments, size and features being dissimilar.

Next came a sprightly form, with extended hands as if to greet me. I extended my own: but in place of the expected greeting she gave me a slight box on my ear, which I thought was strange, but which had the effect of convincing me more firmly, if possible, of the genuineness of the exhibition, for no confederate would thus tempt one to test it. This spirit was not more than two-thirds the size of the medium.

Following the last came a spirit-form attired in colored garments to a gentleman seated directly behind me, who fully recognized her as an acquaintance of twenty-six years ago.

A suspicion had rested on my mind that these forms were masked, and hence so many varying features. To test this point I approached quite near the forms. The result was, my masks dissolved into thin air, as I scrutinized quite a number of distinct facial countenances. Many could talk, and as many could not; and to me it was painfully interesting to witness those who could not; to see their lips and every facial muscle acting with such tensity in an endeavor to utilize the common air.

For brevity's sake I must omit all account of many interesting identifications, and sympathetic endearing scenes, mentioning only the more prominent.

A lady, sitting near the curtain, exclaimed. "Here stands a spirit that has not materialized its eyes!" I at once approached to witness what I had read of but never seen. As I came up I probably screened the spirit's eyes from the light; for they were open and fixed full on me. I exclaimed, "Why, this is Orlando Taylor!" "Yes, yes," said the spirit, "I am Orlando!" and, seizing my hand, he shook it with extraordinary energy; not a woman's hand by any means. Striking my glasses, held in my left hand, with his right, he said quickly, "Put on your glasses! put on your glasses!" I did so, when I became fully satisfied that, whatever might be the phenomenon, the form, features and voice were those of my friend, Orlando Tay-

his chair to the floor, the form seating itself in the chair between a lady and gent; a more stolid appearance I never witnessed; had he announced himself from the planet Mars it would have been in keeping with the scene. On the seat of the occasion one to be long remembered. The session closed with the Physical Mavements and Target March.

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\*\*A. Struction Men., Secretary of Shatomut Spiritual Lyccum. would have been in keeping with the scene. On retiring I asked the gent, "Did you recognize that form?" Said he, "I guess I did! That was my own brother."

Next came out a slender school-boy about seventeen years old. He appeared amazed; looked first at one and then at another; seemed to recognize no one, and left without being identified by any one present.

Now appeared a form in the cabinet, which was the admiration of all eyes-a lady in shining raiment. Her dress was all bespangled; either emitted light or greatly reflected the dim light of the circle-room, as she was so plainly seen through the broad curtain, walking back

A lady remarked, "Here is a spirit, beckoning to that gentleman," pointing to me. I stepped to the curtain, and there encountered my friend Orlando. We saluted each other as before. I placed my glasses for a deep scrutiny; there were his beard and moustache, his eyes, his hair, his broad, high forehead, and every lineament of face and form, just as in life; and now the second time, that remarkable depression of the frontal brain. where we locate Veneration. That depression I had often noted in life; I thought he must have had a fall when a child; yet his reverence for proper things was extremely great. His same pensive, thoughtful face, which struck the beholder that here is a man without guile, was now directly before me. Said I, "I give it up! You are Orlando!" "Yes," said he, "I am Orlando!" Said I, "Was I right in fearing that you were buried alive?" He replied, "I was as good as dead!" and again repeated, "I was as good as dead!" This phrase struck me forcibly, for it was with him a common one to describe anything not definitely settled; such as "as good as lost," "as good as won." At the mention of "Alice," had he touched a battery the shock would not have been greater. He had stood as long as he could bear the dissolving power of light, and disappeared.

ONE WEE'S LATER: Cabinet examined, while twenty-two persons composed the circle. The first appearance worthy of record was an Indian maiden, bright as a lark, who came the nearest to having faculties in activity to the life, of any form I saw. There was an'empty chair in front of me, into which she bounced, with her straight black hair and chattering tongue. Then months or more from publicly stating my expe- she commenced a rapid conversation in the Inrience; but now feel it to be my duty to give to dian dialect, with a gentleman near, back of the world a relation of what I have seen and her; giving me a fine view of her person as

> The Indian maiden having retired, a lady issued dressed cap-à-pié. Her dress was bright satin; I should think it was never worn before by mortal or immortal; was so stiff with folded plaits as to resist the pressure of my fingers as I attempted to feel its texture. I was so absorbed in her personality as not to be able to describe another thing, except a kind of fleecy vail. Upon her retiring, another form came out dressed in shining black silk.

> As I sat making observations on all which occurred, a female form came toward me, with hand extended. I proffered mine, but was seized by the ear, and gently pulled forward to the cabinet, into which she passed, leaving me outside. Perhaps I stood five seconds, when I turned toward my chair, when the circle cried, There she is !" I turned toward her, but neither of us spoke, when she passed in again; and as often as I turned away the circle would exclaim, "There she is again!"

> The fourth time on coming out she threw both arms around my neck, gave me a fervent kiss, which I returned, when instantly she disappeared.

> This last manifestation completely astounded me, and I fell into a deep reverie, from which I was aroused by some one saying, "The scance is over." Members of the circle congratulated each other on the most extraordinary phenomena they had witnessed. I turned to a gentleman, and said, "Will you please take note of the sealed door?" In a moment he came back, and said all was right, the seal undisturbed. We shook hands, bade each other good night.

> Reaching my home, the truth of the last demonstration of spirit presence flashed upon my mind. That loving spirit form was my daughter, who left me so disconsolate in her sixth year, now a woman. The reason I obtained not the slightest impression of her countenance was because of her lack of ability to materialize the face with the life expression. J. L. Dirson. Provincetown, Dec. 29th, 1881.

### Spiritualist Meetings in Boston.

NEW ERA HALL was filled to overflowing at the session of the Shawmut Lyceum, Jan. 22d. The exercises opened by singing, and a reading of the Silver Chain Recitations, after which the Grand March was performed with full ranks, which pleased all. The usual time was then devoted to instructing the young in regard to spiritual things. Next came recitations from Harry Hall, Ernest Fleet, Gracie Burroughs, Charley Grey and Susie Pillsbury. Mr. Charles Sullivan then favored us with one of his choice songs, which was so well received that he carry, which was so well received. that he gave us another, followed by reci-tations from Bessie Brown, Alberta Felton, Georgie Felton, Reva Huson, Della Murray and Mary Green; and an instrumental trio. two violins and piano, by Misses Dawkins, McIntire

lor.

ONE WEEK LATER: Circle full as before; but a different audience. Cabinet examined to satisfaction; form after form came out as previously. Soon there came from the cabinet a male form, short and stout-built; seized a genaleman by the hand and twitched him out of the children; he also gave an account of an interesting seance held at Mrs. Brown's, and spoke of the three-days' jubilee to be given by this Lyceum March 31st, and April

[A Costume Party (private) will occur in New Era Hall, on Tuesday evening, Jun. 31st. Tickots may be procured of J. B. Hatch, Conductor.]

PAINE HALL.-The exercises of Sunday, the 22d, commenced with music by Prof. Bond's orchestra, followed by reading and singing and the Banner March by the school. Recitations were given by Sadie Peters, Freddie Stevens, Louis Buettner, May Henly, Carrie Huff, Arthur G. Cook, Lolla and Bertle Mains, Edna-Clark, Mamie Havener, Flora Frazier and Jennie Weeks. Songs presented by Nellie Thomas, Helen M. Dill and Cora N. Gooch, with plane and clarionet accompaniment, were satisfactery to all and received an encore. Readings were very kindly offered by the following visitors; Mr. Fred Cooley, Miss Cady and Miss Abbott, the latter from Brockton. Mr. Cherrington. the latter from Brockton. Mr. Cherrington, also made some excellent remarks and concluded with a poem. A prize was awarded to Miss Alice Messer for her efforts in procuring the largest number of scholars for the Lyceum during the past year. The Wing Movements, led by Miss Helen M. Dill, and the Target March, closed this very interesting session of the Lyceum

The Lyceum Fair, which promises to be a suc cess, will be held in the Ladies' Aid Parlor, 718
Washington street, on the 7th, 8th, 9th and 10th
of February. Alonzo Danforth, Cor. Sec.
Children's Progressive Lyccum No. 1.

CHARLESTOWN DISTRICT, MYSTIC HALL .-Sunday meetings will be held in this hall every Sunday afternoon till further notice. The speakers and mediums for next Sunday, Jan. 29th, will be announced in the Saturday's papers of this week.

Brooklyn (N. V.) Spiritual Fraternity. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Friday evening, Jan. 20th, Mary A. Gridley addressed the meeting on "Psychometry," and gave experiments illustrating it. The speaker said she felt that she stood on the threshold of the science. Once being in the presence of friends, one of them remarked that she was a "Psychometrist." She asked how she would know that she porsessed this gift, and was told to hold a letter in her hand, and to see what im-

know that she possessed this gift, and was told to hold a letter in her hand, and to see what impressions she could receive; by cultivation this power or gift was unfolded to her.

"As I am clairy out face clais adient, I know that my spirit guide, and well the exercise of this gift, as in other phase of my mediumship. I know that in writing a letter you impart some of your personality; so also to articles you wear or have about you. I believe that the time is coming when I shall be able to trace the history of even the wood of which this desk is made, and to tell where the timber grew, and of its history, and of those who felled the tree in the forest, and of all who have been connected with its career.

connected with its career.

I am unable to draw the line wherein this power of Psychometry belongs to the natural powers and where the spiritual forces interblend, and when I am aided by disembodied intelligences. Suitable conditions are necessary to produce the best results. Public efforts of to produce the best results. Public efforts of this kind are but experiments, and they may fail entirely. If I succeed in any way, it must be by my coming en rapport with the audience, and reaching the magnetic currents first, and afterward the electric, and if I am able to demonstrate this power, it will be by my thus reaching you."

A gentleman in the audience asked if the lecturer could read the character of the writer of

A gentleman in the audience asked if the lecturer could read the character of the writer of a letter that had been handled by hundreds of persons. She said she would try, but in such a case would have to call upon her spirit-control to aid her. On taking the letter in her hand she held it to her forchead for a few seconds and gave a description of the character of the individual who wrote it. The gentleman who handed the letter said that the description of character, physical and mental, was correct. character, physical and mental, was correct, and a remarkable test of the psychometric powers of Mrs. Gridley.

A pocket knife was next taken, and the reading, which was very full and complete, was pronounced correct in all its particulars, Gloves, handkerchiefs, &c., were also read, and lengthy descriptions of the characteristics of the individual owners were given, and pro-

uounced satisfactory.

nounced satisfactory.

Mrs. G. is an easy and graceful speaker, and showed by these public experiments that she possesses the gift of "Psychometry" in a marked degree. The large audience listened closely to her remarks, and seemed to be deeply impressed by this exhibition of her powers.

Mr. E. W. Wallis was controlled by his spiritguides. They spoke of "Psychometry" as "Soul Measurement," and said that thoughts came charged with the impress of their surroundings, and every thought made its impress upon other minds. "If, as is claimed, the ocean steamer in its course disturbs the molecules, that were affected to all eternity by such disupon other minds. "If, as is claimed, the ocean steamer in its course disturbs the molecules, that were affected to all eternity by such disturbance, how much greater are the effects of the soul of man upon the future of Humanity. In the experiments given to-night through our sister, you have seen something of soul-development. There are other sensitives who possess this power, and if they are not self-centered, the power may be exercised injuriously, and the sensitive become psychologized by influences that would become deleterious. This had been so with their instrument in the past, and the spirit would warn all who possessed this power to be positive for good, and to surround themselves with the best conditions, and corresponding results would be attained, to be open only to such inflences as were sweet, pure and good, and then you would, be fitted for this unfoldment.

We would not have psychometrists to be 'limp lilies' of the æsthetic, but strong and self-reliant, and to welcome the best influences by living such lives as to enable them to unfold and develop these latent powers of the human soul."

and develop these latent powers of the human soul."

Prof. J. R. Buchanan will give our next conference lecture on Friday evening, Jan. 27th; subject, "What Should be Done?"

S. B. NICHOLS.

Brooklyn, N. Y., Jan. 21st, 1882.

Banner of Light in another column. It is the largest, best, and most extensively circulated paper of its class in the country.—The Berlin

Statistics disclose the fact that of every ten children born in England and Wales, less than seven ever reach their twentieth year. In France only one-half of the boys and girls who are born attain that age, and Ireland falls even below this standard of juvenile health-

# Niterary Aepartment.

### WHAT CAME OF A WOODEN WEDDING.

Written for the Banner of Light,

BY GRACE LELAND.

CHAPTER III.

OLD GRIP! AT HOME-Mysterious Visit- nearly caused the dishes to slide off. ORS-THE OLD BIBLE IN THE GARRET-A TEXT.

While I was in Engleston I learned a few facts concerning "Old Grip," and since then have come in possession of a portion of his history, which I will tell you, reader. It is necessary that I should introduce you to his home about two years previous to my acquaintance with him.

It was a wild November night. The wind rattled the loose easements of "Old Grip's" small, dilapidated house, and moaned through the pines that stood near by. It was a lonely place, about a mile out of the village, the least inviting spot that could be found for miles around. If he had settled in New England, I can imagine the place he would have chosen-bleak, and drear, and wild, with rocks and pines all around, and a gloomy forest near.

His farm was small, but the soil was good, and he had rich fields of grain and vegetables. and also a fine apple orchard. There was not only food, but money in all this. There were rumors of large sums of money at interest in distant banks, in Damon Burrill's name, and some eredulous ones even believed that heavy bags of gold and silver were hidden away under the floors, or in the cellar, of the miserable house. But, as is generally the case, though there was much surmising, there was that, notually known about "Old Grip." This every one knew, that he avoided all friendly intercourse with all classes of persons.

On the evening referred to, he sat eating his frugal supper. The room, which was sittingroom, dining-room, kitchen and bed-chamber all in one, although large, was but meagerly furnished. At the windows were green paper shades, hadly torn; the floor was bare, and far from being even 'broom-clean'; the table and chairs were of wood, and the furnishings of the bed, although ample, were poor in quality; on the dilapidated stove sang an old iron tea-kettle, and on the table a kerosene lamp burned dimly, its smoke-stained chimney perceptibly obstructing the light-while everywhere dust and cobwebs might be seen. His supper, which consisted of baked potatoes and basty Indian pudding, accompanied by strong tea, was partaken of in an absent manner, as if his thoughts had wandered far away.

Finally, as he was draining the last drop from his saucer, there came upon the table three loud, intonating raps, with such force as to rattle the dishes. He started from his chair so quickly that it fell back, and his saucer dropped at the same instant, breaking in its fall. An oath broke from his lips, and the perspiration started out upon his face. A moment, and he rallied.

"Pshaw! what's the matter with me?" picking up his chair and sitting down again at the table. He said no more aloud, but his thoughts were confused and crowded. There was no further sound, except the moaning of the wind, the rattling of the casement and the occasional whining of his dog that had been sitting beside him, but that at his master's sudden movement had curled himself up in the furthest corner of the room.

Damon Burrill had just begun to revolve in is mind the possibility of the source of the sounds existing in his own imagination, when again, as distinctly as before, but not as loud, were heard three slow raps.

He did not start from his chair this time, but his eyes distended with wonder-yes, and with terror, too, for Damon Burrill had a dread of the supernatural—and he listened, half expect ing and quite fearing that the sounds would be repeated. And they were. Again, and yet again, they were reiterated, more gently than at first, but regularly, showing order, method.

"I've heard of these infernal 'Rochester Rappings," he muttered, half aloud. He listened as they came again and again, sometimes louder, and sometimes more softly, but always with distinctness.

Finally, as if armed with a sudden courage or, perhaps, putting on an appearance of boldness to hide his tremor, he suddenly exclaimed, in a loud, angry voice:

"What do you want?" The raps came now in a perfect shower-not only on the table, but on the floor and mantelpiece and ceiling. He almost held his breath, but again summoning his courage, repeated his question:

"I say, what do you want?" The raps continued.

"S'pose I shall have to call the alphabetthat's the way they do, I b'lieve." And he called the letters rapidly, almost fiercely. There was no rap in reply.

"Well, now! that's no use!" And he took up his knife and fork again.

All was still for a few moments; then there came loud raps again, and immediately after-

) ward a quick movement of the table, which

With a look of mingled fear and defiance, be had almost uttered another oath; but some power checked the words ere his lips could

"Well, how am I to manage this business, I'd like to know! For I b'lieve I'm in for it, hit or miss! If these infernal sounds are made by ghosts, or spirits, rap again; give six loud raps.'

Six loud, slow raps were given.

"Who are you?" No answer.

"Did you ever know me?" he asked. Three raps again.

"Give an answer for no."

One loud rap was given. "Give an answer for yes."

Three raps were given. "Well, what do you want of me? Can't you

tay where you belong?" After a moment he asked:

"Do you want me to call the letters?"

An affirmative answer was given. Damon Burrill began to feel a little interested in his strange visitors, in spite of himself. He called the alphabet again rapidly, not fiercely as before, but with a look of curiosity depleted on his face. There was no sound,

"Why don't you talk?" he asked bluntly, Thow and I golve to know what you want, is yo won't spell Aout?"

He waited a moment. His hasty-pudding was forgotten. His third cup of tea remained untasted. "Perhaps I called it too fast," said he, relent-

ing. "There's no knowing what airs these ghosts may take upon themselves." Three loud raps responded.

"Is that it? Do you want me to speak slower?"

was given.

"Oh, that 's it! Well, here goes then to your ghostship--a, b, c," etc.

He called the alphabet this time very slowly. Fo tell the truth, the lone, hard man was rather glad to amuse himself in this novel way. It broke up the monotony of his life, which sometimes became wearisome even to him. He was making a plaything of mysterious forces, of which he had heretofore stood in fear; and this had in it an element of romance which pleased

He became somewhat curious as the words-'We want you to ask "-came slowly from the sounds on the table before him. He was surprised. Here was order. Chaos had come to an end. An intelligence unseen, but real, was playing upon invisible wires. Strange! incomprehensible! He had heard, in a dim, stupid way, of Spiritualism, but had paid no heed to it, thinking it merely one of the fashionable follies of the day, a sort of furor among people of weak minds, which would die out of itself at no distant day. He had never felt the least interest in it. But what was this strange, unknown something that, uncalled and unsought for, had come to him in his loneliness?

"Well! I wonder what you want of me?" he asked, with a mixture of impatience and curiosity. "If you knew much about me, you'd know it's of no use to ask favors of me! My answer to all requests, is no! emphasized, stereotyped, copyrighted! So you have my answer, whether you be ghost or goblin, or the devil

It was still for a few moments, but his curiosity, so seldom aroused, was in full exercise now, and he went on:

"Well, what is it? a, b, c," etc.

The sentence, as he read it from a scrap of paper\* on which he had placed the letters, one by one, as they were signified by the raps, was

"We want you to ask God's blessing before you cat."

With an oath which I cannot chronicle he rose, dashed his chair from him, lighted his lantern, strede out into the woodshed, took his axe, and chopped wood fiercely for an hour. Then, almost fearing to return to the kitchen, he walked to the village post-office, and made some purchases at various stores, hardly ex changing a word with those whom he met.

It was ten o'clock when he again entered the house. Leaving his hat and overcoat in the passage leading to the kitchen, he went in. All was still. The lamp was burning on the table; the fire was nearly out in the stove. He replenished the fire, cleared the table, took up the evening paper, which he had just brought in, and seated himself in his dilapidated armchair. He was greeted, as he sat down, by a shower of raps all about the room; most of them gentle, a few heavy, some sharp, some

\*The peculiar course taken by "Old Grip's" guardian spirits to convince him of the truth of immortality, as revealed by Jesus, and more fully delikeated in these later days by the angels, is no fiction. A parallel case occurred, to my own knowledge, many years ago in New England, in which the means used and the results gained were the same as those here related.

muffled-all together, showing a great variety of sound and manner.

His hands trembled as he unfolded his news paper, and ran his eye over the monetary columns. The raps continued. The perspiration gathered on his face. Perhaps memories of the past came thronging to him on those mysterious sounds. Perhaps conscience began to awake and accuse him with a merciless power. Perhaps-but his heart is sealed to us. We cannot yet enter the closed doors of his past life. Let us wait and see.

His eye glanced over the printed page, but his mind could not grasp the meaning of whathe read. Still those strange, mysterious, tormenting sounds feverberated with hardly a pause. At last, throwing down his paper, he hastily prepared for rest. He hoped, when he extinguished his light, that his unwelcome visitors would depart. But not the sounds came with redoubled force. Finally, losing all patience, he poured out a volley of oaths. The silence which succeeded seemed to him, in his excited state of mind and consciousness of guilt, more fearful than the former visitation of supernatural sounds. The silence became full of dread and mystery; full of language and rebuke to his guilty soul. At last, covering his head, as frightened children do, he tried to

For a week Damon Burrill was not further disturbed by his unseen visitors; but one morning as he sat down to his breakfast they commenced, with all their former vigor. The table, too, rose and fell, till he feared the dishes would be broken.

At last, feeling renewed courage for the bat tle, and a decided increase of curiosity on the subject, he again called the alphabet. The fellowing message was given to him, letter by letter, in berfest order:

"Before you eat ask God's blessing."

As he read the sentence he replied gruffly-"Hum! I rather think not! You don't come that game over me, old fellow!"

He began to your his tea, but the table be came so active that he was forced to stop.

"Do you want to say any more pious talk?" An affirmative answer was given.

Well, don't slop over my tea! Wherever you come from, you have n't learned your manners. Can't you wait till I've eaten my break-

An emphatic no was given, and repeated, and yet again repeated.

"Well, then, a, b, c, d---"

The raps responded, and the sentence as he read it was -

"Don't eat till you have asked God's bless

"I tell you I will!" he answered fiercely. "I will eat my breakfast, and I won't ask any blessing! So you may just go about your business, and I'll attend to mine!"

He proceeded to eat, when the table began to vibrate violently, rocking back and forth, and yet, strange to say, nothing slipped off, and his tea was not spilled.

Damon Burrill looked on in speechless wonder. Here was a power beyond his comprehension. If the food had been precipitated to the floor and his tea spilled, he would have uttered a dezen strong, square oaths, and his heart would have been hardened and his reason unconvinced.

. But this he could not account for. The powerful intelligence, whatever it might be, at least was not angry with hin, and that was the strangest of all.

As the motions continued, he finally took his plate upon his knee, placed his cup of tea upon the stove-hearth, and finished his breakfast. Meanwhile the table vibrated with a gentle, constant motion, keeping perfect time. Damon Burrill had once been a singer, many years ago, and a sweet voice used to blend with his in those happy, far-off days. That was long before the days of "Old Grip." Then he was "Mr. and to her howas "Damon dear Da mon!" Those happy days - how far away! They seemed to belong to another life, and heyes, he was somebody else then. He was not "Old Grip!"

As the table continued its gentle motion, with now and then a shower of raps, all in perfect time, the hard man bowed his head and tears fell over his weather-beaten cheeks.

When he had finished his tea, for he ate little that morning, he moved up to the table again and asked:

"Do you want to say anything more to me?" "Yes," was the reply, in three distinct raps, as usual.

He called the alphabet, and read this:

'Read your Bible." "I have n't got any," he replied.

A shower of raps came, as if in emphatic affirmative contradiction to his assertion.

"I tell you I have n't got any!" he repeated

Three emphatic raps replied "Yes." "Where is it? Do you know?"

"Can you tell me?" "Yes."

He called the letters again, and was an-

"In the garret."

"I can't go up there and hunt for it." As the motions became more earnest, he again

called the alphabet.

You must!" was given. "I'd like to know who's master in this house," he muttered good-naturedly, as he went stumbling up the dark, narrow staircase into the

He fumbled around among chests, and boxes, and barrels, and was just turning to go down stairs with a muttered invective against "those lying rappings," when he espied a heap of rubbish in a corner. He went to it, and as he moved away a pile of old blankets and wornout clothing, he saw behind them'a large book. window, which was curtained with cobwebs, he

easily read on the title page, "Holy Bible." With a strange mingling of awe, and fear, and rebellious pride, he went down stairs. Dust had gathered on the book, but he heeded it not. He had ceased long ago to care for that. The dust of misused years and selfishness had been gathering thickly on his soul, the while that the sacred pages had lain unread in the darkness of his attic.

He sat down in his arm-chair, and began to turn over the pages with a dim sort of curiosity. Suddenly he remembered that he had seen his mother often reading from that same book, and, turning to the fly leaf, he read her name, and below it in her handwriting his own name, and this:

shall be food and drink, and light and joy to

your heart.'

heart had been starving, his soul had been fam-Ishing, and he had groped in darkness, and joy was known only as a memory. He turned the and joyous all things had become! At twentyleaves mechanically, till his eye fell upon this passage:

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

Turning the leaves again, he read this: "For the fear of the Lord is the beginning of

wisdom,"

It was enough-the key-note to the day's lessons. His unseen teachers had found access to sages spoke to him directly, for he feared God. The poor, untaught savage, in the first dawning of his spiritual nature, fears the spirit of evil, which is all that he knows or conceives of God; and even so did Damon Burrill fear the God whose teachings he had scorned, whose laws he had set at defiance, whose name he had taken often upon his lips in vain, and whose children he had hated. Yes, he feared this Holy God; but this book says, He "pitieth them that fear Him." It was a text for him to think of; and through the busy hours of the day he thought of it.

#### CHAPTER IV.

IMPORTUNITIES-CHRISTMAS EVE AT "OLD GRIP'S"—A PAGE FROM THE PAST—MESSAGES FROM THE DEPARTED—DAWNING OF Hope-Christmas Dinner-A Strange

Damon Burrill had been for many years an avowed infidel. He had scoffed at all forms of religion, had ridiculed the Scriptures, had scorned the idea of a future existence, and had sneered particularly at prayer. His mind was much agitated by the messages which the invisible intelligences persisted in giving to him. They gave him no peace night or day. He could not silence them. Whenever he called the alphabet to give them opportunity to express their wishes, he received, in various forms, only the same persistent request that he would seek communion with the Most High. Again and again in the still hours of midnight, were spelled by the raps the following messages: "Get up and read your Bible," "Read your Bible now," 'Pray to God," "Ask God's blessing," "Do n't sleep till you have read a chapter from the Bible," "Read God's word," "Search the Scriptures," etc., etc.

At length, wearied by their importunities, he arose one night, and, half dressing bimself, lighted his lamp, seated himself by the table, and opened his mother's Bible. He read at first mechanically; but soon new meanings flashed upon his mind, from passages familiar to him in, his boyhood, and he read, and wondered, and pondered. After that, whenever such messages came to him, by night or day, he no longer opposed or slighted them, but was led by his invisible teachers. And during the day, while busy on his farm, these passages, read at night, would ring through the dusty and almost empty chambers of his soul with startling clearness. And as he thought, and pondered, and reasoned, he was struck with astonishment at the limitless wealth of the Scriptures, of which he began to catch faint and imperfect glimpses. He had thought it was an old and worn-out record of superstition; but he was startled to find that we of the nineteenth century, with all our boasted civilization and culture, have not nearly attained to the simplest of the teachings of the Word of God. That pure and carnest life, lived by the white-souled Nazarene, he saw stand out from the annals of the past and present of human existence, unapproached but by few, and reached by none. And he came to love, to read of, and study that life, in its purity, its self-abnegation, its holy harmony with the divine, its oneness with the Father of all. He came to love and revere the teachings uttered from the fullness of that patient and loving heart; and then came the first aspirations after the pure and the Christ-like, after the holy and own nature, so long dormant, and to him unknown even, was reached; the depths were stirred, and, being moved, they could only reach upward after the Infinite.

Now the messages were changed; for his soul turned longingly, prayerfully often, to the once unknown God, revealed to him now as a loving and tender Father. The messages that came to him now were words of comfort, of hope and encouragement, and precious promises of future reunions and future blessedness.

Damon Burrill's home was no longer lonely and dreary. By that unerring fitness, by which the inner expresses itself through the external, the cobwebs had mostly disappeared, the broom had done better service, and things generally had taken on a brighter look. Some one, I forget who, expressed a truth when he said, 'Cleanliness is next to Godliness." Certain it is that a clean soul loves outward as well as inward purity. And so Damon Burrill's poor rooms took on a more tidy look, just in proportion as his soul grew clean. He was no longer lonely, for he had recognized his angel visitants, and in welcoming them, at last, to his heart and home, he had taken in food and sunshine to his starving soul.

But this was the work of months. Let us go back a little.

It was Christmas Eve. Damon Burrill had taken his plate on his knee, with his tea-cup on the stove-hearth, the table vibrating gently, as usual, during his repast. Then he sat thinking. His thoughts were back in the past. He was again a boy, and a mother's gentle teachings sounded in his ears once more. Then-he remembered the hard, dry cough which wore her strength away, the bright, hectic flush on her cheeks-then the sick-room, where he went in on tiptoe, and where he always went in the evening for the accustomed good-night's kiss; he remembered the last kiss - how weak and pale she was, and how her voice trembled when she plead, "May God keep and bless you, my He took it up, and by the dim light of the small dear, dear boy, when your mother-" she could say no more, but pressed another lingering kiss upon his lips. He remembered how bitterly he cried that night, and the next morning they told him she was dead. Oh, those dreadful days! No one had a word of comfort for him. The busy bustle of preparation for the funeral-oh, how it jarred on his soul and chafed the wound of loss! He remembered that he went slowly and sadly to a neighboring wood, and sat on the fence or roamed about for hours, but could find no relief. He had loved his mother tenderly, and she was his all. Then a lovely vision rose from out of the deep gloom, and once more he saw sweet Avis Gayle as she came and sat beside him, and with tears in her own eyes said, "Oh, I am so sorry for you, Damon!" Those childish words of sympathy held

cle, who was his guardian, came and took charge of the place. A few years more, and how bright one he saw himself rich, courted and flattered by all. The future seemed to stretch out before him bright with promise. Every earthly wish was satisfied. Avis Gayle, his promised bride, was the pride and joy of his life. His cup of happiness was full. He could ask for no more. Then-

Through the gloom, the chaos, the wild storm of his thoughts, we will not follow now, dear his soul, and already were dropping seed there | reader. In the midst of it, three gentle raps on that they would not cease to nourish till it the table beside him arrested his attention. He should spring up and bear fruit. These passicalled the alphabet, and read on his paper, as spelled by the raps:

"Your mother speaks to you, my dear Da-

"Is this really my mother?" he asked, in a trembling voice. An affirmative answer was given, and repeat-

ed again and again. Are you happy?"

"Do you come to see me often?" "Yes."

After some more questions, he asked: "Have you anything in particular to say to

me?"

"Well, then, I'll call the letters."

The message, when given, read thus: "Forgive your enemies, and you shall

be

"Never! never while my breath lasts!" he exclaimed passionately. "Forgive those who have blasted my life, who have withered every hope, and made me detested by everybody? who have changed my life, that was so rich and bright, to a miserable desert? No! never! never! My curse shall follow them !"

He started up, and walked quickly back and orth for some minutes: then resumed his seat. "Mother, are you here?"

The raps responded.

"Do n't you know I can't forgive such wrongs? Why ask what is impossible?" A peculiar motion of the table was the re-

"Do you mean by that motion that you want

the alphabet called "" he asked. "Yes," the raps answered.

The message given was the following:

"They wronged themselves more than you. ife has still much good for you, much light and by. Trust us, and we will lead you safely. I'rust God, and you shall yet see that all is well.' Tears filled the old man's eyes. His heart

as softened. After a time he asked: "Mother, is Sylvia with you?"

"Yes."

"My poor wife!" he murmured. "I was n't ind to her. Is she happy, mother?"

"Yes. Yes. Yes. He sat long in painful thought. Then, hardly

ible to speak, he gasped: "Mother - my boy - little Gayle - where-

where is he? Is he with you-there?"

"No." was answered. "Is he living?"

"Yes." "Living?"

"Yes."

The old man here broke down utterly, and obbed like a child. Finally he exclaimed:

"Oh, mother! I thought I had killed him! And he lives! he lives! Oh! if I could only see him one fragge! My boy! My poor, injured boy! Mother, where is he? Tell me, and I will go to him now-at once!"

He called the alphabet again, and received the ollowing message: "Be patient. Your child lives. He will yet

come back to you, and will bless your last days on earth. He is good and true." "How he must hate his father !" muttered the

unhappy man, grinding his teeth. Again a call for the alphabet.

"Not so, my son. Your son yearns after his due time we shall lead him to you. But the time is not yet. Have patience and trust." It was late that night ere Damon Burrill slept

but when sleep came, it brought back to him the forms and faces and tender words of the loved of other days.

[Continued in our next.]

Written for the Banner of Light. WHAT IFP BY MRS. E. M. HICKOK.

We sometimes moan at the weight of care,

That will never let us free, When we long so much to do and dare In the broader fields we see

And the days and years keep gliding by, Whether dark, or dull, or fair: And give no heed to our piteous cry, "It is hard, so hard to bear,

To see, like a shadowy host, pass by The possible things of fate, With only a glimmer of comfort nigh, And that hardest of tasks-to wait."

What if the work we are sighing to do Is lying about us, now? What if the edict, both wise and true, Be this: To the present bow?

What if the mists of longing and tears, From our troubled gaze could fall; And we should see that these pain-marked years, Were valued the most of all?

What If God's purposes are fulfilled In the dreary and barren now? What if the garland his love has willed Is pressing thy patient brow?

What if the mysteries God can keep So hidden from mortal view, Be surety and strength for the souls that weep, To earry them safely through?

What if the shadows along our way, Some clearer vision endow? And we shall see in a future day That the trial-test is now.

THE VIRTUES OF BORAX.-The excellent washerwomen in Holland and Belgium, who get up" their linen so beautifully white, use refined borax as a fine washing powder instead of soda, in the proportion of one large handful of powder to about ten gallons of boiling water. They save in soap nearly one-half. All the large washing establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used; for crinolines. quantity of the powder is used; for crinolines, requiring to be made stiff, a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree in jure the texture of the linen. Its effect is to soften the hardest water, and, therefore, it should be kept on every toilet table. To the taste it is rather sweet; it is used for cleaning the hair, is an excellent dentifrice and in hot countries it is used, in combination with tartaric acid and bi-carbonate of soda, as a cooling beverage. Good tea cannot be made with hard water. All water may be made soft "Your mother's gift. Read it daily, and it hall be food and drink, and light and joy to our heart."

He had not read it, and all these years his

"Your mother's gift. Read it daily, and it a world of comfort for him. There was healing by adding a teaspoonful of borax powder to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will be at least one-fifth.

# Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for December. This number, with an elaborate "Index," closes the year of 1881; and as a manifestation of its material progress, its proprietors propose to add to its pages for 1882 a monthly "bulletin" of the Société Scientifique des etudes psychologiques, more or less lengthy, and so appended that it can be detached and made into a separate volume, if so desired. They further announce that on the first of January they will publish a Revue Analytique, which will be a summary of the spiritualistic press both at home and abroad.

The "Society for the Continuation of the Works of Allan Kardec" has just held, in Paris, its annual reunion in "Commemoration of the Dead." The venerable Mme. Kardec very kindly favored the gathering with her presence. After prayer, place was given to the poet, M. Camille Chaigneau, who recited a lengthy and appropriate poem. He was followed by Mme. Rosen-Dufaure, who "pronounced an allocation at once touching and eloquent." The President then read the names, with a feeling tribute to each, of the deceased Spiritualists during the year, which had been reported to the Society-numbering about one hundred. The most noticeable and lengthy article in

the present issue of the Revue is from the pen of Prince Adeka. It is on the "True Causes of Nihilism in Russia." The author recognizes the alarming popularity of Nihilism, especially among the youthful population, and calls it a moral and intellectual epidemic. To search for its causes in what he terms the condition or state (l'état) économique et politique only, as many do, he considers absurd, and adds: " affirm that this virus, this evil, resides principally, if not solely, in the doctrines and the culte soi-disant Orthodox of the Church Greco-Russe; its multiplicity of symbols, absorbing in the end all the moral truths of the Evangelists, making them a dead letter in the conscience of the great majority of the adherents to this form of religion. The greatest error in the Russian Orthodoxy consists in attributing an immediate efficacy to the observancy and signs of its too rich symbolization; the people confounding the form and the truth, the letter and the spirit, the appearance and the reality, without regard to practical morality .... The Roman Catholics have the advantage of having a clergy better educated, if not more moral; the Russian clergy are immoral, and as a rule profoundly ignorant. . . . The educated young men, tired of seeking in these doctrines and dogmas of the church a satisfactory response to their legitimate aspirations, throw themselves into the most extravagant systems of the materialists; they become of necessity Nihilists-that is to say, destructive of all religious schemes, of politics, economical and social. . . It may be well to recall here the just reasonings of Mons. Eugene Nus (in his Grands Mus. teres): "The morals of a country, incarnated in the manners and written in the laws, flow from its religion." . . . Several pages, most ably elaborating the views expressed above, and well worth a literal translation (Prince Adéka warmly advocating the introduction into Russia of Spiritualism, which he thinks would be eagerly accepted), must be put aside for the present

awaiting events. "The Supernatural: - Considerations concerning the origin and the useful consequences of apparitions," etc. This is a part of the title of a new book by M. François Vallés, President of the Psychological Society of Paris. The Revue says that the subject "is treated with a competence, with a clearness, with good sense, father. He has sought for you for years, and in and with a logic that slumbers not for an instant;" that the author is an erudite mathematician, a graduate of the Polytechnic School, and has been Inspector General of bridges and ways. His words in this work are chosen with much circumspection as regards their exact significance; and upon the whole it is a work of much importance.

Our learned confrere, Mons. Flammarion, pub. lishes a new work on astronomy, which will be of more importance to the public in general than all that has preceded it. He says that to understand it no particular instruction is indispensable; that he uses no terms not easily understood; that with his maps of the heavens any one can find the stars, constellations, &c., as readily as they can any place on our globe by the aid of our common school atlases. It should be placed without delay in all our institutions of learning; for, as the author says, " not one in a hundred knows anything (regarded siderally) of the planet he lives upon nor of those that roll around him," and he mourns over the total neglect of a science which would contribute so largely to our enjoyments. "La noblesse," he adds, "of our beautiful science is old. A thousand years before the crusaders our ancestors observed the heavens as we do to-day; and in spite of political revolutions, of blood shed in war (an opprobrium to humanity), independent of the follies and crimes of conquerors, the study of the heavens has been preserved to us So we have the satisfaction to re-assemble today the observations made two thousand years since on the brilliant orbs over our heads: those of Hipparchus-127 years B. C.; of the Persian Abd-al-Rahman-al-Sufi, about 960 of our era; of the Tartar Ulugh-Beigh, in 1430; of Tycho-Brahé, in 1590, etc., etc."

A lengthy review of Mr. Renan's new work, "Marcus Aurelius," occurring here, from the able pen of Mons. Fauvety, might be transcribed in full to the entire approval of the readers of the Banner; but a brief summary only can be given. He first enters a protest against a statement of Mons. Renan, to wit: The design of Christianity was not in any way the perfectionment of human society." "The contrary is the truth," says Mons. F. "It was fundamental of evangelical doctrine-the bonne nouvella (Eraggelion) under which the world has been tremulous (tressaillit) for eighteen centuries. . . . The New Testament shows on every page that Christianity was not solely to bring to man a new method of comprehending God. but a new manner by which man should comprehend his relations to his fellowman." He considers that Mons. Renan, with all his great abilities, has trusted to "the letter which kills, to the neglect of the spirit which vivifies." . . imbibing views from the sad wheel-ruts in which the various denominations have made their scandalous exhibits-Roman, Greek or Protestant. . . . Mons. Renan says in reference to that passage: "It is given to you to know the mysteries of the kingdom of heaven, but to those without (the profane) it is not given,"

etc.: "It is a misfortune of the times that obliges the revelator, the thinker, the philosopher, the prophet, to cover with a veil, myths, fables, symbols"; and to such thoughts as here naturally arise, Mons. R. adds his views (through many pages), characteristic of his shrewdness and learning.

RELGIUM.

The Messayer, of Liege (1st and 15th of December), is almost wholly taken up with two subjects (continued from month to month)-"Spiritualism in Antiquity," and "God and the Creation." In the latter Mons. René Caillé leads us again among the wonders of the stellar world; in the former, Dr. Wahn "exposes the chronology of various religions, beginning with Genesis and commenting upon its moral, historical and scientific value. Whatever can withstand modern research and scrutiny will be a gem of no little worth. The Messenger notices, also, at some length "Spiritualism before the Anglican Council," quoting Canon Wilberforce's remarks in full, and Mr. John Fowler's. as reported in the Newcastle Daily Journal. 'Spiritualism in Nantes," from the Courier of that city, gives an impartial and vivid exposition of the proceedings of the Spiritualistic Society at its recent anniversary celebration there, where our able and eloquent brother. Mons. Denis, discoursed for an hour and a half, to a charmed audience, of the aims and claims and revelations of Spiritualism. The evening's social gathering is also admitted by the editor of the Courier to have been a very enjoyable affair, and in every way worthy of respect and commendation.

The Moniteur, of Brussels, (15th Dec.) opens with an article on the "Tower of Babel "-comments on a recital, in the Gazette of Brussels. of proceedings of the Superior of the Carmelites of Bagdad, which resulted in his placing upon the ruins of the tower of Babel a statue of the Virgin. "Blessing it, he left it," says the writer. well fixed, no doubt, so that the voyager can salute it from a distance, offer it his homage, and implore its protection. This innocent example, elsewhere so frequent, of Catholic idolatry is not astonishing; but it does astonish us to read in the Siecle that the said Church dignitary was happy in finding where the real tower stood (if it ever existed), for he says, 'I have for a long time searched to discover the place."

"Spiritualism in Brazil" follows the above with a notice of the new spiritualistic journal (not received lately at the office of the Banner of Light), established at Rio Janeiro by the "Sociculad academica," etc. This Society, existing by permission of the Government, is likely to endure, and the two numbers of its monthly, which came to hand, gave much promise of a prosperous permanence.

"Favorable change in England" regarding Spiritualism-based on the proceedings of the clerical Congress at Newcastle-and "Communications Interplanetaires" from the Barcelona Revista-placing high value upon the present revelations from the spirit-world-are the remaining articles of the Moniteur. It is to be hoped that more effort will be made in the charming city of Brussels to develop mediums and found societies, and thus make original matter for the Moniteur so abundant that its little pages will have to be quadrupled.

SPAIN.

El Criterio Espiritista, of Madrid, for November, has a lengthy and learned dissertation on Universal Morality." "The moral life, like the physical," says the writer, "is based upon a series of laws which man has not invented nor imposed; he carries them with him from his birth, for a supreme power has made him subject to them. But these laws begin with him as an enigma, ... but the same power has given intelligence to know, and liberty to determine, and will to execute them. This work forms en un orden the moral science, while the other is the physiological." After stating the opinions of the church respecting Christianity as follows -"There has never been before nor since the religion of Jesus, philosophy, sect or school, which has formulated the moral rules that are found in the evangelists"-the commentator adds, that "Those sacred books of India, and her grand philosophers and legislators which have preceded us some thousands of years, ... are an undeniable fountain of sound morality." He quotes then largely from Manu and the Hari-Purana. One paragraph from Jati-Richi: Fly from worldly honors as from a poison; be humble of heart; you cannot be worthy to teach others without the advantages of superior wisdom and austerity of life"; from Manu, only one: "Men who have not dominion over their passions are not capable of fulfilling their du-

ties."... Under the head of the "Restauracion Teocratica" a writer shows by an array of figures how a decrease of population has kept pace with the augmentation of the priesthood in Spain. I will give only one of his tables, though a number of others respecting monks and nuns, and what fabulous sums have been paid by the people to keep their institutions alive, are also put down in figures.

Year. Population. Secular Clergy. Number of Souls to each Priest.

1490 1610 1690 18,000,000 40.000 8,500,000 7,500,000 110,000 168,000

La Montana, a periodical published in Manresa, says that D. Pedro Arderiu, a Judge there and a Dr. of Jurisprudence, sent three policemen to close a "circle of Spiritualists" and ordered the president of the "groupe" to appear before him.

El Orden, a periodical of Lima, says that, "an honored neighbor of the town of Hacotepec, Theo. Gonzales, was summoned before the authorities for the enormous crime of being a Protestant, and it was the cause of his death. The chief Judge sent a patrol after him, and this gathered a frenzied crowd, by whom he was stoned, shot in the head, and run through the body. Many women threw stones at him and cried out to kill him. Such is fanaticism."

La Luz del Porvenir is edited with supreme ability by Mme. Domingo y Soler. Several numbers having reached me of late, I shall review them briefly in my next.

SOUTH AMERICA.

A new paper of eight pages comes to hand from Caracas, Venezuela. It is called the Revista Espiritista. In his "Exordio" the editor seems to think that this is the time for promulgating new truths; the age, in fact, "which Victor Hugo, in his eloquent enthusiasm, has entitled the precursor of the regeneration of humanity." Much enthusiasm is expressed respecting the liberty that is so largely enjoyed at this time; with the aspiration that error and the institutions founded upon it shall be lost in the clouds of oblivion. Spiritualism is then defined, and the writer is evidently thoroughly conversant with all it teaches and symbolizes. "Spiritualism and its Detractors" follows, showing that "all intelligent effects have an intelligent cause"; and as intelligent manifestations from the spirit-world are recognized by handsome Dutch magazine, edited by Mme. Van forty millions of believers, there is a reasonable foundation for our faith. "Spiritualism from a Scientific Standpoint" is next learnealy discussed. M. Camille Flammarion's eloquent address (in part) recently delivered at the tomb of Allan Kardec, concludes the present issue of the Revista. There is no class of intelligent people who would not commend this new periodical for its dignity and learned exposition of

what our religion teaches. La Revista Espiritista, of Montevideo, for November, is filled with contributions from the

pen of its editor, Don Justo de Espada, with one exception — "Advice and Lesson," from the "Angel Guardian." Under the heading of "From all parts they go to Rome," D. E. shows that "for the same cause that the early Christians were termed the hallucinated or fools, Spiritualists are so called to-day; ... that we believe in the axiom that the human spirit is never weary in its work of progression; for as there is an immutable law behind all which makes advance, advance, a necessity, new issues must accrue. This sentiment is one of the qualities constituting our moral nature and has the identical origin with that imposed upon material organizations, however varied the manifestations of either." D. E.'s articles on "Love of Country" and "Ingratitude" are worthy of note; but I must reserve a line or two for the other contributor, "The Angel Guardian," who says that "Man must not live for himself only, but for all the members of human society," (and, it might be added, of the lower orders of ereation,) "seeking to promote its good, and in so doing divest himself of his own vices, the causes of social evils, his pride, hypocrisy, egoism," etc.

La Constancia, of Buenos Ayres, opens its latest issue with a plain but noble defense of "Modern Spiritualism"—a reply, in fact, to an attack upon it by a "Professor Puiggari of the University," who, as is customary with our opponents, seizes upon its alphabet, its mere table-tippings, to the exclusion of the testimony of the most scientific men of our age. But a few brief paragraphs cannot do justice to twenty pages of clear reasoning and citations from eminent authors, including those with whom we are familiar-Judge Edmonds, Tallmadge, Sargent, M. A. (Oxon,) R. D. Owen, et als.-not omitting those of ancient renown, with which this scholarly writer, Don Cosme Marino, is evidently familiar. I will venture to quote one paragraph: "The Zend-Avesta, the Zohar, the Theologia of the Druids, the Prophets, Moses, Jesus, Origen, and the principal part of the fathers of the church, have proclaimed or defined the most important principles of Spiritual Philosophy."

The next article which enriches the "Constancia" is from the pen of Mme. Soler, on the sufferings of a mother and a son incarcerated as blamable for the death of the husband and father, who had committed suicide. Justice, which I had not expected from a Spanish court, and liberty followed, with a triumphal pro-

Mile. Sanz, who was one of the very acceptable writers for La Luz, of Barcelona, has here also an attractive article on "The Remembrances of a Voyage."

Annali Dello Spiritismo, Turin, for December. With unfaltering interest, Viscount Solanot continues his labors on the history of religions (translated here from the Spanish to the Italian), embracing a communication from the renowned spirit, Marletta. This latter says here: "Eden will never be closed again. From no one is withheld the necessary force to conquer it. There is no one who cannot be aided in his reason and will.... In the house of the Father no one can enter by surprise, for everything must be legitimately acquired. . . . Should jubilant triumph precede the fatigues of labor? Perhaps not, or the palpitations of joy may be turned into stings of remorse," etc.

Following the above are: "Observations on Universal Life"; "Thoughts of Lao-tse, the Chinese Sage"; "The World of the Spirits"; "Communication From the Spirit of Giorgio Jan "-themes of general interest to Spiritualists, but that cannot be abridged to advantage. The next number of the Annali enters upon the tenth year of its publication. Among the many periodicals I am favored with, few have so thoroughly maintained the even tenor of its way. Its record of spiritual progress is, however, always quite meagre, or lacking entirely.

GERMANY.

The Psychische Studien, of Leipsic, for December, three numbers of Der Sprechsaal, also of Leipsic, and four numbers of Licht, mehr Licht. Paris, are in hand. With the next number the Psychische Studien enters upon its ninth year. It has doubtless wielded great influence in Germany and wherever the German language is spoken. If I could do justice to its able contributors, I should, when space permitted, make lengthy extracts; but I must generally only notice its contents. The present issue opens with an article on Prof. Zöllner's "Transcendental Physics"; extracts from American papers relative to Mrs. and Mr. Roff, and "Theory and Criticism" of Davis's "Principles of Nature." The others are on Mrs. Louisa Andrews's work on Spiritualism, and a contribution from the able pen of Prof. C. Wittig. Among the minor items is a notice from the Banner of Light of Prof. Felton's views of Spiritualism.

Der Sprechsaal, the popular and cheap weekly, is overflowing with material for thoughtlengthy articles, in fact, on "Modern Spiritualism"-with correspondence from Dresden and other important points, and an occasional extract from the Banner of Light.

Licht, mehr Licht, published in Paris, in English type, is also one of the most inviting of weeklies which come to my hands : and to enumerate even its varied contents would take too much room here. It must be seen to be appreciated.

MISCELLANEOUS.

La Chaine Magnetique and the Journal du Magnetisme, Paris, for December, have been received. The former contains, as usual, a small engraving illustrative of some topic under consideration: in this instance a subject mesmerized by Mr. Kuhlman, who is enabled to stand on the extremeties of the legs of said subject while they are extended on a plane with the seat of the chair on which he is sitting. "The Success of Magnetism in Bolgium" (Mr. Hansen, operator), and "Public Health," with a lengthy poem, highly commended, from the pen of the late lamented Mons. L. F. Clavairoz, are the principal attractions of the present number. The Journal Magnetique has articles respectively on "The Beauties of Magnetism," "Magnetizing at a Distance," "Magnetic Sleep," and a lengthy communication, on the "Origin and End of Worlds," from the pen of Mons. Camille

Op de Grenzen van Twee Werelden, etc. This

Calcar, begins its present issue with a lengthy notice of the celebrated English instructor in magnetism, Miss Chandos Leigh Hunt. This is followed by one treating of George Fox, Jacob Böhmen and others, and by Mme. Calcar's notes on Dr. Blöde's Spiritualism, embracing the names of Dr. Crowell, Mr. Newton, and Mrs. Stowe; but I am unable to transcribe any portion of it.

Deutische Zeitung, published in Charleston, S. C., seems to be almost wholly devoted to business, though it has occasionally published articles on Spiritualism. The price of it is only \$2.50 a year.

Le Guide du Peuple. I have received No. 8 of the first volume of this new paper, published at Glen's Falls, N. Y., and edited by Mr. J. O. D. de Bondy. It is a large, handsomely-printed weekly of four pages, price \$2,50 a year. It is full of news, of well-selected articles; but I see in it no mention of Spiritualism.

Rot-Huggaren, a Swedish and English paper, published at Litchfield, Minn., price \$1,00 a year. It is highly radical—"Usury is Theft," etc.—heading one of its articles; and though advocating temperance, is, I think, too intemperate, in language and suggestion, to make good citizens of its readers. I see no Spiritualism

#### THE JOURNALIST.

As shakes the canvas of a thousand ships, Struck by a heavy land-breeze, far at sea, Rufle the thousand broad sheets of the land, Filled with the people's breath of potency.

A thousand images the hour will take
From him who strikes, who rules, who speaks, who
sings;
Many within the hour their grave to make,
Many to live, far in the heart of things.

A dark-dyed spirit he, who coins the time, To virtue's wrong, in base disloyal lies; Who makes the morning's breath, the evening's tide, The utterer of his blighting forgeries.

How beautiful who scatters, wide and free, The gold-bright seeds of loved and loving truth! By whose perpetual hand, each day supplied, Leaps to new life the empire's heart of youth. To know the instant, and to speak it true,

Its passing lights of joy, its dark, sad cloud, of x upon the unnumbered gazers' view, Is to thy ready hand's broad strength allowed. There is an inwrought life in every hour, Fit to be chronicled at large and told. 'I is thine to pluck to light lis secret power, 'And on the air its inmost heart unfold.

The angel that in sand-dropped minutes lives,
Demands a message cautious as the ages,
Who stuns, with dusk red words of hate, his car,
That mighty power to boundless wrath enrages.
—[Cornelius Matthews.

#### Premonition of Assassination.

Col. Rockwell, an intimate friend of the late Mr. Garfield, has an article in the January Century, entitled "From Mentor to Elberon," which recites in a touching manner the history, particularly, of the later occurrences in the life of the murdered President. In the course of the sketch occurs the following concerning Mr. Garfield's mother and the warning she received of his approaching dissolution. When she was leaving Washington, after her son's inauguration, Col. Rockwell states "he [Garfiel ]] accompanied her to the train with a friend who was to be her escort;" and then proceeds as follows:

"Her last remark to him, as he was about bidding her farewell, acquires, in the light of his fate, a new and startling significance, as another of those inexplicable premonitions of evil to which I have before referred. With great earnestness she said:
'James, I wish you to take good care of yourself, for

am afraid somebody will shoot you.'

'Why, mother,' he asked in astonishment, 'who would wish to shoot me?' When asked recently, by a friend, why she had addressed this caution to her son, she said, 'I do not understand; I only know I felt that I must.' This incident possesses an added interest when it is remembered that several months before the meeting of the Chicago Convention, without previous allusion to the subject, she suddenly and bluntly said to her son: 'James, you will be nominated at Chicago next June!'

### Foreign Items.

The interest in the phenomena of Spiritualism is on the rise in Paris, owing to the presence of Mr. J. C. Husk, of London, who is giving scances for materialization, Mr. Leymarie, editor of the Revue Spirite, writes eulogistically of Mr. Husk as a sincere and upright man, and the manifestations as satisfactory.

The London Court Journal gives a report from St. Petersburg that for several nights the late Emperor, Alexander II., appeared at the altar of the cathedral in that city, clothed in a richly-braided military cloak, and accompanied by analde-de-camp. "The reigning Czar, it is said, has issued strict orders to the police to seize, if possible, the intruder, in order to ascertain whether the thing is really flesh and blood."

The able reply of Dr. S. B. Brittan to Rev. Dr. Hawley, has been re-published in London in pamphlet form for general circulation.

Ba Spiritualism is, above all, a science of ob-Spiritualism is, above all, a science of observation, and its conclusions are proved in a rational and natural manner, viz., by an appeal to hard and stubborn facts, the evidence of which cannot be denied. Opinions and theories may be annulled by time. but not so any fact which has once been found to be true after fair and partial examination. Thus, spiritual phenomena having been tried and tested by thousands of individuals in all countries, the only logical conclusion at which we can arrive is, that no matter how long and strenuously they may be denied on à priori ground, sooner or may be denied on a priori ground, sconer or later they will, in spite of all opposition and ridicule, come to be universally acknowledged as true. It required but extended knowledge of natural laws to establish the truth of Galileo's natural laws to establish the truth of Galileo's proposition concerning the motion of the earth. Had he given no proof of his assertion, it might still have been disbelieved, but all denial falls before a knowledge of the principle. So it is with Spiritualism. It requires but a recognition of its absolute foundation upon facts governed by natural laws to render it capable of universal acceptance. Those who deny the possibility of spiritual phenomena are in the same false position as those who denied the motion of the earth. They prejudge and declare them of the earth. They prejudge and declare them absurd, even as a belief in the Antipodes was once held in light esteem.—"A New Basis of Belief," by J. S. Farmer.

Says the Denver Times: "From twenty to thirty-five miles from Denver, between Cherry Creek and Running Creek, the Denver and New Orleans Railroad forces struck an unusual obstruction, it being nothing less than a buried forest. The trees are all petrified and agatized, are of all sizes, and lie buried at vari-ous depths, from ten to twenty-five feet, which is as deep as any excavations were made by the is as deep as any excavations were made by the workmen. They came upon these relics of a bygone age in at least half a dozen localities, and have met with not a little difficulty on their account. The trees are very perfect, and could be taken out nearly whole if suitable machinery was employed."

A rheumatic old gentleman whose son was careless about shutting the front door after him, called out to him one cold day, when he had left the door swinging wide, "See here, him, called out to him one cold day, when he had left the door swinging wide, "See here, young man, you leave that door open too much!" "Do I?" was the response. "Then how much open shall I leave it?" "I mean you leave it open too often!" thundered the old gentleman. "Oh, well, how often shall I leave it open?" politely inquired the son. The father did not dare trust himself to reply.

Hop Bitters strengthens, builds up and cures continually, from the first dose.

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Verifications of Spirit-Messages. BART STANCHFIELD.

We are informed by a lady from Elmira, N. Y., that the communication of BART STANCHFIELD, printed in the Banner of Light of Jan. 21st, is correct. She says that Dr. Stanchfield, who is a prominent physician of Elmira, lost a son named Barton, about a year and a half ago, a very promising young man, who died at Princeton College, as stated by him in the message.

MRS. PHILENA COLE. To the Editor of the Banner of Light:

I find in the Banner of Light of Dec. 24th a message from MRS. PHILENA COLE. Her son-in-law's name is Garrit Louis. They were near neighbors of mine some years since. I knew Mrs. Cole made her home with her children, and have seen her at her daughter's. One of the first medium Loren met with was her grand first mediums I ever met with was her grand-daughter, Miss Philena Louis (since married and gone West). I think Mr. Louis still lives in Hannibal.

I have read the Message Department for years

expecting to hear from a dear sister, who promised she would go to the Banner of Light office, and if possible send me a message. She was a

Spiritualist and a medium.

MRS. II. P. MAREE.

Onondaga Valley, N. Y., Jan. 4th, 1882.

To the Editor of the Banner of Light: In the Banner of Light of the 24th inst. I find a communication from Philesia Cole, claiming to have lived in earth-life eighty-four years. I was quite well acquainted with her for many years. The first time I ever saw her her son-in-I was quite wen acquainted who has not some years. The first time I ever saw her her son-inlaw, Garritt Louis, came and took me to see her, as she had been a cripple for many years, unable to go without crutches. I made magnetic passes over her person with my hands for a few minutes, and then she was enabled to lay aside her crutches, and dispense with their use. This was between twenty and thirty years ago. She then lived with Mr. Louis, in West Monroe, Oswego Co. N. Y. and moved with him to Han-Oswego Co., N. Y., and moved with him to Han-nibal, N. Y., where she lived with him till she died. She was a firm Spiritualist; and so are herson-in-law and daughter, Mr. and Mrs. Louis. She was a constant reader of the Banner of Light, in which she took great comfort.

L. HAKES.

Westbury, Cayuya Co., N. Y., Dec. 30th, 1881

WILLIAM HALLER.

To the Editor of the Banner of Light of Dec. In the issue of the Banner of Light of Dec. 31st, I noticed a message of WM. HALLER, which I think is very characteristic of him. About To the Editor of the Banner of Light: I think is very characteristic of him. About thirty years ago we both belonged to a Labor Reform Association, of Cincinnati. He was always agrarian, and inclined to materialism: always agrarian, and inclined to materialism: was a prominent speaker, and very often used the expression that he lacked education. He obtained some notoriety, and was elected one of the Councilmen of Cincinnati; but toward the last he became very radical on Socialism. Probably abler pens than mine will further verify his message. As he says in his message, he was well known all about Cincinnati.

CHARLES JOHNSON.

Smith's Landing, Ohio, Jan. 3d, 1882.

To the Editor of the Banner of Light : In the Message Department of the Banner of Light of Dec. 31st, I find a message from WM. HALLER, which I wish to identify; having been acquainted with him in times past, and also baving heard of his death in the hospital in Cincinnati at the time it occurred.

Cincinnati at the time it occurred.

As the message asserts, he was a man without education, but still of an active and positive turn of mind, and lacked only culture to have made a very fine orator. His views were socialistic, as his message indicates, and his ideas of the future Atheistic. The message is characteristic of the man.

Yours, &c.,

O. B. Lisher.

Indianapolis, Ind., Jan. 1st, 1882.

"LOTELA," FOR "DEWDROP," To the Editor of the Banner of Light :

I wish to bear evidence to a communication in Message Department of Dec. 24th, given by Spirit "LOTELA" for "DEWDROY," that she is one of my band, controlling a lady medium in one of my band, controlling a lady medium in Utica, N. Y.; that it is recognized true in every part, and has since been verified by her, also by both the other spirits mentioned. The Eastern Spirit is very desirous to control, and will as soon as the band of Miss Shelhamer (God bless her!) will permit, as "One from the East." I wonder this department of the paper is not highly prized by every one, it bears such positive proof. I ask one of my band to give evidence that they can identify themselves by going three hundred miles away to a strange meing three hundred miles away to a strange me-dium, which in two cases they have done so perfectly that any one who ever heard their write me, to congratulate me and them of their write me, to congratulate me and them of their success. I enclose donation to Free Circle Fund. Congratulating you upon the enlargement of the Banner of Light, and the good work it is doing, I am fraternally yours, W. B. Lord.

Utica, N. Y., Jan. 4th, 1882.

EDGAR S. NICHOLS. To the Editor of the Banner of Light:

The communication from EDGAR S. NICHOLS spelt without the h in transcribing), is correct in all its minute particulars, as to names, &c. It adds another effective testimony to the reliability of the Message Department. It is well that such an avenue is open whereby the loved ones may return and tell us there is no death, and beeken to the better land.

Fraternally, WM. FOSTER, JR. Providence, R. I., Jan. 7th, 1882.

CHARLES M. PIERCE, ETC. ro the Editor of the Banner of Light:

I saw a report from your circle last week from CHARLES M. PIERCE, of this city, printed Dec. 31st. I was well acquainted with him since 1843. He was a master mason, and employed a good many men up to ten years ago.

Another was one about a year ago reported

Another was one about a year ago reported from Edward C. Jones, a wealthy whaling merchant. One peculiarity of his was in choosing his ship-masters: He inquired who and what were their mothers. If they were not smart he did not want the men.

HON. THOMAS DAWES ELIOT was reported some two years ago. He had been a Member.

some two years ago. He had been a Member of Congress from this District, and all right. I talked with him while he was in Washington on the subject of Spiritualism, and he said he dare not look at it. He was a Unitarian in

Hon. Isaac C. Tabou reported some four or five years ago. He had been Mayor of our city. He reported a conversation with Elder Moses Howe on the subject of Spiritualism.

Yours truly,

New Bedford, Mass., Jan. 7th, 1882.

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

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

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Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witcheraft bad its origin, and descended from actors then and there,) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misleadings by the historians, Hutchiuson, Upham and others who follow their lead.

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Miss shell many wishes it distinctly and extend that she gives no private sittings at any time, neither does she re-celled wish room I nedays. We does have or Filhays. I are Leters of negative in regard to this department of the Beamer should not conditions of the meatium in any case. d tressed to the medium in any case. Them is B. Wijason, Chairman.

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

#### Public Sermer, Dec. 20th, 1881. Invocation.

Oh, one Father, God above! Who art wisdom, incht and love, Ali combined in one great whole; Thou eternal Oxer-Soul!

Unto thee we turn, this hour, To tenewour strength and power, That our souls may learn to be Messengers of truth for thee.

As of old the angels saing, "Peace on earth, good will to man," So, to day, we hear the strain languag from the heavens again;

Peace on carth, ", sha! God of Love, Send it downward from above. Till the son's of men small tariff. With thy blessed, sweet, good will. May the future years appear

Bright with promises of the er. May the coming time be traught. With ennobling earnest thought. May the lives of humans be Rounded out in harmony, Till the love that an els know Bossonis in each heart below.

#### Questions and Answers.

Controlland Spinit. We are ready to consider your questions, Mr. Chairman, QUES, My Mrs. M. J. Healy, Budgeport, Ct.: When dishoniest business men pass to the spirit-world what effect do the comments of those on earth, upon their dishonest practices, have on them?

Ans, Outstoken comments have less effect on the spirit than the thought of an individual concerning him, as thoughts are more plainly perceived by the spirit than outspoken words. You carricalize somewhat how you would feel were you to perceive, the thoughts of your neighbors, friends and associates directed toward you in a condemnatory spirit, in a censorious spirit; you would feel uncomfortable, miserable. So it is with the spirit unclothed with mortal flesh, beholding the thoughts of individuals in the torm, which are directed toward him in a censorious, condemnatory spirit; he becomes troubled, unhappy, miserable. These sensations, however, are more keenly experiperceived by the spirit than outspoken words ne necomes (round, uniappy, discracle, these sensations, however, are more keenly experienced when the thought is perceived in the minds of individuals whom the spirit has, at some time in his life, injured, through oppression, injustice, or in some other way. This besides the control of th comes a large part, we may say, of the punishment of the spirit, amounting to a hell of torment which needs must be experienced to be comprehended.

By the same. By what process do spirits who have become weakened by the practice of evil habits, when in earthly bodies, regain their mental strength in the future lig?

mental strength in the future 1997

A.—An abundance of wholesome and nutri-tions food never cloys upon the palate, because it assimilates with the system, which appro-priates that part which is nourishing, sustain-ing, and rejects the residue; while food that is ing, and rejects the residue; while food that is unhealthy, innutritions, soon satiates the pal-ate, weakens the system, and causes disease, because it will not assimilate with the system, and is not good. So it is with the spirit; the performance of good never spalls upon it; it assimilates with its constitution, strengthens and vitalizes; while the pursuance of evil, however pleasant if may appear at first, must be time cloy upon and debilitate its edustitution and weaken its forces. What, then, is to be done? A spirit becoming unhappy, froubled and testless, hearts to look about him to find which course it is best to pursue; and when he really desires to gain knowledge, he will have no lack of teachers, for there are always those ready to assist and instruct all spirits in need of information and aid. Just as the dyspeptic of information and and study as the dyspepir finds, of ingressity, that he must alter his course, must change his diet, so a spirit who has become morbid, weak and miserable through a course of wrong action, finds, of necessity, that he must change the course of

his proceedings and enter another path.
Q.-Cannot dreams be considered by those Que-Cannot areams be common who experience them as very good evidence of

the dual nature of man, and of the reality of another existence for him than that of earth?

A. Were it possible for mortals to recall their experiences during dreams, which they pass through in the hours when the body is at rest, no further evidence would be required of the dual existence of man. The material, the external senses of man, are held in abeyance, while the interior or the spiritual part of man is in the ascendant, or while the body is lying in healthful repose. At such times evidence strong and clear is brought to the spirit concerning its double existence; but in the hours of material toil and turmoil, while the outer senses are engaged in the business transactions of a material nature, these experiences of the spirit are allowed to pass away, not to be re-called until the body is again merged in its nat-ural and healthful hours of repose.

### William Graham.

[To the Chairman:] I feel a desire to come back (To the Chairman): I feel a desire to come back to earthly scenes, and try to reach my friends in the mortal form. I am a stranger in this place; I hardly know how to proceed; but I have only a few words to say, and I shall be obliged if you will take them. It does not seem to me to be a great while since I lived in the body, engaged in my natural pursuits, interested in material things, and I hardly know what make of this new side of life; it is altogether strange to me; yet I am trying to become satisto make of this new sade of the; it is an operated strange to me; yet I am trying to become satisfied with what I have found. I am interested in affairs that are taking place on the earthly side of life; affairs connected with my family and, friends—affairs of a business nature—and intil these things are settled to my entire sat-sfaction, and for the benefit of all with whom I was and am connected, I feel that I shall not turn my attention to spiritual things. I wish to send my love to one in particular; to assure her that during the past few months I have sought to influence her how to act in the disposal of certain effects; I have tried to guide her in the settlement of certain matters, and I feel that she has done about as I would have her do. It seems to me if she can realize fully that Yam by her side, seeking to assist her, she will be benefited and strengthened for her work

Public Prescricte Meetings

Are heltath BANNE for Litelly of Fire Flory and Province set a condition to the conditions of the description of the secondary Place, every Treast of Fire Massack and Firely Vilence will be eight at the description of the description of the secondary will be eight at the description of the description of the secondary will be eight at the description of the description of the secondary will be eight at the description of the description tange matters somewhat more fully than I did, but as these things have been attended to almost if not quite as well as I could have attended to them myself, I have no complaint to make-sand I did not suffer the pains, the miseries and weeks of anguish which so many are called upon to undergo.

My business was that of a builder and ship-joiner. There are old friends who were con-nected with me invarious ways during my busi-ness career with whom I would also like to meet. Allow me to send them a word of greeting of remembrance and of interest; also one of love and sympathy to my nearest friends. I belonged to the army in time of war, and may add here for the satisfaction of those who would like to have me speak of this, that I was an officer—first

lieutenant.
To my friends who may be desirous of knowing how the new life is with me, I will say that I am satisfied. I have met old friends and comrades, and dear relatives, and we are happy to gether. My work is somewhat different from what it was in the body, but it is none the less an active occupation, calling for the best ener-gies and powers of my spirit. I am Henry W. Briggs, from New Bedford.

#### Orrin Pardec.

[To the Chairman:] Not many months have passed, sir, since I, too, was called to the spirit-world. I did not regret to lay the material life aside, and take unon-myself the duties and the conditions of the spiritual existence, for I had a knowledge of spiritual things, and I felt that I should meet my friends and the members of my family who had preceded me, that I should my family who had preceded me, that I should gravitate to my own proper position, all of which I have found true. And yet I am coming to realize so much more of the spiritual life than I could dream of while in the body, that I am ready to exclaim, "the half was never told"—certainly the half was never realized while on carth. I have met dear parents, a companion, and child, who welcomed me to my sweet home, and made my coming pleasant, but I am not contented to remain idle there, for I find I have a work to do, one that is to me important, one that must engage all, the bowers within me for its annotation, and fulfillment. My work is connected with dear ones whom I have left in the body, and I assure them I shall rest not unthe body, and t assire them i soan rest not only it all my plans are fulfilled, and my hopes realized concerning them. There is one individual in the body, not connected with me by any ties of blood, but connected with me by a family are rangement, in whom I had an interest. That interest is increased largely since passing to the spirit-world, and for that individual—who is a male—I shall work earnestly and long, trusting to be able to aid and benefit him—all that he requires from the spiritual side. I will say that his father also has an interest in him, as does my own dear father, whom I have met; and we will all endeavor to do what we can for his welfare. I send my best love to my wife and family who remain in the body. I bless them, and will aid them also all that I can. I feel that I shall be able to guide my companion, and to impress her spirit with my desires: I wish to come also to one other who held the place of mother to me, bringing her blessings and affection from the many spirit friends in the world beyond. My father is Augustus Pardee. He desires me to send his blessing and his love, par-ticularly. Lam Orrin Pardee, of Ellington, N. Y.

#### Maria Horton.

I have traveled to and fro, from city to city, from place to place, wherever I learned of a medium or a circle-room, hoping to give a message that would reach my friends in the body. I did not come to this place, because I felt that you had so many spirits to provide for that there would be no room for me; but I was invited here, and so I came. My friends reside at Table Rock, Nebraska. I feel that it is more than possible that my letter will reach them through the columns of your paper, and so I am glad to avail myself of the kind invitation. My name is Maria Horton. I have been in the spirit world nearly twelve years. I knew nothing of Spiritualism when I passed away, but my friends have learned of it since that time and are a little interested in it; not sufficiently so to visit mediums and attend circles, but they sage that would reach my friends in the body. so to visit mediums and attend circles, but they like to hear it talked of and to listen to what-ever is said concerning it. But they have re-ceived some erroneous ideas, concerning Spiritualism and the powers of spirits, and also some yery truthful ones. I feel that if I can come into closer communication with them. I will be able to show them what ideas are false and what are true, and in this way lead them to a what are true, and in this way lead them to a better knowledge concerning spiritual life and the future. That is my object in coming. I wish to send my love to each one. There is a lady, a stranger to me, although she has heard my sister speak of me many times, who reads the Banner of Light; she has talked with my sister and her husband concerning Spiritualism; has told them wonderful things concerning the spiritual phenomena. They are very much in-terested to know something more of those things. I think that this lady when she sees my name will take my message to my sister Sarah and show it to her. I shall be very much obliged it she will. the church, and would not like to have me pub-

lish her name. [To the Chairman:] If I find my message is not received, perhaps I can give the name to some of you in private, and have you forward the message to her. I thank you for allowing me to come. I wish to say that all who are with me, father and mother, Jennie, and many others, join with me in sending love and best

### Lucy E. Penhallow.

I inhabited a mortal garb for many years: but when I passed to another life I found my-self arrayed in a robe of youth, in habiliments of strength and vigor. I was delighted with the of strength and vigor. I was delighted with the new experience. I desire to send my greeting and my love, together with the remembrances and sympathies of many dear friends who are with me, to those connected with me and with mine who yet remain in the body. I passed away from the mortal frame from the effects of an accident. I met with a fall which occasioned a broken hip, causing my death in a few days. When I found myself outside of the weary body, I was overjoyed to perceive my dear parents and my loved sister awaiting my coming to the spirit-world—more especially my sister, for she had preceded me to that immortal world but a very few days, passing on sudtal world but a very few days, passing on sud-denly. We were not separated even by death; we were brought together, and, as it were, wel-comed together into a beautiful home prepared for us by our parents. Each one of those dear ones desires me to send love and greetings to those yet in the body, and I am glad to do so. I am more than pleased with my spiritual sur-roundings and the home which is mine; I am more than gratified to find that I can pass to and fro unimpeded in any manner, untram-meled by any chains of fleshly conditions, able

mortal—he has learned of me through communications from the spirit side of life; and I teel so strongly attracted to him that I claim spiritual kinship, and call him friend and brother. Many times during the past three years I have come into direct association with that individual so closely that I have been able to perform my work through him—my work which was left undone on the mortal side of life; for I neglected to cultivate the spiritual part of my being, and after passing tothe spirit-world I was for a time engrossed in material cares and perplexities, which I could not throw aside; but, having been drawn to a spiritual seance, on coming in rapport with that party of whom I have speken, I was assisted to throw away the old troubles and cares, and to emerge from a cloud-like condition; that is, bright spirits connected with him became my helpers and guides. Since that time I have many times impressed my friend concerning spiritual things. I believe I can say that while receiving internation from his studies and experiences, I have also been able to innear insoiration to bim in teturn. And so that while receiving intornation from his studies and experiences, I have also been able to impart inspiration to him in teturn. And so we help each other. I wish to send him my greeting, to assure him I have by no means forgotten him. He will hear from me in the future through various mediums, probably not from this source again, but from others; and I will bring to him a bright star which will be a symbol concerning spiritual things, for I have information to impart in the future which I know will be of benefit to his spirit. Allow me to add, if you please, that the little angel who has been an assistant to me, and who is who has been an assistant to me, and who is his guiding star, comes to-day, to send her love and a Christmas greeting, which I am glad to forward. William Fisher.

#### Capt. O. S. Ellis.

[To the Chairman:] Well, I hardly know how to steer into this port. Although I had an ex-perience, part of which was rough and uneven, perience, part of which was rough and uneven, as well as part pleasant and smooth, yet I must say, I do not know how to get along in these waters, but I will do the best I can; no man can do more. Now, sir, it is not a great while since I stepped out of the old hulk which was mine for a great-many years, and yet which did not appear to be old to me. I used it for my purpose as long as I could, and I kept it in active service. However, it wore out, and I had to leave it for another, on the other side of life. Will you be kind enough to send back word from up aloft, that I have arrived safe and sound, and in good working order; that I am not idle, nor shall I be, for I like to stir around; I do n't want to remain quietly by the fireside and allow things to drift about without around; I don't want to remain quietly by the fireside and allow things to drift about without a captain to guide them. No, no; I want to oversee what is going on, and I mean to do it while I can. I believe I am right in saying that I was summoned home in August last. I am not sorry for it, either; my port-light was burning and the way was not dark to me, although I gave not a great deal of thought to it. I find however that those height ones aloft. I find, however, that those bright ones aloft held the shining light which guided me on, and that had I been left to my own devices I might not have found the way so easily. I am satis-fied, and want all others to be the same.

I hail from Searsport, Maine. I passed on from the old hulk of a body, however, from the bark Sabine, at Fernandina, Fla.: just as well off, perhaps, as though I had been at home. I find I can cruise around the old familiar places, therefore I am satisfied. I repeat I send my greetings and my love to my friends; tell them an ready to give them welcome when they come across to me. You may note me down as Capt. O. S. Ellis. I hope I may be able to return the kindness some day to you.

#### Public Scance, Dec. 23d, 1881.

## Questions and Answers.

QUES.—Is there any foundation of truth for the belief entertained by some in a second com-ing of Christ, and a restoration of the Jews as nation to the locality known as the Holy

Ans.-What is called "the Holy Land" is essentially the home, the country of the Jewish people, where none others can flourish as well as the Jews. We know of what we speak, for we have visited that country, both while in the form and since passing to the spirit-world. We we have visited that country, both while in the form and since passing to the spirit-world. We have been told that in the future an individual will arise, strong in magnetic power, possessing also spiritual gifts, which those of the higher life will be able to use; that this individual will be one of the Jewish nation, and will draw to himself followers who will be ready to go with him to the Holy Land, and there abide; that under his leadership the Jewish people will be able to regain their lost power and grandeur. Be this as it may, we are assured that the Jewish people, as well as all others, will, in time, he ready to recognize, receive and welcome the spirit of truth as revealed to mankind by those intelligent spirits who have kind by those intelligent spirits who have passed beyond the mortal, and that this spirit of truth will prove to be the second coming of Christ, a true Messiah, an angel of light, a mes-

sage-bearer of peace and joy, that will guide its followers to the better land of peace.

Q.—If pain and poverty are necessary for the spiritual development of mankind, and these are caused by what is termed "sin," in what sense is sin an evil?

A.—Sin is the violation of moral law; it is conscious wrong-doing; it is evil in the sense that it is not right-doing—not good. It may be necessary for the invalid to suffer pain and misery, in order that he may learn to conform with the laws of health; but it may not have been necessary for him to have violated these laws, thus producing the illness from which he suf-fers. It may be necessary for the surgeon to inlict pain upon his patient by probing his would or by amputating a limb, in order that he may become relieved of a worse evil; but it may not have been necessary for that injured one to have courted the accident and produced the evil. So with sin: suffering and pain may be necessary as teachers to guide the suffered in the right direction by showing to him the evil of his ways, and causing him to seek amendment of his wrong-doing; but it may not have been necessary for him to have violated that moral law which produced the misery resulting from the violation. We would not encourage

sin by advocating any such belief.

Q.—Do advanced spirits see objects in nature, or that of which they are symbols? A.—Advanced spirits have the power of beholding all scenes through which they pass. They may not be able to see and comprehend that which is above them, but as the greater always embraces the lesser, so may the advanced spirit look backward, and behold, with one sweeping glance, if he so desires, all that he beheld in former times. It is also true that an exalted spirit may behold symbols of that which it is desirable for him to perceive, symbols which speak to his soul more forcibly than any outer object can do.

outer object can do.
Q.—[By J. A. II., Rochester, N. Y.] In the
"Message Department," printed Dec. 10th, the
control said that "many spirits who desired to manifest here did not possess the power to control the medium." I would ask how it is that small children, who are apparently undeveloped, can manifest very soon after leaving the morta

A .- It is by no means necessary for a spirit to be very wise, very learned, or to possess an extraordinary amount of intelligence, to be able to control a medium; neither is it necessary for a spirit to have understood Spiritualism and its laws while in the body to be able to control a medium, in returning from the higher life. While a knowledge of spiritual laws is important to every soul, and while we would encourage the people to understand all that is possible for these than the second of the second will be benefited and strengthened for her work in life; and so I have come\_10 say these few words, and to send my love, assuring her and all friends that I shall be glad to help them and give them any little advice or information which may be mine, whenever it is possible to do so. I am William Graham. To Sarah T. Graham, of Stoughton, Mass.

Henry W. Briggs.

Like many other spirits, I return to make myself heard. It is true I cannot make myself heard. It is true I cannot make myself sout fit they can receive a short letter or message from me it will give me satisfaction to know that it is accepted and approved, for I have a great desire to call the attention of my friends, especially those associated with me in times past in the various organizations to which I belonged. I may appropriately add here that I is accepted and approved friends, able to experience that in the experience that in the proportion and friends, able to experience that proportion to approve the spirit that is provided in the experience that in the experience that the experience that the proportion of the medium of my friends, able to experience that the experience that which I longed for during the experience that which I longed for during the experience that the proportion and the reform point to point, and to experience that the experience that the proportion and the experience that the proportion and the reform point to point, and to experience that the experience that the proportion of my firends, which I be represented that in the proportion of my firends, yet it is also important that he be not possessed of an intense anxiety to do so, for this paralyzes his print for a spirit to have an earnest desire to call the attent on of my firends, with the reformation and firend, and the reformation and firends, able to experience that the experience that the proportion and manifest in the test that these things are not necessary to the spirit in

have no fear, no trembling anxiety to confine them in their expressions through mediums; they are also willing to be guided by the con-trols of the medium, to be assisted in any way whatever. Very frequently the spirit-guide of the medium takes entire charge of the little spirit who desires to come, and guides it perfectly in its control; while the adult spirit exerts his own will-power in opposition to that of the guiding spirit, thus causing confusion. Many mediums are adapted to the control of Many mediums are adapted to the control of little spirits, and we are in possession of one such medium to-day. Many other mediums are adapted to Indian controls, and to the controls of wise and exalted spirits, and so on. We can give no criterion concerning mediumship in this respect, for all differ in some degree. While many spirits stand around from time to time, wishing to control, yet they find themselves lacking that positive will-power which is essential in order to subject the mind of the medium to the perfect, power and control of the spirit to the perfect power and control of the spirit operator.

#### Louis Brooks.

[To the Chairman:] I have been introduced here, sir, by one who, having experienced the control of this medium himself, and finding it good, has advised me to seek a like experience. I return, not with an intense anxiety, yet I have a desire to reach my friends in the mortal, to waft them my greeting, my loving remembrance, and my assurance that I am at times with them in their private lives, in their private homes, seeking to manifest myself intelligently to them. I would say that I have a home in the to them. I would say that I have a home in the spirit-world, not one so grand and costly in appearance as was that which was mine in the body; it is rather humble, appears small to my vision, and yet I know that it is adapted to my needs, and that it is what I deserve. I am satisfied with that home; I am satisfied with the presence of my spirit-friends, for I have learned, since passing from the mostal, that worldly against the same against since passing from the mortal, that worldly aggrandizement, personal accumulations are of but small moment to the spirit; that we should rather seek for the treasures of the soul, which fade not nor decay. I possessed an abundance of worldly wealth when I passed from the body, but I have left it all behind me. I found it necessary to lay aside the cares of the material, if I would gain happiness and peace in the spiritual world; and after an experience of months, part of which has been painful to my spirit, part of which has been pleasant, but all of since passing from the mortal, that worldly agpart of which has been painful to my spirit, part of which has been pleasant, but all of which has been, I feel, instructive, I am prepared to say I have laid aside all thought of the material wealth which was mine; I care not how it be distributed, so be it it is used for wise and good purposes, and I have no advice to give concerning it. I return, that my friends may know I am alive and active in the spiritual world. I am brought here by Henry Keep, who has told me that he gained strength and assistword. I am brought here by Henry Reep, who has told me that he gained strength and assistance by coming to this place. I will bear to his friends his love and greeting, and assure them he is well and happy in the spiritual world—as I mean to be in the future. I am from Rochester, N. Y. Louis Brooks.

#### John O. Adams.

My home in the spirit-world seems to be contiguous to Montreal, Canada, this life. I know not how it is, but yet my spiritual surroundings correspond to those of my friends in the body who reside in Montreal, and I can be at body who reside in Montreal, and I can be at their side in a moment's time, if need be. Indeed, I am never far apart from them, although I have distinct pursuits of my own to engage my attention in a spiritual sphere. I desire to reach these friends. I feel I can do so at this time, from this place. I wish them to know that I am still a man, capable of comprehending and learning capable of sping my owers. ing and learning, capable of using my powers to the best advantage as I see things, and I am ready to work with them in harmony, in order to make life pleasant for them. My friends are not Spiritualists—they are not even interested in Spiritualism; but I intend to make them so, if I can for I shall return from time to time in Spiritualism; but l'intend to make them so, if I can, for I shall return, from time to time, seeking to make my presence known, and to stir them up, for I know they have been sinking into a pool which is not beneficial to them. My friends are doubters concerning a future life. It is true there are a few near to me who belong to the Church of England, who believe all its articles of faith its greate and degrees. all its articles of faith, its creeds and dogmas, without question; but there are other friends who have been drifting into materialism, and I feel it to be my duty to draw them out of that pool, which looks to me dark and unsightly. I wish them to feel that I have returned; and to assure them of that fact I will relate an incident:—About two months since I saw my friends, James and Sarah Hayes, with other friends of ours, seated in company, and con-versing concerning material things, when a young member of the household entered the apartment, bearing an article of her own workwish to assure my friends that though wish to assure my friends that though sur-prised as they were concerning that article, and unbelieving at first that she really per-formed the work, it is nevertheless true; she was guided and controlled by a spirit during her hours of labor on it—labor which could not possibly have been performed by herself un-aided, as my friends well know. Let me fur-ther say that I was one of a band assisting that young friend, in order to draw the attention of certain individuals to spiritual things. I cannot speak plainly, as I feel cramped and limited. Allow me to add that it is but the beginning of future work; and I wish that young person to isolate herself from all friends for two hours daily, to have her working mate-rials at hand, and then she will be able to per-form that which will be of great benefit, instruction and astonishment to those who were with her before. I know of what I speak, for I am interested in this work, and shall pause not until it is accomplished. If my friends will seek a medium through whom I can come, in private, I will give them much information concerning that affair, and also advice for the future. I am John O. Adams. Mrs. Rose Worcester.

At this time I wish to return and speak to my friends in Boston, and many towns surrounding Boston. I feel that it is a good time to come, when all may be united in harmony, for the angels come with greater strength and power to mankind, because of the heautiful influence spreading abroad from the life of him whom we call the Nazarene, the results of which are felt even in these days. I wish to send my love to my friends, and to thank them for the many deeds of kindness bestowed upon me. I feel to appreciate every little attention, and to bless each one for kindly thought and deed.

I am assisted here to-day by that sweet spirit the formerly filled the position of medium in who formerly filled the position of medium in this Circle-Room, and upheld by her in my power and influence to make myself understood. Now that the months are passing away I behold things more clearly from the spiritual side of life. I am pleased with my new conditions and surroundings. I have my trusted guides with me—my dear spirit friends—and with them I am at home; at the same time I wish each friend of earth to remember I forget none; I love each one, and am always happy to come into communication with any friend who cares into communication with any friend who cares to hear from me. And to those who misunderstood me, who could not comprehend my position and condition, and who may not always have harmonized with me, I would say: Forget all the misunderstandings, trifling though they be; let them be with the past; feel that I have now ascended to a bright home, where I may outwork the powers of my being, and to be able o appreciate and understand each spirit—for to appreciate and understand each spirit—for I find no masks before the faces of the angels; I behold each one as they really are; and in coming back to earthly life I behold no masks before the faces of my friends or of any person; I behold their spirits as they really are; I can understand them more clearly than I could when encased in the walls of flesh. It is true that I perceived the kindnesses bestowed when encased in the walls of flesh. It is true that I perceived the kindnesses bestowed upon my memory from quarters where least expected, and it sent a thrill of love, of kindness and of gratitude through my spirit. I do not care to speak of these things here only briefly, but I have appreciated everything. In the future I hope to repay by performing some act for the benefit of the spiritual condition of those friends. This is all that I have to say; but I feel to return my thanks also to you, Mr. Chairman, for kindness extended, and also to the proprietors of this establishment. I am Mrs. Rose Worcester.

### The Indian Maiden, Lotela:

or Emma Merrill; Jennie I. Goodnow; Mrs. Henrietta Lovell; Annie Miller; Mrs. Maria L. Flint; Annie Jackson; Mrs. M. D. Brown; Mrs. Sarah Weymouth; Abbie C. Lane; Agnes Walton; Sarah, to J. Wetherbee.

Here is a spirit who passed to the spirit-world last June, and she says: "I have only a brief message to give. I desire my friends to know that I am satisfied with my change. I was old and feeble in the body, and could not express myself as I desired, for the mental and physical powers failed me at times. Now I am freed from all this: I am happy. That which showed the marks of age upon my mortal form only bears the impress of experience upon my only bears the impress of experience upon my spirit. I am satisfied. EMMA MERRILL. I re-sided in Hartford, Conn."

Here comes a young squaw who says, "I died Here comes a young squaw who says, "I ded last May. The funeral of my body took place on the day when they decorated the soldiers' graves. I want to say that I am not dead. I think it is pleasant to 'die,' for it makes me feel more alive and more active than ever before. I am glad everybody will have the privilege of dying, for it is a pleasant experience. I am place wears old; my sixteenth higham now sixteen years old; my sixteenth birth-day passed but a short time ago. I want to bring my love to my mother and father. I want bring my love to my mother and lather. I want to tell them I am happy, and ask them not to grieve for me. I am not separated from them; I am often at home; I come to bring my love every day, and by-and-by they will come to me in my bright spirit-home. I am learning all that I can for the advantage of myself and others. I lived in Cambridgeport, on Tremont street. Please to say that I shall have a happy Christmas and a joyous New Year, and I hope all at home will have the same. I will try and make them happy. My father's name is George W. Goodhow. My mother's name is Eliza. JENNIE I. GOODNOW."

"I am Mrs. Henrietta Lovell. My husband is John W. Lovell. I wish also to send my love to my family and friends. My father is Col. Henry W. Turner, of New York City. I am happy in my spirit home. I am seeking to make others comfortable and happy. I wish my friends in the mortal form to feel my presence, and to bid me welcome. I will surely come to them at any time they desire. I send my affectionate greetings to all."

"My name is ANNIE MILLER. My friends live in Columbus, Ohio. I want to wish them a 'Merry Christmas' and a 'Happy New Year.' If they only feel the spirit in which I come, it makes no difference whether they receive my best wishes now, or at some other time. I will send my influence to them, seeking to make each joyous occasion brighter and better. I will do all I can for their welfare. I bring a wreath of flowers; it is composed of pansics and white pinks. I know it will be recognized. It is not for myself, but for one who passed to the spirit-world before I did, who welcomed me, and gave me a happy home. We come together to send our love, and to ask that we may be received at home."

"Please to give my little message, and I will feel deeply grateful. I lived in the body seven-ty-nine years. It is but a little over one year since I passed from that body to the immortal life. I have been seeking to manifest. I am happy to do so to-day. I send my love. I wish to be accepted. I wish to feel that the love of my family and friends is flowing out to me; that they realize I am a conscious, living being, able to appreciate their thoughts concerning me. I am the wife of J. W. Flint. My name is MARIA L. FLINT. I lived in North Reading, Mass."

"I worked in the Carleton House, New York "I worked in the Carleton House, New York City. I retired at night, and had a dream: I heard some one calling me. I heard them calling, 'Annie! Annie! we want you! come to us!' And I got up in my sleep and walked. I was at the top of the house, and I walked out of the window, still hearing the voice calling me. I knew nothing more until I opened my eyes in the other world. I did not suffer, for my spirit was so strongly attracted to spiritual things that I took no notice of what was passing with the body. I want my friends was passing with the body. I want my frie ids to know that I am all right. I am pleased with the spirit-world. It was a spirit calling me; I know it, for I met that dear triend, and was assisted over to the spirit-world. I cannot say a great deal, but I want each one to know that I am more contented with life there than I was with life in the body, and I am doing work which is different from that I had to do here. ANNIE JACKSON.

Here comes a spirit that is very bright and pleasant looking, and she gives me this message: "I am pleased to come; this is a good time to me, and I feel the influence of the occasion. I have a dear family on the earth. I am attracted to each member of that family very attracted to each member of that ranny very frequently. I desire to send them my sincerest love, and to assure them that my utmost sympathy is with them at all times. I am seeking to guide my little ones, and to assist those bound to me by the closest ties of spirit. It was in the beautiful month of June that I passed to my higher home. I understood Spiritualism, and it was a consolation to me. I thought it a most beautiful belief, for it brought the heavenly life and the angels very close to my soul, and I could feel the influences flowing from that upper realm. So I return, day by day, to bring my influence, in company with others, to each dear relative, that they may feel happy and at rest. I am satisfied with what is taking place with my friends. I am pleased with what has occurred; it is all beautiful and good. I behold changes in the future, which will work for good to the spirit; and I ask my dear ones to trust me in the angelworld, and at all times to receive the counsels and inspirations of the spirit; then all will be well with them. I am the wife of E. D. Brown, of Marsyla N. Y. Mus. M. D. Browy, lesire to soud well with them. I am the wife of E. D. Brown, of Moravia, N. Y. Mrs. M. D. Brown."

"It is nearly two years since I died. I lived in Gloucester. I wish my friends and neigh-bors to know that I visit them at times. I would like them to feel that I am around, and to give me the same greeting that they would give were I in the body, for that would help me in my work. I am working for one who is in the body now, and needs assistance, and 1 am trying to bring strength and encouragement both to the physical and to the spiritual. I send my love, and say, it is all well with me. I was litty-four years old when I died. Mrs. SARAH Weymouth."

"I lived in Natick. I wish to come back; not to say a great deal in public, but to ask my friends to visit mediums where I can come and talk to them. I have much to say concerning the spirit-world, and I have some things to say concerning my life on the earth, its last hours, or more properly speaking its last weeks. There is something I wish to speak of that is pressing upon my mind, and I know my friends would be pleased to hear it if they could do so. I tell them they can do so if they will let me come to them. I was nearly eighteen years old. I am Abbie C. Lane."

Here is a spirit who passed to the spirit-world Here is a spirit who passed to the spirit-world a good many years ago; it seems so to Lotela. She was young; she is young now, but has grown and advanced in the spirit-world. She says: "It is a privilege for me to return to-day, and send a few words of greeting and of love to my dear friends. I have often come into communication with my loved mother since passing to the spirit-world, and brought to her messages of consolation and influences of peace that onlet and bless her spirit: but it is always a quiet and bless her spirit; but it is always a pleasure to return, and so I am here to day, but merely to send my love, and to say, all the bless-ing, all the best wishes that I can imagine, both for this season and for all time, I send from my spirit to the spirits of those dear to me, who are in the body; and those who are with me in the beautiful home above join me in my love and blessings. This message goes to New York City, and will be seen. Agnes Walton."

City, and will be seen. AGNES WALTON."

Here is a squaw who comes to a brave in the audience. [John Wetherbee.] She has been in the hunting-grounds a heap long time. She wants to bring her love to him, at this council, and to say that all who are with her in the spirit-world are ready to bring blessing, sympathy, encouragement and assistance to him at this time—not so much for the present hour as for the coming year—for she says that he will need that which they have to give. She says—all is well with us in the spirit, and also with him. We 'surround him with those influences which he feels are best for his soul-growth, and

which he feels are best for his soul-growth, and

in the future he will perceive this even more love, and wants me to just put in here, that the love, and wants me to just put in nere, that the two old braves (he knows about them) are work-ing all right; he need not fear. But this spirit, the old squaw, is separated from material affairs, and she sends the love and blessings of the band for him at this time. Lotela thinks she is a grandmarm; her name is SARAH.

MESSAGES TO BE PUBLISHED. Dec. 27.—Fred Judd; Mary Ellen Stoarns; Etta Louise Hern; James Harlan; Samuel Mears; Hannah O. Andrews; Mary Ann Johnson; Olive Bates; Helen M. Marsh; George N. Wilcox.

Mery Ann Johnson; Olive Bates; Helen M. Marsh; George N. Wilcox.

Dec. 30.—Benjamin C. Bogert; Mrs. Marla M. Fiths: Altred Dion: S. B. Walker; Mrs. Emily R. Harris; Sarah Hartwell; Mrs. Lavinia Winn.

Jan. 3.—Mrs. Mary Forbes; Charles E. Keith; Louisa Hubbard; Anna Towle; Mrs. Charlotte Gaffrey; Johnnie Hewitt; S. J. Sanders

Jan. 6.—Children's Day.—Alice Hadley; Herbert Mertiam: Kathe Eder; Luin Carroll; Elward Lee More; Samenie Gold Prescott; Nora Lilian Thorpe; Suske Taylor Ellsworth; Neithe Foster; Johnny Ghoofz; Maoia.

Jan. 10.—Rosa T. Amedoy; Laona Matthews; Joseph B. Eaton; Sherman Derby; Annie Toblir; Mrs. Eliza A. Churchill; Thomas Fisk.

Jan. 13.—Samuel E. Stowell; Foster Robinson; Mrs. S. A. N. Khubad; Henry Wood; John Bols; Henry K. Barber; Goorgo W. Kittredge; Sophia Ford; Hannah E. Klinbad; Jesse Haley; Mrs. Phobe Young; Light Star.

Jan. 17.—Anna A. Bartlett; Stephen Nichols; Joseph Farnaworth; Eunice Clark; Mary Ann Sampson; Henry Brown; Thomas J. Martin; Charles L. Wheaton; Deacon Jonathan Loring.

#### Clairvoyance vs. Medical Science.

A REMARKABLE CASE.

To the Editor of the Banner of Light :

Some twenty-eight years ago, when a small boy, residing at the northern part of Boston, I was one day going to the Quincy Market, and in passing through Blackstone street picked up a piece of glass, a long, narrow strip, at the door of a shop where they framed mirrors. I carried it in my hand, and when near the corner of North street and Merchant's Row, was suddenly pushed against a case of goods standing upon the sidewalk, and the glass was thrust into my thigh. I was taken to a doctor, who kept on Hanover street, near Richmond. He examined the wound, and gave it as his opinion that there was no glass in it: that the glass must have broken when it cut me, and fallen to the sidewalk. I was then taken home, suffering severe pain. The same evening a physician was called in, who examined the cut and gave the same opinion as the first.

The wound was allowed to heal up, but I always suffered pain from it, and sometimes found it very difficult to walk. About thirteen years later a piece of glass worked out to the surface, just under the skin, on the other side of the leg. Getting into bed one evening, I felt it and called for a razor and cut it out; it measured about three-quarters of an inch long, and about a quarter of an inch wide. I showed it to our family physician, who stated that I was very fortunate in getting it out. I had some months previous to its coming out shown him the sear, had told him the particulars about it, and spoke to him of the pain I experienced from it. He at that time said it was a serious matter, but there could not be anything done for me, as it would be like "looking for a needle in a hay-stack."

I felt the pain after the glass came out the same as before. Being engaged in selling goods in the State of Maine, about three years ago, I was on the Bangor train of the Maine Central Railroad, in the smoking-car. When we arrived at Brunswick the cars ran past the platform, and coming out of the front door of the car with a heavy valise in my hand, I jumped to the track, striking on my right foot (it was the right leg that the glass went into). The jump jarred me very severely, and I felt something snap in my leg, as if a sinew had parted. The pain was intense, and I had to rest for a time.

When I reached Boston I went and stated the case to the same physician to whom I had carried the glass when it came out. He said the glass that came out had partially cut through a sinew and in jumping I strained and sundered it; that all that could be done was to keep the limb bandaged and be careful; but it was very tron-

I became a little interested in investigating Spiritualism with a number of friends at that time, and calling on two of them one Sunday afternoon, about a year ago, they requested me to go with them to a circle at Mrs. T. L. Henley's, then on Albion street, but now at 4 Bond street. I attended several of her circles last winter. On one occasion when sitting for me she stated that she saw a piece of glass in my leg, near the bone, an inch and three-quarters long, or about that, and nearly half an inch wide at the widest part near the centre. She described its shape; said it tapered off at both ends, and that one of the ends was longer from the widest part than the other; that it was almost square at each end. She further said I was liable to lose my leg by mortification, or by the glass cutting an artery at any moment, and urged me to go to a competent physician and have it attended to at once.

I did not have faith enough in clairvoyance to go and do anything about it, though she repeated the statement several times afterwards, to me and to a number of people in the house. About the first of November, 1881, I again hurt my leg under similar circumstances in Maine. upon getting off the cars, and returned home unable to attend to any business. I could walk around, though with great pain in my leg. which was very much discolored and inflamed. I felt thoroughly discouraged with doctors, so called upon Mrs. Henley. She gave me the same warning she gave me before, and told me her guides recommended me to go to Dr. Edmond T. Eastman, at 293 Shawmut avenue. I then called on Dr. Eastman, but he was out of town. I returned and informed Mrs. Henley of his absence. She advised me to go to a doctor on Boylston street, as my case was more dangerous than I realized. I followed her advice, and found the doctor. He examined the leg, and gave the same opinion the other physicians had given me-that there was no glass in it, but that a sinew was broken. He recommended me to put on a splint and keep still for a week or more, as it would be bad to cut the leg, and make an open sore where there was none: that I might find some physician who would jump at the conclusion that there was glass in it. and cut into the leg and make the matter more dangerous, and I might lose my limb; adding that it was impossible for any one really to know if there was any glass there, the trouble being so deep in the flesh, in the thickest part of the thigh.

I reported his statements to Mrs. Henley. when she replied that she did not care how strongly physicians asserted that there was no glass in the leg, for she saw it, and knew its shape and size. She declared there was no sinew broken; that Dr. Eastman would get it out for me, that I would hold it in my hand if I followed her directions, and insisted upon my going back to see him (Dr. Eastman) when he got home, or I might lose my life. Upon Dr. Eastman's return I went and saw him. He examined my leg, and remarked he thought there might be a small piece of glass in it. He recom- sweetest breath in Hop Bitters

mended me to poultice it to make it show what it was, or draw it to the surface, and to keep it bathed with laudanum, rum and salt; not to keep still, but moving, being careful not to jar

I followed his directions, being under his treatment for about four weeks, at the end of which time he succeeded in drawing a piece of glass to the surface under the skin, and on Friday morning, Dec. 23d, 1881, he cut with a lance, and succeeded in pulling it out with the forceps To Dr. Eastman's and my own great astonishment, it measured one and seven-eighths inches in length, and nearly half an inch in breadth in the widest part, and was of the exact shape Mrs. T. L. Henley had described it to be. Dr. Eastman states that he never experienced anything like it before in his practice. There is no sinew injured.

It is now over three weeks since the glass was taken out, the leg is healed up completely, and I have not the slightest trouble with it. I feel that but for the clairvoyance of Mrs. Henley and the good judgment of Dr. Eastman, I would ultimately have lost my life, as I had become discouraged by the physicians, who declared there there was no glass in the leg. I told Dr. Eastman who sent me to him when I first went, but did not tell him what she saw, as I did not then have faith enough in clairvoyance to believe that there could for about twenty-eight years be a piece of glass in my leg one inch and seveneighths long and about half an inch wide. It is now in my possession, and I have had it put in a setting to preserve it, as I would not lose it for quite a sum.

I am not a Spiritualist; I am a Roman Catholic; and I write this simple statement of facts at the request of a number of acquaintances who know all about the case.

Respectfully yours, THOMAS F. BROOKE. 5 Ashland street, Boston, Jan. 13th, 1882.

Boston Spiritual Conference. the Editor of the Banner of Light:

Although the weather was none of the best, our Conference on Wednesday, the 18th inst., was largely attended, to hear discussed the following important question—"Is good physical health essential to the highest moral and spiritual development?" The guides of Mr. Colville demonstrated most clearly the vast superiority of the soul over the body, leading Shadrach, Meshach and Abednego to walk unharmed in the flery furnace, and Mrs. Suydam to thrust her arm into a burning flame. In such cases the spirits cover the bodies of the mediums with an impenetrable coating and render cases the spirits cover the bodies of the medi-ums with an impenetrable coating, and render them impervious to heat; but, notwithstand-ing this power of the soul to assert itself in spite of the defects of its clayey tabernacle, and to exhibit astounding moral powers in con-nection with exquisite physical pain, or even deformity, it is none the less true that angels are seldom deformed or diseased, and that the limits of moral power are more quickly reached limits of moral power are more quickly reached in a diseased casket than they are in a more perfect one. Good health often exists in slight physical

frames, and proper spiritual development will enable a man to bid defiance to disease. Dr. Eames, a well-known spiritual healer, dwelt at length upon the true method of heal-ing, which he defined to be the exercise of one's

spirituality, rather than of his magnetic power. We should avoid the too frequent use of our own magnetism, as that in some cases hinders

own magnetism, as that in some cases hinders rather than promotes a cure.

Rev. Mr. Lothrop remarked that he regarded moral power as one of the great factors in curing disease, and believed the day to be rapidly approaching when, by a wise union of soul-power and physical ability, that subtle essence will be produced, which will cause the most wonderful healing results to follow, astounding the world by their close resemblance to the acts of derful healing results to follow, astounding the world by their close resemblance to the acts of Jesus. When heaven imparts unto us a new celestial magnetism, we shall be able to go forth healing all manner of diseases, and curing every sin-sick soul of its moral aliments. Mr. Rhodes remarked that he had seen angels walk upon the earth, scattering blessings everywhere, while they were deformed and decrepit in appearance. A man is affected by the food on which he lives, and the most robust persons frequently possess less moral and mental power than those of delicate frames.

than those of delicate frames.

The writer thought Dr. Channing was perhaps the best man the world has seen, except Jesus and Gautama Buddin, but he suffered continually from ill health; still he might have been more useful if he had enjoyed better health. To say that disease produces spiritus. health. To say that disease produces spirituality is to arraign one portion of the laws of the universe against another, thus destroying the harmony of nature. People make their own graves by excess and indulgence, and have no business to be sick. Yours truly. CHARLES STEARNS.

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

Monday evening, Jan. 16th, Dr. Slocum recounted some of his experiments in magnetism. He once sent a clairvoyant, while in the mesmeric state, to look for hell, but the subject could not find it. He then sent him to look for could not find it. He then sent him to look for heaven, and he saw a most beautiful place. He described many people he met, and said he was going to stay there. Dr. S. said he had to use great exertion to influence the subject to return, and inferred that that place was a very happy one. The speaker then related some interesting experiences with the Eddy brothers, and said that he was convinced that he would live forever, and should try to live worthy of himself and worthy of his friends. He sketched his view of the progress of this planet as evolved is view of the progress of this planet as evolved y geological science, and defined his idea of

the production of the human race, contrasting the animal physiology with the human—and concluded that man was a distinct production. concluded that man was a distinct production.

Dr. Weeks told some amusing stories illustrating his views of a future life. He spoke of the books of the Bible as embodying in figurative and highly-colored language deep and lasting truths. He thought all Scripture to be given for instruction, and that all who are inspired to write or speak are deserving of reverence.

Deacon Cole said, "Those who read the Bible cannot fail to see the inspired source of its words. If you attempt to send a stream through

cannot fail to see the inspired source of its words. If you attempt to send a stream through an inch pipe, the stream will not be greater than the channel through which it flows. A narrow mind will express itself narrowly; those old prophets had to express according to their organism. This law of spirit and matter is that in every form there is a substance, a central spirit, so fine it cannot be discovered or approached. Behind and all around the idea of God hangs the mystery of Infinity, and man cannot pierce it. Who ever saw a human soul? Science is powerless to discover it. Even in its chosen field science is in complete contradiction to itself. Science has come to the concluion to itself. Science has come to the conclu-tion that one force moves the universe; Spiritualism comes and points to the spirit of the liv-ing God as that force. Better than knowledge is intuition, which reaches out to eternal life. I am sure that I shall live forever, and only by intuition can that fact be demonstrated to my

Mr. Bartlett said he did not accept the idea of mortality in anything that exists; he knows of no such thing as death, although we are dying each moment of our lives. Our friends have ing each moment of our lives. Our friends have come from the other life to demonstrate their continued existence, and our consciousness of the present life is a proof of the future life. We can never understand all of God, for were we to understand the universe we should still find more beyond for our thought and study. Every thought is an entity—a visible energy thrown into the atmosphere

DR. WM. H. COFFIN, Sec.
204 South 8th street, Brooklyn, E. D., N. Y.

Fair skin, rosy cheeks, buoyant spirits and the

### Bunner Correspondence.

#### Massachusetts.

BOSTON.-Wm. H. Banks writes: "I take great pleasure each and every Sunday in visiting some three gatherings of Spiritualists in this city or its immediate vicinity; and after the day's completion I feel that I have gained he grand spiritual truths I hear given from the platform or the circle.

On New Year's Sunday I visited the Children's Progressive Lyceum at Paine Hall, and there found a royal feast of good things-literary, musical and spiritual-placed before a large audience; and judging from the frequent applause, the entertainment must have given great satisfaction. One of the principal features was an interesting original poem by Mrs. Dr. J. C. Smith, on the New Year.

The musical part of the entertainment was pleasing, and received well-merited applause. several pieces being encored. Bro. Union has a happy way of inducing young and old to concould not be anything done for me, and that tribute to the services. It is evident the Lyceum is doing a grand and interesting work, and its success must be gratifying to the management, and all Spiritualists. Afternoon brought me to Berkeley Hall, to listen to ennobling and elevating spiritualistic truths from the young and gifted medium, W. J. Colville. His subject was, 'The Christ who is yet to Come,' Were there more laborers like Bro. Colville in the field, how this grand work would go on !

In the evening I attended a musical séance of Mrs. II. E. Allen, of East Boston. It was held in the parlors of Dr. U. K. Mayo, Tremont street. For two hours this gifted lady entertained her appreciative audience with grand and weird music, playing wholly under spirit

On Sunday, the 8th, I directed my steps at 10 A. M. to Berkeloy Hall. The service by Mr. Colville was in memoriam Mrs. Eliza Frances Eddy, the subject of the discourse being 'Death in the light of the Spiritual Philosophy.' . Both discourse and poem were of great beauty and

In the afternoon I wended my way to Eagle Hall, the meetings at which are under the management of an able leader, Eben Cobb, his good wife being an earnest co-worker with him. It is surprising how many public mediums Bro. Cobb has around his standard; people come in such numbers that one hundred to one hundred and fifty frequently turn away from this good-sized hall for want of room. On Sunday, the 8th, the overflow was so great that the ante-room and long entry were filled, and many stood looking in through the windows opening into the hall.

The harvest is coming, ere long, judging from all the signs and indications. I was deeply interested in the spirit-communications written through Mrs. Lovering, several of which she read to the audience. One of more than ordinary ability came from the spirit of Stephen N. Stockwell, formerly an editor and proprietor of the Boston Journal. It was a beautiful communication, and characteristic of the man in earth-life. Mrs. Lovering stated that she was formerly in the Sabbath-school class of Mr. Stockwell in the Maverick Congregational Church of East Boston, and that she is now a member of that Society. In the communication he told her to keep on in her good and grand work, and sow the seed of Spiritualism in fields where she knew it was much needed, etc. This years, and have now on hand some two hundred and fifty copies, which I am willing to distribute to those who are hungry for spiritual food, and will mail them at my own expense in lots of ten, fifteen or twenty to any Spiritualistic Association for distribution where they will do good. Secretaries, send along the postals to 176 Lexington street, East Boston."

WORCESTER. - K. R. Stiles writes: "The Worcester Association of Spiritualists have recently had the ministrations of Miss Lessie N. Goodell, of Amherst. Her lectures were full of spiritual truths, and listened to by large and appreciative audiences. We bid this dear sister 'God speed' in her efforts to spread the glorious truths embodied in the Spiritual Philoso-

.On the evening of Dec. 20th it was our privilege to attend a lecture given by W. J. Colville. of Boston, before the Spiritualist Society of Shrewsbury. The subject of the lecture, 'How can we get to Heaven without Christ?' was suggested by one of the audience-a well-known Methodist brother. The lecture was one of the best we have ever heard from the lips of our young brother, and we feel that all who listened to his inspired utterances could not fail of understanding that we can neither go to Heaven without Christ nor with him, since Heaven must come to us, by and through our efforts to build up the kingdom within."

### Indiana.

TERRE HAUTE, - After describing the Christmas festival given the children of the poor by the well-known materializing medium, Mrs. Stewart, and others, an account of which has already appeared in our columns, Mr. J. D. Robbins writes: "New Year's eve a séance was held, devoted to Mrs. Stewart's committee, three old citizens of Terre Haute, who have shoulder to shoulder harmoniously cooperated with each other in unswerving efforts for nine years to develop and defend their medium, Mrs. Stewart. These three stalwarts were on this occasion to commemorate the ninth anniversary of the scance's existence by meeting and greeting face to face and hand in hand their special spirit friends. Mrs. Hurst accompanied Mrs. Stewart in the cabinet, and thus enabled the forms to appear in couples. It was a soul-uplifting sight to behold the many recognized forms walk out of the cabinet, down from the platform, and palpably mingle with their earth-friends. Fathers, mothers, sisters and brothers, husbands and wives, altogether thirty-five materializations of both sexes, were recognized by parties present. Small articles that had been presented to them the preceding New Year were brought back and exchanged for others which were selected and presented by members of the committee. I was highly favored; my angel wife Lizzie appeared, apparently wearing the identical decorated white apron I described n the Banner of Light of July 15th last. She greeted me kindly, accepted a bouquet from my hand, and wished me a happy new year Two young

daughters of James Hook, the elder of the committee, robed in radiant white, walked out side by side, greeted their father and mother, and many friends who were present. The father desired that they would sing with him, and they sang in clear feminine voice. Bell Leslie, a sis ter of Mrs. Stewart, came out among the audience, and with a loud, clear, feminine voice, accompanied us in singing. Her brother, George Powell, also a spirit, materialized so strongly something, and am the better for listening to that it puzzled all who saw him and heard bim sing to believe that he could ever have passed beyond the grave. Two little Indian boys appeared, bringing with them an improvised stringed musical instrument of eccentric shape, on which they played a crude accompaniment to their peculiar singing. Not one of the spectators was neglected; each was greeted by a recognized departed friend, and all were evidently made happy."

#### New York.

NEW YORK CITY.-Warren Chase, under date of Dec. 25th, writes: "On Saturday evening, Dec. 17th, while sitting in a small circle at Mrs. M. C. Morrell's, 158 East 26th street, New York, a spirit announced himself as James Gordon Bennett. I asked him if he could tell me anything about the Jeannette, and he said she was crushed in the ice, and gave the medium a terrible shaking and shivering, with contortions of chill, etc. I asked if the crew were all dead. He said no; but were suffering terribly, and again the expression of chill and horror took possession of the medium. I asked: Will they be saved? and the reply was: They may be, but with terrible suffering. On Tuesday evening, Dec. 20th, three days after the above interview, the dispatches reached the city with the news which the readers of the Banner of Light all know, and they as perfectly confirmed the statement I had received from Mr. Bennett as language could do it, except the particulars of the three boats, which were not described to me. Now comes the question, did the spirit who evidently brought the news get it from the facts as seen, or from the source from which it was telegraphed? I do not know; but in either case it could not come from any source known to me, except from a spirit. I have, during my visit in New York, witnessed several other tests and descriptions through Mrs. Morrell that satisfy me that, as a test and business medium, she is seldom surpassed. She holds public circles Tuesdays, at 3 P. M., at her residence, and is one of the faithful and deserving workers in our cause."

#### Florida.

PALMETTO.-Jonathan Koons writes, Dec. 21st: "I am now sojourning with your kind friend and patron, Joel Hendrix, in this place, for my health, to form acquaintance with the Spiritualists in Florida, and east my mite into the treasury of experimental facts that have come to my lot for dissemination during my thirty years' schooling in spirit investigation under an ancient band of teachers residing in the realms of spirit-life.

I find some stanch advocates in Florida. I had the pleasure of reading the Banner of Light at Cedar Keys and in this place; it is the only spiritual paper that has fallen under my observation. If I am spared alive in my earthly tabernacle to return the coming spring to my home in Illinois, you shall have my subscription, as you now have my recommendation to all I meet while sojourning in Florida.

This is a delightful climate; one that may be enjoyed by spirits, both in and out of the form. The beautiful fruits and perpetual blooming shrubs, trees and plants remind me of the scenes I witnessed in the spiritual universe while absent from my body during death-like trances in years long past.

All that is lacking to make this locality an earthly paradise is fortitude and domestic enwho are striving to render us happy through earth-life, and more like those who have gone before."

### Oregon.

PORTLAND.-Mrs. F. A. Logan writes: "A Philosophical Society was organized about a year ago out of the Spiritualistic, Atheistic, and Orthodox elements of the city. Discussions on various subjects are held every Sunday at 2 and 7 P. M., in which ministers, lawyers, judges, doc tors, take part. The various creeds and theories are handled without gloves, yet the spirit of brotherly love predominates, with Lawyer Beals as President; his benign influence working like magic upon the troubled waters when they arise. Nonparcil Hall, corner of First and Madison streets, is well filled at each session, and although these meetings are not so soulful and spiritual as we could wish, yet we trust they are productive of much good. Increased business of healing has taken me almost entirely from the lecturing field, and, strange to say, A wife of one of the most prominent ministers of Oregon is one of my patients. At present I have home comforts for invalids or Spiritualists who may visit this State. Street cars will bring passengers landing from the boats or cars to my door, corner of First and Clay streets. That success may continue to attend the dear Banner of Light, is my most earnest wish."

### Ohio.

SMITH'S LANDING. - Charles Johnson writes: "They have had quite a revival in the Methodist church here, brought about by obtaining a Mrs. Cooley, from Manchester, Ohio, to lecture to them, who claims to have been cured by prayer. She drew large audiences; but every intelligent Spiritualist understands the modus operandl of that performance. As friend Wetherbee would say, 'a rose by any other name would smell assweet.' The churches all have to become spiritualized to draw members, and even to hold their own: the world still moves, whether they will or not.

The Banner of Light is a great institution, more especially since it was enlarged. It is better than an academy, ay, a college, for me; for it does not go back to the crude ages for its pabulum, but keeps up even with the times."

### Vermont.

NORTHFIELD.-W. H. H. Classin writes: "I can say, as hundreds have said, I cannot get along without the Banner; it is not only one of the luxuries, but has become one of the necessities of life. Long may it continue to shed light that will ultimately illumine the paths of those who now walk in the darkness of old Theology. May you be preserved for years to come, is the wish of many"

### Iowa.

PORT ALLEN.-Fannie E. Crocker writes: "I admire the contents of the Banner of Light, and as a valuable exponent of one of the grandest philosophies ever presented to mankind, I year, provided a marked paper is forwarded to this office.

seriously say we cannot do without it. We have sent many to friends and strangers in this section to aid in awakening an interest in Spiritualism, and hope they will do a good work in the

OTTUMWA .- Upon remitting the amount of his subscription for the coming year, Jacob Millisack writes: "I am now turned into my eighty-third year; have read the Bunner of Light from its first issue, and expect to read it. just as long as it is published, or as long as I live on earth.'

#### Kansas.

WICHITA. - Wm. Matheson writes: "There never was a time when there was such a desireexhibited to learn of Spiritualism as at present in this place. All our spare time is occupied in holding circles and developing mediums."

#### Illinois.

PEKIN .-- A. B. Redlon writes: "Long may the Banner of Light bear the glad tidings of spirit-communion, and the sentiments of love and good-will to all on earth.'

#### Eighth Annual Report of the New England Spiritualists' Camp-Meeting Association.

CLERK'S REPORT.

The Eighth Annual Report of the New England Spiritualists' Camp-Meeting Association is hereby respectfully submitted. In order to show the steady growth of the Association, we give the gross receipts for five years:

1877. 1878. 1879. 1880. 1881. \$2,119,48 \$2,591,45 \$3,913,68 \$5,018,80 \$6,193,39 The Association is composed of 262 members. Abou-110 of these own cottages at Lake Pleasant, Mass., and the remainder own large tents.

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W. F. D. Perkins.

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### BANNER OF LIGHT: THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE

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# APROIAL NOTICES.

67 to proting from the Ways him or Light care should be taken to discharging the Ways him or Light care should be taken to discharginsh between editoring afficies and the command offices, condensed or otherwise of impersonal tree thought, but we cannot undertake to lenders the varied shades of opinion to which correspondents give attending.

48 We go not read amount and selection and communications. The name and address of the writer and communications. The name and address of the writer are mallerestaxe to return of preserve manuscripts that are not used, when heaving a are forwarded which contain matter for our inspection, the sender will conten a favor by drawing a line around the afficie be desires specially to recommend for preserve.

perusal.—Noticevof spiritualist Meetlings, in order to insure prempt 19sortion, must, teach, this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.

# Banner of Light.

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22 Business Letters should be addressed to ISAAC R; Breit, Banner of Light Publishing House, Poston, Mass, All sear letter and communications should be forwarded to Letters (COLBY).

THE WORK OF SPIRITUALISM I as broad as the universe. If extends from the highest spheres of angelle life to the lowest conditions of human knowance. It is a chronical Wisdom, as come densive as Love, and its misdents to blessmankind, John Plerpont, 3

#### Vaccination, and Laws Relating Thereto.

In the excited state of public feeling existing at present in some portions of our country in relation to the presence of smallpox, many are by education, and the force of custom led to years physician at Hotel Dicu, Montreal, says : suppose that vaccination is a sure preventive of the spread of the contagion; and that those who oppose it, or who condemn all laws making it compulsory, are wild, visionary individuals, if, indeed, not criminals against the best interests of the community at large, who, to carry out some pet scheme, care not who suffer so long as they succeed. Not long since an esteemed coring to the insertion in our columns of what against the forcible poisoning of healthy chil-, their fellow-men. dren as a "silly line and cry by a hand of ignorant and uninformed men."

to compulsory vaccination laws.

The misgivings concerning it have not arisen the Reichstag, w victions of eminent thinkers and political lead- ing upon the meeting, the New York Tribune ers-such as Herbert Spencer, Prof. F. W. New-said, Nov. 18th, 1881; man, Dr. Garth Wilkinson, William Ewart | Gladstone, W. E. Forster, John Bright -in the justice of the law, and of some of them in vaccination itself. The arguments which have influenced such men-leaders of large numbers of the people - cannot be met justly except by fact and argument. To answer by mere force is tyranny.'

"It is no secret," says Henry Pitman, an English writer, "that Mr. Jacob Bright, Sir Thomas Chambers, Mr. Leatham and other Members of Parliament have unvaccinated children, not from any oversight or neglect, but because they hate the unnatural and dangerous operation!"

Dr. Herman, Principal Physician at the Imperial Hospital, Vienna, from 1858 to 1864, says: 'My experience of smallpox, during these six years of bedside attendance, has given me the right, or rather has imposed on me the duty of taking part in the bold and spirited onslaught on vaccination, which is now being carried on in Switzerland, Germany, England, and other countries....I am convinced that vaccination is the greatest mistake and delusion in the seience of medicine! a fanciful illusion in the mind of the discoverer; a phenomenal apparition, devoid of scientific foundation and wanting in all the conditions of scientific possibility."

Herbert Spencer wrote, February 20th, 1880; "I cannot now do more than say that I am

strongly opposed to compulsory vaccination." The Right Hon. John Bright, writing to one who had refused to submit to vaccination and been fined in consequence, said: "I think your ease one of great hardship. These repeated penalties for non-vaccination are, in my view,

most unjust. I wish the law were changed." In an address before the French Academy of Medicine, in 1881, Dr. Jules Guerin, of Paris,

"A large number of medical men consider a genera vaccination and re-vaccination to be in itself one of the causes of smallpox; a crowd of the newly vacclnated to be itself a dangerous centre of infection; and the one hundred and fifty thousand re-vaccinations in Paris during the slege to be in some degree responsible for the great epidemics of 1870-71."

Dr. Guerin is not alone in his opinion that vaccination increases rather than diminishes the spread of the disease. The same has been forcibly expressed by Dr. Charles Cameron, M. P., in a letter to the London Times, May 24th, 1881; Dr. Chas. Pigeon, Fourchambault, France, in a letter to the French Deputies in 1881; C T. Pearce, M. R. C. S., to the House of Commons in 1871; Dr. William Hitchman, M. R. C. S. of Liverpool, President of the British Medical Reform Association. Says Dr. Gregory, whose experience of fifty years as Director of the Smallpox House, in London, certainly gives value to his opinion:

"The idea of extinguishing the smallpox by vaccination is as absurd as chimerical, as irrational as arrogant. The susceptibility to smallpox grows with years in those that are vaccinated; the opposite is the case with those not vaccinated."

Another of long experience, Dr. Epps, twenty-five years. Director of the Jenner Institute, London, says: "Vaccine virus is a poison; it is neither antidote nor corrigent; it only paralyzes the expansive power of a good constitution."

not protect, but produces various diseases." Dr. Stowell, for twenty years vaccine physician in England, says: "Vaccination is not only an illusion, but a curse to humanity."

Professor Kranichfield, of Berlin, gives his conclusions thus: "I vaccinated my fourteen children at a time when I did not know how injurious it was. To day I would resist the authorities and the police law.

Dr. W. J. Collins, of London, says:

"After occupying the position of Public Vaccinator for twenty years in one of the most populous metropolitan parishes, and having devoted twenty-five years to close study of the question, I have relinquished the practice of vaccination, with its emoluments, on the ground that while it afforded no protection against smallpox, it was the frequent cause of dangerous and

Prof. Adolf Vogt, of Berne, has in press a work entitled "The Old and New Creeds as to Vaccination," in which he says: " For the past fifty years all the recruits of the Prussian army have been vaccinated or re-vaccinated on joining; and during that time sixty per cent, more deaths from smallpox have occurred in the army than among the civil population of the same age, though the latter have not been universally vaccinnated and only exceptionally re-vaccinated." In an announcement of the forthcoming book the author sets forth thirty-four positions of like tenor as the above, and in closing says:

"Having proved these positions, I leave to those in authority the responsibility of laws which compel every citizen, at his own cost, and without any compensation in case of injury, to subject his children to an operation as to the dangers of which there is no to go. Here is an English parent, who, in direct longer any doubt, and as to the benefit of which physiclare themselves know nothing."

"In the years 4871-72 I had 652 smallpox patients under my care. According to my experience from acenrate notes made at the time, vaccination does not exercise the slightest influence in mitigating the force of the epidemic. I contest most vigorously the theory that after vaccination smallpox is less severe."

J. Emery Coderre, M. D., Professor of Materia Medica, Victoria University, and for thirty

"The idea of introducing into a healthy organism the virus of an inflammatory and gangrenous malady, In order to keep it from a disease which does not exist is revolting to common sense."

We could continue opinions similar to the above, and from equally high authority, through several columns, but these will suffice to show that the movement is not made by "ignorant respondent wrote us in a friendly way, object- and uninformed men," nor by visionary enthusiasts. It comes from the sober judgment of be termed "persistent tirades against vaccina- men of long experience; men who have nothtion," and alluded to what had been done in ing to gain by being engaged in it but the ap-England to disseminate a knowledge of facts proving voice of the God within them, and the that would fend to create a public opinion consciousness of having done their duty toward

The First International Congress of Opponents to Compulsory Vaccination was held in Paris Such remarks can come from none but those in December, 1880, and the Second in Cologne in ignorant of the facts upon which these men October, 1881. The call for the latter was signed hase their opposition. So far from being igno- by eighty men, distinguished for their learning, rant, they are wise, in that, being convinced of including members of the German, English and an error, they are willing to renounce and de- Swiss Parliaments. Eight nationalities were nounce it; and so far from being uninformed, it | represented, and the proceedings had an influis just because they are informed that they lence upon the thinking public of Europe that speak carnestly and act resolutely in opposition | cannot fail to eventually work great benefit to the entire world. An indication of this is shown Moneure D. Conway says in a discourse on by a letter from Dr. H. Oldtmann. of Prussia, "Toleration of Opinion," "Naccination has to William Tebb. of England, in which he says: been seriously challenged by men of learning. "We are thoroughly prepared for the debate in from ignorance and prejudice, but from men of with it we shall triumph. So far as relates to science and medical men. These arguments | Germany, we shall not, I believe, have need of have been sufficiently strong to shake the con- another Anti-Vaccination Congress." Remark-

> "In view of the statements made at the recent Anti-Vaccination Congress held at Cologne, the layman may well ask whether there is anything in medical science that he can safely regard as settled. A few years ago the whole world believed vaccination to be an efficacious preventive of smallpox just as firmly as it believed quinine to be a good remedy for chills and fever. But now arise a host of carnest and honest peoole who assert that yaccinated persons are more liable to the contagion of smallpox than the unvaccinated, to say nothing of the other forms of blood-poison which they may absorb with the virus. But this is not the worst of it. These agitators do not rest upon assertions. They have an appalling array of hospital statistics to back up their position. As far as figures go. and figures must in the end settle the question, it must be admitted that, up to this time, they have the best of the controversy they have provoked."

> Few persons in this country are aware of the idea may be formed of it from the fact that numerous societies exist in Europe, of which as a representative we may mention "The London Society," having for its objects: 1. The Abolition of Compulsory Vaccination. 2. The Diffusion of Knowledge concerning Vaccination. 3. The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information. This Society publishes a monthly magazine, "The Vaccination Inquirer and Health Review." There is also in London, "The Anti-Vaccination Reporter." This is published by the "National Anti-Compulsory Vaccination League," an orcanization having a like object with the Society before mentioned. Both of these periodicals are ably edited; and have for their contributors some of the best writers in Europe. There is also in preparation in England a catalogue of anti-vaccination literature which will comprise the titles of upwards of four hundred English and foreign books, pamphlets and memoirs.

> While many oppose vaccination under any circumstances, the leading feature of the present movement is not so much in that direction as in opposition to its being made by law compulsory upon the people. Upon this point Prof. F. W. Newman says:

> "I desire deliberately and publicly to repeat, that I regard every child who dies of compulsory vaccination, now that its possible fatality is so well understood, to be murdered. I regard the maintenance of the law to be a great crime, and the execution of the law also a crime in the sight of God and man. I earnestly hope that every parent who sees the danger will learn his duty to the higher law of shielding his helpless offspring, at any risk or expense to himself; and I trust that we who are necessarily bystanders, shall give all possible sympathy and ald to all the truehearted martyrs whom iniquitous law may prose

Omitting, for want of room, even a selection from the scores of statistical and other proofs | July 9th, 1880.

we have at hand, we mention briefly a few facts showing the evils to which Prof. Newman refers:

The Lancet (official journal of the "Regulars' n England), published in London, has the following editorial in its issue for December 31st, 1881, under the heading: "DEATH FROM ERY-SIPELAS FOLLOWING VACCINATION." The Manchester city coroner (Mr, E. Herford) held an inquest on the 19th inst, on the body of William Henry Carpenter, ten weeks old, son of Thomas Dr. Skelton, London, says: "It not only does Carpenter, executor, 14 Edensor street, Ashton, New-road. The child was vaccinated about a month ago at Birmingham, and seemed to get on well till the 7th inst., when a redness about the arm and shoulder became visible. He was then taken to Dr. Sutherland, of Manchester, and died on Thursday last. The father, in his evidence, stated that at Birmingham he objected to the child being vaccinated at all, but was told that he was obliged to have it done. Four years ago another child of his, three months old, was vaccinated at Birmingham, and in a week eruptions on the arm and body were visible, and the child died within five weeks after the operation. The very infrequent occurrence of such cases as the above makes it a duty on all those who recognize the importance of vaccination to publish them when they occur. We trust that the local Government board will make a special and searching investigation into the facts. The beneficence of vaccination when well and carefully performed is too real, for its advocates to fear any inquiry. It is certainly remarkable and Lyate school or institution of learning within that almost unique, we should suppose, for one parent to have lost two children after vaccination. and all persons admitted therein shall present It would seem to indicate something personally or constitutionally faulty in the case."

The above paragraph, laden as it is with the mitted by the medicas, though the account is suffused with the very essence of professional assurance of the most audacious kind-is placed before our readers in America, as an instance "behind the returns" of which it is impossible opposition to his wish, has been forced by law to take a step which he honestly believed from Dr. Vick, near Stettin, said in a paper read at previous bitter experience (and which has Medical Congress in Lower Saxony, Sept. 27th, proved so in the outcome) was tantamount to submitting his child to the knife of the executioner. It is indeed remarkable to view the bold front with which these advocates of vaccination defend their practice in the chosen medical organ of Great Britain. The Lancet is struck with the singular coincidence of one parent losing two children after vaccination; its "unique" astonishment, however, is evidently gotten up for the occasion, and is meant to convey the idea by implication that to lose one child by the process was unusual in the highest authorities wherever found are so closely linked | permit it to be done by another, for the following reatogether in defense of their "pus" idol that sons: they refuse, except under the most irrefragable evidence, to believe that under its benign (?) sway any ill can come to humanity; consequent- but on the contrary (being itself an infusion of zymoly when one child dies after the operation any, the molecules) is an excitant of it. presumptive reason is assigned by the practiof opposition, and proclaim the true cause-or perhaps is not at first aware of the deadly part the much vaunted "virus" has played in producing its decease; so that many of the cases where vaccination does terminate fatally in children never find mention to the public: But let such parent suffer from the loss of a second child by the same cause, and presto I the medical magnates, unable to further suppress the fact, change front at once, and as the Lancet eised, find fault with the constitution of the child: and then condemn its very improper and disro-

spectful action in dying! This same organ of regular faculty in its issue of August 21st, 1880, reprinted an account of a death from vaccination; but such an exposure of the curse of vaccination was very galling to the medical men, who wanted the su perstition honored to produce them fees. So one of the fraternity wrote to the Lancet, growling at the coroner and Dr. Swanwick. To this the editor of the Lancet appended a note, closing with this sentence: "It is much to be regretted that medical men should lend themselves to the

purposes of anti-vaccination agitators"! What does that sentence mean but that it is the duty of all medical men giving evidence on oath as to the causes of death at an inquest to perjure themselves to save vaccination from reproach?

Were the case recorded by the Lancet the only one of its kind, it would be enough to lead the people to pause ere they subjected themselves and their children to such risks as follow vaccination; but unfortunately their number is almost unlimited. We have, during the past year, given the details of several of them in our colstrength of the opposition to vaccination; some | umns, and here append a few taken at random from the many that are before us:

> A son of a locksmith named Newman, living at 191 Second street, has just died of crysicelas resulting from vaccination on the 7th instant. This is the fourth death this week of which vaccination has been the primary cause. In every case the vaccine had been furnished by the Sanitary Commission and is affirmed to have been perfectly pure .- U. S. Courier, June, 1880.

Dr. R. E. Kunze, of coc Third Avenue, some time ago encountered a case of toxemia. The child had been vaccinated three weeks before by the public vaccinator. Areolar inflammation ensued, terminating abruptly after nine days' suffering. Then came an eruption on the lips and about the mouth; the lips, nostrils and chin were pustulated. This yielded to treatment, but the neck and back of the head were attacked. Healing in one place was followed by breaking out in another. Eventually erysipelas supervened; the glands became suppurated, and death completed the work of the pubvaceluator .- Dr. Alexander Wilder, of New York,

A child named Florence Maud Woodley, four months old, was vaccinated a week ago at the public station at Plymouth, and proceeded favorably until Thursday, when the arm became inflamed, and the child expired yesterday morning .- London Telegraph, June 18th, 1881.

A case or two of smallpox having occurred in the neighborhood of Sittingbourne, re-vaccination has been freely resorted to by many of the inhabitants Among the number was Miss Caroline Chambers, a lady over sixty years old, who, notwithstanding her age, was re-vaccinated. Her arm did badly from the first, and she gradually grew worse, and died from the effects.-London Echo, May 24th, 1880.

James W. Whitaker, Chief Eugineer of the United States Navy, and for the past six months attached to the United States training ship Minnesota, at the Brooklyn Navy Yard, was vaccinated a few weeks ago, and this resulted in an attack of crysipelas, of which he died. He had been twenty-three years in the naval service. - New York Tribune.

In Preungesheim vaccination has recently had melancholy consequences. In the case of twelve children the arms swelled with violent pain, large holes formed and several died .- Frankfort Zeitung,

My son, eight months old, and a perfectly healthy child, was vaccinated on a Thursday, late in the afternoon, by one of our resident medical men; was taken ill on Friday and died on Saturday morning. Our family doctor told me that vaccinnation was the cause of Its death. Regent-street, New Swindon, Eng., June 23d, 1880.

It would be well for those who designate the opponents of compulsory vaccination as 'cranks"; who declare that "it is hard to find words strong enough to characterize the criminal folly of those in certain parts of this country who are now raising an outery against vaccination," and who tell the public that the 'ntility of vaccination as a sanitary measure does not admit of a doubt," to know that, as stated by Prof. Alexander Wilder, of New York, 'Edward Jenner, the great luminary of vaccination, after repeated failures to protect with it, declared absolutely that cow-pox virus was no safeguard whatever against smallpox contamination. Patients of his had both diseases. and similar facts had been noticed by others. Add to this testimony the evidence given by the eminent physicians whose opinions we have presented, and the injustice of applying such opprobrious epithets is patent to all.

The Western States are more fully aroused to the question under consideration than the Eastern, for the reason that smallbox is more prevalent in that section. The Indiana State Board of Health issued in December last an order that after January 1st, 1882, no persons, until after they have been successfully vaccinated, shall be admitted into any public or pri-State, either in the capacity of teacher or pupil; to the principal thereof the certificate of a reputable physician as to the fact of their being successfully vaccinated. The attempt to exestory of virtual murder-which perforce is ad-| cute this is meeting with some opposition, as will be seen by the following:

> TERRE HAUTE, IND., Jan. 3d, 1882. To the Editor of the Banner of Light:

I enclose you a copy of the law, passed by the socalled Board of Health, of this State, which was enforced in our schools to-day. My son was forced to leave school because I refused to comply. I enclose a copy of my protest. You will observe I used the propo sitions setting forth the prevailing opinions of the "International Anti-Vaccination Congress," held at Cologne last October and published in Banner of Light of Nov. 19th, as my grounds for refusing to comply with this law, and I am willing to meet the issue on this line. I am glad you take interest enough in this subject to keep it before your readers. May some power protect us from these so-called Boards of Health. DR. E. G. GRANVILLE.

[Copy.] TERRE HAUTE, Ind., Jan. 3d, 1882. To Principal of 1st Ward School :

DEAR SIR-My son informs me that he is refused admission to school unless he submits to having his body vaccinated with health-destroying, disease-imdegree. But it is a fact that regular (?) medical parting animal matter. I refuse to vaccinate him, or

1st, Smallpox, when rationally treated, is not rela tively a dangerous disease.

2d. Vaccination does not afford immunity against it.

3d, Vaccination not unfrequently inoculates syphitioner, and accepted by his brethren of the pro- ils and other matadies much more dangerous than fession, and the doctor-led community, while smallpox, as the virus is never free from the risk of such the parent, mayhap, wild with grief, is in no contaminations. Hence I cannot permit him to comcondition to make headway against the storm | ply with your demands, and enter this as my protest against your right to debar him from attending school, and believe the courts will sustain me-by deciding the law under which you act as unconstitutional.

Very respectfully, E. G. GRANVILLE, M. D. There is no question as to the decision in any case like the above when submitted to legal judgment. The Lord Advocate of Scotland says: "It is a principle of common law that no man should be compelled to submit himself or family to a medical or surgical operation without his own consent." Serieant John Simon, does, in its closing words which we have itali- M. P., of London, says, April 28th, 1881: "I am of opinion that the compulsory power assumed in other words they fatally poison the little one, by the State to enforce vaccination is at variance with what I conceive to be the right of every member of a free community to determine. for himself in such a matter."

P. A. Taylor, Esq., M. P., says: "Compulsion in regard to medical treatment is an infringement of parental rights."

An Illinois paper, the Daily Times, published at Pekin, in a review of the subject very justly

"It is high time that the people were being taught the utter folly of this vaccination humbug. We belleve there are very few, if any, honest intelligent physicians, who, if they were to express their opinions, but would say that vaccination is dangerous, and of very doubtful benefit."

The writer proceeds to show that physicians, like churches, have creeds to which each memher of the profession must subscribe, and if a physician has sufficient honesty when he learns that he is in the wrong to depart from the rules of the creed, he is at once denounced and stigmatized, and persecuted, and if possible driven from practice. This, the writer believes, accounts for the fact of there being no more onposition to vaccination from the physicians of this country. They dare not express their honest opinions in regard to it.

These doctors who assert vaccination to be a sure guard against the disease, and give that as the reason why every individual of every age should be compelled by law to submit to its infliction at their hands, and pay them for the operation, have, it is just to presume, themselves been vaccinated. And yet, as remarks this writer, we will venture to say that there is not one in a dozen of them who would not nearly run his legs off to avoid contamination, if he knew there was a smallpox patient within half a mile of him. They are horror-stricken at the very mention of a disease which they have no skill to cure, and no faith in their blood-contamination process to prevent. An illustration of this is just at hand. The Boston Herald of Jan. 21st, while it advocates vaccination as a protection against smallpox, gives the followng, which seems to weaken its theory:

"The Maynard smallpox scare of two weeks ago has been renewed to-day. The man Lindley, about whose illness the physicians so much disagreed, is still kept isolated, and now a child of James Wilson, on High street, at the same house where Lindley has been sick, is so badly affected, that the Maynard selectmen state they fear there is a genuine case of smallpox in the village. Neither of the physicians in town will go to the house, and the selectmen have to-day sent to the State Board of Health for a physician."

While the most strenuous efforts are made by the doctors to impress upon the public mind, especially upon those who make our laws and execute them, the fancied importance of vaccination to prevent the spread of smallpox, it is frequently the case that the most unpardonable carelessness on their part exists in regard to the most effectual means to that end. Under the heading "Reckless Propagation of Smallpox," the New York Times of recent date says:

"The doctors, nurses, and other attachés of the smallpox hospital at Blackwell's island visit the city every day, and many of them attend theatres in the

evening. No quarantine is exacted."

The same carelessness has existed here, and, doubtless, in many other places. The attachés of the smallpox hospital in our harbor have been known to visit the city once a week, mingle with the people, and attend public assemblies, wearing the clothes that belonged to patients who had died at that institution. These garments may have passed through a disinfecting process, but that the process is liable to failnre, and sometimes fails to eradicate the germs of the contagion, is known by the fact that smallpox has attacked those with whom the wearers came in contact, one instance of which we were personally cognizant of. Our officials insist that the crew and passengers of vessels arriving in our port from localities where contagious diseases are prevalent shall be subjected to strict quarantine, often when to all appearance there is no special need of it; why should not the same rule be adopted in cases such as that reported by the Times, and the one we have mentioned?

The Boston Herald, whose writers have severely condemned the efforts of those who, knowing the evil resulting from vaccination, ask for the repeal of all laws obliging parents to submit their healthy offspring to blood-poisoning, lately gave place in its columns to this item:

"There may, in individual cases, be risk in vaccination, but the infrequency of serious results among the housands daily inoculated would seem to indicate that there is greater danger of choking to death at dinner han of receiving harm from applying this single preventive of smallpox."

Because no immediate injury to the health of the individual is apparent, it is not to be concluded that none exists. It may show itself at once, and it may not for years, and then theresult may be so far removed from the cause that the cause may be lost sight of; but the germs of disease have been injected into the blood. Surely no one will question this and say they have not; no one will say that the virus from the physician's lance is health and not discuse. It may even be that the disease thus implanted in the human system will not show itself at all during the life of the individual; he may escape, only to bequeath to the next or a subsequent generation an inheritance of sickness, suffering and premature death. Says Dr. R. T. Trall, of New York:

"Parents often find some one of their children tainted with morbid humors, unlike any other member of the family, and which they are wholly unable to account for except on the supposition of foul matter taken into the system by vaccination."

It is plainly evident that smallpox is less prevalent, and when it appears, is less virulent than formerly. This is not attributable to vaccination, but rather to better domestic hygiene, better food, and greatly-improved sanitary conditions. These have greatly reduced its prevalence, in spite of vaccination, that, according to many physicians, has tended to diffuse and keep it alive among the people: and who shall say that if vaccination had not been adopted, cases of smallpox would have been fewer than they now are, if, indeed, not entirely unknown? That the diminution of smallpox is not owing to vaccination is reasonably interred from the fact that the Asiatic cholera, plague, yellow fever, and other zymotic diseases, none of which vaccination was supposed to ward off or alleviate, are also less prevalent.

Herein is the true preventive: Pure air, cleanliness, good food and correct habits. Contrast these with the disgusting, health-demoralizing method of vaccination; ask your own reason which is most likely to benefit the present and succeeding generations, and if you are unbiased by prejudice, the love of greed or pride of opinion, we are not mistaken in supposing what your answer will be.

### The Spiritual Work

Goes on in many parts of the country with uncommon vigor, notwithstanding the controversies in regard to individual cases, showing conclusively that the phenomenal phase is rapidly gaining ground, and that the spirit-workers are much more powerful now than ever before, corroborating what was told us years ago by Spirit Theodore Parker through the mediumship of Mrs. J. H. Conant. Why, in this city alone there are two splendid mediums for form materialization — Mrs. Pickering and Mrs. Fay whose scances are of the most satisfactory character. So great an interest is manifested by the public in this phase of spirit control that admission to their seances can be had only by booking one's name two weeks in advance.

There are other physical mediums in Boston of the highest respectability who prefer not to be known to the public as targets for the arrows of the scorner, whose medial gifts are of the very highest order. The manifestations in their presence are said to be more extraordinary than any which have over been described

In New York, too, according to Prof. Kiddle and other competent evidence, the special test seance with Mrs. Reynolds (a full report of which was printed in last week's Banner of Light) resulted in the establishment of the fact of the genuineness of the manifestations in the presence of the medium in question. At Terre Haute, also, as will be seen by a letter from Bro. J. D. Robbins, the manifestations at Mrs. Stewart's are more powerful than ever. Is it not a grand fact to know, as our correspondent describes, that fathers, mothers, sisters and brothers, husbands and wives, can appear and be recognized? Oh! Spiritualists, join hands and hearts in this, our glorious work, that the nations of earth may know the truth, and be redeemed from the thralldom of superstition and bigotry and the bloody wars they entail.

### London "Light."

Agreeable to previous announcement, our London contemporary, Light, was enlarged from twelve to sixteen pages on the opening of the new year, and now comes to us with greater claims than ever before upon the favor and support of every friend of spiritual truth and liberal, progressive thought. Under the able management that has distinguished its course thus far, it seems destined to retain its advanced position as the leading periodical of its class in England. It has our best wishes for success, and our sympathies in its efforts to bear to those in darkness the light that comes to earth from the homes of the immortals.

### Gone Home.

ROBERT ANDERSON, Esq., a venerable and devoted worker for Spiritualism, left the confines of the mortal state for the broader liberties of the higher life, at three o'clock on the morning of January 24th, after an earthly sojourn of sixty-four years. His funeral exercises will occur at his late residence, 232 Gold street, South Boston, on Thursday, Jan. 26th, at 2 P. M. We shall refer to his spiritualistic life-work in a future issue.

The London Psychological Review For January has come to hand. Its contents are: Programme for 1882; Notes and Comments Retrospective and Prospective; Monthly Summary of Contemporary Spiritual Opinion; Personal Reminiscences of Epes Sargent, by M. A. (Oxon), copious extracts from which may be found on our twelfth page; Another Symposium; Some Thoughts Regarding the Mystical Death; The Great Kingsbury Puzzle. Of course the reader is aware that this magazine is devoted to Spiritualism and Psychological Research. It is sought by the publisher to make it cosmopolitan, with agencies in Chicago, Ill., and in Melbourne, Australia. Our London correspondent, M. A. (Oxon), who takes quite an interest in the Review, is one of its regular correspondents. In regard to this periodical he writes to us as

"The Psychological Review, I am told, begins the year with increased size, and is to be published so that an American sale may be secured for it. I was very anxious during the time when my dear friend, Epes Sargent, was alive on this earth to get him to join me in doing a good International Magazine. We never carried out our plan; but I am glad to think it may be done yet. If six, eight or a dozen good American writers would contribute one paper or two each in the year, the Review would contain the best thoughts of the Spiritualists of the two countries. That is worth doing a great deal to get. I open the year with a paper on my 'Personal Reminiscences of Epes Sargent, with extracts from our correspondence, and a review of his works.' It will run through four or five numbers, and I hope may interest many of your readers."

Por In another part of this paper will be found an official announcement made by the American Spiritualist Alliance of New York regarding the new work which is to go on under its auspices in the department of secular press correspondence. It gives us pleasure to note that Prof. S. B. Brittan has been chosen Chairman of the committee having the matter in charge—his admirable management as Editorat-Large for two years past demonstrating to the highest degree his fitness for the post. It will be seen that Judge Cross is Secretary, and Prof. Henry Kiddle Corresponding Secretary. Information reaches us that at the same election at which these officers were chosen several gentlemen were appointed by ballot as corresponding members of the Bureau, their duties being the preparation of articles for the press. also the interchange of mutual advice and suggestions. Among these latter are mentioned Rev. Joseph Hull, C. Edwards Lester, L. Colby. A. E. Newton, Dr. E. Crowell, Frank L. Burr (of the Hartford Times), and others.

Mary Among the jarring elements incident to an editor's arduous labors it is pleasant to know that our work is fully appreciated by minds competent to judge, hence we place the following on record from our esteemed foreign correspondent, M. A. (Oxox):

" Dear Bro. Colby-On the eve of a new year I write a few words of personal good wishes for yourself and for the Banner. May you be prosperous, healthy and well in body and spirit! May your paper continue to flourish and abound! It is a marvel to me how you can collect week by week such a mass of good material. The Banner, always notable as an organ of Spiritualist opinion, is now a phenomenon. I heartily and cordially wish it a sustained life of usefulness. It is hard to wish it more, for it seems to have touched

Bo The London Psychological Review, in alluding to articles published in the Banner of Light for Nov. 12th and Dec. 3d, speaks in the following praiseworthy terms of one of our regular correspondents:

"John Wetherbee is full of quaint sagacity in his paper on 'What Spiritualism has taught me.' We are glad to see that this subject is to be treated in a series of papers, of which this is the first. A quarter of a century of experience has qualified a singularly clear mind to deal with a tangled subject."

It also says that "the local items, contributed over the well-known signature of Cephas, models of lucid brevity."

By the official statement in another column it will be seen that a Spiritual Bethesda is to be established in our midst. This is a capital move in the right direction, and we earnestly hope it may be a pecuniary success, as we know it will be a spiritual one. Eight hundred dollars, we understand, have already been subscribed. There seems to be a necessity for just such institutions in different parts of the country. Those who possess the divine gift of mediumship need the tenderest care, and it is the duty of Spiritualists to render all the aid they possibly can in this direction.

We regret to announce that MRS. Susie NICKERSON WHITE, one of our most prominent and trustworthy test mediums-through whom many highly reliable people have in the past testified that they have received indubitable evidence of the verity of spirit communion-lies dangerously ill at her residence in Boston. She has been sick eyer since her return from Europe, whither she went last summer with a hope of recovering her health, which had been sadly depleted by the arduous labors incident to her position. We trust she will be spared to this community, for her loss would be widely felt.

So many burglaries, in the night time especially, are occurring in this State, it seems to us absolutely necessary that our Legislature enact a more stringent law for the suppresion of the evil. Make the penalty twenty years in the State Prison, and the Commonwealth would soon be rid of this class of criminals.

The reception given to Mrs. Nellie J. T. Brigham, at the residence of Mr. and Mrs. Henry J. Newton, 128 West 43d street, New York, on Saturday night, Jan. 14th, was largely attended, and all present united in the opinion that they had passed a very enjoyable even-

INFORMATION WANTED of the whereabouts of Mr. Isaac Esta, a magnetic healer. Any person knowing his present address will oblige by sending the information to this office.

Read J. L. Ditson's account (on first page) of what he witnessed in presence of Mrs. Fay, materializing medium, 14 Dover street, Boston.

Dr. J. W. Van Namee, who has been seriously ill at New Haven. Conn., for several weeks, has now recovered sufficiently to resume business. See his card in another column. In company with Rev. J. H. Beale, late of the M. E. Church, he will answer calls for lectures, illustrated by psychometric readings, etc. Address 6 Orange street, New Haven.

The Fair at Boffin's Bower, 1031 Washington street, Boston, opened on Tuesday last. It is for the purpose of raising funds to furnish free dinners for poor girls and women out of employment. Contributions of money and goods may be left with Macullar, Parker & Co., 400 Washington street, or with Jennie Collins, at the Bower. This is a blessed work and should be well patronized.

#### Aid for Charles II. Foster.

In a recent issue we took occasion to call the attention of the kindly disposed generally, and Spiritualists particularly, to the fact that Charles II. Foster-whose name as that of a powerful, genuine and satisfactory medium of communication between the two spheres of being is a household word in Europe and Americawas an inmate of the Danvers (Mass.) Hospital for the Insane, and was there ranked among the "incurables," his naturally strong constitution having overcome a severe attack of typhold fever, under the strain of which his mind yielded.

We at that time spoke of the unfavorable financial condition of Mr. Foster, and the necessity of some thing being done to aid in supporting him at the Hospital, since, as an incurable, he could no longer remain there without expense. To the call then made we have already had several favorable and practical answers, the senders whereof will please accept our thanks, as well as those of Mr. Foster's aged parents and intimate personal friends.

It is desired to raise during at least one year, and longer if required, the sum of \$5 or upward per week for the support of Mr. Foster in the Asylum specified, and those who are willing to ald in this laudable work can do so by forwarding direct any sums of money which they may feel to give, to Colby & Rich, No. 9 Montgomery Place, Boston, or to John B. Bettis, Esq., 26 Hardy street, Salem, Mass. These donations will be severally acknowledged-in such terms of mention as the send ers may indicate-in the columns of the Banner of Light, and the money faithfully appropriated for the comfort and benefit of Mr. Foster, and, in some degree, should it prove necessary, of his aged parents also. We trust that this proposition may receive a generous endorsement.

ı	The following sums in furtherance of this object
ı	have thus far been received:
l	Colby & Rich, Boston, Mass,
ł	Mrs. Wm. Mountford, Boston, Mass 10,00
J	Harry Edwards, New York City
	Chas Dwight Roston Mass 5 co
	I W III. A. ATRIUS, Provincetown, Mass 1.00
	l T. R. Hazard, Philadelphia, Pa
	Cephas B. Lynn 5.00
	Mary J. King, Albany, N. V
	J. B. Angell, Red Bank, N. J

On Thursday evening, Feb. 2d, Mr. and Mrs. James A. Bliss, the well-known materializing mediums of Providence, R. L., will hold a scance at their residence, No. 47 Greenwich street, for full form manifestations -the entire proceeds of this circle to be donated to the Charles H. Foster Fund. An admission fee of \$1,00 will be charged on this occasion. This, is an example worthy of being imitated by other mediums throughout the country, and Spiritualist Societies as well.

#### BRIEF PARAGRAPHS.

Who is more restless at heart, more frequently fretted, or more grievously enraged, than a lover of himself? This is the case as often as he is not honored according to the pride of his heart, or when anything does not succeed according to his wish and pleasure.-Swedenborg's "Divino Providence," 250.

The subscription books of the American Quick Transit Steamship Company—domed ships—have been closed, the capital stock being all subscribed for.

Uncle Samuel's domain is being populated rapidly. A new "territory" is soon to be established, to be called "North Dakota." We predict that inside of fifty years there will be one hundred States in the

The electric light has come to stay, is the opinion of the public generally. The Boston Common, Public Garden, and other points in the Back Bay District, it is said, are to be lighted by this method. But why not put the electric light in Haymarket Square, where there is more travel by night than in any other locality in the city, owing to the numerous avenues leading into it? A light of this description would do more service than a dozen police officers. We do hope that our new city government will take this fact into consideration, if it has not already done so, and grant the wishes of many of our best citizens.

The best charities are those which help people to help themselves. Our city is swarming with professional beggars, healthy men and women, who should go to work and earn their own living.

"Natural selection"-A young man in search of a

A formidable insurrection has been inaugurated in Herzegovina, and Austria is in arms to suppress it. The focus of the insurrection lies in the district which was the scene of the first uprising against the Turks in

N. W. AYER & SON'S AMERICAN NEWSPAPER AN-NUAL contains full statistics of all Newspapers in the United States and Canada, descriptions of every County and State and their populations from the Census of 1880. Three dollars postpaid. N. W. Ayer & Son, Advertising Agents, Philadelphia.

Egypt is to be wrested from Turkey. It is only a matter of time.

The Fourteenth Annual Convention of the New England Labor Reform League meets in Science Hall, 712 Washington street, Boston, Sunday and Monday, Jan. 29th and 30th. Three sessions daily. Prominent speakers will address the Convention.

PERSONAL.-A man with fine magnetic power would like a situation as an attendant for an invalid. Address "B.," 24 Concord street, Charlestown District, Boston, Mass.

The scythe of Time has moved down many of our eminent citizens of late. The last in the mortuary list is the name of Ex Governor Bullock,

Innocence is the principle in which heaven inmostly abides with man.—Swedenborg.

It is midwinter. The cold season, long delayed, caught us napping early Wednesday morning, Jan.

18th, with the mercury below zero, to the delight of ice-merchants and stable-keepers, and, as Digby apostrophizes, the snow mantles the tranquil meadows glistens upon the highlands, and crowns the mountains with regal beauty. Canadian silver coin is short weight, viz., 5, 10,

20, 25 and 50 cent pieces, representing \$13,55, it has been ascertained, were actually worth only about \$10 for old silver. They have been driven out of New York State by law.

The inhabitants of Africa in the pre-historic age were a highly educated and refined people.

The Commission of the general land office has completed a new map of the United States. It exhibits all the public land surveys, completed railroads, military and Indian reservations, and much other valuable information.

An effort is being made in Hartford to enforce an old blue law which makes concert-going on Sunday nights a penal offence.

What the Fire-Fiend has done since our last issue: At Abilene, Kan., \$75,000; Indianola, Ill., \$10,000; Van Buren, Ark., \$20,000 ; Boston, \$7,000 ; Pittsburgh, Pa., \$65,000; Northampton, Mass., \$4,500; Franklin Grove, Ill., \$16,000; Mankato, Minn., \$15,000; Gardiner, Me,, \$1,000; Glasgow, Scotland, \$225,000; Janesville, Pa., \$200,000; Hazlehurst, Miss., \$37,000; Newark, N. J., \$5,000 ; Swanzey, N. H., \$35,000 ; Fort Fairfield, Me., \$4,000; Lewiston, Me., \$800; Pawtucket, R. I., \$2,000; Terre Haute, Ind., \$40,000; Bath, N. Y., \$13,000; Barre, Vt., \$1,500; Black Brook, N. Y., \$10,000; Quincy, Mass., \$5,000; Brainard, Minn., \$10,000.

Ah! somehow life is bigger after all Than any painted angel, could we see The God that is within us!"—Oscar Wilde.

In the Franco-German war the Germans lost over forty thousand men by disease or the casualties of battle, every one of whom was a picked man, in the full vigor of life, when he ought to have been adding to the wealth of the country.

The Rector: "A gentleman I know slightly is coming down from London, Farmer Groggins. Do you think you could board and lodge him for awhile?" Farmer Groggins: "Oh, yes, slr." R.: "I believe you will find him to be an immensely studious and a deeply, very deeply religious young man. Farmer G.: "In which case, begging yor parding, sir, il expect my money in advance."—Fun.

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE

AMERICAN SPIRITUALIST ALLIANCE. S. B. BRITTAN, Ch'n Bureau Com. NELSON CROSS, Secretary.

HENRY KIDDLE, Cor. Secretary.

Subscriptions and contributions to the SECULAR PRESS BUREAU FUND should be forwarded to Messus, Coldy & Rich, 9 Montgomery Place, Boston, Mass.

ANNOUNCEMENT BY THE COMMITTEE,

Corresponding Members of this Bureau are xpected to call the attention of the Executive Committee to all articles in the secular and religious journals - adverse to the interests of Spiritualism--which may come to their notice; to prepare suitable papers for the Press, to be first submitted to the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this enterprise everywhereall who wish well of the SECULAR PRESS BU-REAU-who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

AMOUNTS PAID IN FOR 1882. AMOUNTS PLEDGED TO PROF. S. B. BRITTAN, FOR THE YEAR ENDING DEC. 31, 1881; Melville C. Smith, New York \$25,00 Dak Leaf and Helping Hand 5,00 Charles Parteidge, New York 59,181

#### The Spiritual Bethesda.

It has been thought, by those having both the good of humanity and the progress of Spiritualism at heart, that the times are ripe for opening, in the city of Bos ton, an office-home for mediums, where skillful operators can be found by those in need of magnetic treatment, and where mediums can repair who cannot afford the expenses of an office.

With this object in view, and led by wise in-

elligences, the nucleus of such an organization bas ocen formed, to be known as The Spiritual Bethesda, and liberal smus, have already been subscribed there for. A house on flanson street, admirably adapted for the purpose, can be procured, and if adequate means are furnished, it will be opened early in March It is for funds in order to organize fitly and sustain such a healing-house, that a confident appeal is made to liberal Spiritualists everywhere; for, with the success of this undertaking, others will be opened in other cities so that Spiritual Bethesdas will take their places with the hospitals, asylums, infirmaries, and other great curative agencies of our land.

For the present the Bethesda is intended to be an office-home, or a healing centre. Those having rooms there through the day will live and lodge elsewhere, only coming at certain stated hours when they can be consulted, with or without money, according to the means of the patients seeking relief. But all poor persons will have the same attention paid them as the rich; and whatever allments applicants may have, a healer suited to their peculiar wants will be found in one of the apartments of the building. In a word, it is Intended that the place shall be a veritable Bethesda like the famous pool of that name, having its five porches in Jerusalem, with this marked improvement: for there an angel went down only at a certain season, after which those who bathed in the sacred waters were healed, while in our Bethesda angels of healing will be present at all seasons theure every infirm-Ity and allment which healing hands and wise intelli

All subscriptions in behalf of the Bethesda can be paid in monthly installments, if desired. Further particulars will be gladly furnished by the Executive

For the Executive Committee, W. J. COLVILLE, Chairman.

#### TIMOTHY BIGELOW, Treasurer. Springfield (Mass.) Meetings.

At Gill's Hall, on Sunday, the 22d, "The Power of the Human Spirit" was Mr. Fletcher's subject for the afternoon—and his treater's studect for the afternoon—and his treat-ment of it opened to many a new field of thought. The demands of the body, it was said, are so peremptory that they cannot be dis-regarded. We teach the child the alphabet and regarded. We teach the child the alphabet and various branches of study, in order to develop the mind, but we ignore the power of the spirit, and fail to recognize its claim; and yet the spirit has endeavored to manifest itself in different ages of the world's history. The different forms of mediumship were dwelt upon at some length, as representing powers of the spirit.

Magnetism and psychopatry ware also shown

Mesmerism and psychometry were also shown to be factors of spiritual power.

At the close of the lecture a large number of test descriptions were given, after which Mr. Hitchcock, the President, said it was desired to ontinue the meetings, and to avail themselves of the services of the present speaker. Re-marks were also made by Mr. John H. Smith, Mr. Hart and others, and it was announced that the lectures would be continued, and Mr. Fletch-

the lectures would be continued, and Mr. Fletcher's services secured.

In the evening a large audience assembled to listen to a lecture on the "Two Worlds," by Spirit Samuel Bowles. The effort was a fine one, and the tests that followed very convincing. On Friday evening the society held a sociable and dance; Mr. Fletcher gave his lecture upon Egyptian travel, and was assisted, very ably, by several of the young friends; the affair was in several of the young friends; the affair was in

every way a success.

Mr. Fletcher can be consulted daily at 2 Hamilton Place, Boston, Mass.

### Berkeley Hall Meetings.

Berkeley Hall Meetings.

Sunday, Jan. 22d, W. J. Colville addressed large audiences in Berkeley Hall; in the morning on "The Coming Religion, Churches and Ministers," in the afternoon on "Ingersoll and his Critics." In the course of their remarks Mr. Colville's guides said that Mr. Ingersoll is in some measure inspired; that iconoclastic work has to be done before a new structure can be erected, and that his great forte lies in his ability to make men think for themselves. In the evening, at 7:30, Mr. Colville addressed an attentive audience in Temple of Honor Hall, Chelsea, on "The New Spiritual Year."

Sunday, Jan. 29th, he will speak in Berkeley Hall at 10:30 A. Mr., on "The Trial of Guiteau, and the Lesson it Teaches the Nation." At 7:30 P. M. he will lecture in Chelsea on "The Next Step in Spiritual Development, National and Individual."

Mr. C. can be engaged to lecture out of Boston on Tuesday Wednesday or Thursday eventon on Tuesday eve

Mr. C. can be engaged to lecture out of Bos Mr. C. can be engaged to tecture out of Boston on Tuesday, Wednesday or Thursday evenings. He continues to hold receptions at his residence, 30 Worcester Square, every Monday at 8 P. M., when his guides answer questions of general interest presented to them; and on Fridays, at 8 P. M., to discuss Spiritualism in History.

### Movements of Lecturers and Mediums.

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

Miss Susan M. Johnson has been engaged for a series of lectures before the West Side Association of Spiritualists, meeting in Union Park Hall, Chicago, Ill. She opens her engagement on the 29th.

Mr. E. W. Wallis will speak for the Brooklyn (N. Y. at 7:30, "The Reality and Beauty of Spirit-Life."
Monday evening, Jan. 30th, a farewell reception will be tendered to him in the conference room of Brooklyn Institute, at 7:30, when a pleasing programme will be provided. Wednesday, Feb. 1st, he will speak in Mr.

Milton Rathbun's parlors, at 247 East 117th street, New York. Thursday and Friday, Feb. 2d and 3d, he will visit New Haven, Conn., speaking under the auspices of the Society there, and Sundays, Feb. 5th and 12th, he will occupy the Willimantic platform.

Jennie B. Hagan has spoken for the First Society of Spiritualists, at Willimantle, Conn., the first four Sundays of January. The 29th will be her last Sunday at that place. Miss Hagan, assisted by Mr. Fred E. Hansell, gave an entertainment to Willimantie frienc's Jan. 19th, which was fully attended. During February and March address her Conneant, O., care of George Hunt, agent.

On Sunday next Mrs. F. Dillingham speaks in Pratt's Hall, Salem, Mass., and in Lynn, Feb. 5th.

Mrs. A. E. Cunningham, platform test medium, addressed the Spiritualists at East Brainfree, Mass., Sunday the 15th. Her descriptions of spirits seen by her greatly interested the audlence -many of them being recognized as those of departed friends of persons present. She can be addressed for engagements No. 6 Bond street, Lynn, Mass.

Geo. A. Fuller, of Dover, Mass., will lecture in Mechanle's Hall, Lynn. Mass., Jan. 29th, at 12:30 and 7:30. The subject of his evening lecture will be "Thomas Paine and His Works." Mr. Fuller will lecture in West Randolph, Vt., Feb. 5th, 19th and 26th; during the forthcoming Convention at Waterbury, Vt., 10th, 11th and 12th; in Portland, Me., March 5th, 12th, 19th and 26th; April 2d, In Leominster, Mass.; and the 9th, 16th, 23d and 30th at Chelsea, Mass.; also at the same place, May 7th, 14th, 21st and 28th. Will make engagements for week-day evenings in the vicinity of his Sunday engagements. Terms reasonable.

A. Rothermel will be in Providence, R. L. for one week after Jan. 30th. His address will be 172 South

Dr. H. P. Fatrheld, of Worcester, lectured for the Spiritualists of Wakefield, Mass., Jan. 22d. afternoon and evening, to general acceptance. Mrs. N. J. Willis, of Cambridgeport, will speak there Jan. 29th and Feb.

Information reaches us from Detroit, Mich., under date of Jan. 18th, that Mrs. Mand E. Lord recently met with a severe accident in that city whereby her ankle was severely sprained, and an old difficulty of the heart brought on again by the shock. Under the skillful treatment of Dr. Marvin, magnetic physician, and the care of a good nurse, she is improving -but our informant does not think it possible that she can leave Detroit before a month's time at least. Her expected visit to Boston will, therefore, be delayed for

Mrs. Zella S. Hastings will receive calls to lecture during the spring and summer in New York, Pennsylvania and Ohio. Present address, Bartonsville, Vt.; permanent address, East Whately, Mass.

Capt. H. H. Brown lectured at West Haven, Conn., Sunday, the 15th, giving great satisfaction to a deeply Interested audience.

Dr. J. H. Rhodes, of Philadelphia, writing Jan. 1st, says: "Hon. Warren Chase filled our hall yesterday morning and evening with some of the most intelligent Spiritualists in the city, and all were much pleased with his remarks."

Edgar W. Emerson, of Manchester, N. H., will be with the Spiritualists of Epping, N. H., Jan. 29th; Peabody, Mass., Feb. 5th and 26th : Haverhill, Mass., Feb. 12th.

Mrs. J. H. Esty writes from Natick, Mass.: "Next Sunday, Jan. 29th, Joseph D. Stiles will give a lecture, followed by platform tests. Mr. Stiles has been here before, and we expect his name will fill the place of issembly. Our meetings are held in Child's Hall, which has been tastefully fitted up."

Abraham Smith, of Sturgls, Mich., will answer calls o lecture, attend funerals, or solemnize marriages. He has spoken of late with excellent success in Grand Rapids, so a correspondent informs us.

Mrs. Clara A. Field spoke for the Spiritualists of Taunton, Mass., in Grand Army Hall, No. 1, on Sunday, Jan. 22d, to large and attentive audiences. The friends are endeavoring to raise funds, by subscription, to have regular meetings and open them free to the public. Societies wishing to engage Mrs. Field can address her at 19 Essex street, Boston, Mass.

Prof. J. R. Buchanan will lecture for the Brooklyn spiritual Fraternity Friday evening, Jan. 27th. Subjeet, " What Should be Done?"

Miss Jennie Rhind lectured and gave typical readings.in Science Hall, 712 Washington street, Boston, Jan. 22d, and will lecture in the same hall Jan. 29th, at 2:30 P. M. Miss Rhind will answer calls for Sundays, and will attend circles on week-evenings. Address 19 Essex street, Boston.

Frank T. Riptey speaks and gives tests publicly in Omro, Wis., February and March. Societies within twenty miles distance can make week-evening engagements with him. He is open for engagements in May and June next.

W. Harry Powell, slate-writing medium, will be at

Tippecanoe City, Jan. 319t; Cincinnati, Feb. 3d. Friends between Cincinnati and Chicago can address him for engagements at Cincinnati Postoffice. LYNN, Mass .- The meetings in Mechanics'

Hall, under direction of Dr. Geo. Dillingham continue to be well attended. Mrs. A. L. Pen-nell gave tests last Sunday to good acceptance. Geo. A. Fuller speaks there next Sabbath.

Chelsen.—The Spiritual Association holds meetings at and 7½ P. M. In Temple of Honor Hall, Odd Fellows Building, opposite Builingham Car Station. Next Sunda afternoon, conference. In the evening, W. J., Colville wil occupy the platform. Subject of discourse, "The Nex Step in Spiritual Development, National and Individual,"

### RATES OF ADVERTISING.

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

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

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

Bisiness Cards thirty cents per line, Agute, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.
For Electrotypes or Cuts will not be inserted.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where-on they are to appear,

### SPECIAL NOTICES.

Dr. F. L. H. Willis. Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-

day, till further notice, from 10 A. M. till 3 P. M. Ja.7. Mrs. Narah A. Danskin, Physician of the

'New School," asks attention to her advertisement in another column.

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

### ADVERTISEMENTS.

COMBINED PEN Will write 1,000 HOLDER words without renewing the ink. Can be used with any pen. Invaluable to those who do continuous writing. Sent by mail for 50 cents, money or stamps. Address Jan. 28. INGALLS & CO., Louisville, Ky.

### Elsie Reynolds

HAS moved to 959 Sixth Avenue. New York, where she will continue her Circles for Materializations. She will also make arrangements for private parties. Jan. 28. MRS. C. H. LOOMIS, Trance Medium, gives IVI Diagnosis of Disease on receipt of lock of patient's hair. Medicine suitable by mail. Enclose 22. Magnetic and Electric treatments given. Hotel Van Hensseker (Suite 4), 219 A Tremont street, Boston, Mass. 1w\*—Jan. 25.

The American Popular Dictionary, \$1.00.

THE AMOTICAL POPULAT DICTIONARY, \$1,00.

THE ASSOCIATION OF THE STREET O

let FIVE Dollars. Oct five of via five described and each possibly regarder each besker.

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Our readers will find this wender, at book the cheapest Dictionary published. The information it contains is worth many times to amount asked for it, and it should be in the p-ssession of everybody. With this book in the iterary for reference, many other much more expensive works can be dispensed with, and ignorance of his country, history, business, laws, etc., is inexcusable in any man. Note the price, 8 L postpuld.

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IT refleves Sick and Nervous Headaches at once, and pre-tents their recurrence. Is invaluable for Liver Tron-bles, Chronic Indige (ton, Nervous Dyspepsla, and Constipation. It feeds the Brain and Nerves, cures Epilepsy and Convulsions, prevents Insanity and Paralysis; allays desire for optum and stimutants; removes obstructions of the brain. insules sleep to the wakeful, strength to the feeble, and health to all Nervous Sufferers. Send stamp at once for

pamphlets containing positive proofs. Buy of your dengyist, If possible: Whot, we will made, postpaid, on receipt of pice, 50cts, per box; 6 boxes \$2.50. Address, H. F. THAYER & CO.,

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Mention this paper. 12teowis—Jan. 14.

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MRS. E. E. WELCH, TREATS by Massage, Onlice, No. 30 Worcester Square. Hours from 40 A. M. until 4 P. M. Cordially Indersect by the guides of W. J. Colville. 108 - Jan. 28.

J. WILLIAM VAN NAMEE, M. D., TTHE celebrated Charvoyant and Magnetic Physician, be and prepared to treat all classes of chronic diseases, either personally or by mail. Examinations by lack of pair, \$2, State full name, age, &c. Will attend funerals and arswel calls to lecture.

MME, LANDOR, Psychometrist and Secress, The future unveiled. Can be consulted by letter only, Enclose one dollar and address care of 50 Phesant street, Boston, Mass. 237 Jan. 28.

SAN FRANCISCO. DANNER OF LIGHT and Spiritualistic Books for sale. Nov. 15.—1stf

MRS. A. S. WINCHESTER, Psychometric, M Clairvoyant, Clairandlent, Rapping and Trance Medium. Examination of Minerals a specialty. Letters by mail from lock of hair or photograph, 84, 220 Stockton street. Address letters, Box 1997, San Francisco, Cal. June 4.—181f

NERVOUS DEBILITY PILLS. The most remarka-tionic Remedy of the age. Thousands cared by their cities Price 21 per box: 6 for 85, postpaid. NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, Ms. Way 14 - 1918

YOUR Chart of Destiny, Sendage, color of eyes and 20c, to GYPSY WELLES, Parkville, L. L. N.Y.

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PAIN AND SUFFERING ANNIHILATED. The Penetrator is not a salve or ofntment like other arti-cles put up in this way before the public. It is composed of Vegetable matter combined in such a way as to penetrate the skin, muscles, cords and bones, so as to start a new cir-culation, and Nature, with the aid of the Penetrator, brings about the cure.

the skin, muscles, cords and bones, so as to start a new circulation, and Nature, with the aid of the Penetrator, brings about the cure.

The following are some of the diseases for which it is intended: Salt Rheum, Mange, Rough Skin, Bunions, Corns, Burns, Chading of all kinds, Frost Bites, Bites of Insects, Cancer, Croup (with hot drinks), Bites of Reptiles, Lames Side and Buck, Sore Thront and Lungs, Diphtheria. In land cases use The are Muriate from one half drachin, and Chlorate Potash, one-half ounce mixed with water (twelve ounces), as a gargle. Used also for Sore Feet and In-growing Toe Nalls. For Pelons, put on a fly bilster size of three cent plece, when the prickling sensation begins. After the blister is formed, dress with the Penetrator. For Rough Hands, use borax in the water when you wash, with Conti's Casilie Soap; do not dry your hands too quick, as it makes the sake crack. Remember that all cases of stiff Joints require a free amount of rubbing to facilitate the electric current, which by aid of the Penetrator will straighten out the cords to their original length. The same with Rheumatism, Laine Muscles, etc.

Large Boxes, 30 cents. Small Boxes, 25 cents, Sent by mail, post-paid.

For sale by COLBY & RICH.

### Werkeley Mall.

What Kind of Religious Organization will best Supply the Needs of the Hour!

A Discourse delivered by W. J. COLVILLE, Buder Influence of his Spirit-fuldes, in Berkeley Hall, Boston, Sunday Morning, Dec. 18th, 1881.

Reported for the Banner of Light,

thought. The soul of all things exists prior to the material shape, which at the same time reyeals and hides the spirit of nature.

According to the letter of Genesis, it appears portion of the Pentateuch which contains the account of the birth of Adam and Eve in Eden, assumed that physical forms existed prior to spiritual powers within; as the man Adam is said to have been formed from the dust of the ground before God breathed his spirit into him. and caused him to become a living soul. This by Paul in his Epistle to the Corinthians, where spiritual, but that which is natural." The word fer outwardly, translated natural; would of course more approprintely read material, physical or animal, as we cannot, with our present light, divorce spirit from nature; the spirit of nature is the life of nature, as the spirit of man is the life of man. No man bath seen the spirit at any time, and yet all have felt its power; remove it from the frame, and no matter how exquisitely fashioned is the body, the beautiful structure at once becomes inanimate, and shortly a prey to corruption. You may with bodily eyes have gazed upon materialized forms, but these forms, as you are doubtless aware, are only the garments. of an invisible intelligence, or a shape extemporized by spirit power to enable you to realize spiritual presence.

It certainly appears that the doctrine of the procession of spirit from matter is taught in the Old and New Testaments; so also is the doctrine of materialism apparently taught in thought of larger love, more unsullied truth. the book of Ecclesiastes and elsewhere. Possi- more absolute justice than your own, will lead bly some of the Biblical authors were not them- | you to enulate and follow in the lead of higher selves fully aware of immortality, and of spirit souls. Hero-worship is not to be despised; life antecedent to every vitalized form. Be | there is a danger attaching to the carrying of it this as it may we know that Jewish and early to excess, but is not everything dangerous un-Christian, as well as Persian, Egyptian and less wisely regulated? Washington, Welling-Hindu scribes, were ever wont to conceal the esotetic meaning of their writings in exoteric spicuously on the pages of Angle-Saxon hisformularies adapted to the comprehension of tory. Their bravery and integrity you must the peoples whom they addressed; and thus, admire, but they are neither impeccable nor in-whatever may be or may not be the intrinsic fallible. Worship them with the worship of value of any part of a Bible, the higher intelli- latria, the highest kind of worship, including the gence, the greater spiritual unfoldment of to- absolute surrender of yourself to them, and you day than of yesterday, places you in a position pare idolators; they become your snares and to gaze more directly upon spiritual things in curses; they dwarf your intellect and fix finite their naked integrity than your forefathers limits to progression beyond which you cannot aver could. To us everything has a spirit, or, rather,

everything is spirit. When children are conceived, an already existing soul awaiting emhodiment, enters into the materials provided for or degrading you, will help you to avoid the person; but if there be nothing beyond clearing its reception, and the constant and unintermit- dangers which imperilled, their moral safety, the ground, if there be no prospect of a future tent action of spirit upon and through matter and assist you wonderfully in rising superior to harvest, the work of uprooting weeds is well produces, in due time, the full form through which the real being can gaze into outward life. as through an open window. In every department of art and literature you are confronted with the fact of the preëxistence of spirit. Every form is outwrought in the chambers of man's invisible being ere it takes on an external semblance. Ideas are before words, and are the cause of them, or words are meaningless jargon; ideas are of the mind and soul, while speech is purely physical. Man is endowed with speech, animals are not; man can devise a system of expression enabling him to commit to and perceive how much good they accomplished paper his thoughts, that they may educate unborn generations, while animals can only in find them valuable helps in your own struggle vague ways, unknown to men, converse with against the vices of our own times, and the each other during their sojourn on earth. It is a mistake, however, to suppose that man alone has a language; there are indeed many kinds of voices heard upon earth, and not one of them is without signification. The songs and twitterings of the birds are responsive; animals converse and doubtless understand each other's utterances; probably the animals and birds whom you have domesticated regard your as infallible because they are the teachings of speech as unintelligible as their mode of ex- an illustrious sage, is to be guilty of a grave pression is to you, until you have educated them to understand you measurably. Lower creatures than man not only speak with each other, but worship their superiors; it is only natural that everything shall pay homage to that which | ance of the truth, as we perceive it, in the candid is above it. If nothing is above you, if your power and wisdom are infinite, if you know all there is to be known and can do all that can possibly be done, if nothing can ever thwart Our opposers are, no doubt, quite as honest your purpose, if you are completely master of as ourselves, and their opinions are worthy of every possible situation, then, and only then, are respectful attention, as are the opinions of every you justified by reason in refraining from the. acknowledgment of a superior power.

We have recently endeavored to explain to you somewhat the reasons why certain men and nations have worshiped foolish, unmerciful and unjust deities. They admired simple brute | with them for not doing what they are unable force; they were fascinated by despotic power, and the attributes of the spirits who were their the deaf adder in the Psalms-they stop their gods were their own favorite attributes magnified. As the spirit-world holds every variety of shall induce them to change their old opinions; character and attainment; as the two worlds, as they love theory more than fact, opinion the physical and the spiritual, are indissolubly united, it affords us no cause for marvel when we discover that every lord, god, angel or demon adored by any one has been a real spirit; imperfectly understood, perhaps not thoroughly revealed, but still a real being, a fact forming the basis of a spiritual romance. All writers of works of fiction deal with living personages, with real characters. Read any novel you please and you will find that the book is a mirror in his or her experience has been at all like your own, yours also.

Myths have all a foundation in reality; stars and suns, moons and comets, signs of the zodiac, all exist; nature is everywhere peopled; spiritual worlds exist veiled in outer semblance, and no matter how wild and weird the imaginings of untaught people, no story is so strange ligious ceremonials are indigenous in certain

or improbable that it is totally a fabrication. To eliminate fact from fancy, to discriminate between legend and biography, between exact history and romance, may be the very serviceable work of the scholar of to-day; but the realm of imagination and poesy will ever hold somethir dear and true to the heart of man, even though no material cause can be assigned for the a currence of presumably supernatural events. Read the lives of the saints, and you probably cannot endorse every tale told by Baring Gould, Allan Butler, or any other Catholie or High Church author, but the extraordinary lineidents related are not simply the product of untutored imagination; behind the screen of On Sunday last, in way remarks upon the true | legend lies the living world of spirit. If man basis and be a moth deef religious or spiritual can control his own body perfectly, there is no organization, we end avored to bring before you possible scientific objection to the stories told a few conclusions, the result of considerable of men and women making friends with the thought and experience connected with this most savage heasts; wolves, bears, lions, sersubject. You will remember that we most emplents. All are inferior to yourselves. So long phatically protested against a spiritual organi- as their distinguishing traits, found also in men, zation resting upon a material base: External are uppermost in man; so long as the spirit has things and operations are of course necessary failed to subdue the animal nature, these creain this world to the earrying out of spiritual (tures have power to prey upon human life. They projects, but every truth exists in the realm of cannot be held in check by the power of man's woul before it assumes any material form; every 'arm, but his intelligence and affection can overidea is emb somed in the heart of genius be- come all their savagery, and transform man's fore the world can witness any embodiment of bitterest foe into his powerful ally and bosom friend. Animals yield every day more and more completely to man's expanding intelligence, while his physical power is no match for theirs. Fire-arms, for instance, are an express choirs, incense, and other forms and articles of that Moses, or whoever was the author of that | sion of human genius. Animals, not possessing | devotion common alike to Buddhism and Rosufficient genius, can invent no weapons wherewith to cope with man's attack upon their liberties and life; but if the weapon-the result of mind-is so powerful, what say you to the absolute power of mind itself? If you can, by willpower, psychologize a human sensitive, surely your dogs and horses, your oxen are psycholoselfsame theory appears to have been endorsed | gized or they would not do your bidding. Matter is no match for mind, though through ma-How beit that was not first that is terial agencies alone can mind manifest its pow-

Man's religious instincts are born of his dependence upon a power higher, mentally and spiritually, than himself. Can you worship the Old World nations? Can you how before the stead of a blessing. shrine of any reputed saint, unless you see something in the character of that saint which uplifts you? As long as there are men and women inferior to others they will worship their superiors. As we worship the higher and strive to reach up to it we are elevated, morally and intellectually. The distinction between true and idol worship is the difference between homage paid to a superior power and servile obedience rendered to an inferior. All worship is true for you if it lifts your thoughts and exalts your life. If Jesus represents a higher phase of life than your own, you may sing and pray to him with profit, because the very ton, Nelson, Lincoln; these men stand out conpass. Worship them merely with respect and esteem; criticise even while you bow reverently before loftier attainment, and the manifestation of their failings, instead of disheartening

Moses, Solomon, David, and other Old Testament heroes are strange combinations of strength and weakness; virtue and vice. To hold them up to the world as examples in all things, as paragons of perfection; to say that any one of them is a man after God's own heart, a pattern which we must all copy, is to make of them dangerous pitfalls and precipices in humanity's onward march; but to calmly review their lives, to acquaint yourselves, so far as possible, with the condition of their times, in defiance of multitudinous obstacles, is to weaknesses incidental to present developments. Not one man or any number of men should be regarded as the ideal attained; not one or any number of exemplars or Saviours should be viewed in the light of the finality of God's revelation; all are but stepping-stones; the very highest are still pursuing an onward way. To worship any blindly, to accept any teachings

We have many times been taken to task by Christians for denying too much, and by iconoclasts for affirming too much; but in the atterexpression of honest conviction, we can afford to smile at hostility, and go on our way, rejoicing in the possession of an approving conscience, candid person; but to be forever answering objectors, to be incessantly annoyed by criticisms. would be to use up valuable time and energy in very unprofitable work. Some people cannot see, and we are foolish indeed if we quarrel to do. Some men will not see; some are like ears, lest haply they may hear something that more than revelation, and are not seeking light, an appeal to them is useless.

An old proverb says, "Where ignorance is bliss 't is folly to be wise"; if an ignorant state is, in the estimation of any, a blissful one, it is not to be supposed that they will seek to exchange a blissful certainty for an uncertainty. If any minds are for the present completely satisfied with the cold negations of materialism; if its frigid theories are warm enough for them, it which are reflected the author's visible and in- is not improbable that intellectual snows and visible companions and acquaintances; and if | ice are as congenial to some minds as are the polar regions to certain animals and men. The reindeer cannot abide the heat of Ceylon, while the dweller in the fragrant isle of spice and beauty would perish with cold almost instantly were he transported to Greenland. Prof. Tyndall, by no means a poor authority, has stated that his researches have convinced him that re-

climates and kinds of organisms. He argues that if you feed a boy on out-meal and a little whiskey, and let him grow up amid mists and mountains, the probabilities are that Scotch Presbyterianism will be congenial to his tastes; on the other hand, bring up a child on fruits, light wines, and the general diet of Spaniards or Italians; expose him to sunny skies, let him breathe the warm air of Southern Europe or South America, and the Reman Catholic religion, with its multitudinous forms and ceremonies, will be naturally attractive to him.

Whatever the difference in doctrine between Catholicism and Buddhism, it is a well auceremonies are so nearly identical that Jesuit missionaries, visiting Asia some centuries ago, could not account for the forms attending Oriental worship other than in two ways : one of their explanations was this, that the devil had made a burlesque of Christianity in heathen lands that he might the more readily lure souls to destruction; the other was that Christians must have mingled with Orientals long ago, and left behind them customs and traditions which the Asiatics have incorporated into their systems of faith and worship. The latter theory is untenable, as the Vedas are certainly older than the Bible, and the history of India far lengthier than that of the Jews and Christians. Moreover, it can be satisfactorily proved to every student that the sacerdotal robes, double manism, were employed in Asia centuries before the commencement of the present era.

One fact is certainly worthy of notice, and that is, that in warm countries ceremonial worship springs up spontaneously, and cannot be uprooted; but ceremonies are not religion, any more than garments are men. Different men dress differently, owing to difference in constitution, taste and climatic influences to which they are exposed. You cannot import the fashions of India into England; the climate will not allow of their being adopted. Furs are as useless in India as gauze is out of place in Lapland. Food must also be adapted to climate groveling and revengeful gods of some of the and constitution, or it becomes an injury in-

When we all are as sensible in the view we take of religious and intellectual needs and supplies as we are in the attitude we assume toward physical requirements, intolerance will die, bigotry will cease, and unity prevail where now discord makes of earth a hell. Let us be as forbearing with those who differ from us in their cry for mental and spiritual food, and then shall we see how utterly impossible it is for all souls and minds to eat from one dish; and just as we are willing that one of our friends should eat fish, while another prefers meat, and a third fruit and vegetable diet only, we shall be willing that in the coming church all shall be fed with that peculiar food their natures instinctively erave; milk for babes, stronger food for adults, is ever offered by wise spiritual providers.

There are some who cannot live without being members of some religious society; they are not strong enough to stand alone; they will fall by the wayside faint and weary if no ark is pro vided for them. The fellowship, the home-like associations connected with organized effort are and provide them with no substitute, and they will at once endeavor to rebuild those you have taken down. The friends of Ingersoll may be correct when they assert that he who plucks up weeds is doing a useful work, even though he plants no seed in the cleared soil; certainly so, provided there is seed yet to be planted; but where is the farmer who would take the trouble. to clear ground and let it lie waste? If the work of demolition be but a prelude to that of reconstruction, the idol-breaker is a very useful mgu prontiess tou.

The work of a true religious organization is to establish something definite; we must build on affirmations; we can erect no stable edifice on the sliding sand of what we do not believe Creeds are essential; but creeds which are limited and stationary, beyond which there is no possible progression, have led to fiery per secutions and every species of inhumanity recorded and unrecorded by historians. Who is here in this assembly who would object to say he believed in the truth of the assertions made in repeating the multiplication table? Have you any objection to saying you believe that twelve multiplied by twelve makes one bundred and forty-four? The assertion is but the announcement of a perfectly-well-authenticated fact, of the truth of which you are all completely satisfied. As credible and rational in your estimation as are these arithmetical statements, should be every affirmation in your creed. Because you progress, you will never outgrow a truth; you may discover other and additional truths, but as no amount of mathematical study can ever lead to a denial of the multiplication table, so no added discoveries in spiritual science can ever disprove a once thoroughly-authenticated fact.

Ages ago, long before priests, books or churches came into existence, the human soul revealed itself. God was discovered by men; spirits made themselves manifest to human sense and understanding: immortal life revealed itself as the heritage of an immortal being. These revelations made unto men through a variety of natural agencies, some of them superhuman indeed, others purely physical, resulted in the crystallization into organic form of the deductions of the actions from these discoveries These deductions, being the highest possible deductions in the age of their first appearance, served the useful purpose of paving the way for higher and more far-reaching conclusions. The law of Moses has been wisely designated by Paul, a schoolmaster to bring us to Christ. The Mosaic code was preliminary to the Christian, and Christian legislation itself is no finality, so far as its form and execution goes.

The great Galilean teacher says, "I am not come to destroy the law, but to fulfill," yet he reneals many Hebraic commands; but is there not a vast difference between the law in the singular and the laws in the plural number? The one law which every human being is morally bound to respect, has been variously interpreted and revealed by men in various ages of the earth's progress. The laws are the outgrowths of the law; and each manifestation of the law is a law, every law being an approximation toward a perfect exposure of the law. So with God and the gods: the gods are partial expressions of God; lives are manifestations of a portion of Life. Ingersoll may demolish the worship of the gods of antiquity, but God is as far beyond him as the sun is beyond the child who cries for it and wishes to possess and do as he will with it. The God of pure Theism can nized by the law, so that we can hold property never be reached by any species of atheistic at-

tack, while the gods are only fallible human spirits at the best, adorned with robes fashioned by superstition and fear.

If we analyze religious belief we shall quickly perceive that all incompleteness, aggressiveness and falsehood in creeds, grows out of their limitations. The Calvinist declares that God loves all his elect, and has chosen them from all eternity to share with him unending felicity. There is an affirmation, and a perfectly true one; but the affirmation is too small to shut out a negation which is a frightful error. The negation is: God does not love those who are not his elect. This negation, against which thenticated fact that Catholic and Buddhist almost every truly great theologian protests, is the outcome of fixing limits to the love of the Infinite. Now, who are the elect? The elect are simply those qualified to do a special work. No more precious are they in the sight of the Eternal than all other souls; they are elected to certain places because of their fitness to fill certain positions with dignity and honor. Twenty scholars may receive instruction in a class; they are all called to prepare for an examination. One is chosen out of them all as the successful candidate; not because that one is any more moral than the other nineteen; not because the teacher or examiner loves him more than all the others; but simply because he is the only one who is competent to fill the niche vacant. The others are not punished, hated or disgraced; the knowledge they have earned will surely be valuable to them in some walk in life; but they are not chosen to occupy a position they are not qualified to fill.

Enter the spirit realm and ask of the wisest souls you encounter concerning the doctrine of election, and they will tell you that some are born for one office and some for another; but all, being equally faithful, are equally honored and equally happy. If we admit the existence of a perfectly loving Deity, who is infinite, then, fixing no limit to the divine love, we can find no room in the universe for divine hate or vengeance. Infinite wisdom precludes the possibility of folly in the divine conduct. From a human standpoint God's acts may appear foolish and unkind; but as we draw nearer to the divine wisdom we shall find that God's ways were only inscrutable to us because of our folly and short sight edness. Some persons argue from this that such doctrines as total depravity, overlasting torment, etc., can be accepted on these grounds: that it is a satisfactory answer to all objectors to say that God's ways are above ours and that in his wisdom he can see the rectitude of what appears to us as wanton cruelty. Such an argument is as utterly inadmissible as the doctrines you who believe in an angry God ask us to endorse, are below us, inferior to us, beneath our reason instead of above lit. The attributes necessary in God to make such a doctrine a truth, are attributes belonging to barbaric men; attributes outgrown with civilization; hence the doctrine is born in an unenlightened age, and outgrown as man improves.

You cannot outgrow justice, love, mercy, wisdom; these increase as humanity advances: but hate, anger, vengeance, partiality, not only can be, but actually are being and have been outgrown by mortals. While ascending the hill of life, whenever we find a doctrine insulting our intellects, paining our consciences, and asking us to them essentials. Take away existing churches | to stoop to it instead of rise to it, we may safely relegate the dogma to the region of effete superstitions. Every superstition is, however, at worst but a caricature of a fact. Hell, with all its horrors of undying flame, is literally found in the howels of the earth by modern geologists: volcanic eruptions, boiling springs even in the most northerly latitudes, as well as the increasing temperature of the earth, the further we descend into its bosom, lead us to infer that a literal lake of fire is really under our feet; but that it is gradually cooling off, and is certainly not destined to afford an everlasting habitation for any members of our race. The day of final ent heat, and the earth to be utterly destroyed by fire, is not the result of imagination merely, as geology and astronomy lead us to conclude that the destiny of this globe is, first, to reach its zenith and become perfect, and afterwards be swallowed up in the breast of its great fiery ancestor, the sun: while the new heavens and new earth which are to arise, phonix-like, from its ashes, are none other than the new forms which nature will assume; nothing ever being lestroyed.

The scientific origin of religious faiths is an interesting and profitable study, and should lead us to be careful in discriminating between the true and the false in our treatment of existing beliefs. There is a residue of truth in all the existing theologies, and to liberate this from the bondage of superstition, born of fear and tyranny, is the true work of the builders of the Church of the Future. In days of old, when a few priests were the only men of education, it was very easy for the church to monopolize all authority, and sway men's minds and bodies. As it employed for its own purposes all the information it possessed, even during Christian centuries, the church has frequently been the depository of the arts, music, painting, sculpture, inventive genius, architecture; all have been fostered within monastery cells, and those strange men who have withdrawn from the busy world to the hermit's cave, have bequeathed to this generation rich legacies of literature and art. The one fatal mistake made by the church is that it has placed under its ban all profession outside of its own enclosures, and for this cause is now dying, surely even though slowly, a natural death. Revivals may galvanize it into temporary vigor, but it is doomed, even as Judaism was doomed to vacate its throne on the introduction of Christianity.

Judaism, you may say, yet lives; certainly it does in two forms: antiquated, fossilized Judaism lives as a relic of the past, losing its hold more and more, even upon the affections of Jews themselves. Modern, progressive Judaism lives to outgrow the narrowness of the ancient faith, and while its pure and beautiful Monotheism, and its sweet recognition of the nearness of the faithful departed, commend it to this generation as a superior religion, to Orthodox Christianity it is fast merging into Theism. The Jewish Temple on Fifth avenue. New York, is almost a Theistic church. True. the services are conducted partly in Hebrew. and are held on Friday evenings and Saturday mornings, instead of on Sundays as in Christian churches; the hymns sung and the sermons preached in that imposing edifice, are worthy of a place in the service of the most enlightened congregation of truth-seekers who meet in the search for truth, refusing to recognize any one system as the repository of the whole of the truth humanity has received.

Here in Boston among ourselves we need consolidation; we need to become a society recogand be acknowledged as a permanent institution. We can fill a place not filled by any other society, and this without affecting injuriously any existing organization. It is for you, as the result of all that you have heard and done during the past three years and over, to put into permanent, practical form, the spiritual fraternity which has long since been established here. There are spiritual centres on the earth in various countries and cities; here in Boston there are several. We have no desire to blend them all into one, as all spirits do not need precisely similar ministrations. We can throw open our doors to the public and invite in all who wish to join us, to become members of our organization, but unless persons are impressed. inspired to join with us, their presence would have a disintegrating and distressing effect. All true religious societies must be framed in obedience to the command: "Bear ye one another's burdens, and so fulfill the law." Mutual help we all feel the need of, and in a true fraternity every individual must have his own work to do, and realize his own place in the fabric which needs many parts to form a

Quite recently Dr. Miner has been opening is church for temperance meetings on Sunday afternoons. These have been well attended, and have done much good in calling the attention of the public to the great perils to society resulting from the present extensive traffic in intoxicating liquor; but would not Dr. Miner, and other ministers, be doing a yet greater good work were they not only to throw open their churches for addresses advocating temperance, but also unclose them every day for the purpose of affording a pleasant and much-needed resort for homeless persons who are attracted into the brilliantly lighted liquor saloons, the churches being barred against them. The churches are said to be houses of God, while the drinking saloons are said to be houses of Satan. If this is so, is it not poor policy on the part of those who claim to be commissioned of God to save men from the clutches of the evil one, to leave his houses open all day and every day, and close up the temples of God except on Sundays, and occasionally for a prayer or conference meeting or lecture during the week? Are there not thousands of respectable, goodmeaning young men and women who are absolutely homeless in our great cities? A small room in a third-rate boarding house is all their means will allow of their calling their own. To remain in this room every evening is a very cheerless prospect. Every one's means will not allow of their visiting places of amusement where there is an entrance fee, therefore let the churches open their doors every evening freely to all, and thus afford the public refining amusement. The influence of the churches will then be practically felt as a great power for good in the land, redeeming the people not only from the evils of intemperance, but of other pernicious habits.

Let the basis of an organization be a spiritual assembly of kindred minds already working in harmony on the spiritual plane. Let these combine to form a society whose chief operations shall consist in practical endeavors to utilize knowledge for the good of the great human family.

We will, in closing, give you a brief outline of our creed. We think it is sufficiently definite to form a basis of united effort, and at the same time elastic and comprehensive enough to allow ample room for unlimited

We believe in a perfectly good God whose nature and will are revealed through nature and its laws. We believe that the only true worship of God consists in cultivating all our moral, intellectual and physical powers, with a view to becoming all that we possibly can become, so that our influence may be exerted for good upon the largest possible number of our fellowbeings. We believe that the search for truth is doom, when the elements are to melt with fer- the highest occupation of the human mind, and is most readily found while we are engaged in practical efforts for the betterment of the condition of others. We believe that this life is only a stepping-stone to a higher life, and that that life beyond is a natural continuation of the life that now is; that in that life we shall receive all we have earned, all we deserve, and nothing more or less. We believe that all the talents and sympathies of the human mind and heart increase, and find ample scope for exercise in the spirit-world, and that our friends departed lose no interest in our welfare by dying to the flesh, but are vitally interested in our welfare and use every available means for blessing us, and demonstrating to us their existence. On all speculative points we allow the utmost latitude to every individual, as we believe obedience to conviction constitutes true religion, which is a life and not a creed. Uniting on this basis, we pledge ourselves to employ faithfully every available means for enlightening and comforting our brethren; and hope our lives may justify our adoption of Thomas Paine's motto: 'To do good is our religion."

We must reserve all elaboration of methods of usefulness for another occasion, contenting ourselves to-day with having, though very incompletely, outlined our vast and far-reaching theme.

To restore nerve and brain waste, nothing equals Hop Bitters. Believe this.

### Passed to Spirit-Life:

From Dover, N. H., Jan. 10th, Miss Della L., daughter of B. F. and Olive H. Preston, aged 35 years and 6 months. of B. F. and Olive II. Preston, aged 35 years and 6 months. Bro. and Sister Preston and children have long been earnest advocates of Spiritualism, and true workers in the maks of its adherents; and their home has ever been open for the use of its public advocates. In this hour of their affiletion they will receive the sympathy of those who, like myself, have always received a cordial welcome there. Miss Preston was endowed with remarkable intellectinal powers, and by her kind and loving nature had so endeared herself to those with whom she had associated that, despite the storm, the house was filled with kindred and friends, who, by their presence and the kindly words of sympathy expressed to the bereaved family, demonstrated the sacredness in which they will ever cherish her memory, till they meet in that land where sorrow and separation will never more be known. Funeral services were held at the home of her parents, No. 5 Broadway, conducted by the writer, on Friday, Jan. 13th. 71 Leverett street, Boston.

From Six-Mile Cafion, near Virginia City, Nev., Dec. 28th, 1881, Perlander Pollock, aged 64, and his wife Elizabeth, aged 56 years.

beth, aged 56 years.

Bro. and Sister Pollock were earnest and devoted Spiritualists. He was educated for a Physician, but discontinued the practice some time ago; and she possessed fine mediumistic powers, but the delicate state of her health prevented her making use of them savo occasionally in the charmed circle of her own household. They owned a fine, library, which contained among its choice books copies of all the best works relating to the Spiritual Philosophy, and also the Banner of Light. These good people were undoubtedly foully murdered, and to cover up the crime the house was then set on fire-for when their charred remains were recovered from the ruins the skulls of both victims were found crushed in.

From his residence, 476 Tremont street, Boston, Mass., From his residence, 478 Tremont street, Boston, Mass., Dec. 20th, Capt. Joseph Dexter, of heart-disease.

He has been for many years a firm believer in Spiritualism. At his funoral he was seen by his old physician, Dr. Wheelock, of Cambridge, Mass., standing hand-in-hand with his first wife, who passed away several years ago. A few dnys after his form was consigned to its carthly resting-place at Woodlawn, Cheisea, he came to his present wife (the well-known spiritual medium, Fannie C. Dexter), through the mediumship of Mrs. S. Dick, saying that by the assistance of her guides he should do all in his power to sustain and guide her in her spiritual giffs, as a physician and test-medium. He leaves an only sister, who will mourn deeply his death, as she terms it, not having the assurance of the blessed truths of the Spiritual Philosophy.

### Penrls.

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

ATTENDANT ANGELS. Sure, to the mansions of the blest, When infant innocence ascends. Some angel, brighter than the rest, The spotless spirit's flight attends. -Lohn Quincy Adams.

Experience is the extract of suffering .- Arthur Helps.

" "NO PASSING THROUGH." When our young feet would try the path elate, "No passing through," forestops us at the gate. -[Ed. R. Place.

I am convinced that men do more harm to themselves than ever the devil could do to them .- Lord

> CALLED TO THE BETTER LAND. It was a voice from other worlds, Which none beside might hear; Like the night breeze's plaintive lyre, Breathed faintly on the ear; It was the warning, kindly given, When blessed spirits con From their bright paradise above. To call a sister home.

-[Oliver W. B. Peabody.

The most terrific storm of real woe in a man's heart rarely flings its froth and foam as high as his lips.

COMPANIONS. Smile farewell to Sorrow; Give to Joy good-morrow; And charge him to continue The quiet reign within you. Smile farewell to Gladness: Take the hand of Sadness: And wistfully beseech her To be your tender teacher. So shall both befriend you. And to the grave attend you;

There Sorrow from you sever; Joy go with you ever. The single effort by which we stop short in the down-

hill path toward error is, itself, a greater exertion of virtue than a hundred acts of justice.

#### Transition of Mrs. Wilmot B. Coleman.

THE CLOSING OBSECULES.

To the Editor of the Banner of Light:

It was my privilege to participate at the obsequies of Mrs. Wilmot B. Coleman—wife of W. Emmette Coleman-who passed to the higher life on Wednesday, Jan. 11th; and believing that a brief report of the proceedings will be interesting to your readers, the present communication is offered for your acceptance.

I should premise by stating that the illness of Mrs. Coleman - hitherto a stranger to us - having been brought to our knowledge as members of the Harmonial Association by its President, Andrew Jackson Davis, my family made as frequent occasion as cossible to visit her, and it seems to me not improper to say that my wife had the exceptional happiness of soothing in an eminent degree the last earthly hours of our departed sister, and thus obtained what little knowledge we possess of a most complete example of persistent fortitude under extreme pain, and of a perfect, unwavering faith in the Spiritualist's assurance of a better life in the Summer-Land.

By the opportunity thus afforded we learned that Mrs. Coleman—evidently a lady possessing abilities and force of character very much above the average woman-had seriously overtasked herself in a laudable effort to aid in increasing their temporal means, so that the heavier burden, which usually falls upon the husband, should be lightened to as great a degree as possible, in order that the unusual talents of her dear life companion, of whom she constantly spoke in terms of tenderest affection, should have the widest attainable field for their beneficent exhibition and use

In 1876, when at the Centennial Exhibition in Philadelphia, she was known to her friends as an unusual exemplification of womanly dignity and personal beauty, healthful, energetic, and successful in her business enterprise; and in the year 1881, having accom hed her object in the foundation home among the orange groves of Florida, she lay in the Roosevelt Hospital in this city, given up by her physician to die of cancer.

Assured of dissolution more or less immediate and finding that her residence in the Hospital was a bar to her last remaining wish, viz: that her spirit's farewell to this mundane life and entrance into that of the Summer-Land should be celebrated in a manner consistent with her religion, and especially as enter taining a most reverent affection for Mr. Davis, that if it were possible he might be enabled to administer the last rites, she determined upon taking private apartments. In this situation my wife made her acquaint-ance, and in accordance with that last wish, repeated ly expressed and reiterated, became prominently instrumental in seeing it fulfilled-Mr. Coleman. I should have mentioned, being connected, as perhaps you are aware, with some Government employment in the far West, of a nature, I understand, which precluded his leaving It.

Mrs. Coleman closed this phase of life on the morning of Wednesday, January 11th, and on the succeeding evening friends to the number of fifteen or more met in her parlor to take a last look at the frail remains and to celebrate the departure of its recent occupant to a higher and more blessed state where:

The Soul released, whose life of truth on earth Shall harbinger in joy the Spirit's heavenly birth.

The friends, having paid their last respects to the poor, utterly emaciated form, the proceedings were initiated by singing "Nearer, my God, to Thee," a special favorite of Mrs. Coleman's. A selection from Mr. Davis's Manual of the Progressive Lyceum-No. 18 of the Silver Chain Recitations-entitled "There is no Death," was repeated by himself, with responses from the meeting. Mr. Davis then gave a short history of Mrs. Coleman's career during the several years of his acquaintance with her, in which he portrayed a character of remarkable loveliness, where love of truth, devotedness, fidelity and energy were conspicuous elements, and where the clear perception of and unqualified faith-a faith that comes of knowledge-in the truth of the Spiritual Philosophy were unmistakably evident; and in speaking of the truly conjugal relation which existed between her and her husband-in whom talents of a high order were met in her by counterpart feminine endowments-he said, "They were not only mated but they were matched."

He then, at the conclusion of his own, invited remarks from a lady friend whose opportunities for close intimacy with our translated sister were exceptional; and the testimony she bore of the patience, calmness and sweet expressions of gratefulness for little services, and also the sublimity of her confidence in the happy prospect which awaited her in the society of "the loved ones gone before," was extremely moving to the sensibilities and impressive on the understand-

Mr. Davis then intimated that the occasion was appropriate for an invocation, and Mrs. Emma Jay Bullene being present he invited the expression of her in-

spiration at the moment. I regret beyond measure my inability to repeat the essay—given apparently under spirit-control—the most beautiful, touching, truly prayerful address or invocation to the Divine, Omnipresent Over-Soul it has ever

been my privilege to respond to. Invitations were then extended by Mr. Davis to such other of the friends as might feel prompted to speak, which elicited remarks apropos to the feeling of tranquil rejoicing at our sister's blessed release from the wearing cares and anxious duties of this mundane life.

The song "Sweet Summer Land" was then sung, and the meeting dismissed. ... T, K. A. New York, Jan. 14th, 1882.

[From Light, London, Eng., Dec. 20th.]

Reightey.

On Sunday, the 13th, and Monday, the 14th inst., those of the inhabitants of Keighley and the surrounding neighborhood who cared to avail themselves of the advantage, had the great privilege of hearing three addresses given by Mrs. Emma Hardinge Britten. The meetings were held in the Mechanics' Institute, and were numerously attended. Mr. Councillor Blezard, of Burnley, presided over the Sunday gatherings; and in the course of his remarks frankly stated that he had not traveled thirty miles merely to be their Chairman, but in order to have another opportunity of listening to the miles merely to be their Chairman, but in order to have another opportunity of listening to the impressive words of the lady lecturer, whom he had had the gratification of hearing at Blackburn, a few weeks previously. Friends from Bradford, Halifax, Læds, Skipton, and the villages for several miles round Keighley, were present, and the Spiritualists of Keighley are to be congratulated upon their enterprise in providing such an intellectual treat. The subject of the Sunday-afternoon's address was, "The Gods of Men and the God of the Spirits." The oration in the evening was founded upon "The Gods of Men and the God of the Spirits." The oration in the evening was founded upon six subjects, selected out of twelve chosen by the audience. The Monday-evening's oration was a disquisition on "The Cause and Cure of Crime and Want," Mr. Gray, of Bingley, being the Chairman. The writer of this report here feels a pressing need for some of that inspiration which is said to be the creative force underlying Mrs. Hardinge-Britten's marvelous powers of oration, in order to do anything like justices. lying Mrs. Hardinge-Britten's marvelous powers of oration, in order to do anything like justice to a description of her discourses. It was indeed wonderful to witness the broad, intellectual and incisive grasp of her subjects, which was not more apparent in the announced questions than in those selected for treatment by the evening meeting; and it is utterly impossible to convey to any one a sufficient idea, in words, of the splendid oratorical ability, and impressive gesture, with which the lady held her audience, as if spell-bound, from the first word to the last. The delivery of a poem, entitled "Over There," at the close of Sunday-evening's oration, was a remarkable and neverto-be-forgotten display of elecution, and was listened to with breathless interest. At the listened to with breathless interest. close thereof, Mr. Blezard asked the audience to testify their appreciation of the treat by standing up, when, as if moved by one common, irresistible impulse, the whole audience rose en

#### Good Words from Our Subscribers.

The following words of cheer and commendation-among others-have reached us with renewals of subscription, for all of which the writers will please accept our sincere thanks:

WILLIAM H. MARVIN, of South Cleveland, O. writes: "The Banner of Light is much improved by its enlargement and is much liked here, the lectures and the Message Department being especially valu-

able, and alone worth the price of subscription." MRS. O. M. DAVIS, of Salem Centre, O., writes: "We are delighted with the enlargement of the Banner of Light, and hall with joy the testimonies that come to us from all parts of the world on its glorious pages."

John J. Taylor, Bellevue, Iowa, writes: " Were I to attempt to tell you how highly I prize the Banner of Light I should fail; suffice it to say that I fully endorse all that has been said by other subscribers in its favor. It is my old-time friend, and I cannot think of parting company with it now."

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C. W. HEBARD, Rochester, N. Y., writes: "I need hardly say that the enlargement of the Banner of Light gives great satisfaction to its readers, and will enable it to become still more useful in spreading abroad the inestimable knowledge and light of Spiritualism. I admire the wise conservative course the Banner has taken from the first, in not yielding to the clamor of factionists or soiling its columns with malignant personalities."

H. R. CONANT, North Attleboro', Mass., writes: Please accept our congratulations for the enlargement of the dear Banner of Light, and may its success and usefulness be meted out in like measure."

F. A. GROVE, Kirksville, Mo., writes: "The Banner of Light is to us a weekly feast, especially so since its enlargement, that enables it to admit to its columns valuable articles that otherwise might not reach the

### The Magazines.

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CHILDREN'S MUSEUM. An Illustrated Monthly. F. B. Goddard & Co., 6 Bond street, New York.

"The Spoondrifters among the Rocky Mountains,"
"The Story of a Stowaway," "The Arabs a Thousand
Years Ago," "The Open Polar Sea," and a large number of other capitally pleasing stories, adventures, poems, chit-chattings, puzzles, etc., form the contents of the January issue of this bright and sparkling monthly for boys and girls.

SHAKER MANIFESTO. Published by the United Societies, Shaker Village, N. H. This for January contains No. 5 of "Soul Travel," 'Shaker View of Marriage" and other articles of peculiar interest. It quotes Robert Coliver's saving that angels' visits are not few nor far between, adding, as one instance in proof, that the death of his mother, who was far away, was told him about the time of its occurrence. "Men laugh," he says, "and say that we live in a prosy, railroad world, in which the telegraph outflies the old-fashioned angel. But it is not true that angels don't care for us-it's we who do not look for them after they have come to visit us. All the angel that we care to look for is a Michael Angelo angel. But all common human agencies are touched with angelic power, while we are like children, who breathe on the window pane and shut the beautiful landscape out behind a dull cloud."

THE PARSON'S GREAT COW ACT.-It appears that the parson has a cow that is a little obstinate at times, says the Fitchburg Sentinel, and a neighbor advised placing some weight on the cow's back to make her give down the milk. The parson, accompanied by his son, proceeded to the shed where the cow was tied and attempted to carry out the advice by placing his son on parson, accompanied by his son, proceeded to the shed where the cow was tied and attempted to carry out the advice by placing his son on the cow's back. This did not have the desired effect, so the son dismounted and the old gentleman got on. The cow then made things rather too lively for the parson, and the latter told his son to tie him on. This was done, but the cow soon became so frantic that the parson shouted, "Cut the rope!" In his haste to execute the order, the boy cut the rope by which the cow was tied to the stall, instead of that holding the parson on, and away down the street went the cow with her venerable rider. After a short attempt to beat the best record, the cow slackened speed, and was soon spied by an old lady. Rushing down to the road and discovering who the bare-back rider was, the lady cried: "Why, Brother —, where are you going?" As cow and rider passed out of sight, the parson shouted, "My God and this cow only know."—Ex.

A Belgian physician has ascertained, during a tour of observation and inquiry made at the request of the government authorities, that the very general use of tobacco is the main cause of color blindness; and this affection is cause of color blindness; and this allection is now occasioning no slight anxiety both in Bel-gium and Germany from its influence on rail-way accidents, and also from the military point of view. It is not surprising, therefore, that these facts have led to the issuing of orders in certain towns of Germany, forbidding all lads under sixteen years of age from smoking in the streets.

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

En In these days, when Prof. Phelps, of Andover, is preaching up a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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#### BY-AND-BY.

By and-by the evening falls,
Sons of labor rest,
We my cattle seek the stalls,
Ends are in the nest.
By and by the tide will turn.
Chinge come o'er the sky.
Life's hard task the child will learn
twend by

By and by. By and-by the din will cease.
Day's long hours be past;
By and by in holy peace.
We shall sleep at last.
Calm will be the sea-wind's roar,
Calm we too shall fle,
Toll and moil and weep no more,
By and-by.

### The Rostrum. From The Times, Chicag , Ill.

The Status of the Nation.

A DISCOURSE BY MRS. RICHMOND.

lowing address before the First Society of Spirit- | prophecy enough when Magna Charta was seualists, claiming to be under the influence of cured to have also established a constitution or she spirit of Thomas Paine:

tend for man, must be wisely veiled from human | and which this nation has passed.

government never before known, and never beat ties of culture, and without any possible founda a thousand times - they have never been nation- beome. alized or actualized until the present, and are The wars of the past in England have been only so in the smallest degree now. A cas- either wars of ambition through tyranny, or nal glance at the past will satisfy you of this wars instigated through religious ideas, and the

Spartan government was based upon such prin- | such power. ciples that only the select, cultured, and prepared mind could be their possessor; soldier and statesmen alike could appreciate the possession; but one must be both to understand the meaning of a Spartan liberty. No weaklings found shelter there; there was no toem in ancient Greece for either poverty or the affluence of idiocy; there was no room for the absence of laws, had a right to be termed a prophet; but over the world. all are not prophets who follow after prophets, Gods there were, but they were not living men, and the powers of inspiration did not often conrealism of Grecian liberty. Rome was an empire; but her greatness was predicated upon such sacritices, and her liberties upon such tyrannies, that no succession could follow to the nations of the earth other than the weakling that Italy now is and the weakling that France has been.

But though Roman and Grecian alike have perished, and though the records of their history have served to mark the standards of justice and warlike freedom ever since, we are accustomed to consider that from the subtle intelligence of Greece, and from the masterly and overbearing spirit of Rome, modern Europe has derived her empires, and the kingdoms of to day are but feeble imitations of those great and wonderful masteis.

Monarchies are passing away from the earth; aristocracies will perish, unless these shall. be renewed in the republic of ideas that is to come (the republic of pure thought); unless that republic shall gain the ascendency in the Americans are accustomed to consider, than succession of nations of which America must be the mother, since she is the first.

I do not here claim that the thought of democratic governments is anywhere new on earth, gencies of the hour; volatile, versatile France. where civilization extends; but I do claim that has risen almost to the dignity of a republic. no thought of its existence in the form that it and stands now where your fathers would have now exists in America, ever had foundation or been proud to stand without the revolution place, or chance of suggestion, in the nations of the past; and I do claim that the realization of that which is now occurring in this nation and among sixty millions of people, is a realization that, if pictured to any Roman statesman or Spartan patriot, would have been pronounced impossible; that Lyeurgus could not have dreamed it: that Solon could not have deemed it possible; and that along the line of Roman warriors, who alike were ready for battle or statesmanship, there was no comprehenaion of a mass of heterogeneous people being governed by a law having its sole source of power in their own thought, intelligence or sense of right; and that to-day witnesses a greater triumph of those principles than could have been imagined by the most sanguine devotees of the wisest system of law that past time has ever known.

England is the last monarchy, and therefore is not a monarchy in the sense that she claims a power in the right of a personal ruler; is the last of A line or system of governments that is about to herish from the earth. It is useful to see how crosely she can border upon that which is denominated a republic and still not be one.

It is claimed by the best thinkers of to-day, excepting alone the prophet of the political future in this century-John Stuart Mill-that England possesses the liberties incident upon a republican form of government in another name. That is not true. England is an aristocracy of ideas, governed by wealth, carried forward by mental vigor and power, epitomized not republican, since the natural tendency of fluence of an idea; showing that constitutional what she is now doing is the crystallization of liberty and the attraction of cohesion of differ- | the nations of the earth.

intelligence in some such manner as the Spartans did, without slaying the weaklings, or excluding them from possible connection with her affairs. But England has yet to meet her trial. She imagines that, because she has bridged the difficulties of absolute monarchy, and possesses the Magna Charta of individual liberties, she therefore has escaped the revolutions that all nations must passere they reach the standard of a republic.

I mean by this that she is now where the founders of the American republic found themselves to be: anxious for a government that should represent the people, and be for the people; that should impersonate every thought and every individual in the land, and yet contain such intelligence and such power as would not permit it to be betrayed by ignorance or by anarchy.

England has not breasted the storm, has not met the difficulty, and the wisest statesman of to-day has been baffled because English law is not equal to the situation that Great Britain Mrs. Cora L. V. Richmond delivered the fol- finds herself in. Had there been wisdom or code of laws that would have included the diffi-Absolute freedom is a pure idealism, the culties now pending, the statesman referred to actualization of which must occupy the minds, would not have found himself baffled in the beof statesmen and patriots in every age; but pure ginning of the realization of a freedom that freedom cannot be realized until every mind is must come. But since England represents, not equally well balanced in its possessions, until the first of the new system of nations, but the a place is found for every intelligence, and the last of an old system; and since, from the beorder that governs the material universe is dis- ginning of the Hellenic nations down to the covered in human intelligence. Doubtless, in present time, there has been one gradual line that infinite scale, all is order and harmony; of descent from the liberties of Rome to the but man is here for no purpose whatsoever lowest possible depth of monarchical rule; and unless it shall be, in his own way and method, since that which has transpired is incidental to exemplify that order that is observable in the rather than vital, her hour of danger is yet to larger governing powers of the universe. What come, and the conflict will inevitably be waged those governing powers may have or may in- there that has been successfully waged here,

consciousness until such time as the infancy of | England is now secure because resting upon nations is passed, and the maturer years of these the intelligence of her statesmen. If compelled manhood of freedom have been fully attained. to rest upon the intelligence of her people, un-America is the beginning of a new system of j equal as they are in culture, and in opportunifore tried on earth. While much in the free- ! tion for a conception of what individual liberty dom of her laws has been borrowed from the may mean, you will perceive that her danger past -and every idea of freedom has been born will be greater, and her struggle must inevitably

desire of the supremacy of individual factions We are accustomed to suppose-and it is in- in those religious ideas. Freedom, in its proper deed true-stiat in the height of Grecian and sense, has not been considered, only individual Roman civilization all possible possessions of liberties in certain directions of life and of human safety and human intelligence were property, and of the pursuit of such happiness exemplified. But we must not mistake an in- as is not inconsistent with the monarchical tellectual arist-scraey or autocracy for a democ- | form of government, ruled by the prevailing racy. We must not confound the empire of the aristocracy, and subordinate to the customs intellect with the empire of republicanism, and traditions of more than two centuries of

The pursuit, therefore, of happiness, means, in England, the subservience of the many to the few, and the entire dependence of the many upon the few that would condescend in them selves to represent the masses of the people.

Thus far the court of intelligence has ruled, and the minds of Great Britain that are most likely to drift into power are minds of greatest that thought which, under the severe discipline | intelligence upon the particular subjects to be of physical exercise and culture, brought about considered; or in the especial departments that alike a race of athletes and a race of statesmen. | are to be ruled. This will not last, perhaps, the Spartan and stoic can well afford to stand chis- i next generation of time, for the tide is drifting eled in the marble dome of history as sculpt- away, and monarchical powers and aristocratic ured images of perfected human thought with- governments are feeling the pressure of the out soul. Lyeurgus, the founder of a system of | new tide of national thought that is sweeping

To day Germany is the Rome of Europe, but and leaders possess souls that they are not able | holding her position by the tenure of one-man's to impart to these who follow them. There- life. Her empire must needs soon perish, and tore Greece lest her sent when Lyeurgus fled, as the Rome of Europe she will no longer stand and the body and brain were depleted ever after | guiding, guarding, and dictating terms to other in pursuit of the missing fires of inspiration, powers, that, but for Germany, would long since have exterminated one another.

Russia, on the other hand, holds the empire neet the living with the dead immortal suffi- of a new republic; is not of the Hellenic naciently close to make freedom perpetual, or to tions in any sense, nor the outgrowth of the foresight meet, battle successfully with this hand down to successive generations the stein | Hellenic nations; is a new creation, born in the north of Europe, for the express purpose of one day wiping out the consciousness of monarchies from that portion of the face of the earth. I say this with a simple view to the fact of the position, born of another class of ideas; sheltered under the dominion of another kind of growth and culture; having all the fire and vigor and sterling qualities that a northern temperature must give, with just enough of that culture that promises freedom. There is in Russia the very germ of the new republic that shall answer the call of freedom at such time as it is sounded from the battlements above; and no emperor, no czar enthroned behind his absolute despotism, can prevent that sudden reaction that will come when soulgrowth finally germinates-when the slumbering volcano finally bursts forth.

There are nations that are on the border-land of the real democracy: France, that has solved her problems so well, and more wisely than the English believe, or than Germany will admit; vanquished in battle, but successful in peace; fully competent to deal with the emerthat gave France her present place, or America her beginning of liberties. Surely it is a picture when a nation so degenerate-I say degenerate, from the Roman standard, the Latin derivation of her ancestor-when a nation so degenerate shall have arisen through intellectual culture and idealism alone to the standard of freedom that France experiences under the double dominion and slavery alike of despotism of State and despotism of Church; when beneath the double, galling chain of political and religious bondage, she has raised her standard now on behalf of freedom and such powers of freedom as she has gained; for it is a step in that direction, and no Bourbon or Bonaparte rules her shores.

America, then, is a child as yet, the beginning of the parentage of the nations that are to come. Here is the first experiment of an absolutely popular government; a government that at once has its source, its well-spring, its mechanism, under the direct control of the people; founded in an intelligent conception of the needs of the hour, and fashioned certainly with some idea for the future. Still, the deathknell was well nigh rung when a form of slavery, all the more hideous because of the claims of the republic, was incorporated in its very vitals, nursed at its heart, and held sacred there for many years. That this slavery has been abolished without the disruption of the nation, is, to the mind of the one who addresses you, one of the miracles of the century that will be handed down to the future generations that in a form of representative government that is are to be born as an example of the moral in-

ent parts of a vast country can hold together diversified interests in the midst of political conflict.

The moral force of a select and intelligent few is lost to-day. The nation is passing through a period of great peril. It will remain for you to solve the problem whether there can be a perpetual renewal of the life-springs of patriotism, of thought, of liberty, that shall keep alive the foundations of the government; or whether, drifting away into the masses, the masses themselves continually changing by the aggregation of foreign elements, there shall be forgetfulness, inertia, and disruption growing out of the lack of proper and intelligent appreciation of what patriotism in this country really means. I mean that there is no school of proper political culture; I mean that statesmanship is neither a perception in the sense of an exalted calling, nor is it a matter of education as it once was in Greece and Rome. There are no schools for the formation of future patriots or rulers, and, aside from that general memory that clings with beautiful and almost angelic tenacity to the present generation, a memory and gratitude for the foundation and existence of your liberties, there is nothing to perpetuate the spirit in which they were founded, nor to carry forward the idea to succeeding generations that they, in turn, may yield statesmen and patriots as the leaders of the people.

One of two things must follow in this country: either there must be a revival of the absolute spirit of freedom that has been stirred and kept alive, recently, by the abolition of slavery and the civil war, that well-nigh disrupted the nation, or there must be schools of thought, appointed in the midst of all other schools, to keep alive the necessities of knowledge concerning the laws of the land and the proper amendment of those laws. There must be a system of thought that shall impersonate the progress of the country and the progress of the race. There must be a distribution of the works of such minds as John Stuart Mill throughout the length and breadth of the land. The young must be taught in political economy, must understand the meaning and foundation of the liberties of this country, must know that it is their highest duty to serve the nation if called upon to do so, and without any maudlin sentiment of socalled patriotism; must be citizens from the very nature of their education; must be born and reared as citizens of the only republic in the world. Or, drifting from the ancient fastnesses and merging more and more into the democracy of daily life, the central idea of the government will be forgotten; the people will seek only that individualization which is at once the blessing and the curse of the hour, and will forget in the midst of their prosperity the sources from whence this prosperity is derived, and soon the anarchy of a popular government without popular intelligence will be witnessed in this land, unless the word of warning is heeded.

I am no monitor pointing out as an evil genius the times that are to come, without cause. I am not turning, as one might turn from the side of Lethean darkness, to point to the evils that are possible. One of two things must ensue in a country so widely extended, so diversified in interest, bearing such millions of treasures, such hoardings of wealth in the secret mines and ancient fastnesses of Nature, that at once the cupidity of the whole world is aroused, and they who feel poverty and wrong in its lowest depth fly to freedom without knowing her name or understanding her nature. The blind man suddenly restored to sight; the prisoner transformed from the loathsome dungeon into open air and liberty of limb and voice-these illustrate a portion of the element that is gradually drifting from all the charnel-houses of Europe into this favored land.

These illustrate in some degree the element that naturally seeks this land; but they illustrate also the dangers that are continually arising, and must arise, unless intelligence and gnorance, vanquish it, assimilate the foreign element, and make it one of the constituents of this nation. Thus far this has been accomplished. With wonderful rapidity one or two generations witness the transformation of the oppressed of Ireland: the ignorant, into the intelligent, the patriotic citizen. One or two generations obliterate almost entirely both the brogue of speech, and the thought of him who flies from the fatherland to gain in this country the greater privilege of tilling the soil. One or two generations must serve to illustrate to the mind of every observer that the Americanization of the new-comer is rapidly transpiring. But what does it mean to be Americanized? The average American of the present day-is he a citizen? Is he prepared to be a statesman, as he may suddenly be called upon to be at any hour? Is he gifted with that prescience that enables him to understand the genius of the nation? Is he sufficiently trained and skilled, not in the art, but in the principle of self-government? For every citizen of a republic must learn that, until he can govern himself under the mandate of the law which is his ruler, he is not competent to sit in legislative bodies as a portion of the government for others. The power of individual life is extended here over into the domain of pursuits; but the power of individual life is not extended into the domain of cultivation, into the domain of religious patriotism. I use the term reverently. I mean the worship of the principle upon which this nation was founded, and upon which it must be per-

petuated, if perpetuated at all. 1 am neither so limited in my thought, nor do I love this particular nation or this particular locality so well, as to suppose that it either embodies the perfections of the earth or the beauties of government in their fullest extent. I witness in all nations exceptional excellencies, and I discover in the stepping-stones by which these nations have passed to their present positions, both the intellectual and political power upon the earth; but I do not forget that America, the youngest child of freedom, is also the first-born in that succession of nations that will encircle the earth with nations of republics that shall constitute in themselves sister stars in the galaxy of the great republic of the world itself; and I do not forget that much depends upon your success and upon the spirit with which you inculcate the power of freedom for her further fulfillment and expression here: for well do I know that freedom is not born of any place, or country, or possession of individual; that if she finds not a fitting dwellingplace here at this hour, she will withdraw. As from Greece she withdrew, and as from where the Tiber pours its waters she struck her feet on the Tarpeian rocks and sped; so from this shore, if she shall not find fitting abode, again will she speed, and across the wide Pacific will seek

another and another home, until encircling the

globe with her pinions and with her footsteps,

she shall weave a chain of magic light around

Happy shall it be for you if, anticipating this flight, you shall make her the willing genius of this land. Happy shall it be for you if, anticipating the westward progress of the nation, you shall set your standard so high and your thoughts shall become so exalted that she shall not find room, either in this nation or in any other nation, for a more sacred spot than your own hearts in which she can dwell; and happy, still happy shall it be for you if, in the mighty dominion of land and sea, of river and mountain, of mines and treasures of the earth that the great Giver has given to all, you shall rise to the standard of that spirituality that alone can exalt the nation, that is beyond creed, beyond despotism of any kind, but is the very genius of all poesy and religion in every age.

I am not accustomed to talk to man of the kind of religion that he serves and worships most; but to you this night I say that America must set the example of a spirituality of government that shall neither be embodied in pope nor creed, sheltered in Vatican or abbey, but be the prevailing genius and spirit of the nation. Vitalized by this power, renewed by this living flame, perceiving prophetically its approach and presence, the nation can be saved, and the future can receive the full benefit of the existence of Columbia as a republic.

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## SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2% and 7 p. M., in Union Hall. Charles Holden, President;—E. T. Shaw, Treasurer and Secretary. The public cordially invited.

Secretary. The public cordially invited.

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

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

Strangers and others cordially invited. Geo. Mostow, Chairman.

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

Spiritual Meetings are held every Sunday at 3 P. M. at No. 24 West Randolph street, for the purpose of expounding Modern Spiritualism through well-known mediums. Tests given. Strangers cordially invited. Mrs. E. B. Silverston, President.

Version, President, CLEVELAND, OHLO.—The First Religious Society of Progressive Spiritualists incots irregularly in Wolsgenber's Hall, corner Prospect and Brownell streets, at 7% r. M. Thomas Lees, President; Tillie II, Lees, Secretary. The Children's Progressive Lycoum meets in the same place at 10% A. M. Win, Z. Hatcher, Conductor; Mrs. Ella Williamson, Guardian; Tillie II, Lees, Treasurer, 105 Cross street,

street.

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

HANNON, MANN.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McColelan, Secretary; Mrs. Barnalas Everson, Treasurer, INDIANAPOLIN, IND.—The First Society of Truth-Seekers meets for religious servicents & Last Market street, overy Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

overy Sunday at 2½ and 7½ P. M. J. R. Buell, President;
S. D. Buell, Secretary.

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

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

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

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

MANCHESTER, N. H.—Spiritualist Society holds
meetings every Sunday at 24 and 64 P. M. in Spiritualist
Hall, No. 80 Opera House Block, Hanover street. Ass Emery, President; Mrs. Lucy W hittle, Vice President; Goorge
F. Runrill, Secretary; Frank Philbrick, Collector.

MILWAUKEE, WIS.—Spiritualist meetings are held

MILWAUKEE, WIS.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7%. Mrs. L. M. Spencer, regular speaker. NEW HAVEN, CONN.—New Haven Association of piritualists, No. 100 Orange street. Services every Sunday

\*\*XEWBURYPORT, MASS.—The First Spiritual Society holds meetings every Sunday at Temple of Honor Hall 48 State street, at 2½ and 7½ F. M. President, J. T. Loring; Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

PORTIAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2% and 7% o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

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

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

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

MALEM, MASS.—Conference or lectures every Sunday

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

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

10.A.M.

VENELAND, N.J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secre

tary; Mrs. Portia Gage, Treasurer. Children's Progressive Lyceum meets at 12% P. M. Charles E. Greene, Conductor. WORCENTER, MANN. - Meetings are held at St. George's Hall, 460 blain street, every Sunday at 2 and 73

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

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Jan. 14.

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Jan. 28, —1w\*

## J. William Fletcher,

TRANCE MEDIUM,

No. 2 Hamilton Place, Room 5, Boston, Mass.

MRS. T. L. HENLEY, CLAIRVOYANT, Trance, Test and Business Medium, 4 Bond street, off Milford street, Boston. Circles Sun-day and Wednesday ovenings. Also Developing Circle Tuesday afternoon. Private sittings from 9 to 5 o'clock. Jan. 21.—2\*

W. L. JACK,

MAGNETIC PHYSICIAN and Trance Test Medium, of Haverhill, Mass., will be at Hotel Van Renssolaer, 219 A Tremont street (Suite 1), Boston, on Monday, Tuesday and Wednesday of each week, commencing Jan. 8, 1882, Jan. 21.

### MISS JENNIE RHIND.

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MRS. ALDEN,

RANCE MEDIUM, Medical Examinations and Mag-nelic treatment. 43 Winter street, Boston. Jan. 21, -3w

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometric Readings by letter, \$2,00; age and sex. 19 Essex street, Jan. 7.—4w\*

MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN, Test Medium, 94 Tremont Street, between Tremont Temple and Montgomery PL

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

A. P. WEBBER,

MAGNETIC PHYNICIAN,

OFFICE, 157 WEST NEWTON STREET, Hours from
10 A. M. to 4 P. M. Will visit patients. Jan. 7.

Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, 639 Tremont street, near Brookline street, Boston. Hours 9 to 5. Dec. 17.—13w

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S. Dwight street, Boston. Office hours 9 to 4. Other hours will visit patients, Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1.00. Jan. 7.

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MRS. MARY A. CHARTER, Medium. Now Jan. 7.

Jan. 21.—2w\*

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Jan. 7.

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THIS WORLD is divided into three parts: Part First contains the weekly lectures delivered by GEORGE CHAINEY, in Paine Hall, Boston. Part Second contains a Radical Romance, published in parts.

Part Third contains a short story devoted to the education of our children in liberal sentiments and principles.

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THE January number of the **Iconoclast** will contain a long letter of Col. R. G. Ingersoli in answer to questions propounded to him by leading clergymen of Indianapolis. The **Iconoclast**, containing the letter and other sharp things, may be obtained at 5 cents a copy by addressing the Editor. Liberal inducements offered to newsdealers. Address

W. H. LA MASTER,
Jan. 14.—2w

Noblesville, Ind.

Miscellancous.

### Beautiful Works of Art. ENGRAVINGS.

#### WOODLAND HOURS.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "illie's book of happy hours," The mother is scated in the forest shade. Her fittle girl "18n-Pepp" amound a tree through the foliage, her face radiant with a loving, gleeful, regulsh expression. Both faces are full of sweetness and jay. It is a piet ure that touches the heart; forse it is tolove it; and its possessor, however as thefte in his or her tastes, can never outgrow it. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches.

#### THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an chu standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket hought the re by his daughter, "All kindled graces burning o'er her check." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorthe horse. A little boy and girl are passing alunch to brother and sister froicking on the loaded hay. Stein, couled in black and two thats from Joseph John's noted painting. Size of sheet, 22x3 inches.

Price, 50 cents. The above Engravings have just been issued for the first time, and will equal any of Joseph John's former works of art.

#### LIFE'S MORNING AND EVENING.

A river, syn, bolizing the life of man, winds through a land-scape of hid and plain, bearing on its current the time-worn bank of an aged Pilgrim. An Angel accompanies the beat, one hand feeting on the hein, will ewith the othershe points toward the open sen—an emblem of eternity-tendinding "blife's Morrhing "to live good and pure lives, so "That when their barks shall fleat at eventide," they may be like "blife's Evening," if lited for the "crown of immortal worth." A band of angels are scattering lowers, typical of God's inspired leachings. From the original painting by doseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, "7225 laches. Price, 50 cents.

#### THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the gnardians of the Ancal World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached-irom its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the loaming rapids, and by precipitions rocks, dashed the bank with its precious charge. As it neared the brink of the tenriul catainet the children were stricken with terror, and thought that death was inevitable. Sindlenly there came a wondrons change in the little girl. Fright gave way to composite and resignation, as, with a determined and resistless impulse that thrilled through her whole being she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream: a little haven among the rocks. The box, of more tender are, and not controlled by that mysterlous influence, in despair fell toward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x2s inches.

#### NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE.—A woman hobling inspired pages sits in a room around which Night has trailed her dusky robes. The classed hands, apturned countenance, and heavenward gaze, most leantifully embody the very ideal of hopeful, trustful, catnest prayer. The sun has gone down. Neither the expliting candle nor the moon, "todd and pale," shirling through the rifted clouds and the partially enrialned window, produces the soft light that fails over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its secred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22323 inches.

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#### HOMEWARD.

HOMEWARD.

AN ILLUSTRATION OF THE PIRST LINE IN GRAY'S ELLGY.

"The current tolls the knell of parting day," • • • trom
the church tower bathed in sunset's fading light, "The
lowing herd which slowly o'er the lea," toward the humble
cottage in the dislance, "The plowman honeward pools
lik weary way," and the thed horses look eagerly toward
their home and its rest. A boy and his dog are eagerly hunding in the mellow earth. The little girl imparts life and
beauty to the pleture. In one hand she holds wild flowers,
in the other grass for "my colt," Seated under a tree in
the other grass for "my colt," Seated under a tree in
the churchyard, around which the twilight stadows are
closing in, the poet writes, "And leaves the world to darkmess and to me," "Now fades the glimmering landscape
on the sight, "This grand Elegy has been translated into
various languages, and its rich and harmonious coloring of
the threads of life, classical composition and poilshed
rhythm, have fascinated the poetical heart of the world.
Stein, copied in black and two tints. Designed and painted
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FARM-YARD AT SUNSET. The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds for in the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward" (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two thits. Size, of sheet, 22x25.

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mass of work as tell to his share can be accomplished; and Lipes Sargent was a conspicuous example of systematized energy.

Though I can speak of him only as a corresponding the relative shall convey a clear view of in the relative shall convey a clear view of in the relative shall convey a clear view of in the relative shall convey a clear view of in the relative shall convey a clear view of in the relative shall convey a clear view of in the relative shall convey a clear view of interest shall convey a clear view of interest shall convey a clear view of interest shall convey a clear view of the relative shall convey a clear view of the shall convey a clear view of the relative shall convey a clear view of the relative shall convey a clear view of the shall convey as a corresponding to the relative shall convey a clear view of the shall convey as a corresponding to the relative shall be sh shall appear in my extracts as have the test of the cause with the middle shall have descented agent out of the cause in the short of the short of the cause in the sub-title should have been well in the sub-title to the cause with the makes; yet I cannot help thinking that the theory were the spen expression of his highly written to one with them, he was on terms of the sub-title to the with the makes; yet I cannot help thinking that the they were the spen expression of his highly written to one with them, he was on terms of the sub-title them. The makes in the sub-title have descented agent our intercourse until the should have descented agent our intercourse until the should have approved a very difficult of the should have a standard near the should have a treer) near to the borders of epotism. His many control of this best to the cause he loved. It is a proud to his best to the cause he loved. It is a proud to hereby as how by, but it is necessary for me to point out that the letters, from which I am about to duot, gain an added value from the

they of the small fetters as fill that peoplet. Oursaft the trained many burning questions occupied our strained from the Total the training of the training o is a first of a front that first to pursue, it shall be as a fine control orises, and, I turn to pursue, no world to ground see among may one. There are satisfies which are of more general interest, it with to no palarial memories are involved, and on which has tipe thoughts will be read without diversity of opinion.

THEIRISO HEALTH.

It was in the month of August, 1878, when the heavy work which had long pressed upon me was breating down my health, that Epes Sargent first complained to me of his own physical state. He had been all for a long time. In a subsequent letter he tells me that for twelve years past be had hardly expected to live from year to year. But it is characteristic of his unselfishness that, though he had written he to any extent. If frankly admits the phenomena, but does not go either into the facts or the philosophy of any extent. If we only had a Leibnitz or a Kant to go into the philosophy of the subject! Kant was more me on most subjects, he had not mentioned his own health. I had written rather hopelessly of my own state, especially of a diminished mental energy which oppressed me. He replies under dath August 48th, 1878;

mental energy which oppressed me. He replies under date August 48th, 1878;

"Your letter has done are good 1 had so much in it that meets my case, and with which 1 can very this sympathize. I too have been depressed by the wearset, or other causes, whether physical or spiritual. I too have not had the power of working in lelsure hems, but would dream or tall askept. I have not yet emerced from the valley. A sort of tedlum site seemed to take possession of me, and I have at monorist found myself sympathizing more than I once thought it could ever be possible with my friend, Prof. E. W. Newman, who once wrote me that his feeling in regard to life's continuance in the future was one of great moutherence. All this, I know, in my own case was purely morbid, the result of influences from the weather and from my bronchial affection. Mr. W. R. Greggtells us that the deshe of immortality weakens as we advance in years. That physical debility may irregard to mortal life is natural and likely. But the heart eries out for immortality orith me more strenuously them ever; I agree with Buckle, that the affections offer a guarantee of inture life wich no argument can ancet. But something more was needed to crush out my besitting skeptiersm, and it came in the overwhelming facts of Spiritualism. I know now that whatever morbid feelings may assail me, death will not be the end of me."

In that faith he never faltere?,
From the time of his first mention of his state.
I used to question him, and most of his letters contain some touching words that show how steep was the gradient up which his enfeebled frame dragged the heavy load of life. During the opening months of 1880 he thus speaks of

himself:

[Jan. 18th, 1880.] "I know you will be solicitous about my health, and my first words shall be of that. I am suffering from a complication of throat disorders, bronchial and catarihal. Some two or three months ago, in coughing, I coughed so severely as to burst three blood-vessels on my forehead. The consequence was a formation of swellings which had to be lanced and treated surgically. All this has greatly shaken my nervous system, and caused depression. I am unfitted for work and even for writing... From the eccentricities in my long course of invalidism it sometimes seems as if spift aids were on my side when I got to be very bad. For twelve years I have not expected to live from year to year."

[Feb. 25th, 1880.] "I think my general health is in

preced to (tre-from year to year."

[Feb. 26th, 1880.] "I think my general health is improving. It is now more than two months since I have seen any of the Banner people. I walked into the Boston Post Office, last Sunday, three miles from my house, and I walked a good part of the way back, and I should have walked the whole way if my brother, who was with me, had not wanted to ride... I am reading thirty-four two-column proofs of my Cyclopa-dia every week and am very busy."

In May he reading to the tree in which I had

In May he replies to a letter in which I had detailed some instances of the relief of pain by spirit-agency, among them some very rare ones of alleviation of my own sufferings from intense headache. But the temporary palliation of his agony soon passed away, and in the month-of November he began to feel that the end was of November he began to feel that the end was nigh. His last letter of Nov. 29th—there is one written just before his departure, but the November letter practically closes our correspondence—shows that pain had almost paralyzed him. A great part of it relates to matters which I do not wish to revive, and I quote only that part which refers to himself:

"Planchette: the Despair of Science." "The Proof Palpable of Immortality." "The Scientific Basis of Spir-itualism." Boston, U. S. A.: Colby & Rich. London: Office of the Psychological Review. † In all cases, except where expressly stated otherwise, the italies in quotations are mine.

ject which he so well understood, and defended with such earnest zeal. I cannot help thinking that it will be a good day for Spiritualism when to its workers shall apply the principle that applies to every other sphere of work, "The laborer is worthy of his hire." So only, in the nature of things, can the best talent be utilized. I sadly fear that Epos Sargent's life was shortened, and his best efforts frittered away by this necessity for quadruple toil; and though his efforts were prodigious, and his activity in every department of Spiritualism, especially in journal. of the object on, and have an expanding through and his best efforts frittered away by this neout with his advice and sympathy set all this I cessity for quadruple toil; and though his efforts
and the sounds, panel. I refer to be only to point were produzious, and his activity in every deout her, in this respect, his letters are the
parfinent of Spiritualism, especially in journalism, was incredible, I believe more sustained
Consequently to pase to a best only from the
correct substituted its inversability and more permanently
valuable results, might have been had from a
monopoly of his splendid talents,
and the shearment his matured about these.

The score of his repair of the state of the s

THE SCOPE OF HIS READING

As it was, be found time for a very wide range of reading. His letters are full of evidence that he was omnivorous in his tastes. He read and reviewed most books that appeared in the literature of Spiritnalism. But philosophy attracted him most. He had a keenly analytical mind, and the subtleties of the German school of philosophical thought were very congenial to his taste. I may illustrate this by some extracts from his letters which bear on Hartmann's ideas of Consciousness. This, among many other similar problems, greatly attracted him, and he soont much pains in refuting what he

Beecher published his book, Sargent writes me as follows:

iFeb. 3d, 1879.] "A new work by Rev. Chas. Beecher. I have glanced at it, and the glance has not made me curious to read it. He frankly admits the phenomena, but does not go either into the facts or the philosophy to any extent. If we only had a Leibnitz or a Kant to go into the philosophy of the subject! Kant was more than half a Spiritualist, and cave some good guesses in regard to a possible and probable intercommunion with a spiritual world. Leibnitz says, 'I am filled with astonishment at the nature of the human mind, of whose powers and capabilities we have no adequate conception.' And he said this in reference to a case of clarryoyance. I have begin reading Hartmann's 'Philosophy of the Unconscious' in a good French translation, for 1 am not a fluar reader of German. The scenis at times on the verge of Thelsm, but draws back, and makes his fod an unconscious agent, having only intelligence and will... He is a jaunty pessimist; and from what I have read I think his work has been overrated as one of gentus and power... According to him the conscious springs from and reposes on the unconscious. Now, my knowledge of actual spiritual facts enables me just to reverse that theory, and to show that the unconscious, There is no greater fallacy than to suppose that our external, normal consciousness is the whole of our consciousness. The facts of sommanbulism taught me forty years ago that what Hartmann calls the unconscious is neely an effect of that high psychic consciousness to which we are not admitted in our normal state... His work is really valuable to Spiritualists as showing that there is a sout in Nature as well as in man and in all animated things."

In February and April he aresumed the subject, and many times after recurred to it.

In February and April he resumed the subject, and many times after recurred to it. He was possessed, and most rightly, with the notion that a patient study of the phenomena of sommanbulism would throw light on some of the perplexing phenomena of Spiritualism, especially of Trance. He adopted the theory of what Swedenborg called discreet degrees of conwhat Swedenborg called discreet degrees of consciousness, and considered that what Dr. W. B. Carpenter calls unconscious cerebration was in reality a manifestation of activity on the part of the higher consciousness whose operations are, for the most part, hidden. His long experience in Mesmerism before the days of Modern Spiritualism had given him a great advantace in the study of the latter; and, at a later period, the case of Miss Fancher provided him with an opportunity of testing his ideas, of which he was not slow to avail himself. In February and April, 1879, (not to overweight my nariative with too minute quotations) he writes as follows: as follows:

nariative with too minute quotations) he writes as follows:

[Feb. 5th, 1879.] "I am inclined to think there must be a great truth in what Swedenborg tells us of two minds in man, an inferior or exertor, and a superior or interior." These two minds, he says, 'are so distinct that man, so long as he lives in the world, does not know what is performing with himself in the superior mind.' How can we explain the phenomena of double consciousness except under some such theory as this? What Carpenter calls unconscious corebration, may it not all be the conscious mental operation of the superior mind that is velled, or, as Swedenborg would say, discreted from the inferior, i. e., the mind in its normal state? I am not so sure that what Maudsley, Carpenter, Von Hartmann and others call the unconscious is really the unconscious, is not the higher consciousness of the normal state, by the mind in its lower state of activity. Spiritualism and its phenomena, properly investigated, must inevitably throw a revolutionary light on these great psychological problems. Philosophy has been groping in the dark through its non-recognition of the facts which our phenomena reveal. Read the speculations of Reid, Brown, Dugald Stewart, Von Hartmann on consciousness, and see how a few simple facts, like that of Psychography, for instance, would disintegrate and annul their theories."

[April 17th, 1879.] "I am amazed at the barrenness of philosophical speculation on the subject of Double Consciousness. Herbart, who takes a mechanical view of the phenomena, seems to have had a glimpse of the real state of things. What Leibnitz and the rest have called unconscious intelligence, automatic brata work (thought without a thinker) is, I believe, all wrong. My theory is that there is always consciousness of

BOSTON, SATURDAY, JANUARY 28, 1862.

PERSONAL REMINISCENCES OF EPES SAIGHTS.

WITH AN ESTIMATE OF HIS WORKS.

ACREAGY.

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ACREAGY 2016.

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ACRE

With constant fore, yours always.
It is only be this unvarying system that such a mass of work as refet to his share can be accounted by the total is know many advanced thinkers, who certainly have no need to have any subject thought out for them, who yet find both pleasure and profit from what I should regard as profitless. It is a matter, first, of idiosynerasy, and next, of early training. \* \*
The following extracts from letters written

in May and July, 1879, are full of sagacity, and adequately give his tone of thought:

The following extracts from letters written in May and July, 1879, are full of sagacity, and adequately give his tone of thought:

[May 11th, 1879.] "What you say of ——'s control by ——confirms what I have been preaching for the last twenty-five years, as you may see by my 'Planchette.' Great halm is done to Spiritualism in the eyes of thought full men by these wild assumptions. It is not so much the style to which I demur as the thoughts. I had no hich opinion of —— as a judicious character in championia: Spiritualism; but I think if he came back he would have something fresh, and decisive, and hielsive to say to us... And here as I write, is a most imprudent and unaccountable book, ——twisten men's manes. And such stuff! How any educated man could persuade himself that this pointless and meaningless stuff should be genuine, is one of the things inexplicable.... I had passed through all these phenomena of medial writing, spirit communications, etc., liften years, before Modern Spiritualism broke out. I had studied one phase of the subject in advance, and under remarkably good opportunities; seeing an excellent somnambuilst daily for two years, and subjecting her to most satisfactory tests, by which I was fully convinced of some, at least, of the phenomena."

[July 13th, 1879.] "I am convinced that those sensitives who give themselves up to promiscious controls cannot distinguish often between genuine spirit-imperssions and the products of their own fantasy; between teat clairvoyant flashes and purely imaginative suggestions... Of the activity of mischevous and misleading spirits, as well as of sincere but jesuitical ones, and also of good and liberal ones. I think there can be no doubt... And what is to be our attitude? How are we to meet these tendencies? Only by confining ourselves, it seems to me, to a strictly scientific, demonstrable basis. 'Here are our legitimate inferences, we enter the one and their strictly legitimate inferences, we enter the notological realm and leaves ence behind us. We become metap

As prophetic of what we may expect from Spiritualism as it develops and spreads, and its highest teachings prevail—teachings which, in conjunction with all that physical science can reveal to us, will be simply a formulated expression of the laws of our highest welings prevail—teachings which, in conjunction with all that physical science can reveal to us, will be simply a formulated expression of the laws of our highest welfare, as destined to supersede all that is false and transitory in human dogmatisms, laws and systems—let me call your attention to a passage which I have never seen quoted. It is a passage from Lessing, the illustrions German author, and was written a hundred years ago. He is speaking of the education of the race, of its ethical progress and purification, in which he fully believed. For him the education of mankind is freedom; the transformation of certain religious and moral truths into truths of reason; a state of things when men will do good for the sake of the good, and laws and social customs will be made to conform to facts of Nature as manifest in man's highest development. In a sublime apostrophe, which every impatient Spiritualist, who wonders why Spiritualism has not accomplished more than it seems to have done, will do well to ponder, Lessing exclaims: "Pass on with thy silent step, Eternal Providence! Only let me not, on account of its silence, doubt Thy progress, even if Thou shouldst sometimes appear to go backwards. It is not true that the straight line is always the shortest. Thou hast so much to take with Thee in Thy eternal way! So many side steps to make!" And then, as if with the prevision of a seer, he distinctly recognized the advent of Modern Spiritualism, and the Issues to which a knowledge of immortality must ultimately conduct the human race, Lessing exclaims: "It will come, it will certainly come—that time of perfect development, when man, the more firmly he becomes convinced of a better future, will have less necessity to borrow from that future the motives of his actions; when he will do good because it is good, not because he expects arbitrary rewards, which were formerly designed merely to fix and strengthen his inconstant recognition of the inner and better rewards of virtue. Eters Sargest.

Par Dr. Geo. B. Loring, in pursuance of his duties, will this winter visit Florida, and in the spring go to California. We are glad that he has a position for which he is eminently qualified; and the information he can give—and few men could impart it better—will be of the utmost importance to the country. and few men could impart it better—will be of the utmost importance to the country. There is no place under the Government in which he would be more useful. More than three-quarters of all the labor of the country is in agriculture, and more than three-quarters of our annual product of wealth is from the soil. Give to him the means, and by his own talents and his enlarged comprehension of what needs to be done, he will elevate his bureau to needs to be done, he will elevate his bureau to the importance of a department in the Govern-ment, without the assistance of any law to that end. The whole country should be thankful that for once the right man is in the right place. Let him write, let him print, and he will enlighten his countrymen and awaken love for the whole country in all of our States.

The Mexican National Railway is now being built at the rate of a mile a day.

Excitement in Rochester. Commotion Caused by the Statement Physician.

An unusual article from the Rochester, N. Y. Democrat and Chronicle was republished in this paper, and was a subject of much conversation, both in professional circles and on the street. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well-known not only Dr. J. B. Henion, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days since, which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerate that further investigation of the subject. merous that further investigation of the subject was deemed an editorial necessity. With this end in view a representative of this

paper called on Dr. Henion, at his residence on St. Paul street, when the following interview

occurred:
"That article of yours, doctor, has created quite a whirlwind. Are the statements about

the terrible condition you were in, and the way you were rescued, such as you can sustain?"
"Every one of them, and many additional ones. Few people ever get so near the grave as I did, and then return, and I am not surprised that the public think it maryelous. It was provided in the condition of the condition

marvelous."
"How in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day, and was ravenous the next; felt dull indefinite pains, and my stomach was out of order, but I did not think it meant anything serious."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what alls them, and I am sorry to say that too few physicians do, either."
"That is a strange statement, Doctor."
"That is a strange statement, Doctor."

"But it is a strange statement, Doctor."

"But it is a true one. The medical profession have been treating symptoms instead of discases for years, and it is high time it ceased. We doctors have been clipping off the twics, when we should strike at the root. The symptoms I have just mentioned, or any unusual action or irritation of the water channels, indicate the approach of Bright's disease even poore than a cough amounces the coming of more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This than is what you went when you

of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it, Doctor?"

"Precisely. Thousands of so-called diseases are torturing people to-day, when in reality it is Bright's disease in some one of its many forms. It is a Hydra-headed monster, and the slightest symptom should strike terror to every one who has them. I can look back and recal hundreds of deaths which physicians declared

hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart-disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them; and might have been cared, as I was, by the timely use of the same remedy—Warner's Safe Kidney and Liver Cure. I am getting my eyes thoroughly opened in this remedy—Warner's Safe Kidney and Liver Cure. I am getting my eyes thoroughly opened in this matter, and think I am helping others to see the facts and their possible danger also. Why, there are no end of truths bearing on this subject. If you want to know more about it, go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject, and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want, facts, there are

Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts, there are any quantity of them, showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and that there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent, but learning that the information desired was about the alarming increase of Bright's disease, his manner changed instantly and he spoke very carnestly:

changed instantly and he spoke very carnestly "It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven and others. This is

Carpenter, Bishop Haven and others. This is terrible, and shows a greater growth than that of any other known complaint. It must be plain to every one that something must be done to check this increase or there is no knowing where it may end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. In order to draw the contrast between healthy and unhealthy fluids he had provided a vial the contents of which were drawn from his own perdraw the contrast between healthy and unhealthy fluids he had provided a vial the contents of which were drawn from his own person. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him, and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys,' and in less than a year he was dead."

"You believe, then, that it has no symptoms of its own and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indications of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about, for I have been through all the stages of kidney disease."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"A very prominent case, but no more so than a great many others that have come to my no-

"A very prominent case, but no more so than a great many others that have come to my no-tice as having been cured by the same means." "You believe, then, that Bright's disease can

know it can. 1 know it from the experience of hundreds of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience; what

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope. and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Kidney and Liver Cure."

"And this caused you to manufacture it?"

Safe Kidney and Liver Cure."

"And this caused you to manufacture it?"

"No, it caused me to investigate. I went to the principal cities with Dr. Craig, the discoverer, and saw the physicians prescribing and using it, and saw that Dr. Craig was unable, with his facilities, to supply the medicine to thousands who wanted it. I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach, and now it is known in every part of America, is sold in every drug store and has become a household necessity."

The reporter left Mr. Warner much impressed

Price io cents.

For sale by COLBY & RICH.

The main object of this little vogestive teaching a recognition and of religion and morals) greater the nounces a system of life. It among the will grow into symmetry—int its life and the great hereafter. World by its author and his associates, without the hope or possible them—small fruit of some of the culcate.

Paper, 25 cents, pool LBY & RICH.

The main object of this little vogestive teaching a recognition and of religion and morals) greater the mounces a system of life. It among the will grow into symmetry—int its life and the great recognition and of religion and morals) greater the mounces a system of life. It among the properties which can hardly be denied or so to show how, from adherence or to show how, from adherence or so to show how, from adherence or to show how, from adherence or to show how, from adherence or so to show how, from adherence or s

with the earnestness and sincerity of his statements, and next paid a visit to Dr. S. A. Lattimore, at his residence on Prime street. Dr. Lattimore, although busily engaged upon some matters connected with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

Doctor ?

"Yes, sir." "What did this analysis show you?"

"The presence of albumen and tube casts in great abundance."
"And what did the symptoms indicate?"

"A serious disease of the kidneys."
"Did you think Mr. Warner could recover?" "No, sir. I did not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time, ever been cured."
"Do you know anything about the remedy which cured him?"

which cured him?"
"Yes, I have chemically analyzed it, and upon critical examination find it entirely free from any poisonous or deleterious substances."
We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused, and to meet the protestations which have been made. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment be doubted. They conclusively show that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing, and that it can be cared.

The Quarterly Meeting

The Quarterly Meeting
Of the Spiritualists of Van Buren and adjoining Counties,
in Michigan, will be held at Gray's Hall, in Breedsville, on
Saturday and Sunday, the 5th and 6th of February next,
commencing at 2 o'clock P. M. on Saturday.
Mrs. L. A. Pearsall, of Disco, Mich., and Mrs. E. C.
Woodruff, of South Haven, Mich., are engaged as speakers; and Mrs. Kromer, of Grand Rapids, Mich., a test mediam, is expected to attend.
Friends from a distance will be provided for; and all are
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