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# Panner of Fight.

BCSTON, SATURDAY, FEBRUARY 11, 1882.

### Ladies' Aid Society of Boston.

To the Editor of the Banner of Light:

It was been suggested that perhaps no better review of the work of this Society for the year 1881 can be given its friends than the sixteenth annual report, as read by the Secretary at the annual meeting, Jan. 6th, and which is given

According to the usual custom your Secretary

During the year we have gathered weekly in this hall, [718 Washington street] every Friday P. M., except those included in the summer vacation, from the second week in June to the first of October—counting thirty-two meetings

for business and work.

There have been one hundred and thirty-six names upon the membership roll: the average attendance has been thirty-six; this count has been taken at the business hour, which, if taken later, would have made the average attendance

Early in the season the work was largely upon aprons, preparatory to a "sale," which took place June 4th: and later in the autumn upon aprons and articles for a fair. The management of this department has fallen almost wholly upon two of the directors, the others having been prevented by unforeseen events from at-

tendance upon the meetings.

We have been enabled to bestow upon the poor a considerable amount of clothing of various descriptions; nineteen families have been rendered more comfortable by these distributions, as the greater part were given during the coldest of last winter. In forty-two instances money has been bestowed; in one urgent case rollef was given four times, amounting to sixteen dollars three other cases received fourteen dollars each at intervals; but it has mostly been given in sums ranging from one to five dollars, although several cases have received eight dollars each.

No strictly accurate account can be given in this report of the charity dispensed by this Soolety, since at any meeting, however informal, where two or three are gathered, it is no rare where two or three are gathered, it is no rare occurrence for some poor unfortunate to make an appeal which touches the heart and drains the purse, and a collection is the result—the amount of which never reaches the ear of your recording scribe. But according to the records, we have the past year given away \$220,30, including the penny collections for the paralytic man and the motherless babe.

Among the earlier events of the year was the celebration of the 31st Anniversary of Modern Spiritualism by a series of meetings under the auspices of this Society. The meetings were largely attended the entertainment provided satisfactory, and the amount added to the treasury appreciated by a band of faithful

workers.

The experiment of "having a hall all to ourselves" has this year been tested, and we think has proved very agreeable to all; already it presents a home-like aspect with its adornings of pictures and drapery. In this connection let us remember our indebtedness to Mr. George Smith in allowing himself tostand, in place of the late Mr. Henry Wood, as our security in the rental of this hall.

The Sunday services have proved a very profit.

The Sunday services have proved a very profitable resource for the Society; we can scarcely afford to dispense with them; yet it may be truthfully added that itsorely puzzles the Committee having these meetings in charge to bring upon the platform the talent best calculated to instruct, ennoble and elevate. The pressure has been heavy upon the few mediums who have so freely given their services. The anxiety of the President and her associates concerning these Sunday meetings is no enviable burden, and it may be suggested that members knowing mediums, as persons of talent, whom they can influence in this matter, would help a little to lift a heavy weight if they would introduce them to our Sunday meeting Committee.

The Vice-President, in her presiding over the afternoon meetings, and Dr. Richardson, for the interest he preserves in the evening conference, deserve our appreciation and thanks.

Mrs. Nelson, Mrs. Ireland, Mr. Brown and Mrs. Waterhouse never fail us, and have heard our oft-expressed thanks—their sole remuneration—but to our way of thinking they cannot lend themselves to a better purpose, neither to The Sunday services have proved a very profit-

one that will pay better in the end, if they will only wait till heaven out of its infinite storehouse enriches them.

The labors of the past year have terminated in a very successful fair, which brought hard work and sacrifice for all, and upon the few who supervised and presided at the tables untold hours of faithful labor; and those of us unable to do as much as they, one them a dalt of greting the same of the store of the stor o do as much as they, owe them a debt of grati-

One beautiful observance has been instituted One beautiful observance has been instituted by the President of this year, one which it is hoped will be continued as the years glide on: that of devoting the last. Sunday in May, annually, to a memorial service, in honor of the sister and brother members whose names are enrolled upon a purer and whiter scroll than ours, but who may "bend their bright pinions, and be happier for our humble remembrance." This event, as celebrated last May, gave each participant, we hope, a blessing, even though it may have been tinged with a sweet and solemn sadness.

Early in the spring-time two of our members, a sister and a brother, fell by the wayside, stricken by disease, weary, faint, pierced by many a thorn in life's tortuous way; the same day, and the same hour of the day, we lay their mortal bodies to rest in that quiet retreat of the dead—Mt. Auburn. They have led the way —the way we are all to follow; we have missed the cordial greeting, the manly step, the shoulder at the wheel, and bowed submissively with a sublime fath in their blessed gain, invested sublime faith in their blessed gain-immortal-

sublime faith in their blessed gain—immortality.

The administration of the past year has brought before the thought of the members the plan of a revised Constitution and By-laws, also has proposed taking steps toward obtaining a charter, and becoming an incorporate body; the labor of continuing this work we commit to the future, and to our successors in office.

We believe our charities have in the main been wisely given, mostly in cases of physical infirmity, and among those of American birth, and chiefly to poor infirm women; the voman who knocks at our door may be poor, friendless, uneducated—she may have sinned, we do not presume the right to ask whether she has or not, if she has self-respect enough to help herself, we will help her if we can.

Let us work like earnest, thoughtful women, with a sincerity which shall bless the world; let us be cautious in our criticisms of each other, remembering that mingling together once a week brings us into pretty close relationship, and the influence of each life must permeate the lives of all with whom it comes in contact.

Our gratitude is due the Banner of Light for

meate the lives of all with whole contact.

Our gratitude is due the Banner of Light for publishing, from time to time, items of interest to our friends, and for other kindly notices which have brought our work more prominently before the public.

which have brought our work more prominently before the public.

Mrs. Mary Stearns, the faithful stewardess, who serves so constantly year after year, merits our hearty thanks. By her generous deeds, by the mantle of charity she seeks to throw over all who err, by the firm, outspoken truth as she understands it, she has gained for herself a name to be envied by every one of us. Long may she live and prosper!

The meetings the past year have been marked by faithful, conscientious coöperation and harmony in work and intercourse; and while we owe our President more than we can hope to repay, yet her thanks and those of the officers are due all who have contributed to the welfare of the Society.

Respectfully submitted in behalf of the Presi-

dent and Directors of the Spiritualist Ladies' Aid Society.

Annie M. H. Tylen, Sec.

### Reception at the Home of Mrs. Nelson.

The pleasant apartments of Mrs. Nellio Nelson, the widely-known trance test medium, (suite 2, Hotel Norwood, near corner Oak and Washington streets, Boston,) were, on the evening of Thursday, Feb. 2d, filled with a pleasant company of ladies and gentlemen assembled for the purpose of celebrating the anniversary of her mediumistic control. The audience numbered many representative Spiritualists of this city and vicinity, including a large delegation from the Ladies' Aid Society, of which Mrs. Nelson is a member. Several valuable presents were displayed as personal gifts to "Maggie," an Indian guide of this medium, who evidently has many friends among Mrs. Nelson's patrons.

The exercises of the evening were introduced by a brief speech made by Dr. A. H. Richardson on taking the chair; he then in turn introduced as speakers Dr. John H. Currier, John Wetherbee, M. V. Lincoln, Mr. Newman, John W. Day; Mrs. Waterhouse and Mrs. Lincoln; Mrs. Baxter, Mrs. Cutter, the hostess herself, and others also took part in the services. Master Haskell Baxter gave a recitation. Instrumental and vocal music was furnished by Chas. W. Sullivan, Mrs. Hopkins, Mrs. Nellie M. Day, and Miss Lillian Mabel Page. After partaking of the bountiful supply of refreshments furnished, the company adjourned with many expressions of good wishes for the future of the host and hostess.

During the evening the following lines, written by the now ascended Dr. Samuel Grover, for a similar meeting at Mrs. Nelson's on a former occasion, were read to the people by one selected for the purpose:

AN OFFERING OF FRIENDSHIP Please to accept from your friend, S. Grover. We will sing you a song, Sister Nelson, Of the loved ones that oft to you come; Of the bright shining bands of good angels, That gladden our beautiful home;

That come with the smiles now of friendship, That weave for you garlands of bilss; We are happy to-night here to meet you— There's a charm in our meeting—'tis this:

Our souls are brimful of affection, Our faces bedimpled with smiles; Our lips murmur fond words of kindness, Our eyes speak the joy that beguiles.

And this is the study and labor
That gives us the pleasure while here;
To make every spirit more happy,
Every blessing with others to share. We meet thee to-night, Sister Nelson, Do not drive us away with a frown; For your gentle and kind loving spirit, Angels weave you a beautiful crown

Like theirs gemmed with fondest affection, Like theirs glowing happy and bright; And they'll see you safe over life's troubles, To a Home in the mansion of Light.

James, take my book and draw that \$5 out of the savings bank this morning. I know that bank is going to burst. The cashier has given \$100 to the Hottentot Young Men's Anti-Rating Missionary Society,

AND THE PROPERTY OF THE PROPER

#### Ladies' Aid Society-Presentation to Mrs. Perkins.

Po the Editor of the Banner of Light :

The evening of Jan. 31st was an illuminated one in the history of the Ladies' Aid Society; not an illumination like that of an ancient rod lettered book, but the occasion was illuminated by a happy blending of celestial and terrestrial thought, which was somewhat remarkable; not in the simple fact that the chief feature was the presentation of a handsome water-holder to Mrs. Perkins, the President of the Society, (the tribute of her many friends, of the esteam in which she is held by the members for the admirable manner that she has filled the office for the past few years,) for such presentations have nothing new in them; but it seemed to be in this instance, the occasion of an unusual expres-sion of good will toward the lady, and enthusi-astic approbation on the part of all in attendsion of good will toward the may, and entimisatic approbation on the part of all in attendance. Not a person was present at that goodly gathering but what not only enjoyed it, but was hardly prepared for such a sparkling surprise as the occasion proved to be—not only to the guest of the evening, who was in ignorance of what was prepared for her, but a surprise to the gathered friends, at the somewhat unusual exercises. Pleasant, easy, entertaining and instructive, as spiritualistic receptions and social gatherings are, this was so marked and so beyond the average that the fact itself was worthy of notice, and no one present will very soon forget the enjoyment of the occasion, which the seribe has very properly called an illuminated evening. On entering the parlor at the usual hour such gatherings begin, the friends found a table temptingly spread, and the services commenced about eight o'clock with a social "sit-down" at that well spread table, which used up the first hour of the evening. At nine o'clock the guests, who numbered about sixty or seventy, formed themselves as in an auditorium shout it was

who numbered about sixty or seventy, formed themselves as in an auditorium, when it was announced by one of the officers of the Society announced by one of the officers of the Society that Mr. Wyzeman Marshall, the well-known electtionist, was to be the chairman of the evening, and he, entering at the announcement, was conducted to the platform. Mrs. A. A. C. Perkins, the President of the Society and the guest of the evening, also took her seat on the platform, evidently oblivious or in the dark as to the special feature of the guestia the transfer that was the seat of the special feature of the guestian that was to the special feature of the occasion that was next to be in order. The distinguished elocutionist then addressed

the audience in a speech that in itself was music to hear; that was to be expected, as he is a master in the field of expression. He was r a master in the field of expression. He was complimentary to the Society for the work it had done and was doing, and happily blended his testimony to it, with that of charity in general; his language and cultivated manner of suiting the action to the word proved full of effect and bespok. By show, and the artist; gradually he brought it all to hear upon the office and the lady who filled it, addressed her, who rose as was expected, and at that moment the present was placed on the table and the presentation words appropriately made. Applause followed, the lady made a brief but neat response—lady-like and to the point—and the applause was long and loud.

After the dignified and masterly eloquence of Mr. Marshall, and while every heart was beating in unison with his words.

beating in unison with his words and the senti-ment they conveyed, the momentum not having subsided, he said: "The friends would now like to hear a few words from Mr. Wetherbee." That gentleman rose, somewhat surprised, and evidently feeling that it was to be a great falling-off, still having the fact not to attempt anything of a lofty character, which the keynote of the elecutionist who had been speaking the last half hour had inspired, he struck a lowe octave, and sailing near the earth, so to speak succeeded in making at least a happy, if not an eloquent or polished speech, and got his share of applause. That was easy, however, for the

audience was in a very happy frame of mind.
Dr. A. H. Richardson was called for the next speech, and he made a short but very fine one. Mrs. Waterhouse, the medium, made the next speech—or it should be said the spirits did, for she was entranced, and spoke for the six or eight members who had passed on during the past four years; naming them, she said they continued members of the society, and that they and others were present with the society generally, and were on this occasion. Mrs. Lincoln was next called, and after rising, be-Lincoln was next called, and after rising, became controlled, and an intelligent Indian spirit said a few appropriate words. Aunt Mary Stearns, the Nestoress of the society, told her story in brief; then Mrs. H. W. Cushman, the medium, made a neat speech.

The Chairman then called upon Miss Lucette Webster, the distinguished reader and teacher of elecution, who recited a selection, which was loudly applauded, and called upon for repetition.

Thus ended one of the pleasantest occasions of the season. It was near cleven o'clock when these services closed, but the audience seemed disposed to linger or be in no hurry, late as it was. The occasion will not soon be forgotten by any present as a happy time and a credit to the Ladies' Aid Society. "Shadows."

#### In Re Spirit John Pierpont's Message. To the Editor of the Banner of Light:

Wishing to present to the world my own mite of the evidence of the active communication of the unseen intelligences of the spiritual with mortal life, and their carnest desire that the truths they bring to us may be listened to and theirn, an' well they may. She's as good as an treasured up as a rich source of knowledge replete with wisdom and never failing joy, it is with an abiding sense of duty that I refer to the communication from John Pierpont, as published in your columns under date of Oct. 1st. I had many times listened to his sermons while a settled preacher of Unitarianism, in Troy, N. Y., and afterward to his conversation when he had been born into the liberty of the higher spiritual truths of intuition.

Of the message here referred to I will say that its style is in all respects that of John Pierpont. At an earlier period of his life he was settled minister of a church in Medford, Mass., and subsequently of one in Boston, where his circle of acquaintances must have been large, and where the questioners wished to hear from more spirits who formerly lived in Boston and vicinity are answered by his coming through the medial instrumentality of Miss Shelhamer. May this source of joy and glad tidings never become less than at present, to satisfy the inquirers after the true way of eternal life founded upon knowledge and intuition. E. P. GOODSELL.

Lyme, Conn., Oct. 5th, 1881.

# Niterary Acpartment.

## WHAT CAME OF A WOODEN WEDDING.

Written for the Banner of Light,

BY GRACE LELAND.

CHAPTER VI.

manufacturer in the town of M-; a strictly seeming ill. Her parents are close by, and business man, whose life was devoted to the though they talk cheerfully and hopefully, you amassing of riches. His wife had died in Pauline's infancy, and he had married, for his second wife, a woman who was well pleased to spend her portion of his wealth in extravagant dress, and all expensive external luxuries, while the claims of heart, soul and intellect were ignored. In such an atmosphere it was not strange that Pauline's character should develop, as it did, in all that was unlovely, while the better promptings of her nature, unheeded as they were, finally almost ceased.

Pauline had gone to visit her Aunt Thornton this time, promising herself a delightful flirtation with the young owner of the estate, just to pass away the time, which, for want of some new excitement, had begun to drag heavily

When she met him, and found that he was fine-looking, agreeable and gentlemanly in his manners, the contemplated conquest assumed new interest; and when she learned, further, that his affections were already engaged, she was thrown into a fine frenzy of mingled pas-

sions, which, however, she artfully concealed as far as she desired to do so. When her purpose was accomplished, when Damon Burrill had asked her to become his wife, she felt there was still danger, that, in

her absence, he would turn once more to Avis Gayle, with plea for pardon and return. This must not be; and, with consummate skill, she finally persuaded him to give up farming for the present-as she was not willing to leave her father and home just yet-and enter into some business in her native town.

friend, Harry Barlow, should form a partnership in trade, in the town of M---, and that Mr. and Mrs. Thornton should remain for an indefinite time in charge of Damon's estate.

There were times when Damon Burrill's concience became an accusing spirit; when he trembled at the recognition of his guilt. The thought of the lovely girl, whose happy young life he had darkened, who had been to him so much but a few months gone by, brought always pangs of remorse, which preyed mercilessly upon him. But he had yielded up his will, his integrity, to the wicked purpose of his enchantress, till he lacked the power to turn. Each day her fascinations wove closer meshes around him, till finally every principle of good yielded to her influence.

The close of summer found Damon Burrill commencing mercantile pursuits in the town of M-- in company with his friend Barlowwhom he loved and trusted beyond all other friends of his own sex-and looking forward to the month of January, when the beautiful heiress, Pauline Forcythe, was to be his bride.

Let us find Avis. We return to her home on the 10th of October. The day is cloudless. There is a look of desertion about the place. We enter and find an old man and his wife whom we have not seen before. The family is away. In answer to our inquiries the old man takes off his hat, and says:

"Wal, you see the young lady, Miss Avis, was jest dyin', dyin' by inches, an' she never complained so much as a word, but her parents knew if they would keep her out of her grave, they must do sunthin' quick; an' so they 're off to Cuba; and they'll stay thar, or else go somewhar else, till she gits better. They'll never come back agin till they bring her back well an' hearty. I tell you, they set lots by that gal o' angel. An' that 'ere Damon Burrill-I allers thought he was a nice, likely feller enough-he was allers stiddy, not so much for work as some chaps; but he's a villain, no mistake, treating Miss Avis in that 'ere way!"

"And you and your wife have charge of their

place in their absence?" "Yes; you see," replies the old man, "I've worked for 'squire Gayle more'n twenty years, off an' on, an' for the last five year 1've ben here right along. I lived in the cottage jest 'roun' the hill; but now I've let that to a small fam'ly, an' my old woman an' I are here to see

to things." Bidding the old man and his wife good-morning, let us make use of our privilege as writer and reader, and follow Avis. Over the broad stretch of sea we cast our eyes and single out from the steamers the ---, for on her deck we shall find our young friend. The crowd is not great, and the search is not a difficult one.

On the aft-deck, in a small easy-chair brought on board for her use, sits Avis. You would know her, for though sorrow has faded her cheek and dimmed her eye and imparted a transparency to her whole appearance, it has society, and thank you for all your kindness and inter-

not embittered nor crushed her spirit. She is-CHANGES-AVIS UNDER THE CLOUD-A WOM- the same sweet, loving, gentle girl, only chast-AN'S PERFIDY, AND A FALSE FRIENDSHIP—oned, saddened somewhat, trusting still the DEAD I—HEAVEN-GUIDED. lave and wisdom of her Heavenly Father, and The father of Pauline Forcythe was a wealthy | believing that he will bring good out of all can detect many an anxious, watchful look directed to their child when her eyes are turned

She is looking now far off at sea, but her thoughts are back in her once happy home. Can we follow them as they cluster around the

Everything there, this 10th of October, betokens a quiet festival; a few dear friends are gathered together. Damon Burrill stands beside her and takes her hand in his-that strong hand that she thought she should never let go: a few words of deep, holy meaning, a fervent prayer, and they twain are one! Then the congratulations, and the happy full hours. All this was to have been on this 10th of October.

Ah! that might have been! "For of all sad words of tongue or pen,

The saddest are these: 'It might have been!'"

The Is-how strange and unfamiliar! Can it be her own life that she is living now? It seems, yet, as if she had been merged into some other individuality, it is so strange, and hitherto unknown for her to be miserable. She had heard of sorrow, but she knew not what it was from any personal experience. Life, to her, was always happy, and as clear as crystal; ah! now there dashes into her mind a thought of the holy mission of suffering! Joy perhaps could not have wrought in her so true a ministry as does this heartbreak! Now, as never before, can she feel for those who bear heavy burdens, and whose hearts faint by the way. From under the cloud she looks out, with vision suddenly made clear, and sees the needs of human heart. It was arranged that he and his most intimate | around her; she looks into her own soul, and discovers new capabilities, stronger aspirations, deepened sympathies, a more perfect trust in the Divine Power; she looks upward, and sees the Light ineffable in which God is hid! She walks in the midst of her great Sorrow, saddened, it is true, but calm and trustful. Behind it all lies the Infinite purpose-the purpose of ONE who knows, of ONE who loves with more than human tenderness. Yes, she will trust this Holy, Loving Father, who cannot err. "But poor Damon! poor Damon! his soul will never be satisfied with Pauline Forcythe. after the first infatuation is past. The time will come when he, too, will suffer. Oh! may God comfort and help him then!"

> Such were her thoughts, as she looked far away over the sea. Mrs. Gayle whispered to her husband:

"To-day is the 10th !"

"Yes. Poor child?" he answered. "She thinks of it."

Avis turned to them both with a sweet, hopeful smile; for she divined their thoughts, although she had not heard their words.

"Dear parents, we will all be happy in each other.'

And the noble vessel sped on its way, bearing Avis and her parents safely to their desired haven, where soft, balmy days were waiting for them, with rest and healing and strength in their airs, and sunshine and peaceful hours.

A clear, cold day in December was just closng, and Damon Burrill, whose partner had gone to Boston on business, returned from his place of business unusually fatigued. After tea he hastened to Mr. Foreythe's dwelling, to spend the evening with Pauline. He found her stepmother in the drawing-room.

In answer to his inquiry for Pauline, she ex-

"Is it possible you don't know? Why, sho has gone to visit her Aunt Thornton. She went this morning. I supposed you knew."

"No," said he, with surprise. "She did not mention it to me. It is some project of hers, doubtless, to surprise me in some way."

"Yes, there is some sport at the bottom of it, probably," replied Mrs. Forcythe.

After a short call Damon Burrill returned to his boarding-place ill at ease. He could not account for Pauline's conduct. He went to the station to meet his partner. The train came in, but his friend Barlow did not appear.

The morning's mail was awaiting him as he entered his counting-room the next day. Running his eye over the package of letters, it was arrested by one addressed in Pauline's-handwriting, and he hastily opened it. The letter was dated from Boston. He read as follows:

DEAR DAMON: You will be surprised to learn that when this reaches you I shall be Harry Barlow's wife, and far away. I dislike scenes, and thought this the shortest and easiest way of settling matters between us. I have never truly loved you, and you are now at liberty to go back to your first love, who is doubtless waiting for your return. I have enjoyed much in your

est. Harry sends love, and says you can settle up the business to suit yourself. He will not trouble you helm, directing his course; and, through the

I knew Pa would never consent that I should marry Harry Barlow, because he thinks so much of you; so we took the management of the affair into our own hands. When I think it is time for Pa's anger to subside, I shall write to him. PAULINE BARLOW.

Great drops of perspiration started out on Damon Burrill's forehead, and his face grew pale, as he read these heartless words. heeded not the passing and re-passing of his clerks, as they made preparations for the day's sales. He was in a maelstrom of contending passions. The one feeling that held all others in abeyance, that rose as a mighty spirit of evil over them all, was a sudden hatred of his fellow beings. At one fell swoop all persons had become hateful to him; all seemed worthy of his distrust, hatred and contempt. Avis ?-the thought of her came into the tempest of his feelings like the light from some distant star, or a strain of half-forgotten music; then she seemed to stand, like some silent, accusing angel in the distance, and he could not look into her calm, sad eyes.

The voice of one of his clerks broke in upon his trance.

Springing up, almost fiercely, he looked at the questioner in a way that frightened him,

"I beg pardon, sir!" said, the clerk, "but I ished to ask you..." wished to ask you-

"Do anything you choose, but don't bother me!" exclaimed the unhappy man, as he natched up his hat and papers and rushed rom the store. He did not go to his boarding-place at once.

He walked rapidly through one street after another, till the country stretched wide around him. At last he reached a lonely wood, which he entered. There, far away from any human eye, he gave himself up to his contending emotions. Astonishment, grief, mortified pride, disappointed hopes, jealousy, anger and remorse-all struggled for the mastery. We will not intrude upon him in that dreary solitude. Some hours later he entered Mr. Forcythe's

house, pale and haggard. The surprise and indignation of Mr. and Mrs.

Foreythe were houndless.

after the first shock of excitement had passed. "Sell out, and leave the country," replied Damon.

"Don't take it so hard, Burrill," said Mr. Forcythe. "Pauline is unworthy of you. Wretched, infatuated girl! she would never have made you happy. Better stay, and make the best of it, my friend."

"I have no interest here now," said Damon. "I don't like trade. I shall close up, and leave as soon as I can.'

Well, you must do as you think best; but if you'd only stay and persevere I think you might make money here."

Damon Burrill said nothing. He cared little really for money. He felt, in his wretchedness, that the nearest approximate to rest for his weary spirit was only to be found in intense physical activity and constant change. He soon returned to his boarding-place.

He commenced settling his affairs at once. and, to his increased surprise and indignation. found that Harry Barlow had forged notes in his name to the amount of several thousand dollars. He paid all demands, closed up all accounts, and returned to his native town.

There is little record of Damon Burrill's life for the next few years. He returned to the home of his boyhood, a changed man, with an embittered and hopeless spirit. Pauline's perfidy had shown him himself as nothing else could have done; while the hollowness of Harry Barlow's friendship, coupled as it-was with crime, gave an added poignancy to his woe. Henceforth to him friendship would be a word without meaning.

In his woe, for the first time he faced himself. He saw himself, too, unworthy of trust, weak and worthless, and guilty. His faithlessness to Avis he did not try to excuse. In the depths of his soul he accused himself mercilessly, and mourned her loss.

It was several weeks ere the thought entered his mind that he might yet, through a true repentance and earnest struggle for a higher and truer manhood, win back once more Avis's faith in him and her affection; for he knew that in her heart there was no revenge, no bitterness. If be could only make himself worthy of her confidence and love, he felt that they would not be denied to him. But could be ever attain to such worthiness? He set himself sadly but earnestly at work, to make his life more worthy, more true. The years, perhaps, if he but filled them with untiring endeavor and achievement, might yet be kind and bring them together once more.

In what marked contrast stood now the two in his thoughts. Pauline, heartless, soulless, had touched only his sensuous nature, while Avis had awakened and inspired his highest nature, his noblest manhood. She had quickened his intellect, strengthened his soul and filled his heart. He yearned for her love again with a passion which no words could express. She was the sun of his heavens which had set forever, leaving him groping in a night without

At last he wrote to her. He asked her forgiveness and her pity. He begged that she would remember him at the Throne of Grace, for he could not pray for himself. He told her in few words all-all but the faint hope that she would yet let him come back to her. He gave no hint of such a hope. He could not yet put it

The letter lay unsealed on his table. He did not yet know her address. He started out to go over to her home, to learn her address from the old man there. On the way he met a neighbor, who told him of news, just received, of Avis Gayle's sudden death in Cuba.

Damon Burrill would have gone on, to learn particulars from the old man, but he felt that he could not bear his reproaches, of which he knew the honest farmer would not be sparing.

He turned back, crushed the letter, and watched the flames as they caught it in their hungry clutches; made immediate preparations for selling his estate-for which an anxious customer had long been waiting; made satisfactory arrangements with his uncle and aunt, and in a few days disappeared from the old familiar places.

Out to the far West, to the vast wilderness of a world little known at that time, his restless, unhappy spirit urged him, and, for a time, we lose all sight of him. Only this we know He was known as a gloomy, taciturn man, and, in the silent intensity of his feelings, he was fast settling into a state of unbelief and misanthropy, fearful to contemplate. For Damon Burrill, unlike his young friend Avis, had no hold upon the Divine and the Spiritual, but was drifting, rudderless, upon a stormy sea, with no compass to mark out his way.

Yet, all unseen, there was a Hand at the storms and the tempests and the bitter isolation of years, he would at last bear in to the haven of rest and peace!

#### CHAPTER VII.

GLIMPSES OF A LIFE—AN UNLOVED WIFE— A PARENT'S MISTAKE—THE CHILD IN THE

Ere the haven is reached, where the tempesttossed soul of Damon Burrill at last finds rest, we discover, in turning over the leaves of the years, further records of his life, which I will give you:

After years of travel and adventure, of pioneer life in the far West, of restless wanderings over the sunny slopes of California, through the dense wilds of Oregon, and to the far, tropical scenes of South America, the silent, weary, miserable man at last returned to his native counry, but not to his native town.

In a thriving town in New Hampshire we find him, once more in a home of his own. He has not a taste for business, and has bought a valuable farm in the outskirts of the village. The superficial observer would say that his is a pleasant home, for here are found not only all the comforts, but many of the luxuries of life; and the scenes that everywhere meet our eyes are pleasant to look upon. But you and I, reader, who know something of Damon Burrill's past history, can look deeper, and we shall see

He is coming now across the field, and as you look into his eyes, and see what is left of their quenched light, the severe expression of his mouth, the deep furrows already marked on his countenance, and the threads of silver thickly strewn among his brown locks-you know that Damon Burrill is not a happy man.

If we enter the sitting-room we shall find a pale, sad-faced woman, who bears a slight resemblance to Avis Gayle. This resemblance. which is merely that of the features-for the expression is entirely unlike that of Avis-was the one thing that had attracted Damon Burrill to Sylvia Golding. She was the only daughter of a lawyer in the village, and had been tenderly cared for; and, although many lovers had What will you do?" asked Mr. Foreythe, laid siege to her heart, she had turned from them all to the moody, irritable man, and had promised to be his wife. Damon Burrill had not deceived her. He had told her of his past life: not excusing himself, nor denying that the best affections of his soul must still be given to the dead; but asking her to accept what he had to give-a cold and divided heart.

> And, womanlike, she took the divided heart while others offered at her shrine the undivided homage of nobler souls.

> Such a marriage could not result in happiness

to either. There was no outbreak between them, but they were moonlight and starlight, rather than sunlight to each other. Sylvia fondly hoped that she might be able yet to win him to love her, and she bore patiently with his dark and uncomfortable moods, the while that her physical and mental strength were gradually giving way. At last, saddened by the conviction that there was no perceptible gain in her influence over him, she fell into a hopeless and more negative state of mind, which served to lessen still further her hold upon his esteem.

The birth of a son seemed for a time to unite them more closely, and a year and more of increased happiness passed.

It was a pleasant summer evening. Tea was over, and Damon Burrill took up the evening paper, and glanced over its columns, while his little son Gayle gambolled about the room in the fullness of baby joy. Suddenly his eyes were riveted to a paragraph, which he read and ro-read with blanching face.

At that moment little Gayle came running to m with some baby thought terance, with -

"Oh, papa! papa! see here!"

The man with a sudden movement thrust the child aside, and rushed out of the room. He did not see him fall; he did not heed his cries: but, catching up his hat, with rapid strides he crossed the fields, and was soon out of sight.

Mrs. Burrill hastened to soothe the little one He was not hurt, but was frightened by such unusual and rude treatment from his father. Mrs. Burrill, who had seen the hasty departure of her husband, could think of no reason for it. At last she took up the paper, and her eye soon fell upon a paragraph which explained to her, beond a doubt, her husband's conduct.

It was the marriage of Avis Gayle! The rumor of her death, which had reached Damon Burrill, was an unfounded one; but so carefully had he avoided all communication with his former home and old associates that he had never learned the falsity of the report. nor the return of Avis and her parents to their home after a year's absence.

Damon Burrill did not return home that night. Sylvia knew that alone, in the deep solitudes of the night, and ranging over hills and through valleys, through fields and forests, he was wrestling with a new agony. And who can tell the speechless anguish of her loving soul, knowing his sorrow, yet powerless to relieve and feeling in her own soul a grief and an isolation too terrible to be borne! For Sylvia had been true to the strange infatuation of her love for him. If she had erred in accepting him she was true and womanly in her loyalty to him through all trials and all changes.

We will not follow Damon Burrill as he strode over many a dreary waste. A fearful night it was, of darkness and storm and wind and rolling thunder; and as the lightning traced its mysterious hieroglyphics on the page of night the miserable man prayed that it might smite him and still the torture of his beating heart!

One query smote like an arrow through his thoughts: Had Avis waited for him all these years, hoping that he might turn to her again? And the cruel Night responded only-Waited?

From that time Damon Burrill grew more harsh, more bitter, more misanthropic, and was attacked sometimes by fits of temper, amounting almost to insanity. The gentle wife could not long bear up under this increased burden of unkindness. She died two years later, after a short illness; and the only pang of her going was that she must leave bohind her darling boy!

[Continued in our next.]

The experiment of hearing a theatrical performance at the distance of a mile away, by means of the telephone, has been successfully tried in London. It took place at the Bristol Hotel, which was placed in communication with the theatre. The receiving instruments were placed in the proscenium of the theatre right and left. Telephones for the right and left ear were supplied to the audience in the hotel. The performance was the comic opera, "The Mas-cott." Dialogues, songs and choruses were dis-tingly heard. tinctly heard

### THE BAY OF SEVEN ISLANDS.

BY JOHN G. WHITTIER.

The skipper sailed out of the harbor mouth, Leaving the apple bloom of the South For the fee of the Eastern seas, In his fishing schooner Breeze.

Handsome and brave and young was he, And the maldens of Newbury sighed to see His lessening white sail fall Under the sea's blue wall.

Through the Northern Gulf and the misty screen Of the Isles of Mingan and Madaleine, St. Paul's and Blanc Sablon, The little Breeze sailed on.

Backward and forward along the shore Of wild and desolate Labrador, And found at last her way To the Seven Islands Bay.

The little hamlet, nextling below Great hills white with lingering snow, With its tin-roofed chapel stood Half hid in the dwarf spruce wood;

Green-turfed, flower-sown, the last outpost mer upon the dreary coast, With its gardens small and spare, Sad in the frosty air.

Hard by where the skipper's schooner lay, A fisherman's cottage booked away Over isle and bay, and behind On mountains dim-defined.

And there twin sisters, fair and young, Laughed with their stranger guest, and sung In their native tongue the lays Of the old Provencal days.

Alike were they, save the faint outline Of a scar on Suzette's forehead fine; And both, it so befell, Loved the heretic stranger well, Both were pleasant to look upon, But the heart of the skipper clave to one; Tho' less by his eye than heart He knew the twain apart.

Despite of alien race and creed, Well did his wooing of Marguerite speed, And the mother's wrath was vain As the sister's jealous pain.

But half by voice and half by signs The skipper said, "A warm sun shines On the green-banked Merrimac; Wait, watch, till I come back.

And when you see, from my mast-head; The signal fly of a kerchief red, My boat on the shore shall wait; Come, when the night is late.

Under the night, on the wet sea sands, Slowly unclasped their plighted hands; One to the cottage hearth, And one to his sallor's berth.

What was it the parting lovers heard? Nor leaf, nor ripple, nor wing of bird, But a listener's stealthy tread On the rock-moss, crisp and dead.

He weighed his anchor and fished once more By the black coast-line of Labrador; And by love and the north wind driven, Sailed back to the Isla ds Seven.

In the sunset's glow the sisters twain Saw the Breeze come sailing in again; Said Suzette, "Mother dear, The heretic's sail is here."

Go, Marguerite, to your room and hide; Your door shall be bolted!" the mother cried: While Suzette, ill at ease, Watched the red sign of the Breeze,

At midnight down to the waiting skiff She stole in the shadow of the cliff: And out of the hay's mouth ran The schooner with maid and man.

nd all night long, on a restiess bed, fer prayers to the Virgin Marguerite said; And thought of her lover's pain Waiting for her in vain. But when she saw, through the misty pane, The morning break on the sea of rain, Could even her love avail To follow his vanished sail?

Meantime the Breeze, with favoring wind, Left the rugged Moisic hills behind, And heard from an unseen shore The falls of Manitou roar.

On the morrow's morn, in the thick, gray weather, They sat on the reeling deck together, Lover and counterfelt, Of hapless Marguerite.

With a lovel's hand, front ner forchead fair He smoothed away her jet-black hair. What was it his fond eyes met? The scar of the false Suzette! Fiercely he shouted: "Bear away East by north for Seven Isles Bay !"

The maiden wept and prayed, But the ship her helm obeyed, Once more the Bay of the Isles they found; They heard the bell of the chapel sound, And the chant of the dying sung in the barsh, wild Indian tongue.

And when they came to the cottage door, The mother rose up from her weeping sore, And with angry gestures met The scared k ok of Suzette.

Here is your daughter," the skipper said: Give me the one I love Instead." But the woman sternly spake: "Go, see if the dead will wake!"

He looked. Her sweet face still and white And strange in the noon-day taper light, She lay on her little bed, With the cross at her feet and head.

In a passion of grief the strong man bent Down to her lace, and kissing it, went Back to the waiting Breeze, Back to the mournful seas. Never again to the Merrimac And Newbury's homes that bark came back. Whether her fate she met

On the shores of Carraquette,

Miscon, or Tracadle, who can say? But even yet at Seven Isles Bay Is told the ghostly tale Of a weird, unspoken sail,

In the pale, and light of the Northern day, Seen by the blanketed Montagnals, Or squaw, in her small kyack, Crossing the spectre's track.

On the deck a maiden wrings her hands. Her likeness kneels on the gray coast sands; One in her wild despair, And one in the trance of prayer.

She filts before no earthly blast,
With the red sign fluttering from her mast,
Over the solemn seas,
The ghost of the schooner Breeze!
—[Allantic Monthly for February.

Our London correspondent, Mr. William Tebb, writes that since the International Anti-Vaccination Congress at Cologne last October, and reports of its proceedings in American papers, the demand for information has largely increased in the United States in regard to the movement it was held to aid; and that to meet this demand Mr. P. A. Taylor's reply to Dr. W. B. Carpenter, which also covers the main facts under discussion, will be supplied free to the extent of twenty thousand copies to all who apply and remit postage, one cent each. Those desiring it can address Wm. Tebb, 114 Victoria street, Westminster, London, Eng. Mr. T. states that another Anti-Vaccination League is to be formed in New York by Henry Bergh, and adds: "The Banner of Light has done much to awaken public attention to the subject and to create the demand for information. The agitation once fairly set on foot, being founded on, truth, justice and parental rights, must go on, until vaccination, like inoculation, salivation and venesection, has been relegated to the vast limbo of exploded medical delusions."

They are deceived who imagine that to go to heaven is only to be taken up amongst the angels, let the quality of the individual with respect to his interior life be what it may; and thus that an abode in heaven may be conferred on any one by an immediate grace; when, unless heaven be within a person, nothing of the heaven that is out of him can enter into him, and be received.—Swedenborg's "Heaven and Hell," 54.

The Universalist body loses its "bishop of the Northwest" in the resignation of Dr. W. H. Ryder, who closes his pastorate of twenty-two years in April, and announces his retirement from the pulpit.

## Banner Correspondence.

#### New York.

ROCHESTER .-- Upon renewing his subscription to the Banner of Light, S. Moses writes: "I cannot do without its weekly visits. I am much pleased with the enlargement. The Message Department, which I take great interest in, makes it to me, and I think to every one who reads it, the best paper in the world. I have read every number for more than twenty years, and am now in my eighty-fourth year, and being close on the border of the Summer-Land most earnestly desire all the knowledge I can obtain from the Banner of Light, and all other sources within my reach, of that now discovered country to which my friends have gone. To me it seems just and natural that all, on entering the life beyond, are the same individuals, governed by nature's law, as here, bearing with them their record from childhood to the last remembrance of thought in this world. I believe that if mankind in this life were taught that each and all must approve or disapprove all of their own acts; that they cannot conceal from the spirit-world or from themselves their own record, but that it is so indelibly imprinted upon their life-book of memory that it cannot be washed out by any mere belief, the world would be the better for it, and we could have confidence in one another. May not the present state of society be the result of the people being taught from the pulpit that man may do wrong to his fellow-man, cheat, lie, steal, and though his sins be as scarlet they shall become as white as snow, by simply saying at the last moment that he 'trusts in the blood of the lamb, and he ascends to glory: whilst the individual who deals fairly and honestly, but does not thus 'trust,' has no chance to obtain happiness hereafter!'

ONEIDA .- W. Irving Tillotson writes: "The rarest treat that the Spiritualists of Onelda and vicinity have enjoyed for a long period was the lecture, accompanied by music, of J. Frank Baxter, it being made more convincing to outsiders by his most remarkable and unavoidable tests. Mr. Baxter is not only a polished lecturer, but in every sense a gentleman, and we regret he could not have remained longer with us.

HORNELLSVILLE. - Personal experiences

in spiritual phenomena many years before the advent of Modern Spiritualism are related by John Greenhow, as follows: "I am a Spiritualist and have never had a doubt of its truth, for I saw and heard spirits while I was a member of the Church. The first Indians I ever saw were spirits. Four local preachers called in to see me one Sunday afternoon, over forty years. ago, and while they were sitting talking I saw five Indians standing in a circle with their heads together. Presently one of them left quickly, and passing to one of the brethren, touched him on the calf of the leg. He was at the time sitting with one leg over the other, and he suddenly started, caught hold of his leg and exclaimed, 'I've got the cramp in my leg. Of course I thought they were wicked spirits, not being white or dressed in white. I joined the Methodist Church when I was seventeen years old, but I was sincere, and this I think accounts for my remarkable experience in hearing noises and receiving answers to prayer in a wonderful manner, of which here is one instance: I was called to preach, and after being ordained an elder, a brother came to me and said: 'Brother Greenhow, my wife has got the scarlet fever; I wish you would come and see her.' I went. I used to carry a small bottle of oil in my pocket and use it if I felt to do so. Upon my reaching the sick woman I laid my hand on her head in the name of Jesus Christ, she came, and she was down in ten minutes. After I was gone she told her husband she had dreamed I went to see her, and did just what I

did, and she was well. I could fill several sheets with my remarkable experience while I was a church member. Forty-five years ago two young men and myself had been walking in the country one Sunday afternoon. When we returned we sat down to smoke, and I watched the smoke go circling out of my pipe till I seemed to be borne far away, and when I came back I said to them: 'That's the strangest thing I ever knew; I have been at home and seen all my folks.' Of course I thought it was some kind of a curious half-awake dream and put it from me; but when I got home my wife said: 'The strangest thing you ever knew took place this afternoon. We were all sitting at the parlor door and saw you come in and go up-stairs, and I followed you up, and you were not there; and when I came down and told them, they said they knew you must be, and were hiding, for they all saw you."

### District of Columbia.

WASHINGTON .- "F. G. L." writes: "Prof. Austin Phelps, of Andover, seems to be between two fires, at least-from the Spiritualists on one side, and the enemies of the cause on the other. Between the two elements he seems to me to be in danger of being crushed, as he undoubtedly will be, if he continues trying to maintain the attitude of a denier of spiritual truths. It is difficult to reconcile the idea of a man preaching from the pulpit, or writing and publishing through the religious press, for others to preach, that which he does not believe. Can it he that the spread of spiritual truths is so permeating the Church as to call forth a denial of all that tends to clevate mankind above the level of the old Church teachings, and so destroy its influence and power? Better 'stop denying and wait for more light,' than to try to put others' light under a bushel, so as to hide it from the world. I think, however, that he puts his own light under a bushel, if I can read between the lines from his own pen in 1879, which read as follows:

'The evidence is not small that, in a life free from the limitations of sense, the soul's natural dominion over material things will be grandly developed. Mind will probably be independent of the veto of matter Our Lord seems to have possessed the power of passing through material obstructions without a rent or break. Through closed doors and dense walls he passed with the case of thought. Through angry crowds, whose every eye was fixed upon him, he slipped away invisibly. Was this a miracle? Even so it may have been only an anticipation of the natural sover eignty of soul over matter. Angelic intelligences seem to have the same supremacy over material forms, as suming them and dropping them at will. All the biblical hints of the life natural to spiritual being look to this as one of its conditions. They suggest the query whether mind, after all, is not the only substance and matter the shadow. This is, at least, less improbable than the glum faith of materialism."

Thus wrote the learned Professor of Andover, in the spring of '79, since which time he seems to have found it necessary, in order to save

spiritual truths among its congregations, to try and shut out the light of truth and encourage the 'power of darkness,' It is to be hoped that he may, for his own sake, become more reconciled to the inevitable advancement of spiritual truths and not feel it incumbent upon himself to cry out that all manifestations from the spirit-world are of the devil."

#### Massachusetts.

WAYLAND .- J. S. Draper writes us as follows, under date of Jan. 18th, concerning " Healing Power Through the Hand." Our correspondentavers that "Whatever that power may be in its essence, the fact of its existence and practical benefit to the suffering has passed beyond the regions of doubt with all honest observers"; and continues: "A few weeks ago, from causes to me entirely inexplicable, I became almost completely deaf. So sudden was the attack that it seemed like the result of paralysis, or of a puncture of the drum of the ear. Last week, at the suggestion of a friend, I was introduced to Mrs. E. F. Welch, whose business office is 30 Worcester Square, Boston-a lady whom I had never seen, or even heard of before. Under her manipulations, during ten or fifteen minutes, I was made sensible of decided improvement; and at the end of half an hour it was evident that my ordinary sense of hearing was completely restored, and it has remained so to this date. I have since learned that she successfully treats many forms of disease and derangement of the human system; and a sense of gratitude in my own case leads me to place her name before the readers of the Banner of Light, with a hearty recommendation of her powers to relieve."

WORCESTER .- Woodbury C. Smith, Presilent of the Worcester Association, writes: Mrs. Abbie N. Burnham, of Boston, who pened our lecture course in our new hall last October so acceptably, has just closed a twoweeks' engagement with us, lecturing to large and appreciative audiences. Mrs. Burnham throws over her audience an influence that orings them at once into sympathy with her subjects, and chains them in rapt attention as they listen to the eloquent utterances that flow so rapidly from her inspired lips. She well merits the position she is fast gaining in the lecture-field, and should be kept well em-

SALEM .- A correspondent forwards the following "Notice to Spiritual Societies or Lyceims: The subscriber is now prepared to give five illustrated lectures, both spiritual and secdar, for any society, sociable, fair or entertainment, etc. The choice and select views are andsomely colored, and finely magnified by the stereopticon, and are also very instructive. Terms, \$6 per evening, or on shares. Can give the best of references if desired. Please send for Circular to STEPHEN G. HOOPER, President of Spiritual Society. Address No. 51 Endicott street, Salem, Mass."

### Florida.

PALMETTO .- Jonathan Koons writes: "Mrs. Hendrix is a good trance medium, worthy of high commendation for her distinguished mediumistic gifts and exemplary character, and merits the respect of all who know her. Her good husband, Joel Hendrix, is no less interested in the support and defense of our glorious cause. He exercises the rare gift of spirit-healing with good success. We are having a general good time, holding circles at his residence for spirit-intercourse, in which I am an active participant. One of the members of our circle is Mr. Green Harrold, a Baptist minister who lately emerged from the wilderness of ecclesiastical sectarianism into the true light of the spiritual universe of conscious life, love and imand I felt she was healed, and told her in the mortality. He was a stanch opponent of Spirname of Jesus she might get up and wash and | itualism until the spirits controlled his tongue dress herself and I would wait down stairs till to speak contrary to his own esponsed senti-

ments. Our sectarian neighbors of this town are becoming somewhat interested in our cause, and those who lack moral courage to attend our seances are beginning to eavesdrop to hear what is said within; a very good step, that, in the way of an eye-opener.

We have a decided advantage here in our spiritual circle over our opponents in the comparative balance of intellect. The best reasoners in the country are found in our ranks; amongst whom, in our Palmetto circle, we have Capt. James A. Thompson, Mr. Harrold, and others of equal talent. I keep my little book, The Truth-Seeker's Feast,' on hand, which serves us well in showing up the groundwork

of modern Christianity. In conclusion, I am requested to tender the highest regard of the Spiritualists of this town and vicinity to the Banner of Light for its services in defense of truth and common hu-

### California.

COLUSA .- John H. Liening writes: "I enclose a three dollar money order to renew my subscription to your indispensable paper, which I have taken for many years, and expect to take to the end of my life. I wish more could see as I do, who have been a convert to Spiritualism for thirty years. I was formerly a Deist and Atheist; all things failed to satisfy me as to the future, until Spiritualism came, and has been to me what all else failed to be. I thank God for the day, how and minute that I was invited to the first scance, at which I received facts that convinced me of an existence after this of earth. I have ever since been a worker in the cause, and will be to the end of my life. God bless the Banner of Light, and all connected therewith."

### Missouri.

GALENA.-W. Patton, M. D., writes: "We need a good materializing medium here. Séance room and board shall cost them nothing if they call on me, which is all I am able to give them. There is not, to my knowledge, any Spiritualist here except myself, but I believe any medium of the class I have mentioned would find a visit here remunerative, as there are no churches to throw obstacles in the way of their making known the truth. Why will some one not come? I see Joplin, Mo., only about fifty miles distant, calls for one. Now come, and divide the time between the two places. I earnestly hope some one will be induced to

### Washington Territory. \*\*

OLYMPIA.-Emily C. French, upon renewing her subscription, writes: "You can consider me a life subscriber to the Banner of Light. I see with regret that some are finding fault with the Message Department, and would like to see that page filled with other matter. Now I want most earnestly to protest against such a proceeding, for if there is one part more than 'Orthodoxy' from the rapid encroachments of another that I take delight in it is the Message

Department. When I am cast down, and repine at my lot, and think that my troubles and ers long remain, and our spirit-friends never trials are more than I can bear, I lay down my work and pick up the Banner (which always lies handy) and turn to the Messages, and my spirit is cheered, my heart is lightened of its burden; I take up the daily duties of life with renewed vigor, and thank the spirit-world for the dear Banner of Light, the light that lighteth every one that cometh into the world; the light that comes to us poor mortals, so that we can see to make our lives bright here and beautiful hereafter.

The cause of Spiritualism is progressing steadily in and around Olympia. Mediums are being developed in greater numbers than ever before, and in families that are bitterly opposed to Spiritualism in every form. Our spirit friends make themselves felt and heard, to the dismay of skeptics and the delight of those who believe in them."

#### Connecticut.

NORWICH.—Byron Boardman furnishes the subjoined account illustrative of the power of Clairvoyance: "In the latter part of November last, Mrs. E. L. Williams, of this city, was called from her bed at an early hour by an unknown woman evidently in great mental distress. The lady was anxious for an interview, stating that she desired information regarding an absent friend. Her request was granted. And as the strange gift of second sight or spiritual perception came upon this modern secress, she in substance replied: 'The friend of whom you speak is your own husband. As I unravel the psychometric thread of his life I perceive that he was with you last evening. At a later hour he left home, and has not returned. You have waited, watched and worried the night away, haunted by dread forebodings of trouble, and the fear that some fatal mishap had overtaken him. But, lady, cheer up, for he is alive and well. I can now see him in a large brick block; it appears to be a lock-up. During the night he had trouble and hard words with other parties in a distant part of the city, the result of which occasioned his absence from home. You will see him soon. Go to police headquarters—I am sure he is there -and you will find my statements true.' The woman hastened to the station and made known her trouble. On consulting the books it was found that the name of her truant husband had been duly registered at a late hour of the night. She was conducted to his private apartment. where she was overjoyed to greet him. The matter was satisfactorily adjusted with the officials, and the happy pair, arm in arm, went on their way rejoicing.'

NEW HAVEN. - A correspondent writes, over the signature "Veritas," as follows: "Permit nie, as one who has for a number of years read your interesting paper, to congratulate you on its present beautiful form and increased size. It comes to the city each week, and is welcomed to many homes. Although not an avowed Spiritualist myself, I nevertheless derive great comfort from perusing the instructive and edifying articles it contains; indeed. there is no paper printed I so highly prize as the Banner of Light. I believe it is fulfilling a glorious mission, and is destined to accomplish still more in the future.

Perhaps a few lines concerning a lady formerly a resident of Boston, will not be uninteresting to your many readers. It was my good fortune to visit Mrs. J. J. Clark; the celebrated clairvoyant, who has recently moved to New Haven. The object of my visit was a purely the lady, and settled the business which led me to call upon her, a few words were spoken concerning her mediumistic powers. I confess tell me of events that no one was cognizant of or two passes with her hand over her eyes, did Wm. Lloyd Garrison, and many others of redemonstrate, to my utter astonishment as well as satisfaction, that she could read many events in my life as one reads an open book. She also described two spirits, and gave me their names. corresponding with those of relatives of mine who are in the spirit-world. To crown the séance, and make me still more astonished, she spoke of an article which was given to me by a friend, describing it accurately. This was a settler, as no one but that friend and myself knew of the article in question. I think the lady, by her clairvoyant and mediumistic talent, is doing great good here. Her address is 81 Church street. I hope the Banner may wave over the whole of this and other lands, emancipate thousands from the thraldom of superstition and error, and carry the blessed tidings of immortality and progression to all who are longing for the truth."

CANTON.-S. J. Leach writes: "After an outlook from the heights to which Mrs. Richmond's controls take one, it seems as if my poor words could be but useless, yet I wish to express my appreciation of the dear Banner of Light in its every department-that of messages especially, because it expresses the views of real, tangible earth-people who have crossed the border to the Morning-Land. We who are held down by feeble bodies cannot always remain on the mountain-top with Mrs. Richmond. It requires large heroism to calmly consider the end. while yet quivering on the anvil, as we are being shaped for our niche in the great temple: but if we can realize that by-and-by we shall be transformed into something fair and useful, it strengthens us to bear the pressure of the All-Shaping Hand.

Iconoclastic work, I suppose, has its use, and there are those adapted to it: but it seems to me the 'still, small voice' will win its way to the people's hearts, as a rule. Where lifelong teachings are to be overcome, time, patience and wisdom are needed. Some will not, some dare not see; the latter less often through fear of being outcasts from social life than fear of accepting that which may peril the soul's interests. They cannot believe there can possibly be any salvation except through Jesus, and to entertain even a thought of it would seem to them the most terrible sacrilege. I do not like to hear Christianity denounced, I know so many followers of Christ who are truly conscientious and noble and pure in their lives; yet I would so like to have them learn the truth, because I have found so much comfort since I have grown slowly to understand the Spiritual Philosophy as I find it elucidated in the Banner of Light. It meets the long felt need of my spirit, and I would that its now enlarged sheet might be in every household in the land.

There are no Spiritualists near me, so far as I know, except that one family are having their attention called to the subject since their little one went to the Summer-Land. I feel, as Mr. Wetherbee expresses it, 'how pleasant it is to fall in with a like-minded person,' when I meet one with whom I can converse freely on this great theme. How we all like Mr. Wetherbee, Mr. Hazard and many more who write for that if it is true that Spiritualism is the work

your paper. May all pure, true-hearted workweary of trying to help and benefit poor humanity."

WILLIMANTIC. - Wm. C. Fuller writes, January 17th : "Miss Jennie B. Hagan is drawing crowded houses, and of course gives general satisfaction. Her improvisations are truly wonderful. With a nice new organ, full houses and the Lyceum in a good healthy condition, together with the kindly feeling manifested toward us by the new Congregational and Methodist clergymen, we can say with friend Cephas, that Spiritualism is 'booming' in Willimantic.

WEST HAVEN .- O. W. Reynolds, Secretary of the New Haven Society of Spiritualists, writes that on the 15th ult., Capt. II. H. Brown, of The Two Worlds, delivered a lecture that gave great satisfaction to all. He says: "His earnestness, the purity of his language, and the plain, unanswerable argument that he uses, can but be a benefit to any society that secures his services. It seems as though his coming among us was the work of an unseen intelligence in answer to our earnest desires for an influence that should stir up our old workers. He had the largest audience since the commencement of our new movement."

#### New Jersey.

ELIZABETH .-- J. Harvey Price writes: "I have lived here for the past nine months, during which time there has been no spiritual lecturer or medium here, although Elizabeth has a population of thirty thousand. I highly prize the Banner of Light with its weekly feast of good things, and trust you will be liberally sustained in your efforts to give the people a first-class spiritual paper. I cordially wish you unbounded prosperity."

RAHWAY.-Mrs. Cornelia P. Mundy writes: The Message Department is almost the first that I look at, and it was the same with my dear husband (David A. Mundy). What should I do without the dear Banner of Light, it contains so many comforting words in this, my great affliction? I do feel sad and lonely at times, yet I think of my dear one as free and happy, laboring in the great cause of Spiritualism, and gain comfort thereby. The opportunities I have of hearing from him are few. I am very, very thankful for the beautiful messages that have come to me. A little more than two months since he passed away; three times have I heard words of cheer from him. Once have I heard of his controlling a medium in another State. He can do now what he so much regretted in earth-life—that he could not labor for the good of humanity. He would sometimes say his life had been a failure; but could you know the good he has done in his quiet way for the last twenty years, in aiding and giving homes to several fatherless children. you would say he had not lived in vain. He thinks the time will come when I shall hear truths given by him in many places for the elevation of the human race. He says: 'I shall aid this spiritual movement with all my powers of soul, helping to spread its truths, which will eventually unlock the darkness of minds which have long been confined. We will never rest in our beautiful homes while there are any of the loved children of humanity suffering for want of knowledge which we can give. Although but a short time has elapsed since my departure from you, still it seems as though I had learned more of wisdom than could be gained in an age of earth-life, such being the freedom of brain and soul when rid of an inharmobusiness one. After having been introduced to nious material form, and the power of receiving in accordance with nature's divine revelation, without being influenced by the tendencies of physical incongruities. Life and light that I was a little skeptical as to her ability to given to a freed spirit, and what is to check its progression?' My husband was a great adsave myself; but Mrs. Clark, after making one mirer of Theodore Parker, Henry C. Wright,

#### formatory and progressive tendencies. Ohio.

ASHLAND .- F. W. Coffin, upon remitting the amount of his own yearly subscription and that of a new subscriber, writes: "Wish I could send you a dozen. If each of all your present subscribers send one, it would help in part to pay you for the extra expense you have incurred in the enlargement of your excellent paper. I can say, with thousands of others, it is the namer.

The waters have been stirred of late in our little city, and this has caused the enemy to open his batteries at long range. Mr. Sprecher, pastor of the Lutheran Church, spoke on the subject the first Sunday evening of January, he asserting that nine-tenths of the phenomena were frauds, and the other tenth genuine, the works of evil spirits. It is surprising how much more some men know than some other men. I hope to take the Banner of Light as long as I am able to read it, which can't be many years more, at the best, as I shall soon pull up to the seventy-third station, full of hope for the future. God bless you in your labors."

VAN WERT .- Mrs. John Edson writes: "The truths of Spiritualism are being rapidly made known to all. The Orthodox clergy are being awakened to the danger threatening the Church, by the rapid strides being made by Spiritualism. Their awakening will prove to be too late. They may delay somewhat the onward march of the grand old car of progress, but, thank God, they cannot stop its course, for it is being impelled by an unseen power, over which they have no control."

### Maine.

PORTLAND .- William Thayer writes: "The Banner of Light has been my Bible for the past twenty-five years, or ever since its commencement. Although I take some pleasure in reading the old Bible, I find the former far more preferable, as I don't believe in putting the new wine into old bottles.' We live in an age when such a course is entirely needless; as Emerson says:

'All before us iles the way, Leave the past unto the wind; All before us is the day, Night and darkness leave behind.

If our opposers see fit to live under a cloud, it is not the fault of Spiritualism. I feel most grateful for the light I have received from the Banner; it has always been, from its first number, a very liberal paper, allowing those who think differently to state their reasons for so thinking, acting up to the principles of Jesus, who said, 'The Sabbath was made for man; and not man for the Sabbath;' 'Let every one be persuaded in his own mind.' While old theologians misuse the name of Jesus, it is a great pleasure to feel that the Spiritualists in general are trying hard to follow his principles with

sincerity. FARMINGTON. - Charles Hamblet writes

of devils, as Prof. Phelps and his Orthodox brethren aver, the devils are doing a very good work, and bringing more happiness to the world than the clergy have ever done, and have brought a knowledge of a future existence to thousands whom the churches have never been able to convince of the fact. He says: "Let it can never destroy its strong fortress. There is quite an interest here. The people come in from all directions. My wife is; a healing and trance-medium, and practiced in Portland some twenty years with great success."

#### Wisconsin.

MILWAUKEE,-Mrs. A. C. McCarlin writes: We prize the Banner of Light more and more, especially since moving here, away from so many privileges as was our pleasure of enjoying while in the East, and more especially in Boston. We are having very enjoyable meetings here, and a great deal of interest is manifested by those who attend. Mrs. Spencer, a most estimable and worthy woman, is doing a glorious work on the rostrum with her lectures and tests, but a still greater one in living the truths which she (or the influences through her,) is trying to inculcate. We are looking forward to the time when splendid results will come from the untiring efforts of so truly good and practical a woman as Mrs. Spencer. God Of Lincoln's Inn. London, England, Barrister at-Law. grant her health and life may be spared to finish the work she has so nobly begun."

#### Minnesota.

MINNEAPOLIS. - E. G. Manley writes: Miss Susie M. Johnson has lectured here for three years to the Society of Spiritualists with great success. The attendance has been large, considering the fact that some sixty-five or seventy churches are holding forth in the city, and recently a Society of Unitatians has been organized and is prospering finely; but Miss Johnson's lectures are well attended, and she is doing a great work for the cause and the city, her lectures being appreciated so much by the listeners, the collections make the meetings selfsustaining. It must be an interesting lecturer to entertain an audience year after year, and hold together as large an attendance as she does."

#### Arizona.

PHENIX .- N. A. Pickens, M. D., writes: "I always did like the Banner of Light; but it seems to have increased in value in proportion to its enlargement. It certainly is equal to the demands of the times, and will keep pace with them. I have read my neighbor's Banner since I have been in this Territory, but we both find so extensive use for it to do missionary work that one copy is not enough, so I herewith send for another. There are but few Spiritualists here, but Liberalists are so numerous that a first-class lecturer could soon make enough converts to organize a society. We have the promise of a course of lectures from an ex-clergyman, and I predict a society not far in the future."

### Mississippi.

PASCAGOULA .- S. Moore, M. D., writes: I am happy to see that the Banner of Light increases in interest continually as the years roll round, making it more and more interest ing and desirable to the great Army of Progress, the matter-of-fact scientific investigators who now lead the world of knowledge."

### Arkansas.

CEDARVILLE .- Rev. G. Thompson writes ; 'I have been a render of the Banner of Light for three years, and have derived more information in spiritual matters from it than all other church papers for the last twenty years. May the good spirits continue to bless you in

### Kansas.

GREAT BEND. - Mrs. Abby C. Spaulding rites: "It would only be a reiteration of m often expressed sentiments to say how highly I appreciate the Banner of Light in its entirety, and I continually thank the good angels and those whom they have inspired, for its produc-

### Pennsylvania.

ALLEGHENY CITY .- F. G. Reutter, No. 8 East street, writes that himself and others are desirous of being informed of where circles for the investigation of Spiritualism are held in Pittsburgh or Allegheny City.

### lowa.

WEST ALBANY .- John Hutchison writes: The Banner of Light is a household word here, where three years ago one would not hear it mentioned. We shall try to increase your sub-

scription list here the present year." Tennessee. NASHVILLE .- "II. B." writes that a fine opportunity exists in this place for a good medium, one whose desire it is to disseminate spir-

### itual truth. Use Hop Bitters once and you will use no oth-

### Spiritual Lyceum Fair.

er medicine. Test it.

Spiritual Lyccum Fair.

Friends: In behalf of the Children's Progressive Lyceum No 1, of this city, I am authorized to make an appeal to you to aid us in our labors. The present object for which we respectfully solicit your assistance is a Grand Fair, which is to be held at the Ladles' Aid Parlors, 718 Washington street, on the day and evening of Feb. 7th, 8th, 9th and 10th, at which time and place we propose to have on sale such useful and ornamental articles as are usually to be found on like occasions. Our work is solely a labor of love, as none of our officers receive remuneration. The Lyccum numbers some one hundred children, and you can realize the expense necessary to carry on such a school. All Spiritualists and Liberals, and in fact all who have the welfare of children at heart, are earnestly invited to operate with us, and especially make such donations of money, catables, or articles which they may have within their power to offer. The smallest donation will be thankfully received, and when there is no objection, all donations will be acknowledged through the public press. Anything you may wish to contribute for the above purpose will be thankfully received by the Committee on the day previous to the opening of the Fair, viz., Feb. 6th, at 718 Washington street, and any communications addressed to the undersigned, to the above street and number, will receive prompt reply. I cordially invite you to attend our Fair, that you may see for yourselves the good we are endeavoring to accomplish for the rising generation.

Yours fraternally, F. L. Omond, Secretary.

MRS. J. F. Blocknell., President.

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The Individual; The Genesis and Evolution of Spirit; The Laws of Moral Government; Analysis of Mindi in Reference to Ethics; The Appetite; The Propensities; Love; Wisdom; Consideration of Rights of the Individual, of Society; Consideration of Duties and Obligations; Duties of the Individual; to God; of Soil-Culture; Duties of Society; Marriage, its Foundation and Responsibility.

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## Message Department.

Public Free-Circle Meetings

Archell at the BANNLR OF LIGHT OFFICE, certer of Province sit of and Montromery Place, every TEKSOAY and Firstey AFTKR YOOK. The Hall which is need only for these of most will be epen at 2 o'clock, and services common c at 3 o'clock a precisely, at which time the dosts will be elect, allowing no eggess and the conclusion of the scance, every timease of absolute necessity. The public are confully foreign.

The Messages published under the above heading indicate that spuits carry with them the characteristics of their carteful spuits for the whether the good revil comequently besee who pass from the earthly sphere in an underveloped state, eventuacy progress to a higher condition. We ask the reader to receive no decrine put forth by spirits in the coolumns that does not conject with his or her reason. All express as much of truth as they perceives.

is Anothress as much or train as may perceive-sion earnest desire that those who may recognize, to of their sparits treads will early them by in-sorting the top probation, our most visitants desire to beheld natural flowers, traits Boom table, we solded abundlens of such thoses there their few horizes tool that it is a please reupon the after of Spirituality their floral offer-80. We have written questions for answer at these

stances she have distinctly understood that she gives no private sitings at any time; meither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

For Letters of Impeliate, Wednesdays or Fridays.)

Letters of Impeliate in regardly this department of the Bouncer should not be addressed to the molitum in any case.

LEWIS B. WILSON, Chairman.

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

> Public Scance, Jan. 3d, 1882. Invocation.

On, then Omnipotent One, ruler of the mighty universe! who art ad good, all wise, all merciful! not in a presumptuous spirit nor with adulation do we approach then but with dearly vibrating with loy because it is possible for thy children to come into communion with the highest, the best, and holiest conditions of life. And with souls thatfing with love and reverence for thee and thy works do we turn to thee, at this hour, our Father, our Fitned, and our God! Oh, thou whose care and tenderness is bestowed upon all thy children alike! we stretch forth our hands to thee at this line, seeking for light and strength, looking thy children alike! we stretch forth our bands to thee at this time, seeking for light and strength, looking upward for more truth and wisdom; for knowledge concerning the divine things of existence; for wisdom concerning the laws of lite, and their best application to our own soils. Oh, our Father, we ask the blessing of thy angels at this hour; we feel that the time has come for more of truth, for higher revealments of life and inmertality for mortals; and may the new year that has cawned upon the earth bring greater power and, strength to, thy angel ones; and also things of great beyond peace concerning immortal life, and the destiny of every soul; Oh, our Father! may the new year strengthen every heart; and as it opens by-ways and paths of new labor unto each soul, may it also remea and revivity each soul to faithfully perform the old duties pressing upon them, until all shall be ready to lay down the armorror physical life, and take upon themselves with rejoicing the glorious garments of immortality.

#### Questions and Answers.

CONTROLLING SPRINT - Your questions are in order, Mr. Chairman.

Ques. By C. A. Groveland, Mass. Do our attending spirits invariably influence us for our best good, or are they subject to error in judg-ment, as when on earth?

ment, as when on earth?
Ass. An individual who strives to do right because \(\theta\) is right; and who endeavors to live in obedicine to the laws of being, will attract to himself good spirits who will delight to guide and to the laws. himself good spirits who will delight to guide and to teach him. These spirits, at all times, intend to guide that individual aright, and will invariably do so unless some counter influence intervenes. It is possible, however, for even good spirits to err in judgment when giving advice concerning the course of action to be one sued by the individual, or in predicting events. Spirits teason from causes to effects: they perceive the causes, and therefore readily tell what the effects will be, provided no outside circumstances not hither to foregon arises which may

stances not hither to foregon arise—which may possibly prevent the culmination of those effects that were expected. In that case, it will be ascertained that the predictions have been false, and the advice unsound; not otherwise.

Q.—Does not justice demand that all sentient beings individualized into this life, and subjected to an apparently purposeless existence, withis life were all, many passing their days in labor and suffering to gratify human selfishness and greed; should have a future existence, in which to experience the happiness flowing from the love and goodness of the Power that created them?

It is clearly apparent to all that many lives are far from complete, and many others are scarcely begun before they are blighted, so far as the physical life extends. It is also clearly apparent that many individuals experience ly apparent that many individuals experience but little pleasure and gladness in life, but are obliged to toil and to suffer, day after day, until existence becomes a burden, and they are glad to lay down the physical body for that rest which they are taught to expect. Justice de-mands a future existence, an immortal life, where opportunities may be given to those wh have been thus sorely pressed, to round out and complete those attributes of their being that complete those attributes of their being, that other side of their nature, which has been stunted and dwarfed hitherto. Justice does demand a future existence for those who have been blighted in the early years of life, in order that their beings may become unfolded and that they may experience all that life contains. Were it not so, existence would be something more than a failure or a mockery; it would be a curse. Relieving as we do that all mainful experience. a curse. Believing as we do that all painful ex-periences are given to us as teachers and guides, as factors of development, to unfold the higher as factors of development, to unfold the higher attributes of our souls, to bring forth the highest within our natures, such as self-reliance, endurance, patience, charity, kindly feeling and love toward others, as well as many other virtues, and knowing that a future existence is prepared for all, where those who have passed through the painful experiences of physical life are given opportunities to appreciate all that joy and peace and happiness which they missed on earth: knowing that there is a future life for those who have crushed, tyrannized life for those who have crushed, tyrannized lover and oppressed their fellow-beings, where they will receive their measure of retribution, life becomes to us just and wise, a blessing, not

Q .- Are not creation and annihilation abso-Q.—Are not creation and annihilation absolute impossibilities?

A.—It seems to us that a belief in creation necessitates a belief in annihilation likewise. We can conceive of nothing that has a beginning that can have no end. Life to us appears like a circle, without beginning, without end. This we know is hard for mortals to comprehend the life belief in faith. hend; but life being infinite, and we as parts of life being only finite, we cannot expect to understand that which is so far beyond us; nevertheless, as our experiences widen day by day, we find ourselves comprehending more and more of life, while believing less and less in creation and annihilation.

### Mrs. Mary Forbes.

Mrs. Mary Forbes.

I am Mrs. Mary Forbes. It is about a year and a half since I went from the body. I was not troubled by any disease that I know of. I was walking, and at the time crossing the Long Island Railroad in East New York, when I was struck by a locomotive and killed. I knew there had been accidents about that place—several within a short time—but I had no apprehension of danger or injury for myself. But it was so. I did not wish to die, nor desire to leave the body in such a manner; yet in looking back I cannot say that I am dissatisfied, nor can I regret the change. Life was not always pleasant to me in the body; it has been rather more so in the spirit-world. I have met my friends and those dear ones who died and left me and whom I had longed to meet once more. I am with them now, and, although I see something more beautiful before me, yet I have no right to complain, all is so very pleasant to me. I wish to send my love to my friends in New York. I want them to feel that it is all right, that I am well and happy, and am glad to come hack to them at any time, to see how they

weighed me down, and wasted my physical structure. However, I came back from the spirit-world refreshed and strengthened; all the experiences which the weary hours brought to experiences which the weary hours brought to me when I was fading away under the touch of that disease called consumption, have faded from my mind almost, except the lessons which they brought; these are still with me. They gave me hours of thought, of reflection, which have been of benefit to my spirit, and I praise them for what they have proved to be. I left a family, and you may believe I have been attracted back frequently to my old home, seeking to impress a thought of my presence upon those dear to me, and to assure them of my love and continued watchfulness, and I feel that, at times, I have succeeded in making a little sunshine in the home; I believe that my presence shine in the home; I believe that my presence has made the place brighter, even though those has made the place brighter, even though those in the body knew not from whence the peace and sunshine came. I lived in Melrose, in this State. I was formerly a musician by profession; I played the pianoforte, and other instruments. At one time I-belonged to the orchestra of Morris Brothers, and of Buckley's Minstrels, of your city. I am well known by many in Boston and vicinity. I give greeting and best wishes to all old friends and acquaintances. I want them to know that I have returned, bearing a lamp well trimmed and burning, which I will-set before their feet, to guide their spirits on-ward into the right path which leads to a home of beauty in the future world, if they will give me welcome: for it will be a delightful task to me to teach any friend or acquaintance; or any dear and near to my spirit, concerning the life which is now mine. If they will seek my pres-I will be pleased to respond. I am Charles E. Keith.

#### Louisa Hubbard.

Years are passing away, making changes with my friends of earth, years in which I have been recuperating, gaining power, and, growing young again in the spirit-world. My existence in the body was a long one. I had painful experiences at times; all was not sunshine, yet there was much of gladness, of peace, and of solid comfort, which was a blessing to me. do not regret one experience, pleasant or otherwise; I gather them up as I behold them, in memory's chamber, and as they pass before me. I can perceive the lessons which each one taught, the good which each one performed for my spirit, and I am happy that I lived just as I did: that my life was as it was.

I wish my friends to know that I am not idle.

and have not forgotten them. I frequently return to watch over and guide them as best I can, but that is not my work in the spirit-world. My work is not altogether in the spirit-world, it is in connection with mortals on this earth. I am a visitant of hospitals and asylums, where the weak and unfortunate abide, where those suffering from mental or physical disease are to be found, and I seek to assist them, I strive to impart an influence that will be good for them: I endeavor to bestow upon them vital force, and strength of mind or body, that will force, and strength of mind or body, that will stimulate them anew, and give them the health which they require. I am not here to boast of my work, but I speak of it because I am fitted for it. Every spirit performs just that work for which he or she is fitted, and, my friends know that I had the power of healing while in the body. That power became intensified, so that I had direct it activities in the form and I can direct it on individuals in the form, and bring them the magnetic strength which they require. Lean also direct that influence on the mind or brain, and bring them the mental power

which they are pining for.

I have also a work in the spirit-world, and that is, to act as a medium for those spirits who are beyond me, who desire to send messages of instruction to the spirits around and below me in advancement. Such mediums as I am have a work to do in the spirit-world—those who are in advance of us make it their duty to instruct, guide and bless the spirits beneath them, and they offtimes are obliged to use mediums for that purpose, in order to make those they would instruct understand what they would convey. I send my greeting to all friends, and my best love. I am waiting to welcome those dear to love. I am waiting to welcome those dear to me to the spirit-world. The time is coming when one whom I love very much will pass from the mortal: I shall be ready with out-stretched hands to give greeting. The time will soon be here, as I perceive, so I am ready and waiting for that joyful event. My friends are many; I have them in St. Johnsbury, Vt., Barton, and other places of that State. I am Lousia Hubbard. Lousia Hubbard.

Anna Towle. I was in the thirties when I died: I did not live two score years in the hody. When I passed to another existence, the life which I found was very strange to me. I did not understand its meaning—I did not comprehend it at all. I thought that my time would be passed in adoring and singing praises to the mother of God and to her holy son. In a little time after my departure from the body I manifested to a medium in the city where T belonged, and I said that I would come again some time when I had learned more of life. I return here to day, after a lapse of a few years, to say that I have learned more of life, and I find that I was greatly mistaken concerning the duties and the work of spirits, and the life and the manner of living of those and the life and the manner of fiving of those who dwell apart from the mortal body. I have learned that Mary was only one tender, loving woman, one self-sacrificing mother, such as we may find all over the world to-day, and seat-tered throughout the spiritual realm, if we have a mind to look for them, who are every hour performing acts of love, of tenderness, of self-sacritice and abnegation for those whom they love as well as for those who have no claims upon them. I have learned that the Nazarene is only one more human being—more highly un-folded, pethaps, more beautiful in character than many we find, but yet only a man, a member of humanity, one who seeks to be a teacher and a guide to truth and righteousness for those who wander among the labyrinths of sin and error and superstition. And so I come back to speak of these things. I believe that Jesus-lives, that his mother lives, and that God lives; I have not outgrown any such ideas. I have seen neither one of them, but I believe they

exist somewhere, and are exerting a grand in-fluence upon human life.

I wish to send my love to my friends. I want them to know that I am anxious to tell them what little I have learned. I don't want them to pass through shadows and painful experiences before they arrive at a condition of joy and hap-piness in the spirit-world. I want them to be able to avoid all these unpleasant things and find the flowery pathway of truth before they leave the body, and I am ready to come back and tell them what I know. I am Anna Towle, of Baltimore.

### Mrs. Charlotte Caffrey.

ITo the Chairman: Now that I am here I hardly care to speak, and yet before I came I thought it would be such a relief, such a pleasure, for me to come back and make myself known. The manner of my going out affects me very much; it has troubled me a good deal since that time. I suppose that is why I do not care to speak in a public place. I felt troubled in mind: I felt gloomy forebodings disturbing my spirit: I felt restless: I can hardly express what my sensations or emotions were, but I know it was an unhappy condition of the mind. I felt that life was not worth the living: it know it was an unhappy condition of the mind. I felt that life was not worth the living; it seemed as though a good many years stretched before me, and I thought it best to get out of the body; that is, these thoughts would roam through my mind occasionally, and at last they found vent—I committed suicide by hanging. I can hardly tell how long ago that was, but it seems a good while to me. I want my friends who are yet in the form to feel satisfied concerning me. I am not really unhappy; my through my mind occasionally, and at last they have no right to complain, all is so very pleasant to me. I wish to send my love to my friends in New York. I want them to feel that it is all right, that I am well and happy, and am glad to come back to them at any time, to see how they are getting along and to try to assist them if I can. As the days and weeks go by I find I gain power, and I believe I will, by-and-by, be able to come to them and make myself known. I am working for this. I was not what you consider very old.

Charles E. Keith.

[To the Chairman:] Like the lady who has preceded me, I might say, sir, that I was not old when I passed from the body; I was in to do them and messed from the body; I was in the prime of life, or I might call it that, were it not for the terrible feeling of weakness consequent upon the disease which fastened upon me, which

To the Chairman: I am told that you let everybody come, sir. I don't like to intrude, but I think it would be well for me if I could reach my friends. I belonged to Nantucket. I had a very unpleasant experience. I have been listening to the gentleman who answered your question concerning the unpleasant experience of the mortal life, and it carried my mind back to the experiences that I had previous to my passing out of the body, which were very painful to me. I thought it would be a pretty good thing for me to ship before the mast. I didn't anticipate anything very serious, although I knew I would have to undergo some hardships. Well, I shipped before the mast, sir, and I didn't have a very long voyage to go, either. The experiences which were mine, and which I dislike to think of, were so very painful that they to think of, were so very painful that they caused my death. I will say that it was from ill-treatment by the officers of my ship which had such an effect uson my body as to free the spirit from it. The officers left me on the Cape. and I could not get home, I was in such a suf-fering condition, and without money or friends; but I was kindly cared for by strangers, and sent to New Bedford, and there good old Capt. Bay took me in hand, bless him! How many

Ray took me in hand, bless him! How many times I have sought to help him since I passed from the body, although I could n't do him any material good, as I could see, yet I think I left a blessing upon him which did him no harm.

Well, I died, so tan as the physical went. I was young. It is a little over three years since that time, and I am young now, but I have been passing through a school of experience in the spiritual world, and I feel very much older than I did: I feel that I have gained something more of an education, than I had in the form. I wish to send my love to those of the family who remain in the body. I want them to know I am perfectly satisfied with my present condition. I am happy indeed, for I am attending college, or you would call it college, and I am trying to learn all that I can. I have very many good and kind friends. I do not know as there is anything more for me to say—I felt that

Public Séance, Jan. 6th, 18-2-Children's Day.

smiling faces of thy little ones! Richer than the incense of flowers, or all fragrant and sweet things, is the influence spread abroad from the places where children gather—for there the pure in thought abide. And at this hour we pray that thy gates may be opened still wher, that thy little ones may be allowed to troop thilter, coming down to mortal life bearing their songs of cheer, their gariands of love with which to gladden the montaing hearts of parents and friends here below. We praise thee for the open gateway of immortal life, through which thy angels pass and repass in their journeyings from the mortal to the spirit-land. We praise thee that death is only change, giving the soul higher opportunities to unfold and ripen beneath thy sunlight of wisdom and truth. And oh, our Father! may some heart present feel the influence sent forth at this hour by these little ones, and respond in gladness, praise and thanksgiving to thee. May human hearts abroad feel that their dear little ones are not lost, but have been gathered by thee, the tenderest of parents, within thy loving care and keeping, and that they are sent back, day after day, to impart their love and to receive of human love in return.

### Alice Hadley.

[How do you do?] I don't do very nice. I feel bad here, [around the throat.] [You will feel better by-and-by.] What for do I feel so now? [You felt so when you were sick, just before you went away.] I is n't sick now. I was so sore all around here, [putting her hands around her throat.] It hurts me to swallow. Do you want to know me? [Yes; what is your name?] Allie—Alice Hadley. [Where did you live?] Home. [Where was that?] I don't know. [Then after stopping as if to hear some one tell her, she says.] Chelsea. Can you find my mamma? Will you send her my love, and will you tell her I comes home to see her; and papa too? You don't know'em. [I will send them your letter.] How can you if you don't know'em? [If you will tell me your papa's name, I will send what you say to him.] Papa's name is Edward Henry; my mamma's name is Belle. I was n't four years old when I went any. know. [Then after stopping as if to hear some one tell her, she says.] Chelsea. Can you find my mamma? Will you send her my love, and will you tell her I comes home to see her; and papa too? You don't know 'em. [I will send them your letter.] How can you if you don't know 'em? [If you will tell me your papa's name, I will send what you say to him.] Papa's name is Edward Henry; my mamma's name is Belle. I was n't four years old when I went away. I is four years old nore than four, but I was n't when I shut up my two eyes and went to sleep, and never opened 'em any more. It was all bad here, [in the throat.] I couldn't swallow good, I could n't breathe, nor anything; wa'n't that mean? I've come here because I want my mamma. I've got a pretty place way off: no, I don't know whether it is way off or not; it don't take Allie long togo, but it is nice there, and I can play with the flowers all I wants to, because they grows all the time.

I want to send my love just the same as the was five years old—that's what I am coming at.

I want to send my love, and was the same as the other boys do to their mothers and fathers; and I want to say! Come round home often. and I want to say! Come round home often.

I want to say! Come round home often. and I want to say! Come round home often. and I want to say! Come round home often. and I want to say! Come round home often. I want to say! Come round home often. and I want to say! Come round home often. I want to say! Come round home often. I want to say! Come round home often.

I want to send my love just the same and I want to say! Come round home often. and I want to say! Come round home often. I want to say! Come round home often. I want to say! Come round home of the want to say! Come round it is nice there, and I can play with the flowers all I wants to, because they grows all the time. I picks a whole apron full, and I brings'em to my mamma. I want mamma to see 'em; can't she? A whole little apron full! Oh, my throat! I don't like it. Why don't it go away? Is you

want my mamma to let me come all alone, where there isn't any meeting. Won't she? 'Cause I can come. I want her to go to a lady in the city, and be all alone, then I will come and talk. Don't you think she'd like that? Please tell her.

### Herbert Merriam.

that is my father's name too, just like mine. lived in Weston, Mass. My mother's name is Fannie Merriam. Do you think you can get my letter to my father? I will thank you very much if you will. I am going to look round and round everywhere, and see if I can't come somewhere and send a letter to my mamma, because I guess I can write a letter, do n't you? And I hope I'll get a chance, because I've got lots to say, and we do n't have much time here, but I'm glad I've come. I thank you ever so much.

#### Katie Elder.

[This little one was quite diffident and hesitat-[This little one was quite difficent and hesitated to speak until spoken to by the Chairman.]
[Will you give me your name?] Katie Elder.
[Where did you live?] East Boston. I want my mamma. Can I have her? [I will tell her you came here.] Tell her I want her. I went away from her. I was five years old. I don't know how long ago it is—about a year I guess. I wanted her and Louidn't come. Do you know my mamma? My mamma's name is Frances. Will you please give her Katie's love and ces. Will you please give her Katie's love and tell her I aint dead. She thinks I am dead. I aint. I want to see her. Can I get a chance? That's all I want. [I'll send word to her.] Thank you.

#### Lulu Carroll.

[To the Chairman:] What makes it so cold here? I feel cold. [Were you cold when you were sick?] Yes, I was awful cold, and then I got awful hot. I don't know what made me. I guess it was the old stuff the man gave me. I I guess it was the old stuff the man gave me. I have come a long, long was. I've come from -oh, it's a big word-Covington, Ky. Do you want to know who I am? I am Lulu Carroll. I want to find my mamma; she is way off; her name is Mary Louisa, and I don't know whether I's Louisa or not. I's Lulu. [Is your papa there?] He's in the spirit-world; his name is George. What you going to do with all the people here? going to shut 'em up? [No; they have come to hear what you little folks have to say.] We aint going to say anything, only just send our loves to our mammas. I want to tell my

who remain in the body. I want them to know I am perfectly satisfied with my present condition. I am happy indeed, for I am attending to the property of the p

[To the Chairman:] Can I come, mister? do n't know anybody here. There 's lots of lit-tle boys here; I do n't know 'em at all. I feel so bad here (putting his hands upon his head). I ought not to feel bad, because I did n't feel much of anything when I died. Only just one in New Bedford. I am nine years old. My father's name is Patrick More, and my name is Edward Lee More. Tell'em I am all right—it didn't hurt me any, won't you? I am glad I am away, because I like the place. I go to school. I am learning lessons, and I am going to try and beat the other fellows; wouldn't you? I want father to know it is all good; that I send my love, and that I come home to see them all, once in a while, I can't come very often, because I want to try and get to the head of the class. And you just put down that I'm going to see 'em all by and-bye, for when they come to the spirit-world we'll all be together.

[To the Chairman:] That's all. I am much obliged, sir.

### Sammie Prescott.

[To the Chairman:] Have you room for another little boy? I lived here in Boston, and I live here now; of course I do. I didn't go way off from my papa's home. Do you want to know where that is? On Canton street. I didn't go away, I only got two selves. One time there was only one of me; then in a little while there was two of me. I felt real bad all round here fround the throat], just the same as the little girl did. I kept feeling awfully, and by and by there was two of me; one didn't feel bad any more, and the other couldn't do anything. That's just the way it was. Then I was five years old—that's what I am coming at. I want to send my love just the same as the

I've got to get out, now. I don't want to, but there's somebody else wants to get in. Don't you see? I am ever so much obliged. When you get to be two selves I will try and help you. In just about six days it will be a year since I got to be two selves. Good-by.

### Nora Lillian Thorpe.

As I am, in the spirit-life, I can hardly call myself a child; yet I am permitted to come to-day by the kind guardians of this place. It is more than three years since I passed from the more than three years since I passed from the body—three years ago last autumn. I was in my fourteenth year at the time. I did not feel sad at passing away, although my illness was very brief, of less than two weeks' duration. Before that time I felt very well, and did not expect to leave the body so soon. Life was pleasant to me and I enjoyed it, but I am more than pleased with my spiritual life. I am happy and glad that I passed from the body as I did, for I have had the power of returning many times to my old home, and of coming by the side of my dear mother, father and sister, and all who gather there. I have been able to bring an influence which I knew they felt, and which I knew they believed came from the spiritual life, so I have nothing to make me sad, only I wish to send my love from here to all at home, to assure them I am happy and satisfied, that I am surrounded by pleasant things, that I am preparing a home, trying to beautify it, to make it more lovely as I gather up the am preparing a home, trying to beautify it, to make it more lovely, as I gather up the

thoughts and influences that flow from the good deeds of my friends, with which to adorn the home awaiting them, for I feel that before a great while I will be able to welcome one and a great while I will be able to welcome one and then another, and so on, of my dear ones to the spirit-world. When we are all united we will indeed be a happy family, one in heart, one in purpose, one in spirit.

I wish to say that I have a work in the spirit-world besides that of coming back to my friends; it is to look after two little children who have been circum into my keaping. and it is a conve-

been given into my keeping; and it is a congenial and pleasant work to me. One of these children has manifested here this afternoon, that is why I am attracted to this place, and although, as I said, I cannot call myself a child the place of the control of the although, as I said, I cannot call myself a child now, yet we are all children in experience, we are all children, waiting to receive instruction and knowledge from those advanced beyond us, and as the good gentleman said, I was but a child when I passed away, and in his eyes I appear to be a child at present, so I was permitted to come. I wish to send my love. I wish each one to feel that I bless them, that I am always received experiences I can ready to return with whatever influences I can gather up which will be of benefit, and for the good of all. I am Nora Lillian Thorpe. My mother is Mrs. T. V. Thorpe. I lived in Missouri Valley, Iowa.

#### Susic Taylor Ellsworth.

[To the Chairman:] Please may I come? I have n't been dead a year yet, but I wanted to come back just as bad as those that have been come back just as bad as those that have been gone for ever so many years, and my teacher said she thought there would be a chance for me to come here to-day. My name is Susie Ensworth: my whole name is Susie Taylor Ellsworth. I lived in Ipswich, Mass. I was almost seven years old, going on seven. I aint eight yet; I keep my birthdays just the same as ever; I have passed my seventh one, and I think I am just the same age; of course I am. I want to tell mother and father, and I want them all to know that I keep account of things, and I send my love. I did n't have any brothers or sisters, and it made my mamma feel lonesome when I died; so I want her to know she must n't feel lonesome, because I am there with her a good lonesome, because I am there with her a good many times. I don't feel lonesome when I see her; and please tell her that I brought her some flowers just a little while after I went away, and I tried to make her see them; then when she was asleep I brought them and put them down beside her; she smelled the perfume and she thought all the time she was dreaming, but she was n't, because at that time, you know, I could come ever so much closer to her, and make her feel me and the flowers too. My fa-ther is Capt. Thomas F. Ellsworth; my mother's name is Hattie. Do you think you can find them? [I will send them a paper with your message in it.] Thank you.

#### Nellie Foster.

Nellie Foster.

[To the Chairman:] I do n't know you, but I do n't care. I guess you are good, aint you? I have come all the way from New York. Can you find my mamma in that big place? [Yes, if you can tell me where she resides] No, I can't. My papa's name is William Henry Foster. I am Nellie Foster, I am. My papa will open his eyes and he will slap his knee when he gets my letter. Don't you believe it? When he's real tickled he always slaps his knee and says, "Well, that's good!" And you tell him that Nellie thinks it is real good to come back, and that she wants to see him think so too. If he does he must slap his knee; then she'll know it is all right. Do you know what my mamma said? She said Nellie was always a strange child. What's that? can't you tell me? [Peculiar; an original.] Oh, what's that? Is that horrid? [No, it means different traits of character not always noticed in other children.] I was n't different: I had two eyes and a mouth. [You were a little brighter for your age than most of them.] No, I do n't think I was a bit, because if I had been any brighter I would have staid here.

I don't know what was the matter—I do n't.

I don't know what was the matter—I don't.
I was n't sick only just a little while; a man here says, "only twenty-four hours," and all choked up, and up, and up! I didn't like it, and I got out, that's all. I want my papa to know that I am with Aunt Nallianus tenar and I got out, that 's all. I want my papa to know that I am with Aunt Nellie—my papa's sister—because my papa will be tickled at that. He thinks there never was such a nice sister as Aunt Nellie. She died, and went off and left him. I should n't think he would call her nice, to do that. She cou dn't help it—that's why, and I am real glad. She is n't so nice as my mamma, no, she is n't. She is almost as good, but my mamma is the bestest mamma that ever lived, do n't you believe it? Yes, she is. She Invocation.

Our Father, whose law is love, whose ways are wise and kind, we least the for this hour, and the opportunities it aftereds for spirits to return to mortal life once again. We bless thee for all that life contains, for the experiences which belong to the human soulbut more than all for the relationship which the family sustains to each one; for the home-circle, and for the suster around the firestimy blossoms of love which cluster around the firestimy blossoms of love which cluster around the firestim is of birds, the strains of music, or even the lofflest exaliations of human lips, is the prattling of hunocent child-hood! Brighter than the gleaming stars, or all teat the universe contains, glowing in splendor, are the smilling faces of thoy fire contains, glowing in splendor, are the smilling faces of thowers, or all fragrant and sweet things, is cannot be consecuted abroad from the places where look so funny; she had on a great big cloak, and a great big, big, big pussy-cat all round here [around her shoulders], a great big one, only it did n't have any claws; then she had something else, a great big something else, round here [close around the neck]. Well, then she had on a great big bonnet. She would n't take off any of 'em. She sat down and told my mamma about everything that troubled her—I mean about all the pains and aches she had—and I sat on my little cricket, and looked at her. She said to my mamma, "What is that child eyeing me so for?" I did n't say anything, because she was an old lady, but after she went away, I says to my mamma: "Does you know why she feels so bad, with all the aches and pains?" My mamma says, "She is an old lady, and she is feeble." I said, "That is n't it at all; it is because she wears so many pussy-cats round her." Then my mamma say I was a strange child.

mamma says, "She is an old lady, and she is feeble." I said, "That is n't it at all; it is because she wears so many pussy-cats round her." Then my mamma say I was a strange child. Do n't you believe that was the reason? If she'd take off three or four of those big things she'd feel ever so much better, because she'd feel the nice air. I likes air, do n't you?

Do you know what my auntie says. She say Nellie was a medium—that's me. What's that? another "original"? [You are talking through a medium now.] [The spirit examines the medium's hands.] No, that is n't Nellie, is it? [Now you have found out what a medium is.] It's an "original"! My mamma is one of these things, originals—no, mediums, that's it. She is, because I can make her feel Nellie. She do n't know it's Nellie, but she knows it is something. She says, "When I have those spells come on me, I creep all over." I think, Oh! if I had a chance, I'd just creep all over you. She!ll say to papa, "What makes me feel so queer?" She do n't know it is Nellie all the time. Will she know it now? Aunt Nellie says that if mamma will sit all alone with papa, and with that lady who comes to see her sometimes, whose name is Hannah, she will know, because she was real nice and came to see Nellie lots of times and brought nice things, candy—that's a long time—she'll be able to get a communication from the two Nellies. Now is n't that worth trying for?

Before I went to be a spirit I had a little house, and I put all my pennies in it. I had six

Before I went to be a spirit I had a little house, and I put all my pennies in it. I had six dollars. Wa'n't that nice? My mamma has got that now. I don't want her to keep it all the time; I want her to take all the pennies and the time; I wanther to take all the pennies and go to the big store and get a pair of shoes and stockings, and something for a dress, for little Jennie. She knows that is the little girl of the lady who does mamma's washings. Won't that be good? Now I am going away. [To the audience:] Good-by, all you peoples. [To the Chairman:] Good-by, nice man. [Come and see us again.] Will the gentleman here let Nellie come? I'll teaze him. I'll creep over him all the time. He likes children, and he can't help it if I creep over him.

### Johnnie Glootz.

[To the Chairman:] I want to say a little something. The good man said I could come. I only died three months ago, and a little more, I only died three months ago, and a little more, just a little more. I want my mother, and I want her to know I seed all the people that come. I seed her, too, and I try to say, "Mother, Johnnie is here," but she did n't know it at all. Now, will you tell her? I did n't live 'round these parts; I do n't know anybody 'round here. I never saw such strange things. I live in Francisco. [What is your name?] Johnnie Glootz; and my father's name is the same—John. My mother's name is Gusta. Do you want to know the street? 'cause I can tell you. It is Post street.

I be a little boy, and the good man helps I to talk, 'cause I do n't know how to make this thing

[meaning the medium] go very well. He helps I to send love; and I want to come 'way home and see 'em all, so they 'll know I be there. I only little more'n four. I was born in Francis-co, and lived there. I was born in another world there, too—see? Good-by.

#### Maola.

The big chief says Maola may come, because Maola be a little pappoose squaw. Me only been in the hunting-grounds five snows, and Maola only lived in this place—way out on the plains, five summers; now it be ten in all. Maplains, five summers; now it be ten in all. Maola's marm squaw went away from her wigwam
way off to the happy hunting-grounds; she
leave Maola a little pickaninny squaw pappoose,
and the little pappoose kept hearing the spirit
squaw calling all the time, keep calling, and
after two summers Maola answer the call, and
went to the happy hunting-grounds. Now me
be trying to learn heaps of things, because Maola is going to be a messenger: and a good big
chief say, "Maola, come to the council, this
sun, and it will help you to be a messenger for
the good medy way off in the West," because
Maola has found a medy way off in Wisconsin,
in Milwaukee. She has not commenced her
work yet, because she has not yet power enough; work yet, because she has not yet power enough; but she be coming to the squaw, and the squaw has been told about an Indian pappose coming round, so she be getting ready, learning the

way.

She want to say to the squaw: Maola is going to be a messenger to bring good words from the spirits to the people in the body, so they will know there is no separation, that all their friends that have gone over the big waters in the swift canoe be living, and be coming to them all the time, just the same as if they were in the body. She want the squaw, to know that the old brave that has the white scalp locks, that comes to her so much, and cares for her that comes to her so much, and cares for her-her sire brave, says it is all good, that the trouble she has been seeing for the last two moons has not been for evil, it has been for good, to change conditions, and very soon in-deed she will understand it all and be able to come out and do the work that the spirit-band is marking out for her to do; then Maola will be a messenger, and the spirits will be able to come to their friends through the scratch paper -me not mean print, me mean writing, and through the talking of spirits. Good man brave, me thank you.'

MESSAGES TO BE PUBLISHED. Jan. 10.—Rosa T. Amedoy; Laona Matthews; Joseph B aton; Sherman Derby; Annie Tobin; Mis. Eliza A hurchtli; Thomas Fisk.

ranon; Sherman Derby; Annie Tobin; Mis. Eliza A. Churchtli; Thomas Fisk.

Jan. 3.—Samuel E. Stowell; Foster Robinson; Mrs. S. A. N. Khabad; Henry Wood; John Bols; Henry K. Barber; George W. Kitredge; Sophia Ford; Hannah E. Kimball; Jesse Haloy; Mis. Phebe Young; Light Star.

Jan. 17.—Anna A. Bartlett; Stephen Nichols; Joseph Farnsworth; Eunice Clark; Mary Ann Samison; Henry Brown; Thomas J. Martin; Charles L. Whaton; Deacon Jonathan Loving.

Jan. 20.—Rev. Isaac R. Barbonr; Johanna Balge Walters; George W. Whiteside; Urah Utley; Melville C. Freeman; C. E. Preston; Jonas Smith.

Jan. 24.—Dr. James A. Sletson; Maria L. Joy; Joseph W. Reynolds; Willie Fatten; Capt. F. H. Kilne; W. Wood.

Jan. 27.—Mrs. E. L. Hartshon; Mrs. Adella Rotner; Fanny Ghes; Stephen Romedy; James Dobson; Mary E. Blake; La Faun.

Jan. 31.—Lowis Hatch; Mrs. Rosanna C. Wardt Julia Parker, Margan.

Dane; La Faun.

Jan. 31.—Lowis Hatch; Mrs. Rosanna C. Ward; Julia
Parker; Marcus Dunn; Sarah Manning; Mary Bridge;
Luther B. Dickinson.

### Western Locals, Etc.

Ohlo.

Geneva - Progress of Spiritualism - A New Lecturor-Painesville--Condition of Affairs--Miscellaneous Notes

Geneva is an enterprising town on the Lake Shore Railroad. For many years there has been a Spiritualist Society in existence at this point. The friends are fortunate in owning a neat hall, in which meetings have been held with some regularity for a long time. Selden J. Finney spoke for the society in days gone by and his vigorous and profound utterances are still remembered by the people. Formerly there was a flourishing Lyceum here, which was sustained for several years. O. P. Kellogg frequently addresses the Geneva Spiritualists. Latterly, Dr. G. H. Geer and Dr. J. M. Peebles have spoken in this place. Miss E. Gleason has recently been developed as a trance speaker, and is over ready for work in the lecture field. The Banner of Light is read by a large number of people in this growing town. The paper is considered indispensable; its comprehensive summary of items of interest relative to the progress of Spiritualism throughout the civilized world is regarded as of great value—so gotten. A unique feature at one entertainment many of the Spiritualists expressed themselves to the writer. There is at present a revival of local interest in lectures upon Spiritualism, and meetings will henceforth be held regularly. Several mediums have visited this place of late

PAINESVILLE. A. Grattan Smith cordially welcomed the writer on his arrival in this wealthy and conservative town. Years ago Painesville was blessed with one of the best Children's Progressive Lyceums in the country. Bro. Smith and his family, with others, worked zealously in support of the institution, which really accomplished a good work in the community. After a time the school closed its sessions, and for the past few years-with the exception of an occasional lecture and a visit from some medium-but little has been done, in an outward way, for the advancement of the cause. But all of the time, so Mr. Smith asserts, there has been a steady growth of liberal sentiment in the churches, and the former prejudice against Spiritualism has been slowly but surely modified. Many of the Spiritualists earnestly desire a revival of the old-time convocations under the flag of Spiritualism. All that is needed to secure such a condition of things is a little cooperation among the resident avowed adherents

of the movement.

Joel Tiffany lectured on Spiritualism in Painesville, Ohio, last March.

Dr. Slade spoke in Melodeon Hall, Cincinnati, Ohio, Jan. 22d, to a large audience.

Dr. G. H. Geer's recent lectures in Geneva, Ohio, were appreciated by the people.

The town of Madison was well represented at the recent meeting in Geneva, Ohio. There is a great demand for mediums for

physical phenomena all through the West. The scrofula of sectarianism is not thor-

oughly eliminated from many alleged liberal churches. Dr. J. J. Edson, of Geneva, Ohio, is an en-

thusiastic Spiritualist. He makes mediumship a special study. Genuine spiritual phenomena do occur-Spir

itualists have been making that declaration for some time. Keep it up.

Praises of the North Collins (N. Y.) meeting. last September, greet the ears of the Banner of Light reporter frequently.

Henry Hurlbert, of Thompson, Ohio, a thorough-going Spiritualist, maintains his fidelity to the cause, like a sensible man.

A cordial welcome back to the Spiritualist rostrum to N. Frank White. Come to the West, good brother-your many friends in this region are anxious to see you again.

Mrs. Skidmore, of Laona, N. Y., is an unselfish worker in the vineyard of Spiritualism. She is happy when the Cassadaga (N. Y.) campmeeting is in good working order.

Mrs. Clisby, of Geneva, Ohio, sends her compliments to Colby & Rich. She has read the Banner of Light for many years, and, to use her own language, she "cannot keep house

mild, as a rule, and are confined for the most part to young children. The open winter is probably the cause.

The Cassadaga (N. Y.) Camp-Meeting for 1882 will begin July 28th, and close Aug. 28th. O. P. Kellogg will again be the master of ceremonies from the grand stand. Our brother is highly and deservedly honored by the officials of this Camp-Meeting.

Inquiries are made about the Niantic (Conn.) Camp-ground. Send out some circulars, brethren. Neshaminy Falls, Onset Bay, Lake Pleasant, and other Eastern camp meetings will be crowded with visitors from the West, during the coming summer.

Rev. Mr. Stubbs (Methodist), formerly of Dunkirk, N. Y., now of Forrestville, N. Y., took Zöllner's "Transcendental Physics" into the pulpit a few months ago, and read from its pages, telling the brethren that the facts therein referred to should be heeded.

Eureka! A philosopher whispered to us the other day that the reason why Joseph Cook denounced Spiritualists in such a bitter manner, some months ago, was because the ecclesiastical nabobs threatened to remove the monogram of the "Monday Lectureship" from his theological harness.

Diabolism: Frightening little children into joining a church in order that they may escape Satan and prove their love for Jesus. Many second-hand ministers are engaged in such a work in the year 1882. Think of it! And then settle down into selfish indifference as to sustaining progressive preaching-if you can!

Modern religious education: A dear, good soul going around to churches of different denominations, making small contributions while en route, so as to be on the "safe side"! Oh, yes! the clergy educate the people-into stupidity. Give Spiritualism a chance, and all such nonsense and fear will be destroyed.

A. S. Cobb, of Dunkirk, N. Y., narrated to the writer what he had witnessed in the line of spiritual phenomena in his own house. His piano has been played upon while closed and ocked; and the instrument has been funed by the spirits under the same conditions. Mrs. Swain, of Buffalo, N. Y., was the medium for the scances.

A. Grattan Smith, of Painesville, Ohio, it a correspondent of the Willoughby Independent. He is an able writer. Mr. Smith is a veteran Spiritualist, and his interest in the movement is undiminished by the rolling years. Recently, in Willoughby, he was at a scance given by Charles E. Watkins, which was considered a remarkable occasion, in view of the phenomena -slate-writing, etc.-which occurred.

Talmage, of Brooklyn, gives notice that he will dethrone Ingersollism. He begins his work with the original charge that Ingersoll lacks originality. This is a serious matter. The clergy, as a class, are so original and profound, that they feel badly to see Ingersoll making a fortune by merely echoing other men's thoughts. Of all funny things in this funny world this charge against Ingersoll, from a minister, is the funniest.

On Jan. 15th J. J. Edson, of Geneva, Ohio, made the following statement to the writer: About two years ago, during a scance in my house. I was instructed by the spirits to give cinnamon tea to a patient of mine who was afflicted with Bright's disease, and who was considered incurable. I complied with this advice and the patient was restored to health.' Dr. Edson says that such a remedy for Bright's disease is unknown to the profession.

The Cassadaga (N. Y.) Camp-Meeting of 1881 was a marked success. The speaking was first class; the singing, by the A. Grattan Smith family, gave universal satisfaction; and the general conduct of the gathering was highly meritorious. Secular enjoyment was not forwas an Indian dance, by an amateur Indian. Messrs, French, Kellogg and Smith greatly en joyed this part of the programme, as the Indian was vouched for by Mr. Smith and was placed under the supervising care of Bros. French and

Kellogg. Justin D. Fulton, in a sermon in reply to Mr. Ingersoll, affirms that the "Bible has nothing to do with creeds." Then why is he a Baptist? And why did he harangue Mr. Pentecost, not long ago, like a theological auctioneer, because. forsooth, that gentleman had left the Bantist room in the great Christian caravansary, and moved his baggage into the apartment selected by the Congregationalists? One would think. to hear Mr. Fulton talk, that Mr. Pentecost had violently attacked the "body of Christ," and that the Christian religion had been brutally lampooned! And yet the "Bible has nothing to do with creeds!" Next class in "Pulpit Contradictions" to the front! CEPHAS.

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

At our meeting Wednesday, Feb. 1st, in the absence of Mr. Colville, Mr. Eben Cobb took the chair, and after an invocation, proceeded to discuss the question, continued from last week. "Is Good Physical Health Essential to the Highest Moral Progress?" He thought there was no material difference between the two views that had been taken of this question, both sides admitting the superiority of mind over matter, and its power to control it, while they agreed that a good physical development was rather a help than otherwise, to superior moral endowments. Cartainly, those persons enred of their that a good physical development was rather a help than otherwise, to superior moral endowments. Certainly, those persons cured of their diseases at the Bethesda would be better able to labor for humanity than while diseased, or else it would hardly be worth while to attempt to cure them. Why lay so much stress upon curative measures, if sickness improves the moral nature? Still it must not be forgotten that perfect physical health has never yet been attained to, in any very remarkable degree. The sum of the whole matter is, seek for the best physical development, but if that prize eludes your grasp do not feel that moral progress is impossible, but strive more earnestly to perfect the soul, and in due time, in the immortal state at least, the body will follow in the wake of the soul, and the whole man will present a glorious spectacle of harmonious and symmetrical development.

Mr. Rhodes reiterated his former position of moral good being promoted by suffering. He had seen stalwart physical ones, in the other world, so morally blind as to be led by little children; and he felt sure that men were made better by the purifying fires of suffering.

Mr. Hunter had altered his opinion recently, and was now inclined to think that suffering was beneficial to the moral nature. It had proved so in his case. He regarded the "Bethesda" as one of the most important institutions ever started.

Dr. Eames believed that we should bid defiance to physical ailments by the superior force

Dr. Eames believed that we should bid defiance to physical ailments by the superior force of the moral nature. Fear was the great cause

of physical disease.

Dr. Mayo gave a very amusing account of the ranges of disease in the human system, and thought all articles of food and wearing apparel were more or less diseased.

Mr. Weymouth felt that greater power could be exercised by any one, when free from diswithout it."

Epidemics, called "religious revivals," prevail in many parts of the West, but the attacks are ease, than when subject to it.

off disease.

Mrs. Webster thought she could accomplish more good when well than when ill.

Mrs. Merrifield favored the idea of good health being better adapted to produce moral results than its opposite, and quoted Swedenborg as authority.

Mrs. Hutchinson thought if two souls were alike spiritually, the one that was better, physically, than the other, would accomplish the most good.

Yours, truly,

CHARLES STEARNS.

## Spiritual Phenomena.

HENRY B. ALLEN'S SEANCES.

To the Editor of the Banner of Light:

The physical manifestations given through the mediumship of Henry B. Allen are producing quite a sensation in the localities visited by him, and the interest manifested by people inside as well as outside of the churches in them. is astonishing; and to any but those knowing to the fact would seem almost incredible. The deacons, the sisters, the brethren, and even the ministers themselves, attend his circles, but in a quiet way, "on the sly," for fear some one will find it out. A prominent deacon, who lives not a hundred miles from Boston, was present at a séance last week, and was so overcome with the tests received by him that he shouted 'glorious, glorious !" He had lately been praying for more light, and he got it; but in a way he had never anticipated.

Circles have been held by Mr. Allen in Enning and Exeter, N. H., also in Haverhill and Merrimacport, Mass. Every one, with the exception of several skeptics, who would not be convinced if the earth should open at their feet and swallow them, were well satisfied with the manifestations received. A man at Northampton, who weighed not less than two hundred pounds. rather doubted the fact of materialization, and expressed his views quite freely previous to the opening of the circle; but he was soon convinced of the reality when it came his turn to be seated at the side of Mr. Allen, by being stood on his head with his feet rising perpendicularly in the air. A more astonished man I never saw; he was as quiet as a summer morn after that.

One does not need to feel the power and force of Holland's large materialized hand a great many times to convince him that there is something in materialization. At Haverhill, last week, people supposed to have been dead from twenty to forty years, materialized sufficiently to give their names in full. The dulcimer, which weighs thirty pounds or more, was a number of times carried by some invisible power from the chair on which it rested to the ceiling, being a legion more start newspapers and live on "cord-wood" and promises,—Springfield Sandoy News, played at the same time, then deposited on a able in the center of the circle, Mr. Allen's hands being at the same time securely held by a person on either side of him. The guitar floated in the air, and was also played upon above the heads of those present. Communications from spirit-friends were written in the dark. the paper and pencil being on the table beyond the medium's reach. Mr. Allen has been before the public for the past twenty years. The physical manifestations occurring in his presence are genuine beyond a doubt, as hundreds of people can testify who, have sat in his circles.

If any one is desirous of investigating spiritphenomena, I would advise them to go and see Henry B. Allen.

our countrymen in the Western Presidency, Spiritualism has began to stir up the minds of a portion of the most respectable and intelligent classes of the citizens of Calcutta, with unquesionable manifestations of a power the myster of which is still unfathomable. Some leading native gentlemen, who take a deep interest in Spiritualism, have at some expense brought over Mr. Eglinton, who has already acquired a worldwide reputation as a physical and materializing medium. This gentleman, who has recently arrived at Calcutta from England, has already arrived at Calcutta from England, has already held several scances, during which he has given undoubted proofs that he really possesses the powers he professes to be gifted with. The first scance was held at the house of the Honorable Maharajah Jotendro Mohun Tagore, C.S. I. We are told it was a decided success. Two other scances were held at the residence of Babu Denonath Mullick. At the first of them, with a view to prepare the minds of his sitters gradually to witness the wonders he is capable of exhibiting, Mr. Eglinton, though his hands were held on either side by two gentlemen of the highest respectability and intelligence, caused, through some agency which certainly could not through some agency which certainly could not have been material, a luminous cross on a dark ground, as of black velvet or broadcloth, to apground, as of black velvet or broadcloth, to appear in the air, then a harmonium, which, when the sitters took their places in the light, was some ten or twolve feet apart from them, to be brought by the same means to within two feet of them, and, finally, mirabile dictu, the same instrument to be played upon. At the subsequent scance, held at the Babu's house, no skeptic could possibly have doubted that the things he saw and heard could have been effected by other than immaterial agency. An effected by other than immaterial agency. An organ was played upon by invisible hands; and, though Mr. Eglinton, to prevent any susorgan was played upon by invisible hands; and, though Mr. Eglinton, to prevent any suspicion of his being a ventriloquist, kept some water in his mouth, which he afterward spat out in the light, the sitters distinctly heard articulate words spoken connectedly and sensibly by voices, which, he said, belonged to his spirit-guides. To the surprise of the whole party, whose character for respectability and intelligence is absolutely unquestionable, the materialized form of a native lady then appeared; and this lady, whose face was partially visible, a gentleman, who was a sitter, solemnly assured the party that he distinctly recognized as his mother. But these things were done in darkness. Still, it is impossible to doubt that they were done in absolute good faith, and without the least help from accomplices. The crowning feat, however, remains to be told. Mr. Eglinton, in the clear lamp-light, tore off an end of a blank card, giving the rent piece to one gentleman to keep securely under his thumb, while he passed the card with the point of a black lead pencil, which he broke off with his teeth, to another gentleman, whom he desired to place the card and the bit of pencil within a book on which he was resting his hands. The sound of writing was distinctly heard by every sitter from within the book. But some disturbance in the conditions necessary in these scances quite unsettled Mr. Eglinton. Rather than lay himself open to the imputation of practising fraud, he threw a card, together with a pencil, toward a window within the room. Shortly afterward he asked the gentleman, who had placed the first mutilated card in the book under his hands, to take it out, when, to Shortly afterward he asked the gentleman, who had placed the first mutilated card in the book under his hands, to take it out, when, to the surprise of all, it contained part of a letter, written at the dictation of the departed spirit of a distinguished relative of a most distinguished member of the scance—the continuation of this letter being found in the card thrown near the window. A copy of this letter we subjoin:

I am glad to take this opportunity of proving to you beyond doubt the fact of my continued existence. I am happy in my immortal form, and would that I could see you the same in your earthly one. That I still live and can communicate again with you, you must not

ter, then was God divided against himself. If he believed disease would enable him to be come a better man, he would rush into the smallpox localities, and thus obtain grace to serve God better. God was not obliged to torture men, to save their souls.

Mr. George thought the true soul could ward off disease.

Mrs. Webster thought she could accomplish more good when well than when ill.

Mrs. Merrifield favored the idea of good health being better adapted to produce moral

Mr. Eglinton has come out under the most Mr. Eglinton has come out under the most distinguished auspiecs, and would have received no countenance if he had not given undeniable proof of his wonderful powers. Already his reputation has spread; and we hear that he lately held several scances at the house of a high public officer, where some distinguished members of the civil and military services were present. It should be known that Mr. Eglinton has not come out to exhibit his powers to the outside public, but only to a select few of the higher and more intelligent classes thou whom no imposture can possibly be palmed upon whom no imposture can possibly be palmed off. We are almost sure that before long he we are almost sure and before long ne will succeed in dispelling any doubts that may rest on the minds of people who have not inquired into the subject, as to the reality and good faith of Spiritualism, as practiced by true Spiritualists. Milton, who was certainly not superstitious and weak-minded, tells us:

Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep." We publish elsewhere (from the Banner of Light), a biographical sketch of Mr. Eglinton that may interest our readers.

> Written for the Banner of Light. MY GIFT.

BY LYDIA DAVIS THOMSON,

Deep bldden in my imnost heart There blooms a pure and priceless flower, Vielding its richness hour by hour It grows to be of me a part; And blooming ever night and day It cheers me on life's lonely way.

And none may paint its beauty fair. No plereing eye its form can see Living in silence there for me; But whosoever will may share The fragrance that my floweret yields, And me from every evil shields.

It lights me o'er life's devious road. At morn and eye and noon and night: If days are dark or days are bright; But when I bear the heaviest load Then most its potency I feel, Its hallowed influence, o'er me steal.

Its leaves send forth a healing power To bless the weary sick with pain, And give to them new life again; And so with every changing hour Some light or life or comfort gives, And glying ever, ever lives.

And while I keep my floweret bright, And guard it with a watchful eye, I fear no cyil coming nigh, Its sacred, precious bloom to blight; And on my path its light will shine, For 't is the gift of Love Divine. Buffeld, Mass.

Some men are born poor, others achieve poverty, and

No Costiveness, Diarrhea or any Rowel complaints where Hop Bitters are used.

### To Business Men.

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

lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. Colby & Rich.

### Passed to Spirit-Life:

From Willmantle, Conn., Sept. 26th, 1881, Joseph E.

Daniels, agod 53 years.

Bro, D. was janitor of the building owned and occupled by the First Spiritualist Society of Willinantie from its erection to his fast libress, and was ever a most initiation persistent worker. The cause of Spiritualism was to him tery precious. His quiet, unobtrustye ways and pieasant face will doubtless be remembered by the many timerants who have bestured here. The funeral services, conducted by the writer, were held in the edifice which to him was a holy and sacred place. As we looked our fast good-by on the trin and wasted face, we could but rejoice that for him the release had come, and the jatient and faithful tolter had joined the loved ones gone before, where the justly-carned plandit, "Well done, good and faithful," should fail upon lits waiting car. Danlels, aged 53 years.

From Hampton, Conn., Dec. 17th, 1881, Alpheus Holt

From Hampton, Conn., Dec. 17th, 1881, Alpheus Holt, aged 81 years.

Bro. Holt was ever glad to listen to the teachings of Spir-Itualism, and therefore the funeral services were conducted according to that philosophy, by the writer. He left an aged companion, by whose side he had walked for sixty years, two sons and four daughters, two of whom are Mrs. Earliy Frist, and the well-known medium and speaker, Mrs. Rachel Walcott, of Baitimore, Md. To both many heart-throbs of sympathy will go forth. As we stood by the bedside of the feethe and lonery wife, and thought of the many long years they had journeyed together, we sorrowed not for the one just released, but for the one left behind. We bore the tennatices form away and laid it to rest away the grand old hills of his native town, and as we turned, from the flys of a friend fell these words: "There lies the body of a good citizen and a kind neighbor," What better epitaph than this.

From her home, at Prairie Ronde, near Schoolcraft, Mich. Jan. 4th, 1882, Mrs. Marie Munger Mack, aged 82 years.
This venerable haly enjoyed seasons of divine Illumination during her long and useful life. On first hearing of the manifestations in New York, her mative State, she understood and accepted them as one who had long been expecting the coming of the angels. She had taken the Banner of Light Iron its first judication. Her last year's subscription expired the very week she became ill, in November, 1881. Her hoskand, Abner Mack, preceded her to the higher life in June, 1881, only a tew months. From the beginning of their walk together they were united in favoring all coforts in behalf of human progress. A family of six children grew up about them, who tally sympathized with them in their exalted faith. Four children in the higher spheres greeted their conting. The writer conducted the Jurial services of Wrs. Mack, while a host of happy spirits hovered near to throw around the solenn ceremony the Jan. 4th, 1882, Mrs. Marie Munger Mack, aged 82 years. hovered near to throw around the solenn c cheering influence of their own ineffable peace.

Jan. 14th, 1882, Mrs. Fidelia Newhall Olimsted, aged 71

years,

Mrs. Olmsted was a firm Spiritualist, and subscriber to
the Banner of Light. She was born in Conway. Mass.; In
October, 1810. Her home has been in Sturgls for many
years, where she had endeared herself to a large circle of
riends, especially the young, to whom she was the dear
"aunty," whom they delighted to honor. Her life here
night have appeared lonely, one daughter married and livling in a distant city, and one among the angels. Long years
of widowhood, faithful to ber departed love, who shall tell
what joy may be hers on waking suddenly to the glad reality
of immortal life? By her request, I dispensed some words
of truth over the casket, while friends wept their silent
farewell.

Sturpis, Mich., Jan. 19th, 1882. Sturgis, Mich., Jan. 19th, 1882.

From Marblehead, Mass., Jan. 23d, Hon. Frederick Rob-

From Marblehead, Mass., Jan. 23d, Hon. Frederick Robinson, aged 83 years.

Bro. Robinson leaves a loved companion, two sons, two daughters, and a very large circle of relatives and friends, who mourn his departure from the mortal, yet are consoled by the knowledge that they will meet him yet again, where the riches of his love will be theirs forevermore. The funeral services, which at his especial request were conducted by Dr. John H. Currier, of Boston, a relative, were held at his late residence on Friday, Jan. 27th, when kindred and friends bade adien to the form and lovingly gave it back to "mother earth" with the glorious knowledge that another golden link had been added in spirit-life to the ever enduring chain of soul affection.

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# Banner of Light.

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THE WORK OF SPIRITUALISM I as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as raility consist of good manners and beneficent Wisdom, as comprehensive as Love, and its mission is to bless mankind .- John Perpont.

#### The Growth of Religion.

To dispute that the human race progressesgion begins in man's sense of the infinite, illustrating his statement with the religions of heary India Von Hartmann, who has just pub-Mankind in the Steps of its Development, takes a much larger view. He holds that the very fact that religion is so widespread and enduring, successfully refutes the assumption that Judaism and modern Christianity are exclusively the religion of truth, otherwise all the other religions could not so long and so successfully have withstood it. Hence the need of some religion is rooted in the original constitution of human nature. And hence all these variant forms of religion have grown up and are kept in existence in obedience to a common has been worked out from it.

firm, in support of his view, that, in common sion, thankfulness, remorse, self-devotion, and he argues the probability of religious sentithe savage, he nevertheless maintains that it is essentially religious. The wild beast fears the hunter, with his death-dealing missiles, as the savage fears the god to whom he ascribes famines, pestilences, earthquakes, floods; and other destructive natural phenomena. On the other hand, he remarks, the domestic animals reverence man as the savage reverences the deity who feeds, shelters and protects him, and who punishes him for doing wrong, and rewards him for doing right. The lack of intelligence in the of its act, for men worship beings whom they

But Müller and others refuse to assent to the proposition that the ground of the religious consciousness is the sense of dependence. Nevertheless, Müller and the rest agree that the Aryans, our early ancestors, were worshipers of the sun, wind, rain, fire, lightning, and the other natural forces which man, in his ignorance and terror, personified as beings like himself, and sought to propitiate by prayers and worship, precisely as he would seek to propitiate a fellowman who possessed the power to work him either great good or harm. The two sides differ and go apart when they come to the questions of the motives of their worship of these personified forces of nature. Von Hartmann insists that they are to be found in the same desire for prosperity and comfort that underlies all actions of men in the savage state. Man wills, says he, that the gods fulfill his wishes; hence is a twofold need-first, that the gods shall know his wishes, and, secondly, that they be inclined to fulfill them. Therefore sacrifices were originally intended for bribes, and were such as would be likely, in their conception, to gratify the appetites of the gods. Homer makes the gods take delight in the smell of blood and burnt sacrifices. And the comed by them. And thus sprang up Jewish same delight is attributed to Jehovah in the Jewish scriptures.

the churches, which is but a relic of this old su-ceremonies. Paul discarded the Jewish cereperstition. The general view of Hartmann is, that man's religious sense has been developed from his helplessness and his effort to secure the assistance of something mightier than himself-employing such means only as he knows would prevail with him if he were in his God's position. He illustrates the observation with the remark that men, and women particularly, are oftentimes religious according as they are weak and afflicted, and irreligious according as they are strong or prosperous. And this is Islamism is considered to be the last historical the reason why material adversity is commonly development of religion, by this learned and the mansix feet high, came out of the curtained

fied that they can do nothing more for them- and infidels. selves. This is taken as an illustration for constriking features of the visible universe fixed the mischief-making ones dwelt beneath the earth.

And thousands of years afterwards men look up when they address God, as if he dwelt only there; while evil spirits are still popularly credited with dwelling below. Whereas science teaches that above and below are in space. around us. The next step, after conceiving the was, in the view of Hartmann, the development of religion by extending its sanction to precepts of morality. With the advance of civilization and the accumulation of possessions and the love of comfort, respect for the rights of property and consequently of person was made a religious duty, any infringement of which would be punished by the gods as they would punish a similar offence against themselves. Therefore it came about that an oath was sworn on the belief that the invoked god would punish perjury, the uplifted hand being the proffered pledge of the swearer's sincerity. The same form of oath is taken at the present day. So, on the other hand, a curse is an invocation to the Deity to punish or take revenue on those who have harmed us: in other words, to do for us what we cannot do for ourselves. By extending the original idea, all offences were made offences against the gods as well as against men.

Thus we have for a primitive religion and its machinery, gods, a heaven, forms of worship, and-such as it is-a system of morality. These numerous gods were next erected into a Senate or Congress of gods. Under successive civilizations it became modified very greatly; the Greeks deifying chiefly beauty, and making moacts; the Romans, who were a more practical people, like the Anglo-Saxons after them, esteeming the gods for their usefulness as protectors and guides; the Germans, who inhabited a gloomy forest region, where the winters that is, grows as well as advances- in religious are long and the summers short, regarding the sentiment and life, is to assert that as much gods as subject to the same malign influences was known at the beginning as now; and that as themselves, and being only partially able to the state of savagery or semi-barbarism was the withstand them, and their ultimate end being equal in respect to religion as it has come to be destruction. The gloominess of Puritanism is to-day. The law of evolution holds in this as in | credited to German paganism as an inheritance, everything else. Max Muller asserts that reli- and many of the masterpieces of English literature are ascribed to an inspiration by the same feeling. But a cultivated priestly order in Egypt and Persia gave a different modification lished a book on The Religious Consciousness of to this congress of deities when they became erected into a system. In those countries religion became more intellectual and cultivated.

In Egypt, an elaborate theological system was constructed, under which the functions and powers of the separate gods were precisely defined, and so, too, were men's duties to the gods and to one another. One wife was made the rule, and woman became man's equal. In Persia, a similar religious development probut they are supposed to have contained, belaw. Von Hartmann has tried to show what sides hymns and prayers, rules of conduct, a served, attributes them to man's sense of the light to darkness, or good and evil; and the possess most religion. Von Hartmann begins the country. In India, something very differtered at her scances, determined to ask Mr. and his essay by asking if beasts have religion, and ent resulted from the primitive religion. The answers it affirmatively. He proceeds to af- many Aryan deities were in time supplanted by the idea of the sole, self-existing Brahma. with men, they manifest sociability; compas- the one reality of the universe, whose visible features were regarded but as unrealities and other virtues and affections; and from all this libasions. The complete conquest, and even the extinction, of bodily passions was regarded ment also. Though it is less developed than in as the closest possible union with Brahma. Metaphysics necessarily produced the reforma-

tion known as Buddhism. The Brahmans welcomed Gautama much as the common Jews welcomed Jesus, because they had grown tired of the ceremonies and retinements of Pharisaism, and he taught their needlessness, and that a life of love and selfdenial best pleased God. In the same way Luther taught the people of northern Europe deliverance from the priestly tyranny of Rome. Buddhism succeeded Brahmanism as' Chrisdog takes nothing from the religious character | tianity succeeded Judaism; and Buddhism, like Christianity, achieved small success at consider as much above them as a man is to a home, while abroad it took firm root. Its adherents are to day to be counted by the hundreds of millions, and are to be found everywhere in Asia except in India, its birthplace. Out of the Hebrew religion came forth Pauline Christianity. The early Hebrews worshiped ture, the names of many of which figure in the Hebrew scriptures. Monotheism after a long ena. time asserted itself, and Jehova supplanted all the other deities, their worship being suppressed by force. Then arose an organized priesthood, taking the place of the prophets, who had hitherto assumed to declare the will of God. In order to establish their power, the priesthood wrote out a series of books and ascribed their authorship to Moses, embodying both history and precepts, the national traditions, and divine authority for the customary

ceremonies. The simpler of these Hebrew books were written before the Captivity, and the more elaborate after the Return. This opened the period called by Hartmann by the name of Mosaism, which finally became Judaism. And of its numerous rites and ceremonies the common people, as already stated, became so weary, that Jesus, on his coming, was sincerely wel-Christianity. Jesus and John the Baptist taught them an easier and cheaper way to please Ged Even at the present day, incense is burned in than by the means of costly and cumbersome monial law, and laid the foundations of a broader religious system, which, expanded and added to, now prevails throughout Europe. Hartmann calls this Heathen Christianity, and he analyzes it in a truly wonderful manner, his method being called much superior to that of Renan. And his treatment of the subject explains and harmonizes a great many things that are clouded and confused in the Hebrew Scriptures as interpreted by Christian theology.

themselves to prayer as soon as they are satis- never regarded as heathen, but only as heretics

Many of their doctrines and ceremonies the firming his view that the religious sentiment is Mohammedans borrowed from the Jews; but no more than an intense desire for assistance. the original class is regarded by Hartmann as It was man's subjection to nature that gave, the same with the Christian refugees who fled | materialized, and came out to us very plainly. birth to primitive religion; hence the more to the far Orient, and thus missed of the intellectual improvement of the European Church. his conception of the localities where his gods. The Koran is said to show this all the way dwelt-the higher divinities living in the heav-through. The religion of China and Japan is appealing to our recognition. Other forms maens, the less exalted roaming the earth, while not treated by our author, neither are the religious events of modern history. He shows that one, that of a lady, with especial earnestness the growth of religion is identical with the growth of the human mind; a desire for material good; a religious sanction to precepts of morality; a yearning for spiritual purity and ception he received, coupled with the agitation the higher happiness to be secured from a closer union with the Delty, by asceticism, by sacrione and the same, it being heavenly space all fices and by mediation, as through his only Son. The ancient Egyptians regarded the soul as fine gods, locating them, and formulating acts of matter, the body being gross matter; the invisworship like bribes, or sacrifices, and prayer, lible world being of the same substance as the visible, only more attenuated. Brahmanism was monism; Christianity has so far been mostly dualistic theism, regarding creature and creator, matter and spirit, soul and body, as two distinct kinds of thing; and this is regarded as proaching us, retreated toward the cabinet the reason why the metaphysical problem of beckoning us to follow, which we did; arriving existence has not before been solved. The next religion is to be the religion of the spirit. And the day has dawned radiantly on its welcome coming.

#### A Convincing Scance for Spirit Materialization.

The peculiar phenomena afforded for the examination of the investigator of Spiritualism seem at this time to be attracting in a special sense the attention of thinking minds all over the world. Particularly is this the case with physical mediumship, and its outgrowth: viz., form materializations. For years we have been made practically acquainted with the varied occurrences to be witnessed in presence of the Davenport Boys, Henry Slade, Annie Lord Chamberlain, Henry B. Allen, and others of like development, and have repeatedly listened to the prophecy both through these instruments, and various media on the mental plane, of a grand and crowning phase of manifestation yet to come when conditions were ripe for its presentation and reception.

This prophecy has in due season been fulfilled, and the new phase stands before the world in the form of spirit-materialization-though of course like all initial movements it is capable of receiving (and will receive) as time progresses, an unfoldment toward clearer presentation, and of the Holmes' media, Mr. and Mrs. Bliss, Mrs. Robert I. Hull, Mrs. John R. Pickering, Mrs. Boothby and others, proof positive of the existfrom time to time related, giving in our columns an assured conviction when we repeat it as our these occasions, and others not specified, were genuine, and demonstrated to us the fact of the verity of full form-manifestations beyond the slightest doubt.

Historically considered—as the progress of the gradual development of spiritual phenomena is traced-the hands and arms materialized and plainly seen in presence of the Davenport Brothers, the Allen Boy and others, and those duced the sacred collection of writings known invisible ones felt plainly in the dark scances as the Avesta, of which only fragments survive; of Mrs. Chamberlain, Maud E. Lord and others, were the objective prophets ushering in the new phase of full-form runifestation. It was that need is, and how the present visible result | code of civil laws, and elaborate ordinances for | reserved for Prof. William Denton, of Wellesceremonials. The latter are some of them pre- ley, Mass., to initiate a long step in the intro-The first question obviously is, how religious served among the modern Parsees. The phi- duction of a realization of the forthcoming order came to exist at all. Müller, as already ob- losophy of the Avesta rests on the hostility of of things by the taking of paraffine molds of these hands at the scances of Mrs. Mary M. Harinfinite. Hegel says that if the consciousness origin of this hostility is thoroughly explained dy, late of Boston. Prof. Denton, assured of of dependence constituted religion, a dog would in Hartmann's work, from the characteristics of the material character of the hands he encoun-Mrs. Hardy's permission to make the experiment of requesting the spirits manifesting to dip their hands into a pail of hot water upon the surface of which melted paraffine floated (the pail to be placed in the dark under the table at which the company were generally seated), with the hope on his (the Professor's) part that upon the dematerialization of these hands, molds of their contour and general characteristics would be left behind in the form of cooled waxen gloves. He made this request, and the experiment was essayed at once, Mr. and Mrs. Hardy not having the slightest idea of the difficult nature of the trial, and having no time allowed them, even had they been so disposed, to prepare to meet it by any contrivance of their own. This initial effort was a success, in a pronounced degree, molds of fingers being readily obtained, as our readers have long ago been informed; and notwithstanding what some people have thought proper to say against Mrs. Hardy's séances in this direction, we do not retrace a single step we then took in defense of her as a genuine medium, neither do we retract a line of the many statements we have made in the past concerning our conviction, founded on evidence presented to us personally, that her parvarious personifications of the powers of na- affine molds were the embodiment of a reliable and legitimate phase of the Spiritual Phenom-

As noted above, we have in our endeavor as a public journalist to place before our readers the current facts transpiring in the development of the cause, made ourselves familiar with the mediumistic gifts of Mrs. Pickering, Mrs. Hull, and others of the leading mediums for spirit materialization, and have reported the results of our very satisfactory experiences fully in the columns of the Banner of Light, fortifying our own editorial statements with the abundant and concurrent testimony in the same direction of many correspondents, ladies and gentlemen ranked as of the highest respectability and reliability in the various communities in which they resided. And we desire at the present writing to emphasize all we have before said in expression of our conviction of the verity of form materialization. We have just received additional proof of the truth of our position-were it necessary-in the course of a highly interesting seance held by us with Mrs. H. Fay, of 14 Dover street, Boston, on the evening of Wednesday, February 1st.

On that occasion we were accompanied by a gentleman from New York City, who is an investigator whose intelligence and shrewdness, coupled with honesty of purpose, none can gainsay. Twenty-five persons-male and female-composed the company present, and it was a noticeable fact that the sitters were nearly all middle-aged individuals. During the séance which followed, and which lasted from 8 to 10:30 P. M., forty-three spirit-forms-seven males, the residue females-exhibiting the appearance of all ages, from the child in arms to considered a spiritual blessing. When death astute author. He deals with it as a branch of cabinet and made themselves clearly visible, in

impends from fire and shipwreck, men betake | Jewish Christianity. The Mohammedans were | many cases adding the testimony of touch to that of vision in favor of their objective prescuce.

Among those manifesting we can of course specify but few, as specimens of the convincing character of all. Ma-too-ka, an Indian girl, She was the first spirit that appeared; she exhibited great vivacity, and slapped us vigorous ly on both shoulders, by way of more forcibly terialized, and appeared in rapid succession; beckoned to an old gentleman in the circle, evidently requesting his presence at the cabinet entrance; he complied, and the affectionate rehe at once manifested, showed the company that the spirit was evidently one of near relationship, and held in high estimation by him; this proved to be the case, when on returning to his seat he announced, in a voice full of emotion, "That was my wife!

The procession of materialized ones continued, being in the main joyfully recognized by friends present. Ma-too-ka again appeared, after a number of others had been recognized-and, apat its entrance she reached out her hands and taking ours led us into the darkness of the materializing room: while there we were allowed to satisfy ourself of the verity of the presence in that cabinet of two forms beside our own, by repeatedly touching the medium's forehead and arms with one hand, while at the same time with the other we maintained a firm grasp upon the arm of the materialized Ma-too-ka!

There was under the circumstances no possible chance of confederacy; and we are certain that at that moment we were in presence of two distinct and individualized entities-the medium and the spirit. Two gentlemen present had been requested, previous to the commencement of the seance, to act as a committee to examine the cabinet and apartment, which they did thoroughly by securely sealing the door leading into the séance room. After the circle concluded they informed us that there was not the slightest indication that the seals had been tampered with-and furthermore they were perfeetly satisfied that there was no outside collusion or possibility of it whatever in regard to what had been witnessed.

Four of the sitters present at this séanceincluding the gentleman from New York above referred to-were also allowed, in turn, to enter the cabinet, as we had done, and satisfy themselves, by touching the medium and the spirit consequent readier acceptance on the part of at the same time, that the phenomena witnessed the general public. We have gained in presence | by them outside the cabinet were the result of materialization and not of transfiguration.

One of the most satisfactory instances of materialization which occurred during the session ence of this phase of development, (as we have | was that of a mother and her babe. A spirit appeared bearing in her arms the form of full reports of the séances in question) and feel a little child; she finally turned around in a position sidewise to the audience and placed the belief that the materializations witnessed on babe in the lap of the medium, who could be readily seen by the sitters during the progress of the manifestation-thus three forms were visible at one and the same time.

Some of the manifestations partook of an en ergetic and forceful character. One spirit, a male, materialized, and as if working under considerable excitement, seized the chair on which the medium's husband had been sitting (he having temporarily arisen therefrom), lifted it up, and dashed it to the floor with some yiolence—concluding his expressive pantomime by seating himself upon it a few minutes. The form was that of a man of ordinary height dressed in dark clothing and having a black moustache. The moment he retired two female voices were heard singing "The Sweet Byand-By," with cadences remarkably distinct and sweet.

A very pleasing episode during the séance was the materialization of Em-mu-ne es-ka, a voung Indian gir the Sand Creek massacre; she was an inmate for some time, while in the mortal, of the home of the late Mrs. J. H. Conant, in this city; she subsequently went to Washington, where she died. We had her earthly remains placed in Forest Hills cemetery in the vicinity of Boston. Em-mu-ne-es-ka came in a form which could not be mistaken, expressing her gratitude for favors rendered her by us in the

During the evening the medium was six times exhibited by spirit-forms who drew aside the curtain, thus showing Mrs. Fay, deeply entranced; two spirit-forms were also seen at one and the same time in some halfdozen instances. The sitting throughout was a success, and what was witnessed as it proceeded will long remain in the memories of those who were privileged to attend it.

### Dr. Slade in Cincinnati, O.

Henry Slade, whose remarkable mediumship has won for him a high reputation wherever the word "Spiritualism" is spoken, has of late had an experience in Cincinnati, which, while it is akin to many he has already suffered at the hands of bigots in all parts of the world, shows the inherent ignorance and "smartness" combined of the average press reporter of the present age, when speaking of the phenomena witnessable at his and the seances of other medi-

Upon his advent in that city Dr. Slade found himself attacked on all sides. Perhaps no better way of showing the condition of affairs extant at his coming, and the occurrences which took place immediately thereafter, can be arrived at than by presenting the following extract from a letter by E. D. Babbitt, D. M., who writes us as follows, under date of Feb. 1st:

"During this fall and winter Cincinnati has had great influx of prominent mediums, including H. W. Sour, of 288 Hopkins street, Jesse Sheppard, with his marvelous musical and test scances, Mrs. Green, of 309 Longworth street, and lastly Dr. Henry Slade himself: and all these added to a fine corps of mediums already here have been rousing up quite an extensive interest in our cause. We have had several sham medlums who have drawn overflowing houses at fine prices. A certain humbug who has called himself 'Dr. Charles Slade, the world-renowned medium,'[\*] so as to mislead the people into the belief that he was the genuine Henry Slade, has pocketed many hundred dollars by his visit here, and so misled the people that when the

I'] We have repeatedly denounced this "Dr. Charles Stade." and spoken of him as ho deserves, but we still continue to receive letters from correspondents, either asking information concerning him, or complaining that they have been deceived by him. When last heard of he was in Syracuse. N. Y., and his handbills assert that he is traveling "Under the auspices of the Boston Lyceum Bureau." We know of no such Bureau in this city as far as Spiritualism is concerned; and if there he such an one in a general literary sense, we advise it to look to its laurels if it allows parties like this individual to peddie its name about the country. In the words of Thomas Lees, appearing in the Cieveland Merald of Jan. 20th, the performances concerning which our Syracuse, Baldwinsville, and other correspondents have written us, are "not by Dr. Heary Slade, of New York, the world-renowned spiritual medium, but by 'Dr. Charles Slade,' neither the performer nor the performance being in any way related to Henry Slade any more that a counterfeit greenback is to the United States Treasury note."—

genuine Slade came I had to go and introduce him to some of the editors before they would believe it.

But the coming of the true Dr. Slade into our midst has been a red cloth among wild beasts to the enemies of the cause, and was the signal for battle. The Cincinnati Enquirer, which is one of the largest papers in the United States, with about a quarter of a million readers, started out immediately on a tour of sensation, and got a lot of disparaging reports from a Mr. S. S. Baldwin, well known as a pseudo-medium, and as an exposer (?) of mediums, and published them under the title of 'Rough on Dr. Slade !' The unrighteous character of this Mr. S. S. Baldwin is well known among the Spiritualists of this community, but as the mass of people know more of the falsehoods than of the truths about mediums, I thought I would appoint myself a committee of one to answer these strictures."

Dr. Babbitt accordingly addressed the Enquirer, under date of January 24th, starting out with the self-evident proposition:

"Mr. Baldwin is known as a deadly enemy to mediums, and his methods of giving his so-called exposures have been shown up repeatedly by the spiritual press. He takes advantage of the public prejudice to gather audiences and take in money, for which reason his statement would naturally be an ex parts one."

After alluding to the singular action of the local press, by which "several sham mediums" of the "Charles Slade" order had been, in effect, helped to secure large houses and heavy profits; and placing in their true light before the readers of the Enquirer the relative positions of Dr. Slade (whose work went toward a demonstration of "the grandest truth in the universenamely, the immortality of man) and that of Baldwin (who had been and was now trying to dishearten the people, "and destroy in their minds the only facts [the mediumistic phenomenal that can prove their future and eternal progression"), Dr. Babbitt proceeded in his answer to the charges contained in the Enquirer's Baldwin-psychologized report:

"I saw Dr. Slade a few minutes yesterday, and he was looking very bright and cheerful, in spite of what Mr. Baldwin has said. He utterly denies Mr. Baldwin's statements, and says Mr. Baldwin had only two sittings with him, instead of fifty, according to the latter gentleman. Whom shall we believe? some things that lead me to doubt Mr. Baldwin's statement. First, Mr. Baldwin admits that he told a falsehood to Slade by saying that his father was dead, when, in fact, he was alive.' If a man will tell a falsehood once, why will be not tell another? Secondly, Mr. Baldwin says Dr. Slade's operations are all trick ery. But Bellachini, the Court Conjurer of Berlin, and many other magicians and eminent men say otherwise. Thirdly Mr. Baldwin would like to have it understood that his own skill in exposing Dr. Slade drove him from Australia, but it turns out that Dr. Slade remained in Australia nine months, when he at first intended to remain only three. Fourthly, some very candid Spiritualists, at least tell some curious tales about Mr. Baldwin's representations and methods on this subject, which show to me positively that he doesn't understand the subject, or, at least, will not understand it. Fifthly, I have watched Dr. Slade closely for years, and absolutely know that much that Mr. Baldwin affirms of him is false....

Mr. Baldwin speaks of the Rev. Mr. Hepworth's exposure of Dr. Slade. I am familiar with the whole affair, and know the dishonesty of that so-called exposure. Slade offered to go to Mr. Hepworth's own residence, and have the manifestations there, but that gentleman seemed to fear he should be forced to see and admit the falsity of his own words, and backed down just as Professor Lankester, of London, did at a later day. I personally know that Slade has given his manifestations at the houses of strangers in many cases, and has frequently had writings come on slates that he has never seen before. One case I will state here:

An eminent physician of New York, who was a skeptic, took his own double slate to Dr. Slade's office, just after the Hepworth exposured. The slate, tied or locked, was placed on the table before his eyes. While Slade was bemoaning the way he had to be persecuted, and was stating that he felt almost like giving up the work, the pencil was heard to write industriously. On opening the slate, messages in four different lan guages were found written within, including the Greek French, German and English. The messages contained words of cheer, and promised that he would come out all right. I heard this account from the physician bimself, and saw the four messages. At another time the same gentleman got two pages of a slate full of exquisitely written Greek, purporting to come from an eminent Grecian.

case he will have these things occur in the presence of his flercest enemies. When Mr. Baldwin makes such an offer, he is either ignorant of all laws of mediumship or is unfair. He should know, and I believe he does know, that not one medium in a hundred can accomplish anything in the midst of an exciting contest, and especially in the presence of a positive, self-willed person. Mr. E. V. Wilson was about the only medium I ever knew who could stand up in an inimical, and sometimes bolsterous assembly, and conquer and sience his enemies.

It is a common thing for people to boast that they can do everything that a medium can. Mr. Bishop, like Mr. Baldwin, made this boast, but Charles Foster whipped him out at the Harvard Rooms, New York. John Boyce Dodds was vanguished also by the facts of Spiritualism after fighting them so long. Several men took it into their heads to destroy Dr. Mansfield, of New York, and loudly declared that they could do everything he could, and exposed him in the New York World. When they brought him before a Court, he there rose in the midst of a room full of strangers and challenged his persecutors to test the matter right on the spot. He promised to tell the names and characters of the departed friends of any one in the house, and begged to have it tested as to whether they would do so. 'Are you willing to have the matter settled in this way?' said the Judge. Then it was amusing to see the quibbling and dishonesty of those regulators, while they completely backed down when brought to the point. I know of five of the eminent magicians of the world who have had to admit that there is something beyond all thaumaturgy in mediumship. One of these is Houdin, the prince of magicians, and one is Herrman, who found that a lady in Chicago, by the name of Mrs. Simpson, had a power beyond his own connected with independent slate writing."

"Simultaneous with this letter," continues Mr. Babbitt, "another highly complimentary to Dr. Slade was inserted in the Enquirer. But one of the reporters on the same paper, by the name of Creswell, went and had a sitting with Slade, and the next day came out with a flaming article, professing to show just how the trick was done. He introduced himself to Slade as Culbertson. His first falsehood was in saying there was a slot under the leaf of the table through which Slade placed his hand, and, did the writing himself. Another glaring falsehood was that he got Slade to give a communication from his mother when she was still living. But it turns out that Creswell's mother is not living. Mr. Plimpton, of the Cincinnati Commercial, who was present at the same time with Creswell, informs me that the writing was done in open light on Dr. Slade's arm, without the least trickery. How long must Heaven's own cause thus suffer from such reckless misrepresentations?"

Mr. Plimpton, of the Commercial, was evidently determined that Dr. Slade should have fair play as far as he was concerned, as he at once replied to this reportorial tirade, his communication (from which we make the following outspoken extracts) appearing in the Enguirer for Jan. 27th:

"Your reporter very fairly states the phenomena witnessed, except where his lively imagination charmingly interferes with strict accuracy, and tempts him to adorn his narrative with divers brass ornaments of his own invention. But he must pardon me if I decline to accept him as an expert at his own valuation, since by his own statement he stands confirmed of practicing the only deception at all explicable, and then not telling the truth about it.

He is, however, entitled to his own conclusions, which must be very valuable, considering the time he has devoted to investigation. There is no accounting for the superior insight which a young man has into phenomena that have baffled old heads ofter years of patient study. It may be remarked, however, that to denounce as trickery and fraud phenomena otherwise not easily explained is a ready way of ridding one's self of the whole business.

Though not giving much attention of late years to the subject. I am a Spiritualist, and not ashamed to own it. The time has passed when it is necessary to doff one's hat and apologize in this or any other intelligent community for being a Spiritualist. It is, at least, as creditable as to discourse without knowledge and condemn without investigation.

F. B. PLIMPTON," Mr. Babbitt, under date of Jan. 27th, returned to the attack on Baldwin-that individual having made a feeble attempt at a reply to his first epistle. But on its appearance "S. S." subsided -at least we are informed that, up to date of Feb. 1st. nothing had been heard from him in a published form.

In addition to the assault levied upon him on the phenomenal side of his work, Dr. Slade was called also to contend-so Judge A. G. W. Carter writes-with a municipal order closing his mouth on the platform; but upon an earnest appeal from the Judge the Mayor decided to allow the lecture to take place. We shall print Judge C.'s account of this phase of the case next week.

Cephas B. Lynn writing us from All ince, O., under a recent date, informs us that Dr. Henry Slade had a stroke of paralysis affecting his right side during his recent visit to Cincinnati -probably brought on by the excitement attending his persecutions there: "Dr. E. S. Walker, a prominent physician and healer, relieved the great medium so that he could walk in less than twenty-four hours. The latest report is that Dr. Slade is fully restored to health. May he live for many years to pursue his professional career." We join with this correspondent in saying, "Our friend's mediumship is reliable, [all statements to the contrary, and from whatever source, not with standing] as thousands in this country and in foreign lands will gladly testify."

#### Another Medical Bill.

To the Editor of The Globe:

Last Friday the old annual wall went up to the General Court for medical protection. Some one, doubt less, has been making cures outside of the "regular" school of practice, or else more students are being turned out than the demand requires, and this must be stopped, or else the people will have more confidence in those that make cures than those that talk large and get a large fee to tell a person "there is no help for you." The sick person after such words often goes to what is termed a "quack." Does it not show weakness on the part of the physicians, applying for protection if they cannot gain public confidence sufficient to compete with the physicians that only ask that they may have equal rights before the law, and that the people may not be restricted from employing them or compelled to do so, but left to act as seemeth wise to then when afflicted with disease? Legalized medical monopoly, in the healing art, seems to be a step backwards, and never should get a foothold in good old Massachusetts. The present laws on medical practice if enforced, will protect and also punish all cases of misdemeanor connected with the medical profession. Then why this annual bore upon the General Court and at great expense to the State? These annual petitions doubtless spring indirectly, if not directly, from selfish interest, and not for the public good, as is ofter

The above, from the columns of the Boston Daily Globe of Feb. 3d, is from a correspondent residing in this city, and one who evidently is fully acquainted with the ground he has so succinctly gone over. It is, indeed, a fact that socalled "irregulars" are making cures where "Regulars" fail; it is also a fact that multitudes of "Regular" fledglings come forth from the Allopathic Medical Colleges each year, asking that the public support them; and it is further a fact that the people of Massachusetts are already sufficiently protected against malpractice, etc., by the laws now on the statute books. What supreme folly, then, that the Legislature of this State should be annually petitioned to make a law which, under the pretence of protecting (?) the people, shall legalize the unsuccessful practitioners and imprison the successful ones; and shall oblige the free citizens of this Commonwealth to employ the callow recruits from the Colleges (or the unsuccessful veterans in the Allopathic "Army of Death") rather than the men and women who can show years of natural and useful service for suffering human-

Are the people of Massachusetts ready to yield this constitutional right to seek health wherever they can find it, in order that the selfish proclivities of the medicos may be gratified? We cannot believe it. Nevertheless no safety exists in taking anything for granted, and we therefore urge upon our readers and the lovers of freedom in medical practice throughout Massachusetts to circulate the remonstrance petitions -a heading for which appears on our twelfth page, and may be cut out and pasted upon a sheet for the affixing of the signatures. We hope in this connection that some person in every city, town and village in the State will make it a point to canvass his or her locality for such signatures. When as many as can conveniently be obtained are affixed, the petitions should be forwarded at once to the Banner of Light office, where they will be placed in the hands of parties who will present them to the General Court in due form.

Additional service will be rendered a good cause if the friends of freedom in medical practice will, irrespective of religious belief (which should not be brought into the controversyalthough the effort has been made by the Regulars on several occasions to appeal to creedal prejudices, both at the hearings and outside of them), visit the senators and representatives of their several and respective districts, and personally request them not to assist in enacting a law which shall prevent said constituents from having whatever system of treatment they prefer when sick.

Since, when the hearings on the proposed law are begun, it will be most conducive to the satisfaction of the Legislative Committee into whose hands it may be consigned to listen to the testimony of witnesses who have been helped by "irregular" practitioners (as it would appear rather to border upon the exhibition of a desire for personal notoriety for these practitioners themselves to stand up and proclaim what they individually can do and have done), it is requested that persons who have been restored to health by non-diplomatized physicians and magnetic healers, after having been given up as incurable by the so-called "Regu-

lar" M. D.s, will, if willing to appear and give

testimony to the same before said Committee,

cases, which will stand the closest investigation as to details-and there are many, if the parties so aided will only come forward and fearlessly avow the facts-are of course specially desired. If such persons will send in their names to the Banner of Light office, they will be notified as to the time when they will be called on to appear before the Committee.

#### Vaccination and Its Evils. I

Since the publication of our editorial upon Vaccination, and Laws Relating Thereto," we have received many letters fully endorsing the views therein presented. In allusion to it, The Two Worlds, of Feb. 4th, says:

"It is valuable, and worthy of the space allotted to it, and could it be freely and gratuitously circulated as a tract among the people, incalculable good would be the result. It shows great research and presents a great array of facts, gathered from various sources, together with the testimony of those who declare vaccination ' to be no safeguard against smallpox contam-

That an opinion is rapidly gaining ground among all classes adverse to the claims of those who assume vaccination to be beneficial to the health of the people, is manifest in every direction. Since this subject has been made one of public discussion, nearly every neighborhood has had its instance to relate of sickness of the most serious kind following vaccination. Some of these were apparently cured; but who can determine, when the blood of an individual is thus infused with poison, that the seeds of disease have been wholly eradicated, or whether they ever can be?

A gentleman stated to us last week that several years ago, when he was residing in Holyoke, Mass., a few cases of smallpox became known. The physician of the place at once received peremptory orders to vaccinate the inhabitants. These orders he immediately obeyed, so far as the people outside of his own family were concerned, but he did not raccinate his own children, and would not, for he had no faith that it would do good, but much faith in its possibility to do harm. A prominent citizen who was vaccinated at that time was made sick thereby. His arm commenced swelling fearfully, and turned black in spots. Finally, the discoloration extended over his whole body, and death ensued.

Another instance of the disbelief of some of our best physicians in the efficacy of vaccination has just been related to us. A child in New York City, who had been vaccinated, had a swelling the size of a goose-egg appear on one of its lower limbs, and the utmost degree of skill on the part of the doctor was required to remove it, and it was only by that means the child's life was saved. This narrow escape of his child from death caused the father to become indignant, and he demanded of the doctor to know if he really considered vaccination proper under any circumstances. The reply was: "Physicians differ in opinion upon the subject, but I consider it a dangerous operation, because it must necessarily be a blood-poisoner. otherwise it would not ward off the smallpox, and no one is sure of its doing it even then.'

### The Situation Paragraphed.

We have seldom seen current events in the world in general, and their rightfully-to-be expected outcome, more closely condensed, and appropriately commented upon, than in the following editorial paragraph which we clip from a late number of our spatting contemporary, The Valley Visitor, of Newburyport, Mass.:

"England is sending troops to Ireland; Austria has her army in motion for the East; France has a change of ministry; a political crisis is at hand in Spain; Italy must submit to the restoration of the papal temporalities, or fight: Germany waits the death of Emperor William for a step toward Republicanism; and Russia is in revolution to-day, and can never see peace till a constitution is ceded to the people. The Old World is in commotion. It must admit popular rights or wallow in blood. It is impossible that democratic-republicanism should live and kings hold power and nobles feast upon the unrequited labors of the poor. It is all Republican or none. Steam and electricity have destroyed space, consolidated the world. We go buck to darkness or the nations advance to more light and lib-

### Mrs. J. R. Pickering's Scances,

At No. 132 Chandler street, Boston, for formmaterialization, are spoken of by the numerous persons who avail themselves of the opportunity of attending them, as very convincing, leaving no doubt in their minds of their entire legitimacy. It is often the case that the medium sits outside the cabinet during the séance in full view of the audience, when spirit-forms emerge therefrom, alternately, male and female, in varied costumes, sometimes two being seen at one and the same moment.

MR. A. B. FRENCH terminated his engagement at Elkhart. Ind., on the evening of Sunday, the 29th ult., by a most admirable lecture, spiritual and progressive in thought and eloquent in expression, to a large and enthusiastic audience at the Opera House in that city. Taking for his subject, "The Conflicts of Life," he treated it in a masterly manner, solving what had been to most of his hearers an intricate problem, and showing that from all the antagonisms that environ us during our earthly pilgrimage shall be evolved a peace and harmony whose duration will be without end. At the close of the lecture a resolution was unanimously adopted expressing the gratitude and appreciation of his hearers for his able, eloquent and instructive course of lectures, and earnestly inviting him to return at his earliest

convenience. "Cephas," referring to Mr. Freuch and his movements, says:

A. B. French, of Clyde, Ohio, has been addressing large audiences in Elkhart, Indiana. He will visit Corry, Pa., in the near future. Mr. French is a grand inspirational speaker. He utilizes scholarship in conjunction with his printing lates and is averaging successful in spiritual gifts, and is everywhere successful in his public ministry. The friends in Erie, Pa., and McLean, N. Y., would greatly enjoy Mr. French's discourses.

In another column will be found the business announcement of J. A. Shelhamer, magnetic healer. This gentleman is the brother of Miss M. T. Shelhamer, and comes from a family all the members of which—the children. at least—are gifted in varying degrees with medial endowments. It will be seen that he supplements his magnetic powers with the prescription of various remedies prepared under spirit direction. The afflicted will do well to give him a call.

The severe snowstorm of last Sunday militated against the regular church attendance, as well as against that of the Spiritualist Lyceums and meetings. Rev. M. J. Savage and Rev. James Freeman Clarke-together with others, presumably, whose names have not reached us-were fain on that day to dismiss their congregations (?) without the expected forward their names to this office. Marked sermon.

#### The Paine Anniversary in Washington.

The anniversary of the birth of Thomas Paine was duly commemorated in Washington by an address given by Hon. Warren Chase in Tallmage Hall, to a large and intelligent audience. at G. A. R. Hall, He spoke of Paine as an exceptional man, inasmuch as he combined the qualities of a citizen, a statesman and a philanthropist. He was also a citizen of the world, a friend of man, and the great aim of his life was to secure freedom of body and mind for all. To this end he labored, and for this effort he had been abused and fearfully maligned by those who made and sought to fasten on their fellows the fetters of dogma and creed.

Addresses were also made by W. H. Burr and J. C. Smith, and a resolution passed, directing the chair to appoint a committee of five "to collect funds and have prepared a bust or statue of this great parties status and a of this great patriot, statesman, and champion of the rights of man, and present to the United States, through Congress, from the citizens of the District of Columbia." In compliance with this resolution, Messrs, George A. Bacon, Col. J. C. Smith, Col. Robert G. Ingersoll, Dr. William Boyd and Charles White, were designated as a committee for the service therein indicated.

We are indebted to "M. A. (Oxon)" for advance sheets of his continuation of "Personal Reminiscences of Epes Sargent"-that portion to appear in the Psychological Review for the current month. The following, being the postscript to the last letter written by Mr. Sargent to his valued London correspondent, will interest our readers:

"Direct-writing and the spirit-hand, clairvoyance, have been, can be, and will be scientifically verified. Take your stand on them, dear friend, and fear not. Let all minor issues go. Accept all opportunities of verifying them by testimony, and Science must knock under; be sure of that, sooner or later. We have fought it out together thus far on the one line of demonstrable facts. Stick to that. Avoid all merely speculative side issues-all questions whether the claims of Theosophy are true or not true. We have enough to stagger under in our verifiable transcendent facts, To all objections, the one reply, 'Direct-writing, clairvoyance-what do they mean? what do they imply? what do, they involve?' is enough, I hope to write you again before I slip my cable and drift out into the unknown sea. But God disposes. Farewell,

180 Concerning the continued story by Grace Leland, which is now in process of publication in our columns, Warren Boynton writes us from Rockford, Ill., as follows:

"It abounds with some of the finest, deepest soultouches that I ever met with in works of fiction. If what is to come is equal to what has already appeared, it will be hailed by many with joy and thanksgiving among your numerous and thoughtful readers. The writer is full of poetry. There is poetry in all our lives, as well as prose. With many the deep well of poetic thought and feeling is closed. Such beautiful and soulful thoughts will have a tendency to uncap the springs of the diviner feelings and let the healing wa-

Charles Bright, the eloquent Australian lecturer, has addressed large and intelligent audiences in San Francisco, Cal, and his public efforts have been highly spoken of by the leading papers of that city. He intends to come East the last of this month. We shall have further to say respecting what he has done and what he proposes to do in our next. Mr. Bright's present address is "Tubbs's Hotel, Oakland, Cal."

Report has it that Mrs. Mand E. Lord, the physical medium, has recovered sufficiently to return to Chicago, from Detroit, though still suffering severely from the results of the acci- 191 Broadway, New York Chy. dent referred to by a correspondent in a recent issue of the Banner of Light.

We call the attention of our readers to THE THEOSOPHIST. It is published monthly in magazine form at Breach Candy, Bombay, India: devoted to Science, Oriental Philosophy, History, Psychology, Literature and Art. For sale at this office.

Mr. and Mrs. James A. Bliss, the wellknown physical mediums of Providence, R. I., formerly of Philadelphia, Pa., will soon visit Chicago, Ill., where they are to hold their seances every evening for full form-materializa-

C. E. Watkins will be in Brownsville, Pa., until the 15th of February. Parties between that place and Harrisburg, also Philadelphia, desiring his services, can write him at Brownsville, as above.

Curtis Goddard, Esq., of Alliance, Ohio, past week." This is a good example for other has invented a corn-shelling machine which is selling rapidly to farmers in this country and in Europe. Every farmer should have one of these machines. See advertisement on seventh

En Certain (alleged) "exposers" of DR. HENRY SLADE should read PROF. ZOELLNER'S account of what he saw in this medium's séances. (See "Transcendental Physics": price \$1; for sale by Colby & Rich.)

The Harbinger of Light of Dec. 1st reaches us with a supplement of eight pages, nearly all of which are occupied by an account of Mrs. Ada Foye's public test-séances in Australia.

Thomas R. Hazard, Esq., has an article under "Free Thought" (tenth page) on medical practice and class-legislation which deserves a careful perusal.

Miss ELIZABETH HAZARD, a wealthy and philanthropic lady, died at her residence in Newport, R. I., on the morning of Feb. 2d, in the 83d year of her age.

THE FAIR at Boffin's Bower, 1031 Wash-

ington street, this city, to provide free dinners to poor working girls, is meeting with deserved success. The condition of Mrs. Susie Nickerson

White, of Boston, as to health, is, we under-

stand, somewhat improved.

Read what A.S. Hayward records on our ninth page in favor of the Florida pine mattress. We cordially endorse his statement.

Mr. T. Blinkhorn, an old worker in the cause of Spiritualism in England, but who now resides in this country, writes us that Mr. J. W. Mahony, of Birmingham, Eng., expects to visit the United States at an early date, and desires to call the attention of Spiritualists to him as an able lecturer and debater. He is also an eminent elocutionist, his most remarkable perform ance in that line being the recital from memory of the entire play of Hamlet, delineating each character in exact order, without verbal explanation. He has also recited Othello in the same manner, an accomplishment evincing marvelous powers. Our correspondent sends us several highly complimentary notices of Mr. Mahony's performances from English papers.

A. Rothermel will be in Brooklyn after Feb. 7th, and hold seances at 184 Nassau street, Tuesday, Thursday and Sunday evenings at 7:30 o'clock; also Thursday afternoon, at 2 P. M.

### Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday marning to Insure insertion the same week. )

Mr. F. A. Heath, the blind medium, of Boston, spoke In Taunton on Jan. 22d and 29th - the last named date

Rev. J. H. Harter, of Auburn, N. Y., is lecturing in Western New York on Spiritualism, and kindred themes. Those wishing his services will address him at Auburn, N. Y. Dr. Coonley will lecture and give readings for the

Spiritual Society at Wakefield, Mass., Sunday, Feb. 12th, and solleits engagements for lectures, conventions and camp-meetings. Address 507 Essex street,

Mrs. Clara A. Field spoke in Grand Army Hall (No. . Taunton, Mass., afternoon and evening of Feb. 5th. She will speak in Springfield, Mass., Feb. 12th. She would like to engage for the last two Sundays in February. Address, 19 Essex street, Boston, Mass.

Mr. E. W. Wallis will speak for the Willimantie Spiritualist Society, Sunday, Feb. 12th; for the First Society, Chicago, Feb. 19th and 26th; and the First Society, Philadelphia, the four Sundays of March. He will attend the auniversary celebration services at Cleveland, O., March 31st, speaking there also April 2d and 9th. He expects to be in Boston for a day or two about April 11th or 12th, and at New York April 16th, sailing for England, in all probability, April 18th.

Mrs. A. E. Cunningham was in Lawrence Jan. 20th. and will be there Sunday, Feb. 12th. She desires engagements as a platform test medium; and may be addressed No. 6 Bond street, Lynn, Mass.

Henry B. Allen, whose scances have, by the remarkable manifestations occurring at them, made for him a world-wide renown, and demonstrated to thousand the reality of a future life, is for the present located at 959 Sixth Avenue, New York City, and will answer calls for his services. Mrs. L. M. Spencer continues her Sunday evening

lectures in Boynton's Hall, Milwaukee, Wts., to large audiences, so large, in fact, that thoughts are entertained of procuring a larger hall, in order to afford an opportunity for all who wish to attend. Mrs. Colby and Mrs. Smith will occupy the platform

at Frobisher's Hall, 23 West 14th street, New York the morning and evening of every Sunday in February, and will answer calls for lectures and funeral services in the city and vicinity on all other days and evenings. Address, 145 West 46th street, New York.

Dr. J. K. Balley is still laboring in Michigan, and, report says, doing an efficient work, his lectures being plain, argumentative and convincing. He spoke in Lake View, Jan. 14th and 15th; in Lockwood, 21st; in Sparta Centre, 28th and 29th. He may still be addressed in care of P. O. Box 306, St. Louis, Mich.

### SECULAR PRESS BUREAU,

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE OF NEW YORK.

S. B. BRITTAN, Chairman Bureau Com., NELSON CROSS, Secretary: HENRY KIDDLE, Cor. Secretary. Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals-adverse to the interests of Spiritnalism-which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise aid in the work by their

counsel and advice. The friends of this enterprise everywhere-all who wish well of the Secular Press Bureau - 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 ance of its objects.

Until further notice all literary communications, excerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary,

Funds for the support of the Bureau should be forwarded to MESSIS. COLBY & RICH, 9 Montgomery Place, Boston, Mass.

# AMOUNTS PAID IN FOR 1882.

Gad Norton, Bristol, Conn	
Chesman Miller, Brecksvibe, Ohlo	
Cash, Boston, Mass	
Mrs. H. J. Severance, Tunbridge, Vt	2,00
C, Snyder, Baltimore, Md	2,00
M. B. Maynard, Council Bluffs, Iowa	
Mrs. Lita Barnes Sayles, Dayville, Conn	
J. H. Wade, Cleveland, O,	50,00

### Funds Received in Aid of Charles H.

Foster. 
 Amounts previously acknowledged
 \$96,30

 J. H. Wado, Cleveland, O.
 50,00

 Mrs. R. B. S., Somerville, Mass.
 1,00

Ro B. Tanner, writing from Baltimore, Jan. 29th, says: "Mrs. E K. Joseph will give a benefit séance for the relief of Charles H. Foster, on Thursday, Feb. 9th, at the séance room, No. 49 North Liberty street, where she has been giving

very successful materializing séances for the

mediums and spiritual societies to follow. Read announcement, on the eleventh page, of Dr. Eliza Stillman, warmly commended by the late President Garfield and other noted

#### \_\_\_\_ To Correspondents.

persons.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

1. P., NEWARK, N. J .- You are evidently making pro gress in your experiences and investigations; preparation may be going on for other phases of development. You have no lasting cause for discouragement.

### Married:

Jan. 3d, 1882, at the residence of J. W. Harmount. Esq., 23 Bishop Court. Chicago, III., by Mrs. Cora L. V. Rich-morot, Mrs. Ophelia T. Samuel, of Chicago, to J. Auson Shepard, of Waukegan, III.

NOTICE TO OUR ENGLINE PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 4 New Bridge street. Ludgate Circus, E. C., London. England, where single copies of the Banner can be obtained at 4d, each; If sont per post, \$60, extin. Mr. Morse also keeps for sale the Npiritual and Reformatory Works published by us. Colby & Rich.

### RATES OF ADVERTISING.

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

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

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

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

Payments in all cases in advance.

AF Electrotypes or Cuts will not be inserted,

47 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Mainrday, 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 Thursday, till further notice, from 10 A. M. till 3 P. M.

Mrs. Sarah 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.

### COTTAGE LIBRARY.

POPULAR STORIES I CENT EACH.

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3 Saved by Telegraph,
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5 My Deaf Wife and Annt,
6 Stimpkin's Revenge,
7 The Chemist's Story,
8 Chimesof the Ocean,
9 Gurith, the Norweglan
16 Adalina, the Coquette,
11 A Terrible Story,
12 The Trapper's Death,
13 The Trapper's Death,
13 The Trapper's Death,
13 The Well of Destiny,
14 Lavis Eve,
15 Under False Colors,
16 Adventures of a Bachelor,
17 A Bace for Life,
18 Midderer's Hollow,
19 All's Well that Ends Well,
19 All's Well that Ends Well,
21 The Father's Secret,
22 The Husband & the Lover,
14 The Sand Witcheraft,
21 A Sca Adventure,
21 The Husband & the Lover,
22 The Husband & the Lover,
23 The Well of Destiny,
34 Married Flirt,
44 You will name this paper and order at once, we willisend

If you will name this paper and order at order, we will send to for Ten Cents, 25 for Fifteen Cents, or All of the above 60° 25 cents. We will not full an order for less than TEN CENTS. Send One or Three Cent Postago Stamps. We have an immense stock and we must sell.

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Physicians indorse it.

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T telleves Sick and Nervous Headaches at once, and pre-A vents their recurrence, As invaluable for Liver Tropbles, Chronic Indigestion, Nervous Dyspepela, and Consti-Convulsions, prevents Insanity and Paralysis; allays desire for optumand stimulants; removes obstructions of the brain, hisures sleep to the wakeful, strength to the feeble, and health to all Nervous Stafferers. Send stamp at once to pamphiers containing positive preofs.

Buy of pour druggist, if possible, It not, we will mall it, postpaid, on receipt of price, 50 ets, per box; 6 boxes \$2.50. Address. H. F. THAYER & CO.,

13 Temple Place, Boston, Mass. 12teowts Jan. 14. Mention this paper.

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VANILLA

nilla bean. Served as a drink or eaten dry as confectionery, it is a delicious article. and is highly recommended

COLD MEDAL.

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gar, flavored with pure va-

CHOCOLATE, Sold by Grocers every

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### J. A. Shelhamer, Magnetic Healer,

W11.L treat patients at their homes or at his office, as destred. Specialities if heumatism, Neuralgia, Lung, Liver and Klidney Complaints, and att Neuveus Bisorders, the will supply Magnetized Paper to all who desire at one dollar a package. This paper will be of great henceft anyone suffering with the above diseases. His Philot to anyone suffering with the above diseases. tonoms: 80, 1, 100, 100, 100 to tver; 80, 2, Anni-Dyspejior; 80, 3, Liver and Kidney; No. 4, Strengthening and Southing, All are made under spirit direction. Price 25 cents per box, 5 boxes for \$1,00. Office hours in 0.4.81 till are, M. Office 471 East Fourth street, South Boston, Mass. 4w—Feb. 41.

The "Right Speedy" Corn Sheller

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If there is no agent in your vicinity, I will send Sheller express paid, on receipt of price. Send for dreular, CURTIN GODDARD, Alliance, Ohio.

Mention this paper?

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For thise 3c, postage stamps I will send for trial 11 papers' Cholcost Seeds, growth of 1881, 59 to 50 useeds in each paper; Large I, Pansy (16 varieties). Ferbenn (16 in 10 kinds), I noble and Quilled Asters (15 colors), Large Double Exertacting (6 colors), Non Golden Striped Booble Partulaea, Oblina and Japan Pinks (11 varieties), Now Feathered Celoida, Whitlaria, Booble Pompon Aster (12 colors), Agradum, New Spiral Mignonette, and any New Illustrated Seed Caladam. L. W. GODEKIA. Seed Catalogue, L. W. GOODELL, Amberst, Mass.

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Ourses Indamnation or Catarrhof the Biadder, Diabetes, Incontinence or Retention, Gravel, Sediment, Brick Dust Deposit, Stone in the Biadder, Stricture, Mneons or Purulent Discharges, Discasse of the Prostate Gland, Bright's Discase. It cannot be too highly recommended to those of either sex afflicted with any disease of the Kidneys or Biadder. Price per bottle \$1,6 for \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, U.S.

### MRS. J. R. PICKERING.

MATERIALIZING MEDIUM, is now located at 132 Chandler street, Boston, Mass., where she will hold Scances every Taesday and Saturday evening, at 8 o'clock, and Thursday afternoon at 2. Parties will be received on other evenings or afternoons, by previous engagement. Persons who desire to stop over night can be accommodated. Feb. 11.—1w\*

## SPIRIT DEVELOPMENT. M. R. W. J. COLVILLE will form a Spirit Developing of Circle at his residence, as Worcester Square, on The s-day and Thursday evenings. Also will have a powerful developing medium present for the special work, Feb. H. --1w.

SAN FRANCISCO.

NERVOUS DEBILITY PILLS. The most remarka-tronic Remedy of the age. Thousands cared by their aid. Price 41 per box: 6 for 45, postpaid. NEW ENGLAND MEDICAL INSTITUTE, 24 Trumont Bow, Boston, Ms.

TO LET .- Small Hall and two rooms, with all A conveniences, furnished, for Sundays, eventings or week days, up one flight. Apply to G. B. STEPHENS or C. C. BRIGGS, on the premises, over Sheppard's Drug Store, corner of Dover and Washington streets, Boston. Feb. 11.-3w\*

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all financial and Social Affairs. Send age, stamp, and hour of birth if possible. Feb. 11. T)R. CARPENTER'S PILE REMEDY cured J. A. Potter, of 10 Princeton street, Charlestown, Mass., of Piles of sixteen years' standing. Sent by mail, \$2,00, Address 210 A Tremont street, Boston, Mass.

A. N. STAR, Natural Physician and Magnetic A. Healer. Treats Patients at a distance by Electro-Magnetic Papers, &c. Correspond and give directions. Will visit patients. Magnetized Paper for healing disease or development, two sheets \$1,00. Address by letter 40 Tennyson street, Boston. iw\*-Feb. 11.

nyson street, Boston.

THE WONDERFUL HEALER AND CLAIRVOYANT: For Diagnosis send lock of hair and \$1,00.
Give name, age and sex. Address Mrs. C. M. MOIRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No.
4 Euclid street. Feb. 11.

A Euclid street.

LETTERS UPON BUSINESS

A ND Personal Matters answered under Spirit Influence
by J. WILLIAM FLETCHER, 2 Hamilton Place,
Boston, Mass.

Feb. 11.

### Berhelen Ball.

The New Year, its Hopes, Promises, and Duties.

t Lecture delivered by W. J. COLVILLE,

Under Influence of his Spirit Guides, in Berkeley Hall, Boston, Sunday Morning. Jan. 1st, 1882.

Reported for the Banner of Light. ]

DEVOCATION.

Eternal and Infinite Spirit, our Father and our Mother God! Thou who pervadest immensity with thyself alone; thou who art essential purity, unbounded wis dom, unfathomable love, we praise thee "on this bright and joyful day for all that we have, for all that we are, and for all that we hope to be. Whatsoever of celestial possenthy lies fatent within our souls, needs but to be farmed into a flame by the quickening breath of thine elected' spirit, etc. it shall shifte forth in purer radiance than earth can reveal. All that within us is of the earth earthy access but to be purified by thineall quickering breath, e.e. it shall become a fitting dwelling place for the angel of thy presence. Speak then unlocalled us to day, not from out the thunderclouds of Sign in voice which shakes the earth with fear, but in the still small voice of thy pleading spirit, which dwelleth within us all, and unites us eternally unto thee. The past, freighted with golden opportunitles, has gone from us forever; its hours we may never recally but its influence is ours at this moment, its spirit ablaes while its form is dead. The year first is alive, though miscen; it lives its life in this New Year who so buth we to day celebrate, and which is what its predicessors have allowed it to become. Even so with all the before and heromes of days gone by , they not only fixed, they live; they not only wrought, they are working now, their achievements are for as, their mst a dion is our portion, our legacy, our New Year's gift. One may we all upon this solemn, yet hoyous oceasion awake to a vivid sense of our responsibilities as maryabids and as a people. May we remender that all we do live suffer us, and that in nature's great book of remembers could actions, year every thought, is tocorded in letters of hyung flame. May the Spirit of rieth of Wiscem and of Love be our guide and counsellor through this untried year, and may it be to us a veritable, new being saviour, whose birth augurs only blessing for us all. If serrows cone, if bereavements rob us of all that we cling to on the earth, may the immortal spirit, cleave note, closely to the unseen realities of heaven's enduring sphere; and thus may lovs and sorrows, failures and crowned hopes, births and deaths, lead us, through their wondrous ministry, nearer, our God, to thee, nearer to thee. Amen.

DISCOURSE.

Today is New Year's Day. We commence this no rning a new era in our history; a new page in the great book of life is this day orewhite, pure as the falling snowflake, a new year is born out of eternity into time. Like the little infant, laughing and sobbing by turns on . none of its potencies, its talents or its intenduction from the author's bands. We are just the distinct of anxiety to know what strange tale Time has to tell us in this his latest volume. All, books and all men come to us with recuprove. Independent of us they live their own lives and tell their own stories; but though largely independent of us, neither the man nor the book is devoid of susceptibility to our influence. The persons with whom we associate regulate their lives more frequently and largely than we are aware through our precept and example, while the spirit in which we approach a book, the manner in which we read it, the way in which we quote from it, affects in a great degree the influence it exerts upon ourselves

ly anything, and whose acquaintance we have and certain victory. Nihilism is an aggressive, yet to make: a child whose hidden powers and tyrannical and deceifful force; its weapons are fresh from the press, which no one has yet read; er into secret societies, and lies in wait priyateand a blank sheet of paper on which we are to write an essay which shall live in its effects forever. The New Year, viewed in this four-ernment; its spirit is vindictive, retaliative fold way, comes to us both as a power outside of ourselves, destined to exert an influence up- and manly about it; it loves darkness rather on us we cannot prevent, and also as a something which we have to mold and shape by our own industry. The year just closed is dead, and the world yet lives. It did not bring the end of the world, as many supposed it would, and yet the end of life in this sphere of existence came to a large number of representative dinary citizens. The number of sudden deaths last year was remarkable. Everywhere funerals were frequent; memorial services the rule celebrated personages occupied a large amount of space in our newspapers and magazines, and on which we have entered will show a lower death rate. The year 1881 took from the earthed authoress was open to the severest critiflaws in an otherwise great life than to admire homes. the real excellencies of that life. Everything seeks its affinity; every creature seeks society the littleness of thei fellow beings, while the miring and cultivating the truly beautiful that they have little opportunity or inclination to dwell upon the defects of frail humanity.

While contemplating the inroads which the angel of transition has made in the ranks of Carlyle or Dean Stanley, two remarkably brilliant Englishmen, who have within the past twelve months been called to their home beyond the sepulchre. Thomas Carlyle, the brilflant essayist, who in 1849 sounded his trumpet of earnest thought, couched in piercing words, and carrying conviction to thousands upon thousands of thoughtful minds, has been aptly compared by many to a John the Baptist crying in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." Like the great forerunner of Jesus, he was an agitator, an iconoclast, a revealer of secret sin. His call was for the nations to compromising; very little of the sweetness of life pervaded his writings, especially his later ones; but throughout all his productions, his lent an indescribable charm to all his essays in the eyes of resolute and conscientious men. Whatever he was, he was no sycophant; no

when they listened to his statements. He had and thirsting souls. He was a great apostle of a message to deliver and he meant to deliver it, the love of God, in the Church and of it, and His utter disregard of other people's opinions rose into a personal and practical appreciation made him a celebrity. Though sarcasm and of the absolute power of goodness as the only cynicism sometimes converted his speech into positive power in the universe, to such an exwormwood and gall, he was unmistakably a prophet, not unlike some of those famous in criminal and behold in the man whose hands Jewish history who scathingly denounced the iniquities of their age and land, sparing neither priest nor suppliant, king or beggar, in their

tierce onslaught upon hypocrisy. As unlike Carlyle as one could possibly be in many respects, and yet an earnest protestant against the wrongs of the times, stood Stanley, Dean of Westminster, pastor of one of the most influential of all the State churches in England. He was as fearless as Carlyle, as bold and vigorous in style and character; but his mission was to reveal Infinite Love; to rob men of hell, with all its horrors of quenchless fires and undying worms. To him was given the blessed task of trampling under foot all the doctrines of the churches which Christianity had transferred from barbarism; to give to the Jews their due; to write the history of the Jewish Church in plain English, and present men with a Christ who came to reveal a Father's love, not to appease eternal vengeance. Stanley's work in the Church of England was a marvelons one. Standing on the very pedestal of priestly power, elevated to the dignity of Dean of Westminster, one of the most honorable and influential positions possible to any elergyman, he trod under foot the maledictory clauses in the Athanasian ereed; not only ignored the Calvinism of the Thirty-nine Articles, but positively denounced, and denied it with as much vehemence as Ballon, Murray, or any of the early Universalist preachers of America could ever have displayed. Surely the influence of these two great men has done much to revolutionize the thought and expression, both of the press and the Church.

Another very noted man comes before us as we gaze upon the remarkable spirits whom 1881 has introduced into the world unperceived by mortal sense; we aflude to Benjamin Disraeli, or Lord Beaconsfield. A more singular man has scarcely ever appeared on earth. A Jew by birth, bent on removing as far as possible the existing prejudice against his race, he began early in life to wield the pen with amazing grace and desterity. "Vivian Grey," "Tanered." and many other of his early works, distinetly portray the great struggle for freedom sented to us unmarked with any character. Fair, going on in the land; a struggle almost as deadly, though far less bloody, than the terrific strife which was needed to liberate millions of slaves from the galling yoke of bondage in this fair its mother's breast, it has yet revealed to us land. Disraeli, with all his vanity, egotism, time-serving and ambition, was a great writer, tions. It is a newly of ened book; a fresh pro- a great speaker and a great politician; and whatever exceptions may be taken to some of beginning to read the preface, and are all on this ideas and to some portion of his behavior. none who have studied English history can deny, or even doubt, that he was one of the very powerful weapons employed by the invisiliabilies altogether their own. There is much ble powers who rule the nations, in bringing in them, that we can neither mutilate nor intelligendam and justice to an oppressed and cruelly wronged reorde.

Pursuing our way yet further across the seas till we arrive in Russia, we cannot when there forget that the awful arm of Nihilism was, dur ing 1881, outstretched to slay the Czar, the very Czar who had done so much for the Russian peasantry; a man who, though not elected by the people to represent them, was almost as universally beloved and esteemed by those who really knew him as was your own justly honor ed and much lamented Garfield. It is indeed terrible to trace the footsteps of Liberty, even The New Year to us may be likened to four while it is intensely encouraging to mark the thir is: a person of whom we yet know scarce- way along which Freedom, marches to her sure cunning and craft; it bands its disciples togeth ly till it deals the fatal blow at its unsuspecting victim. It is a conspiracy against the Govthroughout; there is nothing straightforward than light, because its deeds are evil. There are men in America who, from the platform and through the press, eulogize and caress this hydra-headed monster. They speak of it as though it were the daughter of the goddess Liberty or the special herald of freedom, while it is a piece of infernal mechanism constructed people, as well as to an unusual number of or- to blast the lives of the innocent and the noble: and while it may be accounted for, and possibly excused, pretty much in the same way that the burning of Servetus by Calvin may be, on rather than the exception; obituary notices of the ground that the persecuted and down-trodden are so degraded by the oppression to which they have been subjected that they readily beit does not strike us as likely that the year up- come persecutors in their turn, to speak of Nihilism as anything but vile is to laud the assassin's act and deify the conduct of the murly body "George Eliot," the celebrated novel- derer. The assassination of a ruler has too reist, whose works have inspired multitudes to cently aroused the strongest feelings of the higher living, while the private life of the gift- American people to indignation against so heinous and unprovoked a crime, to allow of this cism of those who are more inclined to pick Russian viper being taken to your hearts and

The year 1881 has taken from America her newly elected President, he upon whom she within the limits of its own species, and it had centred many of her fondest hopes; yet needs but little logic to prove that the smallest out of the bitterness of her sobs she may give minds always most readily take into account vent to feelings of thankfulness that she has learned much while she has suffered much; and greatest souls are so fully occupied with ad though we utterly disclaim Guiteau's theory of a divine inspiration being the direct cause of his fatal deed, we cannot fail to believe that everything is overruled for good, and that a wise and beneficent intelligence oversees and foreknows everything that transpires in the the literati of our day we cannot forget Thomas | universe. Garfield is happy, yea, triumphant, to-day. He is not injured-he asks not for vengeance upon his murderer. Is not America stronger and freer as the result of the trial through which she has passed? Has not a common sympathy in grief bound you closer to each other than you have ever been bound before? and can you not enter upon this new year with feelings of gratitude, even for the, sorrow you have been called upon to pass through? We allude not only to the national, but, appealing to every individual in this large assembly, we ask each, Can you not, looking back upon the past year and upon the whole of your past lives, feel to acknowledge that become to judgment. His nature was firm, un- reavements and losses, cares and crosses, have been positively essential to the calling out of all the tenderest emotions of the human heart?

We cannot, in this hasty review of what 1881 stern protest against soulless formalism, his has done in the way of removing to the higher zealous advocacy of the right as he beheld it, life illustrious and representative men and women, omit one word in recognition of the inestimable service rendered to humanity by the great and good Universalist preacher, Dr. Chamealy-mouthed panderer to the vices of the pin, so recently translated to the spiritual life. times, cloaking conviction under the mask of Through what long years has this noble soul | poets, painters, musicians, prophets, mediums,

expediency. He did not pause to ask whether ministered in New York and elsewhere to the men would frown or smile, applaud or hiss, spiritual needs of a vast company of hungering in spite of all possible criticism and opposition. yet possessed of immense individuality. He tent that he could gaze upon the most audacious were deeply-dyed in the blood of his fellows, a magnificent though terribly misdirected force which, some day, in some life, should be employed for good and in blessing only.

Passing out from the ranks of Spiritualism, and the literary world equally, Epes Sargent, the distinguished author and ripe scholar, has entered the ranks of the invisible hosts whose activities in behalf of humanity are ever increasing. For many years connected prominently with the Boston Transcript, and subsequently one of the most honored and respected of contributors to its pages, in his latest years he was actively engaged in editing and preparing for publication an Encyclopædia of Poetry. a work commanding the respectful attention of literary persons everywhere. He was also the author of "Planchette, or the Despair of Science," "Proof Palpable of Immortality," and "The Scientific Basis of Spiritualism," and leaves behind him a record so irreproachable and scholarly that the world of letters will not longer deny that Spiritualists are numbered among the ripest scholars of the age. Prof. Zöllner in Germany, giving to the world "Transcendental Physics," has shown how wondrously material science and spiritual knowledge may blend, and how irrational is the assumption that to recognize the spiritual universe one must be blind to material facts.

A new spiritual year commences to-day, as well as a new civil one. This new year is filled with mightiest promise, with boundless hope; and to all tollers in the spiritual vineyard, let our words of encouragement ring out as a death knell to their fears, when we assure them that if they are but true to the work the angels have entrusted to their charge, this year will be to them a year of triumph over despair, and of victory over those many difficulties and hinder ances which have so long and painfully hampered their operations. The way will be made easier for earnest workers. As the atmosphere of the earth becomes more fully charged with refined, spiritual emanations; as more and more of the atoms composing the globe become humanized, human life in its highest forms will have less opposition to encounter. As the years roll on the planet passes under the control of higher and yet higher intelligences, the rulers of the earth being spirits who have once dwelt upon it, it being the destiny of all souls who have been embodied on earth to eventually rise superior to every material obstacle, and victoriously control matter while they have aforetime been holden of it.

Jesus, rising on the third day from the dead. materializing and dematerializing in full view of his disciples, ascending to heaven, vanishing out of their sight forty days after, his reappearance after his resurrection, and his subsequent coming as a spirit simply, in the divine outpouring of wisdom at Pentecost, signifies the measure of atonement possible to a human soul whose earthly experiences are complete. The Great Teacher expired not until after be uttered those memorable words "It is finished." Buddha, in Asia, entered not into the rest of Nirvana until his earthly pilgrimage was complete. Paul declared that, after all his flerce warfare on earth, he had "finished" his course, and that henceforth there was laid up for him a

crown of fadeless victory. How many are there out of all the souls who have dwelt on earth who have been able to exclaim, "I have finished my course"? In nine hundred and ninety-nine instances out of every thousand is not life incomplete even to its close? Do not the eyes of the dying turn longingly and lingeringly back to the scenes of their mortal labors, feeling that as yet their earth-life is unfinished? not with the backward glance of Lot's wife, who loves the city of destruction, with all its sensual pleasures more than the spiritual state beyond, but rather with the eye turned back over the pages of life's record sorrowfully because that record is incomplete. The soul feels, and often exclaims in the hour when it is about to be released from its decaying tabernacle, "Oh! that I had but another chance! Oh! that I might live my life over again; with my present experiences I should not make the mistakes I have already made." The soul feels and knows that it has not rendered to humanity on earth all that it is capable of rendering. It knows full well that it has within itself manifold powers of usefulness not yet expressed: and shall the opportunity for using these powers be forever denied it? Ah, no; the soul shall find that death does not sever it from the loved of earth; death does not cripple or remove its powers of usefulness. Garfield, as a spiritual President, may yet preside over your destinies, and inspire your senators with added wisdom Stanley and Chapin may yet unfold to man the boundless love of the Infinite. Carlyle may read protest against deception and time-serving in all its forms. George Eliot may yet intro duce a spiritual vein into popular literature. Beaconsfield may still plead the cause of the oppressed while outgrowing his own bondage to worldly ambition. Sargent may yet help humanity to solve spiritual problems by the aid of such light as shines from the spheres of science. literature and poesy. The Czar of all the Russias, summarily whirled into the unseen world, may yet devise means for the yet more perfect liberation of serfs from bondage, and stem the bloody tide of nihilistic insurrection, by pointing men to the nobler methods of love and justice wherewith to abolish tyranny. And not alone these representative, these prominent spirits, who seem like planets among smaller stars and moons, but your own household darlings, your own dear children, your own highly prized parents, husband, wife or friends, these also are unremoved from among you. They form no insignificant portion of that innumerable cloud of witnesses who incessantly attend your steps through life.

How mysteriously, how beautifully are life and death ever blended. The birth of one year is incident upon the death of another; a year cannot be born unless a year dies; a new period in history cannot commence unless an older period ends, neither can the old pass away without giving birth to the new, in obedience to the law of necessity. Death is thus ever the gate of life. Mors janua vilw, the painter names his picture; Mors janua vitae, the hosts of heaven shout whenever a spirit ends his sojourn in a tenement of dust. Born out of eternity into time, the soul reaches the shores of earth; born out of time into eternity, the soul regains the shores of Paradise. All that

have ever told of the immortal life, is but a drop compared to the ocean, a sand-grain to the mountain. No view of life can ever be too hopeful; no pictures of man's future too glowing; for every thought of the human mind outwrought in genius or in speech, is but a faint reflection of the reality which produces the reflection. Garbled and imperfect reflections often are; dim light, stormy weather, sullen streams, defects in mortal vision, each and all may conspire to distort the image reflected in the water; but without the substantial reality behind, there can be no portrait. As well expect a photographer to take the likeness of nothing, as expect a human mind to form a theory unless it be a purely negative one, a philosophy of denial, if such a thing be possible, without some rocky foundation of fact on which to build. All the religions of the old world and of bygone years have done their work already for those who are now prepared to enter upon a new spiritual year. Some there are who still need the instruction conveyed in the primary schools of human thought: for their benefit the existing churches and academies may yet for a while remain, but to expect the new revelation of truth to enter and become absorbed within existing institutions, is to ask the man to live comfortably in the garments of childhood. A new spiritual as well as a new civil year

dawns upon the world. Stupendous changes are looked forward to by scientists, ministers of religion, and politicians alike: never in the history of man were so many mighty interests at stake and so many nations in upheaval as at this hour. Absolutism in Germany struggles in vain to regain its lost ascendency, in a land where intellectual unfoldment is at its height. The German mind, rational and speculative, demanding a reason for all things, bent upon ferreting out the secrets of the universe if possible, will utterly and most indignantly refuse to yield either to Emperor William, Prince Bismarck, or any other individual who would fain personate absolute sovereignty. The German Government, like the Romish church, is threatened with the loss of power because it strives for all power; did it demand some power only, some it might retain. The enormity of its claim is the cause of its downfall. We prodict, and that not hastily or without mature thought, that Germany is on the threshold of freedom; that not without strife surely, but still most certainly will she ere long become as free as this beloved land, beloved by all who recognize the equal rights of man the world over. France, struggling between Republicanism and Monarchy, is swaying surely to the side of a freedom as absolute as your own, freedom to become a great nation with a future history as much greater and loftier than her past record as the history of free America is loftier than the history of this land prior to the Declaration of Independence. France, the land of fruits and flowers and sunny skies; France, the land of daring exploits and great men; France, the land that has witnessed a struggle for freedom so terrible, that her history has off been written in blood, is yet destined to share with Germany, with Italy, with Spain, with England, with Russia, with Switzerland and the Netherlands, the advantages springing out of a confraternity of nations, a new and gigantic republic, in which various countries may be as truly parts of one continental Republic as the separate State of America are portions of the grand Union. Tarkey, as yet under the sign of the crescent, is passing bankrupt and en-feebled, from under that sign, while the hosts of Allah, and his prophet Mohammed, are pur-suing their way into the heart of Africa, there to rescue from barbarism the dwellers in the interior, leading them into a civilization which is but half civilization, but nevertheless a large step in its direction. The sign of the cross is passing from over the most highly developed lands of earth, to shine over those who, already rescued from a darker sign, are not yet prepared to live under the sign of the circle, the sign of the angel of harmony who now approaches the earth to give nearth to give near the terretion. th to give peace to the nations. After Christianity comes the fuller interpretation of those truths and precepts which Christianity has ob-

truths and precepts which Christianity has obscured rather than revealed. Are the persecutions and wars of the Christian nations in harmony with the religion of love? Truly said the great teacher, he came not to bring peace but a sword; the sword must slay, but the prince of peace must eventually reign in his kingdom.

To the nations this New Year promises strife, but strife as the prelude of harmony, peace and justice. To this nation the New Year promises not bloodshed, or anarchy, or hard times, or famine, or pestilence, except in very slight measure; America has already been baptized in blood. Here the conflict will be intellectual—a war of words; and a very bitter and lengthy war may be needed before the rights of the red man are fully acknowledged and he is rethe red man are fully acknowledged and he is re-cognized as a citizen as well as simply a person. A war, and a very bitter and protracted war, also parely intellectual, will alone make it possible for woman to gain her true rights and be, in the eyes of the laws, in all respects the equal of her husband and brother. But to all reformers, whicher temperance advocates, wo-man suffragists, or strugglers for Indian recogmain surragists, or strugglers for Indian recognition, we unhesitatingly say, this year comes to you freighted with boundless hope and promise. To all men who, like Dr. Thomas, seek to introduce Spiritualism and liberal religion generally into the Methodist or any other church organization, the year will bring both disappointment and success: disappointment to this extent, that the church representing the past extent, that the church, representing the past and not the future, will oppose all innovations and turn out the innovator; success, in the fact that these same heretics and schismatics, as the churches term them, will attract to them-selves crowds of earnest listeners, and establish, outside all existing systems, independent cen-tres of usefulness which, being freer, will more readily admit the new light readily admit the new light.

Does it seem singular to any of you that so

very many, even from among ourselves as a so-siety, have been removed to the spirit-life with-in the past few months without any warning? Could you peer behind the veil you would see them now rejoicing in greater light, ready and able to work with you as they could not have worked had they remained on earth. They needed a new experience to qualify them to assist in ushering in a new spiritual year. You needed the lesson taught by their transition to fix your thoughts upon the unseen world, with whose occupants you are about to enjoy such close and uninterrupted communion. You have probably all listened to the advancement of the thought the thou of the theory that the Grand Gallery in the Great Pyramid signifies this present era now closing. Its length is 1881 inches, each inch means a year; its ending is strangely abrupt. Out of it paths lead in three directions only, one leads unward to a santhague at here as Out of it paths lead in three directions only. One leads upward to a sanctuary, a chamber of construction in the architecture of the pile; but the entrance to this upper chamber is so steep, it is altogether so inaccessible, that none but winged creatures could attain to it. This prefigures a higher plane of life up to which those aspiring souls shall be raised who, on the wings of pure desire, earnestly strive to enter into such rapport with the celestial world that the trials of earth shall pass them by unmolested. Another exit leads abruptly downward, into a yawning abyss of unfathomable depth, signifying in the language of symbol the complete overthrow of despotic power, the removal from lying in the language of symbol the complete overthrow of despotic power, the removal from earth of much that is to the spirit an incubus, the utter destruction of those harmful tares which are to be burned in the day of judgment with unquenchable fire. The third and directly straightforward exit is along a tortuous passage into the King's Chamber, emblematizing the period of transition through which nations must have are they enter mon that new

tions must pass ere they enter upon that new

period which all who can read the signs of the times must admit is now fast approaching.

The year 1882 speaks of maught that is terrific, save that purification may involve strife. To all who are acting for the right, to all who wish

to fight under the banner of the angels against falsehood, tyranny, and wrong in all its shapes, this year offers unprecedented advantages. this year offers unprecedented advantages, those on; let courage rise; forget the past, for dwelling upon its failures unfits you for the work immediately at hand. Idle regrets, vain sighs, these can never right a wrong, or counteract an evil. Have you erred in days gone by? no repining can call back the irrevocable past. The only remedy at hand is to throw yourselves with heart and will into the duties of the present, being so taken up with ministering to the needs of the hour that no future can find you unprepared to meet it. The duty of the hour, let this engross your thoughts and hands. Whatever conscience and reason dictate to be done, that do, and when the coming days arrive they will find you prepared for them. Such incessant activity that one has no time for idle regrets and unprofitable forebodings is for idle regrets and unprofitable forebodings is the only and absolute panacea for all moral ills, Begin everything afresh this day. Persuade yourselves that you are just born; remember not your past mistakes except to avoid their renetition; let the motto for this year be, "Charity never faileth." Charity is concen-trated goodness it is temperance, honor, justice, mercy, hope, faith ; all spiritual qualities in one as white includes all colors, and all, hues. Beas white includes all colors and all mess. Be-gin this year to look at the good in all people and all things. Determine to conquer evil through Love's resistless might, and then, though empires fade and worlds decay, your work, indestructible, a thing of beauty and a joy forever, will lead you into the sphere of ever-lasting day.

lasting day.

Let us carry out into this new born year a steady determination to live the truth as well as speak it; and while truth should be ever as speak it; and while truth should be ever spoken and acted out in love, love requires from none of us the sacrifice of honor or of individuality. Love is not blind to the mistakes and imperfections of its objects; the kindest law and the kindest mother may be apparently the most severe, not with the saverity of offended pride and wounded self-esteem, not with the severity of one who ever wishes to glorify vengantage while misnoping this hideous reporter. severity of one who ever wishes to glorify vengeance while misnaming this hideous monster "retributive justice." Justice and mercy are twin sisters, bound as closely together morally as were the Siamese twins physically. They are absolutely inseparable; to divorce them is to kill them. Justice ever domands that the largest possible amount of good be done to the largest possible number, and that not even one shall be so treated that the discipline to which he is subjected shall not work to his highest interest. Mercy can ask no more, no less, no other boon. subjected shall not work to his highest interest. Mercy can ask no more, no less, no other boon. To punish is often to manifest a spirit of the truest kindness. When love rules everywhere as the essential cause and spirit of law, then, and then only, will justice be meted out to all. When mercy tempers justice, and justice tempers mercy, then will the day dawn whose light shall shine upon a blessed earth and a truly free people.

In regarding matters from a general or a national standpoint, persons are too apt to consider themselves, if anything goes wrong, in the light of victims of the folly of others, rather the ight of victims of the folly of others, rather than as the arbiters of their own fate, at least measurably. What is a nation but an aggregation of individuals? There is no nation outside of individual life. If every person should say, I am only one, and therefore my power and influence can accomplish so little that it is useless for me to try to reform the world, let him remember that the reformation of the individual signifies the onlight appropriate secretary as ual signifies the enlightenment of society, as society is made up of individuals. We are in no way rest onsible for the acts of others unless those acts might have been prevented had we done our duty

To work faithfully, in obedience to our high est sense of right, is our plain and positive duty. If we have done our very hest, we have done for the world just what the world needed to re ceive from us. If results are not immediately satisfactory, what matters it? If our own con-sciences condemn us not, let us enjoy peace and ing together for good; but so long as conscience is not satisfied, so long as an upbraiding voice within us says we have not done our duty, no argument, no subtle necessarian sophistry can calm our anguish or allay our fears. Let us resolve to henceforth live above criticism, above seeking the applause of men. Life would in deed be something too frightful to contemplate were we called upon to please everybody and coincide with every one's opinions. You can-not agree with some of your acquaintances and self-appointed critics without of necessity dis-agreeing with others, as their views are diamet-rically opposed, and you cannot agree with di-rect opposites at one time. It is pitiable beyoud expression to witness the almost superhuman efforts of some people to offend nobody's prejudices. We cannot but admire their industry and perseverance, but how unworthy is the motive, and how disastrous the failure in almost every instance. How transparent in the eyes of men and women of experience are the motives of those who change their political and notives of those who change their political and religious opinions to suit the parties to whom they are speaking or with whom they are residing—persons who feel that, in order to maintain their social position, they must play the hypocrite. They may be tolerated in certain places and made tools of by unscrupulous partisans, but despised and laughed at by all shrewd worldlings and mourned over hy all more and worldlings and mourned over by all men and women of principle they ever must be. Every honorable person respects you for having an opinion of your own, and more still for having at all times and in all places the courage to

maintain your convictions.

People sometimes talk of having to make sacrifices for the truth's sake, but no one ever could or can make a sacrifice for the truth, as the truth is infinitely more precious than everything you. can possibly give up for it. As well talk of sac-riting bits of glass, if you have an opportunity of exchanging them for precious diamonds, as talk of making a sacrifice when you throw aside some material bauble for the pearl of great price, which can be none other than a clear conscience and unsullied self-respect. Let us one and all, at the threshold of this new year, resolve to be true to our every conviction, to boldly advocate our principles, and never bow in cringing obelsance before the shrine of a popular idol. Because it is fashionable to bow before Diana when making silver images for her shrines is a lucrative employment; to copy other people; to be always following the lead other people; to be always following the lead of others; to wait to know how they will act, is to degrade yourself, to place yourself beneath them as an inferior. If you are as good as they, is not the fashion you set and the course you pursue as worthy of imitation, as capable of taking the lead, as the customs of others than yourselves? Until all of us show a bold front to the world, and stand trud to our colors, neither we nor the truths we have discovered will earn respect or a hearing.

covered will earn respect or a hearing.

A word of caution in closing may, however, not be out of place in reference to this matter. There are some naturally self-willed and aggressive people who mistake obstinacy for courgressive people who mistake obstinacy for courage, and self-assertion for advocacy of truth. The smallest minds are usually the most obstinate with regard to trifles; they are so taken up with these that little things are magnified to them, and their paltry whims exist in their estimation as matters of gravest moment. The death of a kitten is often more to a child than a catestrophs plunging a patient in distract care catastrophe plunging a nation in distress; and just so the minutest detail is more important than the gravest issue to a small minded, obstinate person. Real will-power cannot afford to fritter itself away in wrangling over trifles; it must husband its strength for great occasions. The most positive and determinately conscientious man is apt to make many triffing concessions out of pure good nature, just to please others, while, when principle is at stake, he is like adamant, as immovable as the gigantic rocks that have bid defiance to the storms of

rocks that have old denance to the storms of ages.

Let us, in wishing you all a most happy and prosperous New Year, express our heartfelt prayer that during its progress each one of you may render unswerving allegiance to your own sense of right. Then when 1882 lies in the urn of the hoary past which now enshrines its predecessor, whether you have attained to eminence in the sight of men or not, your own souls will afford you unending felicity, and you will have earned the "Well done" of the Great Master of all souls—Eternal Truth. Master of all souls-Eternal Truth.

#### TEACHERS AND WORKERS.

Give the workman water pure, Give the workman light and air; If his life is inscence Health and mind cannot endure, And his home becomes a snare.

Build the workman's dwelling sound, Not an earth-house or a cave; sean and drain well underground, Heed and pave well all around, Or you'll make his living grave.

Educate the workman's child, In your lesson aye impress That the fountain undefiled Lies in truth so oft exiled— Mind and body cleanliness. Teachers of the present age,
Teachers of the coming time,
If you'd live in history's page.
Let these truths your mind engage;
They will lead to work sublime.
—[The Builder.

#### Interesting Details in Verification of a Spirit-Message. EMIL II-.

To the Editor of the Banner of Light:

In the Banner of Light of January 7th, I notice a communication in the Message Department spoken by "Lotela" for EMIL II., to his father in Cincinnati, Ohio. I recognize this spirit as my son, and the matter to which he refers is peculiarly interesting tome, and withal an unmistakable proof of his identity. He speaks of the pleasure afforded him and other children who had used the medial gifts of the lately translated and most excellent medium and lady, Mrs. Jennie McKee. Since the 4th of last August until the time of her departure from the material form, I had regularly visited her on Thursday of each week, and by independent slate-writing had received sweet and soul-uplifting messages from the beyond, given by many dear to me, including my loved son Emil Her phase consisted of independent slate-writing, by placing a slate under an uncovered stand in the light; and on the 3d of November. 1881, while the slate was thus held, five exquisitely beautiful fresh flowers were produced undoubetdly by spiritual agency. At the same time the following communication came on the

"Good-morning, my friend. I bring you some flowers. Let them convey to you the dearest essence of the high power to produce. They are the handiwork of God. In them we see his ever-living presence. FREDERIKA EHRENBERG."

I at once took the flowers to Mrs. Minor's, to have them arranged according to her art, for preservation, and now have them in all their original beauty.

On the 17th of the same month I again repaired to Mrs. McKee's for the usual sitting, and was met at the door of her residence by her step-father with the sad announcement that the spirit of this dear medium had passed only half an hour before to the spirit-world. I went to the bedside whereon rested the fair form, and found it yet possessed of warmth. Taking the flowers spoken of with me, I hastened to the wonderful medium, the highly-esteemed Mrs. Lizzie S. Green, at 309 Longworth street, who kindly and at once accorded me a sitting. Placing the flowers on the stand, we soon received a truly remarkable communication from my aforesaid spirit son Emil, dietated by the newlyarisen spirit, Mrs. McKee. It was quite lengthy, and I do not desire to trespass on your columns by transmitting it to you for publication; suffice it to say, she gave full and complete directions as to the funeral and the interment of her wornout and no longer needed body, earnestly requesting no mourning, but that there should be rather exhibitions of joy at her triumphant liberation from the pains and sufferings incident to the mortal body. By her request Mrs. Anna C. Rall delivered an able, eloquent and soulcheering address, and Mrs. Green recited beautifully Lizzie Doten's celebrated poem, "I Still Live." It was remarked by all that the funeral services were beautiful, and quite in contrast neral services of the Orthodox world.

On the 12th of the present month, at a slatewriting scance at Mrs. Green's, I received the following:

"Good-morning, Mr. Helleberg. I have not failed since the last breath left my body to meet you here on our regular sitting day; and as you have remarked, 'My body was not cold when I came here by my spiritual attractions to you, and directed how my funeral should be conducted.' I am so thankful to all that my wishes and desires were carried out. It makes me very happy. Taking it all together, the chain of circumstances was very remarkable. Highest regards to you both. I am, JENNIE MCKEE."

Afterwards and during the same sitting came the following, which I deem of sufficient importance to give publicity," especially in view of the fact that twice each week I am receiving highly intelligent and important matter from various spiritual sources, which, in various ways, I am endeavoring to disseminate:

"Good-morning, friends. Will you accept the services of a trio of us, Henry J. Raymond, James Gordon Bennett and myself, in aid of your laudable purpose of disseminating the great truths offered by so-called Modern Spiritualism? If agreeable, we will from time to time, as occasion may favor, indite you some lines on subjects Intimately connected with the New Gospel of Light, and the progress of the age. I knew more of this subject while animating the flesh than I was willing to let be known. Shakspeare's idea that Conscience makes cowards of us all, might have been extended to read-Customs, conventionalities and popular opinions make miserable and wretched cowards of us all. But that is all passed with me now, and I am willing and anxious to help whenever and wherever I can be of service. HORACE GREELEY."

I am glad to be able to give my solemn testimony to these facts, including the verity and identification of the message of Emil H. in your Message Department, and to express my high appreciation of your great paper; and justice and truth require me to say that the Spiritualists and investigators of Cincinnati are greatly blessed with the presence of Mrs. Green. who has few equals as an independent slatewriting and trumpet medium.

C. G. HELLEBERG. Yours truly, Cincinnati, O., Jan. 13th, 1882.

The proper way to picture an angel has never been a subject of unanimous agreement among artists, even in the designing of Christmas cards and illustrations for religious books. The great bother is as to the wings, which are generally made to grow from the shoulder blades of the angels. Most artists agree in making the wings like those of geese, and in covering them with feathers, which are generally white. Why there should have been so much preference for the great wings pattern and the white feathers. there should have been so much preference for the goose-wing pattern and the white feathers is difficult to ascertain. There is nothing in the Bible setting forth what an angel ought to look like. The Methodist throws new light on angelic anatomy by presenting on the cover of its Christmas issue a striking picture, the prominent figure in which is a rear view of a barefoot angel in a flowing gown, and with her back hair gracefully falling on her neck. The left wing of this angel grows out of her spine, while the right wing seems to proceed from a point near her shoulder joint. How an angel with wings rigged in this eccentric style could fly is one of those things with which the artist has no concern.—New York Daily.

#### New Publications.

2d, 1881. 8vo, paper, pp. 35. Washington : Government Printing Office.

The National Cotton Planters' Association, number ing 600 members, adjourned from its previous meeting in Memphis to the Great Exposition at Atlanta, and the occasion was considered by Dr. Loring to be of sufficient importance to receive his recognition as Commissioner of Agriculture. He also gave it official sanction by his presence, and delivered an address, eloquent in language, and so highly instructive in its theories and statements that it should be placed in the hands of every individual in the nation interested in the culture of the great staple product of the South. Addresses were also made by Hon, Edward Atkinson of Boston and Prof. Riley, followed by discussions that elicited much practical information from various members, all of which is contained in this pamphlet.

COMMON SENSE ABOUT WOMEN. By Thomas Wentworth Higginson. 16mo, cloth, pp. 403. Boston: Lee & Shepard, publishers.

The one hundred and five articles contained in this volume exhibit in clear and convincing language the claims of women to the right of suffrage, and illustrate, by facts from history and incidents of every-day life, the capabilities possessed by them for its exercise. They originally appeared in the Woman's Journal and in their present more durable form are classified under the several headings: Physiology, Tempera-ment, The Home, Society, Education, Employment, Principles of Government, Suffrage, and Objections to Suffrage. No writer is better qualified than the author of these brief, pungent articles to treat the subject in its multitudinous phases. Written on the spur of the moment and embodying thoughts suggested by the ill-considered remarks of opponents, the doubts of wavering friends as to the ultimate success of the cause, and the noble efforts of others to sustain it, the book will accomplish much for the full enfranchisement of women and the triumph of the rights of all without regard to sex or race.

THE PHILOSOPHY OF DEATH. By Eugene Crowell, New York: Office of "The Two Worlds."

There is much in this that will be very consoling to those who by inheritance or otherwise have acquired a fear of that event which sooner or later will occur to them. It presents certain troths that Spiritualism only can give, and which popular religion, however loudly and earnestly it may boast of claiming as its own, has not the power to prove. It is written in the author's usually clear and attractive style, and should be widely circulated.

NEW MAP OF BOSTON. From Latest Surveys, Pocket Edition. Published by Thos. Marsh &

Co., 819 Washington street, Boston. This map, 20 x 26% inches, folds into a flexible cloth cover 3½ x 5½, and will be found an almost indispensable aid to strangers visiting the city. The location of all the hotels, theatres, monuments and points of interest are so plainly indicated that they may be easily found by any one. It has many new features that render it the best pocket map of Boston published.

VACCINATION REFUTED. By J. F. Banton, M. D. 8vo, paper, pp. 15. 3662 Euclid Avenue, Cleveland, O.

The writer of this is of the Eclectic School of Medicine, and presents many strong arguments against vaccination, which he designates as "unnatural, irrational, inhuman and barbarous," and the means of physical and mental degeneracy in the human family.

BALTIMORE SUN ALMANAC. A. S. Abell & Co., publishers of "The Sun," Baltimore, Md.
This contairs, on its seventy-six pages, information serviceable to nearly every one. It is very neatly gotten up, with nothing of the cheap catch penny style about it, and is supplied free of cost to every subscriber of the Baltimore Sun.

### Prevention of Disease.

To the Editor of the Banner of Light:

An old saying, but a true one for all time, is: 'An ounce of prevention is worth a pound of cure." We live in an age of progression and discovery, and when persons devote their time to originating or perfecting any system or mode of living that will ward off or prevent disease they may be justly considered benefactors of the human family.

My attention was, some months ago, called to the claims of the "needles," or tops of Florwith the soul-crushing and intensely sad fu- ida Pines, for bedding; and being impressed favorably with the idea, I investigated, becoming satisfied, as the outcome of inquiries, that the use of this substance in mattresses, pillows, etc., has had a beneficial effect on all who have made the experiment of introducing such articles so made into their homes. These pineneedles act in the mass as a preventive of disease, also eradicate it when it has fastened itself upon the system. I have called upon persons who have used the mattresses in cases of rheumatism, kidney difficulties, nervous afflictions, weak lungs, and other forms of disease, and have uniformly found a universal expression of gratitude for the benefit received from the use of this material as bedding. I have tested it in several instances—one being a case of restlessness—and have found good results to follow from its use, and consider it superior to other materials for mattresses, on the ground of its dryness and electrical properties, as well as its durability. It contains the pine fragrance in a great degree, which is medicinal in its effect.

As it can be procured in abundance, invalids can receive the good of it at home, and save the expense of a trip to Florida to obtain the benefit of that healthful pine section. I predict that the mattresses will, in the near future, come into general use in hospitals, hotels and A. S. HAYWARD, families.

#### Boston, Mass. Magnetic Physician. Henry Ward Beecher's Spiritual

Experiences. In one of his sermons, says The Two Worlds, of New York, Henry Ward Beecher assured his congregation that there were moments when the presence of his departed loved ones was more real to him than that of those who had been left behind. He further said, "I sleep Saturday nights for Sunday. My best services are always slept up-to relieve you of that necessity. I lie in the morning in that dreamy state [partial entrancement-Editor] when my body seems to be asleep, and my mind wide awake, and I fashion my sermons. If you could hear one of them you would never want to hear them as here delivered, they are so much larger and more symmetrical, and I often spring from my bed, saying, 'God help me! I will have a sermon to-day!' But the moment I want to imprison my thoughts in words, they are gone; and so I say I have an experience of the higher life, momentary though it be, a faint and feeble analogue of the disclosures that are yet to come in the other life."

Thus Mr. Beecher, from his own experience, corroborates one of the great truths of Spiritualism-that of spirit-inspiration; and we possess proof of his having knowledge of the true nature of this influence, and of its being precisely what Spiritualists claim it to be. Henry Ward Beecher, we believe, will yet openly confess his belief in Spiritualism. He is one of the best inspirational mediums living, and of this he is not ignorant.

All your own fault if you remain sick or out of health, when you can get Hop Bitters.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EDES SARGENT-HIS LAST GREAT WORK Address of George B. Loring, Commissioner of Agriculture, and other Proceedings of the Cotton Convention, held in Atlanta, Ga., Nov. WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD. .

> RT 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.

Bar 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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Pearls.

MUSIC OF THE WIND. With soft and gentle murmurs

Sings every wind that blows. Belief is not the our power, but truthfulness is.

THE THEOLOGIANS' LAMENT. An, well-a-day, for we are souls bereaved Of all the creatures under heaven's wide cope, We are most hopeless who had once most hope. And most beliefless who had once believed. Arthur Hugh Clough.

The men who have "a great mind" to be honest generally speceed. It is the man of small mind who yields to temptation.

THE DRUMM OF HEAVEN.

And is it has from man's birth to his grave, In the bath that we all are treading? Is there nought in his wild career to save From tenior se and self upbraiding! Oh, yes! there's a dream so pure, so bright That the to Ing to whom it is given Hath bathed in a sea of living light, And the theme of that dream is heaven. . Sargent's Cyclopadia of Poetry.

The time spent in reading books that do not make us think is worse than useless. One good book, however, Is foud for a life time.

THREE ANGKIS. They say this life is barren, drear and cold; Ever the same \$4d song was sung of old, Ever the same long, weary tale is told; And to our his is held the cup of strife. And yet, a little love can sweeten life.

They say our leards may grasp but joys destroyed, Youth has but dreams, and age an aching yold, Whose Dead Sea fruit long, long ago has cloyed, Whose idebt with wild, tempestures storms is rife-And yet a little hope can brighten life."

They say we fling ourselves in wild despair Amidst the broken treasures seattered there, Where all Is wrecked, where all once promised fair, And stab ourselves with sorrow's two edged kulfe-And yet a little patience strengthens life. Is it, then, trues this tale of bitter grief,

Of mortal anguish finding no relief? Lot 'infest the winter spines the laurel's leaf; Three any is share the lot of human strife, Three angels glorify the path of life,

Love, Hope and Patience cheer us on our way, Love, Hepe and Patience form our spirit's stay, Love, Heps, and Patience watch us day by day, And bid the desert bloom with beauty vernal. Until the earthly fades in the eternal.

We cannot study Nature profoundly without brings the justice of this claim must be apparent, ing ourselves into communion with the spirit of art, especially should it be accompanied by a tacit which pervades and fills the universe. James A. Gar-

## Free Chought.

PREEDOM PROM CLASS-LEGISLATION AND DIPLOMATIC TYRANNY.

To the Editor of the Banner of Light :

Buchanan's objects, as stated in his enunciation in the Banner of Light of Sept. 24th, I'do not at present perceive how they are to be promoted by the method he proposes to pursue. He suggests "That a system of registration shall be the name of the attending physician, with his school of practice, as stated by himself, and the length of attendance by each physician in cases of fatal disease." I may not fully comprehend Dr. Buchanan's meaning, but to me he seems to take it for granted that every sick person in the country, without exception, is necessarily attended by a physician of some one of the diplomatic schools, and that the doctors one and all have exactly the same number of patients. If not so, let me ask how would a table of the proposed statistics prove the compara-(ive value or worthlessness (as the case may be) of the medical treatment of the different schools, rily brought me in contact with the homes of of medicine? Or how would the tables enable us to judge of the value, or rice cersa, of the medical treatment of any or of all the regular school physicians, when compared with that of their entire absence from patients? My decided belief is, that, all things being equal, far more patients recover, in proportion to their number, simply under good family nursing than under the treatment of regular diplomated physicians.

I candidly believe that an honest death-bed confession would compel a great majority of the doctors of the regular diplomated schools to corroborate my views in these particulars. Some forty and more years ago I chanced to be thrown a good deal in company, at the Bellevue Hotel, in Newport, with the late Dr. Francis, of the city of New York, Dr. James, of Albany, and Dr. Faug, of Quebec. They had all acquired fortunes through their medical practice, and retired from active business, whilst they each stood at the head of their professions in the several cities named. I associated with all of these eminent physicians on free and cordial terms, and one day whilst we were all sitting together, and conversing on medical subjects. I asked them to give me their individual opinions in regard to the value of medical treatment. They one and all individually replied to my query, to the effect that whilst there were many physicians who did good there were so many others whose practices were harmful, that the profession might be dispensed with without causing injury to the average health and longevity of the human race. To show that these venerable and successful physicians did not stand alone in their views among the brethren of their profession, I will make a few quotations from a petition to the Legislature of California-which afterward, through the combined influence of the Doctors of Medicine, Divinity and Law, passed an act, now on the statute book, by virtue of which it was charged in court, without contradiction, that the mere act of a mother caressing her infant child with the object of relieving pain or distress, subjects her to the penalty of a heavy fine and imprisonment, one-half the amount of the fine, I think, going, as in some other States, where similar laws have been passed, to the benefit of the diplomated M. D.s:

The older physicians grow the more skeptical they become to the virtues of medicine .- Prof. Alexander H. Stevens, M. D.

As we place more confidence in nature, and less in the preparations of the apothecary, mortality dimin-

ishes.-Prof. Willard Parker, M. D. Taking the general run of practitioners, we can con-

vince ourselves that the most of them evince nothing but the rudest empiricism, under the cloak of science .- Hartmann, M. D., of Vienna.

No better evidence can be offered of the ignorance of the profession generally, as to the nature and seat of any disease, than the number and variety of remedies that have been confidently recommended for its cure.-Dr. Mackintosh, of Edinburgh.

The science of medicine is founded on conjecture. and improved by murder. -Str Astley Cooper, M. D. The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except that they have already destroyed more lives than war, pestllence and famine combined ... Dr. John Mason Good.

In all our cases we did as other practitioners didwe continued to bleed, and the patients continued to dle.- Dr. Madden.

We have done but little more than multiply diseases and increase their fatality. - Dr. Beni. Rush.

There has been a great increase of medical men of late years, but, upon my life, diseases have increased in proportion. - Dr. Abernethy.

More than thirty other regular doctors' certificates of like quality as the above are attached to the California petition, and I could readily furnish scores if not hundreds more such. Since my memory the shops of phlebotomists were nearly as frequent at the street corners in Philadelphia as grog shops are now, and far more destructive to health and life than the latter ever were. The M. D.s of the old saddle-bag schools then rode on too lofty horses to condescend to the mechanical operation of bleeding their patients to death, but employed adeputy to do the work for them after the manner of our modern sheriffs, who hire a Jack Ketch to put the finishing stroke to the victims of the law, with this difference, that in the former case the Jack Ketch of the M. D. collected his fees from the estate of the murdered patient, whilst the hangman receives his at the hands of the sheriff. Whether the doctors of that day went snacks with the phlebotomists, as they now do with the apothecaries who furnish, creased use of opiates and narcotics, notably their poisonous compounds, I am not able to say with certainty, but think they did not, and that the practice now in vogue between the Doctors of Medicine and the apothecaries has resulted from the march of modern improvement, the game of "You tickle me and I'll tickle you" having been found alike profitable if not indispensable to the success in life of the parties on either side of the conspiracy.

The idea of dividing with the druggist may

have been first suggested to the doctors from the difficulty they found in collecting their bills from the poor, which they were unable to pay in large amounts during life, and who left little or no property at their death, but who nevertheless, however poverty-stricken they might be, would manage, by hook or by erook, to get the wherewithal to pay for the medicines furnished from day to day by the apothecary. Thus the idea would naturally present itself to the mind of the prescribing doctor that he should be allowed some thirty or forty per cent. of the apothecary's profits, especially as it was mainly through his agency that customers were sent to his shop. To any fair minded druggist understanding between the two worthies that what the one received as his share of the profits should be made up to the other by his ignorant patients through an increase of medical prescriptions from the doctor. I understand that , some apothecaries allege that their best customers for medicine are from the poorer classes, and I believe it is pretty well known that the Irish poor are as a class almost raven-Whilst I approve with all my heart of Dr. ous after medicine. If any one doubts this, let him live for a while at a hotel where Irish servants abound, and he will probably find that he may leave almost anything exposed with safety in his lodging room except liquors and medicines, both of which seem to be alike established which will record every death, and attractive to the servants. Whether this insane passion for medicine has been inculcated by doctors after the manner I have described. until it has grown into a habit, I would not positively say; but I am just charitable enough to suppose that a fraternity that will advocate the fining and imprisoning a poor woman for fondling her sick child, must be vile enough to

widely over the country. My business necessamany of these, wherein I witnessed many heart rending scenes of suffering and deathcaused, as I soon learned by observation, not through the necessary fatal effects of the sickness, but by the malpractice of the physician. It mattered not how triffing the malady might be, let but the doctor get a foothold in a family, and sickness unto death was almost sure to follow. As Dr. Madden truly says, the doctor "did in all cases as other practitioners didthey continued to bleed, and the patients continued to die," until one, two, three, and even five were sent to their graves from one house, to my knowledge, from the alleged effects of slight maladies that a little abstinence, or a cathartic and sweat, would have remedied in a few hours or days, as was afterwards exemplified in scores and hundreds of instances. The country M. D. of that day was an exact personification of the destroyer presented to the clairvoyant vision of the Revelator, making his daily rounds among his dying patients, with his death-dealing lancet and saddle-bags stuffed with poisons, mounted on the "pale horse; and his name that sat on him was Death, and Hell followed with him." For truly no worse hell need be pictured to the imagination than I have witnessed in instances where the strong man has been bled until not a drop more of the life-element could be drawn from his oft-depleted veins, and left to groan aloud in agony, without a drop of fresh water being permitted by his ignorant murderer to pass the sufferer's lips to alleviate his scorching

thirst or cool his burning veins. Singular as it may seem, the more patients that died under a doctor's hands in that day of medical ignorance the greater became his fame. for if one of his victims lived out of ten, the death of the nine was attributed to the mortal virulence of the disease, whilst the recovery of the one from such a terrible malady was regarded as a proof of his consummate skill: whilst the fact was, the nine died from the effects of the doctor's malpractice, whilst the tenth recovered in spite of it. I am acquainted with an aged doctor, now living in Rhode Island, who assured me that he knew he had, through ignorance, been the innocent cause of the death of an hundred patients. "Now," said he, "nothing would induce me to hold a patient's arm to be bled." I thank God and the angels that, so far as I know, I was among the first, if not the very first who publicly denounced the death-dealing practice of bloodletting (and this more than sixty years ago), greatly to the disgust of the doctors, who reproached me with meddling with a subject that none but regularly educated physicians had any right to approach. From this time (about 1820) the practice of blood-letting began to slowly subside, first around the great centres of civili-

zation, where the people were the furthest

tricts where ignorance most abounded, in every instance the reform being induced by the outside pressure alone, for, although "the Ethiopian should change his skin or the leopard his spots," never yet has the world witnessed an it very takingly presented. instance wherein an organized body, whether ecclesiastical or medical, has commenced a reform of its errors or abuses from within itself.

Nor is the reform by any means now complete. Until recently the science ("falsely so called") of medicine has been founded altogether on the fallacious allopathic error of alleviating the effects of disease at the expense of aggravating step and cheerfulness in Hop Bitters. its cause. Formerly, when the ignorant patient found that his pain or oppression of any kind RETAIL AGENTS FOR THE SALE OF THE was relieved by blood-letting (as it always is), he could but think that it was in the direction of returning health; nor did he or his friends ever dream of charging the oft-recurring symptoms with added violence to malpractice, but to the last they all regarded the family doctor as a saviour rather than a destroyer, until, by repeated applications of the lancet, all the vital fluid that could be was drawn from the veins of the sufferer, and the whole inward man became a mass of seething inflammation and corruption, when death ensued. Countless millions of human beings have thus been sent to untimely graves at the hands of blood-letting doctors.

No longer permitted to use the lancet by a better informed public, the physicians adopted another more subtle but scarcely less hurtful expedient to alleviate the effects of disease at the expense of aggravating the cause, by an inmorphine, which, by paralyzing the vital organs. and poisoning the blood, produces very similar fatal effects to those attending the now obsolete practice of blood letting. As illustrious examples of the fatality attending the two modes of medical practice, I may say that our first President, George Washington, as is now generally conceded, was sent to his grave through the malpractice of blood letting physicians; in other words, he was bled to death; whilst our last President, the world-lamented James A. Garfield, met a similar fate at the hands of an assassin and the slow but sure fatal action of (if Dr. Buchanan has the correct figures) four hundred and thirty-two grains of morphine, administered in small doses, to alleviate the effects at the expense of aggravating the cause, by the sufferer's well-meaning but miseducated physicians. So say the "quidnuncs" of to-day, and so will say impartial history a quarter of a cen-

tury hence. Under despotic and monarchial rule, the only method left open for reformers to pursue in order to establish their peculiar innovating views, was by individual suffering, after the manner of the Quakers, who only obtained recognition and the right to worship God according to the dictates of their own conscience by an untold amount of tribulation, robbery and persecution, and the sacrifice of hundreds of lives by imprisonment and the gallows. At one time more than four thousand of those innocent people were incarcerated in loathsome prisions and dungeons in England alone, hundreds of whom perished during their imprisonment in such places, Something similar to the persecution of the Quakers has been and is now being meted out to Spiritualists in the same realm, notably in the instances of Dr. Monck and Mrs. Fletcher. How far the injustice bestowed on these martyrs to the truth of Modern Spiritualism may tend to produce a favorable reaction in Great Britain, remains to be seen: but unless history is unreliable, these individual sacrifices cannot fail to act favorably to the cause in which they

If our healing mediums in the United States would stand firm and be willing to go to prison and to death in behalf of their angel-inspired; be guilty of any meanness under the sun.

The writer was one of the early manufacturers in Rhode Island of woollen goods, at a time when both the spinning and weaving of Ruff if strikes me that another door is left open.

Ruff if strikes me that another door is left open. in America, through which like results may be obtained with less individual suffering. I mean by bringing the influence of the liberal masses in the United States to bear, in some organized both state and national. Let such a political party be instituted, under the right kind of auspices, having inscribed on its banner "Freedom from class and diplomatic tyranny," and I see no reason to doubt but that hundreds of st. 60 per year.

thousands of liberal-minded men might be the state of the st voters who now employ doctors of the regular schools, not because they have any confidence in their medical skill, but simply for the reason that public opinion requires that, in case of sickness in their families, they should call in a regular bred physician, to screen themselves from the ill-natured remarks of Mrs. Grundy. If such a political party, including all the liberal classes in the United States, could be properly organized, having its headquarters and journalistic organs in Boston, New York, Philadelphia, Chicago, Cincinnati, or St. Louis, with auxiliaries in every State and Territory or congressional district in the Union, a cannot but think its beneficial effects would soon be experienced to a degree but little dreamed of by many Spiritualists. Nor is it to be expected that a more favorable juneture for the formation of such a political organization will ever occur than the present. The miserable failure of some six or eight of the most eminent physicians in the land, both as regards the medical treatment and diagnosis of the case of our lamented President, as revealed beyond a question by the post mortem examination, has been made known through the public press to every man, woman and child in the republic, and prepared them to examine with candor the comparative value of allopathic treatment of disease and that now so generally practiced by spirit mediums, viz.: "The laying on of hands." THOMAS R. HAZARD.

"A GOOD WORD FOR THE DEVIL-Bible Musings by an Infidel"-is the double-headed name of a small book of 136 pages of poetry by S. Palmer, an old West End resident, in which he touches with some skill the "Beauties of the Bible" or what would have been called beauties fifty years ago. It reminded the writer of this notice of a book in the Sunday school library, at near that time, when he was a scholar there. The writer lacks sentiment, but that is owing to the subjects treated. He is remarkably happy in rhyming, reminding one of Byron, who probably could have done no better with Palmer's biblical material. Any one edified with the "Mistakes of Moses," aside from Ingersoll's superb magnetic power, would be interested in this book. A Spiritualist would naturally wonder how a man of poetic genius could waste it on such "dissolving views," forgetting perhaps that while the vanguard of humanity has long passed Abraham and Isaac, David and Solomon, the rear-guard is but now filing past the walls of Jericho, which leaves a large number who will look upon the pabulum of this poem as both fresh and vital. This scribe rather enjoyed advanced in thought and self-culture, and from looking over it, and noticed many very happy pas-

them penetrating slowly the remoter rural dis sages. The book bears no publisher's imprint; is it possible that no house dared fix its name to it? At any rate its title and its contents warrant a home for It at the Investigator, where, in pencil, it says it can be found. As composition and as poetry, it is a work of considerable merit, and one can find many thoughts in

A buil-dog walked into a colored church in Memphis during services, marched quietly up the main alse, ascended the pulpit, caught hold of the minister and dragged him down stairs. There was nothing to account for the dog's behavior unless it was that the minister was a visitor.—Gold Hill (Nev.) paper.

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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 inclied.

Secretary. The public cordially invited.

\*\*PRECASE.\*\*\* Lab.\*\*...-The Progressive Lyceum meets in Union Park Hall, on Madison street, near lishop Court, at 12:20 and closes at 2:30 r. M. overy Sunday. All are invited. Z. T. Grillen.

\*\*A Meeting of Spiritualists and Maitums will be fided at Grimes Hall. 13 South Halstead street, Sundays, at 3 r. M. J. Mathew Shen, M. D., principal speaker and test medium, assisted by other well known clairvoyants and test mediums. Strangers and others cordially invited. Geo. Mostow, Chairman.

nan.

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 Sanday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

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erston, President. version, President, CLEVELAND, ORIGO.—The First Religious Society of Progressive Spiritualists meets irregularly in Wolsgerber's Hall, corner Prospect and Brownell streets, at 79, M. Thomas Lees, President; Tille II. Lees, Socretary. The Children's Progressive Lycenic meets in the same place at 10½ A. M. Win, Z. Hatcher, Conductor; Mrs. Ella Williamson; Guardian; Tille II. Lees, Treasurer, 105 Cross street

treet.

CEDAR RAPIDS, IOWA.—First Society of Christan Spiritualists meets overy Sunday, at 7½ P. M., at Enos Pred Ibrary Rooms, lowa Avenue, Inspirational speaking, Dr. J. L. Enos. President; Mrs. Nannie V. Warren, Vicerealdent; Dr. Hamilton Warren, Secretary and Treasurer.

President; Dr. Hamilton Warren, Secretary and Treasurer, IIANNON, MANN,—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnalas Everson, Treasurer, INDIANAPOLIN, IND.—The First Seclety of Truth-Seekers meets for religions service at 80% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary,
LVNN, MANN,—Meetings are held in Mechanica 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.

LEONINNEEL MANN,—Meetings are held overy other

LEGHTINSTER, MASS,—Meetings are hold every other sinday in Allen's Hall, at 2 and 6% o'clock P. M. Charles T. Wilter, President; Lowis Jones, Treasurer; Mrs. Fau-nic Wilder, Corresponding Sceretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2P. M. at Good Templar's Hall, Main street. All condulary Invited, especially strangers. President, J. Illicotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist. MANCHESTER. N. II.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ r. m. in Spiritualist Hall, No. 86 Opera House Block, Hanover street. Asa Emery, President; Mrs. Lucy Whittle, Vice President; George F. Rumrill, Secretary; Frank Philbrick, Collector.

MILWAUKEE. WIS.—Spiritualist meetings are held it Boynton's Hall every Sunday evening at 7%. Mrs. L. M. pencer, regular speaker.

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

at 2 and 7½ P. M.

NEWBURYPORT, MASS.—The First Spiritual Society holds meetings every Sunday at Temple of Honor Hall 48 State Street, at 2½ and 7½ P. M. President, J. T. Loring; Vice President, J. W. Ricker; Secretary, R. E. Braun; Trensurer, Moses A. Pluminer.

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

Lincoin street.

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

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

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

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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 Progressive Lyceum meets in the same hall at 10 A. M.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe,

Recording Secretary; Susan Cornell, Corresponding Secretary; Mrs. Portia Gage, Treasurer, Children's Progressive Lyceum mosts at 12% P. M. Charles E. Greene, Conductor. WORCENTER, MANN,—The Worcester Association of Spiritualists holds meetings overy Sunday at 2 and 7 P.M. in Grand Army Hall, Woodbury C. Smith, Preadlent; Hattle W. Hildreth, Vice-President; E. P. Howes, Secre-tary; John A. Lowe, Corresponding Secretary; F. L. Hil-droth, Treasurer.

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

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Jan. 7.

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to do. Him want to snow him healing power. Anke sick people well. Where paper go, Blackfoot go. Go quick, Send right away."

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May 4.—tf

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Dec. 25.

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This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Amed 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 beat became detached from its instemings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the toaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the featful cataract the children were stricken with terror, and thought that death was inevitable. Sindeenly there came a wondrons change in the litting girl. Fright gave way to composure and resignation, as, with a determined and resistless imputes that inrilled librough her whole being, she graysed the tope 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 boy, of more tender age, and not controlled by that mysterlous influence, in despair fell toward his heroic 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.

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# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 11, 1882.

### Spiritualist Meetings in Boston.

New Ern Hatt... The Shawmut Spiritual Lyceum meets this half, 176 Trement street, every Sunday at 10% A. M. this hall, 176 Tremont street, every summy across x, x, x, B, B, to b, Conductor,
EHESHAWMUT SEWING CIRCLE, conducted by the lastes of this Lyceum, meets at 21 Dover street, Wednesday, termoon of each afternate week, at 3 o'clock, "Gentlemen to be are invited to the evening everyses, Mrs. C. L.

Paine Memorial Hall, "Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton Street, commencing at the o'clock, Thepublic cordinally invited, E. L. Union, Conductor.

Recordially invited, F. L. Union, Conductor,

Berkeley Hall, 4 Berkeley street (Odd Fellows)

Building. Free Spiritual Meetings every Sunday at 10:30

A. M. and Tr. M. and every Wednesday at 7:45 P. M. Sacred
Concert in st Smelay in the month at 7:50 P. M. Sacred
Concert in st Smelay in the month at 7:50 P. M. Sacred
The sauter and Secretary. Timothy Bigelow, 3 Hancock
street. The public cordially invited to all the services.

Engle Hull. Spiritual Meetings are held at this hall,
16 Washington street, corner of Esset, every Sunday, at
16 Man, and 25 and 75 P. M. Eben Cobb, Speaker and
Conductor. Meetings also held Wednesday afternoons at
3 o'clock.

Pythian Hall, 176 Tremont street, Meeting every unday attennoon at 2% o'clock. Dr. N. P. Smith, inspira-Science Hall, 712 Washington street, Spiritual

meetings every Fuesday, at 3 F. M., M. J., Coyfile replies to questions under influence of his spirit guides.

Herbeley Hatt, "There will be held every Wednesday, at quester to-fore s.P. M., at this place, a Free Social and Alebydous Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sector party, are instead.

30 Worcester Square, W. J. Colville holds a pub-le reception to which ever whody is contailly highed, every donelay to s.p. M., and be times and answer questions on he to string Maryels of the East Tevery Filday, at 8 p.M. Ladies' Aid Partors, 718 Washington street. The of trianger Ladoest And Society meet in Their Parkors every rollay after incomband even in al. Hustmess Meeting 4 P. M. vest teat, Mee, A. A. C. Perkins: Secretary, Mrs. A. M. 1 (1) and the deep Sanday, A12 (obelock, Test Circles adoct madiants. Excelling at 7 (obelock, Conferdation), A2 (obelock, Conferdation), A2 (obelock, Conferdation), A2 (obelock, Conferdation), A3 (obelock, Conferdation), A4 (

New Fen Hall, 176 Tremont street. Splittual meet-gebruikset, and speichtig will be hed in this hall every and the word and T. W., the sweathful floston's best und-countries in the beautiful speakers. Good stinging provided.

Mystic Hall, Charlestown District: Meetings are

Chelsen. The Souritual Association holds meetings at 3 and 7.7.7 P. M. In Temple of Honor Hall, Old Fellows' Braiding, opposite Bellingham Car Station. Next sandy afternoon, meeting of the Association for the adoption of rules, Association (Proposition of the Association). In the evening, Messey, J. Willis will occupy the platform.

NEW ERA HALL - Owing to the great snowstorm that prevailed over our city on Sunday, Feb. 5th, it was deemed inexpedient to hold a session of the Eyeeum, although a good delega-tion of officers and leaders was in attendance. Regular session next Sunday.

J. A. SHELHAMER,

Secretary of Shareaut Spiritual Lyceum,
471 Last Fourth street, South Boston.

PAINE HALL. On Feb. 5th, owing to the great Showstorm, making traveling very bad. the Lyceum was attended by only fifty people about one-half being children. A brief seaanom memor and comment. A brief seg-son was spent in social converse, a few hymns were sung, and the Lyceum adjourned to next Supriay. ALONZO DANTORIH, Cor. Sec. Conference Progressive Lyceum Nov.1.

Sunday, Feb. 5th, an interesting meeting was samony, reason, an inversing invertising as eat, and the liquids we drink, the enemical alheld in the afterneon at the usual hour. Mrs. held in the afterneon at the usual hour. Mrs. held in the south so to the M.W. Leslie, test medium, entertained the audities necessary to sustain its relations to the carthly existence. When the south has no longer a use for this material body if takes a new birth, handler thirds, describing spirits, furnishing, and when the south passes to a higher form of exnances, etc. Several excellent tests (recognized), istence, the material body goes back to mother our third in the liquids we drink, the enemical arbitral several excellent. handler thirts, describing spirits, turnishing, and y names, etc. Several excellent tests (recognized), isten were also given by Mrs. Dr. Walker. Appro-earth printe remarks were made by Dr. A. H. Rich-ardsen, which were listened to with marked in-whice

Next Sunday, Feb. 12th, Mr. David Brown will occupy the platform in this hall at 3 p. M.

### Berkeley Hall Meetings.

Notwithstanding the severe snowstorm, that rendered the streets nearly impassable, a moderate-sized audience listened to Mr. Colville's morning discourse upon "The Government of the Future," with great satisfaction, and pronounced it fully equal to any of his efforts.

the true method of cultivating and regulating our inborn propensities, and cited many in-stances to prove how such a faculty as acquisitiveress, which makes men misers on earth, may in future times be used in amassing the imperishable treasures of spiritual knowledge. After the lecture, Mr. Colville's guides gave an impromptu poem.

In the evening, the streets being in a much better condition, the concert was well attended, the performers in excellent voice, and the ef-

The performers in excellent voice, and the efforts of each and all unusually fine.
On Sunday next, Feb. 12th, W. J. Colville will lecture at 10:30 A. M., on "The Coming Race"; and at 3.17, M. on "Esthetic Culture Considered as a Moral Lever." The next concert will take

place March 5th.

Mr. Colville has been lecturing to full houses Mr. Colville has been lecturing to full houses and giving great satisfaction out of Boston quite recently. He spoke in Natick, Mass., Wednesday, Feb. 1st, on "What Shall We Do to be Saved?" in Wayland, Mass., Feb. 2d, on "Spiritualism: Its Past, Present, and Probable Future," and in Brookline, N. H., Feb. 3d, on "The Day After Death," the occasion being commemorative of the passing to the spirit-life of Amos Peabody, for many years a consistent and earnest Spiritualist. Mr. C. was announced to lecture in Epping. N. H., last Tuesday and Wednesday, Feb. 7th and 8th, and will speak in Clapp's Hall, Weymouth Landing, Mass., next Sunday, Feb. 12th, at 7 p. M., and the following Sunday evenings, Feb. 19th and 26th, in Lynn. He cordially invites the public to his Monday evening receptions. S. p. M., at 30 Worcester Square, also to his Friday evening Readings and Talks in the same place: Subject, Friday, Feb. Talks in the same place: subject, Friday, Feb. toth, "The Delphic Oracle and the Grecian Sybils." Parties wishing his services out of Boston, Tuesdays, Wednesdays or Thursdays, can secure them on moderate terms.

The Berkeley Hall Society has established a LADIES' BENEVOLENT UNION. The ladies meet for work at 2 o'clock; at 5 P. M. they partake of refreshments. They invite ladies and gentlemen to their evening entertainment, at 7:30 P. M. The object of the Association is to make p. M. The object of the Association is to make garments which are either to be given to the poor or sold at a fair, and the proceeds given to approved charities. The meetings for the present will be held every Thursday at 30 Worcester Square. All wishing to attend the evening meeting are cordially invited. A collection will be made to assist in purchasing materials for work. for work.

#### Meetings in Haverhill, Mass. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

K Notwithstanding the severity of the snowstorm Sunday, Feb. 5th, the Spiritualists held
their regular meeting at Good Templar's Hall
in the evening, Dr. Burdett officiating. The
numbers in attendance equalled the assemblages
at some of the popular churches where great
congregations are wont to assemble. An address and tests were given. Next Sunday, Feb.
12th, Edgar W. Emerson, of Manchester, N. H.,
is to occupy the the platform. It will be his
first visit to this city, and we are looking forward to an interesting expression of the mediumistic power manifested through him.

E. P. H.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society holds meetings t Everett Hall, 38 Fulton street, every Sunday, at 3 and h. P. M. H. W. Benedict, President. Regular speaker, 1rs. F. O. Hyzer. Conference, Saturday, at 8 P. M. Prof, bean, Chairman.

Dean, Chairman.

Brooklyn Npiritual Fraternity,—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Futton Ferry, at 3 and 75 P. M. Speakers engaged: February, Mrs. R. Shepard-Lillie; March, Lyman C. Howe: April, J. Frank Baxter-May, Mrs. Hannah B. Morse, Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, Feb. 10th, "Self-Preservation," Dearon D. M. Cole; Feb. 15th, An Experience Meeting; Feb. 20th, Prof. Henry Kiddle. All the spiritual papers for sale at allour meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meet uth 2d street, at 7%. Charles R. Miller, President; W. H.

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

The lecture of so prominent a man as Judge A The fecture of so prominent a man as Judge A. H. Dailey. Feb. 36, upon "Materialization Actual and Possible," brought together a large audience of thoughtful men and women, and the carnest attention of all present bore witness to the ability of the speaker, and of his powers as a logician. From his long experience as a lawyer he is able at once to come en rapport with his audience, and while the byte symposis I am able to give man while the brief synopsis I am able to give may not convey the earnestness, the magnetic force of this able, eloquent and inspired advocate of a despised faith, all who had the pleasure to listen to it could not but be impressed with the sin-cerity of the man who could follow the truth, wherever it led, and in doing so subject himself to the scorn and alienation of his friends. The opportunities that Judge D. has had to witness materializations have been exceptional, and his statements will carry weight with those who know him.

In opening, he said: "Some one more mediumistic than I am should speak upon this subject. I wish to try to convince you of the possibility of Materialization. I almost every day speak to friends and tell them that I have put speak to friends and tell them that I have put my arms around my wife and daughter who have entered the spirit-world; that I have embraced and kissed them; have received their tender and loving caressos; and they ask me, as did a friend in the office of the Corporation Attorney this week, 'Are you crazy?' Whatever has been, ever will be; what has once existed, will always exist. I say that there has not been a single grain of sand added to this world of ours, since it was sent by the Divine Architect whirling through space. Changes take place and new relations exist, but not a particle is lost. whirling through space. Changes take place and new relations exist, but not a particle is lost. You cannot create something out of nothing; and hence, when we see and feel the forms of our loved ones, they are not phantoms of the brain; you cannot find a place where there is nothing. You look at the atmosphere, and you see nothing; but science reveals to us that it is filled with atoms. The concentration of these atoms form molecules. We find in nature a principle that we call vital force; when this takes atoms and concentrates them, materialization of matter is produced.

ter is produced.

Astronomers tell us that this process is going on in the stellar universe, and worlds are evolved by this concentration of atoms, by and through this vital force. So in the natural world, this vital force takes hold of the atoms, applies it to the growth of plant-life, and the result is the ripe ned fruit and grain, so necessary to sustain all life. Each plant are represented. all life. Each plant or tree receives from this concentration of atoms, this law of chemical affinity, what is necessary for its growth and maturity. Recently through the instrumentality of Mr. Wallis, you have been told how the Charles Street, Mystic Halles
Charles Street, Mystic Halles
Sunday, Feb. 5th, an interesting meeting was held in the afternoon at the usual bone. Mys earth, and is resolved into gases; not lost, only gone back to its relations, to the earth from which it had been drawn, and becomes monad. which it had been drawn, and becomes monad. The spirit in its new life, and by reason of new conditions, can exercise powers that were not possible in its earthly habitation. The spirit of man has seven powers, though no chemist can tell us what they are, or their capabilities. We have seen something of the power of the soul. We cannot tell how many atoms we are looking through. You might have helf a toy of person. through. You might burn half a ton of paper in this room to-night; the smoke would ascend, and disappear from our vision, and we should

morning discourse upon "The Government of the Fiture," with great satisfaction, and pronounced it fully equal to any of his efforts.

In the atternoon Mr. Ehen Cobb discoursed deequently upon "Material Accumulations and Spiritual Unfoldment." He dwelt largely upon the true pathods and the surface of the true pathods of sulficating and regulating the first pathods of sulficating and regulating the surface of sulficating and product of sulficating and disappear from our vision, and we should enhaghed instance in the surface of sulfication, and we should and stappear from our vision, and we should enhaghed instance in the surface of sulfication, and we should enhaghed into more vision, and we should enhaghed into the atmosphere, by an electric shock is condensed into water, and comes back to earth in a new form, and we should enhaghed into the atmosphere, by an electric shock is condensed into water, and comes back to earth in a new form, and we should enhaghed into the atmosphere, by an electric shock is condensed into water, and comes back to earth in a new form, and is not lost. combodied spirit, if you have the power to aggregate the atoms in the atmosphere, and are able to produce form materialization, it is by a law inherent to your new life. But you say materialization cannot take place. You have no right inherent to your new life. But you say materialization cannot take place. You have no right to say this until you know and understand the laws of spirit-life. Many of you have witnessed the power of the mesmerist over a subject, illustrating the power of the will. How much greater is the will of the spirit freed from its bondage to its earthly tabernacle! and this will-power may be exercised at a long distance. I say that materialization is not only probable but possible: it is an actual fact. You ask why it is necessary to have a medium for materialization. It is to gain strength, and when several persons are present who are mediumistic and harmonious, the more successful results are obtained. But you say the forms are not natural, are not life-like, and they do not resemble the spirit they claim to represent. Let any of you take plaster of Paris and try to make a bust of yourself from memory, and I think you would make a poor model. So in regard to spirit-forms. The wonder is that they are able to do so well. The medium is usually entranced, and the spirit is partially freed from the body. If you bring to the scance an obnoxious influence—captious, doubting or skeptical—you will attract mischievous or evil-disposed spirits: failure will doubting or skeptical—you will attract mis-chievous or evil-disposed spirits; failure will ensue; and then comes the cry of fraud and imposture on the part of the medium. You should be earnest, reverent and receptive. I have had favorable opportunities, and have been recep-

I have reported a phenomenon of spirit materialization through Dr. Monck. This occurred in a room nearly as well lighted as this hall. It in a room nearly as well lighted as this hall. It came unexpected to the medium, as well as to the five witnesses present. A cloud, which appeared like solidified steam, seemed to come from the side of Dr. Monck, and the face of a child, which I recognized as that of my daughter 'Gracie,' appeared and disappeared several times. Through other mediums my daughter, wife, and other friends have come to me. I have embraced them, have talked with them, have seen them dematerialize and sink to the floor. At one of these circles, Dr. Cowles, of floor. At one of these circles, Dr. Cowles, of the Brooklyn Navy Yard, felt the pulse of a the Brooklyn Navy Yard, felt the pulse of a spirit form, and counted its pulsations. I have seen spirit forms different in size, height and appearance, varying six inches in height at different times; and they do not come twice alike. My wife, who was insane, and who passed to the spirit-life three years ago, always appears with her hands upon her head, indicative of her last earth condition.

A young man who died in Colorado of consumption comes to me, and when his form an-

sumption comes to me, and when his form appeared, he had a napkin tucked about his neck, and gave his name, 'Angelo Newton.' It was a habit of his to wear this napkin for hours daily in the evening, Dr. Burdett, officiating. The numbers in attendance equalled the assemblages at some of the popular churches where great congregations are wont to assemble. An address and tests were given. Next Sunday, Feb. 12th, Edgar W. Emerson, of Manchester, N. H., is to occupy the the platform. It will be his first visit to this city, and we are looking forward to an interesting expression of the mediumistic power manifested through him.

E. P. H.

The 31th Anniversary in Cleveland. O.

To the Editor of the Banner of Light:

Active preparations are being made for a proper celebration of the 34th Anniversary of the advent of Modern Spiritualism in this city. Several able speakers are to be engaged; among them already secured is Mr. E. W. Wallis, the well known trance speaker, of England. The Chicago Lyceum has also been invited to join us at that time—the full programme of details to be announced at an early date. Thos. Lees.

and said the statements of facts made by him were astounding, and should have a wide publicity. Mr. A. E. Newton also made a short adverse in the converse at one of licity. Mr. A. E. Newton also made a short address, giving some facts that occurred at one of Wm. Eddy's circles, at Ancora, N. J., and explained very clearly some of the laws affecting circles and the medial powers of the Psychic. At our next conference, Friday evening. Dec. 10th, Deacon D. M. Cole will lecture; subject, "Self-Preservation." S. B. NICHOLS. Brooklyn, N. Y., Feb. 4th, 1882.

### Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

Jan. 30th, owing to the detention of Dr Monck, who was to open the Conference, Mr. Bartlett made a few remarks, criticising utterances of the preachers on the Sunday previous, as reported in the daily papers, showing the weakness of their position, and adding that he had received positive proofs of the continued existence of his angel mother, and other loved

existence of his angel mother, and other loved ones gone before, and believed we should see our beloved friends, upon the earth, face to face, in materialized form, in the light of day.

Dr. Monck arrived during Mr. Bartlett's remarks, and at their close said: "The work which most interests me is that in which I am now engaged, the work of healing. It is the work of the angels, not mine, and I am grateful that they have enabled me to help the suffering." The doctor then related several instances of cure recently wrought by virtue of the healing." The doctor then related several instances of cure recently wrought by virtue of the healing power he possessed, and recounted an incident which occurred at Mr. Leavens's lately. In Mr. La's house is a piano which was the property of his daughter, now deceased, who left a little child, a boy. This piano was heard to sound on the anniversary of the hour and night of heavy death, and the sairt of the daughter conof her death, and the spirit of this daughter con-trolled Dr. M. to give the father a message contiolled Dr. M. to give the father a message concerning matters known only to the parents. From that time footfalls and other sounds have been heard. A few days ago a little girl of the house was playing upon the piano, and singing the hymn, "The Ninety and Nine," and at the words, "Rejoice, for the Lord has found his own," all present heard a soft alto voice repeat them. And again, in another hymn, "With songs on our lips, and harps in our hand, we'll meet one another again," the same alto voice was heard clearly enunciating the words in tones of angelic sweetness, while at the same time an ethercal form was seen by all present. The next day it was made known that the child of this spirit-daughter of Mr. L. had passed into the spirit-world at the same hour and minute that this wonderful manifestation had taken place. The doctor next gave an account of a remarkable cure of a gentleman afflicted with remarkable cure of a gentleman afflicted with cancer, and of a lady whose arm had been percancer, and of a lady whose arm had been perfectly helpless; then saying that deeds were better than words, he invited those who were suffering pain, and felt confidence in him, to rise. Such having done so, he invoked the blessing of God and the angels, and commanded the pain to depart. He adopted the same method in regard to the friends of those present, who lived at a distance, and afterward took handkerchiefs, and invoked blessing upon the magnetism which he sent to those who suffered, particularly children. Individuals were then called netism which nesent to those who suffered, par-ticularly children. Individuals were then called to the platform to be healed. A number re-sponded, among them Mr. T. Emanuel, who afterward testified that he was made aware, by a thrilling sensation, that his pain was gone. One or two others also said that they had been thus relieved.

thus relieved.

Mr. Bartleit proposed a vote of thanks to the

Mr. Bartlett proposed a vote of thanks to the doctor for his kindness. The vote was seconded by Judge Gale, and unanimously adopted.

Mrs. Neilson, living at 133 North 5th street, Brooklyn, E. D., testified to a remarkable cure made by Dr. Coffin. She had suffered from chronic rheumatism and sciatica for five years, and was instantly cured of her lameness by the Doctor taking her hand, and can now walk as well as ever. well as ever.

well as eyer.

Miss Fannie Ray, living at North 7th street, who had suffered from Hysteria, St. Vitus Dance and general debility, had been given up as incurable by other physicians, was also cured by Dr. C.

After discussion, as to the best means to be

adopted for effecting a repeal of the unjust statute known as "The Doctors' Law," the meeting adjourned. Dr. Wm. H. Coffin, Sec. 201 South 8th. street, Brooklyn, E. D., N. Y.

### Springfield (Mass.) Meetings.

The great snowstorm on Sunday last, which rendered travel well-nigh impossible, did not prevent the lectures of Mr. Fletcher from being well attended. The platform was graced with an elegant new desk, contributed by the ladies an elegant new desk, contributed by the ladies of the society, adding to the appearance of the platform as well as the comfort of the speaker. The subject, "Mediumship," was treated by Spirit E. V. Wilson. The great value of physical mediamship was dwelt upon; the absurdity of the "Doctors' Law" shown up, and the superior power of trance mediumship clearly illustrated. The lecture was considered a most usoful and instructive one. At its close an un-

illustrated. The lecture was considered a most useful and instructive one. At its close an unusual number of recognized tests were given, several of which were incontrovertible.

The evening audience was much larger, and listened with manifest interest to a lecture upon "Robert Ingersoll," followed by tests of a most convincing character.

The Friday evening entertainment was a pleasant affair. Mr. Budington conducted the services very ably, while readings, music and dancing made the hours pass very agreeably.

dancing made the hours pass very agreeably. Another is ambunced to be given in two weeks, when Mr. Fletther will give his lecture on "Je-

It is the regret of the whole Society, and a large number of friends, that John II. Smith, Esq., is leaving town for an extended tour through the West

Mrs. Clara A. Field will supply the platform for the Springfield Society for the next Sab-bath, as Mr. Fletcher is engaged in Worcester. He is engaged in Springfield February and March: Philadelphia in June, and Lake Pleasant from Aug. 12th to Sopt. 1st. All commu-nications can be addressed to 2 Hamilton Place, Boston,

### Meetings in Vermont.

Geo. A. Fuller, of Dover, Mass., lectured in Liberal Hall, West Randolph, Vt., Sunday, Feb. 5th, at 1 and 7 P. M. He chose for the subject of his first lecture, "The Religion of the Future." The religion of the past has been one of faith; but now the demand is for certainty in religion as well as science. The religion of the complex man must rest upon the foundation of coming man must rest upon the foundation of human experience. The churches are responsible for modern infidelity; creedal absurdities have driven the thinkers out of the churches. If the present Christian Church would survive and maintain its present hold upon society it must undergo a complete reformation. Ritual-ism has driven the soul out of the Church: a soulless Christian worship is no better than the rankest materialism. In Spiritualism all those things which pertain to the requirements of the soul are to be found. It does not limit the mind when it scarches for truth. It gives freedom to every individual, and ever ministers to all his higher wants. Spiritualism is rapidly becom-ing the religion of the world, and evidently will become the religion of the future, as it contains all those essential elements of a religion found. ed upon a thorough knowledge of the needs of humanity.
In the evening Mr. Fuller lectured upon

"Immortality and the Proofs Thereof." Feb. 10th, 11th and 12th, he will lecture at the Mass Convention, to be held at Waterbury, Vt. For the present he may be addressed at West Randolph, Vt., care of Dr. S. N. Gould.

### Note from Herman Snow.

To the Editor of the Banner of Light:

Will you please allow me the space in your highly-prized paper to make the following announcement, more especially to my friends and patrons upon the Pacific coast? After having patrons upon the Pacific coast? After having steadily occupied my position for more than fourteen years, I have at length determined to give it up, having just disposed of my Spiritualist and Liberal Book Business to Albert Morton, a man every way worthy of your support and confidence, and whose advertisements are always to be found in the Banner of Light.

My own personal address will, for the present, still continue to be "San Francisco, Cal."

Jan. 27th, 1882.

HERMAN SNOW.

### REMONSTRANCE PETITION.

TO THE HONORABLE THE GENERAL COURT OF MASSACHUSETTS:

Whereas, A petition has been presented to your Honorable Body for consideration, asking for the passage of a law regulating the practice of Surgery and Medicine in this Commonwealth: now, therefore, we, the undersigned citizens of Massachusetts, do hereby remonstrate against all such legislation, regarding it as a step toward legalizing monopoly in the healing art, and as tending to deprive the people-including many of our most intelligent and respected citizens-from employing either those non-diplomatized physicians who are exercising their natural "gift of healing" for the good of humanity, or those others in our community who are gifted with Clairvoyance, and are thus enabled to interiorly perceive disease and to prescribe the proper remedy for a cure.

We submit that under both these so-called "irregular" systems of remedial practice many cures are being performed by these non-diplomatized physicians, when the patients thus 'restored to health have been given up as incurable by the class of "regular" medical practitioners who have asked your protection against their more successful competitors—a protection which, if granted, would deprive many persons from gaining the boon of health, unless such cases were curable by the modes sanctioned by the proposed law.

Wherefore your Remonstrants pray that the projected enactment MAY NOT BE GRANTED by your Honorable Body, on the ground that the laws now upon the statute books (if enforced) are sufficient to protect the public and punish all misdemeanors connected with the medical profession; therefore they request that the different modes of medical practice be kept open and free to all persons who feel called upon to work for Humanity in healing the sick, and that any one afflicted with disease be allowed the constitutional right to employ any individual, any mode of treatment or practice, or any remedy which shall seem to said patient to be the best adapted to the alleviation of his or her sufferings.

#### BRIEF PARAGRAPHS.

The air is filled with mighty import-Perihelion is the cause. Showing oft the wond'rous working Of Dame Nature's mystic laws.

When a couple of trains of cars attempt to pass cach other on a single track—as several have of late—it has come to be a settled fact that the experiment is a very dangerous one to the passengers! Moral. - Railroad men should never undertake to perform impossibilities.

The United States public debt is being reduced at the rate of \$10,000,000 a month—while other nations are adding fuel to the flame (debt) which will event ually burn them up.

The Christian Intelligencer has this wall: "It cannot be said to have been a year of religious prosperity. There has been an almost unprecedented lack of conversions, a painful growth of the spirit of worldliness, and coverousness, and formality over the Church, accompanied by a decrease of candidates for the ministry. The underhining of faith in fundamental truth. In the Bible, in God himself, has gone on, inside and out of the Church, among the learned and the vulgar."—Ex.

The editor of the Boston Investigator says: "We have the disposition to be more obliging than some correspondents will allow us to be." This is precisely our own case.

It is a mistake to think of the present Chief of the Cherokees as a painted savage, with feathers in his hair, and a tomahawk in his hand. A man who lately saw him says; "I found a polished and highly-educated gentlem in. He was dressed in black broadcloth, with faultless linen front, from which sparkled a brilliant emerald."

While preaching from the text, "He giveth his beloved sleep," a Toledo minister stopped in the middle of his sermon, gazed upon his sleeping auditors, and said, "Brethren, it is hard to realize the wondrous unbounded love the Lord appears to have for a good portion of this congregation!"

The Liberal League of St. Louis had to call on the police for protection against several members of the Young Men's Christian Association, who attended the meetings and interrupted the speeches with such ex-clamations as "Blasphemer," "Fool," "Llar," and Lord pity him."

The reason why so many people in Nineveh did not know their right handfrom their left was because they had not been vaccinated.—Boston Herald. A stenboard in Switzerland reads, "Renairs hung

with stage-coach." It means, repairs executed with

Last summer the English dog cart was fashionable; this winter it is the English 'Os car.—Boston Commer-cial Bulletin.

A London journal states that during the year 1881 2039 vessels were lost at sea, and that in them was sunk property estimated at £280,000,000. Of this sum £180,000,000 were owned by British people at home or in the colonies.

On Friday, Feb. 3d, Gulteau was sentenced by Judge Cox to be hung on the 30th of next June.

THEATRES BURNED.—. Ipropos of the Vienna disaster, it has been found that since 1610 no fewer than five hundred and twenty-three theatres have been burnt down in the Old and New World, four hundred and sixty disasters of this kind having taken place within the last hundred years. From 1871 to 1878 the average rate was thirteen theatres per annum. It seems that to be burnt down is the ultimate destiny of all the theatres

There are a multitude of worse things in the world than death, and uncharitableness of judgment is one

Master Tommy (he had been very naughty and was now amusing himself with his Scripture prints)—
"Here's Daniel in the lion's den!" Mamma (incautiously)—"Ah! what was he cast into the lions' den for?" Master Tommy (triumphantly)—"'Cause he was good."—New York Evening Post.

Prof. Edward D. Cope, the Philadelphia geologist, think he has discovered a "missing link." In the tertiary formation of the Big Horn Valley, Wyoming, he dug out the skull of a species of monkey which exhibits human characteristics in miniature, and is vastly superior to the monkey skulls of the present day.

"Why did you not send for me sooner?" asked a doctor of a patient. "Well, you see, doctor, I couldn't make up my mind to doing anything desperate."

When I was a young man I was always in a hurry to hold the big end of the log and do all the lifting; now that I am older, I selze hold of the small end and do all the grunting.— Josh Billings.

A newspaper correspondent who went to Nant: ket last summer, was confounded when a hotel w iter calmly inquired whether he would have "sound, : cup, serod, or cusk?'

NAMES. NAMES.

Names are indeed but smoke that hide the glow Of heaven, the poisonous breath of ages flown, When neither earth nor heaven were truly known And roofed fond man a godful sky-arch low. Though that is gone, dull bigots still repeat The empty formulæ of creeds outworn, As if to fixed ideas the race was born And Duliness o'er us held perpetual seat. Blow, breath of Reason, with a cyclone's might, And sweep the rubbish of the past away!

Prof. Huxley is invited to occupy the chair of natural history in the University of Edinburgh. It is worth \$10,000 a year.

When you see a man go bellowing around and shak-ing his head like a mad steer, you can bet be has had a dose of Dr. Johnson's bovine virus. That's the way the pure article works sometimes.—Fox Lake (Wis.) Representative. The very earliest magnifying lens of which we have

any knowledge was one rudely made of rock crystal, which was found among a number of glass bowls in the palace of Nimrod.

Balloonists have a unique method of taking "soundings" to learn their distance from the earth when traveling in the air at night. A loud shout is given, and the seconds are counted until the echo from the ground is heard. From the time required for the return of the sound it is easy to compute the height of the balloon.

Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood.

### Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 103d A. M. and 73 p. M. Henry J. Nowton, President; Henry Van Gilder, Secretary. Children's Progressive Lycoum meets at 23d p. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monek lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East ath street, every Wednesday, at 7% P. M. After each lecture, Dr. Monek publicly and treely heals the sick poor from the platform.

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

### Berkeley Hall Lectures. W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New. Delivered Sunday morning, Sept. 18th, 1881.

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No. 3: President Garfield Living After Death. Delivered Sunday morning, Oct. 2d, 1681.

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to Build It. Delivered Sunday morning, Oct. 9th, 1881.

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ganization will best Supply the Needs of the Hour? Delivered Sunday morning, Dec. 18th, 1881. Single copies 5 cents.

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