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### CONTENTS.

FIRST L'AGE. - Spiritual Phenomena: A Test Sounce by R. J. Shear; Ingersoll and Sinde. Foreign Correspond-ence: Echoes from England. Literary Department: "Old Grin "; or, What Came of a Wooden Wedding.

BECOND PAGE .- Mr. Henry Blade and the Police. Banner Connecticut, Michigan, Massachusotts, Ohio, and Wisconsin.

THIRD PAGE. - Letters from California, New York, Mis souri, and Illinois. Verifications of Spirit-Messages Book Advertisements.

FOURTH PAGE. - Message Department : Invocation ; Ques tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Rosa T. Amedoy, Laona Matthews, Joseph B. Eaton, Sherman Derby, Annio Tobin, Mrs. Eliza A. Churchill, and Thomas Fisk; and the Controlling Spirit spoke for Samuel E. Stowell, Foster Robinson, Mrs. S. A. N. Kimball, Henry Wood, John Bols, Henry K. Barber, George W Kittredge, and Sophia Ford.

FIFTH PAGE.-Messages from Hannah E. Kimbali, Jesse Haley, Stephon Young, and Light Star. Spirit Com-munication to Thomas R. Hazard. Charles Bright as a Locturer, Western Locals. Poetry: The Legend of the Jasmino, The February Magazines, Elizabeth Hazard, Banner Prospectus, etc.

SIXTH PAGE.-The Theory of Inspiration, Highly Satis factory Séance with Mrs. Pickering, Mrs. Crindle-Rey noids Again in Difficulty, Affidavits fare Mrs. Crindle Reynolds's Mediumship, A Singular Circumstance, etc.

SEVENTI PAGE.—Religious Views of Theophilus Parsons. Materializations in Brocklyn, N. Y. Death of a Promi-nent Man from Vaccination. Brief Paragraphs. For-eign Items. New Advertisements, etc.

EIGHTH PAGE.-Berkeley Hall: Death in the Light of the Spiritual Philosophy. Obituary Notices, etc. NINTH PAGE.-The Indian Peace-Whoop. Magnetic Hos

pital. Book Advertisoments.

TENTH PAGE.--Pearls. Passed to Higher Life. New Pub lications. What is Religion? Retail Agents for the Salo of the Bannor of Light. Spiritualist Lecturers. Spiritualist Meetings,

ELEVENTH PAGE .-. " Mediums in Boston. " Book and Miscellaneous Advertisements.

TWELFTH PAGE-Spiritualist Meetings in Boston. Boston Spiritual Conference. Berkeley Hall Meetings. Spiritualist Meetings in Brooklyn: Brooklyn (N.Y.) Spirit-ual Fraternity; Brooklyn (E.D.) Spiritual Conference. Medical Freedom-The Policy and Duty of Spiritualists Regarding It. A Voice from England Respecting the Compulsory Vaccination of Emigrants. Meetings in Portland, Me. Meetings in Haverhill, Mass., etc.

# Spiritual Phenomena.

A TEST-SEANCE BY R. J. SHEAR. To the Editor of the Banner of Light:

In these days of skepticism regarding spiritualistic phenomena, excepting that of the past, which is founded solely upon blind faith and the teaching of the founders and followers of the Orthodox Church, it is gratifying indeed to all honest, earnest searchers after truth to be enabled to furnish incontrovertible evidence of facts relating to the matter, though they may be stranger than fiction. The subject of spirit materialization has of late commanded wide interest and attention, and the limited knowledge on the subject, possessed even by many socalled Spiritualists, has called for test-scance by materializing mediums. Though it be humiliating and trying in the extreme to an honest medium to have his or her honesty questioned, and be required not infrequently to submit to cruel and unreasonable tests, to avoid being branded as an impostor and fraud, yet the manifestations are so marvelous and the human mind is so peculiarly constructed, that to those who have not been "born again," facts, not mere fancy or faith, are required to satisfy the understanding and judgment in this matter. Recently we have had an opportunity of taking a little testimony in the city of Albany, pertinent to the matter in issue, which I will briefly present to the many readers of your widely circulated and valuable journal. On the evening of the 21st inst. Mr. R. J. Shear, of Dalton, Mass., held a materializing seance at the house of Mr. Watkins, 90 Beaver street, in this city. Although Mr. Shear had not fully recovered from a recent severe illness, he consented to submit to any test which might be agreed upon by those present to witness the manifestations.

into the cabinet and soon relippeared as before. The form was life-like and real in appearance, although unrecognized by any one present, and the clothing seemed real and substantial. Soon after this form retired within the cabinet, the curtain was moved aside, and what appeared to the writer to be a shawl of pure white material was passed from out the cabinet and waved for several moments. Soon after this another form, apparently that of a male, came out of the cabinot, clothed with a light grey suit. After remaining for a short time it disappeared within the cabinet unrecognized. In a short time the medium came out of the cabinet with the dark shawl about him, held in the same manner as when he entered. He seated himself in a chair near the cabinet, being still in a trance. He soon returned to the cabinet, but but serve to show the ignorance and crass stushortly came out and threw himself on a sofa; pidity of those who formulate them. By the inwhere he lay entranced for twenty minutes, when he came out of the trance and at once retired to bed, claiming to be suffering from

extreme exhaustion. During this scance the light was sufficient to enable every person in the room to be plainly recognized. Every person present was satisfied as to the genuine mediumship of Mr. Shear. The writer can honestly affirm that there was not within the cabinet a particle of clothing or cloth, neither was any taken in by the medium, or introduced by any person while the medium was in it, except the dark woolen shawl; and every one present can affirm that the forms which appeared were clothed with other and different articles than the shawl.

Sunday evening Mr. Shear held another séince at the same place, about twenty persons being present, when some eight or nine different forms came out of the cabinct: some writing their names on a paper placed on a stand near the cabinet; others talking from behind the curtain, or through a hollow roll of paper. One of the medium's guides, purporting to be his father, declared that the medium must not submit to any more such tests as he did the night before, as it was very injurious, and greatly retarded the manifestations.

I have told the simple truth as to what I saw and know; now let skeptics and philosophers explain the phenomena. Albany, N. Y., Jan. 23d, 1882. A. B. PRATT.

### [From the Franklin (Ind.) Jeffersonian, Fob. 20.] INGERSOLL AND SLADE. SLATE-WRITING EXTRAORDINARY.

Editor Jeffersonian:

Editor Jeffersonian: A few days ago I received avisit from a friend of mine in Wisconsin. He is well acquainted with Robert Ingersoll, and has often been at his house; and he related to me the following little anecdote concerning him (which trans-pired only a few weeks ago), which may be in-teresting to many of your readers. "Bob" took it into his head to pay a visit to Hanry Slade the collowing may head to pay a visit to head on alternate Monday evenings, and have head on alternate Monday evenings, and have head on alternate Monday evenings.

# Foreign Correspondence.

### ECHOES FROM ENGLAND. NUMBER THIRTY-ONE.

BY J. J. MORSE, Special Correspondent and European Agent of the Banner of Light,

The old year with all its trials has passed from us, and, in spite of Dame Shipton's prophecy, we are still here. When will people learn to appraise these reputed prophecies of telluric dissolution at their proper worth? Too often such things are only sources of needless alarm to sensitive natures, and, at best, they creased knowledge of the laws governing this world, we are realizing that the reign of law is paramount in all departments of terrestrial existence, and through that increased knowledge we are slowly emerging from beliefs in the silly and mischievous declarations anent the end of the world that have so often terrified the superstitious and unscientific. It may be questioned, after all, if the year just gone was either | hours for several days, when he was suddenly better or worse than many that have preceded it. Certainly nations have had sorrows, people trinks, crops have failed, and Spiritualism has had its checks in other years as well as the one past, and, on the whole, these inevitable dis-agreeablenesses were no more plentiful last year than in other periods. Instead of crying over past errors or lamenting coming terrors, let us, with sturdy hearts and strong hands, do the doty of the hour and help in it the world's progress and the happiness of our kind. After that, Mr. Editor, let me wish yourself, the staff, and every reader of the Banner of Light a happy and prosperous New Year. The friends of Mr. E. W. Wallis are much gratified to read of the success which continues to mark his visit to your ever hospitable shores, and not a few readers of the Banner and regreat-ly pleased at the reports of Mr. Wallis's ora-tions printed therein. But the Banner always does its best to belp worthy workers in our cause. Mr. Wallis is expected home by the end of April. better or worse than many that have preceded

of April. The new year has not been marked by any The new year has not been marked by any special features here, so far as Spiritualism is concerned, the condition of things, remaining much the same as at my last writing. The Brit-ish National Association of Spiritualists con-tinues its usual Fortnightly conferences, the in-terest of which is fairly sustained. Mr. T. Ever-it recently read a paper upon his "Personal Experiences in Spiritualism," and when it is stated Mrs. Everiti is one of our oldest and best non-professional mediums, and that Mr. Ever-it's paper dealt with the phenomena witnessed through the above lady's mediumship, extend-

held on alternate Monday evenings, and have been exceedingly successful, alike in point of attendance and result obtained from the spiritcontrols. The opreciable want. The evenings evidently meet an appreciable want. The many friends of W. II. Harrison will re-gret to learn from his published statement in his paper, The Spiritualist, for Jan. 20th, that unless funds are immediately provided, he will be compelled to abandon the publication of his paper. It is scarcely likely that his friends will fail to support him, as no doubt they will as cordially assist him now as on newious occacordially assist him now as on previous occasions. The Medium presents many excellent fea tures, and has entered upon the new year with unabated vigor. It decidedly improves in tone, and is a capital popular exponent of Spiritualism. Commencing with its first issue for the new year, Light was enlarged to sixteen pages. It is surely winning its way to the front, and on all sides the readers pronounce it by far the best periodical that has ever been devoted to Spiritualism in England. Its staff of contribu-tors comprise the leading and most cultured writers in the cause, and there is little doubt but it will be by far the most influential journal but it will be by far the most influential journal here in future. A Magazine for the children of Spiritualists, *Little Hearts and Little Hands*, edited by Mr. J. S. Farmer, has just come out. It is very nicely got up, illustrated with pretty engrav-ings, and contains interesting short tales of a spiritual and moral character. On this matter spiritual and moral character. On this matter more in my next. Information reaches me as this is being writ-ten, of the publication of a work entitled "Chron-icles of Spirit-Photography," which contains fifty-four miniature reproductions of genuine apirit-photographs through the mediumship of Hudson, a one time excellent medium for such phenomena. It should be a useful addition to the evidence concerning the department of spir-itual manifestations it deals with. The progress of Spiritualism in the Provinces is receiving an excellent stimulus by the able services of Mrs. E. H. Britten, who is, in a state of constant activity upon our various rostrums of constant activity upon our various rostrums in the northern and midland counties, her services in every case evoking the utmost en-thusiasm, and producing the happiest results. It is a matter of regretful concern that her stay in this country is not a permanent one, for her services are of such value that if she re-mained here for good it would be a benefit in-deed to all concerned in the progress of the cause

# Aiterary Department.

## "OLD GRIP"; OR,

## WHAT CAME OF A WOODEN WEDDING.

### Written for the Banner of Light, BY GRACE LELAND.

CHAPTER VII-CONTINUED. One more fragmentary picture, and then we will drop Damon Burrill from our annals, till we return to greet "Old Grip" on the morning after the wooden wedding.

He was sitting at his secretary, one morning, toward noon, assorting papers, and finishing some writing which had occupied his leisure called away. The call was an urgent one, and he expected to return in a few moments; so his pen was left in the inkstand, and his papers scattered over the desk.

Little Gayle, then a bright, promising child of seven years, was amusing himself in another part of the room, with his box of paints and some pictures. He did not notice his father's prolonged absence ; nor did he see, at first, his little pet kitten, which walked demurely in at the open door, and jumped upon the secretary. Gayle had a taste for colors, and he was as intent on his blue sky-very blue-and green trees and meadows, of an unvarying green-as older. artists are on nicer points, when engaged in their work; and the slight rustle of the loose papers under the tiny, velvety paws, did not distract his attention. It only took a few seemingly innocent turns, and soft strokes of those same little paws, to overturn the ink, which rapidly spread and soaked into the papers. Kitty seemed satisfied when she had done this mischief, and, jumping down, went soberly to the busy child, putting her face affectionately up to his.

Strange mystery ! What power guided that harmless little creature to bring about so terriblo a griof to the innocent child ? We cannot see through blinding griefs the

iovs that lie beyond ! "Why, Kitty !" said the little boy. " Here !

see my picture, Kitty. Oh ! you do n't care for it, because there's no little mouse running over Protty soon I'll play with you k

other side of the room, and I didn't go tha way at all. Why, papa! I can't say I did it, for I didn't l'

NO. 22.

But the man's temper blinded him to the clear, truthful gaze of his child, and his heart grew yet sterner. With an effort at self-control, he said:

"Gayle, now hear me. I know that you spilled the ink. There has been no one else here to do it. If you will confess that you did it I will not punish you. Your fears, perhaps, will have been punishment enough. But"and here his voice grew hard and stern-"but if you persist in denying it, you shall leave this house. I have no home for a boy that will tell a lie. I have no love for him. He is no boy of mine, for I always spoke the truth.

"Instead of having your dinner," he continued, "you may think about this and decide what you will do; whether you will tell the truth, and be my own little boy, or whether you will continue to tell a lie, and leave your home, and he nobody's boy.'

Mr. Burrill went to his dinner, but he was ill at ease, and ate but little. He was lonely without his happy, prattling child beside him, and the meal was soon over.

Poor little Gayle stood overwhelmed with the painful mystery that was pressing so cruelly around and upon him. Ho was too much perplexed to shed many tears. He was too bewildered even to think. He followed the true instinct of a fine nature, and to his father's repeated question on his return he only replied as before.

"If I had done it I would say so, papa ; but I did not do it ! !'

"Who did?" asked his father, sternly.

"I do n't know. I did n't see anybody." And in truth the child wondered how it could have been done. Even if he had thought of his kitten, he would not have associated her with

The medium brought with him no cabinet, traps, or paraphernalia of any kind. A cabinet, however, was readily improvised by covering a skeleton frame, made of thin, narrow strips of pine tacked together, with black muslin, the frame being about four feet wide by six feet deep, and about six feet high.

This cabinet was placed against the bare solid front wall of the front parlor, between the windows, the opening fronting the centre of the parlor.

A little before eight o'clock in the evening. about fifteen persons had assembled, a majority of whom were skeptics. It was agreed that a committee of three should accompany the medium to his room, and make a thorough examination. This committee accompanied the medium to his room, where he entirely disrobed himself, in which condition it was decided that he should sit in the cabinet. Fearing the medium might take cold without any covering upon him, a dark woolen shawl was thrown about his person, which he held about himself with his hands. In this condition he entered the cabinet. The writer was one of the committee, and saw the medium from the moment he disrobed himself until he was seated in the cane-bottomed chair, the only article in the cabinet. Indeed, no other person approached the cabinet after the medium entered, but the writer, until after the manifestations hereinafter described had occurred.

After a few moments of singing by those present, accompanied by music on a melodeon, the curtain in front of the cabinet was moved one side and a/ fully materialized form, apparently that of a female, came out, completely clothed in pure white garments. After remaining outside for a short time the form withdrew

and the state of the second second

Henry Slade, the celebrated slate-writing me-dium, and who, my friend says, is the hand-somest man he ever saw, full of energy and magnetic power. Ingersoll purchased a double magnetic power. Ingersoll purchased a double slate, and tying it together, proceeded to Mr. Slado's residence, who, being acquainted with him, asked him if he wished to get a com-munication. "That is what I came for," said Bob, placing the slate on the table and cover-ing it with his arms to prevent Mr. S. from touching it. "Mr. Ingersoll," said Slade, "you do not believe in a future state—how can you expect to have a message sent you from that world ?" "Never mind," said Bob, "I want to test your skill in this matter, and if you are successful. I may perhaps change my oplnion." test your skill in this matter, and if you are successful, I may perhaps change my opinion." They then sat down, one at each end of a long dining-table. Presently Mr. Ingersoll placed his car to the slate and said he heard some scratching going on, and in a few moments Slade told him to open the slate. He did so, and to his astonishment, found the two inside leaves of the slate covered with writing. "Good leaves of the slate covered with writing. "Good heavens !" he exclaimed, "this is my brother's writing, and signed by him. Where did it come from ? Who wrote it?" "That," replied Mr. S., "You are best able to decide. No one has touched the slate but yourself," "Mr. Slade,"

S., "YOU are best able to decide. No one has touched the slate but yourself." "Mr. Slade," he said, "I am exceedingly obliged to you for this beautiful test; there is much room for thought here." And, taking up the slate, he wished him good-morning. May not this incident be the means of causing a reaction in the mind of Ingersoll, and bring him not only to believe in a future state, but in a supreme intelligent Being, who governs and controls the universe. What surprises me most is, that Christians who profess to believe and revere their Bible, as the promulgator of all truth, should scoff and sneer at these practical developments, when that book is full of the hisdevelopments, when that book is full of the his-torical record of similar manifestations, and be-

developments, when that once to the ins-torical record of similar manifestations, and be-fore the introduction of slates and paper, mes-sages of a like import and character were writ-ten even upon the walls of houses and palaces. Well might they exclaim with Ingersoll, "Who wrote this? Where did it come from?" But there is an old saying, "Let him laugh that wins," and I can afford to smile at the obsti-nate incredulity (shall I say willful ignorance?) of many who will not admit that a universal and divine intelligence exists, and ever has ex-isted, that governs the whole universe of God, controls and directs all things, and manifests itself in various ways for wise and benevolent purposes both in the physical, as well as in the spiritual world. If (as the good Bishop Simpson says) our departed friends are often close to our elbow, is there anything so very wonderful that they should be able to whisper to us, or send us a loving message, when by the hay that governs a loving message, when by the law that governs their spiritual nature they are desirous and in a condition to do so?

"Be not surprised," said Jesus to his disci-ples; "the time will come when my faithful followers shall be able to perform even greater things than you see me do."

S. P. HEINEREN.

A remarkable case of ingratitude is reported from Plymouth, Mass., where a benevolent lady raised by subscription a sum of money for a destitute family, and with it made sheen clothing and purchased other necessaries. The object of pity showed her gratitude by seeking the arrest of the lady who solicited the money in her name, claiming that she had no right to use it up in purchases, but should have given her the cash. eash.

A physician, on presenting his bill to the executor of an estate of a deceased patient, asked : "Do you wish to have my bill sworn to?" "No." replied the executor, "the death of the deceased is sufficient evidence that you attended him professionally."

Miss Lottie Fowler is still with us, and meets Miss Lottle Fowler's still with its, and meets with a full share of patronage, which is but her due, as she is certainly a most wonderful clair-voyant medium. Mr. Willie Eglinton, the celebrated medium.

Mr. Willie Eglinton, the celebrated medium, is at Calcutta, and according to reports received direct, and information printed in the Indian Mirror, is meeting with remarkable success. A late manifestation, of which it is affirmed that it comprised the instantaneous transference of a letter from Calcutta to Londou, and back, has set us questioning what next? Mr. Eglinton's powers are of a marked nature, and his medi-umsilip is calculated, by its results, to stagger the most obstinate of skeptics. When is Dr. J. M. Peebles's new book upon Jesus to come out? It is often asked for.

When is Dr. J. A. Freebes & Lew older upon Jesus to come out? It is often asked for. Well, sir, as space is valuable let me close this article with the wish that our spirit ministrants may find us all willing workers for humanity and the truth. If so the progress of humanity will be accelerated, and our own happiness in creased

reased. The Progressive Literature Agency and European Dépôt of Colby & Rich, 4 New Bridge street, Ludgate Circus, London, E. C.

but I must finish this picture first. I've two cows to paint; and I'll have this one red, and that one shall have a sort of mixed up color. with spots on it, like our old 'Spot' Mooley."

Kitty seemed to take no particular interest in the fine arts, but walked away to the door, and was soon chasing a butterfly.

Gayle finished his picture, and laid away his things, Then he took a run in the yard, and played awhile with his ball. He had just returned to the sitting-room, and was bounding his ball a few times by throwing it on the floor. when his father came in. Something had occurred which had irritated him exceedingly. Going to his desk to look for a certain paper, he beheld the mischief which kitty had done. Some very valuable papers had been rendered for the nost part illegible.

"Gayle!" he exclaimed, in a tone which nade the child tremble, "1'll teach you to meddle with my things ! Go out to the wood-shed. and bring me a good large switch. You will find some there. Start, this instant !" he continued, as the child looked at him in terror and amazement.

"Why, papa !" said the little boy, "I did n't do that ! I have n't been there !"

"Who has, then?" "I do n't know."

Hastening to the housekeeper, he inquired if she knew aught of the matter, or if any one but Gayle had been in the room. She knew nothing of it, and said she should have known if any one besides Gayle had been in.

Gayle stood by the secretary, distressed and perplexed. His father shrank from chastising him. He had nover struck him severely. He thought of another method.

"I'll attend to you, sir!" he said, as he began to take away the soiled papers. The housekeeper came in, and the secretary was restored to order. Throwing himself into a large easychair, he said to Gayle, kindly now:

"Come to me, my son."

Gayle went to him, with an eager, wistfu look on his fine face.

"Now tell me, Gayle, the truth about this. ] have concluded not to whip you, but I must punish you in some way, to teach you not to meddle with my papers. But if you tell me a lie, I shall punish you much more severely than I should for anything else.'

"Pana, I didn't do it." Slowly and earnestly the child spoke these words.

"And you look me in the face and tell me such a lie as that ?" said his father, his temper again aroused.

"It isn't a lie, papa !" sobbed the child. "I was here, painting, a long while, and then I went out and played ball awhile; and then I had just come in, and was bounding my ball a few times, when you came, and I did n't know the ink was spilled."

"So you've been bounding your ball here l And instead of owning up that your ball accidentally flew up, and hit the inkstand, you prefer to tell a miserable, cowardly LIE !'

the deed.

"Once more," said his father, "answer me. If you say 'yes' you stay; if you say 'no' you go. Did you spill the ink?"

The child burst out into a fit of weeping. "Answer me, Gayle ; did you spill the ink ?"

"No," he sobbed; and he repeated-"No! no!"-as if the word were an intelligence, pushing itself into a more distinct utterance; or as if he would convince his father that he was indeed speaking the truth.

But the father saw only what he deemed to be an obstitucy in falsehood, which he believed it to be his duty to uproot and destroy.

"Gayle, look at me!" said he. The child looked through blinding tears. Pointing to the door, Mr. Burrill added :

"Leave the house ! You do n't belong to me ! You can get along without any father, or any home, till you are ready to acknowledge, that you spilled the ink. Go out, and do n't you come back again till you are ready to say that you did it l'

Sobbing as if his heart would break, Gayle walked slowly out of the house.

Let not the reader think that, in taking this course with little Gayle, Damon Burrill was prompted wholly by his own passions. He was not so hardened, so utterly selfish, as to lose sight of his child's good and happiness, which he really desired. But, like many better men and women-parents more conscientious than he-he made a fatal mistake. He could not read the heart of the little one; he judged from appearances only, when he should have trusted more in the inherent truthfulness of the child. He had never told a lie; and his father should have searched and sifted every attending circumstance, before believing him guilty of falsehood now. Yet, so firm, so unyielding had he become, so willful in all things, that he would not acknowledge himself in the wrong: and he even convinced himself that it was his duty to adhere to his word, and not receive his child to his home again till he made the required confession. He supposed that the first shades of evening would bring him back. penitent and hungry, and he looked forward, almost impatiently, to the hour when he could 

Little Gayle walked along the door-yard, sobbing bitterly. He sat down on a large stone and looked wistfully back at the house, hoping and yet dreading to see his father.

Soon his father came to the door and looked out. Seeing Gayle, he again said, severely:

"You are not to come back, remember, till you will own that you did it. Till you do, this is no home of yours, and you are no boy of mine !

Oh! how cruelly those words fell into the tender heart of the child!

And the father turning back, with a grim satisfaction in performing what he imagined to be a parent's duty, felt even as he spoke an upbraiding of conscience, a tender yearning to take his child into his arms with words of kind-"Ob, papa! my ball didn't fly up! I was the i ness. But like many a faithful and conscien-

### LIGHT. BANNER OF

### tious yet mistaken parent, he wronged his child in thought and in deed.

Gayle sat there long and wept. Again and again his father came to the door, and looked out at him, but said nothing. Finally Gayle's fertile imagination began to work.

"Papa doesn't want me to stay here," he thought to himself. "He wants me to go away. And I'll go! I'll go off ever so far. Papa doesn't want his little boy any longer. He's got tired of me, I suppose; and, anyhow, I can't live here any more, because he won't let me. unless I say I did spill the ink. I did n't do it, and so I can't say that I did! There papa comes again. I'll ask him if he wants me to go 'way off and never come back again."

And the earnest voice called out:

" Papa!'

2

But the misguided man, listening to what he believed to be the voice of duty, heeded not his child. In a few minutes he came again to the door.

"Papa," said Gayle again, more-timidly than before,

"You need n't call me 'Papa !' you are no boy of mine," was the harsh reply.

And then the heart of the lone child felt a cruel weight of woe for one so young to bear.

Soon Gayle arose and walked slowly down the hill and up the road. He had no aim in view. He cay felt that he must go. He walked about half a mile to a pleasant spot on the river's bank where he had often been with his father. Here he threw himself on the ground and wept as if his heart would break.

At last he arose, irresolute, knowing not what to do. He climbed up on a high rock which overhung the river and looked down into the deep waters, which at this place formed a swift current. He broke off a dead branch from a bush near by and dropped it in, and watched it as it was carried swiftly out of sight. But he was in no mood for entertaining himself, and the tears again flowed freely.

By a little careless motion, aided by a sudden breeze, while wiping away his tears, his handkerchief fell from his hand. He saw it eatch on some twigs growing out of a cleft in the side of the rock immediately over the rapids. He knew at once that he could not reach it.

"There, now ! I've lost my handkerchief !" he exclaimed aloud; and at once commenced to search in all his pockets for another. His face brightened, as from one pocket, with its proverbial list of articles without an end, he drew forth another.

He sat down on the top of the rock again, and his thought's were busy.

'I wonder," thought he, " what little boys do when their papas, won't let them stay at home any more. Oh ! I know ! there was a boy -but he was a big boy-that came around to get work. I suppose I could go somewhere and get work. I can do a good many things, and somewhere, where they have n't any little boy, I guess they will be glad to have me come and live.

Lest the reader may think it strange that the child did not seek some relative, or kind neighbor, in his abandonment, I will say, in passing, that the parents of Mrs. Burrill were dead, and Gayle knew no relative but his father. He had been kept aloof from the neighbors, as far as possible, and had been repeatedly taught by his father not to go to any of them for favors.

Gayle arose, and looked in all directions. He was thinking which way he would go. Three roads lay before him. One would take him back to his home. Another, leading to the south. looked pleasant, as it led away through villages and cultivated fields. The other road lay through a wooded valley: but beyond, in the far distance, rose the White Mountains. The child's eyes were fixed on those distant peaks. A few moments he stood, almost as if listening to a voice ; then, suddenly turning, and springing down the rock, he walked on fast, and took the road that led through the forest.

It seemed a child's whim when he turned his

ister to the needs of their loved ones below? Most blessed privilege ! thrice blessed ministry And in, and above, and beyond all-Gon !

The child found a dry, mossy bank, under the shelter of the bushes, before it was quite dark, and there he laid himself down. He re-

peated his "Now I lay me"-and then added a few petitions in his own words, as follows:

himself: for he longed to hear the sound of some voice, even if it were only his own. Very soon sleep closed his eyelids, and the air around him was holy with the presence of angels.

Returning to find the misguided father, we learn that he has gone away to a neighboring town. Before leaving he looked for Gayle, but, though disappointed, he felt no alarm at not finding him. Knowing-as he supposed he did -that the child had done wrong, he also knew that he would not long resist his own better nature; and he was, therefore, certain that he would soon come to him and acknowledge his fault. He had hoped he would come to him be-

fore he left, for he would be absent till nearly. night. During the afternoon an uneasy thought of his child occasionally oppressed him in the midst of his business, and he hastened home

coner than he would otherwise have done. As he drove up to his home he looked, hoping to see his little boy bounding toward him, with his usual happy greeting, and impatient for a

reconciliation: The silence of the place struck a foreboding through his mind of which he could not rid himself. Quickly unharnessing his horse, he

hurried into the house. 'Where is Gayle?" he asked of his house--keeper.

"I haven't seen him. I thought he went with you," she answered.

A half-audible oath broke from his lips. He hastened to the door, then turned back.

"Where and when did you see him last?" he isked.

"When he sat on the stone crying, and you were at the door looking at him. About half an hour after that I looked out and he was n't there. I have n't seen him since."

Mr. Burrill searched every room in the house, every nook and corner of the barn and other buildings, then over the fields, and through a piece of woodland on his own farm. Again and again he called his name, but only echo answered him. He went to his neighbors and inquired if they had seen his boy. One woman had seen him pass early in the afternoon, walking slowly. She thought he had been crying. Her husband kindly joined Mr. Burrill in his search.

Inquiries made of several persons, as they went on, proved that they were on the right rack, for they had seen him pass. At last they met one man who had seen a little boy that afternoon, standing alone on the high rock overhanging the rapids.

"I thought at the time," said he, "it was a langerous place for such a little fellow, but I supposed he had some older person with him there, and I was in a hurry, and did n't stop."

They clibmed eagerly up the steep rock, and his father called his name again and again, thinking he might have dropped asleep somewhere near by, Suddenly one of his companions exclaimed :

"Holloa! What's that?" He pointed to the tiny handkerchief fluttering in the wind, from the fissure in the rock below.

The father looked with eager, straining eyes. He could see the peculiar pattern of the colored border, and recognized it as Gayle's.

"Oh, my God !" broke from his lips, and he

[From the Cincinnati (0.) Commercial, Jan. 25th.] Mr. Henry Slade and the Police. the Editor of the Commercial:

The importance to fellow-citizens of what ollows is the reason it is written—and printed,

if you will. Henry Slade, the genuine spirit and spiritual medium, after having been allover the civilized world exercising his spirit and spiritual medifew petitions in his own words, as follows: "Oh God, dear Father in heaven! take good care of me to-night, I pray, and don't let the bears or woodchucks find me. And oh! bless papa, and make him know that I didn't spill the ink nor tell a lie. Amen. "I guess God can hear my prayers here, just as well as if I was at home," he said, talking to himself: for he longer the second of Country, and as soon as he was in health. comnine months or more, returned to this his native country, and as soon as he was in health, com-menced again the exercise of his remarkable divine glits with his own countrymen. He has recently been lecturing and manifesting his mediumship in the cities of New York, Brook-lyn and Buffalo; and on last Friday he arrived in this city, and became a guest of the Hotel Emery, with the purpose of remaining a few days, and during the time of his sojourn, to give a lecture to our citizens, giving his expe-riences throughout the world as a medium, and manifesting and illustrating our religion of Spir-itualism. itualism

Accordingly he advertised in our newspapers that he would give a lecture on Sunday night on "Spiritualism," and added that at the close of on "Spiritualism," and added that at the close of his lecture, the spirits would place him in the trance condition, and again added, that the price of admission to the lecture would be twenty-five cents. This low amount of admis-sion, of course, was not for the purpose of mak-ing money, but to pay the expenses necessarily to be incurred in hiring the hall, etc.

On Saturday afternoon, on coming to my office, I was informed by my brother lawyer, Stephen Gano, who came into my office for the purpose, that Henry Slade had been there, and was much exercised and worried over the fac that a policeman (he said the Chief of Police) had been sent to him by the Mayor, on Saturday morning, to apprise him that he could not lecture on Sunday night—that he would not be permitted, and a license would not be granted him to do so. Knowing well flemry Slade, as I did, and his remarkable and wonderful medjumability as a lecturer, I, as a good citizen, now felt much exercised and worried, and I told Mr. Gano that I, as an honest citizen, would do anything honorable I could to prevent such

disgrace from disfiguring my native city. Mr. Gano, expressing much confidence in my assurance, left the office, and the matter in my hands. While reflecting over what under the circumstances I should do, and knowing the circumstances 1 should do, and knowing the able Mayor Means and his efficient clerk to be both good and true men who 1 thought would listen to reason and be impelled by justice— Henry Slade, the medium, whom I had not-seen for many years, came into my office him-self, and after exchanging friendly salutations and greetings, told me the story as Mr. Gano had related it, and scemed to be much troubled about heing storned in delivering a lecture, and about being stopped in delivering a lecture, and exercising his god-gifts; that such a thing had never before occurred to him in his experience; that he had been lecturing for some time in the beatone division bia reliance and be one of at Eastern cities on his religion, and no sort of at-tempt had been made to forestall him; that he would be much disappointed in the liberality and freedom of the West, where he was reared from childhood if such things could be 1 assured Mr. Slade that there was no trouble, and all would be right; that I would go immediately with him to the Mayor's office, and see and in-troduce him to the Mayor, whom I had long known to be a wise and just gentleman and a good man, and that surely there must be some mistake about this matter. There must be a mistake

Inistake about this matter. There must be a mistake. So we left my office together, I as a friend and not as an attorney, and repaired to the Mayor's office, and not finding the Mayor we found his clerk. I introduced Mr. Slade as the genuine medium, and asked for the facts. Mr. Banks told me that the Mayor was not in, and he did not know where he was: that we would have to see him; that he had left positive word to him that Mr. Shade would not he permitted to lecture at Melodeon Hall on Sunday night. I told Mr. Banks that rather than disappoint the people, and because Mr. Slade had already paid for the hall, for which he had a receipt, that he would at once pay a license for the lecture. This Mr. Banks said could not be done; that he had di-rect orders to refuse a license. I then discussed the law with Mr. Banks, knowing, as I did, that there was nothing in the Revised Statutes of my State to prevent Mr. Slade from lecturing, and if there was anything in the ordinances of the state is the state the law of the State and if there was anything in the ordinances of the city, it was against the law of the State. Mr. Banks then showed me the recent strict

ordinance of the city upon the subject of nuition the Revised Statutes, by the way—under which he acted. I read the ordinance carefully, and then distinctly said that there was nothing at all in the ordinance is prohibil or prevent Mr. Slade from exercising the right and privilege of a free man and a free cilizen to lecture upon his religion on a Sunday night—that the subject of the lec-ture was my religion, and the religion of thousands, nay millions, of our fellow-citizens, and there was nothing in the law, or out of the law, to prevent any man from worshiping God as he pleases, a right secured by the very fundament-al law of the land itself. The answer to all this was by Mr. Banks, that I must see the Mayor; that he could do nothing in the way of Mayor; that he could do nothing in the way of granting the license, because the Mayor had left positive orders, and was then present in the city, and he (the Clerk) only granted licenses in the Mayor's absence. I then asked where I could see the Mayor. Mr. Banks told me he could not tell where he was; that he would be at the Grand Hotel at his dinner hour, six o'clock P. M., he had no doubt, and that was all he knew about it. he knew about it. We left the Mayor's office, and determined not to give the matter up so; and though it was not six o'clock-only five-I went with Mr. Slade directly to the Grand Hotel, and as good fortune would have it, found Mr. Means, the Mayor, himself. I waited upon him a while, and then introduced Mr. Slade as the genuine and then introduced Mr. Slade as the genuine spirit and spiritual medium, whom I well knew, to Mr. Means, and I told him all that had oc-curred, and added that Henry Slale proposed and purposed to lecture at Melodeon Hall on Sunday night, on the subject of Spiritualism; that it was our religion, and that there was no show or exhibition about it. The good Mayor took me at once at my word, and, being assured and convinced of the real presence of the real medium, Henry Slade himself, kindly and hero-ically said: "I will grant him permission to lec-ture on Spiritualism by a written order with-out license"; and he went to the counter and wrote the permission and signed it "Wm. Means," and gave it to Mr. Slade for his pro-tection, in the event of his being visited by any of the police. I thanked the Mayor, and said to him: "I always knew you a just and good and lib-col "I always knew you a just and good and lib-eral man, and I am now doubly confirmed in my proper opinion." He thanked me, and we left—satisfied and

# Banner Correspondence.

### Kansas.

PALMER.-Under date of January 24th, a correspondent writes : "I have been a reader of the stanch Banner of Light for a number of years, but of late, since its enlargement, I am unusually interested, and watch eagerly for its weekly appearance; it is truly 'a feast of fat things.

Spiritualists residing in the older States, surrounded by congenial associates, do not realize how much we who live in the far West depend upon books and papers for spiritual food. With all the discouragements, almost every town can boast a few live men and women who struggle to live good, virtuous lives, and thus make attractive the Divine Philosophy of spirit-communion and soul-growth. The Western men and women feel that they are free, so we may reasonably hope that in time a greater degree of spiritual light will illumine the far West, and every town and hamlet te blessed with an organized society for the dissemination of a knowledge of the Spiritual Phlosophy.

I have sometimes thought a certain species of dogmatic materialism was particularly rampant in the new States west of the Mississippi River; but the Vermont editor whom Dr. Brittan so badly scorched with the fire of his unanswerable logic, seemed about as near mental and moral petrifaction as any fossils we can produce in the West. To my mind there is little choice between sectarian bigotry and materialistic dogmatism. W. J. Colville said a grand thing when he stated that materialism was 'Calvinism gone to seed.' By the way, I do not see how even the most obdurate atheist can listen to Mr. Colville's lectures and fail to discover the pearls of truth so artistically woven into every sentence; and you of the East, and are your privileges as you are weekly the hearers of such divine truths from the rostrum or pulpit.

Another interesting feature of the Banner is the articles now and then from John Wetherbee, that paragon of caution and candor. The nicety and precision with which he weighs all matters are worthy a judge, and perhaps sometime in his 'upward way' he will occupy that position happily for a general public.

Long live the brave Banner of Light and its present managers, even until all the mental and moral wastes of the earth are redeemed, and peace, love and happiness are universal."

### Wisconsin.

MILWAUKEE .-- Fred. II. Pierce writes, Janary 27th: "Spiritualism here is rapidly gaining ground, believers multiply, investigators increase, and where a year since a few only attended our public meetings, they are now crowded with interested listeners to the truths of the Spiritual Philosophy. Mrs. L. M. Spencer lectures every Sunday evening at Boynton's Hall, and the hall has been so overfilled of late that serious thoughts have been entertained of getting a larger one in which to lecture

The daily Sentinel, published here, gave figares a while ago\_stating the number of believers in Spiritualism in this city amounted to 1500; but if the figures were 2000 it would probably be less than the exact number.

New Year's evening the friends of Mrs. Spencer presented her with a silver card-receiver and thirty-four dollars in money. Friday evening, Jan. 27th, she gave a sociable at her rooms. About one hundred people were present, and everybody seemed to enjoy the exercises of the evening, and to harmonize with each other. After music, kindly tendered by friends present, Mrs. S. became controlled by one of her spirit-guides, who gave a short discourse relative to the method by which spirits return and control mediums here. Later in the evening Dewdrop' came to Mrs. S. and gave spirit names and poetry to such as had not received them before. The poetry given by this control is beautiful; her friends always welcome her, as she is vivacious, and her manner is pleasing. Mr. Frank T. Ripley has been among us for about two weeks, lecturing and giving tests and sittings, and has been cordially received. His tests are especially remarkable, and he is always welcome. Mrs. Simpson, the flower medium from Chicago, has lately been here, but has returned to the former city, where she will still give sittings. A number of people availed themselves of her services while here, and were much pleased with the results obtained. Since Spiritualism has been resurrected in our midst, mediumistic qualities have been manifested by many, and a number of mediums are being developed. It would not be surprising if ere long materializations were to be seen among us; already it is reported that flowers have been materialized in the city; and we hope the day is not far distant when we can meet with our spirit-friends face to face."

adopted by the Spiritualists there present, and it is desired that all persons interested in the

movement will forward their names to T.S. Shaw, of Saranac, Mich., and become enrolled as members. This Association will hold its annual meeting at Grand Rapids, Mich., March 25th and 26th, according to the adjournment at Rockford. If the friends desire a camp-meeting and quarterly meeting in Northern Michigan, let them forward their names and send representatives to attend the meeting at Grand Rapids.

There was a goodly number in attendance at Rockford, where there is a fine spiritual hall to meet in, and the friends are fully alive to the cause. The Spiritualists in every place should follow this example. Spiritualism is becoming popular; the masses are leaving the churches to hear us whenever an opportunity offers."

FOWLERVILLE. - Mrs. H. M. Barnard writes : "I wish to thank you and all spirits for the great efforts being put forth to help and bless mankind, and as your blessed messenger of light reaches me, week after week, with high intellectual food and words that burn into the soul, I can see how like an angel of mercy it encircles this globe, bearing peace and joy, hope and gladness, to sorrowing mortals. The Message Department is well worth the price of the Banner of Light, especially the questions and answers, which are of great interest to me, and Lusually turn to them first and find words of deep instruction."

### Massachusetts.

SPRINGFIELD.-James Lewis writes: "The series of sociables in Gill's Hall, Friday evenings, are well attended, and, under the guidance of J. W. Fletcher, made very enjoyable. The Sunday lectures are drawing crowded houses, and becoming more and more interesting. On the afternoon of Sunday, Feb. 5th, the the Hub' in particular, ought to feel how great subject was 'Mediums.' The address was listened to with deep interest, after which very many striking tests were given, one of the strongest being from Spirit Dr. Edward Lattimore Crasse, of London, Eng., to his brotherin-law, James Lewis, who acknowledged it as being most remarkably true."

WAYLAND .- James S. Draper writes, Feb. 3d : "For the first time since the advent of Modern Spiritualism, the people of Wayland had an opportunity last evening of listening to a public address in their own town upon the subject; and notwithstanding the bad condition of traveling from the recent snow-fall, the Town Hall was more completely filled than on any occasion during a course of popular lectures this winter.

Mr. W. J. Colville occupied the speaker's stand, and for an hour and a half the attention of the audience was closely held by a discourse on 'The Past, Present and Probable Future of Spiritualism'-the subject not being given to Mr. Colville until he reached the platform.

After the address several interesting questions were promptly answered by his spirit guides, and three poems rendered impromptu upon themes submitted by members of the audience. First, on Lydia Maria Child; second, on Faith ; third, on the History of the Moon. Here was certainly a unique variety, and all received, without the least hesitation or faltering, an appropriate treatment in excellent poetic style

In the audience, the Baptist. Orthodox and Unitarian sects were represented by many of their most distinguished and intelligent members, who should be accredited with a full share of the spirit of the age, in their willingness to listen to and investigate a once proscribed subject. Thirty years ago it was regarded as only a 'nine days' wonder,' and the Town Hall was refused to the only Spiritualist then resident in town for the delivery of a lecture."

MILFORD.-Hattie L. Sheldon writes: Why i to get along without the Banner of Light is next to an impossibility. It is food to the soul, and more especially since we have the lectures through our friend Colville: and when we open the paper and find one from Cora L. V. Richmond in addition to his, we have a feast indeed. We read them aloud and feel the spirit-world is with us, as we know it is; but the spirit of your paper puts us en rapport with its denizens, and thus we work together." PEABODY.-E. I. Kimball writes: "The cause of Spiritualism progresses favorably in this place. We hold meetings every Sunday in Ashland Hall, afternoon and evening, and have had some very fine lectures here this winter. Clara A. Field gave us a fine discourse Sunday, Jan. 15th. We think Societies should keep her busy. She speaks here again March 12th. N. S. Greenleaf, of Lowell, occupied the platform the last two Sundays. I do not know as I ever have listened to a more instructive and able lecture than he delivered last Sunday evening on the subject. 'We shall Know Each Other Better when the Mists have Cleared Away.' I wish the whole world could have heard it. Next Sunday, Feb. 12th, Edgar W. Emerson occupies the rostrum. Mrs. A. S. Kimball gives psychometric readings in the afternoon ; the evening will be improved by our quartette in a sacred concert, J. P. Fernald, director, whose reputation in connection with musical affairs renders all such occasions pleasing and entertaining."

steps toward those far, dim mountains. An older-and we should say wiscr-person would have gone in the opposite direction, toward the fuller tide of civilized life, and the hurry and press of business excitement. But in the heart of this little child there was an unseen prompter, a heavenly voice, which he heeded; and an invisible hand pointed the way toward the distant hills. Shall I tell you why? A trystingplace is waiting there-an appointed meeting between two who now know not each other; and this appointment, made in the Divine Will. must be kept by them. And each, unconscious of the future meeting, hastens thitherward !

There was a little shrinking of the child's heart, as he entered the deep, silent wood. It struck a feeling of awe through his spirit, and for a moment he stopped. He listened, half in fear. The mysterious voices of that solitary spot soothed and reassured him, and he felt a sort of companionship in nature, which he recognized gladly, although he could not have told it in words.

Mile after mile he walked steadily on, only, now and then, sitting a little while to rest on some stone or mossy bank.

The poor child was very hungry and very tired. Still the interminable forest was around him. He had looked for some time, as he passed along, for berries, but had not seen any. At last he stopped, and throwing himself down on the bank by the roadside, he moaned-

"Oh, dear ! oh, dear ! Papa ! papa ! papa !" But he was too weary to weep as he had done before.

He looked up at the sky, through the screen of tree-tops, with a sort of bewilderment, wondering where God was, and if he had forgotten his little boy. Then he wondered if he had almost reached the end of the world where nobody lived. He began to feel very lonely and almost afraid.

Suddenly he spled near him a large bush almost covered with ripe blackberries. He started up with a sudden "Hurrah!" which was, I doubt not, an acceptable thanksgiving to the Divine Giver of all good.

He ate freely of the berries, and felt refreshed. "I don't feel afraid any more," was his thought as he started on. "But I do wish I could see somebody. It's a great while since I've met any one. I wonder if I'm not going to get to anywhere! Where is somewhere, I wonder?"

It was not long before the shades of evening sifted down through the silence and the loneliness, and still the child wandered alone in the heart of the forest.

A new courage and light was infused into his heart. Do you know why and how, dear read er? Is your spiritual vision opened? Do you see the ministering angel, the loving spiritmother, guiding, supporting, comforting her child? Could the Divine Love be better expressed or better manifested toward his children than thus-by commissioning the freed spirits in his mansions above to return to min- | their studies.

staggered and would have fallen had not hi companions prevented him.

"My boy is drowned !" he gasped, and in the sudden shock of agony he would have thrown limself into the river had he not been held by strong arms; for men were gathering fast at the rumor of a lost child.

The only thing that seemed to reach the mind of the unhappy man with any meaning was the suggestion, from several of the men, that yet the child might not be drowned. He might have dropped his handkerchief and walked on. Perhaps they would find him, yet. It was a faint hope; they all felt that probably the child had slipped into the river, for he had evidently stood in a very dangerous spot.

Yet the possibility that this was not the case, that the child might be living yet, nerved their hearts to a general search. Bells were rung and the people called together; just as night was closing in, and a company of strong men with kind hearts was organized, to proceed with such method as should make the search a thorough one. And the mothers in the village clasped their arms more tightly around their little ones, and prayed with streaming eyes for the poor little wanderer.

The great forest was searched. Lanterns glanced here and there, the dead boughs and bushes crackled ceaselessly to the sweep of arms and tread of feet, voices resounded, and on the air was many times echoed the name of Gayle. The sounds and voices in the distance would have reached an ear that was awake, in the spot where Gayle lay; but the boy was locked in a slumber, whose keys were kept by loving, wise ones, and he slept on. The sounds died away in the distance, and the boy was not found. Not forsaken, sweet child, not forsaken art thou! Only taken from an unwise parent, to

be guided, through many dangers, but safely at last, to the shelter of a true and loving heart. God and his angels are keeping thee!

### [Continued in our next.]

57 An examination of the delta of the Mis-sissippi shows that, for a distance of about three hundred miles of this deposit, there are buried forests of large trees, one over the other, with interspaces of sand. Ten distinct forestgrowths of this nature have been observed, which must have succeeded one another. These trees are the bald cypress of the Southern States. Some have been observed over twenty-five feet in diameter, and one contained five thousand, seven hundred annual rings. In some instances, too, these huge trees have grown over the too, these huge trees have grown over the stumps of others equally large. From these facts geologists have assumed the antiquity of each forest growth at ten thousand years, or one hundred thousand for the whole. This es-timate, however, would not include the inter-val of time-which doubtless was very consid-erable—that elapsed between the ending of one of these vast and wonderful forests and the be-pinning of another ginning of another.

Cleveland, O., finds that "the tree of knowledge is the tree of death." Twenty-five per cent. of the girls and eighteen per cent. of the boys attending the high school have broken down and been compelled to guit gratified.

Sunday night came, and the audience began to assemble in the hall—but lo I and behold, the Mayor's clerk, with a policeman, came to Mr. Slade—to stop proceedings, no doubt—but he and the policeman were stopped by the ex-hibition of Mayor Means's written permission, which, taken from Mr. Slade, they kept and went away, and the lecture as advertised went

But there was a very small audience, pro-But there was a very small audience, pro-duced, no doubt, by the fact of it being noised around, and so published in one of the Sunday papers, that Mr. Slade was prevented from lec-turing by the Mayor. The lecture was opened with a beautiful invocation or prayer by Mr. Slade, and closed with a fitting benediction, and was strictly religious from beginning to end, and was listened to with rapt attention for more than two hours by a most interested and delighted audience. It should by all means be repeated, and it is desired and trustfully hoped that Mr. Slade, under now more favor-able auspices, will deliver his lecture to a much larger audience. All the people should hear his lecture. A. G. W. CABTER.

That furred tongue, bad tasting mouth and

### Connecticut.

BRANFORD .- "Will some one explain "" is the request "M. A. B. S." appends to the following: "Last evening occurred a phenomenon, by no means unusual in my experience. but which I do not understand. Whilst sitting in a well-lighted room conversing with another, I observed, some ten or twelve feet from my seat, on the door opposite, and near the knob, a vivid glow of colors-red, with disc of green, in an oblong form. This moved slowly by the side of the room toward me, crossed to a chair, and as I passed my hand to it it rested a moment, finally moving across the seat, and faded. Some fifteen minutes later I saw an object which soon assumed the shape of a small butterfly, which fluttered very slowly up the same door to the ceiling, then flitted toward me and vanished about in the centre of the room. Of course these things are explainable, and I wish to understand."

PLAINVILLE. - E. C. Warrant writes: "Those who are enslaved by old church doctrines look upon spiritualistic literature as poison, that must not be meddled with; but to me the Banner of Light is the one beautiful star. that illumines my path, and guides me through the rough places of this life; I would make many sacrifices rather than be deprived of it."

NEW LONDON .- David Wight writes: "I renew my subscription to the Banner of Light with great pleasure, for I do not know how I can get along without it. I have taken it about twenty years, and if I can possibly get the money to pay for it I shall take it as long as I remain on this side the river."

### Michigan.

ROCKFORD.-J. W. Kenyon writes: "At the quarterly meeting held at Rockford, Dec. miserable feeling, says you need Hop Bitters. 10th and 11th, articles of association were

### Ohio.

SALEM CENTRE .- Mrs. O. M. Davis writes : 'We are delighted with the enlargement of our paper, and although public meetings are of rare occurrence with us, yet we hail with joy the testimony that greets us from all parts of the world through the glorious Banner of Light. May it wave from shore to shore until the mists of Orthodoxy are displaced by the great and glorious light of Spiritualism, and the blessed truths that it gives to all who seek knowledge concerning the after life, and the beauties of the Spiritual Philosophy."

FREMONT.-Theo. Clapp writes : "I like the Banner of Light better every year. As we have few if any lectures here, we have to depend upon reading matter to keep us alive spiritually -which service your paper is faithfully accomplishing."

### Wisconsin.

MILWAUKEE.-Mrs. Lizzie J. Jaquet reports interesting séances held by Mrs. Simpson, of Chicago, as follows: "We have had with us for the past six days a flower and independent writing medium, Mrs. Simpson, of Chicago. She has held three private séances; one at Mrs. Dickinson's, 130 Nineteenth street, one at Mrs. L. M. Spencer's, 470 East Water street, and one at Mrs. Cameron's, corner of Hanover and Scoot streets, giving great satisfaction to all parties. The séance given at Mrs. Cameron's last evening passed off very pleasantly indeed. I asked Sky,' her spirit-control, if he would be kind enough to bring me a leaf or a flower from n little girl, Bertie, who passed to spirit-l some twenty-one months since. He said

### FEBRUARY 18, 1892.

berry geranium leaf. I tell you I would not do without it, and hope I may not be obliged to and dare not doubt Spiritualism after that. the few remaining years I may have to stay; The admission fee to those seances was the small sum of one dollar; and I would not begrudge fifty dollars for that precious leaf, precious to me because my darling little spiritgirl sent it by 'Sky' to me.

Mrs. Simpson leaves us to-day (Jan. 27th) en route for her home. We regret very much that she cannot stay with us longer, for she would do a good work in our city were she to remain. She is a lady of good common sense, and is loved and respected by all who know her. Her numerous friends here wish her many happy years on this plane."

### California.

SANTA ANA .-- D. Edson Smith writes: "A

very remarkable medium for physical manifestations is being developed in this place. His name is Knight. He came here last August, an unbeliever in Spiritualism, and was invited to join a séance; accepted the invitation, and received that which set him to thinking in a very serious manner. Unusual physical manifestations also occurred at this sitting, and were attributed by the spirits to the mediumistic Mott take place at that gentleman's house, and powers of Mr. Knight. About two months ago a few of us began sitting with Mr. Knight, and now we have almost uninterrupted manifestations for three hours at a sitting, consisting of table levitation, touches, kisses and hand-shaking, by other than mortals; exchanging of watches, pocket-books, etc.; the playing of many different musical instruments; independent slate-writing; all while the medium's hands are firmly held by one or two of the sitters, the rest joining hands. We are expecting wonderful things from this young man during the coming year, and as he has no ties to bind him in any one place we hope he may be another chosen one to go forth and proclaim the glad tidings of progressive immortality, and demonstrate the fact that our loved ones we thought were dead are still alive and waiting opportunities to assure us of their presence."

SAN FRANCISCO.-T. B. Clark relates the following instance showing the superiority of natural physicians over artificial ones. Facts like this are the best arguments that can be employed against the enactment of laws compelling the people to resort to those who rely on diplomas for their skill, and depriving them of the services of those whose merit is in their ability to cure. Our correspondent writes:

"Some nine months ago while in the country I was inoculated with what we call out here 'Poison Oak.' It culminated in a carbuncle on my neck, which compelled me to be under a physician's care over four weeks. It finally became seriously inflamed, and swollen half the size of a hen's egg. The physician said it would be a serious matter, from which I could not be relieved in less than three or four weeks. The next day I called upon another physician who pronounced it a carbuncle of a serious character, and advised me to at once remain at home, and by a continuation of poultices prevent serious results. Thus the character of the inflammation was established by two of our most advanced and able physicians. The next day, being in Oakland, and meeting 'Father Curtis,' a most powerful magnetic healer, of thirty years' experience in healing the sick, lame, deaf, dumb and blind gratis, the old gentleman proposed to bure my carbuncle then and there. He commenced on the philosophical truth that the good are stronger than the evil, forcing the good blood from the sound flesh round about against the thin, watery blood of the inflamed part. In one hour he could rub with all his might over the extremely tender inflamed part without causing any pain. The carbancle was cured, and I was entirely well. I showed my neck to the physician the third day after and told him how it was done. His reply was this, 'I don't believe any nower on earth can cure a carbunch in one hour.' I said, 'Well, I do not know about the powers you refer to, but I do know that "Father Curtis" cured that carbuncle. Mr. Curtis said that any sore, boil or carbun cle could be cured in this way, and any person could do it: 'Begin on the sound flesh, force the good blood into the inflamed part, and it will gradually heal. Never put a salve upon the wound, or anything that will force the discharging matter back, as in that case absorption would continue to poison the patient.' I cannot close this message without saying that Mr. Curtis-'Father Curtis,' as we call him-is near seventy years of age; his life is one of purity and benevolence on the material plane, as well as in the free distribution of his magnetic power. His plain, outspoken denunciation of popular theology, and those whose religion consists more of profession than practice, has caused him to be severely berated by those who feel his stinging rebukes; but he is as much above those who for this reason are his enemies as the stars are above the earth.

would try. He did, and brought me a straw- for the last twenty years, and should be loth to for I am now living on borrowed time, having lived the allotted number of years according to the ancient calculation. The Banner's cheering and comforting pages, 1 trust, will be a source of peace and happiness to me in the

future as they have been in the past."

Missouri.

MEMPHIS.-A correspondent, I. K. J., on a visit to Mr. Mott's séances, writes: "Being desirous of witnessing the wonderful phenomena reported to occur at the residence of J. H. Mott, Memphis, Mo., 1 left Kansas City and reaching Memphis availed myself of the hospitalities of the Central Hotel, whose proprietor, Mr. A. C. Drew, entertains all who are the visitors of Mr. Mott at one dollar per day, one half of the regular charge. Mr. Drew is a landlord who understands how to make his guests feel at home, and never fails to do so. Memphis is an old town of about fifteen hundred inhabitants, located on an elevated slope of country, and is the county seat of Scotland County. The materialization scances of Mr. both himself and wife spare no pains to make the visit of a stranger pleasant while sojourning in the city where one may well say "the spirits are hovering round." The seances are all and even more than I expected, and words fail me to do justice in my attempt to describe them.

Mr. Mott took his seat in a cabinet built against the East brick wall of the sitting-room. Its dimensions are about six by six feet, and it may properly be termed a closet, with a door having the upper panel open, over which is hung a curtain, of ordinary material, suitable for such purposes. Mrs. Mott seated herself near a small music-box, the strains of which soon harmonized the thoughts of the persons composing the half-circle in the room anxiously waiting for the appearance of their departed friends. We had not long to wait, for in less than three minutes the curtain parted slowly, and in the subdued light we beheld the face of one who claimed to be the managing control of Mr. Mott's scances. He gave the name Mr. Henry Bloetz, and said he would answer the question as to whether any of our spirit-friends were present. This done he opened the curtain and called in subdued voice the names, to which each responded by appearing. The identity is often not so close as we are wont to anticipate. However, this deficiency was soon made up by reminders of little incidents during the conversation with our departed friends, as we call them, and which could not fail to convince the most skeptical of their identity.

The scances continue generally from one to two hours, during which time the investigator has ample opportunity for reflection upon what has heretofore been a blank in his existence, and is led to conclude, as I was, that Spiritualism is destined to be the philosophy, if not religion, of the future."

JOPLIN.-A correspondent, under date of Jan. 18th, writes: "Mrs. Anna Kimball, the noted psychometric reader, lectured last night at Berz Hall. The subject selected by the audience was, "The Best Life to Live to Gain the Highest Nobility of Soul,' and was spoken upon with as much ease as if she had made it a subject of long study and preparation, instead of entering upon its discussion without a moment's notice. She will lecture again on Friday evening, and on Sunday, both morning and evening. Her lectures are wonderful in many respects, and are exciting marked interest amongst our thinking people."

### Illinois.

CHICAGO .-. John M. Ferguson writes: "I read your paper with great interest and much enjoyment. Having been introduced to the Banner of Light and Spiritualism by Mrs. E. S.

BANNER

it would be possible for any man to identify himself by letter. I write to you, hoping, if you see fit to pub-lish what I say, to urge Spiritualists generally who read communications from people they recognize, to register, more frequently than they now do, the fact of such recognition in the Banner.

OF

The sittings were of about a dozen gentlemen of the part of Dr. Slade. The state of Dr. Slade of the message of Mr. Brayton, Dr. Henry Slade was here a few days. One evening he sat with some twenty of the most intelligent gentlemen here in a private circle for slate-writing and other evidences of power apparent in the presence of Dr. Slade. The sittings were of about a dozen gentlemen each. The result was highly satisfactory in-deed, and while it was not made plain to all of them that *spirits* did it, all acknowledged an unseen power utterly free from any agency on the part of Dr. Slade. During these sittings extraordinary efforts were made to intelligibly communicate by some one signing the initials D. A. B.; and it was very apparent to me and many others that the effort was being made by the spirit of Mr: D. A. Brayton.

very apparent to me and many others that the effort was being made by the spirit of Mr. D. A. Bravton. I beg to add also that some months ago I read in the *Banner of Light* a communication signed ItENNY KEEP, purporting to come from a man prominent in financial and railroad matters in New York City. I knew a gentleman by that name in New York from 1863 until about 1870. He was at that time one of the leading speculative forces of Wall street, and if 1 am not in error, Presi-dent of the Michigan Southern and Northern Indiana Railroad, now known as the Lake Shore. He was in those days regarded as one of the most successful men engaged in that pur-suit, and it was always said of him that he "never went back on a friend." At the time of his death he was about building—so runor stated—a public institution for some charitable purpose on Fifth Avenue, New York, near, and I think opposite, the Catholic Cathedral. He left a large fortune. MRS. ROSE WORSTER.

### MRS. ROSE WORSTER.

MIS. ROSE WORSTER, To the Editor of the Banner of Light: In the Message Department of the Banner of Light, Jan. 28th, I saw a message from MRS. ROSE WORSTER, which I wish to verify. I have been well acquainted with her for the past twelve years. She was a public medium. The message is just like her. I have conversed with her when she gave utterance to some of the sen-timents in her message. She says, "I have my trusted guides with me." I know how well she trusted her guides, for she always gave them much credit for favors received. She speaks of Mrs. Conant as "that sweet spirit," and I have often heard her allude to her in the same en-dearing manner. Every word of the message is so like her I am fully satisfied it came from her. God bless Miss Shelhamer for serving the spirit-friends and cheering the hearts of mortals. FANNE C. DENTER, 262 Westminster street, Providence, R. I. To the Editor of the Banner of Light:

### SARAH VINAL.

To the Editor of the Banner of Light:

Having noticed in the Banner of Light of Jan. 21st the communication from SALAH VINAL, of Quincy, Mass., I take this, opportunity to say that I was well acquainted with the lady for many years, and that the sentiments expressed in her communication are in harmony with the character she sustained while on earth. She was a constant attendant on the services of the Unitarian church of that place for many years while able, and at last, as she says in her mes-sage, she left a sum of money for its future use. I consider her message as another striking wit-ness to the ability of spirits to communicate with mortals. Yours truly, H. O. WHITNEY.

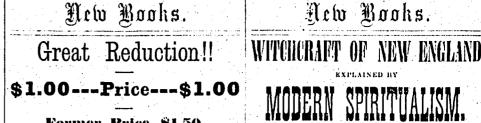
Haverhill, Mass., Jan. 22d, 1882.

### MRS. PATTY SPAULDING.

MRS. PATTY SPAULDING. To the Editor of the Banner of Light: The communication from MRS. PATTY SPAULDING in the Banner of Light of Dec. 24th is true. I knew her well as one of the members of our Society, also as a near neigh-bor and dear friend. As Lotela says, she was a real nice squaw, and in her sunny, genial presence no one could long be sad. She was a firm believer in the Spiritual Philosophy. Her companion, who is our Vice President, often sees her in materialized form. Every particular I can verify; and the friendis in this Shelhamer and the Banner for the welcome messages that come from time to time from those who have passed over the river.

Hose who have passed over the river. Yours for the truth, MARY L. FRENCH. Wildwood, West Groton, Mass.

### MARY YAUVEY



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An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER, Professor of Physical Astronomy at the University of Leipsic, elc., elc.

Translated from the German, with a Preface and Appendices, by

### CHARLES CARLETON MASSEY, Of Lincoln's Inn, London, England, Barrister-at-Law. CONTENTS.

Translator's Preface,

LIGHT.

Author's Dedication to Mr. William Crookes, F. R. S. CHAF. 1.-Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Slade, True Knots produced upon a Cord with its ends in view and scaled together.

CHAP, 2.—Magnetic Experiments, Physical Phenomena, Slate-Writing under Test Conditions. CHAP, 3.—Permanent Impressions Oralned of Hands

and Feet. Proposed Chemical Experiment. Slade's Abnormal Vision. Impressions in a Closed Space, Enclosed Space of Three Dimensions open to Four-Dimensional Beings.

CHAP, 4, --Conditions of Investigation, Unscientific Men of Science, Slade's Answer to Professor Barrett,

CHAP, 5.-Production of Knots in an Endless String, Further Experiments, Materialization of Hands, Disap pearance and Reäppearance of Solid Objects, A Table Vanshes, and afterwards Descends from the Celling in Full Light.'

CHAP. 6.—Theoretical Considerations. Projected Ex-periments for Proof of the Fourth Dimension. The Unexected in Nature and Life. Schopenhauer's "Transcendent Fate."

CHAP. 7.-Various Instances of the so-called Passage of Matter through Matter,

CHAP, 8,-The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Coufirmation of the Author's,

CHAP, 9,-Theoretical; "The Fourth Dimension." Professor Haro's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP. 10.-An Experiment for Skeptics. A Wager. Stade's Scrupies. A Rebuke by the Spirits. An Unexpected Result. Capitous Objections.

CHAP, 11,-Writing through a Table. A Test in Slate-Writing Conclusively Disproving Stade's Agency.

CHAP, 12, -- A \*\* Fault \*\* In the Cable. A Jet of Water, smoke. \*\* Fire Everywhere, \*\* Abnormal Shadows. Explanation upon the Hypothesis of the Fourth Dimension, A Scance in Dim Light. Movement of Objects. A Lumiions Body.

CHAP, 13.-Phenomena Described by Others.

### APPENDICES.

APPENDIX A .- The Value of Testimony in Matters Extraordinary. APPENDIX B .- Evidence of Samuel Bellachini, Court

Conjurer at Berlin. APPENDIX C.-Admissions by John Nevil Maskelyne, and other Professional Conjurers, APPENDIX D. - Plate X.

LIST OF ILLUSTRATIONS. FRONTISPIRCE .- The Room at Leipsic in which most of the Experiments were Conducted.

PLATE I, -Experiment with an Endless String, "II,-Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

\*\* 111 .-- Experiment with an Endless Bladder-Band and Wooden Rings.

" IV,-Result of the Experiment.

V.-Ditto, on an Enlarged Scale. · · · ont with (

The Nature of Life.

cle, "Agassiz and Spiritualisia, "etc. While producing this work of 52 pages, its author obvi-ously read the darker pages of New England's carlier his-tory in the light of Modern Spiritualism, and found that in origin Witcheratt themand today's supermundam phe-homena are the same; and found also that intervening Witcheraft listorians, lacking or shutting of to-day's light, left unnoticed, or lingteally used, a vast amount of imper-iant historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbarie doings they were describing. Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witch-eraft had its origin, and described from actors then and there, in this interesting and instructive work has dono much to disperse the dark clouds which, have long hung over our forefathers, and not a fitthe that exhibits geregious shortcomings and nusleadings by the historians. Hutchin-son, Upham and others who follow they heat. The work is worthy of general perusat. CONTENTS.

New Books.

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3

CONTENTS. PREFACE. References. Explanatory Note-Definitions. MATHERAND CALEF. COTTOS MATHER, ROBERT CALEF. THOMAS HITCHINSON. C. W. UPHAM. MARGANET JONES. Winthrop's Account of her, etc. ASS HITCHINSON. Cocount, etc. MARGANET JONES. Winthrop's Account of her, etc. ASS HITCHINSON. COLE. Hatchinson's Account of An, etc. ASS HITCHINSON. C. W. UPHAM. MARGANET JONES. Winthrop's Account of her, etc. ASS HITCHINSON. C. W. UPHAM. MARGANET JONES. Winthrop's Account of her, etc. ASS HITCHICAS. Hatchinson's Account, etc. MORSE FAMILY. Physical ManIfestathons, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALEM WITCHICAFT. Occurred at Dankers, etc. MARGAN, Examination of her, etc. TITCHA. Examination of her, etc. MARTIA GOOD. HIT EXAMINATION, etc. MARTIA GOOD. HIT EXAMINATION, etc. MARTIA COMEY. Her Character, etc. GHLES COMEY. HIS HEROSIM, etc. MARTIA CANCER. Examination, etc. MCSANA MARTIN. HET Examination, etc. MARTIA CANCER. Examination, etc. MARTIA CANC

r. etc. SUMMARY. Number executed. Spirits proved to have sen Enactors of Witchcraft.

nem Enactors of Witchenatt, THE CONFESSORS, THE ACCUSTOR GLILLS, Ann Putham's Confession THE PROSECTORS, WITCHCRAFT'S AUTHOR, THE MOTIVE, LOCAL AD PERSONAL, METHODS OF PROVIDENCE, APPENDIX,

ADDIS OF PROVIDENCE. APPEN DIX. CRRISTENDON'S WITCHCRAFT DEVIL. LIMITATIONS OF HIS POWERS. COVENANT WITCHIM. HIS DEPENCE. DEMOSOLOGY AND NICCHORANT, BIBLICAL WITCH AND WITCHCRAFT, SPIRIT, SOCLAND MENTAL POWERS. TWO NETS OF MESTAL POWERS. AGARSIZ. MARVEL AND SPIRITUALISS. INDIAN WORSHIP. Cloth. 12mo., pp. 489 PRIM. Cloth, 12mo., pp. 452. Price 91,50, postage 10

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Fountains, Fields and Cities.

The Heaven of Little Children.

Immortality of the Unborn.

The Soul's Glorious Destiny.

tf

The Hells crammed with hypocrites.

Sights Seen in Horror's Camp.

Velocity of Spirit Locomotion.

Other planets and their people.

Visits in the Spirit-World.

The Attributes of Force.

The Origin of the Soul.

The Nature of Death.

The Lucidity of the Dying.

Experiences of Spirits High and Low.

Indian Hunting-Grounds.

The Apostle John's Home.

Brahmans in Spirit-Life.

John Jacob Astor's Deep Lament.

Stowart Exploring the Hells.

The Spiritual Body.

### New York.

A few weeks ago there appeared in the Ban-ner of Light a communication purporting to come from the late DAVID A. BRAYTON, Esq., formerly of this city. Aside from its being copied into one of the evening papers here, and a brief note in relation to it from a Providence Spiritualist in the Banner, I do not think the communication had any upblic notice. Since BROOKLYN. - J. H. Whitney writes: "I have had the Banner of Light ever since the Spiritualist in the Banner, I do not think the communication had any public notice. Since then I have also read in the Banner a communi-cation purporting to come from MR. ENOCH STEERE, stating he formerly lived in Provi-dence; and last week one from Cor. WILLIAM VIAI, one of the best-known residents of Providence, R. I., for very many years. This note is to say that David A. Brayton, Esq., has been for about a quarter of a century, and until his death, under circumstances such as stated in the communication the foremost first number was issued, and kept full files until about two years ago, when an accident, or, rather, a mistake occurred by which my complete files were disposed of in my absence. I would rather have lost a small farm, but it was no use repining. The Banner needs no praise from its readers; it speaks for itself, and sustains a course in the interest of the grand philosophy of Spiritualism such as no other paper approaches. When will publishers and writers in spiritual literature learn to avoid bickering and unpleasant personalities? May the superior intelligences speed the day, and may the circulation of the Banner double its present grand total in all lands, and its editor and publishers enjoy many blessings for this new year of grace, so full of spiritual promise and advancement. I consider the medium for the which he has to impart to them. I do not know that there has or has not been a compliance with his wishes; but should most certainly think a request calling for so little labor on their part—even provided there should seem to them to be nine points against success to one in favor—might lead some of them to seek the channel he names and prove, for the benefit of the public, if for no other motive, the truth or falsehood of the source of the communica-Message Department one of the most important aids to both worlds. I believe that every message could be verified if people would inquire into them in the localities given."

NEW YORK CITY .- Mrs. Milton Rathbun writes : "The Banner of Light is a welcome visitor, and its coming is impatiently awaited by us. We admire the even tenor of your way. and wonder that while being buffeted by the waves of opposition and by the tongue of slander, your hand at the helm is steady. It must be that the 'angels have charge concerning thee.' God bless and prosper thee ; may a very gale of prosperity fill the sails of your craft, and speed you right on, beyond the reach of evil disposed spirits, either in the form or out."

SYRACUSE,-Mrs. F. Freeman writes: "I cannot forbear to express my pleasure that the folds of the Banner of Light have been increased, and the hope that it may long wave as a beacon of intelligence and progress over the nations of engaged in insurance affairs. He died some-the earth, as I see it is being circulated and read quite extensively abroad. I have read it | The message identifies him to me as clearly as intelligence and progress over the nations of

Silverston, medium, I should like to say a few words as to her work. I have attended some of the meetings held at 264 West Randolph street, and circles at Mrs. Silverston's residence, 9 South Green street, and became convinced of spirit return through the truthful and responsible tests given by Mrs. S., including psychometric readings of handkerchiefs, gloves, etc., given by her under the spirit-control of 'Luela.' a vivacious Indian maiden who never fails, but endears herself to all whom she meets by her merry yet spiritual teachings. The meetings are a success. I noticed several good mediums there, speaking under spirit control and inspiration. So the good work goes on: God and the angel-world bless all the workers therein."

Verifications of Spirit Messages.

DAVID A. BRAYTON, COL. WILLIAM VIAL,

ENOCH STEERE, HENRY KEEP.

as stated in the communication, the foremost man in this city, in ways pertaining to busi-

ness. He was rare in ingentity and courage in business affairs, making his presence felt always, and in departing left an unmistakable

always, and in departing left an unmistakable void, which is also known and felt here. The language of the communication implies that he is deeply anxious. to meet his relatives and friends in the presence of some medium, prom-ising them he will surely be there, prepared to aid them in getting important information which he has to impart to them. I do not know that there has on has not heen a compliance

or falsehood of the source of the communica-

In regard to the communication purporting

o come from Mr. Enoch Steere, I have to say have known a gentleman by that name in

Providence for nearly thirty years, and from the language of the message, conclude it might be from him. The man I knew kept a store of small wares in the dry goods line on South Main street in that dity.

In that city. The communication in the *Banner* of last week is said to come from Col. William Vial. I do not think there is a business man in the city of Providence who did not know William Vial, either by personal acquaintance or sight. I have

known him fully thirty years—first as a cotton dealer with his father-in-law, the venerable Hezekiah Anthony, and of late years as actively

in that city.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light :

I have had the pleasure of reading the pages of the Banner of Light most of the time since its commencement, and have usually looked over the Message Department for a message over the Message Department for a message I might recognize. In the Deč. 17th number I found my first one—the message of MARY YAU-VEY. 1 was well acquainted with her forty years ago. She married a Frenchman by the name of Heuveaux, pronounced Yauvey. Her father was Thomas Clark, as reported, and they lived in East Bethel; Vt., many years, and were well known. I see nothing in the mes-sage that shows me it is not characteristic; I only attest to the facts mentioned. Yours, truly, GEO. S. PAINE. Lerington, Mass., Jan. 30th, 1882.

Yours, truly, GEO Lexington, Mass., Jan. 30th, 1882.

BELLA W. HAMILTON. To the Editor of the Banner of Light:

My attention was called to a communication in your paper of May 7th, 1881, from BELLA W. HAMILTON, who passed over the river two years ago last December. She was my daughter. The message is correct in every particular. Hoping to hear from the dear ones again in your paper,

belleve me, Gratefully yours, GEO. F. HAMILTON. 88 Sheridan Avenue, Jamaica Plain, Mass., } January 30th, 1882.

### SAMUEL TRYON.

To the Editor of the Banner of Light:

In the Banner of October 22d is a communi cation from SAMUEL TRYON, who gave his resi dence as White Plains. Except that, it is like Samuel Tryon, of North Castle, nine miles from. White Plains. The statements are correct in regard to business, etc. M. L. CONGAR. New York, Nov. 13th, 1881.

87 A few weeks since Mrs. M. J. Wakely, of Stony Creek, N. Y., was attacked by a sickness that proved fatal, and though neither she nor any of her friends were believers in Spiritualism, she gave to the world in her last moments of earthly life, most conclusive evidence that it has its foundation in truth. A local paper noticing her decease says :

"Hers was one of the most triumphant Christian deaths on record. She had her senses to the last. She was permitted to see sights rarely seen by mortal eyes. Her little two-year-old son, who died some years ago, came to meet his mother; she knew and spoke to him. An innumerable company of angels were present to convey her spirit to its heavenly home. She told her friends not to weep for her, as she was going where sickness and sorrow never come."

It appears after all that, though the church turns its back on Spiritualism, ignores its great truths, and disclaims all recognition of the proofs it gives of a future life, the acknowledgment of the existence of the great fact-the power to see and converse with our departed friends-which is its chief corner-stone, at the last moments of the life of one of its followers, is the prime factor in what constitutes "one of the most triumphant Christian deaths on record."

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### FEBRUARY 18, 1882.

# Message Department.

4

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomety Place, every TURSDAY and FRIDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 20 clock, and services commence at 3 o'clock precisely, at which time the doors will be cloced, allowing no egress until the conclusion of the scance, every in case of absolute necessity. The pub-life are cordulity fortied. The Messages published under the above heading indi-cate that spirits carry with their the characteristics of their carthelife to that beyond – whether for good or evil-conso-quently those who pass from the earthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no decrine pet forth by aptrix in these columns that does not comport with his or nerves on. All express as much of truth as they perceive-ne more.

no more, **B**<sup>(4)</sup> It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. **B**<sup>(4)</sup> As our angel visitants desire to behadd natural flowers npon our Circle-flown table, we solicit donations of such from the friends in earth-life who may feel that it is a pleas-ure to place upon the altar of Spirituality their floral offer-ings. ings. We invite written questions for answer at these

Methods with a strategy and the strategy and the strategy of t

Memages given through the Medlumship of Miss M. T. Shelhamer.

### Public Scance, Jan. 10th, 1882. Invocation.

**Invocation.** On, Life! Eternal, Wondertul Life! we desire to comprehend and to know more of thee. We seek to understand thy mysteries, and to solve thy problems, presented to us from day to day. Thou who art wor-shiped under many names, in many elimes, whom we do not yet understand, we feel that thou art still the great foundain and source of causation, from which all things flow; and we realize, more than ever before, that we are a part and parcel of thee, and partakers of thy infinitude. Our Father and our Mother God, we would heday receive more knowledge from thy angle ones, in order that our souls may become expanded and strengthened, and enabled to take in more and more of thee and thy life, so that we may be lifted to perform our duties as they are given to us, and fulfill our missions well.

### Questions and Answers.

CONTROLLING SPIRIT. We are ready to con-sider your questions, Mr. Chairman. QUES - What is regarded as the worst crime that can be or is committed on earth ?

that can be or is committed on earth? Axs. There are crimes so revolting in their nature that to think of them, much less to mention them, causes a similar their the low and the life which cannot be bestowed should not be taken. An individual may injure a fel-low-being so grievously or maliciously as to cause that tellow-being to suffer years of men-tal as well as physical anguish. Such a crime we consider to be far worse than the instanta-neous taking of a human life. Spirits, how-ever, differ in their opinion concerning the enormity of the various crimes : what would seem to be the worst crime that can be comseem to be the worst crime that can be committed to one spirit may not appear to be so to another, and *rice rersa*. It depends very much upon the light in which the spirit be-holds the motives for the committal of any crime.

Q-1s it ever the case that one who has taken the life of another, at some time in his life here, can so far atome for the crime as to have a peaceful entrance into the spirit-world?

A .- An individual who becomes fully sensible of the enormity of such a crime which he has committed must suffer intensely. There are depths of misery below which a spirit cannot sink; there are limits of human endurance beyond which an individual cannot pass. He who has committed a crime or taken a human life, and is fully sensible of the wrong he has done, must suffer hours and days of the most exqui-site torture, causing him to pass sleepless nights and days of anguish; but the limitations of which we have spoken may, at last, hedge him in, and he either sinks into an apathy which no thought of the past can arouse him from, or he becomes awakened to his condition, stung into activity, not for himself but for others; his greatest desire is to get away from self, to turn aside from the haunting memories which are before him day and hight. This can be done; labor of a mental and physical nature is the panacea for such suffering; thoughtful care for others is the yeal which hides the haunting memories of the past-from the spirit; and while endeavoring to care for and minister to the used of others, he who has sinned and suffered days of anguish; but the limitations of as the volu of the maximum and physical nature is the panacea for such suffering : thought of the size of the vell which hides the baunting memories of the past-from the spirit; and while endeavoring to care for and minister to the will be able to pass out, to a certain extent, from the misery which has been his. In either case the transition to the spirit-world may be a peaceful one, inasmuch as it is painless, de-volu of fear and torment concerning the future an apathetic state from which no. thought of the peak apace in the spirit world for the spirit set the transition to the spirit world may be a peaceful one, inasmuch as it is painless, de-but these cases differ. The who has sumk into an apathetic state from which no. thought of an apathetic state from which no thought of the past arises, must at some time in the future become awakened to his true condition : he will be obliged to again pass through a peri-od of misery, of self-condemnation, until he be-comes aroused with the desire to aid and assist others; then he will be able to pass from the state of suffering, while he desires to minister state of suffering, while he desires to minister to others. He who has learned the lesson, while in the body, that self is only forgotten, is only made happy by assisting, ministering unto and blessing others, will find his condition in the spirit-world largely ameliorated, although very probably he will experience hours of remorse and sorrow because of the past.

teries explained, the harmony restored, and the have received privately during the past. Rosa two souls who devotedly loved each other, and who know that they are attracted together, in spite of all the difficulties and obstacles which have hemmed them in, will be reunited forever.

' Rosa T. Amedey. Allow me, friends, to say a few words in re-lation to the question and its reply which the spirit has just considered. I feel an influence emanating from the questioner, although that party be at a distance, which convinces me that some yearning soul has put forth this ques-tion for its owill extisfaction and honedit; and tion for its own satisfaction and benefit; and feeling this as strongly as 1 do, 1 wish to make a few remarks upon the subject. From my ex-perience, with spirits while in the body, and from my experience in the spiritual world since passing away from the mortal, I am convinced bat no spirit, no individual, was created alone; that all have a counterpart, an affinity or mate, as you choose to call them, and that no matter what experiences the individual is called to pass through, no matter what disappointments or misunderstandings may take place between that individual and the one he or she lovesthat individual and the one he of she loves— provided they have found their true mate while in the body—the time will come, in the spiritual world, when reconciliation will take place, and the two spirits become harmonious-lay united, never to be separated again.

It has been said that it takes two spirits, male and female, to make one angel; and although that is a strange assertion to make, yet I be-lieve it is true, that any spirit who is alone, separated from its counterpart, is incomplete, and loses the better side and sweeter half of exist-ence; and never, until it becomes united to its nate, will it realize the whole meaning of life and be rounded out into full completeness. As we look upon an angel as a ripened, complete, self-poised human spirit, so may we believe that none can attain angeliood until they have that none can attain angelhood until they have found their counterpart, that is, the two be-coming one--an angel pure and undefiled. I know that the word *angel* literally means mes-senger; but we who have passed beyond the mortal, and have experienced the various grades and condition of spiritual existence, look be-yond this for *angel* chood—which means to us un-foldment, ripering, perfection. When a spirit becomes unfolded and perfected, it loses all its idiosyncrasies, and all desire for self-advance-ment at the expense of others; it works only for ment at the expense of others; it works only for the benefit of humanity, and for the blessing of those souls with whom it comes in contact; and lives a peaceful and happy existence with that counterpart which has been given it for its un-

foldment. foldment. I would here say to that carnest soul, and to all other souls who are yearning, and have not become satisfied in this mortal life; be com-forted; the angelhood of spiritual life avaits every soul. Those who have been taken from you by the hand of death will be restored by the hand of life; those who have been separated from you they and be inderstuding will be from you through misunderstandings will be restored to you in the fullness of harmonious life beyond the river; those whom you yearn for in spirit, but have never met in the mortal, will be given unto your life, and you will resice in the companionship of those who are indred to you. I am attracted here this afternoon because

I am attracted here this afternoon because of the agitation of the subject of mediumship; and I have a few words to say upon the sub-ject. I, who was a medium myself while in the body, who understood the experiences which mediums have to undergo in their unfoldment, in their development, in their passage from one place to another under the direction of invisi-ble beings, can sympathize with and have char-ity for my sister and brother mediums; and those who have known nothing of these expe-riences I consider unoualitied to pass indemnet. riences I consider unqualified to pass judgment upon them. We hear a great deal, of late, and these discussions arise to the spiritual world and agitate those who gather there, concerning the tricks and deceptions of public mediums. I am not here to detend any medium who is found practicing frand; but I would say that it found practicing fraud; but I would say that it is important for investigators to understand, first, thoroughly, whether or no their mediums are practicing fraud, or whether they are con-trolled by spirity, who desire to make fun and to confound those who are gathered to witness the proceedings. It is true, as one individual has recently said, that innocent or pure-minded persons cannot attract eyil-minded spirits; can-not be inspired or induced by those who are

Laona Matthews. My name is Laona Matthews. I have not many friends in the body; nearly all whom I knew when I was here have passed to the other life; but I have a few dear friends whom I hope to meet. I want them to realize that spirits can come back after the death of the body, and can make themselves known to their friends. I wish to reach Mrs. Sarah Matthews, of Cleve-land, Ohio. I want to say, Onie is not dead; she has not left you for another world way off millions of miles, where she can know nothing of your existence. I have been watching you for a number of years; I have seen the experi-ences through which you have passed. They have been unpleasant, most of them. I know that your little girl was born a cripple, and that for many years you devotedly nursed and tended her. I know how lovingly you have fulfilled your duty, and how agonized your spirit was when she was taken from you. I wish to say that I have her in my charge. She is my little pupil, and 1 try to instruct her in Laona Matthews. spirit was when she was taken from you. 1 wish to say that I have her in my charge. She is my little pupil, and 1 try to instruct her in those pure principles of social and moral life which I feel you would have her mind instilled with. 1 wish to say that you need not fear, you will meet her again, not in a deformed body, but possessing a form straight and sym-metrical, and full of beauty, one that will re-joice your heart to see, one that will gladden your eyes, and you will feel a recompense for all the sorrow through which you have passed. all the sorrow through which you have passed I know that you feel alone, for all the little A know that you reet along, for all the little ones have gone out 'from you; some of them have passed to the spirit-world, and others have experienced chauges, have gone out to other homes and occupations, but they will all be gathered together in a bright home in the spirit-world. Before ton years have passed you

spirit-world. Before ten years have passed, you and one other will be with us; and then all to-gether we will be glad to watch and wait for the coming of those who are near to you. We will assist you in adoming and providing a home for those you love, and with us you will gain that happiness which you have missed in the mortal. I bring, you these words, feeling they will convey to you more good than any gift I can bestow upon you. I bring you the love of your little one of father, mother and myself, and of all the friends who are with me. We will watch over and guard you, and by-andby will welcome you to our spirit-home.

### Joseph B. Eaton.

[To the Chairman :] Good afternoon, sir. I have a desire to manifest through mortality at have a desire to manifest through mortality at this hour. I feel that I have something to gain by coming, and I expect to add one good expe-rience to my life, whether I shall enlighten any one upon the earth, or give them satisfaction or not. I have many friends in Boston, for here I resided for a lifetime. My experience in the mortal was somewhat of a varied one; you-might say that my years were crowned with blessing and my life rounded out in experience, yet I feel but a mere child in returning from the other shore. While in the body I was, through a lifetime of business, associated with biessing and my fire rounded out in experience, yet I feel but a mere child in returning from the other shore. While in the body I was, through a lifetime of business, associated with many individuals, some of whom are now in the spirit-world. I would like to come into communication with those in the body, in order to give them some of my experiences and ad-vice. If they will respond to my wishes I will be glad to come to them. I was well known as a hardware merchant in Boston, doing business for myself, and also in association, at different times, with different partners, for-minating my career successfully in the opinion of my fellow-men. I feel, in looking back over my earth-life, that my experiences have aided my advancement. I gained there an experi-ence, in many ways, which I have gathered up in the spirit-world, and set before me as a guide-post in my onward progress. My work in the spiritual world is very different from my busi-ness on the earth, but at the same time I feel less on the earth, but at the same time I feel that it has all been for my advancement. I send my greeting to friends and associates. I wish them to call upon me. I will give them welcome, and I will come to them whenever they open their doors and bid me enter. I passed away from the body at a good age, in 1878. I am Joseph B. Faton.

### Sherman Derby.

[To the Chairman :] Will you let an old chap come in? [Yes; you are welcome.] Well, sir, I was seventy-two years old when I died. It is a matter of a couple of years or so since then. I do n't exactly feel like an infant in swaddling clothes, although I am but two years old in the spiritual, but I do feel very much as I did when a, child, attending, winnary school I so that spiritual, but I do feel very much as I did when a child, attending primary school. I see that I have a great deal to learn before I can be a man. I do not come back to preach—I come to send my love to my friends; to tell, them that I have got well over to the other side; that the Necessra was not uppleasant, and the welcomed I have got well over to the other side; that the passage was not unpleasant, and the welcomed a good one. I am perfectly satisfied with my surroundings, and I will help them over if I can, just as soon as conditions will allow. They may feel satisfied that it is a good place to which they are going, and I will be ready to give them welcome. I went out from the body at West Harrisonville, N. H. You may put my name down as Sherman Derby. I only come back to announce myself to my friends, that they may know I am all right. Much obliged to you, sir. to you. sir.

that I have seen them, and that I expect protty soon to be able to make them know I am round. You see when I step into the houses of my ac-quaintances, and see them looking so naturallike, I feel it is good to be there, it is like old times. If I could just tell them that there is a better home beyond and a brighter one, where they will meet all their dear ones who have died, the friends whom they loved, why, it would make them feel happier, I think it would make them learn to bear their burdens a while longer, until they drop off of themselves; so I send my love to all my friends, and tell them I will help them all I can, if they will give me a chance; and all I want them to do is, to think kindly of me and believe that I am round, and that will help me very much to do something for them. I was sixty-three years old, and a little more, when I died. I am now sixty-five. I am Mrs. Eliza A. Churchill, and I lived in Province-town, Mass., down by the water.

### Thomas Fisk.

[To the Chairman:] I have come to get help, if it is possible for you to help a disembodied spirit. I was not accustomed to asking help of individuals, but I feel impelled to come here and seek assistance. I do not know how I shall receive aid from you, or by coming here and speaking; but I can't see things clearly at all where I now reside: there is an obscurences of speaking; but 1 can't see things clearly at all where I now reside; there is an obscurencess of vision which I do not like, and which I wish would pass away. I always liked to understand things clearly before I engaged in them; I de-sired to know where I was going before I made a venture, and I do not receive this informa-tion where I am; I feel harassed and unsettled in mind; I feel as though surrounded by clouds and shows and my desire is to ref. away from and shadows, and my desire is to get away from them. My friends hardly expected to hear from me in this way, yet I am glad of the op-portunity of sending them a communication of love, for I desire to have them know that my affectionate remembrance is theirs, and no thought of those who are near to me disturbs my spirit; but there are thoughts concerning matters connected with me in the mortal which afflict me, and from which I would get away. I cannot do so. While coming here I met a spirit who seemed to be a teacher or a missionwould emerge from these shadows, and he able to see clearly and understand my position. I trust it will be so. I was an active man when in the body; I was a prominent person in busi-ness life; I resided in Chicago, Ill.; I have many friends in that western city, and I would life to und wasting to go and a would

many friends in that western city, and I would like to send greeting to each one. I am not here to explain why I did certain things in the body; I am not here to explain why I passed out by my own act. If my friends desire to know these things they may give me a private call, and I will try to respond in person and satisfy them; I do not wish to speak of such matters in public. I do know that my brain seems to have a pressure upon it, one which I felt before I left the body—it recurs to meagain, and it seems as though I was passing through the same experiences. I know that certain doctors have declared that persons who are per-fectly sane may commit suicide, but from my fectly same may commit suicide, but from my own experience, and from the observations which I have made, I do not believe that possi-ble. I realize that an individual may be trou-bled by contain Argungtions which I have made, I do not believe that possi-ble. I realize that an individual may be trou-bled by certain transactions, or may brood upon one affair until his mind becomes unset-tled on that point, while appearing to be per-fectly same to his follow beings, and I can under-stand how that individual may be tempted to take his own life in order to get away from' take his own life in order to get away from' those misfortunes which surround him, even though they be but in seeming; and so, as I re-turn I make the affirmation that I now know I was not entirely same during the last days and weeks of my life in the body. I feel as though' I am not same at the present time, but I am told I will emerge from this condition in a little while You will occurs my hulting remarks while. You will excuse my halting remarks, for it is because of this unpleasant condition that I speak as I do.

I will say that I was an iron merchant, deal-ing largely in supplies of iron. I am Thomas Fisk. I cannot tell you how long it is since I have been a resident of this other life, although it cannot be much more than a year, if quite that time. I thank you for permitting me to express myself.

### Public Séance, Jan. 13th, 1882. **Ouestions and Answers.**

QUES.—Is there a power in the spirit-world to remove from this sphere of existence per-sons whose influence here is detrimental to the best interests of mankind? If so, is it ever ex-ercised?

Ass.—There are spirits who have the power through the magnetic force which is excited upon them, or gradually loosing the tie by the slow pressure brought to bear upon the indi-vidual. This power is not possessed by all spirits, only those possessing great and positive will-force. It is seldom exercised by wise spirits—never, unless it be for the ultimate good of mankind.  $Q_{\rm c}$ —Why is it that strong efforts are made by spirits to cause those who are irrecoverably sick and disabled, and subject to constant and often intense suffering, to remain in their earthly bodies, such a continuance being, to all human appearance, of no benefit to themselves or others? others A.—Material conditions often blind mortals to that which is for their good. Painful expe-riences are brought to us for good, in order to unfold and develop the inner nature. Spirits, at times, endeavor to keep individuals in the form who are irrecoverably ill, knowing that the experience which will be theirs during the days of suffering and nain will be for their days of suffering and pain will be for their ultimate advancement. The ultimate good within every soul is to be brought forth under some conditions—it may be those of pain and tribulation, or of pleasantness and joy. We cannot decide which is for the best; but reat assured that which is for our highest good will be given to us, whether it be brought through ways of misery or paths of peace. The experience gained by the attendants of the invalid may be as beneficial to their spirits, sanctify-ing, refining and strengthening the higher nature, as it must surely be to the sufferer Q.-Does it not sometimes happen that, in cases where an individual visits the spirit-world during sleep, the connection with the body is severed, and what is called death en-sues, the same being attributed by physicians and others to "heart disease" or "a visitation of Divine Providence"? of Divine Providence"? A.—Such instances frequently occur. Indi-viduals retire to their nightly repose apparent-ly strong and vigorous. In the morning their lifeless bodies are found by those who enter their apartments. They are pronounced cases of heart disease, when there have been no symptoms of organic trouble in the past. Spirits frequently leave the body and pass into the spiritual realms during the hours of bodily repose, and, at times, certain of these spirits find the avenues closed to them when they seek to return to the mortal form; the cord which binds them to the body has become severed, and they cannot again take possession of the physical. We have known many instances of this, therefore know of what we affirm. "Heart this, therefore know of what we affirm. "Heart disease" is a convenient term for the use of professionals who have no knowledge or under-standing of the cases of which they treat.

very much as a stranger when he returns to his home. I presume I shall be looked upon as a stranger in coming back to mortal life, but in spite of this, I wish to make myself known to my friends, and to assure them that I have not lost sight of them during the long years which have passed since I left them for another shore. I would have them know that I have found a good home, and a fair country, where I was given opportunities to develop all the best with-in me. I am satisfied with what has been given to me. I have turned my attention away from earthly things. I am now ready to communi-cate with my friends, and give them knowledge of things which I see transpiring around them. I will be ready to inform them concerning the changes which have taken place in their midst during the last eight years, if they will give me a clance to return and speak." We hear a spirit say: "I do wish to make

We hear a spirit say: "I do wish to make myself known, this afternoon. I traveled some-what extensively during my material life; at least, it seems so to me, for I picked up a varied experience during my journey from point to point. I have friends in Massachusetts and in the East; I have friends in the West; I wish to send my greeting and kindest remembrances to them all. Tell them I am now experiencing something strange to me, something of an un-usual nature, but I feel it will be for my good. I look back upon my earthly life and perceive spots and failures, as well as successes and bright appearances. I do not care to speak of them in public; I am ready to discuss them in private, if my friends desire. I lived in the body more than sixty-six years, passing out be-tween the ages of sixty-six and sixty-seven. I died in Jefferson, Texas. I am Fosten Rourn-son. I feel that my friends in Falmouth will learn of my coming back. I hope they will feel that I am all right." We hear a spirit say: "I do wish to make

A spirit now approaches who is a very bright, intelligent-looking female. We speak of her appearance because it indicates to us that she appearance because it indicates to us that she was not only a worker while in the body, seek-ing to be a teacher and helper to others, but that she is the same now. We will give her message: "I feel that it would be a privilege as well as an enjoyment to me to be able to mani-fest myself from your circle-room. I wish my family and friends to know that I have come there to and the same that it have come family and friends to know that I have come here to send my love, and to assure them that I am with them at all times, seeking to aid and assist. I was a medium while in the body. I am, one who delights to bring spiritual influ-ences to mediumis, now that I am apart from the physical frame, for I feel it my duty to seek to surround those mediumistic individuals with whom I can come in contact with those influwhom I can come in contact with those influ-ences which will develop the highest phases of their powers, and bring them high and good in-spirations from above. While working for this I do not lose interest in those nearest and dear-I do not lose interest in those hearest and dear-est to me, and I find part of my work to be in their midst; for they too are susceptible to spiritual influences, and I desire and seek to surround them with the very best. I feel that I cannot sufficiently express myself at this place, for my heart everflows with thankful-ness and joy at the thought that the beautiful ness and joy at the thought that the beautiful truths of spirituality came to me and mine while I was in the body, and that I am per-mitted to enjoy and understand them more thoroughly now and to bring a comprehension and application of them to my friends in the mortal body. If they will but realize my pres-ence, my continued watchfulness over them, as I know they do at times, I shall feel overjoyed in spirit, for I endeavor to work for their ad-vancement and growth, while seeking to pro-gress myself. I may say it is years since I passed away, but I still feel that I am a mem-ber of the earthly family, as though it was but ber of the earthly family, as though it was but yesterday. I am MRS. S. A. N. KIMBALL, wife of Dr. D. S. Kimball, of Sackett's Harbor, N. Y."

As the spirit who is about to speak enters within our sphere of vision, we behold that if he had remained in the earthly life until this time, he would have been bewed down by the time, he would have been bowed down by the weight of advanced years; but, coming from the spiritual life, he bears not the impress of age, but only that of experience and soul-growth. He says: "I wish to speak, for I have friends in the body, those who would come after me, to follow in my footsteps: I want them to know that I look after them and seek to assict each one, that I are human them to the the them. them to know that I look after them and seek to assist each one; that I am happy; that my companion, my wife, Sarah, is happy. We are together. Freed from the perplexities, annoy-ances and cares of the moital life, we grow young in spirit, hand-in-hand, rejoicing in our mutual companionship. Although I passed away some time before she did, I was ready to meat and welcome her to a spirit home , yot do meet and welcome her to a spirit home; yet do I find that she keeps pace with me in my expe-rience and progression. We return with mu-tual love, trusting that we will be received by those near to us. We assure our friends we those near to us. We assure our means we are in sympathy with them, and all we can say is that we are happy, it is well with us, and we bring our blessing from the angel-world. HEN-RY WOOD, to friends in Quincy, Mass." RY WOOD, to friends in Quincy, Mass." Now one approaches who appears distressed and moved, so much so that he cannot take con-trol of the medium. We are glad to speak for him: "I have not been gone from the body one year. I do not feel happy. I am restless and disturbed. You may take my impressions and give them in your own words, for I feel that I cannot express myself clearly." It seems that the individual resided in New Orleans, that he was a business man, a dealer in furniture, somewhat well known in the city where he re-sided. Under mental depression, and influwas a Dusiness man, a dealer in furniture, somewhat well known in the city where he re-sided. Under mental depression, and influ-enced by circumstances over which, we feel, he had no control, he committed what you call suicide, by taking his own life. He left a large family in the mortal. He is constantly attract-ed back to his old haunts and associations; he cannot free himself from the conditions which bound him while in the body. He was not en-tirely understood by those around him, and we feel that by coming here to day he will receive assistance to break the bonds which hold him in confinement. He wishes us to deliver his assistance to break the bonds which hold him in confinement. He wishes us to deliver his words to his friends, that they may know of his condition, and at the same time to send them assurances of his love, and say that he will endeavor to assist them in the future, if the power is given him to do so. What most concerns him is to have his family know that he is not lost; that he lives, and has the power of knowing what is taking place, both on the spiritual side and upon the mortal side. In the future, when the trammels are removed from spiritual side and upon the mortal side. In the future, when the trammels are removed from his spirit, and he is enabled to expand his pow-ers, he will advance in knowledge and compre-hension of spiritual law, purpose and work; then we feel that he will become a worker for good, for there certainly is much of beauty and goodness within him, which only needs to be unfolded. His name is JOHN BOIS.

Q-Can a murderer ever hope to be associated with and to have feelings of love and confidence shown him by his victim in the spirit-world ?

A.—That depends upon the degree of affinity existing between the two spirits. An individ-ual may take the life of another whom he despises, and from whom he is constantly repelled; such a spirit will never be attracted to the spirit of his victim in the other life, unless it be that the thought of each other draws the two spirits together. Such being the case, the feelspirits together. Such being the case, the feel-ings experienced by them both will be unpleas-ant and disagreeable. Circumstances may arise through which a mortal will take the life of a fellow-being whom he loves, admires, is attracted to, and upon meeting in the spirit-world, aside from the conditions of the physi-cal life which blinded them, they will be still attracted together. Love never dies; it may be obscured by conditions, but take these away and it will shine forth brighter and clearer than ever before. We know of more clearer than ever before. We know of more than one instance where the victim of a murder has met the spirit of him who committed the deed, in the other life, and they have be-come reconciled, been able to assist, benefit and bless each other.

Q.-Suppose a young man and woman sin-cerely and devotedly love each other for many years, become betrothed, and then circumstances arise that lead to misunderstandings, followed by the infliction by one of cruel wrongs upon the other, and to the impossibility of consummating a long meditated marriage, and each becoming united to another, is there any basis for believing that in a future state these two may become reunited—the old true love reustablished between them, and the fond hope of their early lives at length happily consummated?

A.-Where two individuals devotedly love A.—Where two individuals devotedly love each other; where they discover a similarity of tastes, disposition and compatibility; where they are continually attracted to each other, it is clearly proven there is a spiritual affinity be-tween them. The material life and its condi-tions, to a certain extent, limit and confine the spirit, while obscuring at times its clear vision; there limitations often course undecomplements these limitations often cause unpleasant expe-riences for the spirit, creating misunderstand ings between friends and lovers, causing the in-dividual to make mistakes, and lining the road of life with cares and perplexities. It is possible for two who devotedly love each other to become separated through mistakes and misunderstandings; it is possible for one of these two (and that one will be the weaker soul always, whether it be a male or a female,) to inflict cruel wrongs upon the other; but when these friends have passed through the physical

dition; seek to surround them with good me dition; and above all to place them in such cir-cumstances that they will not be obliged to consider the question of bread and butter, and to weigh the matter in their minds whether they shall perpetrate a fraud and receive the dollar, or whatever the sum may be, or remain unassisted, receive no manifestation of spirit-ual presence, and allow the money to slip away which they or evolve work. which they so sorely need.

I know this has a weighty consideration with many frail mediums, who are in delicate health, and unfitted, because of their mediumship and and unfitted, because of their mediumship and the conditions imposed upon them by the spirit-world, to perform manual labor, and who, if the spirits fail them, or are unable to afford proper conditions for manifestation through their organism, are obliged to want for the ne-cessities of life. Very few individuals can with-stand the temptation to wrong-doing, in the face of suffering and starvation. I would say

face of suffering and starvation. I would say to those who pass their verdict so censoriously upon mediums who have been found wanting upon mediums who have been found wanting, that the trouble rests a great deal with your-selves. If you will surround your mediums with proper conditions, place them in circum-stances where they will not want for the neces-stices of life; give them opportunities for the unfoldment of the powers within, then you will be able to obtain through them those mani-centarios and avidances of splittual life which the the to obtain through them those mani-festations and evidences of spiritual life which you so earnestly desire. Like that noble and honest scientist of England, who made it possi-ble for the most convincing manifestations of phenomenal Spiritualism to be received through the mediumship of a delicate girl, because he surrounded her with those conditions whereby she would not have need of thought concern-ing where the necessities of life were coming from, so you, too, may make it possible to re-

from, so you, too, may make it possible to re-ceive the most convincing spiritual manifesta-tions, if you will surround your mediums with those same good and proper conditions. My attention has been directed to individu-als in New York City who claim to follow the Christ-principle of love and good will unto all, who are passing censure upon the doings of cer-tain mediums. It may be true that these me-diums have been found practicing fraud; if so, I would not excuse it. But was it the practice of the Nazarene to publicly denounce and re-vile the wrong door? Did he not rather gather those who had done wrong into his loving em-brace, soothe them with kindly words, stimu-late them with a desire to do better? Instead of pronouncing the judgment of consure he

of pronouncing the jndgment of consure he lovingly said, "Neither do I condemu theo; go and sin no more." And we trust that those who have never been tempted, never fallen into temptation, who have resisted evil, not because it has come to them overwhelmingly and they were strong enough to pass it by, but because no great temptation has assailed them, will culwhen they find an instrument of the spiritual world going astray, they will take him or her in hand, seek to reform them by loving measures, and strive to imitate the loving example of the Nazarene, whose work was to uplift the fallen, strengthen the weak, and bless mankind.

I am called here, also, by the desire of a friend unto whom I frequently come in private communion. I would say to her: Be strong and enduring; I am by your side, in company with others who work for the welfare of manflict cruel wrongs upon the other; but when these friends have passed through the physical life and its conditions, the mists will all roll away caused by their life in the body, and advanced the misunderstandings become solved, the mys-

### Annie Tobin.

I am Annie Tobin. I was a little less than sixteen and a half years old when I died. I want to come back, because I want my mother want to come back, because I want my mother and father to know what a good place I live in. I want them to feel that I am very happy, that I am as free as the birds, to go wherever I de-sire, and that no harm has ever come to me since I passed out from the mortal body. I do n't know how to come back and talk through another person, but I feel anxious to reach my friends, and have them know I come home free friends, and have them know 1 come home fre-quently, just the same as I would be could they see my form. I have a body similar to the one I had when here—it is strong and healthy, and I can enjoy it much better than I did before. Although over sixteen years old when I died, I found I must attend school if I wanted to learn anything, and to know as much as others whom anything, and to know as much as others whom I found there, so I have been going to school ever since, and I am delighted with my lessons. It is not to go into a narrow room, and sit in one position for hours, plodding over some hard task; you can take up any lesson which you de-sire to learn; you will find kind, intelligent teachers ready to explain to you whatever you wish to know; and as they drop their words of information into your mind, new thoughts spring up within you, new questions, new ideas, which you can elaborate for yourself—until you which you can elaborate for yourself—until you have acquired just the knowledge you desired. I wish to send my love, and to tell every one who knew me that I would not come back and live in the body if I could just as well as not; I would prefer to stay where I an; but I don't want to call them over to me until their work is finished here. I heard a lady say that she thought I had passed away before my time, and I inquired of my teacher if that was so. He wild not don't with the hadron the said, no, I did not; that, with the body which was mine, and the conditions which surrounded me, I could not progress on the earth as it was best; I had advanced just as far as I possibly could do, so I was taken away where I could have been average and the taken away where I could have larger score—and my time had come. So I feel satisfied, and I want all to know that it is a beautiful world—the spiritual. My mother's name is Catharine Tobin; my father's name is William. I lived in Cambridge, Mass.

### Mrs. Eliza A. Churchill.

[To the Chairman :] Do you welcome old la-lies and overyhody? [All are welcome.] That s kind, and i appreciate it. You see I have friends on the earth. When a spirit gets away from the body, and finds that she has left her friends behind, and cannot take them with her Intends behind, and cannot take them with her and show them all the pleasant things she has found, it makes her anxious to come back and let them know about it—where she is, and how situated. Weil, that is the case with me. I found that I could come back, and could see my friends, although they could n't see me. I could touch them with the hand, but they felt bot the tunch and life seemed year strange for

and the second second

### The Controlling Spirit

Delivered messages from Samuel E. Stowell; Fos-ter Robinson; Mrs. S. A. N. Kimball; Henry Wood; John Bois; Henry K. Barber; George W. Killridge; Sophia Ford; Hannah E. Kim-ball; Jesse Haley; Mrs. Phebe Young; Light Star Star.

Mr. Chairman, as the state of the atmosphere is unfavorable for the control of individual spirits, we will proceed to give the messages of such spirits as desire to make themselves known this afternoon :

We are approached by a male spirit, who gives his name as SAMUEL E. STOWELL. He says to us: "I lived in Charlestown, Mass. I was in my fortieth year when I passed from the body. In about two months from this time it will be ten years since I passed away. When a party leaves home and friends, to make a long jour-ney, and has no means of communication with them during a lapse of years, he is looked upon

HENRY K. BARBER-a spirit who claims to have resided in Hartford, Conn.-desires us to have his friends learn that he has returned to earth, to send his love, and to assure them of his welfare. Only a few months have elapsed since the decease of his physical body. He has no message to give at this time, only one of love and greeting.

A male spirit speaks to us as follows: "I am GEORGE W. KITTREDGE. It is less than two years since I passed out from the mortal, at the age of thirty-nine. I want my friends in the body to feel that I am alive, not by any means dead, nor have I passed out from their presence, for I find my spiritual home to be close to theirs, that is, I can, in a moment's time, pass out from the home of my spirit into the home of mortal friends; they seem to be side by side. I want those who love me to send out their thoughts those who love me to send out their thoughts toward me, as one living and conscious of their existence; I can, in this way, take hold of the ideas which they fling out, and make them of use to my spirit and to them. I want to come back into communion with them, for I feel a ne-cessity for this kind of work. By-and-by I will be able to give more; at present I do not know how to proceed. I lived in Leominster, Mass."

We hear the words: "I am so anxious to reach my friends, to come to my son, William Ford, who lives in St. Louis, that I can hardly con-tain myself. Many years have passed since I left my son-a young man, struggling with the trials, the perplexities and temptations of mortal life—and it seemed to me that when I must pass out from his life, he would have no stay to hold him to home; nothing to guide him in the right direction, but I have found that my fears were all useless or in yain. that which I dead not all useless, or in vain ; that which I dared not

## FEBRUARY 18, 1882.

hope for has been accomplished, and I feel that all is well with him. Although he feels, at times, unhappy and restless because he cannot get all that he desires, I would have him know that no one in this mortal life can attain all they wish for, and that his lot has been cast in pleasant places. He chould feel that he has they wish for, and that his lot has been cast in pleasant places. He should feel that he has been blest far above many others. I want him to feel that his mother is with him, trying to guide and influence for good; that she has been made happy and blest because he has done so well. She thanks him for always remembering her last wishes and desires; she feels that he has tried to follow her instructions, and to do that which he felt his mother would ap-prove of. Please to say that father, sister, and mother send love, and hope before many years mother send love, and hope before many years to be able to come into close and personal com-munication with our dear one. SOPHIA FORD."

munication with our dear one. SOPHIA FORD." "I, too, wish to speak and give a communi-cation from the spiritual world. A number of years ago I lived in New London, Conn. I fol-lowed my occupation in that place. I have many friends whom I loved and esteemed. I would like to send my affectionate regards to those who yet remain in the body and remem-ber me. Tell them that I am happy in a spirit-world; that I did not cease my work when I passed from the body; I was enabled to take it up, to study into it and elaborate its principles, until I understood its harmony more thorough-ly and completely than I could have done ly and completely than I could have done had I lived on the earth to a great age. It seems to me, at times, that the melody of the spheres flows forth from my soul, and I wish that it could strike upon the hearts and hearing of my friends, that they could realize what divine music we know and appreciate in the world beyond. But I have other work of which I wish to speak. I have for years been in at-tendance upon a medium who is in the body at the present time. I wish to say to him : I am still of your band ; others control and direct you still of your band; others control and direct you at times, but I am always ready to give of my influence, strength and assistance whenever it is required. I wish to say: Dear E., do not feel discouraged at any time; do not feel that your work is not of the highest order, even though mistakes and failures at times occur; these are known in the development of every medium. You have been called upon by the angel-world to be an instrument a mouthnice. for individ-You have been called upon by the angel-world to be an instrument, a mouthpiece for individ-ual spirits, through whom they can manifest their loving thoughts to their friends. Then feel that you are one blessed indeed, and realize that the mission assigned to you has been given by those who are high and exalt-ed, who will not see you falter nor fall in your work. At some future time we will give you such instructions as will be for your bene-fit; at present be happy and peaceful, con-tented in our love and in the assurance of our influence and strength which is imparted to you. I know that l express myself but feebly, yet I do the best I can at this time. HANNAH E. KIMBALL." yet I do the ... E. KIMBALL.'

E. KIMBALL." A very kind and genial-appearing spirit approaches who desires to make himself known. We give his message: "I lived in the body a long time. I attained almost the age of seventy-four. It is a couple of years or so since I passed out. I have a good many friends yet on the earth, in Lynn and Cam-bridgeport. Tell them, please, I wish to be re-membered to them. If they care to know how I am, I am well and happy, and satisfied with my home. I am engaged in floriculture. I have a place of my own, which I cultivate and beautify as my taste dictates. I was engaged when in earth-life as a tin smith; at one time in partnership with my associate Eaton. I was also a member of the "Massachusetts Horti-cultural Society." All I wish to say is, that my affectionate regards are given to all friends. I impatiently await the time when I shall give I impatiently await the time when I shall give them welcome to my beautiful spirit-home. JESSE HALEY."

MRS. PHEBE YOUNG desires to send her love MRS. PHEBE YOUNG desires to send her love to her husband and son, in Memphis, Mo.: "Please to say I am still with my dear ones. I am directing and influencing my son for his best good, as I believe. I want him to feel that his mother is often with him, that she blesses him, and tries to make him feel her love and sympathy. Also to my husband; I am with him, and the time will soon come when we will be raimited in the spiritworld, as in the olden and the time will soon come when we will be reunited in the spirit-world, as in the olden days; still as I am permitted to come to him soo frequently, to take him by the hand, and have him feel as I do, that we are not separated, that we are still traveling together, side by side, it gives me great joy. I could not resist the tempt-ation of sending a word of love from here. 'Fo STEPHEN YOUNG.''

An Indian maiden desires us to give a brief message for the benefit of her medium, who is in trouble. LIGHT STAR says: "The good time is coming—it has not disappeared in the past. My medy will travel through darkness for three moons, then she will be relieved. She

exist in the exercise of some law of which we have made wonderful advancement in the are yet uninformed. Thus, he described death as only an incident in life, through which we pass by perfectly natural processes to another condition of being just as natural, but more advanced. He thought all the children of a Divine Fatherhood had received divine assistance and light in all ages. He spoke of the genius of Mozart, Shakspeare and George Stephenson as divine gifts, and said lightning was beyond man's comprehension until Franklin brought it down from Heaven, to be the messenger of commerce, and furnish power and light to the world. He spoke of death as the grandest revelation the world can know, and not that annihilation which materialists fear.

In closing Mr. Bright spoke in behalf of Spiritualism with an eloquence equalled only by the truth of his utterances. The greatest degree of attention was given to his remarks from the first to the last word, and much satisfaction was expressed by the audience at the close of the lecture.

It is Mr. Bright's intention to leave California the last of this month, and proceed East as far as Boston, and with this announcement it is unnecessary for us to mention the desirableness of those having such matters in charge to engage his services; that must be apparent to all.

# WESTERN LOCALS, ETC.

Ohio: New Philadelphia-A Thriving Locality-Lees-ville-A Free-Thinking Community - Memo-

randa. New Philadelphia is a prosperous town, possessing wealth and enterprise. For years Editor Matthews, of the Democrat. has been known as a Spiritualist. This gentleman gave the Banner of Light messenger a journalist's welcome. Arrangements had been perfected for a meeting in Eagle Hall, where a small but intelligent audience convened to hear what was to be said in behalf of spiritual progress and the significant facts of Spiritualism. The people are ready and willing to hear; in fact, the old prejudice against Spiritualism is fast dying out. True, a few preachers, who do not keep up with the progress of their own denominations, set up once in a while a ridiculous cry against everything outside of their sectarian enclosure. Such a course is not heeded even by the average church-member. Ranting bigots are the exception, and Spiritualists should take pleasure in doing justice to the tolerant spirit which is now ramifying all existing institutions. Several years ago Mrs. Emma Hardinge Britten gave a series of discourses here. She is most affectionately remembered by the friends.

### LEESVILLE.

The free-thinking element, with materialistic tendencies, seems to dominate in this town. B. F. Underwood has spoken here several times, and his discourses have been highly appreciated. He is a good lecturer to follow, as he does his work thoroughly. Dr. Burr, Mrs. Cross, and a few others are interested in Spiritualism. Dr. Burr is a venerable practitioner; he has been prominent in reform movements for many years. There is a demand for a good test-medium in Leesville, the mental soil of the town being in fine condition for the reception of Spiritualism. B. W. Price, Dr. Burr and other prominent citizens work harmoniously together in the cause of mental emancipation and development. Lecturers and mediums will be cordially welcomed in this place.

### CHIPS.

The spiritual séance should be considered a holy of holies. A rapidly-augmenting army-the readers of

the Banner of Light. What the microscope is to the scientist, medi-

umship is to the Spiritualist. The word "prejudice" has no place in the

ocabulary of a philosophical thinker.

### direction of progress, will probably discover, in time, that they will be obliged to go back and walk over the ground in a very deliberate manner before they can really understand the situation.

OF

LIGHT.

BANNER

The prospects are favorable for a camp-meeting at Brady's Lake, Ohio, the coming summer. Ground has been leased, with privilege to buy, and an association has been organized, with Ira Lake, Esq., of Norwalk, Ohlo, as President. Brady's Lake is near Ravenna, and the location is admirably adapted for a camp-meeting.

The general impression is that Prof. Fisher, the Yale theologian, who was expected to annihilate Ingersoll, has begged the question. Theology is practically a dead letter with many of the leading men of the Protestant Christian church of this country. This item of news should be telegraphed to the rural clergy.

A wave of conservatism is sweeping over the country among Liberals and Spiritualists. A philosophical conservatism-a desire to be just to contemporaneous movements and to the past-is a desirable thing; but a canting, catering conservatism is something abhorrent to all brave pioneer workers in reforms of whatever name.

Journalism in Spiritualism has accomplished a grand work, and its function is to grow and exhibit both fibre and elasticity with the everrecurring exigencies which are identified with the careers of all great movements. Present indications are that there will always be a Banner of Light in connection with the cause of Spiritualism.

Reader, if you have any definite opinion on the problem of the universe, human life and the destiny of man, are you not either a Spiritualist or a materialist? But if you have not made up your mind yet, you need not worry-God will not shut you out of his holy presence. However, you should improve every opportunity for enlightenment on all important questions.

A Patagonian was afraid of what a lookingglass revealed: so the Orthodox Church to-day evolts from the old doctrines of depravity, atonement and endless punishment. Hammond, Moody and Sankey, and other so-called revivalists, ought to be posted from headquarters. A great debate is impending in the Church on the question of surrendering the old theology.

W. Harry Powell has been holding successful séances in Cleveland, Ohio. He was in Tippecanoe City, Ohio, Feb. 14th and 15th, from which point he went to Cincinnati. Mr. Powell, in addition to his gift as a slate-writing medium, has recently developed the phase of public description of spirits, giving date of death and full name-so he stated to the Banner reporter.

Rev. J. D. Potter has been conducting an alleged revival of religion in Geneva, Ohio. A telegram to the Herald, of Cleveland (Feb. 7th), stated that the schools were "closed part of the forenoon to allow the scholars to attend the meeting." By whose authority was the schoolroom closed ? What relation do revivalists sustain to public schools in this country? The howl against the Catholics, which the average Protestant raises, is full of cant—it is purely a jealous, sectarian cry. Let the debate on the question of secular schools and the elimination of the ecclesiastical policy from our civil institutions continue.

In the coming civilization all narrowness will be outgrown; the barriers separating and antagonizing the historic faiths will be annihilated; the bias of sectarianism will not dwarf human souls; the facts of Spiritualism will be universally accepted; and people will assemble in great halls made beautiful by all that art and architecture can furnish, where, under a baptism of music, they will listen to scholarly exponents of all known systems of thought. The poet, philosopher, medium and scientist will be members of the coming ministry. Education will be the watchword and philanthropy the creed in the church of the future. Spiritualism is being discussed in the columns of the Willoughby (Ohio) Independent. Mr. Bond, a local Spiritualist, comes to the front with a challenge, offering to draw on his bank account to show his confidence in the genuineness of mediumship. "Phil" (Mr. A. G. Smith) has a long and able article relative to alleged exposers. He says, among other things: "The critics who essay to expose Spiritualism for the most part fail to apprehend the true import and status of the matter they decry. ... I submit that if the great question, 'If a man die, shall he live again?' ever receives a valid scientific solution, it will be at the instance of a rational Spiritualism. . . . Spiritualism can successfully check the materialistic tendencies of modern thought." Wong Chin Foo arrived in this country not | Henry Bishop ; "Northern Travel"; "Recent Dralong ago on a mission. His scheme was to prevent his fellow Chinamen from becoming Christians. Cincinnati, Ohio, was specified as the field of W. C. F.'s operations, owing to the fact, probably, that Dea. Richard Smith's fame as a truly good Christian man had reached Hong Kong. Wong Wing, of 126 Central Avenue, Cincinnati, was anxious to assist the home missionary, so the couple started out as "policemen" in the interest of religion as it exists in China. Wah Hing had been reciting the catechism in a Christian Sunday school, and was considered a fit subject for the work of the aforesaid Chinese "policemen." The trio met -on the sidewalk. Arguments flew fast and heavy (we refrain from giving the exact language); recrimination was finally indulged in ; and to bring things to a climax Wah Hing made a quotation from one of Talmage's recent discourses on Ingersoll. This was too much-a conflict ensued, concussion supplanting discussion. The next day Wah Hing caused the arrest of Wong Chin Foo and Wong Wing, and the case will be tried in a few days. Moral : Never get into a passion over a discussion on the topic of religion. Unitarianism seems to be a half-way house for ex-evangelist ministers on their way to materialism. Rev. George C. Miln, of the Church of the Unity, Chicago, Ill., preached a sermon on Sunday, Feb. 5th, in which he practically adopted atheism and the doctrine of annihilation at death as his individual belief. And yet the aim of the sermon was simply to show that the basis of fellowship in the coming church would not be an agreement on either belief in God or immortality. The preacher did not say that the coming church; as such, would not be postulated on Theism-and the doctrine of immortality, as some of his hasty critics have assumed. Mr. Miln has only uttered a rationalistic, common-place remark. Character is the ideal, not creed, in hundreds of Spiritualist and liberal churches to-day. The coming church is here, friend Miln. But the dominating, coalescing power in the church of the future will be the spiritual vision of a Blinu Vedder. The table of contents for Vebruary is

Divine Economy in Nature and an inherited immortality. Utilitarianism, as such, cannot supplant religion. Religion, rationally understood, shows the spiritual significance of utility. The Chicago minister, in his references to mental phenomena, shows that he has failed to familiarize himself with the phenomena of clairvoyance and genuine spiritual manifesta tions. He is simply in one of the transient mental states which uniformly mark a thinker's reaction from Orthodoxy. A few years age Mr. Miln was a Unitarian Congregationalist clergyman. Unconsciously to himself, he has made another sectarian jump; but (we venture to prophesy) his present mood will not be permanent; for he is not sanguine enough to pic ture atheism and materialism as the basic ideas of the church of the days to come. His partial glimpse of the condition of things regarding fellowship is true; but fraternity and philosophy are fundamentally dissimilar, in essence Mr. M. has not grasped the situation; he has only observed an incidental phase. The church of the future, as an organized force, will be Theistic, and immortality, as revealed through Spiritualism, will be recognized as a fact susceptible of demonstration. Honest doubters will not be refused fellowship. By philosoph ical teaching and personal experiment materialism, as commonly understood, will be supplanted by a comprehensive Spiritualism. CEPHAS.

### THE LEGEND OF THE JASMINE.

- There is a legend, old and gray, Born of a Tuscan soil; It tells how, on an olden day, A pilgrin aged chanced to stray Where noble castles stopped the way, With all their portals down. At last he reached one decked with flowers From base to turret crown, And sourch its shoke through midday hour And sought its shade, through mid-day hours, With wine and bread, in fragrant bowers Born from the hand of toil.

- Refreshed, he spake the lusty lad Who'd wrought it all by skill, And heard his tale, as brief as sad : He loved—alast it was too bad— A malden who no money had, And he was just the same. "This noble castle, flowers and grounds Are all of world-wide fame : The grand duke's wealth, it knows no bounds— These flowers are sought by kingly crowns : These flowers are sought by kingly crowns ; But I am wifeless still."
- "My boy," the pligrim sadly said, "I have no golden wealth. But here, in lieu of white and bread, I give you this—I is but a shred I cut in Persia from a bed Of the state of
- Of gorgeous, fragmant flowers." The gardener placed the little gift In shade till sunset hours; Planted and watered It, and swift It grew to fill the garden drift With glorious, perfunged health.

- With glorious, perfumed health. The grand duke soon the story knew, And saw its lovely bloom; Then with its growth his passion grew, And self unto his bosom flew. He charged the boy to give no clue To whence the flower was brought, Nor yet to give a single spray, However deftly sought, To king, to child, or dame, away, Or he should know, that very day, The headsman's ready doom. But this the gradener said, within :

The nearsman's leady doom, But thus the gardener said, within : "T is Lina's matal day; I need no gold her love to win, But even now I shall begin To cull—God grant it is no sin— Some flowers to deck her hair. She's neither king, nor child, nor dame, But only malden fair. And so," he thought, "there is no blame Should I this flower without a name Send forth upon the way."

- Send forth upon the way." The malden kissed the rare bouquet, And then, with dancing eyes, Sho saw the little perfumed spray, And careful put the flower away. And pursed it fondly, night and day, Till it was seen by one. Who craved the shruh, and offered gold— That which the mald had none— Enough to tempt. The flower was sold And gone ; and now the malden bold In happy accents criss :
- In nappy accents cries : "My own I my love I oh I look and see ! I'll be your wife this day ! Look what the fairies sent to me, By pilgrim hands from over sea-This gold to be my wedding feo For love, for me and you !" And so, since then, each Tuscan maid, To prove the legend true, Wears twined about each glossy braid,

all that could be desired, and its value is vouched for by the fact that the names of Ralph Waldo Emerson. Henry W. Longfellow, the late Dean Stanley, Mrs. Burnett, Mr. Howells, Frank R. Stockton, "H. H.," E. C. Stedman, H. C. Bunner, and others of like calibre are attached to the various items in the list presented. THE MAGAZINE OF ART: Cassell, Petter, Gal-pin & Co., publishers, 739 and 741 Broadway, New York.

The frontispiece, this month, is a striking reproduction of a freak of nature in Colorado, the picture being entitled "The Mountain of the Holy Cross"-the original painting being by Thomas Moran. "The Haunt of the Kenabeck" by the same artist, is also a fine cmbodiment, as presented by the engraver's skill. "The Grandfather's Blessing,"" Winter" and "Snow"-all full page pictures-together with the smaller ones entitled "Canossa," "The End of the Journey," and 'Going Out for the Night," are entitled to special mention among the fine collection furnished in this

THE HERALD OF HEALTH, devoted to the cul-ture of Body and Mind. New York: M. L. Holbrook, M. D., 13 Laight street.

Dr. Robert H. Bakewell gives in the February numer a treatise worthy of the consideration of all upon The Hygiene of Bed-rooms"; and Coomar Raj Roy, a native of India, having sent the editor a letter upon The Social, Domestic and Health Habits of the Bengalese," it is given this month in the writer's own vords, and will be found exceedingly interesting. "Toples of the Month." comprise "Smoking Incom-patible with Fine Manners," "Record of Hyglenic Progress" and "Water Cure in Fevers." Much good food for thought is given in "Studies in Hygiene for Women," and the minor articles of this number are replete with valuable instruction.

RECEIVED. - VICK'S ILLUSTRATED MONTHLY MAGAZINE, for February: James Vick, Seedsman and Florist, publisher, Rochester, N. Y.

(From the Newport (R. 1.) Daily News, )

### Elizabeth Hazard.[\*]

The best epitaph a deceased person can have written in the regrets of the poor. The highest life is the life lived for others :

"Heaven doth with us as we with torches do; Not light them for themselves; for if our virtues Did not go forth of us, "I were all alike As if we had them not."

Miss Hazard kent ber virtues so steadily alight, not only for her family and friends, but for all who are in want or distress, anear or afar, that her path through i long life was a trail of kindly illumination. Her charities were silent, but continuous and countless.

A lady of wide sympathies and elevated character, an intelligent, traveler in her, own, country and in Europe, personally acquainted with many individuals and preferring always the enlightened, she was full of interesting reminiscences. The eldest sister in a mimerous family of intellectual, affectionate brothers and sisters, a reader of good books and a doer of good deeds, and ever attended by the thoughts and feelings of a refined gentlewoman, hers may be called a happy life, being that of one who enjoyed a large share of inward blessings.

In 1874 Miss Hazard published in Philadelphia a small volume of poems, creditable to her head and her heart, animated by poetle and moral sensibility. In a touching and at the same time a cheering Hymn of Death is the following prophetic stanza :

\*\* The gathering folds of Death's curtain are round me; in coldness and gloom it seems to ensirond me; But a radiance divine on my dim eye is beaming. And music's rich tones on my cold car are streaming;

The hymn concludes with these lines, wherein to the friends who are now mourning her loss she herself offers this wholesome consolation :

• A mortal of earth his eternity gains ; Immortal, he rises relevance from his stains, In the song of the Lamb henceforward to join, The earthly transformed to the pure and divine.•

C. \*(Who passed on from Newport, R. I., Feb. 2d, In the 85d year of her age.)

Parents, do not use vile drugs or nostrums in your families, but use pure Hop Bitters.

### To Business Men.

Now that this paper, which circulates in every civilized 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. Heretolore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

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three moons, then she will be relieved. She watches your talking-sheet, in order to see if she cannot hear from some friend. Tell her Light Star has come with greeting; she brings good news, for the clouds are rolling away, the sun will shine, and the flowers bloom; and when the bright, warm summer comes, medy will go away from the old wigwam, from the old people; she will take up new plans and a new life; then the big strength will come, and the glad tidings from the hunting-grounds be-yond the big waters. Light Star sends love to medy and all friends."

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED, Jan. 17.—Anna A. Barilett: Stephen Nichols; Joseph Farnsworth; Eunice Clark; Mary Ann Bampson; Henry Brown; Thomas J. Martin; Charles L. Wheaton; Deacon Jonathan Loring. Jan. 20.—Rev Isaac R. Barbour; Johanna Balge Walters; George W. Whiteside; Urah Utley; Melville O. Freeman; C. E. Preston; Jonas Smith. Jan. 24.—Dr. James A. Stetson; Maria L. Joy; Joseph W. Reynolds; Wille Patton; Capt, F. H. Kline; W. Wood. Jan. 27.—Mrs, E. L. Hartshorn; Mrs. Adella Rotner; Fanny Giles; Stephen Roundy; James Dobson; Mary E. Blake; La Faun.

Jan. 27.-BIFE, E. L. Hartshorn; M.R.A. Adena Rother; Fanny Gilee; Stephen Roundy; James Dobson; Mary E. Blako; La Faun. Jan. 31.-Lowis Hatch; Mrs. Rosanna C. Ward; Julia Parker; Marcus Dunn; Sarah Manuing; Mary Bridge; Luther B. Dickinson. Feb. 3.-Stephen L. Logan; Georgletta E. Main; Capt. Samuel J. Clark; David E. Wade; Jedediah Washburn; Charile James; Jonnic Maynard; Sarah Hatfleki. Feb. 7.-John R. Rice; Nellie French; Lena Morris; Johnnie McArthur; Lucy W. Jones; John Gorman; Aus-tin Kent.

### Spirit Communication to Thomas R Hazard.

Hazard. My Good FRIEND: I have been kindly in-vited to visit you, which cordial invitation I gladly accept. It is a great pleasure to be with you at this hour, to feel the glories and joys of spirit communion, soul speaking to soul unen-cumbered by bands of fiesh, for I feel that I can speak to your spirit in words of friendship. I wish to announce myself as perfectly satisfied with my condition in the immortal world. This is a glorious life, where all is joy to the soul who strivet to live in harmony with the laws of justice and right. My condition is a good one; my view of life a broad one, unobstructed by boundaries or limitations. I can work, labor, and expand the possibilities of my being. You should be a happy man to possess all the joys and consolations of knowing that your dear ones live, and can return to minister lovingly to your soul. RowLAND ROBINSON. Jan. 17th, 1881.

soul. Jan. 17th, 1881.

### Charles Bright as a Lecturer.

The eloquent Australian lecturer, Mr. Charles Bright, delivered his first address in America on the evening of the 15th of last month, in Dashaway Hall, San Francisco, Cal. His subject was "The Freedom of Thought," and his remarks were highly spoken of by the papers next day. The Evening Post alluded to Mr. Bright as "a man of culture and refinement, who treated his subject in a broad, philosophic spirit," adding that there "was nothing in matter or manner of the lecture to offend the religious sensibilities of any one." The Alta spoke of him as having "a good voice and fine delivery, with all the ease and appearance of a cultivated scholar and practiced public speaker."

Mr. Bright in this lecture reviewed the progress of free thought through the times of Copernicus, Galileo and Puritanism. He denied the existence of anything supernatural, claiming all things that can exist as purely natural, | half ! and only incomprehensible to us because they

Inspiration and culture have a noble opportunity on the platform of Spiritualism.

Spiritualists are followers of the much vauntad method of induction. They observe facts.

The question of mediumship is fundamental to the movement known as Modern Spiritualism.

On Jan. 28th, 29th and 30th there was a grand celebration in honor of Thomas Paine, in Linesville, Pa.

Observing the phenomena of progress is legitimate; but the lesson of the hour relates to the philosophy of progress.

Felix Adler, of New York City, was greeted by a large and brilliant audience in Cincinnati, O., on Sunday, Jan. 29th.

John W. Chadwick's book, "The Man Jesus," s worth reading. Price, \$1; postage 10 cents. For sale by Colby & Rich.

The work of the iconoclast is all right. But there are other methods of reform-equally egitimate-beside knocking down (figuratively) every sectarian you meet.

A discovery: The man who takes the floor after the lecture, and indulges in a long harangue about progress, individuality, obsession. development, etc., generally puts eleven (11) cents in the hat.

The progressive ministers clinch this point: Ecclesiastical Christianity is one thing; and a Christianity based on the "Sermon on the Mount" is something far different. Now is this a valid distinction?

Question: How much can we expect from the clerical profession, when, according to their own record, it has taken the learned gentlemen over eighteen hundred years to find out how to interpret Christianity?

Editor Charles Matthews, of the New Philadelphia (Ohio) Democrat, sends his compliments to Colby & Rich. He will attend the Eastern Camp-Meetings during the coming summer, accompanied by his wife.

Spiritualism is vitally related to all reforms. It is the cry of humanity, instead of the song of a sect. It leads the way to liberty. A sectarian organ-grinder would not be competent to meet the requirements of the Spiritualist platform.

On Feb. 1, in Mauston, Wis., W. F. Jamieson replied to an attack on the memory of Thomas Paine made by a Rev. Mr. Brown. Some ministers are supremely happy when they are assaulting the character of Thomas Paine. Cuious

Spiritualist lecturers always take pride in bending their energies to present rational views of the genius and function of Spiritualism. One important work of the new ministry is to show the spiritual side of the doctrine of utility-a point which is almost uniformly overlooked.

Astonishing: "Why," said a good brother, the other day, "you do not say enough about the grandeur of the enlarged Banner of Light. The paper is a marvel !" The special representative thereupon asseverated that he would lengthen his orations on the subject by one

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Quite a number of persons who imagine they

sy braid. he day that she a wife is made, A little fasmine spray. —J. W. Watson;

### The February Magazines.

THE ATLANTIC MONTHLY : Houghton, Mifflin & Co., Boston, publishers.

The current issue of this popular periodical is filled to the brim with an array of good matter in which essay and biographical paper, tale, poem, and review harmoniously blend. The following is its table of contents : "The Bay of Seven Islands," John Greenleaf Whittier; "Some Traits of Bismarck," Herbert Tuttle: "An Echo of Passion," IV., V., George Parsons Lathrop ; "Studies in the South," II.; "The Refunding Bill of 1881," J. Laurence Laughlin; " Tom's Hus band," Sarah Orne Jewett ; " In the Silent, the Silent November," George Parsons Lathron : "Richard Grant White," E. P. Whipple ; "Ember Days," Edith M. Thomas; "Daniel Webster," Henry Cabot Lodge; "Beethoven," Owen Wister; "Origin of Crime in Soclety," III., Richard L. Dugdale; "A Contrast," K. G. 'The House of a Merchant Prince," I., II., William matic Literature "; " Von Holst's Constitutional History of the United States"; "The Contributor's Club" "Books of the Month."

HARPER'S NEW MONTHLY MAGAZINE : Harper & Brothers, publishers, New York City. The present is a strong number of a magazine which s firmly entrenched in the public favor. An excellent portrait of Victor Hugo serves as a frontispiece, and the illustrations which follow, by eminent artists, are a treat to the eyes which are privileged to look upon them : views of Philadelphia (ancient city and modern); scenes in Mexico ; portraits of the political leaders of France; striking limnings of occurrences taking place almost daily in the experience of those connected with "The American Life-Saving Service," and kindred designs carry the interest of the issue to a high standard, which is substantially supported by thoughtful papers, touching poems, admirably man aged departments, etc. The "Editor's Drawer" is made particularly attractive-in addition to its usual store of facetious anecdote-by contributions from eminent American humorists. An unique feature of this number of *Harper's* is the opening part of Mrs John Lillie's serial tale, "Prudonce: a story of As thetic London," which looks in the direction of giving a clear view of some phases at least of the much vaunted " English Renaissance." The story is takingly illustrated by Du Maurier (of Punch renown).

THE CENTURY: issued by a company of the same name at 33 East 17th street, Union Square, New York City.

We have received from A. WILLIAMS & Co., 283 Washington street (corner School), Boston, Mass., the midwinter instalment of this vigorous publication. It may be safely remarked that no member of the periodical fraternity has met with more changes than the lively and seasonable magazine above named. Changes of name, proprietors, editors, (through decease and otherwise) etc., have come to it, but its record is excellent, and its present proprietors aver that since changing the name from SCRIBNER'S MONTHLY to THE CEN-TURY a decided gain (an average of thirteen thousand copies) has been experienced. Now we are treated to a new cover, and while the brown tint is continued, the parallelogram of Chinese-looking scrawls which once graced (?) the title page has vanished in favor of a se ries of appropriate designs. The magazine will have under the new regime, a "stock" cover, and the spe cial issues of November, February, May and August will display symbols fitting to the seasons they com memorate. These new covers are the work of Mr.

### **Special Notice.**

In conjunction with his professional work as 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. Солву & Виси.

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perusal. Notices of Spiritualist Meetings, in order to insure prompt Incertion, must reach this office on Monday, as the BAS-NER OF LIGHT goes to press every Tuesday.



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**F** Buspass Letters should be addressed to is a velocity, Banner of Light Publishing House, Boston, Mass, All other letters and communications should be forwarded to LUTHER COLRY. د را میں پیڈریس

THE WORK OF SPIRITUALISM Is as broad as the universe. It extends from the highest spheres of angelle life to the jowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, ... John Porpont.

\$5 Wednesday, the 22d of February, being a legal holiday, the Banner of Light forms will, the coming week, go to press on Monday, Feb. 20th-one day in advance of the usual time. Speakers and correspondents generally, who have notices which they wish to have inserted in our next issue, will therefore bear this fact in mind, and forward them so that they may arrive at this office early on Monday next. The Banner of Light establishment will also be closed throughout the day on the 22d.

### The Theory of Inspiration.

When the strictly secular papers take to discussing and speculating upon this issue of inspiration, it is because the ecclesiastical organs refuse to, and is moreover a sure sign that it is becoming one of practical, if not of paramount, interest to the public mind. Of course we now refer more particularly to the inspiration of what is commonly styled the Scriptures. I was only a few years ago, as a great number of our readers can testify, that to be known as questioning however slightly the plenary, that is, the literal inspiration of the Bible, was to expose oneself to all the pains and penalties socially of a skeptic and even "an infidel." Scarcely anything was too bad to be said or thought of those who had the hardihood to call in question the divine verity of every word and line of every book which, by canon lawonly, is made a part of the Bible. The "Sacred Volume" was not permitted even to be criti- | that of the full-grown man and woman, were inclsed, so extremely sacred was it professedly cluded in the weird but conclusively satisfactory regarded in the eyes of those who were annual- | procession. raising funds to send missionaries out amon; idelators. What used to be the rule in this cation (offered through the instrumentality of matter is foreibly, because truthfully, expressed by the Brooklyn Eagle, which says that "many a Christian father has laid a heavy hand upon the son who dared to express a doubt of some Bible doctrine or narrative, and many a son has runaway and shipped before the mast to escape the persecution of an Orthodox home." Mr. Beecher occasionally expresses the truth about the matter in his own early experience, telling us how entirely hateful was the hard life that fashioned him according to the doctrine of this same literal inspiration. It is perfectly true that many a young person has come up into life hating the Bible secretly while professing openly to reverence it. Scarcely any, on the hastiest reflection, but have felt how contradictory is the spirit of the Old and New Testaments, and remember that Christ himself declared that he came to bring a better gospel, a law of liberty in the place of the old law of ceremonies and observances, and the gospel of love in place of the old Mosaic doctrine of hate. It is one of the strangest anomalies of human history that people have lived so long in dread of the only book which they believed to be inspired; that parents, pastors, youth and untutored readers all alike have shrunk from the task of explaining, reconciling, and bringing into practital relation with their daily life parts of the Old Testament which in every possible respect were a flagrant contradiction of and a continual challenge to the mild and humane teachings of Christ. Such a book they felt could not be wholly inspired. Common sense itself forbade the thought. Men cannot truly endorse what they do not fully believe, however much they may profess to. The younger portion of questioners were habitually put off by the clergy and the teachers with shallow and evasive replies to their questions, and told that the period of doubt would vanish as they grow older. As has been well observed, to read the blographies of most modern men of genius, especialis those who are engaged chiefly in thinking, is to read a varied but an always interesting record of religious skepticism. John Sterling, and Froude, and Frederick Robertson of Brighton, and Arnold of Rugby, and many more illustrious ones that could be named will readily confirm and illustrate the statement. These living and true men of their time one and all received the brand of heretics, but, being healthy and vigorous spirits, they were easily able to breast the tide of ecclesiastical obloquy. And the fruit of such silent but sturdy defiance-a second reformation as it has proved to be-is a far more liberal tone of thought in the Protestant churches themselves, a positive advance in the views of professing Christians, a loosening of the cords and ropes which so jealously excluded those who dared to offer criticisms on the biblical records, a broader\_comprehension of the relations of the present and the future, | ing heard : "George Young." This spirit is the |

a more charitable habit of thought and conduct, and, best of all, a positive disinclination to take their religion at second hand. Criticism having become in a large degree scientific, the light of positive knowledge is rapidly spreading and the blinding shadows of superstition are receding from the mind's horizon.

We have been reminded that recently the new Bishop of Litchfield, England, in his very first charge to his clergy, raised his warning in their ears against accepting and bolting the old and worthless dogma that of necessity the Bi-

ble is inspired in every word and letter, regardless of context, speaker or writer. And Canon Farrar also, in a sermon delivered before Cambridge University, protested that, while his belief in the Bible had in no particular been shaken, he was certain that God never could have spoken some parts of it, because in those parts the worst of sins and crimes were justified, such as slavery, rapine, lust, covetousness, lying and murder. Who in the name of common sense wonders that an ecclesiastic, if he be possessed at least of common sense, should refuse to credit the good and great and loving Father of mankind with purposes which belong only to the ignorant, the wicked and the demoniacal? We are reminded that the church of England abstained from defining inspiration, or from exacting anything more from her elergy than the declared belief that "Holy Scripture doth con-

tain all things necessary to salvation," thus leaving it to be inferred that everything in thing inside the book to which the spirit par-Scripture is necessarily true or divinely inspired. And there are representative men in tion; and stepping up to the shaded light he the different denominations in our own country, who are fully abreast with the clergy of England and Scotland in their assertions respecting the literal inspiration of the Bible.

We need only mention the names of Dr. Buckley among the Methodists, Mr. Beecher among the Congregationalists, Mr. Phillips Brooks among the Episcopalians, and Bishon Clark, of Rhode Island, in the same church, to substantiate our assertion. These men, and their followers also, well know that the compilation of there was no collusion, direct or indirect, in the Bible, as we have it from actual history, her manifestations; when to the astonishment will bear out no such assumption as the old and dreary one which the Puritans accepted | scances, hands came out of the cabinet aperture with thanks from morose and revengeful John Calvin. They know, and we all know and have long known, that Jesus came to set aside altogether the teachings and examples of the Jewish books called the Old Testament, and that we hold fast to those old Jewish doctrines only to delay the progress of humanity and of genuine spiritual ideas.

And this brings us directly to the truth, which all experience combines to attest, that inspiration is a great fact in the universe that cannot be limited to records, so as to make them exclusively sacred, nor to creeds, to make them the sole interpretations and exponents of what is divine. The flow of the Spirit into the human mind is capable of taking innumerable and unexpected forms, and has not been suspended because it is recognized as having been active and effective at one particular period. Men are continually inspired in a degree corresponding to their capacity for spirit reception; and any one who is inclined to live in a truly receptive attitude of mind and spirit will live to confess to himself at last that he has been continually led more or less by the Spirit.

### Highly Satisfactory Scance with Mrs. Pickering.

On the afternoon of February 9th we were privileged to attend a sitting for form materializations, held by Mrs. John R. Pickering, at her residence, 132 Chandler street, Boston. The company present numbered sixteen-the male and female elements being about equally represented. During the séance, which lasted some two hours, twenty-three forms came from the cabinet-six being male and seventeen female-and all sizes, from that of the child to

pened with a beautiful invoa prominent trance medium of this city, who was one of the party present,) and the usual inging, after which the exercises proceeded, much in the order incident to sittings for the materializing phenomena, so frequently and so minutely described in these columns. The most remarkable manifestation witnessed during the evening (at least, to our mind it was such, as it had to us an interior significance) was the appearance of a young Indian girl, who held a flag in her hand, and whose attention seemed to be attracted more particularly in our direction than in any other; when we made the remark: "Is that the dress you are to wear when we have another seance?" she clapped her hands and began dancing around the room by way of assent. A young lady present, an invalid who is undergoing medical treatment in Boston, recognized her mother in one of the forms which appeared, and was informed by the manifesting spirit that it would be but a short time before she (the daughter) would join that ascended parent in the Better Country. The invalid (who is a hopeless consumptive) was cheered by the kindly greeting of her spirit-mother, and expressed herself as ready and perfectly reconciled to go. The cabinet used during this scance was so small-it consisting only of a curtain drawn across the corner of the room in which the sitting was held-that only one person, the medium, could find accommodations therein, together with the chair on which she sat. There was no possibility of confederacy. The artificial light throughout the scance was excellent, and the means of ingress into the darkened room furnished of themselves the strongest test conditions-since the opening, never so little, of either of the doors, which remained from the first in full view of the company, would have resulted in letting into the apartment the rays of the afternoon sun, which were in no wise dim on that day. Up to the diminutive cabinet several persons present on the afternoon in question were led by materialized forms, and proceeding as far as they could go, were given the opportunity (a fully-improved one) to look in and see the medium plainly, at a distance of perhaps a foot from their visual organs, while at their side stood an individualized materialized form, holding open the curtains of the little alcove. Seven times were the medium and the spirit-form thus simultaneously exhibited to the company during the sitting. A gentleman from New York, who made one of the circle, was given a strong test of spiritidentity under the following circumstances: A male form nearly six feet in height came out of the cabinet and was recognized by him as having manifested several times before in that city. When asked by this gentleman as to what was his name, the spirit replied in a voice easy of be-

control of a young lady in New York with whom the gentleman referred to has had frequent sittings, and he had, through her mediumship, stated to our informant that he would | an abiding realization of the truth of the verity materialize for him in Boston, if possible. He of form materialization, that it is impossible kept his word on this occasion, to the great sat- for a medium of this phase to go on with its isfaction of him to whom his promise had been made.

At one time in the afternoon a female spirit came out into the room habited as a Carmelite nun, in white flowing robes, and having dependent from her waist a resplendent rosary, which terminated with a large silver crucifix. It was a surprisingly striking manifestation, both as to clearness of detail and beauty of appearance.

On another occasion during the séance, a spirit form (male) manifested at the aperture, and beckoned a gentleman present to come near, that he might judge of his claims to that friendly recognition which it was plain the spirit confidently anticipated. The gentleman obeyed the summons, but was unable to "place" the individual in his memory with sufficient distinctness to recognize the materialization; whereupon the form made several ineffectual efforts to draw forth from the breast of the gentleman's coat a pocket (or memorandum) book he was in the habit of carrying there; not succeeding, he disappeared, giving tokens of severe disappointment. When he had vanished from the aperture, it dashed upon the gentleman's mind that there might have been someticularly sought to appeal by way of identificarapidly ran over its contents, finding among them an ice bill, signed, as he stated, by the father of the spirit who had manifested, and whom he recognized at last through the mental process set at work by the whole train of circumstances which we have just related.

The regular séance for materialization being brought to a close, the medium was taken from the cabinet, and seated outside, in presence of the circle, in order to satisfy her patrons that of several who had never before attended her -fingers which took handkerchiefs from the grasp of the sitters, and bearing them inside the temporary alcove, returned them to their owners in some cases finely perfumed, in others tied up in close and intricate knots.

In coming out of the cabinet the medium, of course, left vacant the chair put therein for her accommodation; upon this chair Mr. Pickering placed a good-sized music-box; the curtains being then dropped, the winding up of the box by invisible hands was at once heard, and at intervals the instrument was started and stopped by the unseen workers inside, at the request of ladies and gentlemen present. These occurrences took place when the hands of Mr. and Mrs. Pickering were as plainly in view of all the sitters as were their own. This part of the séance and the manifestations for the afternoon closed by the medium's chair left within the cabinet being thrown forcibly out into the room by way of "good-by."

The ladies and gentlemen composing this circle unite with us in pronouncing it an emi nently satisfactory one in every respect.

### Mrs. Crindle-Reynolds Again in Difficulty.

A correspondent writes us from New York, Feb. 12th. in the following vein:

"I think it proper to inform you that a bad expose of Mrs. Crindle-Reynolds took place in this city on Friday night last [10th]. Some rather distorted accounts appear in the newspapers to-day, which may reach you. I have seen a number of the people who were present, and they all agree-even C. R. Miller, of the Psychometric Circular-that it was an unmistakable detection in the act of fraudulent representations by means of masks and drapery. Yet I have most posttive assurances from . Prof. Kiddle and others that unquestionable materializations of spirit-forms took place in her presence only a night or two before. These things are puzzling, but Spiritualism will outlive them."

est and faithful mediums for materialization, who are silently doing a grand work in building up in the communities in which they dwell continued presentation night after night; the process, they have found in their own cases, is too exhausting to the vital forces, as noted by Judge Dailey, and they have made arrangements for only a limited number of séances per week.

To follow the thought of Judge Dailey, as above attributed to him, the temptation to supplement the genuine phenomena with the simulated, in case the former fail, is frequently too strong to meet with successful resistance on the part of any instrument who yields to a disposition to force to their attermost the gifts of the spirit in this direction. Though we know nothing personally in regard to the lady and her gifts, having never seen her, yet we doubt not she is a medium, and has genuine gifts, because too many reliable correspondents have avouched to what they have seen in her presence and at her scances to leave the shadow of a doubt as to the verity of her medial development. When, therefore, we note with the sadness which every lover of the good cause must feel, any indication of action on her part which is aside from and calculated to dim the brightness of her record, we have no desire to cast a suspicion upon her mediumship, per se.

We desire to enter upon no crusade of crimination and recrimination in regard to this matter. As we have said in a previous issue, equally respectable people conscientionsly differ in regard to the validity of what is witnessed at her séances, and this freedom of opinion in society is a social necessity. But personal conflict in the press cannot settle the matter, while it is really injurious to the cause, in that it keeps up useless contention, and consequently multiplies divisions in the ranks of the believers in Spiritualism itself. We feel that the case of Mrs. Reynolds may be safely left to the lapse of time, which in its searching alembic tries all things earthly, and will inevitably bring about a righteous conclusion-whichever way it may point-concerning her.

### Aflidavit in ro Mrs. Crindle-Reynolds's Mediumship.

To the Editor of the Banner of Light :

I send with this an affidavit made by three ladies of the highest respectability in regard to a séance held by Mrs. Crindle-Reynolds on Saturday evening last, at which I was present. Fifteen different forms appeared, arrayed in copious drapery, notwithstanding the thorough search made by the ladies of the medium's clothing previous to the manifestations. The exposure" which took place in Brooklyn on Friday evening, and in which the medium was, as is stated, found holding a mask and drapery in her hand, with other evidences of fraudulent manifestations, may or may not be attributed to the medium. The spirits who ordinarily control Mrs. Reynolds positively aver that it was the work of hostile and malicious spirits, brought there by the malevolent designs and influence of those sitting in the circle, they (her spirit-band) having been, under the circumstances, vanquished and driven away. Whether this was so or not, there can be no doubt on the part of experienced and intelligent Spiritualists, who know what evil spirits are capable of doing, of its possibility, when the conditions are favorable to their presence.

It is a fact that every physical medium has, more or less, suffered this sad experience of 'exposure," however indisputable the evidence of his or her genuine mediumship. It is to be regretted that Mrs. Reynolds should have exposed herself to these conditions by her eagerness to give séances, in opposition to the direct advice of her spirit-friends, and in defiance of the law governing these manifestations. Her earn and remember.

### FEBRUARY 18, 1882.

dressed to me, handing me the same with tiny, strangely-formed hands. The children laughed, talked and sported about, the other figures whispered or bowed to the company; and as each apparition opened the curtain I was enabled distinctly to perceive Mrs. Crindle sitting in the chair behind which the figures appeared. On several occasions they sang and talked together, and during the dark seance that followed four instruments were played, and at least two volces sang and spoke at the same time. I have now only to present the following conclusions, and I may do so without further description of the scance, which, in all probability, would present but few fea. tures of novelly to the reader.

First, the figures were NOT impersonations by Mrs. Crindle, as they appeared too soon to enable her, even by magic, to change her dress; next, I can testify to having seen her and the spirits at the same time; also the two little children were individualities, which by no hocus-pocus of Eastern jugglery could have been impersonated by one woman of five feet eight inches in height. Mrs. Crindle did not and could not, by any mortal contrivance under heaven, personate one or more of those apparitions, who or whatever they were. Next, there was, and there could be, no human possibility of collusion. The seance took place in the house of Mr. and Mrs. Kase, persons of wealth and high social standing. Col. Kase himself is the soul of honor, and I am sure there are scores of persons of the most unquestionable veracity and respectability who will acknowledge with me that the name, character, and very appearance of this noble gentleman and his dear wife are sufficient guarantees of the truth and honesty of every event that transpires in their house. They are simply amongst the best, the truest and most honorable people in the world, and I should as soon expect an angel from heaven to come down and cheat me, as to suppose that falsehood or dishonor could pass muster with this estimable couple. But again, even if the seance had been held under less favorable circumstances, in that room, and under the conditions above detailed, all chance, or shadow of chance of collusion, was impossible. The night was very stormy, and there were but five or six persons present, be sides the host, hostess, my husband and myself. All but two were strangers, and I carefully examined the room and the alcove before Mrs. Crindle entered it ; in fact, it was our common sitting-room, and there was not a hiding place for a mouse within it, but was open to scrutiny, and had been so all day, up to the moment when the seance began. The figures that appeared were not and could not be human beings, yet they lived, moved, spoke and sang. Collusion or confederacy could not have been more out of the question had the place been a one-doored dungcon, guarded by

a regiment of scrutinizing eyes. That Mrs. Crindle might have simulated one of the voices heard, is of course in the category of possibilitles; but one throat could not have made two and sometimes three volces, speaking in different places and tones at the same time; nor could one pair of hands have manipulated four instruments at once, especially when they were all in motion. And so, at the end of the seance, I did that which my life-long advocacy of truth and self-respect demanded of me, told Mrs. Crindle, as I now do the readers of this paper, that what I had just witnessed fully satisfied me that she had no other agency in the matter than such as her mediumship afforded; that I was fully convinced the performances of the night had been the work of spirits and not of imposture or confederacy, and that this testimony, whatever it might be worth, I should cheerfully render whenever called upon to do so."

### A Singular Circumstance.

On leaving our counting-room Saturday evening, Jan. 21st, we involuntarily took from the counter a copy of the Banner of Light of that date, which we placed in our overcoat pocket, wondering why we did so, when we took into consideration the fact that we had previously revised every line of the paper before putting it to press, as is our usual custom. But on arrival at our hotel the mystery was quickly revealed, in the following singular manner: After tea wo met a stranger in the readingroom, who casually inquired if there was a periodical dépôt near by, as he desired to purchase the Banner of Light for perusal on Sunday, Then it was the thought flashed upon our mind that perhaps we were impressed by some spirit, for special reasons, to take the paper in question to our residence, and we replied that we had a copy of that paper in our pocket, which he could have; but, instead of handing it to sad experience should teach this class of medi- him at once, as we intended to do, we entered ums a lesson, which they ought carefully to into conversation in regard to the return of spirits through media-the gentleman not being a Spiritualist-and finally opened to the fourth page (the Spirit Message Department), and read to him the message given by CAPT. DAVID KEIZER, of Portland, Me., as evidence. 'Why," replied the gentleman, "I am astonished! I am from Portland, Me., and was years ago intimately acquainted with Capt. Keizer; and if you had not spoken his name before reading the message said to come from him, I should have known it was the captain, by the nautical expressions in it-as he never talked in any other way. The statements he makes are all true to the letter. He was for a long time a shipmaster, and I have sailed in one of his vessels. I do n't know why it was, but I seemed to be imbued with a sudden desire to get the Banner of Light, a paper I had never seen. Perhaps, if there is any truth in spiritual communion, he impressed you to bring me the paper, that I might read his message." Our reply was that we would ascertain the facts in the case, as we knew beyond doubt that spirits of the so-called departed returned to earth after separation from their tabernacles of clay. Upon subsequent investigation we received the information through the medium that Capt. Keizer was anxious to reach his friend, to let him know he still lived and was cognizant of events on earth, as a capital opportunity offered for him to do so by coming into rapport with us. On the following Monday we received a letter from a gentleman residing in Brooklyn, N. Y., verifying the said message as follows: DEAR MR. COLBY-I was extremely interested in reading the Banner of Light this morning to find in the "Message Department" one from Capt. David Keizer, of Portland, Me. My first acquaintance commenced with him when quite a young man, he being in the habit of spending a large amount of his time in a clothing store of an intimate friend of his, I being a clerk in said store, and of course saw a great deal of him. No one who knew Capt. Keizer as well as myself but what will come to the conclusion that it was really himself who communicated. He talks in that same style as I used to listen to him some twenty-five years ago. I have always felt a deep interest in your "Message Department," and wondering just before taking your paper up this morning if I should find anynet. The scance was held in a back drawing-room, the thing from a spirit of my acquaintance, you may imagine my surprise upon perusing Capt. Keizer's mes-

As a public journalist, who acknowledges his duty to his readers to be that he give them such information as is in his possession regarding any matters of current interest, we here epitomize the report of this exposé, as given in the Boston Herald of February 13th. The statement appears in connection with a report of the doings at a meeting of Spiritualists held in Everett Hall, Fulton street, Brooklyn, N. Y., on Sunday evening, Feb. 12th:

"She went behind a curtain, which parted in the middie, to begin her materialization. She took no bundles or wraps behind the curtain that could be seen. When the cabinet was examined it was found free from any paraphernalia. The lights were all turned out, with the exception of one; that was turned low, so as to cast a dim light over the room. Presently two materialized spirits appeared before the company. They were clad in the finest illusion, and their faces were scraphic. The drapery was long and flowing from one spirit, which seemed materialized about one-half way down, while the other seemed solid from head to foot, and, while the unsteady spirit had a wavy, willowy motion, the other seemed firm and stalwart. The spirit that seemed legless held what appeared to be an outstretched arm to the other, and moved with it when It moved, like a Slamese twin. Buddenly Mr. Beard turned up the gas, and Mrs. Crindle-Reynolds, half disrobed, stood with a mask over her face, clad in illusion, holding at the end of her outstretched bare arn another mask. From her hand draped folds of flimsy lace. The women uttered screams, and the men were furious with rage. The medium then declared that she was unconscious of what had happened, and claimed that she was ignorant of the possession of the paraphernalia, and that she had been made the instrumentality of evil spirits."

Mr. Brown, who was one of the committee that attended the tests of the seance, replied to this statement, that the explanation was unsatisfactory, because he had seen the very masks and the same drapery four or five times before. The report proceeds: "The women said the medium carried the wardrobe in the bosom of her dress, as they had half suspected." A number of speeches were delivered during the Sunday-night meeting above alluded to, Messrs. Brown, Beard and others re-averring their conviction that the medium had resorted to deception; while Judge A. H. Dailey is reported as stating "that he was prepared to say that Mrs. Crindle-Reynolds was a successful materializing medium, and also that she was a fraud. He admitted that she could produce materialized spirits, but he also knew that in doing so there was such a draught upon her vital powers that it was impossible to do so frequently. But her cupidity had been excited, and, in her lack of vital power, she had resorted to fraud."

We have thus briefly outlined the new difficulty in which this medium has become involved. Making all due allowance for exaggeration in the reports, as hinted at by our correspondent, we still feel, with Judge Dailey, that, in her case, to use an old adage, "Where there is so much smoke there must be some fire."

We have been repeatedly informed by earn-

sperience, ever, does not invalidate the thoroughly-established fact of her mediumship, nor, of course, impair the truth of that most striking of all the spirit phenomena of these days.

HENRY KIDDLE New York, Feb. 13th, 1882. City and County of New York, 85:

Julia L. Prall, Fannie G. Lunt and Elsie D. Dana being duly and severally sworn, depose and say, that they attended a séance held by Mrs. Crindle-Reynolds for spirit-materialization, at the residence of Mrs. M. E. Williams at No. 959 Sixth Avenue in this city, on the evening of February 11th, 1882; and that before Mrs. Reynolds entered the cabinet she divested herself of her clothing in our presence, and then dressed herself in our presence. We saw every article of cloth ing which she put on, and know that she had nothing concealed about her dress, which was a tightly fitting, dark colored dress. We then accompanied her to the cabinet, and saw her enter it to take her seat, without having once lost sight of her. The cabinet was simply a corner of the room across which a curtain was drawn; and when the spirit-forms came out of it they were clothed in robes, dresses and drapery such as Mrs. Reynolds did not have on or about her person, and which we know were not in the cabinet when Mrs. Reynolds went into the cabinet, nor when she came out of it. JULIA L. PRALL,

FANNIE G. LUNT, ELSIE D. DANA,

Sworn to before me this 11th day of February, 1882. CHAS. F. LUNT,

Notary Public, New York City.

ADDITIONAL TESTIMONY FROM EMMA HARD-INGE BRITTEN.

Soon after Mrs. Britten's arrival in England, upon her present visit there, she wrote us a letter describing a séance given just prior to her departure from this country, by Mrs. Crindle (now Mrs. Crindle-Reynolds) at the residence of Col. Kase in Philadelphia, in the course of which epistle she said :

"From the time when we first met at the dinner-table, until the scance commenced, I scarcely lost sight of the medium, and can testify to the fact that she could have had no time to rearrange the simple, tightlyfitting dress she first appeared in. Being an invalid, I was assigned a seat on the sofa, which was close to the alcove used on this occasion as a temporary cabifurther end of which formed this alcove, separated from the rest of the room by a curtain, parting the middle, and reached only by the one door of entrance at the further end of the drawing-room. By the posltion I occupied, in close contiguity to the curtain, I was enabled to see the medium seated within the alcove every time the curtain was opened, and it was by this arrangement that I am in a position to affirm, that before Mrs. Crindle was well seated, and on the instant that she passed through the curtains, they were violently drawn aside again, and a large female form. with bare arms and neck and a strange, white, ghastly face, presented herself before the opening, tossing up her arms and gesticulating a greeting to the assembly. From this time, as short intervals, occupied by sing ing and conversation, six different forms, large and small, variously attired, and each with some characteristic points of difference, presented themselves at the opening. Two of these figures were little children, one of whom came forward and wrote a letter ad-

Yours very truly, R. I. HULL. sage. 352 Adelphi street, Brooklyn, L. I., Jan. 21st, 1882.

EP Speaking of the decadence of the churchs, a correspondent calls our attention to the published report of the Fifteenth Annual Meeting of the Merrimac River Bantist Association. in which it is stated that the decrease in the number of members of the churches under its jurisdiction, during the year, had been two hundred and sixty-seven.

82 We have received the initial number of new Spiritualist periodical from Calcutta, 'PSYCHIC NOTES: A RECORD OF SPIRITUAL AND OCCULT RESEARCH," which we shall speak of at greater length in our next.

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### **Religious Views of Theophilus** Parsons.

The late Theophilus Parsons, who recently left his fleshly tabernacle for the larger and freer life awaiting him, reached a happy old age, dying at eighty-five. His last years, by no means declining ones, were serenely spent, affording delight and comfort to those around him no less than to himself. Mr. Parsons was a believer in the Swedenborgian faith from his early days in college, having become convinced by his reading of the Swedish seer's works at that time. For his entire life he had been an advocate of the New Church creed, and one of its most zealous and effective expositors and defenders. He was, with a few others, the founder of the Swedenborgian Society of Boston, and a member of the New Church of which Thomas Worcester was pastor for more than fifty years. It is said of him that for fifty years Mr. Parsons never missed the communion service.

He worked incessantly to spread abroad in the community a knowledge of the Swedenborgian doctrines-writing, lecturing and publishing books. The list of expository volumes written by him on the Swedenborgian faith is a long one, and they will all repay perusal. He is now reported to have made a careful investigation into the phenomena of Spiritualism, and did not venture to deny the facts, but accepted of the certainty and reality of a future life. Yet he declined an open and unqualified subscription to the truths which Spiritualism enunciates, for the reason that he detected deceit whole phenomena "disorderly," and therefore speakers everywhere. "dangerous." What he regarded as good for himself, however, in the special sphere that limited his active belief, he accepted and gladly assimilated.

It is said that he had no fear of death. Such a man ought not to have. It was to him like the mere passing into a larger and freer condition of existence. He wished that the change, when it came, should not be attended with much delay, since he instinctively shrank from the pains which might attend the dissolution of his mortal frame. He was gratified in this wish, his end being gentle and painless, and as if he were assisting nature in her new birth of his spirit. Mr. Parsons led an eminently spiritual life while engaged in ordinary affairs, and in that respect set men an example that is worth more than any form of belief. He showed how possible it is to perform one's daily duties and indulge in social recreations and pleasures, and still be in the truest sense a Spiritualist.

### Materializations in Brooklyn, N. Y.

A correspondent writes us as follows regarding the private scances now being held in the above-named city, by the lady medium to whose highly successful sittings, given at No. 3 Hancock street, Boston, we have frequently referred in the past :

" Mrs. ---- holds from two to three scances during the week; the number in each ranges from ten to twelve persons. There seems to be a great interest in her séances, as most of those who attend are anxious to come again. Several persons from Boston have been here. They all say her manifestations are more beautiful than ever. Our spirit friends can bear more light, and the medium and spirit are shown very plainly—thus placing the matter beyond a doubt to any reasonable mind. You would be surprised to know what interest there is in 'Form Manifestations.' and the class of persons anxious: Clergymen, artists, doctors, M. D.s, lawyers, congressmen. Several of Mr. Beecher's church have attended her circles. Two men who conduct a large business in New York attend regularly every week; six weeks ago they were Materialists, now I never saw more happy men. One of them one evening after the circle said to me : 'You do n't know how much good coming here does me; my life has been changed; I feel so happy in the thought that I know I shall live again. Only think where I was a few weeks ago.' Allow me to say I think no other medium is doing a greater work than Mrs. ----. In her quiet way she reaches a class that some mediums are

### The Bliss Media.

We shall print next week a full account of what was witnessed by a representative of this paper at a séance with Mr. and Mrs. James A. Bliss, Sunday evening, Feb. 12th, at their residence, 9 Davis street, Boston, together with such additional matter in this direction as may become available.

BOSTON DECLARED HEALTHY .- The Board of Health has issued the following notice :

"For the information of American consuls and the accredited agents of the United States at foreign ports, it is hereby resolved and declared that the usual good health prevails in this city and in the adjacent country, and that there is no epidemic of smallpox or other contagious disease in this city, or any immediate daner of such epidemic."

Parties who have been directly or indirectly endeavoring to work up a "smallpox scare," so that fees for "vaccination" may be gained to aid in the support of the deeply impocunious 'Regulars" of Massachusetts, will please take

note, and subside.

Ko Mrs. E. M. Hickok, the lecturer, who a year ago completely lost the use of her voice, has, after a long and needed rest, regained it, and resumed her labors on the rostrum. Her efforts are mainly in the direction of inducing people to abstain from drinking intoxicants. Her persuasive eloquence in the temperance many of the manifestations as additional proof field wins the closest attention, and good results follow.

85 Read Judge Cartor's article, second page. Spiritualists should be equally persistent with in their mode of presentation, and thought the him in endeavoring to sustain the rights of their

> 83 Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

## BRIEF PARAGRAPHS.

If you have a sore throat, slight or serious, a piece of camphor gum as large as a pea kept in the mouth until dissolved, will give relief, and offlimes cure. It is said on good authority if the gum is used in season, you will never have diphtheria-it is a good preventive.

The man who sneaks through life, unwilling to express his genuine sentiments through fear of becoming unpopular with the rabble, is beneath the respect of every intelligent individual, and should be ogracized by all truly intellectual persons.—*The Platonist.* The Valley Visitor (of Newburyport, Mass.,) for

Feb. 11th, after announcing that Mrs. A. C. Pennell would address the Spiritualists of that city at 48 State street, on the following day, adds : " The number that there assemble from Sunday to Sunday has doubled within three months, and their theory of spiritual communication is becoming popular,"

Keep bright your face, And cheer the race, Be helpful to your neighbor; And do your best, And only rest When you can find no labor!

They are burning brick in Northern Dakota with twisted hay. It is claimed that a kiln of brick can be burned in twenty-four hours by the use of this material.

The light of heaven is in its essence divine wisdom, and the heat of heaven is in its essence divine love ; from divine wisdom nothing can flow but truth, and from divine love nothing but good .- Swedenbor

Garner up pleasant thoughts in your mind, for pleasant thoughts make pleasant lives.

It has been discovered that cabbages may be pre-vented from rotting after freezing simply by cutting them open or by making one or two inclsions in them with a knife. After freezing the cabbages commence to decay in the centre, caused by the heating inside. When opened sufficiently to let out the heated gases and enable them to become cold at the centre they will be decay for a known. not decay.— Canada Farmor.

Cast all your better emotions into your dealings with others. Thus will you be free from condemnation in your own heart.

If gravitation were to cease, and steel wires were used to hold the earth in her orbit, each wire being as large as the heaviest telegraph wire (No. 4), it would require nine to each square inch of the earth's sur-face, and the whole sunward hemisphere of our globe would have to be covered as thickly as blades of grass upon a lawn. pon a lawn.

### Foreign Items of Interest.

ENGLAND. English papers are directing considerable attention to the subject of Spiritualism, mainly because of the failure of opponents to accept Mr. Fowler's five thousand dollar challenge. Alluding to several wellwritten letters, in one of them, that seem to extinguish the opponents of Spiritualism completely, the Medium and Daybreak says:

"One writer puts forward the thought that Spiritual-ism is not simply a matter of phenomena, and that the preachers would stand in a much better light if they came forward and answered Mr. Wricht's recent lec-ture, instead of flinging dust in the eyes of the peo-ple by bringing forward a few patty conjuring tricks." Recently a lecturer in Bradford, Eng., gave what he called "An Exposure of Spiritualism." At the close of the lecture a gentleman arose and proposed a vote of thanks for the great help it had been to Spiritual-Ism. So unsatisfactory were the exposer's efforts to expose, that the elergyman who had introduced him to the audience offered the next day to refund the money of all who had paid an entrance fee. AUSTRALIA.

Mr. and Mrs. Walker arrived at Melhourne from Cape Town, Nov. 15th, and on the following evening, ogether with Mrs. Foye, were tendered a public wel omo at Horticultural Had. Addresses were made refreshments served, and the occasion terminated with

Materializations of spirit forms at Mr. Spriggs's scances continue to occur with great power. The Harbinger reports what took place on one evening as follows:

follows: ...'' (Goordie' came out strong—stood in the full light, opened the window, leaned on the sill, and looked out into the moonlight; whilst shaking hands he placed his face within a foot of the visitor's eyes, so that every lineament could be clearly seen; he bears no resemblance to the medium. The female form known as the 'Nun,' appeared stronger than usual orn this occasion; showed her face and long, dark hair plainly, drew back the curtains, and lean-ing over the medium partly dematerialized in view of the sitters. The curtains were drawn and respective when she appeared reformed, and bending over the medium, kissed him. Some remark heing made in reference to her hand, she extended it toward the sitters, the difference between it and the medium's being apparent to all. John Wright, who followed, came out well, and his fair face and way, grey beard were in marked contrast with the dark complexion and dense black beard of Geordie. The graceful form of 'Charity' was a feature of the evening, her 'poses' were really heatufful; she, too, drew the curtain and heaned over the medium, her gauzy robe failing over him, and the two forms being distinctly visible to all present."

The Melbourne Children's Progressive Lyceum held its annual picule November 9th, in conjunction with the Richmond Lyceum. The two Lyceums marched, to the music of a band, to the banks of a river, where, the Groups being arranged, the exercises began by singing "Morn amid the Mountains," followed by Golden Chain recitations. Then came races, calisthenles, dinner, swinging, "jingling matches," etc., both Lycennes returning home at evening, all the members having enjoyed themselves most thoroughly.

The Harbinger of Light continues its Message Department, verifications being frequently received.

INDIA.

At Calcutta, Mr. Eglinton's seances are attended by the most intelligent classes, and manifestations occur that perfectly astound spectators. On one occasion two materialized spirits appeared in the light-one of a Hindu lady, and the other a Hindu gentleman, father and mother respectively of two of the sitters. The Indian Mirror of Dec. 17th says :

Their and mother respectively of two of the sitters. The Indian Mirror of Dec. 17th says : "One of the sitters was requested to write the name of one of this departed relatives. The name written was not at all shown to Mr. Eglinton, nor did he know it, or was likely to know it before. The bit of paper on which the name was written was then folded up and handed over to Mr. Eglinton, who as soon as he re-eltered it in its folded state, burnt it in the fame of the lamp before which he sat. It was immediately reduced to ashes, and Mr. Eglinton then rubiced the ashes over one of his arms, which was laid bare and found to be quilte chear, and free from any ariting at all. But scarcely had Mr. Eglinton rubied the ashes over his arm, when the name of the departed relative of the sitter appeared in a minute or so in distinctly field characters over the very arm, spell similarly as on the bit of paper lised. But the most striking thing was this. When the materialized sphits had ofsappeared, a distinct sound of writhing was found stoke up on the edge of a book, near a certain distinguished sitter, and the following Sanskrit text appeared on it in pencil, in pare and excellent Bengall bandwriting, with the ini-tials in English of one '1'-- 'Toposk Burthan billog was follows : 'By devolue and knowledge of God a person is united with Him, t. e., he attains salvation.'"

### Movements of Lecturers and Mediums.

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

Jennie B. Hagan having fluished her January enmary and Ms

### Worcester (Mass.) Meetings.

There is scarcely a more harmonious society of Spiritualists to be found in New England than that which meets at the G. A. R. Hall, Woreester, Mass, every Sunday.' The people greet their speakers most cordially and make them feel so thoroughly at home that the work of the day is very much lightened. Mrs. Burn-ham, Mrs. Byrnes, Mr. Wallis and others have occupied the platform during the past year, and it is doubtless as much due to their efficient labors as to the general interest in the truth that the cause has prospered so well. On Sunday, Feb. 12th, the hall was filled at both lectures, it being Mr. J. W. Fletcher's first appearance on this platform, and the greatest enthusiasin was manifested. In the evening the subject was, "The Demonstrations of the Present, Contrasted with the Demonstrations There is scarcely a more harmonious society

Present, Contrasted with the Demonstrations of the Past," and from first to last the speaker on the rast, and from this to fast the speaker was so thoroughly *car rapport* with his audience that the silence was unbroken save by applause expressive of approval. Every available space was occupied, and not a person left the hall during the service. At the close, Mr. Fletcher gave some tests, of such a remarkable nature that avay one was correlated by the feinds that every one was corroborated, by the friends present, as correct in every particular. Sogreat was the success of the meetings that at the close the committee was called together, and Mr. Fletcher was reengaged for May.

Among the prominent mediums present were Dr. Fuller, Dr. and Mrs. S. H. Prentiss, H. P. Fairfield, the well known lecturer, Mrs. Shir ley, and many others prominent in the spiritual

ranks. Mr. Fletcher was announced to speak in First Congregational church, North Brookfield, Monday evening, in Portland, Me., "Tuesday and Wednesday evenings, in Springfield, Mass., Friday evening, and also on every Sunday until April. He can be addressed at 2 Hamilton Place, Boston, Mass.

Rob" Read announcement, on the eleventh page, of Dr. Eliza Stillman, warmly commended by the late President Garfield and other noted persons,

### SECULAR PRESS BUREAU,

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE OF SLW YORK,

3. B. BRITTAN, Chairman Buroau Com.; NELSON CROSS, Sceretary: HENRY KIDDLE, Cor. Secretary. Corresponding members of this Bureau and filends 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 Sphitt nalism-which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise ald 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 of the Bureau may be commensurate with the importance 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, 191 Broadway, New York City.

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

AMOUNTS PAID IN FOR 1882. AMOUNTS PAID IN FOR 1882. Col. Moses Hunt (Charlestown Dis't), Boston, Mass. 25,00 Gail Norton, Bristol, Conn. 200 Chesman Miller, Brecksville, Ohio. 2, 60 Chesman Miller, Brecksville, Ohio. 2, 60 Mrs. 11, J. Severance, Tunbirldge, VI. 2, 60 Mrs. 14, Barnes Sayles, Dayville, Comm. 10, 60 Mrs. 14, Barnes Sayles, Dayville, Comm. 10, 60 J. H. Wale, Cleveland, O. 40, 50 Jas, Wilson, Bridgeport, Conn. 10, 60

Funds Received in Aid of Charles II.

Foster.

The Northern Wisconsin Spiritual Conference

TRESPECTFULLY ask NUFFERING HUMANI-TY, PHYMETENN, MATERIALIZING MEDI-UMN, PUBLIC NPEAKERS, etc., to investigate this VALUABLE REMEDY and know its true merils. Cor-respondence solicited, E. A. W. RAYMOND, Drugdist, 93 Summerstreet, Worcester, Mass., U. S. A. Prices Perdoz-

Jan. 7. - 3mis

PHILADELPHIA BOOK DEPOTS. The Spiritual and Reformatory Works published by COLBY & HICH are for saleby J. H. HHODES, M. D. at the Philadelphia Book Agency, Ricedes Hall, No. 563 North 8th Street. Subscriptions received for the Banner of Light at \$4,50 per year. The Banner of Light can be found for sale at Acad. up Hall, No. 510 Spiling Garden street, and at all the Spiritual Incerlings.

7

G. D. HENCK, No. 46 York avenue, Philadelphia, Pa., Isagent for the Bannier of Light, and will take orders for any of the Splicitum and Reformatory Works (sch-lished and for sale by Collary & Rich.

BALTIMORE, MD., AGENCY, WASH, A. DANSKIN, 58 North Charles stree more, Md., keeps for sale the Bunner of Light. street, Balti-

TROY, N.Y. AGENCY. Partles desting any of the Splitten Laght. Partles desting any of the Splitten Lack Reformator ry Works published by Cohy & Rich will be accommodated by W. H. YOSHURGH, 65 Howslek street, Troy, N.Y.

CLEVELAND, O., BOOK DEFOF. LEESS BAZAAR, 18 Cross street, Cleveland, O., Cfr-eniating Library and dipolt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT, JACKSON & BURLEIOH, Booksellers, Arcado Hall, Rochesler, N. Y., keep for sale the Npiritual and Re-form Works published by Colby & Rich,

WANILINGTON BOOM A RUEL, WANILINGTON BOOM DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keepo constantly for sale the BLANKER OF LIGHT, and a sup-ply of the Npiritumi and Reformatory Works pub-lished by Colby & Rich.

----NT. LOUIN, MO., BOOM DEPOT. THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Ao., keeps constantly for sale the BANSER OF LIGHT, and a supply of the Npirituri and Reformatory Works published by Colby & Rich.

HARTPORD, CONN., BOOK DEPOT. E. M. RONE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banmer of Light and a supply of the Nuberlinal and Reformatory Works pul-ished by Collay & Rich.

### ADVERTISEMENTS



### Death of a Prominent Man from Vaccination.

The special attention of those who advocate vaccination as desirable for every man, woman and child is called to the following, published in the Detroit Free Press of Feb. 3d;

"SCHOOLCRAFT, Feb. 1st.-Daniel Bowe, a Justice of the Peace of this town, and President of the Village Board, died this afternoon. About two weeks ago he was vaccinated, and in a few days his entire arm became very much inflamed, resembling erysipelas, which would not yield to any medical treatment. On last Sunday the inflammation extended to his body, since which time his suffering has been most terrible."

It is not a very pleasing fact to realize, that the children, at least, of this and other States are compelled by law to subject themselves to the danger of incurring suffering and death. as in the case above described, which, by the way, is but one of many, but such is the fact. It remains to be seen whether the people will remonstrate in numbers sufficiently large and in tones sufficiently loud to be heard by their servants, whom they commission to make laws for the benefit of the entire community-not specifically for any class or profession-as to favorably influence their action.

### Music Hall-34th Anniversary Exercises.

In order to accommodate all, the Committee of Arrangements has placed the tickets at the extremely low price of fifty cents for a reserved seat for the entire day. Individuals and Societies that may wish, will confer a favor by applying for tickets at once, in order that they may procure the first choice. Tickets and a Plan of the Hall can be found at the Banner of Light Bookstore, 9 Montgomery Place, Boston. Orders can also be transmitted to J. B. Hatch. 54 Green street, Charlestown District, (Boston,) and such will be filled by return mail.

### Anti-Vaccination Meeting.

Information reaches us that a public meeting of the First Anti-Vaccination League of America was to be held at Steck Hall, No. 11 East 14th street, New York, on Thursday, Feb. 16th. 1882, at 8 p. M., at which the fallacies and evils of vaccination, and the injustice of compelling it, would be duly considered; Drs. Robert A. Gunn, Alexander Wilder, George W. Winterburn, Mr. Henry Bergh and others, being the speakers who were to address the meeting.

KF M. E. Cole writes us from Elkhart, Ind. as follows concerning A. B. French, Esq., of Clyde, O., who has recently been laboring in that locality: "Mr. French is an able and eloquent speaker and good reasoner, and should be kept in the field all the time, where he is capable of doing so much good."

Read what T. B. Clark says, on our third page, regarding "Father Curtis," of San Francisco, and his remarkable healing powers.

A gentleman who has been bered by book-borrowers asks us what book there is that he can purchase which he will get a chance to read himself. We do not know of one, unless it is the revised edition of the New Tes tament.

In Italy they license hand-organs which are in tune. A discordant note is not permitted. Hand-or-gans which can't got a license are shipped to this country.-Ex.

"Papa," said a little boy, " why do they plant guns? Do they grow and have leaves?" "No, my son; but, like plants, they shoot."

About this time the astute clergyman takes pains to cough a little in the presence of the lady sheep of his flock, and gets rewarded in May by a ticket to Europe and a purse from the brethren. Now, an ordinary man only gets set down as a public nuisance when he coughs.—Boston Herald.

Col. Ingersoll does not mean that it shall be said. after his death, that he turned from infidelity on his dying bed. His secretary, who writes short-hand, is instructed to take down accurately whatever he may say on that occasion. "There will then be no opportunity," he says, "for any one to put into my mouth utterances contradicting the expressions of my entire life."

Eureka, Nev., has a barber who can speak six differ-ent languages. But as he can only speak one at a time, he's no worse than the ordinary barber.-Boston Post.

The failure of Mr. Thomas Hughes's Rugby colony, located in the mountains of Tennessee, is announced by the Rugbean.

The Annual State Convention of the New York Woman Suffragists was held in Chickering Hall in that city recently, and was well attended.

Cold is not kept out with a "For God's sake !" or "For the Frophet's sake !" but with four seers of cot-ton.-[Afghan.] A learned man without works is a cloud without rain.-[Arabic.] Worship without faith is a waste of flowers.-[Teligu.] Equivalents of the saying concerning "faith without works."

Thirty-two men lost their lives by an explosion of gas in the Midlothian coal mine in Virginia recently.

TO A DEAD WOMAN.

Not a kiss in life; but one kiss at life's end I have set on the face of Doath in trust for thee. Through long years keep it fresh on thy lips, ob friend 1 At the gate of Silence give it back to me. —[H. C. Bunnor, in the Midwinter Century.

Unless something unforescen intervenes, Guiteau will be executed June 30th, his motion for a new trial having been overruled.

A new work on ctiquette says: "Soup must be eaten with a spoon." Persons who are in the habit of eating soup with a fork or a carving-knife will be slow to adopt these new-fangled ideas.—Norristown Herald.

A correspondent informs us that "Mr. M. W. Smith, Deputy Sheriff of West Burke, Vt., desiring a proof of spirit-return through an entire stranger, recently called upon Mrs. C. M. Brown, 24 Concord street, Charlestown District, Boston, and subsequently expressed himself well satisfied with the tests he there obtained from friends now denizens of the spiritworld.

TF-A prominent Spiritualist residing in New York City speaks in the highest terms of Mrs. Cohn, 328 West 48th street, as a medium possessing rare spirit ual gifts-her time being all occupied by previous appointments, and some of her patrons being promiuent public personages.

la County, O., and vicinity; will make engagements for Sunday and week evenings during that time. Miss Hagan spoke in the Town Hall at Conneaut, O., Feb. 4th, to a large and appreciative audience. Will speak at South Ridge, Monroe, O., Feb. 17th. Address Conneaut, O., care of George Hunt.

Dr. J. M. Peebles has been lecturing with good success in Spartansburg, Penn.

E. W. Wallis, of England, had an excellent and suc cessful engagement at Willimantic, Ct., for two Sundays, closing his labors there last Sabbath. For the next two Sundays he will be in Chicago, 111, where he will speak for the First Society of Spiritualists. During March he supplies the platform of the First Society of Spiritualists in Philadelphia. On anniversary day (31st) ho will deliver the stated oration for the Cleveland Spiritualists, and will, further, lecture there Sundays, April 2d and 9th. He will then return East prior to embarking for his home. He expects to hold a farewell meeting in Boston, April 11th, of which mention will be made hereafter.

Frank T. Ripley recently addressed an audience in Milwaukee, Wis., largely composed of Freemasons, and gave tests at its close. He is at liberty to make engagements for April and May. Address him at Omro, Wis.

Mrs. Nellie J. T. Brigham, of the First Spiritual So clety, New York City, and Mrs. R. Shepard-Lillie will 'exchange" on Sunday, Feb. 26th, Mrs. Brigham meaking in Brooklyn, N. Y., Institute for the Brooklyn Spiritual Fraternity, at 3 and 71/2 P. M., and Mrs. Lillie in Republican Hall, West 33d street, near 6th Avenue, at 101/2 A. M. and 71/2 P. M.

Prof. Henry Kiddle will lecture before the Brooklyn Spiritual Fraternity Friday evening., Feb. 24th ; subject, "Christianity in the Light of Modern Revela tion."

Moses and Mattle Hull speak in Buffalo, N. Y., the last two Sundays of February and first two of March. Miss Jennie Rhind will lecture on Sunday, Feb. 19th afternoon and evening, in Grand Army Hall, No. 2 Taunton, Mass.

Mrs. Clara A. Field lectured for the Spiritualists at Gill's Hall, Springfield, Mass., Feb. 12th, afternoon and evening, to large and appreciative audiences. Much satisfaction was manifested, and many expressed the desire to listen to her again sometime in the near future. Mrs. Field will speak in the Temple of Honor Hall, Chelsea, Mass., Sunday, Feb. 19th; In Peabody, March 12th; in Manchester, N. H., March 19th, and in Portland, April 9th; She would like to fill the Intervening Sundays. Address her at 19 Essex

up her rooms, and after a short respite will announce Ler new place of residence. C. H. Harding, whose address is 136 Essex street,

Salem, Mass., is desirous of making engagements as a

eations of character.

public at Wakefield, Mass., Feb. 19th. In the after-noon his subject will be: "What and Where is God, Heaven, Hell and the Devil?" in the evening, " ' The Spirit-World; its Location and its Inhabitants." He will speak there also on the 26th.

Mrs. N. J. Willis commanded the closest attention of an intelligent audience by her eloquent and truth ful remarks before the Chelsea (Mass.) Spiritual Association, Sunday, Feb. 12th.

The Northern Wisconish Spiritual Conference With hold a Three Days' Meeting in Spiritual Hall, Omro, March 34, 4th and 5th 1882. Friends, we intend making this one of the most social and intensiting meetings ever held in this place. To carry this object out fully, it will be necessary for each can to bring their best hought and a kindly feeling for every one. Frank T. Ripley, J. O. Barrett and other speakers will be present. Mr. Ripley will give tests from the restrum. It is universally connected that at our last meeting he gave the best onesever given in this place. J. R. Tatmadge has been invited to bing for us.

Ing for us, Usual contrestes to all, WM, M, LOCKWOOD, President, DR, J, C, PHILLIPS, Secretary,

### RATES OF ADVERTISING.

Each line in Agule type, twenty cents for the first and subsequent insertions on the seventh page, and filteen cents for every insertion on the eleventh page. Naccini Notices forty cents per line, Minion, one linesertion.

Npecial Notices forty vents ach inserion. Business Cavis thirty ceuts per line, Agate,

ach Insertion. Notices in the editorial solumus, large type, eaded matter, fifty cents per line. Payments in all cases in advance.

Ar electrotypes or Cuts will not be inserted.

#3<sup>∞</sup> Advertisements to be renewed at continued rates must be left at our Office before 13 M, on Saturday, a week in advance of the date where on they are to appear.

### SPECIAL NOTICES.

### Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M. Ja.7.

Mrs. Narah A. Danskin, Physician of the New School," asks attention to her advertisement in another column. Ja.7.

Ja.7. J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Torms, \$3 and four 3-cent stamps. IEGISTER YOUR LETTERS.

### BUSINESS CARDS.

NOTICE TO OUR ENGLISH 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. Partice desiring 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; It sent per post, 5d, extra. Mr. Morse also koeps for sale the Nprivilani and Beformatory Works published by us. COLBY & RICH.

AUNTRALIAN BOOK DEPOT, TERRY And Agency for the BANNER OF LIGHT. W. H. TE No. 54 Russell Street, Melbourne, Australia, has fo the works on Mpiritualiam. LIBERAL AND REI WORKS, published by Colby & Bich, Boston, U. S. at all times be found there.

NAN FRANCINCO ROOK DEPOT. ALBERT MORTON, 210 Stockton stroot, keeps for sale the Banner of Light and Mpiritani and Beforma-tory Works published by Colby & Rich.

**NEW YORK BOOK DEPOT.** D. M. BRNNETT, Publisher and Bookseiler, 141 Eighth street, New York City, keeps for sale the **Npiritual and Beformatory Works** published by Colby & Rich.

**ROCHFATTRE, N. Y., BOOK DEPOT.** WILLIAMSON & HIGBEE, Booksellers, 62 Weat Main street, Rochester, N. Y., keep for sale the **Npiritnal and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

DETROIT. MICH. AGENCY. AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is Agent for the Banner of Light, and will take orders for any of the Spiritumi and Heformatory Works pub-lished and for sale by COLDY & RICH. Also keeps a supply of books for sule or circulation.

PROVIDENCE, R. I., BOOK DEPOT. JAMES A. BLISS, 7 Greenwich street, Providence, R. I., will take orders for any of the Npiritual and Beform-story Works published and for sale by Colby & Rich.

en, **82.00 and 84.00 ; Retail, 25 and 50 cents** per box. . Jan. 7. -cowis

PAIN AND SUFFERING

ARE OVERCOME THROUGH THE MAGNETISM OF Raymond's Vegetable Penetrator,

APPLIED TO THE HOLLOWS OF THE FEET AND BODY.

## THE VITAL REGENERATOR,

THE VITAL REGENERATOR, The Great Bidney and Bindder Tonic, Others Infanmation or Criarth of the Biadder, Dia-Brick Dust Deposit, Stone in the Biadder, Stricture, Mu-consor Purulent Discharges, Diseases of the Prostate Gland, Bright's Disease. It cannot be too highly recommended to those of efflet set alleted with any disease of the Ridneys or Biadder. Trice per bottle 1, 6 for 55. Address NEW ENGLAND MEDICAL INSTITUTE, 24 Themont Row, Boston, U.S. 195-000

### **ASTONISHING OFFER.**

CEND two 3-cent stamps, lock of hair, age, sex, one lead-Ding symptom, and your disease will be diagnosed froe by independent state-writing. Address DR. A. II, 10011-SON, Maquoketa, lowa.

### SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale. Nov. 15.-1stf

NERVOUS DEBILITY PILLS. The most remarka-Tome Remedy of the age, Thousands curred by their aid, Price 41 per box: a for \$5, postpaid, NEW FNULAND MEDICAL INSTITUTE, 21 Tremont Row, hoston, Ms. May 14,-1918

### LETTERS UPON BUSINESS

A NDPersonal Matters answered under Spirit Influence by J. WILLIAM FLETCHER, 2 Hamilton Place, Boston, Mass. is-Feb, 11,

DR. R. PECK FELLOWS cures diseases of men D by an External Remedy in split prescription) with re-markable success, especially those made sick through their own folly – Send twod-et, simps for his Private Counscior, giving full information. Address Vinciand, N. J. Feb. 5, - 128 hs

Feb. 18, 12018<sup>4</sup> PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; horoscope thereof tree of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Sendage, stamp, and hour of birth if possible. Feb. 18.

MRS. A. S. WINCHESTER, Psychometric, Chairoyant, Charandient, Rapping and Trance Me-dium. Examination of Minerals a specialty, Letters hey mail from bock of hair or photograph, 43. 304 Stockton street. Address letters, Box 1997, San Francisco, Cal. June 4.-181



### BY MRS. JACOB MARTIN.

This book is the outgrowth of a soul that has battled with lespair, and feels, through sympathy, the wors of others. It is not sent forth as a literary effort, but only as a harbinger of hope to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.

It proves by the libba that we are immortal and that we are not. It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer. No woman, were she not upheld by an honest desire to

serve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the probble results of her convictions.

Paper, pp. 74. Price 25 cents. For sale by COLBY & RICH.

The Truth Seeker's Feast; Comprising a Savory Plenie of Theological Kulek Kuacks, relating to the Groundwork of Modern Christianity. In-clualing other kindred subjects worthy of due consideration, Leading subject: The Grand Council of Nice; compiled by An Aged Veteran Spiritualist for the special benefit of Invostigating Truth Seekers and Free Thinkers in general. Owing to transposition of lowers in budding, and the mo-chanical part of the book not meeting the experiations of the author, the price of the work is reduced to 25 cents per copy. For sale by COLBY & RICH.

street, Boston, Mass. Mrs. J. C. Ewell, medium, Hotel Norwood, has given

trance and inspirational speaker.

At Wakefield, Mass., Dr. L. K. Coonley lectured Feb. 12th, giving great satisfaction, says a correspondent, in his address and his remarkably accurate dellu-

Dr. H. P. Fairfield, of Worcester, is to address the

### LIGHT. BANNER OF

# Berheley Mall.

Death in the Light of the Spiritual Philosophy.

(In Memoriam Mrs. Frances Jackson Eddy.)

A Discourse given by George Thompson. through the Medlumship of W. J. COLVILLE,

In Berkeley Hall, Boston, Sunday Morning, Jan. 4th, 1842.

(Reported for the Banner of Light.)

We come to you this morning, friends and fellow-laborers, in the cause of human progress, freighted with a message of boundless hope, of unending joy. No sable plumes, no tearful eyes, no emblems of grief should greet our vision when our mission is but to announce the ascension to a higher life of one of the noblest and truest daughters of freedom your land has ever known. Memorial services have been very frequent of late. The year 1881 has taken from the world of physical life, and introduced into the realm of spirit, so many dearly-loved and remarkable spirits, that probably none of you remember a year since the Peace Jubilee so filled with the visits of the angel of transition.

To the nation the year just closed has been a most eventful one. July had just burst upon you in all its regal splendor, when, mid the strife of the material elements, a heavier clap of thunder than aught that shakes the outward earth electrified the people of this land with sorrow, as it announced the assassination of him who is now your translated and everwatchful, though invisible President. You mourned for Garfield, not because you were all so blinded by materiality that you could see only annihilation for him, but because in your failure to comprehend the subtle workings of Infinite Wisdom and Love which govern all things, you felt that his removal would bring another, even though both may express themmisery to the nation. You speak of catastrophes, while angels speak of victories: you speak of loss, when they behold only gain; your eyes are dim with tears, while theirs are radiant others may incessantly talk at you without with smiles celestial; you speak of death, decay, the tomb, the end, while they speak only of more abundant life, rejuvenation, a happy spirit-home, and the beginning of a series of higher activities than any in which the spirit has yet been engaged.

From out your own midst, from out the immediate circle of those who have been wont to assemble regularly in this beautiful hall, to benefit one another by spiritual contact, as well as to listen to words of inspiration and cheer. many-a great many-have very recently passed to the unseen realm; and many loving hearts in this audience to-day are inquiring of science. philosophy, religion - Where are the dead ? and finding that neither science, philosophy nor religion can answer the question satisfactorily to their understanding and their affections, apart from direct spirit intercourse, are gladly availing themselves of all open channels by means of which their friends from the unseen world can reach their own mental consciousness.

To-day we need not remind you, for all hearts are centered more or less directly upon her, we are celebrating the passage to the spirit-realm of one of the most regular attendants and faithful supporters of these meetings-Mrs. Frances Jackson Eddy, daughter of my own very dear and highly esteomed friend, Francis Jackson, who preceded his daughter into the enjoyment of a new life twenty years since. The younger portion of this assembly will fall to realize vivvidly the thrilling incidents in the life of such stalwart abolitionists as William Lloyd Garrison and Francis Jackson. They may have read of them, and heard their names mentioned with tenderest regard by all who strive to live up to the glorious standard of equality acknowledged as the standard of rectitude by the nation; but one must have lived in those exciting days, one when vanquishing the destroyer. Truly, many must have mingled in that amazing strife, to be able to realize how intense was the struggle, and how bitter the opposition, encountered by all true patriots ! I use the word patriot advisedly; but by a patriot I do not mean a cringing, fawning sycophant, who in his ultra-conservative moods will tolerate and even eulogize every form of vice prevailing in the land of his birth, because a majority of citizens are against the amputation of the corrupt limb, and against the destruction of the canker-worm which is eating out the very heart of the nation. By a patriot 1 mean a man, yea, and a woman also, who is loving enough and brave enough to die for country, if need be, but who would rather see a nation perish in the strife than to assist even one's own land to live upon the miseries of others. The noble, gentle, courageous, invincible woman, who has just entered the ranks of the ascended, was a patriot of the highest and truest type. Oh! how she loved America. No heart ever throbbed more tenderly for its own child than her's for the nation. Her heart was essentially and peculiarly a mother's heart, a typical heart, a heart that foreshadows, to no small extent, the heart of the woman of the future : the woman who is a wife, a mother, a housekeeper, a sympathizer, a creature of emotions, of tender susceptibilities, and yet a being with a vigorous mind, an intellect fully equal to a man's; a lion in bravery, a lamb in docility, wise as a crafty diplomatist, and yet as honest and true as the loveliest and purest maiden unversed in the ways of deception. A study of the character of our promoted heroine cannot fail to benefit and inspire with fresh courage all who are struggling against tyranny and ignorance in their varied forms ; and we should deem it a grievous wrong to allow this occasion to pass without emphasizing the peculiar points of greatness in the character of our risen friend that made her life especially noteworthy and exemplary. By nature she was a lady of exceptionally refined and sensitive disposition and temperament. Her physical appearance clearly indicated how delicately she was framed. In her youth she was a charming girl, exquisitely formed, with gentle and yet powerful movements; an apt scholar, devoted to art and all the beauties which adorn our civilization; highly educated, almost fastidious in her tastes, capable of the strongest affections, and withal possessed of a subtle and enchanting loveliness of mind and purity of heart which made her at once loved and feared in society-loved ardently and unceasingly by all who were conscious of their own moral rectitude, and by all, too, who were longing to confide their sorrows and temptations to one who would sooner perish than betray confidence; feared by the impure, the mendacious, the hypocritical--these could not bear the glance of those ingenuous eyes, whose vision seemed to extend even into the inmost recesses of the mind. Francis Jackson's daughter is a

more, than almost any woman whose acquaintance we have ever made. Were her life written it would read like a wonderful romance, and exert a powerful influence for good.

From earliest girlhood our arisen sister was her father's pet-his confidante. When scarcely more than a child she understood politics as few men understand them at forty years of age. She could have voted when twenty-one years old far more intelligently than nine-tenths of the men who wish to keep the ballot from women on the pretense that woman is intellectually the inferior of man. She was possessed of one of those singularly penetrative and lucid natures, not uncommon to ladies of tender breeding, combined with resoluteness of purpose amazing to contemplate. She and her father were one in a very sweet and true sense. She never forgot deference to her parent; never presumed upon his affection; this she could not do, her love was so pure and true; and true love is never presumptuous or unduly familiar; it is always deferential, sensitive, always quick to mark every movement of the dear to her heart, experimentally precious to mind of the loved object so that it can minister her in hours of darkest woe, when all earthly to unspoken needs. In this capacity she was all in all to her father, and her father was all nes could searcely have been more eloquent, in all to her. They understood each other soperfectly that words would often have been intrusive and unwelcome had they been intro-

duced In the spirit-world, among advanced spirits, words are entirely unnecessary; thought is communicated from mind to mind with greater speed than that of lightning. When spirits wish to converse, if there be sympathy between the other; and thus, while adjacent to the earth, there may be and are certain spheres where language is arbitrary, beyond the earthbound states there is but one, and that an universal language-the language of soul-communion. On earth you often wonder why it is that you understand one person and cannot understand selves with perfect accuracy in your own language. Why is it that you can comprehend some persons when they say nothing, while ever talking to or with you? This problem can never be solved without a knowledge of what Goethe calls "elective affinity"; certain souls harmonizing, blending with each other as naturally and irresistibly as certain atoms unite, while others repel, and only injure one another. Let us learn from our study of Nature's laws to make allowances for those who cannot see eye to eye with us, remembering that, though they may act toward us with hostility, their conduct may register their ignorance, their organic peculiarities, rather than

any deliberate attempt to do us wrong. When the old historic house in Hollis street was the centre of violent agitation: when persecuted and proscribed men, attacked by violent mobs, were unsafe in the streets and in the public halls of the city; when the name of "abolitionist" was a byword and reproach; when the friends of liberty were everywhere denounced as conspirators against the Government-in the midst of such fierce struggle for the recognition of the rights of man as man, a new light broke in upon her faithful soul. Visions of the bright beyond were clearly revealed to her inward eyes, and she knew positively that death was only a stepping-stone to a newer and higher life. With as much zeal and fidelity as she had ever displayed in the anti-slavery movement, did she espouse the then most unpopular cause of Spiritualism. This incensed many against her more than all her previous actions; but when she found that she must be a martyr of the New Dispensation, she shrank from pain and ostracism no more than did the martyrs of the first Christian Century. We talk of the bravery of men on the battle-

field, and admire the courage they displayed men na serve all the laudation offered them. Your statues are none too numerous or too imposing; your eulogies pronounced over the remains of the warrior savor not necessarily of flattery or fanaticism; your observance of Decoration Day every year is an institution which should be countenanced, as a means of helping our innate love of the noble and the brave to expand and purify our lives. But if heroism in man be admirable and wonderful ; if heroism on the tented field by marvelous and worthy of highest praise, what think you of the heroism of our heroines, eclipsing that of our heroes? It is commonly admitted that women can and do endure more pain than men, and yet they suffer more acutely, in proportion to the greater sensitiveness of their natures. Many of your powerful masculine heroes are rugged fellows, with but little susceptibility to those more subtle influences which play so prominent a part in molding female character. But think of the female martyrs of the first century; think of the fortitude of those delicately organized creatures who would allow themselves to be torn in pieces by wild beasts in the Roman arena, rather than deny their convictions and save themselves from them through despicable recantation; think of the women of Europe who, in the days of the sixteenth century reformation, gave themselves up willingly to the officers of the Inquisition, making death glorious by their | loss is the severest blow that can fall upon you. valor and truth; think of Joan D'Arc, who, burnt as a witch, glorified spiritual vision by dving for it; think of Florence Nightingale, who left home, with all its delights and luxuries, to serve the suffering soldiers in the wars; think of Grace Darling, who imperiled her own life at any time and for any distressed mariner, so that she might save human life from destruction by water or by famine. Glance your eye over the pages of biblical history and learn how women attended the beloved teacher to the very end, when all his male disciples forsook him : how they appeared first at the sepulchre on the morning of the resurrection, before his masculine followers had ventured forth to encounter the Roman guard; remember the Carthagenian women who made ropes of their own hair and suffered everything when Carthage was besieged, that they might rescue their city from Roman invaders, and this after courage had almost utterly died out in the hearts of the strongest soldiers. Think of such women of history, and of their bravery, and then if you dare show your face to an audience of persons who are not savages, and plead for the rights of it, turn your back upon it once for all. If it is man versus the rights of woman, plead that man no better than existing theologies, then why shall stand alone in the pulpit and at the bar, that man shall make the laws and enforce them, that man shall elect the representatives of the people and elect them from among members of his own sex only, that man shall be the lord of woman, that wives shall obey their husbands, while husbands are not required to obey their

seen more, braved more, successfully endured testimony of the ages, and surely if no voice of protest be heard from man or spirit, the very stones will cry out against the outrage perpetrated upon our common humanity.

The lady who fills our thoughts to-day, and whose spirit pervades this room, is one of the most conspicuous, and at the same time one of the most unostentations, of the noble army of female martyrs whose bravery and patient endurance, whose intelligence and sweetness of character, wondrously combined, fit her to become what she is, a part and parcel of a sphere of advanced and holy souls whose inspiration shall remodel governments, dethrone tyrants, banish oppression in all its manifold forms, and usher in the dispensation of harmony, in which intuition and intellect, science and religion, man and woman, shall everywhere walk hand in hand. All who were acquainted with Mrs. Eddy cannot fail to have remarked how beautifully her religion was honored in her daily life. She lived her religion always. She never talked it unless duty called upon her to open her lips; but when forced to defend a truth fountains of comfort were dried out, Demosthe Cicero more polished, or Bunsen more profound. Always gentle and refined, always ladylike and courteous, when roused by wrong to protest against it she was a veritable daughter of thunder. She would stand on the rock of truth and defy the waves of opposition, and would gladly have died in the interests of that truth. Cowardice was as foreign to her, hypocrisy as distasteful as a home in the bowels of the earth would be them the thought of the one is made evident to to an eagle. Her nature was one of those deep rare natures, full of reserve force, which in a moment of emergency can display a strength that seems to lookers on positively supernatural; it was the result of calm reasoning, as well as quick spiritual apprehension. She was a reader and a thinker, as well as a medium. She yielded to nothing blindly, and yet, when convinced that she had been previously mistaken, no one could be more ready to acknowl edge an error.

> No great mind is obstinate. Firmness tempered by discretion is antipodal to obstinate self-will. Firmness of the true type can never be displayed when there is no positive need for action; it is a protestant only when conscience and reason compel opposition to prevailing ideas and customs. Obstinacy makes many 'selfstyled martyrs, but it never makes a really great and true one. Persons may quibble for the sake of argument, and urge their fancies, as though a particular style of dress or mode of life signified absolute devotion to duty. Fanatics and riders of hobbies have often forgotten the weighty portions of the moral law, while they have tithed their mint and anise, and all kinds of small herbs. Jesus would visit the synagogue every Sabbath, and join in the reading of the law; he would accept an invitation to a ruler's house and share in wedding festivities; in all these particulars he was a conformist to the usages of his times: but when principle was at stake, when honor was involved, then the cross was preferable in his eyes to the following of a fashion.

We all deeply need to discriminate closely and carefully between fighting for the sake of gratifying our pugilistic instincts, making ourselves martyrs in the eyes of men, and taking a bold stand for truth whenever occasion demands. Our beloved sister was not afraid of martyrdom, yet she never courted it. She used every wise precaution, and was a person of sober judgment in all things; not at all the kind of woman to be imposed upon by a prevailing delusion, or to become an anarchist To her, home was the most sacred of all sacred institutions; social and domestic ties were lear to her, and regarded by her as very sacred obligations; but truth was dearer than all, and she was one of the few really noble, self-sacrificing persons who never realized that she had made any sacrifices for the truth's sake It is pitiable, without offending against good taste I may say that it is disgusting, to listen to the words of so many who have encountered some opposition for the truth's sake, lamenting that they have made such sacrifices in defense of the cause they have espoused-they have given up so much in becoming Spiritualists. It is no question of giving up, it is a question of receiving every time and all the time. You do not talk of sacrificing brass for gold, glass for diamonds. A sacrifice signifies a surrender of something valuable for something of less worth. If the baubles of earth are of more value in your eyes than the treasures of the immortal spirit; if the favor of men and the applause of fashionable society can more than compensate for your loss of self-respect, an approving conscience, a knowledge of the presence of your dear departed friends, and an assurance that you are increasing their happiness as well as furthering your own, by holding close and free communion with them, and working side by side with them in all your undertakings-if, we say, creature comforts and the plaudits of earth's great men and women: great in the mean, vile, contemptible sense in which people are called great if they but have money, and lands, and titles, irrespective of the nature or quantity of their intelligence or spirituality-if their approval is what you live for, if its you are foolish indeed if you give up so priceless a gem (?) for so insignificant (?) a compensation as spiritual knowledge; but if, on the other hand, friends, kindred, honors, wealth, all save spiritual light, are as nothing in comparison with that light, then you can make no sacrifice, you can give up nothing worth retaining when you exchange worldly honors for spiritual satisfaction. No one can serve two masters ; multitudes try it, but all fail ignominiously; in their endeavors to please both they please neither. The keenest satire in essay and in fable has been employed in all ages to exhibit in its true light the folly as well as the wickedness of temporizing. Spiritualism is regarded as charlatanism, a vile imposture, a machination of Satan, in many places to-day, because so many who boast of their knowledge of spirit-life when in the society of avowed Spiritualists, are afraid to show their colors to the outside world. In the name of all that is true and all that is sensible, if spirit-communion is a something so unworthy that you have reason to be ashamed of announcing that you practice pursue your investigations any further? If you are ashamed of it anywhere or at any time, have done with it; cast it behind you as a tempter. But if it be to you a source of joy; if it be a new light guiding your otherwise foundering bark safe over the tempestuous waves of life's stormy main; if it be a truth, wives, advocate male supremacy, proclaim wo- and you know it to be such-if it is infinitely

and mightier than all else, and destined ere long you are among its foes? Be not like Esau, who sold his birthright for a mess of pottage; follow not the wretched example of the cowards and knaves of history who have accomplished their own misery, brought about their own destruction by trifling with conviction, but follow, rather, the glorious lead of such faithful souls as she whose new birth we this day celebrate. If we ever participate in her reward, we must engage in the self-same battle in which she fought and conquered.

watched her steadily for the twenty years that have elapsed since her father's transition, in 1861, cannot fail to have perceived how completely she rose above every trial to which she her ascended father. From the moment of his derful and everlasting symmetry. transition a new life came to her. She was two in one—a woman and a man ; her father's traits and disposition were clearly discernible in his she imprinted her farewell kiss upon that beloved parent's marble brow till the day she passed from your vision, he and she were one. She had taken his nature into her own; and then, when earthly things receded, when the beautiful, white mother Death extended her wings and gently bore the patient, loving soul to her home beside the still waters, in green pastures and a far better land, the change came himself.

two fathers, one human and one divine: one infinitely beyond the furthest stretch of thought or imagination, and the other just one step above us, a purely human father-one whom we can comprehend and recognize, as well as we have been accustomed to fling ourselves in hours of pain and grief, in years long past; one who to us is the embodiment of all we most love and most need; one through whom the Infinite comes to us as the sun comes in a beam of light. "In my Father's house are many mansions." How often has our treasured sister read these delightful words, and from them extracted solid comfort and surpassing joy. How ineffably sweet is it now to know that she is in her Father's house in every sense, and that death to her, in the light of the Spiritual Philosophy, was no leap in the dark; it was the action of a loving child springing gladly into its father's arms.

What more beautiful event can possibly take place in the history of a human spirit than the event of death, if so be that the spirit about to be delivered from the physical body is ready for the change? Old World notions of the hereafter are fast losing their hold upon men and women everywhere, as they begin to realize that death is only one link in the great chain of everlasting being, and that it is therefore no more dreadful to die than to be born. Death is no more the result of transgression than is birth, unless death be premature, occasioned by the folly or crime of an individual. Then, and then only, can death be regarded in the light of a foe; and even under such painful circumstances as those attending the death of the suicide or the man who has shortened his term of days by dissolute living, a gleam of ture everywhere that through the suffering consequent upon error, the soul is delivered from bondage to that ignorance and vice which culminated in a hasty severance of soul and

In the spirit-life every spirit finds himself loving, brave, strong and radiant spirit who ly life. Evil or undeveloped spirits, who are deaf, blind and impotent on entering the spiritworld, by reason of their having failed to develop a spiritual organism while dwelling on earth, in which they could sense and enjoy the beauties of spirit-life, find that even in their case death has been an angel of blessing. The privation, toil and suffering following upon misdemeanor and neglect of opportunites for spiritual unfoldment, helps them forward by revealing to them how utterly impossible it is to beg, borrow, buy or steal in spirit-life. In the realm of spirit everything must be earned or not attained. We are powerless to use, enjoy, or even perceive that which has no affinity to a developed condition within ourselves. Our homes, our garments, our general surroundings, are the result of our inward state. Creation simply means organization. Scientists declare that matter itself is indestructible, and thus presumably eternal. Every world as much as every organism is simply atoms in aggregate form; dissipate the atoms, disunite them, and the form is gone; reunite them, and it reuppears. Man has within himself every element of nature. Man contains everything that is below him; quantity alone exceeds him 'in the mountain or the ocean, quality can never surpass him. Let man on earth absolutely control his own body, let him subdue every passion, let his spiritual power be the force wherewith he conquers every obstacle, and there is nothing on the earth too mighty for him to overcome. Faith, or, more correctly, will-power, more correctly still, soul-force, is adequate, even as proverbially said, to remove a mountain, as everything must eventually yield to spirit, to intelligence, which is the secret source of all power. Creation in the spirit-world appears no mystery. The action of spirit, transforming chaos into order, is no longer a subject baffling research and engendering strife between schools of conflicting thought, for all around us, everywhere, we behold the work of creation incessantly going on; not, indeed, the making of something out of nothing, but the rendering visible of that which is ordinarily invisible, and the disintegration of forms no longer needed or fitted to survive. In spirit-life no soul is arbitrarily located in a certain spot in the universe; the location is the result and evidence of interior condition : If we are attracted to Europe, to Australia, or to Jupiter; if something in our nature corresponds to dwellers in those parts, we find ourselves there, or we find those whom we seek by our sides. If we love society and cannot endure to be alone, if we have tastes for certain things and occupations, all these tastes can be gratified, as we attract to us, or develop around us, whatsoever can form our natural environment and assist us in the externalization of our especial gifts.

FEBRUARY 18, 1882.

world, would be to enter upon a field of thought to conquer its every adversary, can you dare to and speech so vast that ages might be consumed imitate Judas and imprint upon its forehead a easily in the elaboration of our theme; but traitorous kiss by proffering friendship for it however fascinating may be a study of the great when among its friends, only to denounce and beyond, however interesting and instructive betray it into the hands of its enemies when glowing accounts of other worlds than your own may be, the human heart demands satisfaction in an hour when the brain is utterly unable to work. You all care more for reunion with your loved ones than you do for golden harps, and fronded palms, for verdant pastures and for crystal streams. All the gorgeous beauty of tropic scenery, all the sweet cadence of heavenly melodies, all the beauty and fragrance of celestial flowers is as naught compared with the blessedness of union with the darlings of your

heart. Will this unspeakable privilege be de-Was she not a conqueror indeed? You who nied you? Universes, filled with radiant souls, emphatically answer, No. Choiring angels, whose multitude no man can number, all reply that love can no more be extinguished than God can cease to be. Because you love one another, was subjected ; how her life was spent half, or | therefore you will meet ; because of your symless than half, on earth; how she could attend pathy, no force in nature can draw you apart, to domestic duties, shine in literary and social as love is the eternal cement, binding together circles, and yet spend her days and nights with all parts of the great temple of the soul in won-

Is death terrible? To the barbarian, who has received no light from the spheres beyond. whose soul is utterly enveloped in materiality, favorite daughter, and from the moment when | it may be, as the unknown is always the dread. ed; to the man of evil life, who cares for naught save the accumulation of earthly treasure, who goes out into the unseen world conscious of having wronged others, death may be terrible, for there can be no escape from that fear of consequences which is the penalty of transgression throughout the universe. To the materialist, who sees naught beyond death-no resurrection for the real man as a conscious, into her in the light of a father calling a child to dividual spirit, naught for the body save the charnel-house, and nothing for any part of man We have all one Father in the spirit-life, the other than his body, as the body to him is all, Infinite All-Good; but how sweet it is to have death may be terrible; to the frightened spirit, oppressed with creeds born of ignorance and slavish dread of priestly power and an angry God, to the soul afraid to spread its pinions and fly to the angels for fear they should be devils in disguise, death may be terrible; but to all of apprehend and worship; one into whose arms these it is less terrible than their fears. To some of them it can only be a joyful and over-

whelming surprise; but to the enlightened Spiritualist who has found a truth that robs the grave of all its victory and takes from death all its sting, death is not simply terrible, it is positively delightful. It means exchanging a hut for a palace, a body of humiliation for one that gives perfect freedom to the soul; recognition of dearest friends after long years of imagined absence, and the crowning of every earthly

Death is the precursor of higher life; it comes to every bird, flower, animal and tree; it came long before man dwelt on earth, and without it earth could never have evolved man's physical organism. Mors janua vitæ-" DEATH THE GATE OF LIFE." Write this motto in fair white lilies upon the graves of your dear ones whom the angel of transition has translated to their higher homes. Death for you all, if you will but tread in the path hallowed by the footsteps of the great and good of every age, will be the most welcome visitor who has ever crossed your threshold; but remember, oh, remember, that to win the prize our dear sister has so fully won, we must live as nobly as she lived. Of all the members of our circle represented here, no one has ever set a more blessed example than she who now has gone to her rest and recompense. In the midst of severest trial and fiercest persecution, like the great teacher of Palestine, when reviled she reviled not again; when cruelly injured she only prayed and worked for light illumines the darkness, as we learn of na- the good of her oppressors. In the new era now commencing, when love shall be the controlling power, bright as any of the brightest in the galaxy of stars that will shine as beacon-lights in the firmament above the earth, shedding upon it their healing beams, will appear the

To attempt any description of my spirit home, to endeavor to enlighten you, to any great exwoman with a history: truly a woman who has | man's inferiority to her brother in spite of this | better than all beside-if it is grander and purer | tent, upon the reality of substance in the spirit- GATOR IS THE WORLD.

upon earth loved to be known as a daughter o Francis Jackson.

### **Passed to Spirit-Life:**

From his home, in West Newton, Jan. 20th, 1882, Dr. Peleg Wadsworth, aged 53 years and 6 months.

It is notice and generous heart ever responded to the call for kindness and sympathy. To the poor and sick he was a ministering spirit. Many a sad sufferer has been cheered by his welcome, smilling face, and relieved by his strongly magnetic hands. We shall all miss him. He leaves a wife and five children.

On Tuesday, Jan. 31st, Capt. Lewis Wentworth, aged 45 years and 3 months.

years and 3 months. Ito passed suddenly at last from his worn, consumptive body, in which for two years he had suffered much. Five weeks ago he came from Maine, when it appeared that he might not live to reach his place of destination, to be with his beloved wife, who was watching with others of the fam-ily beside her father, who is nearing the other side. Ten-derly was he cared for, and so much more comfortable did he grow that his friends began almost to hope he might ro-cover. But the bursting of blood vessels caused a sudden change, and he was set at liberty. Ho leaves a loving wife and wide circle of friends. The writer officiated, and prays that all may be comforted. M. S. TOWNSEND WOOD. West Newton, Mass., Feb. 2d, 1852.

From Bradford, Mass., Jan. 2ith, 1882, Julia A., wife of

From Bradford, Mass., Jan. 24th, 1882, Julia A., wife of Daniel G. Davis, aged 50 years and 2 months. Sister Davis has been a firm Spiritualist for thirty years, and a constant reader of the *Banner of Light* over since its first publication. She was unwavering in her assurance of a continued and better life, where she would be known as she was in her soul-life, rather than being judged by the external. She was agod medium in privato home-life, and always enjoyed communion with her angel friends. And now that she is freed from her long and painful sickness, and the cares and struggles of this earthly experience, where pretended friendships often prove faise, may she find the fruition of her soul's holiest hopes in the companionship of the loved in the Summer-Land. N. S. GREENLEAF.

Justin J. Sturdevant, aged about 76 years.

Bro. S. was an old "war-horse" in argument, and took great delight in quoting the passages found within the Bibbe that are contradictory to reason and common sense. Ho took naturally to the Spiritual Fullosophy, and was a brave defender of the truth in many a heated discussion with saints (earthy). But a warm humanitarian heart beat be-neath the rough exterior. Peace to his sout. *Kingsville, Ohio, Feb. 5th*, 1822. STUART L. ROGERS.

From New Hartford, Conn., Jan. 18th, 1892, Mrs. Polly Carpenter, widow of Marquis Richards, aged 82 years. C. E. R.

From Brookline, N. H., Jan. 31st, Amos A. Peabody, aged 58 years and 3 months,

[Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is re-quired. Ten words make a line, No poetry admitted under this heading.]

### Mass Convention.

**Mass Convention.** The Spiritualists of Keene and vicinity will hold a Con-vention at Liberty Hall, Keene, N. H., Saturday and Sun-day, Feb. 18th and 19th, 1882. The following speakers have been engaged: Mrs. S. A. Wiley, of Kockingham, Vt.; Mrs. A. M. Stephens, Clare-mont, N. H.; Dr. H. P. Fairfield, and Mr. M. F. Ham-mend, of Worcester, Mass. Many others are expected. There will be three sessions each day, and a conference of one hour before each day session. All are cordially invited to be present and take part in the sessions. Good test me-diums will be present and give tests from the platform each day.

day. The Ashuelot and Manchester and Keene Railroads will carry passengers for fare one way. Meals can be had for 25 cents each. Per Order Com. carry passengers for fare one w. cents each. Keene, N. H., Feb. 7th, 1882.

THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EPES SAEGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-IS & BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOBOPHY IS A NATUBAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-

### FEBRUARY 18, 1882.

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### THE INDIAN PEACE-WHOOP.

Wand'ring in dreams, in mazy rev'rie lost, A feeling strange came o'er me. Tempest-tossed. Then calm; and then-a light upon me broke. I heard a voice, and thus the spirit spoke : Knowledge is power, we hear the white man say, And, lot he proves it. We the tribute pay Of home, of life, of race. Slowly we yield, And leave the white-man master of the field. No more the wigwam, squaw nor brave is seen, Though streams still run and hills and vales are green O'er this broad land the white-race rules supreme, It is its hour-but red-man is our theme. Has pale-chief all the knowledge, all the power? All Nature's secrets, animal and flower? We are big med'cine-braves ; we have our sense And still are with you, although driven hence ; Our hunting-ground, invisible to you, is near; Some hear our whispers, indistinct or clear. Having the power through simple modes of life, We reach the white man: forgiving ancient strife. Would do him good, would cure the aches and pain That flesh is heir to-thus good health obtain. The red-man in the form, with instinct blind. Oft sensed a truth that culture failed to find. As close to earth the Indian puts his ear, To sense the foot falls too far off to hear. Or tread of game, or find perhaps the trail. Gaining knowledge where higher outlooks fail, Deep lessons, inexpressible in speech, And thus the royal road to knowledge reach.

"Knowledge is power," in whispers soft and low Say we, and prove it, as our records show. We reached humanity in your grandsire's day, Alded by spirits high; they shew the way; We had the strength. Then mortals were possessed, As witches burned and other ways distressed. Liking our sensitives, we soon retired And waited till our mission was desired. Thus came a solstice to this " dawning light." Again we come, conditions being right, To manifest to man this glorious truth-That death is life, and age immortal youth.

We red-faced souls, to Nature fondly drawn, Are doing work as spirits of the morn, And all controls are strengthened by our aid. And better manifestations then are made. lilest be the form when aided by our race, -That made it possible in this age to trace Intelligent connection in spirit-life With lover, brother, sister, friend or wife, Whom you thought dead, and thus have found That no one ever mouldered under ground. Then o'er the wide earth let the peace-whoop sound ; The spirits have triumphed 1 the lost are found 1 JOHN WETHERBEE.

I do not know but I ought to apologize for allowing my pen, which seems to belong to prose, to stray into the paths of poetry, if the foregoing comes under that head. It was written at the request of Mrs. Hattie Wilson, the controls manifest through her, both instructive and entertaining. I am somewhat familiar with Indians, both in the state of raw material and in the state in which they are pleasantly presented in stories and novels, and 1 think, when under the control of the arisen order (I mean the Indian spirits), she surpasses any person I ever saw who undertook to manifest them. She looks and acts the Indian to perfection. Any one who has seen her under such control will not very soon forget Saucy Jack, Te-tum or Roscola. Mrs. Wilson said to me, on a late occasion, that she was going to have a reception (that is, what the mediums are in Ithe habit of calling such social gatherings), and that Te-tum, one of her guides, wanted me to write something that would be suitable for her to read on the contemplated occasion; it might be poetry or prose, as I chose, rather impressing me in favor of poetry. Partly be-cause the spirit of an Indian wanted me to do it, and partly to oblige the lady, I said I would try to do so. Soon after this, while seated at my writing-table, where I sometimes, when alone, feel the presence of spirits (or it pleases me to think so, and I think with good reason),

me, and I began the work, and the poetry as and women. above was written, as if it was the song of good Indians now over the river, to whom I think the "dawning light" is in a measure indebted; they certainly, as every Spiritualist knows, being great factors in most of the phenomena. Soon after this I saw the lady and asked her when she wanted the piece, and she replied : "As soon as she could have it. You have already written it." said she, "and Te-tum said he should be after me until it was done." I do not claim this to be his work or the work of spirits-it does not come up to the celestial standard; but how did this lady know I had written it? I had not told her; and I so often find certain spirits know so definitely my incomings and outgoings by some "royal road" to such knowledge, that it is not impossible, but very probable, that this invisible Indian was a presence, if not a factor. Owing to this lady's health, the hour for the contemplated reception passed into the domain of "lost arts," in a small sense: I thought then it might not be out of order to print the poetry, and thus take that out of the list of losses, trifle as it is. I am not, however, writing these attached remarks altogether as a setting for the "peace whoop," but am using the circumstances, for the purpose also of reminding the reader how all of us are surrounded by spirits; a fact that cannot be too often impressed upon the spiritual public mind. I have demonstrated to my entire satisfaction that certain spirits, and, for aught I know, all in my environment, do know my unuttered thoughts, and when for any cause I change my mind into some other direction, and tell no living soul, I learn, when opportunity occurs, that certain spirits were not only cognizant of the fact, but in some instances were more or less the cause. I am so sure of this that it does not seem unreasonable that Te-tum, and even others, should know of such a trifle as fifty lines of poetry. This environment was more apparent to me in my thought, or literary and spiritual work; I think I could make a readable article on this subject of which but few would doubt the truth. It does not end there : the rule holds good in the common affairs of life also. I am engaged, as some of our friends know, in a California enterprise. I dislike to mention it here, and I certainly do not do so with any eye to business (my advertisement attends to that), but to illustrate the point of which I am now writing, that this invisible intelligence is more or less with all of us, and is as likely to be in your kitchen, where your pot is boiling, or at your table, as at your prayers. It is so strongly impressed upon me that actually I am as afraid even to think wrong by myself as to talk wrong in the presence of those I love and respect. I did not consult any spirits, nor did any spirits hint to me anything about this enterprise for the two or three months I had it in consideration prior to my visit in September to California. Since my return, with the undertaking begun, accidental interviews with spirits-"silent voices" from distant places-at meetings where platform tests have been in order, messages to me in the Banner of Light Circle-Room,

and sittings with one or two mediums for other purposes, my spirit friends seem not only to have known, and to approve of what I am doing on this particular matter, but they have in some instances referred to definite points in its inception, mentioning trains of thought known only to myself in its connection, showing beyond a doubt that they, the spirits, knew all the time what I was doing ; but as if having human and even worldly sense, kept silent, as if they wanted me to work out my own salvation, so to speak; that is, to use my own judgment uninfluenced by them. Then again, we are so nicely poised, how are we going to separate our influences, impressions and judgment from what may be the promptings of spirits? I am very sure we are all mediums, more or less sensitive, some in one direction, some in another. I have thought I was mediumistic with a pen in my hand, and on spiritual matters, not however in the strict sense, but only as we all are; but I find it extends to common or material things; not by any means that we should look in any occult direction for guidance, but follow always our reason, judgment and impressions, and even then we may be acting wiser or more foolish than we know. It seems to me there is just enough plus to ourselves that should prevent us from putting on airs,

When people believe what Modern Spiritualism teaches just as confidently as we believe in the Copernican system in astronomy, and that is not as certain or settled as the fact I have been referring to, that our departed friends are around us, and seeing our every act, and knowing often our thoughts even, what a different world this will be. What a Nemesis is our environment? The old text, "Thou God seest me," pales in practical effect by the side of the eyes of the departed. The symbol of God, or Deity, is an eye. But who fears that eye? except our souls be the lids.

"Our deeds have traveled with us from afar, And what we have been makes us what we are."

We can all stand that "eye," for in the cosmos we are part of it. But human eyes are what keep us in the straight and narrow way. The spirit-world should be symbolized by an eye that sees in the dark as well as in the light, and that eye, though of the spirit, is human.

Modern Spiritualism teaches just what would make men and women angels here as well as hereafter; and its belief as a positive and literal truth is just what the world needs to-day. It has come, as the spirit Indian is supposed to say in the above rough poetic lines, because in this age conditions were right, and just as natwell-known colored medium and successful phy- | urally as coal and oil were found ready for husician, as well as perfect lady. Various Indian man use in the earth, the demand came, and lo! there was the supply. The human soul hungered for food which it could not find in the materialistic tide of the last hundred years, and the "Airs of Palestine" responded to this universal soul-hunger; and Rachel dries her tears, for she has found her children.

### J. W.

### Magnetic Hospital. To the Editor of the Banner of Light :

As we have public State hospitals devoted to different modes of treatment of disease, allow me, through your columns, to make the following suggestions : That during the present session of the General Court the required number of responsible citizens of the State petition for a charter to establish a hospital where magnotic and clairvoyant treatment will be the principal modes of eradicating disease.

Doubtless there are men of high moral and social standing in society, who know the great value and efficacy of these modes of treatment, who would be willing to move in this highlylaudable work of establishing a hospital or an asylum on sound business principles-the management to be under the supervision of a Board the promise I had made to the lady occurred to | of Directors, composed of equal number of men

This form of treatment-magnetism-is becoming so and favorably nown

THE SCIENTIFIC BASIS OF SPIRITUAL-18M." BY EPES SARGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-IS A BOOK REPLETE 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.

BANNER OF

127 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.

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

# New Books.

### Flashes of Light from the Spirit-Land: THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT.

COMPILED AND ARRANGED BY

ALLEN PUTNAM,

Author of "Spirit Works"; "Natty, a Spirit"; "Mes-merism, Spiritualism, Witcheraft and Miracle," etc.

merism, Spiritualism, Witchcraft and Miracle, \*, etc. This comprehensive volume of more than four hundred pages presents to the reader a wide range of useful informa-tion, scientifie disquisition, theologic explication, geograph-te description and spiritual revelation. The discubionided infinits of Theologic Parker, William Ethery Channing, Thomas Paine, Rev. Henry Ware, and other distinguished lights of the past, speak from its pages to the embodied infinits of the past, speak from its pages to the embodied infinited of the past, speak from its pages to the embodied infinited of the past, speak from its pages to the embodied infinited of the past, speak from its pages to the embodied information of the past, and the distribution of the formation the lips of Mrs. J. I. Conant, and published from time to time in the Message Department of the *Baumer of Light*, have awakemed the greatest interost in society concerning the origin of man, the duty devolving upon each individual, and the added light of the spirit-world, render incerstraint, and the added light of the spirit-world, render incerstraint, and the added light of the spirit-world, render ince may to some of the most important, questions proposed at the *Baumer of Light* Free Circles. Cloth, S. 50; postage 12 cents, For sale by COLBY & RICH. **SECOND EDITION.** 

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- 1a, "The Bible Plan of Salvation," by Rev. E. Har-rison;
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DAY EVENING, JAN, 16711, 1881, Thiseloquent discourse, vividity portraying the experiences of its author immediately prior to, during, and after the transition from the material to the spiritual state of human existence, is now, at the urgent request of many who read it in the columns of the Banner of Light, presented in a pumphet form, convenient for circulation and preservation. It has attracted much attention in this country and in Eu-rope, and has been considered by those familiar with tho writings of Mr, Sargent while on carthesseminently in keep-ing with his reputation as an able and foreible writer in the elucidation and defense of the traths of Spiritualism, pes-sessing undeniable exidences of being the production of his unful. As such it cannot fait to be read with deep interest by all being consolatory, encouraging and instructive to those who are spiritualists, and to those who are not, highly suggestive of the possibility of the truth of Spiritualism. The order to insure a general distribution, the pamphlet is solid at the really nominal price of the cents per ropy, and should, at this low figure, reach an extended circulation. For sale by Coll.EV & RICH; OHEAP EDITION-ONLY \$1,10, DAY EVENING, JAN, 16TH, 1881,

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seems practical to ask for it equal rights, and that it be placed on the same footing which other modes of treatment enjoy that are really much less successful in relieving many forms of disease.

As there is no public asylum or hospital at this time in the State which openly uses or recognizes the benefit derived from utilizing the subtle forces in nature by and through the human organism, it seems that this is an appropriate time to take an initiatory step toward this practical work. Who will move in the matter? This undertaking need not necessarily interfere with any private or associated enterprises now in preparation tending in the A. S. HAYWARD, same direction.

Magnetic Physician. Boston, Jan. 28th, 1882.

Boston, Jan. 28th, 1882. The second peril to innocence, of capital punish-ment. Failing its abolition, I earnestly urge you to leave to the jury-the best and safest of tribunals-the question of its infliction. This will make conviction surer, will meet more fully the circumstances of each case, and, while still preserving the terror of the death penalty, if there be any virtue in that, will be more in harmony with the human spirit of the age. The pretence of insanity will not then succeed, as it now too often does. Should you abolish the death penalty, you might substitute for it the severest form of imprisonment. Let mere-mind you, quoting the substance of another's summarization, first, that the present uncer-tainty of the death penalty; second, that with its abolition for smaller offences, their number, in proportion to the increase of population, and the facilities for their commission, has dimin-ities where it has been totally abolished murders have not become more frequent. Rhode Island is an instance. Statistics show also that the pardoning power is not abused in relation to sentences for murder in the first degree, when commuted from death to imprisonment for life."

THE VACCINATION INQUIRER and Health Re-view, the Organ of the London Society for the Abolition of Compulsory Vaccination. London: 114 Victoria street, Westminster, S. W., Eng.

The January number gives in its "Notes for the Month" several editorials upon events and opinions having a bearing upon the cause it advocates. It commends Dr. Richardson for what he said at the Brighton Public Health Congress upon the prevailing idea of immunity from disease by means of Pastorian inoculations, designated by him as "a proposition to prevent one peril by setting up another." The longer articles are : "Sanitation, not Vaccination, the True Preventive of Smallpox," a paper read at the Cologne Congress, October, 1881, by William Tebb ; "The National Vaccine Estab-lishment," instituted by the House of Commons in 1808. In addition to these, numerous shorter articles serve to render this number useful and instructive, especially to those who in this country are affected by the prevailing panic fear of smallpox or the speculative fever of vaccinators.

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### Pearls.

And quotest cdes, and jewels how words long. That, on the stretched fore-linger of all time, spatiale lorever."

HOVERING SPHRITS. It is a beautiful belief, That ever round our head Are hovering, on viewless wings,

The spirits of the dead. - Harriet Reecher Store.

The language of excitement is at best but pleturesque mercly. You must be calm before you can utter oracles. Thoreau.

> лаук пасят. Wouldst thou be a happy liver. Let the past be past forever! Fret not when prigs and pedants bore you; Enjoy the good that's set before you;" But chiefly hate no man; the rest Leave thou to God who knows what's best. -[fiothe:

Nature intends that, at fixed periods, men should succeed each other by the instrumentality of death. bear the lot of temporal sorrow. We shall never outwit Nature; we shall die as usual. Funtenelle.

OUR FORTUNES. Our fortunes ! -Oh, we need not waste, a Our smiles or tears, whate'er befall? No happiness but holds a taste Of something sweeter, after all : No depth of agony but feels Some fragment of abiding trust ; Whatever death unlocks or seals, The life Beyond is just. - (James Whitcomb Riley).

The keel of the ship lies concealed, yet it is indispensable to her progress and safety; so virtue does not always appear upon the surface, yet true manhood Is unknown without It.

A DREAM OF DEATH. Methought 't was after death, and white, like snow, I hay upon a blossom covered pall, Hearing, unansweringly, a dear volce call, And shudder and grow keen with penitent woe, While hot hips bruised my cold ones with the glow Of quick, while kisses, plercing the dark thrall Which death, new death, had banded over all For swifter convoy through the river's flow. "T'was but a dream, I know, an idle dream, And yet it showed me what my heaven might be If death should come and you then hold me dear ! It tinged a gray life with a roseate gleam, And made to morrow easter for me,

Drawing the peace that lies beyond more near, -(James Berry Bensel, in Woman's Journal,

People do not care to give alms without some security for their money; and a wooden leg or a withered arm is a sort of draftment upon Heaven for those who choose to have their money placed to account there.-Mackenzie

### Passed to Higher Life:

From his late residence, 232 Gold street, South Boston, Massi, on the morning of Jan. 24th, of pneumonia, ROBERT ANDERSON, at the age of sixty-four years. Mg. Anderson was born in Morpeth, England, June 11th, 1817. From early youth he was observed to exhiblt signs of a highly devotional nature, as well as onevery susceptible to surrounding influences and impressions from unseen sources-tendencies which grew and developed within him as the fullness of time laid its hand upon him.

Mr. Anderson was by trade a clothing-cutter and practical failor, and came to this country some thirtyfive years ago, where he at once succeeded in gaining steady and remunerative employment. In a little time he removed his family to this country, which they have made their home during all the subsequent years.

At the breaking out of the late civil war, Mr. Anderson enlisted as a volunteer, and creditably served his | was his trust, and so determined his faith grounded on time until he received an honorable discharge for disability contracted in the service of the country of his adoption.

Somewhat more than thirteen years ago the subject of these remarks began to investigate Spiritualism, and he paused not in his examination of the subject until he became thoroughly convinced of its truth, and of the perfect legitimacy of its claims. For nearly twelve years he has been a constant visitor at the home of MISS M.T. Shelhamer, the present medium of the

by him, toward all, a wide-reaching sympathy which made him one with those about him. In fact he [L.] doubted if any one passing out of the body could be missed in a greater degree from his or her particular family circle than Mr. Anderson would be from the ranks of his own beloved. The deceased had, after varied labors, temptations and trials, entered the port of peace; amid quiet surroundings he had surrendered his claim upon "the life that now is," to embrace the higher possibilities which waited on "the life to come." His last days on earth were his best days; with no anxlety as to the future of his children; since all were well situated as regarded the affairs of time; fast hold ing to a belief in a God who loves and cares for all his children, one who is God "not of the dead but of the living"; believing as we all do in common, that there is no such thing as death, but that it is merely a circumstance in life, as a sequence to the encountering of which we enter into a field of broader possibilities, ours friend had quietly passed away. Mr. Lewis closed his cloquent and appropriate remarks with the reading of selections from the scriptures, concerning the Shepherd who leadeth in green pastures and be side the still waters, and the tabernacle of the spirit, the "house not made with hands, eternal in the heavens." He then in prayer asked that the blessing of Delty might rest upon all who had by the passage of

our brother from earthly seenes been called upon to He next introduced Miss Shelhamer as a lady who

had long and famillarly known Mr. Anderson, and one who was in close sympathy with his [A.'s] religious views. Miss Shelhamer, entranced by her guide, Rev. John

Plerpost, then proceeded to give utterance to the following soulful address:

MR. PICRPONT'S REMARKS. Friends: We are gathered together upon an occasion which would seem to be very sad; but while we of the spirit-life join with you to mingle our sympathies in commiscration of your earthly bereavement, we bring with us the glad assurance that the service now in progress is really, on our side of existence, but the glad consecration of a new soul to the higher life-the birth of a new individuality into the world beyond. At such a time as this it is embrently proper and naturally fitting that one who has been associated with our dear friend for many years--one who understood his hopes and desires, who was cognizant of his inhe rent gentleness and impulsive generosity -- should speak to you of his life and his labors. And we, this afternoon, returning from spirit-life, make use of the organism of such an one through which to express to you our convictions as to what his highest aspirations were, and as to the outcome of this useful labors. His aspirations were ever natural, his desires were always in harmony with the highest promptings--at least in that measure which is accorded to humanity while surrounded by the conditions incident to the world of time. His mortal remains lie before you, but his ascended spirit now enjoys the freedom of the angelworld.

You all know what manner of man he was-not only so but is now, and will be as the ages roll by bringing to him a fuller degree of nobility, a wider measure of Interior unfolding, a richer store of spiritual strength. He was a most uncompromising friend and defender of truth; his real aspirations from within were for the highest and best of what life contains: he was and Is a noble soul ! whatever of human imperfection he may have manifested, fades into the merest insignificance when contrasted with the glorious richness of his sym-

pathetic labor for mankind, and only the calm refulgence of a beautiul life remains to lead us onward to the land whither he has gone. You must all be conscious of the true nobility of this man, this dear spirit who never forgot a friend in his life, whose heart was (and 1s) so large that it could take in all the love, all the friendship that came into

nearness with its close embrace. He knew what it was to bear opposition and trial, and persecution for opinion's sake, and yet he struggled on from year to year. retracing bismissteps manfully and persistently, till be ascended to those glorious heights where angels walk with him in his new and resplendent home. You are aware of the firm bellef enjoyed by our friend for many years past concerning the ciornal life and the future conscious and individualized existence of man. He has now entered into the light of the Better Day, but so firm experimental knowledge, that even now after he has solved the mystery of death, he is not firmer established regarding the reality of the spiritual existence than he was during the last twelve years, while encased in the mortal form. For our friend was one who walked and talked with angels, and who ever received gladly the blessed spirits as from time to time they re-

no one can take the place of this one-but we feel that thou hast this dear one in thy keeping; that thou hast given him a relinion with the friends gone before, and we feel that he will in due time be ready to become a friend and helper of those yet on the mortal side of being, but who shall in turn on the spirit shore meet with him again. We know that he has wrought his work wisely and well; we know that through a life spent largely in the interests of truth, he has risen to communion with thine aligel ones. Truly it may be said of him: "Well done, good and faithful servant ! enter thou into the enjoyment of thy reward." And we feel that so it is with him; he has done what he could-no man can do more-and we pray that we may neet him yet again, bringing with us kindred sheaves of worthy labors, when the earthly life is finished here below. Amen. The services closed with a soulful benediction by

Rev. Mr. Lewis, in the course of which he commended the bereaved widow, the children and friends of the deceased, and all present, to the watchful care and kindly sympathy of the Eternal Spirit.

Such of those present as desired then took a parting look at the quiet form before them, after which the remains were removed to Cedar Grove Cemetery for interment. ------

### New Publications.

Is THERE & CHRISTIAN SABBATH? A Reprint of an Anonymous Work, entitled, "A Scrip-ture View of the Sabbath," Edited, with Co-pious Notes and Two Supplementary Chapters, by a Churchman of Northern Ohio. 24mo, cloth, pp. 173. New York: Brown & Derby. The question of the time and mode of observing the Sabhath day has always been an open one. That one day of every seven should be assigned as a season of repose, or change from the ordinary routine of life, appears to be demanded by the laws of nature; not that one day should be to us any more religious than another, or that God requires us to devote that portion of our time to the worship or praise of him who is far above adulation, but that the tension of human life should be relaxed in order for its preservation. The purpose of this essay on its first appearance was to make known the views respecting its subject held by Luther and Calvin, and other leaders of the Reformation, which, the author stated, were not known by one in a hundred, for they have been carefully kept from the American people." These views were diametrically opposite to those professedly held and attempted to be enforced by the evangelical church of our time. The opinions of Christians of former, as well as those of fater, and of the present time, are given. Following these we have the origin and object of the Sabbath ; the testimony and example of Christ and St. Paul respecting its nature and observance ; its change from the seventh to the first day of the week, the conclusion reached being that the Sabbath is a church festival, the same as Easter, Christmas, or any other of its holidays; that "it is extremely improper if not impious, to proclaim it to be a divine institution"; that one day is no more "holy" than another.

and that he best serves God who fills up his days, when In health, with judicious alternations of work, rest and recreation.

THE QUARTERLY REPORT of the Kansas State Board of Agriculture, closing Dec. 31st, 1881, by F. D. Coburn, Secretary, contains valuations of farm products for the year, a new and complete State map, a paper valuable to stockmen, upon "The Lung Plague of Cattle, or Contagious Pieuro-Pneumonia, and its Dangers," an article on "Pink-Eye" among horses, valuable information for people contemplating a removal to Kansas, and much else. The report is very full in all its details, and is sent free on receipt of seven cents, to cover postage, the State appropriation for that purpose being exhausted. Address Wm. Sims, Topeka, Kausas.

THE FATAL MARRIAGE: or, Orville Deville. By Mrs. Emma D. E. N. Southworth, Sq. 12mo, paper, pp. 487. Philadelphia: T. B. Peterson & Brothers.

This story is filled with thrilling incidents which revolve with startling rapidity in an orbit whose compass may be judged by the title. The admirers of Mrs. Southworth's writings will not fail to welcome this last production of her prolific pen.

NERVOUS DISEASES AND MAGNETIC THERA-PRUTICS, By James Edwin Briggs, M. D. Bono, cloth, pp. 60. New York; George W. Wheat, printer, 109 Nassau street.

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### SPIRITUALIST MEETINGS.

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

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aner of Light, through whose organism –as ne nas often been heard to affirm-he received the most unmistakable evidence of the existence and loving interest in his welfare of his spirit friends.

About cleven years since, Mr. Anderson became developed as a clairvoyant and clairaudent medium, being able to clearly see and converse with the spirits of friends and strangers who came around him; and through the power thus brought to him by the angelworld, he has for many years been of great service to both spirits and mortals, by aiding in the development of the medium, Miss Shelhamer, whose trusted band of invisible guides have been for upward of a dozen years in complete and perfect sympathy with this now arisen soul.

Of his life-work who shall speak? A tender, reverential and devoted spirit that longed for the truth and was not satisfied until he found it beyond the shadow of a doubt; a worker in the religious and reformatory fields of labor, long ere he beheld the morning light of spiritual truth; preaching what he believed to be the word of God, and publicly advocating the cause of temperance and other reformatory measures before hundreds of eager listeners (for our friend possessed the power to chaim and instruct his hearers, and has hundreds of times addressed public assemblies, both in this country and in Europe), he has performed a noble work, the influence of which will live after him. As for his labor in the vineyard of Spiritualism, none but the angels can do justice to him in this particular. Early and late, in public and in private life, he expounded the truth; and what is better, he incorporated its principles into his daily life, constantly striving to become a nobler and a better man.

Mr. Anderson has for a long period of years been used as the instrument or mundaue support for the band of MIss Shelhamer to use as a power in control- | soul so long! Farewell ! thy memory will be to us a ling their medium, and the hundreds of spirits who have been assisted, strengthened and benefited in their return to earth through Miss S., by the tender welcome, words of cheer and sympathetic counsel they received from him, must to-day rise up and call him blessed.

The Indian guide of our arisen brother, through the organism of Miss Shelhamer, several years since gave to him the name of "Owheeta," declaring that the word signified "true heart"; and from the record of his life, the influence of the work he has accomplished, and the fidelity to truth, friendship and honor he has ever shown, we consider the appellation to have been a most appropriate one for him to bear.

The funeral exercises were held at his late residence on the afternoon of January 26th, Rev. J. J. Lewis, a Universalist elergyman of quick sympathy and pleasant address, and Miss M. T. Shelhamer, officiating. The body was disposed in a fine casket, and on supports near the head and feet were displayed several floral emblems of great beauty, the gift of his friends and associates-business and otherwise. A concourse of friends which filled the dwelling to its utmost capacity of accommodation, testified to the appreciation in which the deceased was held by those who knew him in life.

Rev. Mr. Lewis began the services of the occasion by a kindly and appreciative tribute to the memory of him who had gone out from among us, as far as the physical form was concerned. In heart [he said] our friend was a great man; he loved much. He was charitable to the full extent of the word-whatever he had he was ready to share with those who needed it. He did not believe he [A.] ever had a selfish feeling. He was a gentleman in every walk in life. Some ten

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never allowed himself to set aside for an instant his fealty to the inspirations that came pulsing to him from the world beyond.

turned to him, extending to them a sturdy and heart-

felt welcome. He was one who never denied his faith ;

Oh! friends who are mourning and grieving that your loved one has departed from the tabernable of clay, clasp close unto your souls, if you can, the glorious truth that this brave and ardent spirit is now enfranchised and free: It has triumphed over temptation and weakness, over sorrow and pain and death, and, rejoicing in its new birth, aspires to bring and will bring to you joy and peace in coming years !

We have spoken concerning many things in the life of this friend, and the work he has accomplished while in the mortal; but the influence of his labors will be felt and known in the future even more than they have been known in the past. His influence will be sweet and beautiful : he has won the record of a faithful soldier; he has fought the good fight bravely and well; he has received for his victory a coronet of reknowledge of its vast responsibilities.

Friends, weep not at the thought that he goes forth from your midst this day, and that you shall see him in the form no more; he will be with you in spirit, ever, bringing to you an inner impulse to yet higher and nobler lives, bringing you strength and comfort from the world beyond, an influence of goodness and joy for those he loved so well- and will be at all times working for the benefit and blessing of those dear to you. [Approaching the coffin, the spirit then said, apostrophizing the inanimate form within :] Familiar casket of elay, we consign thee to the mother earth-to thy rest 1. Thou shalt come forth again, under the benign influence of the power of life in the soil, and the wooing breath of the atmosphere, to bud, and expand into other forms of beauty and of use. Thy work has been well done; thou hast guarded well the jewel of the pleasant recollection, thy renewed participation in the forms of this lower world, under the law of nature, a suro index and prophecy of what souls set free from mortality shall encounter within the borders of the

Better Land 1 But thou, oh noble and arisen spirit, we bid thee hall ! Thou hast not closed compact with decay, but hast entered into a larger existence, where thy powers will be unfolded and expanded, where thou shalt be given power to accomplish all for which on earth thou hast vainly longed. Thine aspirations for goodness and truth, for knowledge and love, shall blossom forever—sweeter and richer than ever before. We will not say Farewell 1 to thee, for we feel that as the days go by we shall hold communion with thee. God and good angels bless and guide thee on, oh noble soul! thy friends in the mortal would not seek to draw thee down once more to the plane of care and confusion and trial, but as thou leadest on, they will be glad to follow over the heights of progress, until they join thee

in the fairer land beyond the tomb. Oh! our Father, God, thou who art the source and mother of being, we invoke thy blessing at this hour : we invoke the presence of thine angel ones, that we may receive from them of that full measure of sympathy and love and tenderness which thou art ever ready to bestow upon thy suffering children. Ond send down these gifts at this hour, that by their influence the stricken hearts of these mourners shall be comforted and healed, and he made ready to join in the voice of thanksgiving to thee-exclaiming, out of the deeps of a faith assured and steadfast : " It is well ! it is well !' Unto thee, our Father, do we commend the risen soul of our friend and brother; accept it as a treasure of love; give to it a place in thy kingdom where it

worthy of an attentive reading.

D. M. FERRY & CO.'S SEED CATALOGUE FOR 1882, Detroit, Mich., is a pamphlet of nearly two hun-dred pages, containing descriptions of fruits, flowers and vegetables, illustrated with hundreds of fine woodcuts and chromos showing them in all their beauty of form and color, with instructions for their cultivation. It is sent free to all applicants.

### What is Religion?

Asks James Freeman Clarke-and he answers as follows: "Religion is the worship and service by man of Invisible Powers, believed to be like himself, yet above himself." This definition includes what is called "Animism," or fulgent light, and has entered spirit-life with a full the worship of departed human souls-and also at the other extreme many forms of Pantheism. Spiritual Pantheism personifies the All of Things, making the universe full of feeling, consciousness, vitality and purpose. Spinoza,

the arch-Pantheist, declares that we must "love God as our supreme good": that "we love God and are blessed." Shelley, another Pantheist, has a hymn to "The Spirit of Intellectual Beauty," which he addresses as a being who can hear and answer; "an awful loveliness, which can give more than words express." He says: "Let thy power supply calm to the life of one who worships thee." Even Fetichism is included in our definition, for the rude stone or block which the savage looks on with superstitious reverence, he believes to have an unseen spirit acting through it. It is the spirit who is feared or propitiated, and not the block. So we say that "Religion is the tendency in man to worship and serve invisible beings, like himself but above himself." This supposes and includes the belief that there is a communication between the worshiper and the being worshiped by which good or evil may come-that these beings can hear prayer and receive service, and in turn can send down help or hindrance, as they are pleased or displeased with their worshiper. Dr. Hedge says that "Fetichism is not materialism, but it is one of the first proofs of a spirit in man akin to the divine, that he can thus invest inferior and even inanimate creatures with the attributes of Delty." And through all the long ascent of thought from these humble idolators to the worshiper of Him who is "above a't, through all, and in all," " in whom we live, and move, and have our being," there is this one element in common, the faith in unseen powers above us, but not far from us, with whom we can speak, who can hear and answer prayer. No matter how much these thousand religions of the world may differ, they agree in this testimony, that man has a natural inborn faith in supernatural powers with whom he can commune-with whom he is related-and that this life and this earth are not enough to satisfy his soul.

years since he [the speaker] first made the acquaintance with Mr. Anderson at the marriage of one of his daugh-ters, and since that time he had ever seen manifested know that this is a jewel beyond compare, and that

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 INDIANAPOLIS, IND.-The First Society of Truth-Scokers meets for religiousserviceat 834 East Market Street, overy Sunday at 24 and 7% r. M. J. R. Buell, President; S. D. Buell, Secretary.
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 IVNN. MASN.-Meetings are held in Mechanics' Hall, 20 Market Street, overy Sunday, at 12 M. and 7 r. M., under direction of Dr. George Dillingham.
 The First. Society of Progressive Spirificalists holds meetings every Sunday morning and evening at Templars' Hall, 30 Market Street, G. W. Fowler, President.

LEOMINSTER. MASS. - Meetings are held overy other sunday in Allen's Hall, at 2 and 6% o'clock P. M. Charles F. Wilder, President: Lewis Jones, Treasurer; Mrs. Fan-nie Wilder, Corresponding Sceretary.

T. Wilder, Presidenti, Lewis Jones, Treasurer; Mrs. Fannle, Wilder, Corresponding Secretary.
 LOS ANGELES, CAL. -The First Spiritual Society meets every Sunday at 27, N. at Good Templar's Hall, Main street. All confully invited, especially surgers, President, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist,
 MANCHENTER, N. H. -Spiritualist Society holds meetings overy Sunday at 2% and 6% r. N. in Spiritualist Ital, N. 68 Opera House Block, Hainover street, Asa Emery, President; Mrs. Lucy Whittle, Vice President; Georgo F. Rumrill, Scoretary; Frank Phillprick, Collector.
 MHLWAUKEE, WIN. -Spiritualist meetings are held at Houston's flad, No. 60 Opera House Block, Hainover street, Asa Emery, President; Mrs. Lucy Whittle, Vice President; Georgo F. Rumrill, Scoretary; Frank Phillprick, Collector.
 MHLWAUKEE, WIN. -Spiritualist meetings are held at Hoynton's flad every Sunday evening at 7%. Mrs. L. M. Spiencer, regular speaker.
 NEW HAVEN, CONN. -New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7% r. M. New Kers? Secretary, H. E. Braun; Vice President, J. W. Ricker; Secretary, H. E. Braun; Treasurer, Moses A. Plummer.
 PORTLAND, ME. -The Pople's Spiritual Meeting is held each sunday afternoon and evening at Mercantile Hall. Fartington Block, Congress street, at 2% and 7% o'clock. Speakers and meloums desirous o' visiting Portiand under the auspices of the Society, will address H. C. Berry, 70 Lincols street.

the auspices of the Society, will address H. C. Berry, 70 Lincoln street. **PHILA DELPHIA. PA.**—The First Association of Spirifualisis holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall cornerSyring Gardes and Sin Istreets. W. W. Clayton, President; Dr. James Truman, Vice Presi-dent; W. H. Jones, Trossurer; James Shumway, Record-ing and Corresponding Secretary. The Keyston Association of Spirifualists holds a Spir-tual Conference every Sunday at 2% P. M. at the ball cor-ner Bpring Garden and Sth Firetts. Everyhody welcome. The Second Association of Spirifualists holds confer-ences every Sunday atternoon, at 3 o'clock, and circles in the evening, at Thompson-Street Church, boldw Front. James Marlor, President; Charles W. Yard, Becretary. **SALET, MASS.**—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President; **SAN FRANCISCO, CAL.**—The First Spiritual Union Society holds a conference and séance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

10 A. M. VINELAND, N. J. - Meetings are held every Sanday morning and evening. A. C. Cotton, President; John Gago and Ellen Dickinson, Vice Presidents; Mary D. Howe,

and the second states and second states and

### FEBRUARY 18, 1882.

### BANNER OF LIGHT.

Miscellancous.

# Recording Secretary; Susan Cornell, Corresponding Secre-tary; Mrs. Portla Gago, Treasurer, Children's Progressive Lyceum meets at 12% P. M. Charles E. Greene, Conductor. Lyceum meets at 12% P. M. Charles E. Greene, Conductor, **WORCENTER**, MANS. – The Worcester Association of Spiritualists holds meetings every Sunday at 2 and 7 P. M. in Grand Army Hall, Woodbury G. Smith, President; Hattio W. Hildreth, Vice-President; E. P. Howes, Serre-tary; John A. Lowe, Corresponding Secretary; F. L. Hil-dreth, Treasurer.

WEYNOUTH LANDING, MANN,-The Braintree and Weymouth Spiritualist and Liberal Association holds meetingsevery Sunday in Williams' Hall, Weymouth Land-ing, at 2 and 7 o'clock 'v M.

## Adbertisements.

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Dr. Wills is permitted to refer to numerous parties who have been cured by his system of protice who mail the transmission of the sense the block of the sense of the sense of the sense of the the block and nervous system of practing all diseases of the block and nervous system. Cancers, Scrottain nail its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both serses. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have for Circulars and References. Jan. 7.

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Dr. Charles T. Buffum, TRANCE, Medical and Business Modium, 422 Trom street, Boston, Hotel Addison. Hours 9 to 5.

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IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or hand-writing and one dollar. Address 219 Grand Avenue, Mil-waukee, Wis. Jan. 7.

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Miscellancous.

A mother and her child are away from the city for recrea-tion in a Gramm wooldnait; and golden pages are added to "Htt's book of happy hours,". The mother is scatted in the forest shade. Her fittle girl "Bo-Pergen" around a tree through the foliage, her face radiant with a loving, gleeful, roguish expression. Hoth faces are full of sweetness and loy. It is a pleture that touches the heart; to see it is to have it; and its possessor, how ever arising the his or her tables, can never outgrow it. Planted by Meyer Yon Bremen, En-graved on steel by J. A. J. Wilcox. Size of sheet, 22235 inclus. Price, 50 cents.

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The made touching the length of ilfe unless by their request, where flowers may chance be spring.
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MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, Test Medium, 94 Tremond street, between Tremont Temple and Montgomery Pl. Dec. 31.

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MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stampe. 87 Kendall street, Boston. Jan. 7.

A. B. HAYWARD, Magnetic Physician, 11 A. Dwight street, Boston. Office hours & to 4. Other hours will visit patients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1,00. Jan. 7.

MRS. MARY A. CHARTER, Medium, New Feb. 4.-3w\*

MRS. C. H. LOOMIS, Trance Test Medium and Magnetic Physician, Hotel Van Rensselaer, 219 A Tremont st., Boston. 18\*-Feb. 18.

JOSEPH L. NEWMAN, Magnetic Healer, No. 814 Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. Jan. 7.

### MAGNETIZED PAPER. To Meal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band

ME, Red Cloud, speak for Blackfoot, the great Medi-tion Chief from happy hunting-grounds. He say he toye white chiefs and squaws. He travel like the wind. He go to circles, Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick, send right hava.

people well. Where paper go, BlackGoot go. Go durck. Send right away." All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual medi-ums, will be furnished with Blackfoot's Maguetized Paper for 10 cents per sheet, 12 sheets \$1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A: BLISS, 47 Grivenwich street, Providence, R. I. (Communications by mail, \$1,00 and 3 3-ct, stamps.) Feb. 4.

EXTRAORDINARY OFFER. PHOVIDENCE, R. I., Jan. 1st, 1882. BY direction of Dr. York (my medical advisor and spirit-guide), I will send post-paid, upon receipt of

## 10 CENTS, One box of

DR. YORK'S LIVER AND KIDNEY PILLS. Or 3 boxes for 25 cents.

Ur 3 boxes for 25 cents. These Fills will be found (if taken according to directions) a gune cure for ALL diseases of the Liver and Kidneys. This offer will hold good only from January 1st to April 1st, 1882. After April 1st, the price will be 25 cents per hox, or 5 boxes for \$1,00. Address, with one cent stamp enclosed,

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### SOUL READING. Or Psychometrical Delineation of Character.

# Or Paychometrical Delineation of Character. M. to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps. Brief de-lineation, \$1,00. Address, Centre street, between Ohurch and Prairie streets, Jan. 7. White Water, Walworth Co., Wis,

which will be forwarded to the proprietors, and the paper will be sent direct from onice of publication; or the sub-scription price of 10 shillings and 10 pence per annum, post free, can be forwarded direct by post-office orders to ED-TOR OF "LIGHT," '13 Whitefriars street, Fleet street, London, E. C., England. Jan. 8,

### ANNOUNCEMENT. THE VOICE OF ANGELS. A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

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i.ess time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. "SPIRIT D. C. DENSMORE," PUBLISHER.

### THE **Boston Investigator**,

Feb. 28.-cow

BOSTON HIVEDLIGALUT, THE oldest reform fournal in publication. Price, \$2,00 a year, \$1,60 for six months, \$6 cents per single copy. Now is your time to subscribe for a live paper, which dis-cusses all subjects connected with the happiness of mankind. Address J. P. MENDUM: Investigator Office, Paine Memorial, Boston, Mass.

THE HERALD OF PROGRESS. A Weekly Journal devoted to the Teachings and

Philosophy of Spiritualism, Thiosophy of Spirituatism, IS conducted on purely color-ritive principles; contains original at icles by the most eminent withors; lectures, trance and normal; Notes of Protress; Open Conneil, Gen-eral News, Poetry, &c. A. T. T. P., the Recorder of ''Ilis-torical Controls, ''W, Olley, Est., author of ''The Philoso-phy of Spirit, '' and others, centribute to its pages, Price id. Sent one year post free to all parts of the United States, 8s. dl. In advance, Newcastle-on-Tyne, Engladd, 29 Blackett street.

Aug. 7.

### THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethies of A Spiritualism. Established in 1669 The Spiritualist is the recognized organ of the educated ziritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the foe for which is 25c., payable to Mit. W. H. HARRIBON, 33 British Museum street, London, 148,75, or through Messrs. COLBY & RIOH, Banner of Light office, Boston, 44,00. May 4.-tf



PUBLISHED every Saturday, at 51 Fort Avenue, Bos-ton (Roxbury), Mass., at \$2,00 per annum. THEN WORLD is divided into three parts:

Partifiest contains the weekly loctures delivered by GEORGE CHAINEY, in Paine Hall, Boston, Part Second contains a Radical Romance, published in

parts. Part Third contains a short story devoted to the education of our children in liberal sentiments and principles. Send your address for a sample copy. Jan. 14.

DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best loca-tions for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed givelops.

JOHN M. SPEAR, 2210 Mount Vernon street, Philadelphia, Pa. May 15.--eowt

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the back-ground. In the foreground are the most barmonious group-ings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-plece to "Honeward" (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size, of sheet, 22323.

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### THE DAWNING LIGHT.

ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERS SPIRITUALISM.

This little pamphlet, by the author of "The identity of Primitive Christianity and Modern Spiritualism," and "The Spirit-World," is one that has long been needed. It is particularly the mission of Spiritualism to remove that lear of Death which ignorance has developed in man; and it is the purpose of this little work to do this by showing death to be not only a natural but a beautiful event in human pro-gress. Among the topics treated are: "Death Rarely Painful;" "Death Does Not Change the Character;" "The Process of Dying;" "Is the Spirit Af-fected by the Treatment of its Body;" "Danger of Kissing a Deat Body;" "Premature Burlal;" and "Mourning Customs," SPIRITUALISM. In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPI-NATIONAL ARTIST, visited Hydesville, in Arradia town-ship, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and entbusiasm to him, as bis band was guided in designing and perfecting this master production of art. From the original rainting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 2021 inches, **Price, 50 centa.** Price, 50 cents.

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## THE WRITING PLANCHETTE

SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either alond or men-tally. Those unacquainted with it would be astenished at newsigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from decreased relatives or triends. The Planchetto is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, secure-

PLANCHETTE, with Pontagraph Wheels, 60 cents, secure-PLANDINFIELS, with Fondstraph whom, or cents, becure-ly lacked in a box, and sent by mail, postage free. NOTIOE TO RESIDENTS OF CANADA AND THE PROVINCES, --Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES cannot besent through the mails, but must be forwarded by express only, at the jurchaser's expense. For sale by COLBY & RICH.

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Buy the Positives for any and all manner of diseases except Paralysis, Deatness, Amaurosis, Typhoid and Typhus Fovers. Buy the Negatives for Paralysis, Deat-ness, Amaurosis, Typhoid and Typhus Fovers. Buy a lox of Positive and Negative (half and half) for Chills and Faver.

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Send money at our risk and expense by Registered Letter of by Money Order. For sale at the Banner of Light office. Dec. 3.

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CELEBRATED Magnetic, Sugar-Coated Liver Pills,

An invaluable remedy for Costiveness, Billousness, Liver Complaints, Indigestion, Hoadache, and Stomach Difficul-ties. Used in the practice of many of our best Physicians. Purely vegetable, and prepared from the best and purest articles to be obtained. No family should be without them. These Pills are not a patent medicino by any means, but regularly prepared by a practical Physician for general use in practice. Put up in large boxes, designed for family itse, and sold at \$1,00 per box: 9 cents extra for postage, if sont by mail. For sale by COLBY & RICH.

The main object of this little volume is to give to *suppetire* teaching a recognition and a force (in the domain of religion and morals) genter than dictation has. It anounces a system of life, it amounces a few primal principles which can hardly be denied by any one, and endeavors to show how, from adhermer to those principles, every life will grow into symmetry -into harmony with itself in this life and the great hereafter, it is sent forth to the world by its author and his associates, as the preface indication of the principles it alians to include the source of the principles it alia Paper, 25 cents, postage free, For sale by COLBY & RICH, The Identity of Primitive Christianity

11

New Pork Advertisements,

**PSYCHOMETRY.** 

MRS. CORNELLA II. INTCHANAN (late Decker) continues the practice of Psychometry (235 Fast 36th street, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinions, ivo dollars: inducral or mining examinations, ten dollars. Dec. 24, -10w

Mrs. Lizzie Lenzberg,

MAGNETIC TREATMENT, Test and Business Me-dium, 23 West 20th street, near Broadway, New York.

**BOO** Choice Poetleal Selections for Autograph Al-burns, neatly bound: 250 spicy Motto Verses, and 25 popular Songs, all for Lec., post-paid, PAT-TEN & WADE, 19 Barciay street, New York, Dec. 31,-100

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LETTY CAMPBELL and MRS. H. KNIGHT, L'Test and Clairvoyant Mediums, give very successful Magnetic Treatments under Spirit Control, 2274 Third Av-enue, New York, 1300 Jan, 14,

RUPTURES

CURED in 30 days by my Medical Compound and Rubber Elastic Appliance. Send stamp for circular. Address CAPT, W. A. COLLINGS, Smithville, Jefferson Co., N. Y Jan. 11, -13w

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PROPHETIC ALMANAC

PROPHETIC MESSENGER,

Weather Guide and Ephemeris,

FOR 1882:

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Predictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING THEYEAR. Riots and Strife! War and Sedition! Earth quakes! A LARGE COLORED HIEROGLYPHIC.

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The Astrologer of the Nineteenth Century.

CONTENTS.

Staty-Second Annual Address, Monthly Chlendar and Weather Guide, Symbols, Planets, Moor's Signs, &c. Royal Tables, &c. Useful Tables, Weights and Measures, Post-Office Regulations, Eclipses during 1882, The flarvest of 1882, Periods in 1882 when the Planets are best situated for ob-servation.

THE INIQUITY

COMPULSORY VACCINATION

Unconstitutionality of its Statutes.

BY ALFRED E. GILES.

BY ALFRED L. GILES. This near pamphlet of some eight pages presents the latest article of a correspondence between Mr. Gliesand '' a Reg-ular'' in the columns of the Norfolk County (Mass.) Ga-sette. The right to seek for and to preserve the bodily health is of the first importance to all a privilege with which tho State has no just grounds for interfering by legal enact-ments specially framed in the interfering by legal enact-iony school of medicine: Those wi o agree with these prem-less will read Mr. Glies's pamphi t with the greatest satis-faction: while those who do not, will obtain much light as to the weaknessof their own position by a careful examina-tion of his arguments.

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BY EUGENE CROWELL.

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servation. The Volce of the Heavens for each Month, General Predictions, Eclipses,

Eclipses, Astrology and Metlicine, A Table of Celestial infinances for 1882, Explanation of the Hierogiy phic for 1881, Fulfilled Predictions, The Crowned Heads of Europe, Detect bases

The Urowned Reads of Entrope. Useful Data. Useful Data. Useful Data. Units to Farmers. Units to Gradeners. Hunts to Gradeners. How do the Planets affect us? Astrology What St Of How Astrology could be Utilized. How Astrology could be Saved. Astrology and Scripture. Raphael's Publications. Raphael's List of Rooks for Sale. Price 35 cents, postage free.

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### AND MODERN SPIRITUALISM.

### BY EUGENE CROWELL, M. D.

BY EUGENE CROWELL, M. D. DEDICATION, - To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated. Two large octave volumes, handsomely printed and bound in cloth. Price \$1,00, postage free. For sub by COLBY & RICH.

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Late Editor of the Springfield (Mass.) Republican, in the First Five Spheres. Also a Thrilling Account of the late President Garfield's Reception in the Sprint-World, Writ-ten through the hand of Carrie E. S. Twing, Westfield, N. Y. Price & cents, For sale by COLBY & RICH.

GARRISON IN HEAVEN.

A DREAM.

BY WILLIAM DENTON,

Author of "Our Planet," "The Soul of Things," "Is Darwin Right?" etc.

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### LIGHT. BANNER $\mathbf{OF}$

## manity with a diseased body than with a healthy Banner of Light.

12

Re co-that's invited, F. L. Union, Conductors: Techcicy Hall, 4 Berkeley street (Odd Fellows) Building, Free Spritted Meetings every Surolay at 1050 A. M. and (r. M. and every Weilessiay at 7, 15 p. M. Sacred Goncert in strumty on the neutral half (200 p. M. Predelent and Lexinger, W. J. Cokille (residence 30 Worcester Square); Treasure and Societary, Thumbly Biglow, 3 Hancock street. The public contrally Institute on the set level.

**Excise Matth**, splittant Meethors are held at this half, 618 Washington street, corner of Essex, every Sunday, at 10  $\pm$  A.M. and 25  $\pm$  and 75  $\pm$  7. M. Flow Colds, Speaker and Completion. Meetings also held Wednessiay afternoons at

Pythinn Hall, 176 Tremont street. Meeting every Sunday atterneon at 2% o'clock. Dr. N. P. Smith, Inspirathank! stataker.

Networe Hall, 712 Washington street. Spiritual methors every Tuesday, at 3.P. M. W. J. Colville replies equations and enhancement his splitt guides.

Response on the second state of this spirit guides. **Berkeley Bull**. There will be held every Wednesday, at gravite defines P. M., at this place, a Free Social and Response Conference Meeting for the consideration of all spines is relating to the elseviden of the race, to which all friends of humanity, without regard to sector party, are in-vided.

30 Worcester Square, W. J. Colvine holds a pute Tawish never along a spectrulity invited, every sp. ma. and a concest and answers questions on at Marvets of the East Clevery Fulday, at sp. m. No no la Moneta Lodies' tid Parlors, 718 Washington street. The <sup>1</sup> Lodies' Artissically meet in their Patlersevery bruesia and evening. Business Meeting PP, M. Mas, A. A. C. Perkhist, Societary, Mis, A. M.

Thur, hard of a short storage and a star prefect, Test Carles property mediums. Examine, at 7, or lock Conters-tracting a Victorian and speakers are most cor-tracticle. At some a bulley, at gauss. by provide

New Ern Hall, 176 Treemont street, spiritual neet-ies on terms as protect will be held in this hall every nation, erg an engine to evaluate the held in this hall every nation, erg an engine evaluates, the strength provided. Mystle, Hnill Chury stown District, Meelingsare

**Chelser** , the sparitual Association helds meetings at 3 rest  $\beta = 0$ ,  $\gamma_{\rm eff}$  in Taract's of Honor Hall, Odd Fellows' Barton appendix Barton, Next Surelay at a monoscopic tensor of the terming year. In the eventry,  $M_{\rm eff} = 0$ ,  $A_{\rm eff}$  field, of Boston, will speak and give test from the transmission of each state.

### -----

NEW ERVITALL -- Sunday, Feb. 12th, was not only a fine day in the outer world, but such in our Lyceum, and much appreciated by the large throng considerated to listen to the teachings of the outer their not the teachings of song and the listen to the teachings of song and the listen the listen the listen the listen the song and the listen the li NEW ERVIEALL-Sunday, Feb. 12th, was not our little only and hear their happy voices in song and resitations. The services opened as usual with the selections by Miss Dawkins's usual with the secondary of Miss bawkins so orchestra, followed by singing and the Silver Chain resitations. Then the Banner' March wavevected with fall ranks and flying colors, plainly showing the depinterest taken by the children in the Lydyum work. The following purels then give resit diens : Ernest Fleet Has-kell Bayter, jutle Blanche, Emma Ware, Graeje kell Bayter, little Blenche, Emma Ware, Gracie Buiron das, Ma Cooley, Bessie Brown, Nellie Murphy, and Bell Pond. Mrs. Brown then fa-vored the children with a Beading entitled "Searching for the Golden Street," which was well rendered and received. Then followed Alberta and Georgie Felton, who pleased all. "Mrs. Dr. A. S. Waterhouse made some stirring remarks. Conductor Hatch spoke concerning the 31st of March, and stated that choice seats could be procured at the Banner of Light Book-store and of the Secretary. The Physical Ex-ercises and Target March were then executed in a fine manner. Mr. Hatch gave notice to the children that next Sunday he would give them all tickets for a children's dance, to be held by The Lyceum the following Saturday afternoon. The Lyceum the following Saturday afternoon. The Lyceum closed after a session of over three hours. Secretary of Shawomt Sprintal Lyceum. 471 East Fourth street, South Boston.

One speaker related his experience at the BOSTON, SATURDAY, FEBRUARY 18, 1882. BOSTON, SATURDAY, FEBRUARY 18, 1882. Spiritualist Meetings in Boston. New Fem Mail. The shawman spirimal Lycenne meets this had, 152 (Femoret street, every Sunday at 10<sup>5</sup> Å, Mass THE SILVE WIT SILVER, Conducted by the far-ment fais threed in the the evening every street, Weinesday there a fais threed in the the evening every street, Weinesday there a fais threed in the the evening every street, Weinesday there a fais threed in the the evening every street, Weinesday there a fais threed in the the evening every street, Weinesday there a fais threed in the three evening every street, Weinesday there a fais threed in the three evening every street, Weinesday there a fais threed in the three evening every street, Weinesday there a fais threed in the three evening every street, Weinesday there a fais threed in the three evening every street, Weinesday there a fais three the three evening every street, weinesday the three this three the three evening every street, weinesday the three this three the three evening every street, weinesday at the street the street in the three threet the three three threet the threet the threet threet the threet the threet the threet threet the threet threet the threet threet threet threet threet the threet threet threet the threet Intends are invited to the evening eventses, and it is the British government in its treatment of the British government in its treatment of the poor litish government in its treatment of the government in the poor litish government is streatment of the government in the poor litish government in the poor litish government is streatwert. The poor litish government is streatment of the government in the poor litish government is streatment of the government in the poor litish government is streatwert.

to those who loved truth and righteousness. The names of the several speakers were Dr. Smith, of Chelsea, Mr. John Lee, Mr. Rhodes, Dr. Eames, Rev. Mr. Lothrop, Mr. R. J. Hunter, Dr. McChellan, Mr. H. S. George, Mrs. Webster, of Chicago, Dr. Mayo and the writer. Several of the speakers spoke more than once, making fifteen speeches in all. CHARLES STEARNS.

### Berkeley Hall Meetings.

On Sunday, Feb. 12th, large audiences were in attendance at Berkeley Hall, both morning and afternoon. At the morning services, Mr. Colville delivered a fine inspirational discourse .... "The Coming Race," during which his guides predicted great and important advantages to humanity as the result of the blending of vari-

In the afternoon "".Esthetic Culture, consid-ered as a Moral Lever," proved a very interest-ing and suggestive theme in the hands of his inspirers, who pleaded in behalf of high art, di-vested of all ridiculous accessories, as a great

Sector of an informing accessiones, as a great moral force in the elevation of the race. Sunday next, Feb. 19th, Mr. Colville will speak at 1050 A. M., on "The Religion of the Coming Race"; at 3 P. M., on a subject select-ed by vote of the audience, and at 7550 in Lynn, Mass.

In addition to Mr. Colville's services at Berke by Hall, Feb (22th, he addressed a large audi-ence in East Braintree at 7 p. M., on "Spiritu-alism and its, Relation to the Sciences,", Feb. 9th he spoke at Epping, N. H., on "The Morale of Spiritualism."

of Spiritualism." Parties desiring his services out of Boston on Tuesday, Wednesday, or Thursday evenings, can secure them on moderate terms by apply-ing to him at 30 Worcester Square, by letter or otherwise. The public are condially invited to big Wanday Evening Productions and Eviday

## Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society - Mrs. F. O. 1970, permanent spacker - tolds services at Everet Hail, is Fution Str. et., between Smith street and Galatin Place, very Sunday, at 10% A. M. and T. P. M. Seals free to all, Conterence meetings, J. David, Chairman, every Saturday evening, at 8 o'clock, Admission free, Opening address attucks, the 18th Inst., by Prot. J. R. Buchanan, Sub-lect, "The Rights of the People," H. W. Benedict, Pres-dent.

Ident, Brooklyn Spiritual Fraternity, -Sunday services in Large Hallet Brooklyn Institute, corner Washington and Concerl streets, seven blocks from Fution Ferry, all and 75 ft. M. Speakers engaged: February, Mrs. R. Shepard-Lillie: March, Lyman C. Howe: April, J. Frank Baxter: May, Mrs. Hannah B. Motse, Conference meetings held very Friday evening in Lower Hall of Brooklyn Institute, Feb. 7th. An Experience Meeting; Feb. 20th, Prof. Henry Kiddle, All the spiritual papers for sale at allour meetings, 8, B. Michols, President.

# The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 24 street, at 75, Charles R. Miller, President; W. H. Coffin, Secretary,

### Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light: The lecture of Friday evening, Feb. 10th, was

marked by the crisp thoughts, keen analysis and clear rensoning which characterize all of Deacon D. M. Cole's public addresses. His subject was, "Self-Preservation," and he said, in substance:

the members of this Lyceum in the late very successful Fair, they assembled once more, Feb. 12th, in this grand hall of Free Thought, and the day being very pleasant, a large audience with music from Prof. Bond's orchestra. This was followed by the singing of "Neurer, my God, to Thee," with reading by the Guardian and responses by the school; and then the grand. Match, in which one hundred partici-pated. The names of the children who made this session a very pleasant one are as follows: to preserve our physical life, or render it more complete or satisfactory, Because of this instinct doctors flourish, and Because of this institut doctors flourish, and thousands yearly die. Kings become execu-tioners for self-protection, play their massive chess-games of war, and slaughter hundreds of thousands that their thrones may be more se-cure. Law proclaims it, and duty strangles many every year for the safety of the commu-nity. Religion does not teach it, but the church over the prior of the output a bare often yielded nity. Religion does not teach it, but the church does. Priest and conclave have often yielded to the impulse, and, when they had the power, hypocritically sighed over the cruel necessity which forced them to torture and burn. Nay, even the teachers of free thought, so called, when they had the power—only once in the world's history, it is true—slew hundreds of thousands in obedience to their interpretation of the law of self-preservation. is it strange, then, that the Bible, that wonderful revelation of man's intenset that wonder, should teach the same doctrine? Jacob is rep-resented as vowing, 'If God will be with me, and he will keep me in this way that if I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in pence; then shall the Lord be my God.' God.' The Psalms of David are full of selfishness. David seemed to have no use for a God except to bless him and curse his enemies. Self-pres-ervation was the first and only law with him. 'Friends,' said an old deacon at a prayer meeting, 'we come here to-night to strive to escape hell, and get to heaven.' This was his summary of duty. 'What must I do to be saved?' the despairing cry of so many a psychol-ogized penitent, is only an effort at self-preser-vation. Why do so many find their hearts beat quicker at the name of Jesus but because he gave his life for others? Who are those most fondly remembered, standing out most sharply out remembered, standing out most sharply out-lined in history, but those who have forzotten self and lived only for others? Nay, is it not certain that he who would achieve success in the world must do it by a species of suicide? There must be days and nights of unremitting toil ; there must be anxiety and worry, more surely and quickly fatal than even the ex-haustion of labor, disappointment, sorrow-all hurtful things-so that such an one reaches the eminence he seeks only to die there. It may be remarked, too, that as men become spiritual in thought, the idea of self-preserva-tion, in its lower aspects, becomes less and less spiritual in thought, the idea of self-preserva-tion, in its lower aspects, becomes less and less dominant; and there is no form of religion the world has ever seen which has not announced as its basic law, self-surrender. The central thought of all religion has been, is, and ever must be, 'God manifest in the flesh,' as our books describe it, making the human manifest the divine; and the means to this end were and are submission to an ideal which is self-surrender. submission to an ideal, which is self-surrender, and imitation of this ideal. A man's God is always the expression of his highest ideal, and if the God be represented as cruel, it is because the man is so; it his God is selfish, it is because the man is; if his God is loving, it is because the man is. To-day's conception of God, the Anglo-Saxon idea, differs not at all in idea, though it does in formulation, from the Vedic poets; for Egypt best teacher, and confounded that with suffer-ing. One brother thought that without misery there would be no opportunity to excreise our benevelence. Another brother intimated that even Jesus was not perfected until his cruci-ing caused him to lose his faith in God, and to cry out, "My God, my God, why hast thou for-that all do suffer, and that existence was im-possible without it; while it was clearly shown by others that less work could be done for hu-

ALL FRANCE PROVIDENT

follow me." Whatever the failure to express the ideal, we know the effort to do so has found-ed hospitals, endowed libraries, made men and women seek out the poor and needy, helping as they best can all physical needs, giving all spir-itual comfort possible for them. There is a class, however, who will assent to all hitherto uttered, and feel neither rebuked nor stimu-lated. They note the mass of evil in the world, and for themselves reject it, yet are sure that God will work good out of it all. These fold their hands serenely, saying evil is only unde-excloped good, a saying abstractly frue, but a huge lie as applied to the evils, which surround us. They can discuss free will, fate, the reli-gions of the ages; the nature of God, problems wast and terrible are their familiar themes, but for all things of earth they cultivate indifferent-ism. They can tell of that as inevitable law, cultured and cold, talking even of the spirit out of the form, but mostly ignoring the needs of spirits in the form. I desire, if I can, to show to such as these that there can be no true self preservation but in self-sacrifice; that the two are identical; that a man is more enriched by what he gives than what he takes, and that he really gains only what he uses. Self-Preservation, a gener-ally understood, really means self destruction. Jesus announced a great truth when he said 'He that saveth his life shall lose it, and he that loseth his life for my sake shall find it.' In the 'self' we are to preserve is body, soul and spirit, the physical frame, the animate life which per-vades it, the spiritual element which sitrs and pervades thought. All these are necessary to self, and in this large scose self-preservation fa-a divide low it is in the form which sitrs and pervades thought. All these are necessary to self, and in this large scose self-preservation fa-

values it, the spiritual cloudent which stirs and pervades thought. All these are necessary to self, and in this large sense self-preservation is a divine law. It is Lest obeyed by what narrow conceptions would call self-sacrifice—and by this lower conception men have found self-sat-isfaction, and allied every appetite and passion to it. When we and women were evalued by its true spirit they could be burned at the stake for their conception of the truth, as illustrated by the martyrdom of the early Christians. Mediums more than others illustrate uncon-

sciously self-sacrifice; a terrible life is theirs. By their, very organization rendered sensitive to things which are unnoted by others, they are condemned to suffer constantly, feeling repulsions which are not expressed, not known by others, denounced bitterly, rarely able to escape an ordeal of "tests" as to the genuineness of their mediumship; poor, rarely bonored in any-way: with judgment weakened because per-ception and not reason is required; forbidden to read and shut up to the narrow bound of hyper-resthetic sensation—what for? What is the reward? Does their fancy expand? Do they revel in golden-hued visions? Do they live above the earth? Is their life all glowing with the radiance of heaven? They have such visions and utter them; but while they are un-conveious. Not for them the glory. Can they watch the waste and wear of their own bodies? sions which are not expressed, not known by watch the waste and wear of their own bodies? tell of the approach of sickness and ward it.off? Can they forecast their own horoscope? lift the veil of futurity, and tell how they may walk with undeviating step on to wealth, or honor, or fame, or all these? No, none of these can they do for themselves. They can only do these for others, and if they are sick, or sorry—alas, how often they are—they must call upon some other medium to help them. So they live in pain and sorrow, giving all the joy of life to preserve their life, possessing wondrous powers to comfort, to lift up—others. The waste and wear, the sickness, sorrow, doubt, poverty, misrepresentation—these are their portion; while the vision, the revelation, the prophecy, the healing, are only theirs to give. Why does their sacrifice bring no joy to them? Why must their life be poured out, and

them? them? Why must their life be poured out, and the delight that comes of self surrender never be theirs? Because it is not conscious self-surrender. They give because they must. 'I am a medium,' said one, 'because they must. 'I am myself.' So, though the life of the medium be one devoted to others, it is a slave compelled to work for a harsh, unsy mathizing mater. Lifted above the earth, are they high enough to miss its joys at times, and then sink so far below them? We should pity our mediums rather than envy them. Self-preservation to them means just living, and it is sometimes hard to do that. hard to do that. All life consists in receiving and giving out;

All life consists in receiving and giving out; one of necessity implies the other; and this same law by which we judge reaches through the serried ranks of angels, the great multitude that no man can number. 'Are they not all min-istering spirits?' and ministering because they have learned the law of life. The theologians of to day speak of the joys of heaven as consist-ing in ccaseless worship, continually giving praise. The Spiritual Philosophy, with a truer perception, a divine conception, thinks of an-gle employment as being work for others, and the progression we confidently expect means an increase of power to help others increase in the progression we confidently expectments and increase of power to help others increase in love—and love is self-surrender. Nay, who, Spiritualist or Christian, ever conceives of God— whether a Being or a Principle—as doing aught else than continually blessing others? We can find he abarrant of meaning the divident find no other way of measuring the divine but this." this." In conclusion, the speaker urged that the true unfoldment here, by this life of self-sac-rifice in this world, opened to us the kingdom of heaven in our present life — by deeds of mercy, kindness, love to the poor and ignorant —and hence our growth, spiritually, must be in perfect harmony with this law. Our next conference-meeting, Feb. 17th, is to be an experience-meeting, and Dr. F. W. Monck will publicly heal from our platform without: money and without price. S. B. NICHOLS, 357 Flatbush Arenue, Brooklyn, Feb. 11th, 1882.

ties. Dr. W. spoke at some length upon sympathy or attraction, between similar or corre-sponding temperaments, and magnetic attrac-tion.

To the Editor of the Banner of Light: Our platform for the past two Sundays has been occupied by Mrs. Juliette Yeaw, of North-boro', Mass. 'Owing to the heavy fall of snow Sunday, Feb. 5th, we held but one meeting. Mrs. Yeaw took for her subject, "The Past, Present and Future of Spiritualism," produc-ing an able discourse in which she spoke of the manifestations, and the great good they had accomplished from their beginning at Hydes-ville to the present time, predicting a bright future for the cause. "Tuesday evening, Feb. 7th, we field our monthly supper and social meeting; it was well attended. Mrs. Yeaw added much to the inter-est of the occasion by some very excellent re-marks. Capt. Duff said: "The subject we have dis-Capt. Duff said: "The subject we have dis-cussed is worthy the attention of every parent, and of those who will become such. The gen-tleman, however, did not explain to us the cause of certain pre-natal influences, and I think that we can find in Spiritualism the laws controlling these things." Bro. Swift, the trance-medium, said: "It would be well if more could hear such subjects treated upon; if each mother would talk to her children upon these things. teaching them the

children upon ; it each mother would that to her children upon these things, teaching them the laws of life. Have love and charity for all, es-pecially for the sensitives who are among you, and to whom a harsh or angry word is a cruel wrong

Mr. Bartlett followed with some incidents il-lustrative of Dr. Garter's theories of the evils of intermarrying blood relations, and made a motion for a vote of thanks to him, with an in-vitation to deliver another lecture upon the

same subject on a future occasion. Dn. WM. II. COFFIN, Sec. 204 South 8th street, Brooklyn, E. D., N. Y.

### Medical Freedom - The Policy and Duty of Spiritualists Regarding It. To the Editor of the Banner of Light:

The Banner of Light and the friends of Medical Freedom who have in former years defeated the proposed Medical Legislation of Massachu-setts, have set a noble example which ought to be followed in every State in the Union to the utter destruction of all systems of medical

monopoly. We should take the broad ground, irrespect ive of all medical systems, that no legislative body has any right to interfere with acts of be-nevolence, since benevolence is a duty we cannot honorably neglect, and therefore all at-tempts to prevent assistance to the sick, wheth-er by food, clothing, nursing, bath or medicines, are contrary to justice and to the spirit of the constitution

constitution. Secondly, the right of every individual to employ the services of any one preferred by him-self cannot be questioned; and thirdly, the right of any individual to contract for and receive pay for any real service or assistance can-

Upon this ground the battle must be fought as a matter of right; and our New York peti-tion simply asks that the people shall be free to employ whom they choose, unhindered by

But while this is the true battle-ground for But while this is the true battle-ground for freedom, there is a large skirmishing field on which each side may deploy or even march in force to defeat its opponents. I refer to the question of the comparative merits of the dif-ferent systems of practice. If we could convince a legislative body that the old allopathic system of medicine was a gigantic failure, responsible for millions of deaths, and that its victims were continually resorting to independent practi-tioners to save them from the consequences of tioners to save them from the consequences of fashionable malpractice, there would be no more legislation to confirm or establish an allo-

pathic monopoly. These propositions could easily be maintained These propositions could easily be maintained by scientific argument and references to medical literature, showing the defects and the failures of the collegiate systems, but in the field of argument discussion would be endless, and per-haps indecisive, on account of its magnitude and tediousness. A legislative committee can be led to correct conclusions, in spite of previ-ous prejudices, only by giving them unquestion-able and decisive facts in sufficient abundance. I therefore earnestly desire that all who read these lines should make an effort to recall in Therefore earliestly desire that an who read these lines should make an effort to recall in their own experience those examples of allo-pathic quackery and the restoration of its vic-tims by independent practice which would be most decisive to an honest inquirer, and should be most decisive to an honest inquirer, and should inform me by letter of the cases, with a view to having them brought before a legislative committee at Albany, either by affidavit or by the testimony of witnesses. There are so many thousands of such cases that we ought to have no difficulty in presenting a sufficient number. Another efficient method is to demand a fair

trial of medical systems by an honest record of their results. For this purpose I have prepared a bill requiring a report of all deaths and a statement of the physicians or persons by whom the deceased was attended in the last month of the deceased was attended in the last month of life, with a statement by each practitioner of his school of practice. The bill also requires a record of all cases of contagious diseases, with their attending physicians, and the result. When such a system of registration goes into effect, it will show clearly
That the diseases thus reported are more fatal under Allopathic treatment than under any other conditions.
That the deaths reported are far more numerous in Allopathic practice in proportion to the number of practitioners.
That many independent physicians have such success that not a single death occurs in the whole year among patients treated by themselves alone.

marks. Thursday evening, Feb. 9th, Mrs. Yeaw lec-tured in the hall, her subject being "Faith, Hope and Charity." Sunday, February 12th, Mrs. Yeaw closed her present engagement, taking for her subject in the afternoon, "Soul, Spirit and Matter."; this was one of the best discourses we have ever lis-tened to. In the evening her subject was, "What Spiritualism Demands of its Workers To-day."

To-day." Mrs. Yeaw has made many friends in Portland, and we hope at no distant day to welcome her again to our platform. Miss L. Lizzie Ewer, of Portsmouth, N. H., will be with us February 19th and 26th.

### Meetings in Haverhill, Mass.

To the Editor of the Banner of Light: Unusually large audiences assembled Sun-day, Feb. 12th, at Good Templars' Hall, to greet Mr. Edgar W. Emerson of Manchester, N. H.,

The exercises, taking shape after the usual The exercises, taking shape after the usual manner attendant upon the mediumistic utter-ances of Mr. Emerson, were of an intensely in-teresting character, many intelligent spirits purporting to manifest and speak through him. Between forty and fifty spirits announced their presence. Of that number it is especially im-portant to mention the name of Mr. Newton Littlefield, a former well-known resident of this city, a cultured gentleman, a close student and advanced thinker. His words were character-istic, and in fulfillment of a promise to a friend. E. P. H. E. P. H.

"Principle, like truth, needs no contrivance; it will tell its own tale, and tell it in the same way."-Paine.

We know Hop Bitters are above and beyond all as a nutritious tonic and curative.

Spiritualist Meetings in New York.

The First Noclety of Spiritualists holds meetings every Sunday in Republican Hall, 53 West 33d street, at 10% A. M. and 7% F. M. Henry J. Newton, President; Hen-ry Van Gilder, Secretary, Children's Progressive Lycoum meets at 2% P. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Belence Halt," 141 East 8th street, every Wednesday, at 75 P. M. After each lecture, Dr. Monck publicly and freely heals the slek poor from the platform.

ster poor from the partorn. **The Second Society of Spiritualists** holds free meetings every Sanday morning and evening, at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathonn, Secretary.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

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

Single copies 5 cents.

No. 2: Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. Single copies 5 cents.

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 1881. Single copies 5 cents.

No.4: The Spiritual Temple: And How to Build It.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

marks.

# FEBRUARY 18, 1882.

this session a very pleusant one are as follows: Recitations by Allie Waite, Freddie Stevens, Kittie Newton, Esther Oettinger, Frank Young, Amy Peters, Arthur Cook, Leola Fisk, Minnie Victoison, Ella Waite and Gertie Murch; song

A territorion, r.ha waite and Gertie Murch, songs by Maudie Saunders and Jennie Smith; violin solo by Cora N. Gooch, Dr. Riley, an independent slate writer, was called upon, but, the hour being late, he post-poned the exercise of his medium powers until next Sunday, when he will give an exhibition of that form of manifestation, employing a slate of his own or one hourder by another person

of that form of manifestation, employing a slate of his own or one brought by another person. During the Fair just closed a subscription pa-per was circulated which gained many signa-tures, and the same was done to day, with the object of obtaining funds to earry on a free Ly-ceum during the coming year. About two hun-dred dollars have been obtained, with a good prospect that the required amount will be se-cured at an early date. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyccum No. 1.

CHARLESTOWN DISTRICT, MYSTIC HALL. Sunday, Feb. 12th, the usual meeting was held in the afternoon, quite a large and intelligent audience being present. Mr. David Brown, test medium of Boston, occupied the platform: speaking and tests satisfactory to all. Mr. F. A. Heath improvised and sang a beautiful song from subject given by the audience. Appro-priate selections were also sung by a good choir, which added to the interest of the meet-ing. Mr. Brown will speak and give tests in this hall next Sunday, Feb. 19th, at 3 p. M. C. B. M. C. B. M.

### -----**Boston Spiritual Conference.**

To the Editor of the Banner of Light:

Notwithstanding the depth of the snow our meeting on Wednesday evening, the 8th, was remarkably well attended, and although there

remarkably well attended, and although there was much disappointment felt at the absence of our leader, Mr. Colville, yet the talent ex-hibited by most of the speakers atoned in part for the absence of the words of wisdom which usually drop from the lips of this medium. The question was "Is Suffering of any kind Necessary to our Highest Spiritual Welfare?" The discussion assumed a wide range, embrac-ing the stupendous themes of the wisdom, love and power of God, the existence of evil, moral accountability, etc., and at its close all felt as if they had only placed one foot within the tem-ple of celestial knowledge concerning these mysterious topics.

mysterious topics. The speakers were carnest and enthusiastic in defense of their various views, some attacking the existence of evil as an interpolation into God's beneficent plans, and declaring that suffering had no tendency to develop man, but rather the opposite; while others varied in their statements respecting the agency of suffering, some regarding it as the grand weapon of the Almighty in perfecting man, while others on this side of the question believed that the best "suck honey from every flower," even the ugliest ones. Others considered experience as the best teacher, and confounded that with suffer-

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

At the meeting of Feb. 6th, Mr. C. R. Miller, Chairman, introduced Dr. Garter, who made a short address on "Heredity," He said that the great mass of the civilized world is yet exceed-ingly defective, mentally, morally, and physi-cally. Occasionally we discover a man or a wo-man who is nearly perfect in these respects. cally. Occasionally we discover a man or a wo-man who is nearly perfect in these respects. It becomes important to discover what law has produced this good result, and to do this it is necessary to study the temperaments and organ-ic qualities of the individual. There are four temperaments, known as the yital, the mental, the motor and the lymphatic.

vital, the mental, the motor and the lymphatic. The vital and the motor are positive, the men-tal and the lymphatic are negative. Two posi-tives repel each other, and two negatives repel each other, but are attracted to their opposites. In marital relations, therefore, it becomes ne-cessary to unite opposites in order to produce peaceful and harmonious domestic relations. When those relations, are based upon no princi-ples, but upon selfish considerations alone, then inharmony and in many cases divorce or deser-tion occur, and many heinous crimes result. From the mismating of men and women spring the puny and diseased offspring, who either die im infancy, or live in suffering and weakness. the puny and discased offspring, who either die in infancy, or live in suffering and weakness. The speaker illustrated his remarks by several anecdotes in support of his theories, and fur-ther said that ante-natal conditions and im-pressions are potent factors in the production of organic qualities in offspring, recounting a number of incidents which had come under his notice. This law is like a two-edged sword : it cuts two ways. If applied wisely, it de-presses and destroys. Under its right applica-tion statesmen, poets and orators are born ; and with its perfect knowledge, you have the key to unlock the richest treasures of the universe, a perfected humanity. The destiny of the hu-man family depends upon the greatness of woman family depends upon the greatness of wo-manhood, and the power of the nation depends upon the social status of woman, and the free-dom accorded to her to be all that she can at-tain, and therefore give her offspring their full Mr. C. R. Miller said that the governing com-

of our healers, Dr. W. H. Coffin, Dr. Patch, or our good friend, Dr. Monck, heal in public on

our good friend, Dr. Monck, heal in public on every conference night, and alluded to the ex-cellence of our free platform. Dr. Weeks said: "Nearly two thousand years ago these words were uttered: "Woe is me if I preach not the Gospel'; and every one who has a Gospel feels just that wny." He agreed with the first speaker in the main. Most people are more or less diseased, and the same class of diseases are apt to run in families; therefore mating with relatives is apt to intensify de-fects; and the same rule holds in good quali-

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solves alone. 4. That the magnetic, clairvoyant and spirit

4. That the magnetic, clairvoyant and spirit-ual methods of treatment show a better result than any system of exclusively drug treatment, as that class of physicians will have fower deaths to report in proportion to their number, and a more favorable result in the contagious diseases, all of which will be reported. The presentation of such a bill will develop

The presentation of such a bill will develop the striking fact that such statistics are dreaded by Allopathic physicians generally, as they are eagerly desired by all reformers. It will com-pel medical bigots either to submit to a fair sta-tistical test or to oppose the bill, and thus con-fess judgment in advance by acknowledging that they have no faith in their own vaunted supe-riority, a confession which destroys all their claims to special favor and monopoly. JOSEPH RODES BUCHANAN. New York City.

New York City.

### A Voice from England Respecting the Compulsory Vaccination of

### Emigrants.

o the Editor of the Banner of Light: Many English inquirers as to the utility and hysical effects of vaccination, have been as onished to find that efforts are being made to aduce the authorities in the United States to hysical effects of legislate with a view to making the practice compulsory in that country, and especially upon immigrants on landing in America from coun-tries in which it has long been enforced, all of whom must, therefore, have already been vac-cinated.

Whether there exists any political motivete, a desire to repress such immigration—we cannot tell; but before any such high-handed measure is adopted by Congress, I trust that President Arthur and his Cabinet, in the inter-est of the people of the States themselves, will apply through their Ambassador to the British Foreign Office to be furnished with the official documents mentioned below, and refer the same for strict critical examination, and report by some judicial legal authority accustomed to sift and weigh evidence.

Report of and Oral Evidence given before the Committee of the House of Commons on Vaccination, 1871 (see espe-cially p. 283). Return by the Registrar-General to the House of Commons, No. 433, Session 1877.

A.G. AS, Session 1877.
 A. do., No., No. 76, Session 1, 1880.
 A. do., do., No. 302, Session 2, 1880.
 ettern by the Local Government Board do., No. 59, Session 1877 (Table).

With reference to the Report of the Commit-tee of the House of Commons in 1871, it will be found, on reference to Hansard's reports, that such Committee was granted only after the expressed intimation that no doubt as to the va and importance of vaccination could possibly be thereby awakened, and consequently such members as were considered and consequently such mem-bers as were considered safe were nominated to serve thereon. Nevertheless one at least of those members has, from his subsequent in-quiries, completely reversed the opinions he then held on this question.

The principal witnesses examined on the Gov-The principal witnesses examined on the Gov-ernment side also were salaried medical mem-bers of the Vaccination Department, which should be borne in mind by the judicial exam-iner in summing up the real import of the entire evidence.

is the state of the

tevidence. I am, sir, your obedient servant, Kingscote, Wokingham, Eng. T. BARER. The moment a man is satisfied with himself every-body else is dissatisfied with him.—Arab Proverd.

No. 7: Spirit E. V. Wilson's Answer to Prof. Phelps.

Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 1881. Single copies 5 cents.

No. 8: In Memory of our Departed Friends.

Delivered Sunday morning, Nov. 6th, 1881. Single copies 5 cents.

No.9: The True Gift of Healing; How We May All Exercise It. Delivered Sunday morning, Nov. 20th, 1891.

Single copies 5 cents. No. 10: The Restoration of the Devil.

Delivered Sunday afternoon, Nov. 20th, 1881. Single copies 5 cents.

No. 11: The Blessedness of Gratitude. Delivered Thanksgiving Day, Nov. 24th, 1881.

Single copies 5 cents.

No. 12: The Tares and the Wheat. Delivered Sunday morning, Nov. 27th, 1881. Single copies 5 cents.

No.13: Natural and Revealed Religion. Delivered Sunday morning, Dec. 4th, 1881. Single copies 5 cents.

No. 14: The True Basis and Best Methods of Spiritual Organization.

Delivered Sunday morning, Dec. 11th, 1881. Single copies 5 cents.

No. 15: What Kind of Religious Organization will best Supply the Needs of the Hour?

Delivered Sunday morning, Dec. 18th, 1881. Single copies 5 cents.

No. 16: The Origin, History and Mean-

ing of the Christmas Festival. Delivered Sunday morning, Dec. 25th, 1881. Single copies 5 cents.

No. 17: The New Year, its Hopes, Promises, and Duties.

Delivered Sunday morning, Jan. 1st, 1882. Single copies 5 cents.

The demand for Mr. Colville's Lectures, on the part of the public at large, has been so great that the publishers have lecided to issue in pamphlet form certain of the series to be lelivered by him in Berkeley Hall, Boston, during the sea-son of 1881-2.

son of 1881-2. These discourses will be brought out at a price which will barely cover the cost of publication—thus enabling all in symmathy with the advanced and progressive thought there-in embodied, to circulate them broadcast over the land with-out great pecuniary outlay. Faper, single copies, Scents; 6 copies for 25 cents; 18 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage

free, Published and for sale by COLBY & BICH. Banner of Light office. Alse, for sale by TIMOTHY BIGELUW, ESQ., No. 8 Hancock street, Boston.

and the state of the