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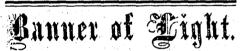
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BOSTON, SATURDAY, FEBRUARY 25, 1882.

Letter from Judge Nelson Cross.

To the Editor of the Banner of Light:

Before this reaches you you will have received information of the exposure of the materializing medium, Mrs. Reynolds, at the private house of a gentleman in Brooklyn. From the high character of the members composing sence the disclosure was made, there can be no doubt of its actual occurrence, to the extent of discovering the medium in the act of personating spirits, or pretended spirits, with masks, drapery, and other paraphernalia adapted to the occasion. But honest investigators should not lose sight of the fact that this particular séance was arranged for the object of discovering and exposing the presupposed practice of fraud and deceit on the part of the medium in question. In fact, it is admitted by those who participated in the exposure, that the parts of the several actors had been given out and rehearsed beforehand.

Now how much this preconcerted state of things had to do with the result which followed, it is impossible to determine; but no intelligent Spiritualist, who has made himself at all acquainted with the subtile laws by which spirit manifestations are governed, will deny that the materials of which the circle is composed, the nature of the magnetic forces operating upon and given out by its members, have much to do with the character of the manifestations, which, as a general thing, are wholly charged upon the medium. In a word, the medium may be innocent, or at least unconscious of any deception, and yet he made the instrument of it.

But my Brooklyn friends will insist that they one and all, had nothing to do with the frauds they discovered; and this, so far as they know and believe, is undoubtedly true. Nevertheless, the attendants of a séance, nolens volens, contribute something of the tone and character of the manifestations which occur. For instance: if the circle be made up of skeptics or unbelievers, the manifestations are likely to be weak and unsatisfactory. Again, if it be composed largely of fraud-seekers, fraud is too frequently the outcome in one form or another.

Whether these unfavorable conditions predominated at the Brooklyn exposure, we are unable to say. We have been assured that the circle was to some extent, at least, composed of Spiritualists; but very many Spiritualists have no faith in spirit-materializations.

It is a well understood theory that all physical manifestations are produced by means of certain magnetic forces, of which even the more advanced investigators have a very limited understanding. The thousand phases of mediumship attest the subtlety of these forces and the mysterious laws through the operation of which they are called into action. Thus spirits of a certain order, who are capable of manifesting in the form through particular mediums, are incapable of manifesting through others of equal or even greater gifts of mediumship. It is a question of affinity or complete harmony of conditions. No one will be foolish enough to contend that only good spirits manifest. The experience of every investigator leads to a dif- slavish medical laws which now disgrace the ferent conclusion. The banquet is spread by, statute books of New Hampshire, Vermont, the guests and the medium, and may be such as New York and some others in the great sisterto induce the presence of evil disposed spirits | hood of States-laws under which none (not in overpowering numbers. That this class of even the parent) but the approved "Regular" intelligences is quite as expert in dealing with can dispense herbs and other non-poisonous, elements whose subtle laws are almost wholly harmless but efficacious remedies in case of disunknown to the most skillful investigator as ease in the family—they must express that wish

higher and worthier ones, there can be little | at the present time by earnest efforts to roll up doubt; nor is it at all unlikely that their antagonism to truth makes them all too willing to show up a fraud of their own concocting, and palm it off upon the medium, so organized, unfortunately, as to admit of their overmastering control.

Those who have made themselves acquainted with the nature and extent of manifestations which formerly occurred through the wonderful mediumship of Mrs. Compton (now Markee), wherein the complete transfiguration of the medium took place, in spite of every fancied impediment, will readily appreciate what we have alleged regarding the power and ingenuity of spirits, in dealing with persons subjected to their will. Yet how few there are who are able to explain in a manner at all satisfactory, even to themselves, the modus operandi of the simplest of these wonderful things. But whether the form which presents itself be that of a spirit clothed with visibility, or the medium transfomed, let it be seized and forcibly retained by rude hands, and the chances are that the medium herself will be found to be the captive, and yet, in the majority of cases, as innocent of the willful perpetration of fraud as the egotistical body-snatcher himself.

The effect of such an outrage upon the medium has in several instances been of the most serious character. In the instance of Mrs. Compton-Markee it was a long-continued prostration of the vital forces, with an almost fatal termination. Other weak and delicately-organized mediums have undergone the same cruelties, with a similar result.

But, says our hard-headed skeptic, do spirits bring in wire-masks and yards of illusion? Why not these, as well as other material things, if required by them to complete a manifestation of power, or the purposed exposition of trickery and deceit?

We were present on one occasion at a séance of Mrs. Reynolds's, when Mr. Gruff-so familiar to the attendants of her seances - requested that the lights be turned full on. "For," said he, "there is a rough customer here, who brings a long rope, and is bent on mischief. I fear it is his intention to harm the medium." At this the lights were turned up, and soon afterwards a rope, about three-quarters of an inch in diameter and twenty-five or thirty feet long, was thrust out of the cabinet in front of the circle. At other scances, in presence of this medium, garments were brought into the cabinet, which were recognized by one present as having been brought from an upstairs bureau.

Let it not be understood that we claim that the Brooklyn fraud was the work of the spirits controlling Mrs. Reynolds. All we desire to say is, that it may have been so, or it may have been the deliberate work of the medium herself; and, if the latter, there can be no condemnation too severe to be visited upon her head; and, medium or no medium, all true Spiritualists should avoid her as they would the contamination of a fatal disease.

All we desire to express upon this subject is simply this: that, from a purely materialistic point of view, it would seem that the discoveries which were made are wholly inexplicable upon the theory of innocence; but, on the other hand, whether it were her act, or the work of deceitful spirits, if tried by the light of our present knowledge of these wonderful mysteries, no mortal can with any certain-NELSON CROSS. ty determine.

New York, Feb. 13th, 1882.

Circulate the Petitions!

To the Editor of the Banner of Light :

In your issues of Feb. 4th and 11th you have kindly published the headings of a Remonstrance Petition, and have backed the same by editorial comments calling on lovers of freedom in medical practice in Massachusetts to cut out these heads, paste them upon sheets of paper, circulate the instrument thus formed for signatures, and forward the same to the care of the Banner of Light for presentation to the Legislature, when as many names as could be obtained had been affixed. This action is just what is imperatively needed at the present time, and I hope your readers in the Bay State will do as

you have requested. It is utterly wrong that any one who believes that progress in medicinal and remedial practice is a possibility, should be lulled into a fancied security while the sworn enemies (the past has proved them so,) of all progress in these directions are seeking by legislative enactments to reap the benefit of their indifference. If the attention of the members of the General Court now in session in Boston is not specially called to the true animus of the issue thus raised, and the point is not made clearly apparent to them that when they are asked to pass a bill against incompetent physicians, they are really asked by the Allopaths and their allies that power be given them (the A.s) to declare whomsoever they will to be "incompetent" by law (that is what it really amounts to), what hope can be reasonably cherished that these law-makers will refuse to accede to a proposition which approaches them with so decorous a front, and so kind (?) a solicitude for the protection (!) of the 'dear people "?

It will not do to take anything for granted. If the freemen of Massachusetts do not wish, most unexpectedly on their part, to find themselves some fine morning languishing under the

the petitions, and thus convince the Legislature that there are most emphatically two sides to the question.

Every school of practice should be allowed to stand on its own merits, and to approach the people for patronage only upon its record of success or failure. The incompetent physician is he-no matter whether be bears the name of Allopathic, Homeopathic, Eclectic, Specialistic, or "irregular"-who cannot and does not cure his patients: and as the people of Massachusetts are intelligent enough to decide for themselves as to the relative success of the old and new methods of treatment, no legislative enactment should be foisted into being to deprive them of the right to make such decision, and of carrying it out to its logical conclusion, viz.: the employment, when sick, of any person or system of practice which they may personally prefer. Boston, Mass. A. S. HAYWARD.

A Protest.

To the Editor of the Banner of Light

I have read in the New York Sun of last Sunday, and also in the Banner of Light, the late exposé of Mrs. Reynolds. I hardly know whether most to pity or condemn her. When I saw Mrs. R. in New York in the early part of the winter, and attended six of her séances, I took occasion to repeatedly warn her of what she was to expect in New York and Brooklyn, unless she was exceedingly careful as to who she admitted to her séances, telling her more than once that a materializing medium in either of those cities was placed like a sheep among wolves.

In your remarks on the expose Judge A. II Dailey is reported to have stated at Everett Hall "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 on 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."

In some comments the Banner makes on the above, you say: "To fellow the thought of Judge Dailey, as above attributed to hin, the temptation to supplement the genuine phinoin ena 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 uttermost the gifts of the spirit in this direction."

Against the sweeping assumptions and denunciations of both Judge Dailey and the editor of the Banner of Light, I wish the privilege to inscribe on its pages my respectful but most decided protest, which protest I am ready to back with what little reputation for truth and judg ment (if any) and of all kinds and degrees that I have acquired through the not uneventful experiences of a life of eighty-five years. Mrs Reynolds may have been sadly lacking in discretion and prudence, but that she has ever been guilty of perpetrating consciously any trickery or fraud in her mediumship I do not believe, nor do I doubt but that a further knowledge of the occult laws through which spirits return in mortal form to earth will ere long not only reveal the truth, but cause many of her and other mediums' defamers to hang their heads in shame. Such is my detestation of fraud in every point of view, that did I really believe any materializing mediums had wilfully perpetrated it in the discharge of their medium ship, and thus did violence to the most sacred instincts of the human heart, my nature would impel me to spurn the guilty one from my pres ence as the vilest specimen of humankind, not excepting murderers and thieves, known on THOMAS R. HAZARD. earth. Feb. 13th, 1882.

Letter from J. Simmons. To the Editor of the Banner of Light:

Pardon me for the liberty I take in sending you a few lines in which I have thought proper to notice, as briefly as possible, an article published in the Albany Argus of the 29th ult., entitled "A Slap at Slade," "The Spiritualistic Medium," "Leaving Troy in a Hurry," etc.

With the exception of the first paragraph it appears to have been taken from the Troy Telegram. After reading it carefully, it becomes evident that the writer was trying to make capital out of what he alleges were the suspicions of two reputable gentlemen belonging to Troy, who have kindly refrained from doing more than to impart to two confidential friends how they suspected the phenomena occurring in the presence of Dr. Slade were produced, instead of publishing it to the world, as would seem to be the duty of any one having the welfare of humanity at heart; when by so doing they could manity at heart; when by so doing they could put a stop to this business. The modesty of these gentlemen in withholding their discoveries is somewhat surprising when we remember the offer made by Mr. Sibley, of Rochester, N. Y., to Mr. Watkins, and later on to Dr. Slade if they would show him how the independent writing was produced. May we not hope these gentlemen will condescend to do for Mr. Sibley what neither Watkins nor Slade were able to. By so doing they will be entitled to receive as many thousand dollars as they talk hundreds in their representations of themselves.

It is well known to your readers that Dr.

many thousand dollars as they talk multiters in their representations of themselves.

It is well known to your readers that Dr. Slade attended the Camp-Meeting at Schroon Lake, last September. In his last letter to me from that point, dated Sept. 25th, (Sunday) he said, "I will leave here on Thursday, and stop three days in Troy before coming home." His next letter was dated Troy, Oct. 2d, (Sunday) in which he said he would be at home Tuesday morning. He arrived here at the time specified, not a day sooner nor later. So if the remainder of the article is as far from the truth as it is in this instance, the "slap at Slade," as having left "Troy in a hurry," etc., can only be seen to exist in the imagination of the person claiming the honor of making it. J. Simmons.

238 W. 34th street, New York, Feb. 15th, 1882.

Literary Aepartment.

"OLD GRIP";

WHAT CAME OF A WOODEN WEDDING.

Written for the Banner of Light.

BY GRACE LELAND.

CHAPTER VIII.

A HAPPY HOME-THE ANGEL-BARE-AMONG THE MOUNTAINS—THE TRYSTING ACCOM-PLISHED—A VAIN SEARCH—THE NEW HOME.

In one of Boston's suburban towns is a picturesque stone cottage which at once strikes the eye and rivets the attention, and commands the admiration of every beholder who loves the beautiful in art or nature. It is, or was, the embodiment of an artist's dream. There is less of pretence in its simple beauty than in the larger and more showy mansions near; and yet your eye would dwell longest and last upon it. Embowered among the trees and shrubbery, and trailing vines, its grounds ornamented by a charming fountain, rural seats and rustic flowervases, the air fragrant with blossoms both common and rare, it is an earthly paradise, which suggests a thought of the homes awaiting us

If we enter, we shall find the same artistic harmony pervading the interior. "Here dwell the angels!" I seem to hear you say, dear reader, and you are right.

Passing through the different rooms we find that each is perfect in its adaptation to its particular use, and nearly all are ornamented with pictures and statuary, and cut flowers. Through dining-room, sewing-room, and library or study -where, if we should pause, we should certainly stay too long for our present purpose-we pass on into the drawing-room, for there we hear a low murmur of voices.

This is, in truth, the family sitting-room. Here are gathered choice articles of rertu from various parts of the world: fine engravings and a few paintings in oil hang on the walls; while here and there exquisite forms in marble or bronze repeat some old tale of myth or fact in their own dumb cloquence. You hardly perceive, in your admiration of all this blossoming furniture of the apartment, although tasteful, is inexpensive and simple. There is no attempt at display; but, instead, you see this seemingly spontaneous burst and bloom of the Beautiful in art and nature: such as artistic souls must have, if they have means to procure it, and-if they have not the means-for which they must wait, as patiently as they may, till their longings shall unfold in the heavenly atmosphere, in a fruition beyond the Possible on

Opening from this sitting-room is a conservatory, large enough for a cosy sitting-room in itself, and here we find ourselves indeed in fairy-land. Luxuriant vines drape the arched opening between the rooms with graceful foliage and pendant blossoms, and here and there wander off at will among the pictures and statuettes and brackets of the larger apartment In the centre of the marble floor of the conservatory is a pool of clear water, from which an exquisite fountain plays, folding in its spray a group of miniature naiads, while in and around the fount are tastefully arranged ferns and shells and small moss-covered rocks. In a small aquarium at one end of the conservatory we see numbers of shining gold and silver fish sporting; rare exotics everywhere meet our eyes; and from cages hung among the vines canaries and mocking-birds pour forth their weet glad strains.

But the most beautiful thing that meets our eyes is a portrait of a baby's face. The oval frame is surrounded by a circlet of ferns and grasses, and exquisite blossoms newly gathered so arranged as to suggest vividly a halo of gold and silver light, with the indefiniteness of fleecy clouds. The face, which is one of rare beauty, glows with an expression too angelic for earth Such an expression we sometimes see on the face of a very young child, but we know when we see it that it is the glory of the spirit-land reflected there; we know that the babe has only strayed for a day, as it were, from its home above, and that the angels will come for it soon. And they come and bear it away, and our hearts are left desolate!

But let us turn to the occupants of the room. Ah! you recognize our old friend, Avis-Avis Gayle no longer, for she is the wife of Rev. Frederick Warner. Perhaps we cannot better acquaint ourselves with them than by listening to their conversation.

"Not yet six months since our darling was taken, and the time seems so long, Fred. I almost envy the angels who have the care of him. Oh! when I see mothers who seem to feel that the care of their little ones is a task and a burden, I am bewildered and shocked. How can it be? And why should gifts so precious be bestowed on such? We prayed for the gift, dear husband, and thanked God without ceasing for the treasure; and why? oh, Fred! why did He take our precious boy, when we wanted him so much, and leave others-as dear to Him as our own-in sad homes where they are not wanted? I cannot quite feel reconciled to this, although

I try to submit."

utterly unable we are to cope with the mysteries of God. So far as we can study Him, are not his goodness, and his wisdom, and unerring righteousness continually proved? Studying Him from nature, from revelation, from observations of his Providence, and through the 'inner light of our own spirits, do we not, if we look with unbiased vision, see this truth everywhere shining out upon us-the love of God ? And because we cannot understand some of his dealings with us, we need not, therefore, doubt Him. Our little Freddie could not understand, in his illness, why we kept him so warmly covered, when, in his restlessness and fever heat, he wanted to be free from the annoying wraps and coverings. I doubt not, Avis, that if we could see all that God sees concerning us and our darling child, if we could look into the future which might have been his on earth-and then could see him now, unfolding in beauty and blessedness in that home of bliss-if we knew all, I doubt not that we should thank God for his mercy in taking our little one into his own bosom, where no harm can ever reach him. Oh! let us trust him without a single fear, my Belovêd-

'And feel at heart that One above. In perfect wisdom, perfect love, Is working for the best."

"Yes, Fred; that thought often comes to comfort me, but it seems to come with more meaning and more power when uttered by you. I think of so many beautiful things, but when you express them they take a clearer outline. and unfold a fuller meaning to my own percep-

"And thus it should be, my wife. You suggest many thoughts to me; so we both are constantly giving and receiving, and are constantly blessed in each other."

"Don't you suppose, Fred, that it adds to our of art and its harmonious arrangement, that darling's bliss in heaven that we keep his birthfurce years old fo-day. he understands it. Don't you think so?"

"Perhaps so. At least the loving memories of him which we cherish so carefully must be felt and enjoyed by him, whether understood or

"But I believe the angels tell him all about it, and explain to him why we have surrounded his sweet pictured face with fresh vines and blossoms to day. May it not be so, dearest?

"I think so. We know little, yet, of that other life, but God gives glimpses of it to the pure in heart of which the world cannot know or dream. I believe that the revelations of the present century will bring to light some of those 'many other things' which Jesus had to tell eighteen hundred years ago, when he walked the hills of Judea-those 'many other things' which he said his disciples could not bear then."

They sat silent for a few minutes. Then Avis spoke:

"Have you decided yet where to spend your vacation? I believe we concluded we would go to the mountains."

"I have thought favorably of the Adirondacks; but I am not particular. Perhaps you would prefer the Catskills?"

"There is an unaccountable influence that is calling me to the White Mountains. I don't understand it. As we were there two years ago we would both prefer to see new scenes. The feeling has haunted me for weeks, and grows stronger each day. It seems as if a voice were bidding us to go there; as if God had a purpose for us to carry out which could be accomplished only by our going there."

"If that be so, Avis, we will obey the voice. The unseen prompter that has so often revealed something of the future to you, of weal or woe, has ever been true, and we will not be deaf to its dictates now."

A few weeks after this conversation took place Mr. and Mrs. Warner left for the Granite State. They took board at a small farm-house, in a quiet town not yet known to the throng of pleasure-seekers, and there they found the rest and quiet which they needed, especially Mr. Warner, who was worn with professional cares and labors. They knew not yet why the hand of Providence had pointed them hitherward; God works silently and unseen; but they, all unknowing, hastened to the trysting of his appointment!

They had been there but a week when the good man and woman of the house, who composed the entire family, were called away suddenly to visit a dying relative. They would be absent but a few days, and kind neighbors offered to take charge of the little farm and the household matters while they were away. When evening came Mr. and Mrs. Warner were by themselves; and they enjoyed very much the quiet independence of their rural lives at this time.

They had found one unexpected pleasure here in this isolated region - a good piano. The My dear, think of our finite littleness; how worthy couple told their guests with trembling

voices and with tears in their eyes, of their daughter Melissa - their only child who had lived to womanhood-who one year before had died, just as she was entering upon her twentieth year. She was her parent's pride and the idol of their affections. When they had found, in her early girlhood, that she had a decided taste for music, they had purchased a piano for her - "a nice one," they said, "one that she shouldn't be ashamed of if city people should come this way "-and had provided for her such instruction as could be found within their reach. And now they could not part with the instrument which had given her so much joy.

Thus it was that the little up-country farmhouse had its piano.

It was a lovely evening, just at sunset. The early tea had been served, and the neighbor who took charge of the household matters had gone home. Mr. and Mrs. Warner had just come in from the front door, where they had been enjoying the magnificent view, of which they never wearied, and Avis seated herself at the piano. Her voice had lost none of its sweetness, but had gained rather in richness and fullness of tone, even as the quality of her life had become richer and fuller.

Finally she paused a moment. Her husband was walking slowly, back and forth, as he listened to her singing.

"See, Avis," said he, "you have one apprecistanding there, out by the fence, listening as if entranced, for the last ten minutes."

She turned. Something in the boy's face drew her attention, and her face grew earnest as she looked. "Come," said she, in her old pretty, imperative way, "let us speak to him."

They went out. The little boy, somewhat abashed when he found that he was noticed, was quickly moving away, when Avis's kind voice reassured him.

"Stop a moment, little boy; I want to speak with you,'

He turned with a timid smile. "I was hearing you sing," he said.

And do you love music, my dear?" "Oh, yes, ma'am!" And the sparkle in his

eves emphasized his words. Where do you live?"

"I don't live anywhere now," he answered, the light dying out of his face; "I'm trying to get work," he added, straightening up with a boyish importance.

"And what can a little fellow like you do?" "Oh, I can do a great many things. I can

drive cows, and bring in wood, and go of errands, and rake hay, and pull up weeds, and a good many more things; and what I can't do, I can learn to do, you know.'

"What is your name?" "Gayle Burrill."

A flush came over the sweet face of the questioner as she gave the child one searching glance. and then turned her tearful eyes up to her hus-

band.
"Gayle Burrill!" she repeated in a low voice to her husband.

"Have you parents, Gayle?" asked the gen-

" Mamma is dead, sir."

"Have you no father, my child?"

"Yes, sir," he answered, reluctantly, looking down, with his face suffused with a painful blush, while with his brown toes he nervously

scraped the gravel on the walk. Avis rallied. "Now, my little Gayle," she said, pleasantly, "if you will come into the house you shall have some more music; but before we have the music you shall have a nice

supper." The little boy looked up with a happy-" Oh ! thank you ma'am !"-and they all went in.

They did not trouble him with questions while he ate, but Avis was busy with her thoughts.

She glanced back to the years of her youth, when she thought herself happy as the promed wife of Damon Burrill—th which followed, of painful discipline, through which her soul mellowed and ripened, and drew nearer to the Infinite Father-on to the blessed time when a nobler and truer love came to brighten and bless her life, far beyond what the former love could have done. In Damon Burrill she could see the faint resemblance to the real hishand of her soul, which had caused her in her youth to believe him to be truly her own. Oh! how many times she had thanked the Good Father, who had made their paths to diverge, and had thus saved them from a marriage which could never have been a perfect soul-union. For in Frederick Warner she recognized more than her ideal-her other self. sometime lost, now found again! Her thoughts

where the violets and daisies were keeping their vigils! Although Avis longed to know the mystery of Damon Burrill and his wandering child, she would not distress Gayle by further inquiries, till he should be still more rested and refreshed: and as he rose from the table, she led him into

kept on through the blissful years of wifehood

and motherhood, till they rested sadly, and oh,

how loringly! upon the little grave, where the

sunshine was dropping its golden mantle, and

the little front parlor, saying: 'We want you to stop with us to-night, my little friend. We will have some music now, and we shall have time to get better acquainted

by-and-by." There was blessing in her smile for the lone child, who had kept up so bravely in all his wanderings. He winked very hard and fast to keep the tears back. He could not understand why he should be almost crying, when he was so happy.

Avis played some pieces, and sang several songs, in some of which her husband joined. Then she sat down beside the little boy on the

"Well, Gayle, do you like the music?"

"Oh, yes, ma'am! I guess I do!" he answered with a child's enthusiasm.

She questioned him with reference to his wanderings, and finally said:

"I used to know your father, Gayle, a good

many years ago. You look very like him." "Did you know mamma?"

"No, dear; I never saw her. What was her name? Can you tell me?" The boy shook his head. Although bright

and naturally polite, it was evident that he had not been very carefully taught.

"Where does your father live?"

"In --

"Does he know where you are ?" "No, ma'am."

"Can't you tell me, my dear, all about it? Perhaps I can help you."

He told me not to come back till I would say I spilled the ink, and I can't do that, for I didn't do it, and I can't tell a lie! And, you see, he thinks I told a lie, when I was telling the truth. I would n't have done such a mean thing as to tell a lie, and he ought to have known it!" he said, reproachfully.

"How long is it since you left your home?". "It was almost a year ago. It was some time

in September, I suppose." "Well, where have you been all this time? Can't you tell me all about it, my child?"

"Oh, yes, ma'am. I'd like to tell you, because-because you look like my own mamma,

only she was sick and pale." Avis pressed a tender kiss upon the child's

lips.
"Well, what did you do, Gayle, when you

first left home?" "At first I sat on a stone in the yard, and I cried as hard as I could cry. I thought papa would tell me I'could stay, but he did n't. Then I thought I must go somewhere, and I thought I'd see if I could get a place to live somewhere. I knew big boys went out to work, and I thought may be I could too. Then I walked away, and sat down by the river. And then I got up, and I did n't know at first which way to go; for, I tell you, the world seemed awful big!" he said, with a boyish motion of the head. "But I saw some mountains up this way, and I thought 1'd like to see 'em, so I came this way. I had to stop at the houses, and ask folks to let me stay over night; and most all of them were kind, and let me stay, and gave me something to eat, too. But nobody wanted me to work for them, because they said I was too little. It was pretty cold after the snow came, and my shoes had ative listener in that little boy. He has been holes in them. But I got along pretty well, for a lady gave me some shoes and a warm coat, and another lady gave me a cap and some mittens; but pretty soon the mittens were too small for me. You see, every morning and every night, when I said my prayer, I asked-God to make me a big boy, so he made me grow faster, I guess; for I knew when I was big enough I should get a place to work. And so I did !. A lady said I could stay there all winter, and bring in the wood, and go of errands, and tend the baby. And you better believe I was pretty well off then! Then they moved away, and I had to find another place. I stayed a few weeks with an old lady, and she was a nice, good lady, and I liked her a good deal, but she was taken sick, and then I had to go away. Then a man, that lived in a big red house, said I could stay there, and he'd give me work enough to do. I used to get awful tired every day, and Mrs. Brown was a pretty cross woman, too, and I did n't like to be scolded so much; so I told them one day that I guessed I'd get another place. And Mr. Brown laughed, and

> a month ago, and since then I have n't found any place to stay.' 'Would n't you like to go back and live with your papa, Gayle?''

> told me to go ahead; and that was only about

"Oh, yes! but then, he won't let me come! Do you suppose he would let me come now?' he asked, anxiously.

"I think he would, but I don't know. I think Gayle must stay with us; shall be not, husband?" she asked, turning to Mr. Warner. 'Certainly," said he. "We will keep him-

with us till we find his father. Will you stay with us, little Gayle?" "Oh, yes, sir!" And the child's voice trem-

bled, and the tears sprang to his eyes. "He has suffered more than he has told us,

and more than a child can retain the distinct memory of," thought Avis. "Can you tell me, dear," she asked, "what

the trouble was about the ink? I would like to know all about that." "Oh, yes, I'll tell you all about it. You see,

I was painting some pictures, and papa was writing at his desk, and some one came for him, and he went away. It was the last picture I ever painted, and so I remember all about it. It was a real pretty picture, of some hills and a river, and some cows in a field, and I made one of them look just like our old Spot; I used to call her my cow, because I, liked her the best of all the cows-and I guess I painted lip, as he gazed for the last time on what had it real nice, too. Well, after a while kitty came in, and she wanted me-to-play with her; | glimpses of-depths in the child's nature, which but I couldn't stop my painting, because I had been already sounded by the line and plumhadn't finished it, so I told her she must wait, met of sorrow, of an intensity of affection, and and then she went off. Well, when I had got my picture done, I put away my things and young; and she thanked the Good Father who went out-doors and stayed around awhile, and played ball some, and then I went in to put up boy. my ball, and I was just bounding it a few times on the floor and catching it, when papa came in. He went to his desk, and there was his ink all spilled I and I didn't know it before. And papa thought I did it! he said he knew I did it. because nobody else had been in the room but by regained his usual buoyancy of spirit, and me: and he said I told a lie, and that I could n't be his little boy any more; and so I had to come pleasing to a child.

away.' "And no one but you had been in the room? Are you sure of that?" "Yes. Mrs. Martin said so. She was the

housekeener.' "Well, Gayle, it seems to me, as you were so

very busy with your painting, that your little kitty might have done it, and you not know anything about it."

Gayle opened his eyes wide with astonishment. "Could she do that?" he asked.

"Why, yes, certainly-if your father, in his haste, left his pen in the inkstand. Nothing would be more likely than that a little kitten, that was ready for play, should do just such mischief.'

"Oh! I guess she did do it!" said Gayle, "and I'm so glad! for I didn't see how it could get done before. Oh! oh! I can almost write now, and as soon as I can write good enough I'll write a letter to papa, and I'll tell him that maybe kitty did it; but I would n't want him to

punish kitty, though!" he added anxiously.
"He wouldn't punish kitty," said Avis; "he would be only too glad to hear from his little boy. To-morrow I will help you to write him a letter.'

The child was too happy to speak, as he wiped way the tears with his little brown hand.

And the trysting is accomplished, and a new oy swells the heavenly melodies, for the angelmother has guided her child to a haven of safety, a harbor of peace—to a heart and home of unfailing love.

The next day, with the help of Avis, Gayle wrote a letter to his father, telling him of his new friends, and that they thought the kitten must have tipped over the inkstand in her play, and asking him to let him come home and be his little boy again: but nothing was mentioned which could give the father any idea who his child's friends were.

Gayle watched anxiously for the coming of the mail each day, but days and weeks passed, and no letter came for him.

It was early in September when Mr. and Mrs. Warner started homeward, taking with them little Gayle. They changed their route to go by way of -, where Mr. Burrill lived. His farm was five miles distant from the nearest railroad station. Leaving the train they proceeded in a hired private conveyance to his residence. Little Gayle was quietly, intensely pleasant mood.

happy. His experience had been too deep and painful for him to show his joy in any boisterous way, but his happy smile and sparkling eye

were cloquent at times. As they approached his former home he eagerly pointed out to Mr. and Mrs. Warner every familiar spot or object, and when at last he caught sight of his home in the distance the glad tears rained over his face and he trembled with excitement. He no longer spoke. Silence followed his happy chat. Now his nature was too deeply stirred to find words.

There was a painful eagerness in his look as he gazed upon his loved home, anxious to catch the first glimpse of his father. Finally a man came out of the house. Was it-No! it was not his father! They turned up the drive-

"Does Mr. Burrill live here?" asked Mr. Warner.

"No, sir. He sold this place to me, and left town about a year ago."

"Can you tell me where he is?"

"No, sir, I can't. Nobody knows where he is. He lost his little boy," continued the man, and that broke him down. He didn't take any interest in anything after that; just sold

out everything and went off." "His little boy is here with us, safe, and as good a child as any father could wish. Here is my card," added Mr. Warner, "and the boy can be found with me at any time. If you have an opportunity to get word to his father, you will, of course, do so.'

"Indeed I will, with pleasure! And the neighbors here will be glad enough to know that the boy is safe. They all supposed he was drowned in the river. I'm afraid, if Mr. Burrill is living, he may have gone insane. He was dreadfully excited about the loss of his boy. A nice-looking boy he is, too," he added, looking earnestly at the child. "Perhaps you'd like to get out and look around a little, my lad, seeing it is your old home."

"You can do so, Gayle," said Avis; "and I will go with you, and you can show me the laces where you used to play."

The child seemed to have grown years older in the last hour. He was sad, yet quiet, and said but little. He seemed to have taken it all in, and to be overawed by his destiny. He and Avis walked around the yard, out to the barns and hennery, into the large orchard, and on into the fields and woods. This walk, with Mrs. Warner for a companion, did him good. The firm, loving clasp of her hand, and her kind words and appreciative sympathy, cheered and helped him. This last visit to the places linked with his earliest impressions and happiest associations, remained indelibly imprinted on the walls of memory, as a picture of beauty-a sad picture-yet with its sadness a sweetness and holy comfort blending, making it a precious thought for all the coming years.

In the meantime Mr. Warner endeavored, but in vain, to learn from the post-master, and others of the village people, some further particulars of Mr. Burrill. He distributed his card with Gayle's name on it, to many, hoping that some one might yet learn where Mr. Burrill was, and inform him of the safety of his child.

The time came for them to leave, and Gayle looked long and earnestly at every loved spot. He was a little disappointed not to find his playful pet kitten, and 'could hardly be convinced that the sober, dignified old puss lying on the door-step could be the same. He stroked her soft fur, but she was too sleepy to notice him. 'Poor kitty !" said he, sadly, "Iguess you do n't tip over any inkstands now.'

Just before they passed out of sight of the house. Mr. Warner turned the horse a little. and stopped him, that Gayle might have one more look at his loved home. The tears sprang to Avis's eyes, as she saw the intensely sad expression of Gayle's face, and the quivering of his been, but was no more his home! She caught a sensitiveness of spirit, unusual in one so had given into her care and keeping the precious

They turned and went on. Carefully and gradually Avis and her husband strove to divert the boy's thoughts, that the strain upon his feelings might not be too severe. Before they reached home the next day he had partial. was interested in all that he saw, so novel and

And the beautiful stone cottage awaited them with its welcome of peace and joy; and there we leave them, glad that the wandering child has found a home!

[Continued in our next.]

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

The Conference of Feb. 15th was largely attended, every seat in the hall being occupied, the occasion being the consideration of the Constitution of the "New Bethesda." The meeting was organized by the appointment of W. J. Colville as Chairman and C. Stearns as Secretary. After the usual preliminary exercises, the Chairman, in a brief speech, lucidly explained the plans and purposes of the "Be-thesda," and then read a proposed Constitution thesda," and then read a proposed Constitution of twenty-three articles, commenting upon each as he proceeded. It was then moved that each article be discussed separately, which motion was amended by J. J. Spitigue, who moved that the whole Constitution be laid aside, and a shorter one, proposed by himself, be adopted in its stead. After an animated debate, in which the Secretary largely participated, explaining the manner in which the Constitution presented by Mr. Colville had been prepared, Mr. Spitigue's motion was tabled, and it was agreed to discuss each clause of the twenty-three articles separately. Some portions of this document elicited sharp criticism and warm replies; but the first eight were finally adopted, with ment elicited sharp criticism and warm replies; but the first eight were finally adopted, with slight alterations, one of which was in substituting the word "satisfactory" for the words "without reproach," in speaking of the moral character required of mediums who should practice in the institution. Of course much can be said on both sides of this vexed question of morals, but the meeting judged that some moral test should be applied, otherwise the impression might be made on outsiders that morality was considered unimportant by the Spirrality was considered unimportant by the Spir-

The next alteration made was in reference to the independence of the Medical Director, who in the Constitution was to be left free to "follow his own intuitions and judgment, and follow his own intuitions and Judgment, not to be controlled by the Board of Managers."
This clause called out considerable debate; but it was finally amended to read as follows: "The Board of Managers shall give the Medical Di noard of Managers shall give the Medical Director free scope for the exercise of his own judgment, intuitions, and guidance of spiritual intelligences." This amendment was proposed by Rev. Mr. Lothrop and seconded by Mr. Colville. The remainder of the articles were reserved for the consideration of the meeting next Wednesday evening. Although very decided opinions were expressed by the speakers, yet the utmost good feeling seamed to prevail yet the utmost good feeling seemed to prevail among all, and the meeting adjourned in a very pleasant mood. C. STEARNS, Sec.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

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

FRANCE.

As announced in the last issue, the Revue Spirite, Paris (January number), begins the new year with an addition of sixteen pages-the Bulletin de la Société Scientifique-which, among the people who think, will doubtless be a new El Dorado of inspiration. The first contributor is Dr. Reignier, who replies (and with an experience of forty years in the matter) to some unfavorable strictures on Magnetism and its professors, which have appeared in the journal La France. This is followed by an account of an exhibition, illustrating the same subject, by M. Donato, who took occasion to denounce all sentiments hostile to Spiritualism, though he was himself but little conversant with it. The "Report of the Committee" appointed to be present at Mr. Husk's spirit manifestations is not quite favorable to this English medium's claims. His sleeves having been sewed to those of his neighbors, and luminous buttons attached to his cuffs, only "insignificant movements took place among the instruments upon the table" around which the attendants were seated. One thing, however, impressed all, which was, that while they sang they were occasionally favored with some notes from a piano. As the instrument was at some distance-about five feet-from the sitters, it could hardly have been acted upon by any of the mortals present. Further precautions having been taken the next night of the scance, no manifestations occurred upon the table, but the piano again gave forth some clear notes, though not in accord with those sang. The Committee finally abjure all dark séances such as those of Mr. Husk.

After several minor items, the "Bulletin' gives the full Discourse on Spiritualism, by Mr. Fowler, before the recent Anglican Council at Newcastle. Thus, however much error or truth may have been enunciated at that famous conference of learned prelates, it has shown to a very large class of intelligent readers that our cause is not unworthy of consideration; that the gibe is no longer available; that, in fact, our facts are stubborn things.

The "Histoire des Gaulois," etc., highly commended by Mons. Ch. Fauvety, is noticed here at some length, and as from the pen of Mons. L. Bonnemere, son of the eminent author of 'The History of the Camisards," Mons. Eugene Bonnemere, who gained the Guerin prize by his work on "Spirit-Manifestations in all Ages."

The present number of the Revue opens its twenty-fifth year. Its editor offers a pleasing salutation, and makes some remarks on the general progress of Spiritualism, "which marches with the march of progress," as Kardec predicted. Mons. Fauvety then endorses the grand and special aims of the "Spiritual Family," though "not at the expense of the natural family"; the former, however, having "unanimously morally adopted the child, as in baptism, when it passes from the natural to the spiritual views of life, is bound to instruct him and make of him a moral and reasonable being, capable of earning his living and becoming useful to his fellow-creatures. Thus there would be no children abandoned in the desert of the world and to its miseries, to the corruptions of an advanced civilization, where everything is done for the seduction of the senses, and very little for the necessities and pleasures of the soul.'

"What is Spiritualism?" from the pen of Mme. Rozen-Dufaure, is a lucid exposition, ethical, philosophical, which she offers in reply to some of our writers who say that "Spiritualism is not a religion, and it ought not to become a religion." She divides Spiritualists into three classes, and when she quotes those who make the above-stated affirmation, she says, "No, IT IS RELIGION! It is not a subtilty. I open Littre's Dictionary, and I read: 'Religion: an assemblage of doctrines and practices which constitutes the rapports of man with the divine power. It would be difficult to define more exactly Spiritualism itself. It contains not a single word which is not rigorously applicable. Spiritualism, in fact, is an assemblage of doctrines and practices founded upon verifiable facts, ... and in accord with the terms of the dictionary, it establishes (constitue) our alliance with the divine power.... Spiritualism initiates us into the secrets in which we have hidden God, and we disrobe ourselves; ... it shows us that our sentiments, our acts, logically carry with them their fruits into our proper future; ... it sanctions the stable notions of justice which are within us, and which our whole being, in concert with nature, claims as its ulterior realization," etc.

Prince Adéka furnishes the Revue with another of his admirably written letters - this time on Spiritualism in Russia. The relation is lengthy, and can be abridged with little credit to the author. However, "Spiritualism," he says. began to be known in Russia, as early as 1851. under the auspices of MM. Boltine, Schabelsky, Gen. Resobrasof, Mrs. Schalmatot and Josokof, with some others. Attention was then drawn to the works of Allan Kardec, which were not at that time (but have since been) translated into the Russian language. M. Home's visit to St. Petersburg, about 1861, gave new impetus to the cause. Unfortunately, Russia is a country greatly in arrears as regards the liberty of the press, of conferences and other legal means for propagating a new idea; vide, treatment of the magnetizer Hansen by the savants and the Sacred Fathers of the Holy Orthodox Church.... There exist, it is true, many sects outside of the official church—tolerated for want of means of exterminating them; but the St. Synod, backed by the gen d'arme (a military and police force), has all power in the affairs of the conscience.... For the last twenty years, thanks to the pacific character of Count Tolstoy, first attorney of the Holy Synod, the dissidents have not been molested.... It is now a question whether, in the near future, the subject of religion will not bring great disorders in Russia; for it is easy to see, with an ignorant and immoral clergy-the people not being morally educated - how materialism and Nihilism are making frightful inroads among all classes of society....Since 1880 Spiritualism has fallen officially, ex cathedra ecclesiastica, and been under the anathema of the church; ... still it has many adherents, divided principally as re-incarnationists, followers of Kardec, and those opposed to his doctrine-adherents of Davis." Mons. Aksakof's labors are also here noticed, and the great influence of Swedenborg's works, which, thanks to Mme. de Krudener, under the reign of Alexander I., were translated into the Russian language."

Among the minor (?) items the Revue recounts

the story of the hunter who tried to drown his dog in the Seine. After throwing the poor beast overboard, and beating him over the head with an oar, the faithful creature came to the rescue of his master, who, by his cruel efforts, had upset his boat, and was in danger himself of drowning. "In this affair," says the narrator, "it is the small, the contemned, that gives a lesson of pardon, of goodness, of humanity to man, who thinks himself the possessor of all the virtues; decidedly the dog can become the educator of the civilized bimanous." It is: well to add that the master (?) took the poor

creature home, and caressed him tenderly. The Revue calls also upon the "Society for he Protection of Animals" to notice the barbarous sport (and by which a young man has just been killed at l'Ain) which takes place on Sunday in honor of a festivity of the churchof the patronale Joyous (Maximicux). A bird is. suspended in the air by his legs, and persons ride at full speed under him, and attempt to twist off his head.

It is painful to find recorded here the departure from the mortal of one of the valuable contributors to the Revue, Mons. René Caillé, aged sixty-six. Mons. Leymarie delivered a sympathetic address over the remains, and the many friends of the deceased were much moved

BELGIUM.

Two numbers of Le Messager, of Liege (1st and 15th Jan.), are in hand. The first article is addressed to "Our old subscribers," in which. in entering upon a new year's issue, the editor says: "It is with full confidence in the future of Spiritualism that we begin anew our work. and we believe that we have the sympathy and support of our readers." Certainly. And this excellent semi-monthly can be perused with profit by all Belgium; for it is dignified, in-

tructive, efficient. "Spiritualism in Antiquity," by Dr. Wahn: "God and Creation," by Mons. René Caillé, occupy nearly all of the two numbers before me; yet several pages are given to a translation of speeches, or of papers, read before the "Anglican Council," heretofore cited, notably Dr. Thornton's and Mr. Walter R. Brown's. The unexpected fairness, the genuine spirit of honest inquiry with which this learned body was pleased to examine into what but a very short time since was considered beneath notice, has been a very great surprise to many; and perhaps to none more than the able writer and

noble defender of our cause, M. A. (Oxon).* It seems that "La Flandre Libérale" has published an article against Spiritualism from the pen of a Mme. Fernau. Mr. Vanderyst replies in the Messenger, but no notice is taken of it in the said Libérale. Mme. F., though forcible in her diction, is, like most of our opponents, little conversant with her subject. For example, she says: "Up to the present time no independent observation has been made to confirm the phenomena of Spiritualism." Of course Mr. V. has Zöllner in hand, and an array of names in this very field of disputation, enough (and vastly more than enough on any other topic) to overwhelm the pasteboard cohorts arrayed against us. But the Libérale (in name) will not have the courtesy (as Mr. Brittan has often demonstrated respecting our secular papers) to make

public this rejoinder. The Banner of Light is quoted: "Views Respecting the Present Attitude of the Church in Regard to Spiritualism."

No little excitement has been created in Belgium by the secession from the Catholic Church of Monsieur, the Pastor Hocart, and his adopting the Methodist faith, taking with him a portion of his former congregation. It is a case like that of Pastor Bost, of Viviers.—La Flandre Libérale.

The Moniteur, of Brussels, has been enlarged by four pages, and now, with better material, bids fair to be a pronounced and important factor in a kingdom where, till recently, but faint spiritual lignt The present issue (Jan. 15th) gives more than half of its space to a criticism on Madame Fernau's article against Spiritualism - noticed above, from the Messager. Then we have two short but excellent articles from the pen of Prof. Tiberghien-"Concordance Between Science and the Spiritual Doctrine," and "Sanction of the Moral Law." These are followed by an extract from a Madrid journal—"What we can Dispense with in Belief," and by another from Prof. Tiberghien's recent work, from which a line or two may be translated: "Incarnation. Man is an incarnated spirit. The capital fact of our actual life which decides our destiny upon the earth, is the incarnation of the soulits union with the body. And this union is without our concurrence (concours). . . Thiswe submit to till the day of our death, which is probably the signal for a new incarnation. Death is a renaissance, and this will doubtless be amid surroundings adapted to our future activity, as were those of our present."

SPAIN.

La Luz Del Porvenir, of Barcelona. Twelve numbers of this valuable little paper are before me, and I feel no little regret that their entire contents cannot be transferred to the Banner of Light; but to cut their leaves and look them. over—though it be a labor of love—requires no ittle time, to say nothing of extracting and abridging. What is really remarkable, too, is, that the entire contents, of notable brilliancy, are original, and mostly from the pen of Lady Soler. Two of the numbers in hand are devoted to a lecture, delivered by Mme. Soler before an annual gathering of Spiritualists and others -her second appearance in this rôle. And she modestly began her address by saying that she stood before the audience with more trepidation than she had on the former occasion, for she now saw more clearly the import of her work, whereas, previously, she had not seen it; "and there is nothing more confident, yet retarding," she added, "than ignorance." "A Day of Repose"; "Clotilde"; "It is now Time," and "Ignorance of Ourselves." are the other more lengthy contributions to La Luz from this lady's gifted pen; while Mdlles. Candida Sanz, Blanca de Riviere, and Josefa Martinez add their admirable effusions. Mme. Soler's views of a happy home life, where no other luxury than a baby is demanded, are beautifully portrayed on pp. 248 -9 of the present issue.

El Criterio Espiritista, of Madrid, for December, opens with a lengthy disquisition on "Matrimony," viewed in its social, religious and political aspects. "Where a union is founded on a holy and pure love, it has," claims the writer, "the sanction of Divinity." . . . "Spiritualism, with its exalted rational views in this matter, on the nature and the aims of the spirit, is called upon to illustrate so important a subject, while the truth dawning upon it will dissipate the errors, . . . the domestic hearth being the veritable home of all human "His little brockure containing these speeches and his remarks upon the same (costing only a few cents), I wish every one could peruse.

virtues; . . . and the woman who does not honor and sanctify it, agitates the turbid waters of the passions, retrogrades from her dignity, and debases her noblest attributes. . . . There is nothing more heroic and sublime upon the earth than paternal love. . . . And under all aspects, matrimony may be deemed as a providential delegation of the Creator."...

"Spiritualism is a Philosophy" - its tenth chapter-follows the above, but cannot well be abbreviated. "Refutation," a powerful reply to an article in El Globo, attacking somnambulism and magnetism, and their manifestations, comes next. The decision of the French Academy, who had had for years under advisement this subject, is here cited, showing to what extent prejudice may blind even intelligent people; for it declared that magnetism was of no value, as proved by experiments.
"Intransigencia Clerical"—a consideration of

a proposed law in the Cortes granting the right of civil marriages, wherein Canon Montero Rios declares that "if such a law be passed it will be the duty of the clergy to oppose it from their pulpits; that is to say, put themselves in a hostile attitude toward the government, and of course deny to persons so married the right of burial in consecrated ground, (1) and as the church has the monopoly of the cemeteries, under the excessive tolerance of the government, with other privileges, its arrogance is thus manifested." etc.

La Luz de los Espacios, is the title of a new paper published in Havana; and did I not know, from a residence of some years in the Island of Cuba, how uncertain things are there, changing with every new governor, or perhaps minor official under the influence of the priests. I might most heartily congratulate those engaged in this enterprise; now, however, I fear for its continuance, for the more luz (light) it gives, the less it will be tolerated. But No. 7 has been reached. and Don José A. Perez Carrion, its editor, may be congratulated. It ought, by all honorable means, to be supported, and hence perhaps influence our Mexican friends who at one time published the finest magazine-La Ilustracion -in this field of literature. It is extremely gratifying to notice in La Luz, No. 7, that a meeting of our co-religionists can be held in

It seems that on the 1st of January, "in the spacious saloons of Marte y Belona, the second public reunion of our confreres was enjoyed, and a regular society, the 'Centro Espiritista, organized;" and, "if our first gathering was a numerical success," says the reporter, "this was more so. The company was addressed in eloquent words by our distinguished brother D. Lino Infante de Palacios, on his presentation of the Constitution of our organization."

Havana without being broken up by the police.

"Studies in Spiritualism," from the learned writer, Viscount de Torres-Solanot, follows the above, taking a large and philosophical view of our cause, admitting "that great advancement had been made in the physical and natural sciences, but in the domain, political and moral, we are relatively stationary." The entire article is worthy of a place in the Banner of Light.

M. Miranda y Leon has here also a powerful article on capital punishment under the heading of "Sad Impressions." Sad impressions indeed, arising from the execution of two brothers in the quiet little village of Orotava, where for fifty years no one had been publicly put to death. After ably representing divine justice, and what it teaches, our author says: "All crime merits punishment, but it is repulsive to reason, is illogical to attempt to satisfy justice by the same crime it pretends to extirpate in society." Long life to La Luz de los Espacios, of

SOUTH AMERICA.

Another number of the new paper from Caracas, Revista Espirita, has been received. With one exception its articles are from the works of Allan Kardac-" Book of the Spirits." and "Book of the Mediums." The exception is on "Atheism under the garb of Christianity." wherein our cause is plainly stated, and why it encounters so much opposition-opposition at first in every place where church dogmas rule, and where enlightenment of the soul is little heeded. Mons. Flammarion's blows at materialism are herein mentioned. The author, Brando, writes with much good judgment and gentle earnestness; and as he summons his readers to the bar of our facts, and does it with the "flame of faith in his heart." much good will eventually be educed.

The Constancia, of Buenos Avres, next claims attention; but here, as with some others, the material is too abundant, and certainly not lacking in interest. I am first attracted to "Notable Manifestations," in which are especially set forth the spiritualistic phenomena at the rooms of Count Bullet in Paris, which were witnessed and reported on by Mr. O'Sullivan and Mr. Lvof, an eminent Spiritualist and friend of Chancellor Aksakof, and could not creditably be gainsaved.

The "Society Constancia," under whose auspices. I think, this periodical is published, has an admirable feature in its programme, to wit. the forming of a treasury with which to assist the needy-one poor man, not able of late to earn his bread, being generously supplied from a fund of \$1132.

Under the heading "The Old Poor" much generous sentiment is manifested for those who, with neither money nor friends, are cared for, to a certain extent, by the public. The writer had visited a hospital in Madrid, where she was much pained to see how a "little, very little bread was distributed, with some lecho, (literally straw, but we may hope milk) nothing, nothing more"; and from inquiries of different inmates learning how prominent a thing ingratttude is, and how "poverty breaks every tie," as one poor woman sadly expressed it to our narrator. The writer, whose seven columns I had looked over with such deep interest, I found to be Amalia Domingo y Soler: God

bless her! The rest of the Constancia is largely made up by extracts from the Banner of Light-notably Mr. Brittan's reply in the Hartford Times to Dr. Beard; and, "A Point Gained in Pennsylvania," and "Popular Lectures" in Portland.

The Revista Espiritista of Montevideo, for December, deserves also a line or two. Its editor. who so ably fills nearly all of its columns with his trenchant pen, has here an article which, while expressing the power of God and wisdom manifest in nature's laws, draws a conclusion that divine moral laws are no less exact, and must equally be heeded.

The "Angel Guardian," in short sentences, through the medium, J. B., expresses many excellent thoughts. "The Book of Creation," she says, "has an infinity of pages, each of which contains those mysteries which will enlighten future ages. . . . Your laws will disappear, but virtue will remain for your advancement; also science, by which natural laws will be unfolded; and in these behold your creator."

J. de E., with a sad story of a double suicide (from reading light literature and hence the betrothed parties lacking a high standard of morality), and an article on the "Day of the Dead," closes the present issue. In the latter he says, in reference to photography: "Our goodness, our morality, photographed in our good works, will be at the head of all our memories in the future."

ITALY.

The Annali Dello Spiritismo, Turin, for January, has a greater variety of articles than usual. Passing over a notice of Mons. Eugene Nus's valuable work, "The Science of Religion," and 'Cronaca," I will simply refer to a case of dangerous illness cured by and through the clairvoyant and mediumistic powers of Mme. Lydia Meroni, a spirit having written: "Consult the Medium of 26th June, 1877," and with the above result; then, to an account of a séance in Florence, reported by one of Italy's senators, wherein were manifested those phenomena that arouse the attention of the skeptic-the moving by invisible agencies of heavy or light articles, playing on instruments, and direct writing, so

GERMANY.

The Psychische Studien, Leipsic, for January, is abounding in material for the edification and entertainment of its readers. Chancellor Aksakof on Mr. Zöllner's experiments; Prof. Butlerow on Homeopathy; Prof. Zöllner on Transcendental Physics; Gr. C. Wittig on Magnetism; Dr. G. V. Langsdorff on our inspired speakers and mediums (Richmond, Colville, Shelhamer, Adelma v. Vay and others), M. Max Schmidt, and Mrs. Louisa Andrews's works, make up a table of contents sufficiently invit-

Der Sprechsaal, also of Leipsic, appears in a popular and cheap form, and will be welcomed, I doubt not, by thousands. The four numbers in hand (up to 14th Jan.) embrace such topics as interest all of our faith-" Modern Spiritualism" especially, from its editor, Dr. B. Cyriaxwith some attention to hypnotism and magnetism, and should be in every German family.

Licht, mehr Light, Paris. I have four numbers also in hand of this handsome paper (up to Jan. 15th), and can only name a small portion of their contents: "Re-incarnation"; "Character of Spirit Revelation"; "Spiritual Phenomena" (from the Banner of Light); "A Strange Religious Sect" (in Russia, from a St. Petersburg correspondent), and scores of minor items seemingly well selected, or well edited, so as to suit the general reader, all going to make up a very attractive volume, and which at the year's end will constitute a valuable library of itself.

MISCELLANEOUS.

La Chaine Magnetique, Paris, (15th Jan.) Its most attractive articles are the "Transmission of Thought," by Mons. Louis Auflinger; a "Response," by Mons. Lecocq, to some evidently unjust criticisms on magnetism by Dr. Decairne; Mr. Hansen in Liege, and a case of somnambulism in the General Hospital at Rouen, where a young woman has slept for sixteen days, her limbs being in a perfectly rigid state. She is unmarried, and thirty-seven years of age. She was first admitted to the hospital in 1867, and is known as the Dormouse. Four days is the longest time she has heretofore slept -taking no nourishment. The editor, facetiously, I think, asks the Minister of Public Instruction, who has charge of the hospitals, to have this woman brought to Paris, so that Mons. Charcot (probably a skeptic in such cataleptic crises) can make observations at his leisure.

Magnetism aux Antilles. La Chaine publishes Dr. Taylor's letter, respecting his persecution in St. Thomas, which has appeared in the Banner of Light.

An Interesting Dialogue.

"Have you read that new book from Spirit Samuel Bowles?" "No; is there one? I read one last year, and

it was excellent."

"Well, this is a new one, three times as large; and it is the best pamphlet on spirit-life I ever read. Bowles says he has met Garfield, and describes the fine reception they gave him eleven days after he passed over. He says he saw Garfield die, and he describes the process with marvelous clearness. He has met his old friend, Dr. Holland, late editor of Scribner's Monthly, and reports the delight the Doctor felt on being able to think clearer than ever. E. V. Wilson's passage to spirit-life is described in every detail. Bowles shows up bad ministers, lawyers, doctors and others, and contrasts them with good ones. He says money don't count in heaven, and millionaires here are paupers there unless they have carried good characters to spirit-life. He depicts with vividness the reception that vicious persons meet. If people fully realized the truth of these statements they would all shun vice as they now shun the smallpox. He says he heard Washington, Lincoln, Clay, Lord Beaconsfield and others welcome Garfield, and reports in brief their speeches. He explains independent slate-writing and form-materializations as seen from the spirit side."

"Why, you surprise me; the book must be

fascinating and instructive. "Yet I have not time to tell you half there is in it. He interviews John Wesley, Jonathan Edwards, William Miller, and other divines, and reports what they say. Some of those old clergymen still hold to much of their former belief, and are preaching to spirits in the first and second spheres. Bowles gives a graphic account of life in the first five spheres; how people live, dress, their homes, occupations and amusements. He visits the art galleries, the opera, the religious gatherings, the schools, the hospitals for sick souls, where spirits are cured of insanity, drunkenness, opium-eating, and other evil habits. He reports his visits to the Chinese, African, Holy Land, and Lapland heavens. It is written in a reporter's style; crisp, graphic, full of word-pictures, after the manner of the eminent journalist he was."

"How do the people in old Massachusetts take it?"

"Well, some condemn, others praise, but everybody about his old Springfield home is talking about the book. They generally admit that it is smart, wonderful, and full of ideas that are refreshingly new."

"Who is the medium?" "Carrie E. S. Twing, the one he employed in

writing his book of experiences." "I must have the work; where can I get it?" "Send fifty cents to Colby & Rich, 9 Montgomery Place. Boston."

"What did you call the book?" "CONTRAGES IN SPIRIT-LIFE."

"Who inaugurated the fall campaign?" inquired a teacher in one of our public schools. "Adam!" quick-ly responded the sharp youngster.—Cincinnati Sat

Oh, why will you let that invalid friend suffer that Hop Bitters will so certainly cure?

Written for the Banner of Light. GIVE TO ME MY OWN.

BY MRS. E. M. HICKOK. I saw a little maiden, Dimpled, sweet and fair; Eyes so blue and sunny, Silken, golden halr.

But eyes had lost their sunshine, Face was wet with tears; Sweet lips sadly quivered, Heart was full of fears.

" Lovely little fairy, What has grieved you so?" Mournful voice made answer, Brokenly and, low:

"Lost my pretty kitty-Never sco her more; Big dog came in, growling, She went out the door.

" Auntie gave her to me, When she went away; Oh! I never, never More can laugh and play !"

" Find another kitty: There are many more." Blue eyes, opening wider, Looked me o'er and o'er:

"'T would n't be my kitty." With indignant tone; "S'pose I want a stranger? No. I want my own."

Faithful little mourner! Just like all the rest, Wants its own to treasure, Loves its own the best.

Many a heart that's wiser

Makes its plaintive moan-Oh! from out the millions, Give to me my own! Many a soul, bewildered, Struggles on alone,

Cannot find its own! In that fairer dawning, When the night has flown, Over with the angels, Each will have its own.

'Mid life's wild confusion

New Publication.

NUMA ROUMESTAN, By Alphonse Daudet, Translated from the French by Virginia Champlin, 16mo, cloth, pp. 312. Boston: Lee & Shepard, New York: C. T. Dillingham.

France as it exists to-day, in its Third Republic, is said to be mirrored on the pages of this book. If this be so, we see nothing of that nation that it has to boast of in refinement of thought or manners in the so-called upper classes of its people, or in honor, love of justice or purity of character in those who are its rulers. Rethat as it may, all France is reading and talking about this work, and indicating among the leaders of society and politics those whom it takes to be the originals of the very brilliant and fascinating story, Gambetta being assigned by many to Roumestan. The author has been aptly styled "the French Dickens," and this book, the last from his pen, is claimed by his admirers to be the best. Certainly it abounds with the most exquisitely worded passages, charming descriptions of persons, incidents and scenery, and if one can read it and not be enraptured by these he must be something less than human.

Numa Roumestan is connected with the Government of France as Minister of Fine Art ; but before reaching that important position he had come to l'aris when but twenty-four, and worked himself up by numerous stra tagetic efforts, all of which a talent for lying enabled him to make successful; had married a beautiful woman with a fortune, and idolized as a boon companion by the leaders of fashion and pleasure in the gay city. The story evolved from this condition of affairs is by no means creditable to a statesman; but is said to be remarkably true to life, Daudet being entirely familiar with facts upon which he bases his narrative. It vividly exhibits the under current habits of men in public life. Vivacious with mirth and sparkling with jeu d'esprit as the book is, a thread of sadness runs through it in the sighs of a loving and lovable wife, whose smiles but half conceal her sorrow over the grievances inflicted upon her by her husband; and the last scene is that of Roumestan just returned from the balcony where he had addressed the populace in the loftlest eloquence, intoxicated by his triumph and warmed by the inexhaustible affection of his people. approaching his wife and kissing her with all the tenderness of his early life, kneeling before the lounge and playing with his child; the wife, looking at him, trying to study his contradictory, incomprehensible nature, suddenly starting as if she had solved the riddle, and repeating the old Provengal proverb, descriptive of an entire race, " Gau de carriero doulou d'oustau," Joy of the street, sorrow of the home. Several fine engravings by a French artist, remarkably perfect in the finish of their minutest details, illustrate the

Passed to Spirit-Life:

From his mundane home in Painesville, O., to his spirit home beyond the river-January 25th, 1882-Lyman M. Severance, aged 71, of paralysis of the kidnevs.

Mr. S. had been a resident of l'ainesville for about ten years, moving from Illinois then-but came originally from Vermont. His Spiritualism dates from almost the commencement of the movement, the entire household sharing and adopting its beautiful teachings as their code of morals, and as a family of reformers living up to their highest conviction of truth and duty. The uncertainty of earth-life is shown in the fact that Mr. Severance was apparently a well man the week before (17th), and attended a lec-

ture given on that date by Cephas B. Lynn. The funeral was largely attended by relatives and intimate friends only-the family disliking publicity. Among those present were Mr. Edson Severance, from Moline, Ill., and Mrs. John Cheeny, from Sloux

City, Mo. In the absence of Parker Pillsbury (a life-long friend of the family), who could not be had in time, the obsequies were conducted by Mr. Thomas Lees, of Cleveland, assisted by the Guardians of the Cleveland Lyceum, Mrs. Ella Williamson and Mrs. Kate Bramar, of Palnesville, with appropriate music. The speaker, Mr. L., discoursed on the philosophy of death from the Spiritualist standpoint, and closed his remarks by paying a high tribute to the deceased-a man of many virtues—gaying: "Lyman M. Severance was be-loved by all who knew him; he lived not his three score and ten in vain. He was one who dared to think for himself; one who had skaken off the shackles of superstition; a man of broad and liberal views, and could tolerate a difference of opinion in others: a man who relied more on honesty and truth in all his dealings as a passport to the future, than a servile clinging to a blind faith to win him admission into a

limited heaven." The deceased leaves a widow and two children, besides an adopted son and daughter, and a host of sorrowing friends. The burden of life at "The Pines" now rests on the adopted son, Johnnie H. Severance May they all be sustained in their bereavement by the beautiful and rational teachings of the Spiritual l'hilosophy.

"We touch heaven when we lay our hands "We touch heaven when we lay our hands on a human body!" This sounds much like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact of the expression, in such words as can be had, of the actual truth of the thing. We are the miracle of miracles—the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it; but we may feel and know, if we like, that it is verily so.—Carlule.

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

The work is worthy of general perusai.

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil-consequently those who passfrom the carthly sphere in an undeveloped state, evantuary progress to a higher condition, We ask the reader to receive no doctrine put forth by spirits in these columns that does not compart with his or her rea on. All express as much of truth as they perceive no more.

no more.

It is our earnest desire that those who may recognize
the inessaces of their spirit-friends will verify them by informing us of the fact for publication.

As a sour angel visitants desire to behold natural flowers,
upon our Circle-Room table, we solicit denations of such
from the friends in earth-life who may feel that it is a pleasnre to place upon the altar of Spirituality their floral offerloss.

Ings. We invite written questions for answer at these Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Tuesdays. Weldnesdays or Fridays. I ## Lietters of Ingiry in regard to this department of the Banner should not be addressed to the medium in any rase. I. KWIS B. WILLOSS, Chatrman,

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

Public Scance, Jan. 17th, 1882. Invocation.

Public Scance, Jan. 17th, 1882.

Invocation.

We bring thee joy and thanksgiving and praise, oh, our Father, for all that thou hast bestowed upon us during the past experiences of life. We bless thee for all that we behold of thy mighty works, from which we may learn and understand so many wise and noble lessons concerning thy laws and the grandeur of thy ways, which are finfinite, but which we may comprehend in a measure, if we desire so to do. We thank thee, oh, Father tool, for the blessing of life, for all that it contains, for all that it affords to man for his unfoldment and advancement, from age to age. We look back over the past and perceive how he has struggled on through trials and perplexifies, yet ever reaching out for the higher and the better way of life. We behold the present, gleaming with opportunities for man, which he may grasp and make his own, through which he may grasp and make his own, through which he may dimb higher and higher, nearer the Infinite life and the world of perfection. We look forward into the future with its promises of good, and the fruitton which it is to bring unto all who have struggled on from day to day, and as we see that future, glowing with promise; and brightening with glory, we feel that we are indeed a part and parcel of thee, and that thy humanity is worthy of all that thon hast bestowed upon it. Oh, our Father, as we reach forth, at this hour, unto thee, may we still be able to comprehend that we are thy own children, that unto us hath been given souls capable of improvement, powers which we are to unfold and cultivate, spirits that need to be upilited, ripened and strengthened into harmony of purpose and love one with the other; and as the days roll by may we come into closer communion with all that is sweet and good, in order that we may unfold our highest natures, and at the same time dispense of thy love and blessing and truth and knowledge, unto all who require their aid.

Questions and Answers.

CONTROLLING SPIRIT,-We await your questions, Mr. Chairman. QUES .- Does the society of mediums, and at-

tendance at circles, and spiritual meetings generally, help to develop mediumistic powers?

ANS.—An individual who desires to develop his mediumistic powers should not frequent promiscuous circles where all classes of influences mismediumstic powers should not frequent promisenous circles where all classes of influences abound, but if he can sit in a weekly scance, with a few friends who are congenial to him, who are honest and carnest for the truth, it will be well. Attendance upon spiritual meetings, where the highest truths are unfolded and the purest ethics inculcated, will also benefit the susceptible sensitive, who desires to have his powers unfolded, by unfolding the spirituality within him, and also drawing to his assistance influences of a high order. It may not be well for such an individual to associate closely with other mediums. If he can become harmonious with certain mediums, if they impart strength, power and magnetism to him, instead of absorbing these from his system, it will be of benefit for him to associate with them, not otherwise.

Q.—Are the good separated from the evil in the spirit-life so that they cannot render them assistance?

A.—Those who are pure and good in the

A .- Those who are pure and good in the earthly life do not care to associate with those who are impure and evil-inclined, but there is no separation' between them. An individual may be high-minded and not be forcibly atmay be ingleminded and not be forcing at-tracted to one who is unholy in his desires, yet-the high-minded spirit may desire to assist and benefit him who is evil; so it is with those of the spiritual world; a spirit may be good and pure, and if he is wise he will desire to assist and benefit those spirits who are impure, whose I higher natures are undeveloped. There is no-clasm to separate the good suigit from the inshigher natures are undeveloped. There is no chasm to separate the good spirit from the imchasm to separate the good spirit from the impure; provided he desires to be of assistance, he will visit the evil-disposed spirit, reason with him, gently admonish him, kindly seek to persuade him by loving counsel to leave the old pathways of evil, and to seek for the highest and best conditions of life. Such is the work of the good spirit. It is true that there may be an immeasurable distance between the subtere of the immeasurable distance between the sphere of the impure spirit and that of the ex-alted one, but they can communicate together

is the "impassable gulf" mentioned in the Bible real, or is it a metaphorical expres-

sion?
A.—To us the impassable gulf mentioned is A.—To us the impassable gulf mentioned is merely a metaphorical expression. We know of no chasm existing in the spiritual world which cannot be bridged by the spirit. As we have stated in our previous answer, there may be a great distance between the sphere of the lowest spirit and that of the exalted one; but that distance may be bridged by spiral pathways, through which the good and pure descend, lovingly striving to benefit and counsel the unfortunate, and by which the unfortunate may ascend, through noble endeavor, to reach out from the old life and attain to a higher and a better state of being. a better state of being.

Anna A. Bartlett.

I have only a brief message to give, but I wish to come back very much, and speak to my friends who are in the body. I lived to be nearly twenty years old, and then I passed away to another life. Had I known the realities of that life, had I realized how natural my home would be, and how pleasant its surroundings, I would have been truly glad to have laid down the burdens of material existence, and enter the spiritual world. I am not disappointed with my life, I am not dissatisfied with all that I have found in another world, for I feel that it is thoroughly adapted to my wants and powers: I am much better off there than I was or could be here. I send my love to my friends. I want them to feel that I am all right; that I am pleased with my change; and my only de-Anna A. Bartlett. am pleased with my change; and my only desire is to lead them on through the same pathway which I have trod, and welcome them to my sweet home in the spirit-land. My name is Anna A. Bartlett. I lived in Melrose—corner of Cherry and Myrtle streets.

Stephen Nichols.

I was an old man when I died: I had many experiences in the mortal life: I like to come back into contact with those I knew in the body and recall my experiences; look them over again; for I find many new lessons and truths to review. I desire my friends to know that it is well with me; I am not a sufferer in any sense of the term; my mind is at ease, and my spiritual body is also at rest; I have nothing to trouble about in the new life which I lead; I do not desire to be idle; I find that I can work, and I try to do so. I have friends in Massachusetts; I once lived in Winchester; if any old neighbor of mine learns that I have returned neighbor of mine learns that I have returned from the other world, I hope it will set him to thinking something about that world and those who have traveled the road which leads to it. I wish to say that I have been traveling somewish to say that I have been traveling somewhat extensively since I passed out of the body; traveling, I mean, in a mundane sense; for I have visited various sections of California, Nevada, and the West generally. I have met certain individuals whom I knew in the body. They did not sense my presence, but I saw what was taking place with them; I knew how what was taking place with them; I knew how when were getting along and it helped me wanter. they were getting along, and it helped me won-derfully; for when I found I could come into contact with those whom I used to associate with, that, after all, I was alive, a conscious in-

dividual, it gave me great strength and courage, and assisted me in my endeavors to learn something of the true nature of the spirit and of man generally. The latter part of my life was spent in Milford, N. H., where I passed away from the body. I send my greeting to my friends there and in all other places. Stephen Nichols. I will add that I lived to be seventynine years old, in the form.

Joseph Farnsworth.

Joseph Farnsworth.

[To the Chairman:] Well, neighbor, how do you find yourself? I went out of the old body very suddenly, without warning to myself or anybody else. I was out in my field, busy looking around, attending to my affairs, and calculating concerning certain things, when I was attacked by a strange, sharp pain in the side—an unpleasant sensation of numbness crept over me; that is the last I knew in the hody. I do know that my old form was found and conveyed into the house, and it was said that I died of heart disease. I don't know, sir, whether it was heart disease, or what it was, only it took me from the body. I was a plain old farmer, of Lincoln, Mass., and I come back a plain, blunt old fellow. I want my folks to know that I am the same that I was here, and that I have a very good, comfortable little place of my own which I am proud of and which I delight to manage. I look over my grounds and I feel glad to see them so fine, making such a good appearance. I know that my neighbors appreciate my feelings. I don't know what calls me back, unless it is to give warning to certain parties in the form that their time is near at hand; one old neighbor, in particular, will soon pass out from the body, and I come to prepare the way and to say that I will be glad to give any assistance that I can. I lived nigh on to seventy years, a little less, and I have not been in the other country a great while, so I am but a child yet in knowledge over there, but I am learning fast. You may call me old Joseph Farnsworth.

Eunice Clark.

To the Chairman: Sir, I have friends in Canaan, and in Enfield, N. H. I feel that I would very much like to meet my friends, and would very much like to meet my friends, and have them know that I have come to them many times from the spirit-world. I passed out, weary and worn and faint and weak, and I return strong and happy and well, for I have not suffered any since I passed away. I have met all my dear relatives and friends who went home to God before I was called: there are a lost of them in the spirit-world, and I am happy to mingle with them from time to time, and to enjoy their society; but I have dear friends in the mortal, a few yet remaining, and I do so desire to have them feel the truth of spirit-return, to have them realize that their dear friends who have gone before them to another life often return, seeking to strengthen and bless them, and to bring them a measure of peace which will cause them to bear up bravely under the burdens pressing upon them. of peace which will cause them to bear up bravely under the burdens pressing upon them. I bring my love, and I bring the love of many others who are with me, Sarah and Emeline and hosts of others, who desire to be remem-bered—I cannot mention them all; but if my friends will feel that each dear one who has passed away remembers them with love, I am sure they will know the truth. Eunice Clark.

Mary Ann Sampson.

My name is Mary Ann Sampson. I have children in New York City. George Sampson is my son's name. I would like to meet him and his sister in private conversation. I ask them, if they should see my message, to go somewhere where I can come, for I have a great deal to say to them. Years have passed away since I left them for another life, but I have by no means them for another life, but I have by no means forgotten or forsaken them; I come very frequently to try and make them feel me, but they do not know I am round; they think I am far away, engrossed in other pursuits, and caring not for them or their welfare. This makes me feel sad; and I feel if I can only have them know that I do come, and their father comes, and many friends, it would be a great satisfaction to us all. There were little things connected with my last days in the body that my friends would like to know about. I wish to tell my son that when he came into my room, five days before I died, and the last time took my hand and called me by name, asking me to rehand and called me by name, asking me to respond if I knew him, and the response was made—I wish him to know that I did realize his dead; they were afraid that I was still in a cat-aleptic state, and for a time were very anxious. I tried at that time to manifest myself; to make I tried at that time to manifest myself; to make certain movements: but they did not attribute them to spirits, and so I was obliged to leave without having my friends know of my immortal existence. From that time to this I have tried to make myself known, and if I succeed now, from here, in calling the attention of my friends to my life. I shall be made most happy; and if they will respond to my wishes, and visit some medium where their father and I can come and manifest, we will ask nothing more of them.

Henry Brown. [To the Chairman:] I am a stranger round these parts, so you will excuse me if I look around a bit [taking a survey of the audience and surroundings]. First and foremost, you want to know my name. It is Henry Brown. I lived for a time in Philadelphia. From that place I moved to the South, and, after stopping a short time in Baltimore, I ran down to Florida. In Jacksonville I met a gentleman in whom a short time in Baltimore, I ran down to Florida. In Jacksonville I met a gentleman in whom I became very much interested: his name is James Jarvis. We became very intimate, while I remained in the place, and had many long talks. Now I presume that friend is in Jacksonville at this time, although I am not certain. If he is, I would like to meet him, and have him know that I desire very much to come into communication with him. He probably does not know that I am dead. When I left Jacksonville it was for a journey to the western part not know that I am dead. When I left Jacksonville it was for a journey to the western part of your country, and I met with my death, in rather a violent form, in Nevada. That happened somewhere about eight years ago, and when the news came to my friends in Baltimore, and to still nearer friends in Philadelphia, that I was no more, it sent an unpleasant sensition throughout my being for I perceived. phia, that I was no more, it self an unpleasant sensation throughout my being, for I perceived their grief and sorrow, and it seemed to cover me with a pall of darkness. I have outgrown that since then—my friends have become re-conciled to what they consider my loss—and now, I feel, is the time for me to seek to come now, I feel, is the time for me to seek to come into communication with them. However, there is important business on my mind concerning my friend Jarvis, and I desire him to give me a chance to free my mind. It will be for his benefit, I assure him. To convince him that I am the identical Brown I will speak of an occurrence which happened between him and myself. Two days previous to my departure from the place we made an arrangement to go together place we made an arrangement to go together and visit a certain friend, a lady friend, and to bear with us a package which I had in my trunk. When I went to get that package it was missing. We made some stir about it, but could not recover it or find out anything concerning its whereabouts. I was very much disturbed, its whereabouts. I was very much disturbed, because I had brought the contents of that parcel from Philadelphia for the particular purpose, and could not duplicate them anywhere in the South. My friend proposed, laughingly, to send a letter, with a lock of my hair in it, to some clairvoyant, and see if I could ascertain anything of the missing treasure. Well, there was no clairvoyant at hand that I knew of, and I thought I would have to send to New York.

Thomas J. Martin.

Thomas J. Martin.

I have only a few words to say, merely to send my greeting to my friends, and tell them I am in a good land, and have a good home. After the trials and toils of physical life I am glad to be free, and I feel free in every respect. It is true I find shadows here and there, when I look over my past life, and it is also true that no spirit can travel through a long pathway of materiality without encountering shadows, but I find that the sunshine more than compensates for the clouds, and I am pleased and gratified. I send my love to my friends. Tell them the old man has returned, not weary and worn, but strong, hale and hearty, and would be glad to greet them, in private, at any time. I was lacking sixty-five years but a few days when I was called out of the body. I am Thomas J. Martin, and I hail from Marblehead.

Charles L. Wheaton.

Charles L. Wheaton.

[To the Chairman:] I have promised myself many times, my friend, that I would return and manifest at this circle-room. I am glad to be able to do so to-day, for I feel a power drawing me here, and impelling me to speak to friends and associates in the form. I am proud to say that I was a Spiritualist before I passed from the body; that I believed in the teachings and the return of spirits, and the spiritual philosophy was very dear to my soul. I felt the presence of the angels: I knew that I should meet my dear ones in the guise of angels—angelie spirits—when I departed from the body, and had no doubt of the home I should find in the spirit-world. Allow me to say that I am more than satistied. I have been striving to assist my friends in the nortal; and not only my friends, but those whom I have seen seek-

laws, and in harmony with himself and those around him, may remain in the mortal form for many long years, much longer, in fact, than seventy years, which it is said has been allotted to him. I am Charles L. Wheaton. It is nearly three years and a half since I was called home.

Deacon Jonathan Loring.

[To the Chairman:] You seem to have a good many old people here; have you room for one more? It makes me smile to hear these people talk about being old. Why, I look at 'em as children. You see, sir, had I been permitted to remain in the body a short time longer I would have reached my ninety-fifth year; so I come back somewhat bent and aged in appearance, but strong and active in spirit to a certain exbut strong and active in spirit to a certain ex-tent, for I do feel cramped and limited when I look around me and see so much that I cannot understand. I have come here not only to make my friends know that I live and can return to bless them and give my love, as they say, which is true, but also to see if I cannot find a little more light. I tell my friends that if they want to be free and happy when they too go out of the body, they must try and learn something of themselves and of the world they are going to inhabit before that time arrives. I thought I understood something of immortal life—that is, Inderstood something of immortal life—that is, I believed in it; I thought that I should meet my God, and I believed in saving grace; but I found after all that we must save ourselves, that we must not look to the grace of God and of Christ as our redeemers, for we shall find ourselves all at sea if we do. This is about as far as I have got, and I don't feel satisfied. I want to know how to go to work what to do. you.] Well, I hope I will. I cannot say, my friend, that I am unhappy, but I don't feel satisfied, that's all there is about it. Tell my friends it is n't going through water that will save them, it is n't believing in the blood of Christ that will atone for sins, but it is in true living, seeking to benefit each other, and to unfold the best within—I mean the highest attributes, such as charity, good feeling toward others, sympathy, and love of justice in dealing with mankind, which will be their sayiours.

I think this is about all I have to say, only I would be glad to meet any one of them and give them a helping hand or a word of cheer, as I used to delight to do in the past, for I can now see by knowledge, not by faith, and I comprehend, because the veil is removed from my sight. I was born in Hull, that little peninsula town in Boston harbor; but my latter days were

in Boston harbor; but my latter days were passed in Chelsea, where I have many friends, who knew me as old Deacon Jonathan Loring.

Public Séance, Jan. 20th, 1882.

Questions and Answers.

Ques.—[By A. B. Redlon, Pekin, Ill.] We have been told by spirits that they have never known a person die without, at the same time, seeing the spirit of that person leave the body.

Please state whether the same is true in the case of the death of the lower animals?

ANS.—We reply to this question from the results of our own personal observation. We have witnessed the physical decease of many animals, and in every instance we have perceived a vapory appearance passing out from the brain of the animal, which continually increased in or the animal, which continuity increased in size and shape, until it arrived at a form similar to that of the animal's body. This we consider to be the vital force of the animal, the spirit, if you choose to call it so, that which gave the form activity and power, and without which the physical was but a useless lump of clay.

which the physical was but a useless lump of clay.
Q.—[By the same.] Please define the term Psychometry, as employed by Spiritualists?
A.—Psychometry is that power possessed by individuals which reveals to them the past life and experience of any person or object with which they may come in contact. Psychometry declares that every individual has a marked character of his own, that leaves its impress upon any object which he may handle, or which he comes in contact with, and which may be revealed to those sensitives whose interior spiritne comes in contact with, and which may he revealed to those sensitives whose interior spiritual power of divination is strongly developed. Psychometry may be properly called, as it has been, the "Soul of Things"; we believe it to be the science of the soul; and we firmly believe that the time will come when Psychometry will be recognized in the realm of science as a distinct science by itself, capable of classification, and of being demonstrated to the satisfaction of mankind.

and of being demonstrated to the satisfaction of mankind.

Q.—[By L. Hake.] If it be true that false communications are frequently given by spirits, why is it that, in my experience of thirty years, I have never been present when a message came that subsequently proved to be untrue, or when there was any evidence of the presence of crit

medium satisfactorily, to make themselves clearly understood; at other times, these spirits may be disposed to draw the sitter or questioner into a false position, to give them erroneous ideas, and they will give false communications. Good spirits also will be liable to err: it is possible for communications to be received through such that are not positively true in detail. such, that are not positively true in detail. There are many, many conditions which are unfavorable to the return of the spirit, that unfavorable to the return of the spirit, that interfere and prevent the spirit from making itself properly understood. Your questioner has probably been favorably conditioned, and has attracted wise spirits, those who desire the truth, the whole truth, and nothing but the truth, through their contact with mortality, and who had a determination to give the same; at the same time, there is no reason for us to alter our first statement that communications. alter our first statement, that communications from the spiritual world are sometimes unreliable; while thousands of them are strictly correct and reliable.

Rev. Isaac R. Barbour. The time has come for me to return from the

and manifest at this circle-room. I am giad to be able to do so to-day, for I feel a power drawing me here, and impelling me to speak to friends and associates in the form. I am proud to say that I was a Spiritualist before I passed from the body; that I believed in the teachings and the return of spirits, and the spiritual philosophy was very dear to my soul. I felt the presence of the angels: I knew that I should meet my dear ones in the guise of angels—angelic spirits—when I departed from the body, and had no doubt of the home I should find in the spirit-world. Allow me to say that I am more than satistical. I have been striving to assist my friends in the mortal, and not only my friends, but those whom I have seen seeking for light and knowledge, struggling against the temptations and turmoils of physical life; I do endeavor to bring them a little strength and power.

I was well known in certain parts of New York State. I was a resident of Anburn, N. Y., T. Allow me to speak a few words, and to make my presence known to those who were familiar with me during the past. A few years have faded away, and I am known no more in the mortal life; yet am I still a worker and a learner in the spiritual world, whither I have gone. I have found there is much for me to unlearn before I can begin to understand and attain that knowledge which is mine by right, because I am a child of God and of eternity. During the past I sought to deliver instruction to mortals; I desired to reveal the truth concerning the eternal life to those who followed in my way. I certainly did strive to give light unto those in darkness; and yet I find that my road was not the bright and broad one which leads to knowledge and wisdom, but it was one eternal world, to speak a few words, and to make my presence known to those who were familiar with me during the past. A few years have faded away, and I am known no more in the spiritual world, whither I have faded away, and I am known no more in the spiritual world, whither I have learner in the spiri I was well known in certain parts of New York State. I was a resident of Auburn, N. Y., and held positions in that place at various times. I wish my friends to feel that I have not lost interest in them or in the affairs which concerned me while in the form. Let them also realize that I am at work in the spirit-world. I assure them I am a member of the "Moral Police Force" in the eternal world, and that I find enough of work to do. I have no idle moments on my hands, I have no time to repine or fret concerning anything in the past, or any hope for the future, for, as I turn here and there, wheresoever I will, I perceive spirits struggling earnestly, seeking for light, for instruction and assistance, and it is my work and my duty to render them whatever aid I can possibly do. I send my love individually to each friend, and collectively to all who were dear to me. Let them estly, seeking for light, for instruction and assistance, and it is my work and my duty to render them whatever aid I can possibly do. I send my love individually to each friend, and collectively to all who were dear to me. Let them feel that I am with them, sending down the influence of the spirit-world, in order to draw their thoughts and aspirations higher, yet nearer to the world where angels dwell. I, too, lived in the body to a good age, having passed the threescore years and ten supposed to be allotted to man. I have learned, however, that the man who seeks to live in accordance with nature's laws, and in harmony with himself and those

I feel every soul desires to attain
I will say to my friends I confess it is true
that I was mistaken to a great extent concerning the true life of the immortal part of man.
It is true that I did not receive those teachings which were held out to me concerning the spiritual world; it is true that I failed in my duty toward myself and my followers, because I did not seek for the highest expression of truth which can be revealed to mortals, and to-day I which can be revealed to mortals, and to-day I stand somewhat abashed in spirit, feeling that I am full of shortcomings, knowing that I should have sought for that which is so widely bestowed upon those who seek for it here—an understanding of the eternal world. But I will be glad to return and to assist any spirit struggling through the darkness of doubt and error. be glad to return and to assist any spirit struggling through the darkness of doubt and error. I shall be happy to hold out a hand to any soul who earnestly desires to know more of the future world, and of the friends who have gone before. I am ready to become a humble missionary, if a way is thrown open for me through which I may return to those whom I knew and loved on earth. I have my dear son William with me, who passed away not long knew and loved on earth. I have my dear son William with me, who passed away not long since from New York. He desires me to return his love, and to send back his greeting to friends, and to assure them that he is happy and well in the spiritual world; that the disease which wore upon his physical frame and caused him to fade away, day by day, and loosened the ties binding the spirit to the body, has lost its power; he is freed from all suffering and weariness, and is seeking to become a student in the academies of the eternal world. made—I wish him to know that I did realize his presence; I was conscious of what he was doing and what he said to me, but was unable to express myself. Although I made no motion for the remaining days of my earthly life, yet I knew my friends when they came around me; I sensed what they were doing; and I was glad to sensed what they were doing, and I was glad to feel that everything was so pleasant and harmonious. When I passed away from the body they were not sure that the body was really dead; they were afreid that they were afreid that they were afreid the ties binding the spirit to the body, has found after all that we must save ourselves, that we must not look to the grace of God and was really of Christ as our redeemers, for we shall find ourselves all at sea if we do. This is about as far as I have got, and I don't feel satisfied. I want to know how to go to work, what to do where he may receive an education which will bless and benefit his spirit. I desire to be known of all my friends, and to assure them that I waft a greeting of love and my blessing, and hope to meet them in the future. At one time I was located in Worcester, Mass, I have got, he is freed from all suffering and weariness, and is seeking to become a student in the academies of the eternal world, where he may receive an education which will bless and benefit his spirit. I desire to be known of all my friends, and to assure them that I waft a greeting of love and my blessing, and hope to meet them in the future. At one time the sum of the power, he is freed from all suffering and weariness, and is seeking to become a student in the academies of the eternal world, where he may receive an education which will bless and benefit his spirit. I desire to be known of all my friends, and to assure them that I waft a greeting of love and my blessing, and to assure them that I waft a greeting of love and my blessing, and to assure them the sum of the control of the circum the sum of the circum the power has a sum of the circum the control of the c friends in Massachusetts, also in New York. I formerly resided at Staten Island. I was known as Rev. Isaac R. Barbour.

Johanna Balge Walters.

Johanna Balge Walters.

[To the Chairman:] I cannot come very well, but I want to speak. That man who was just here says he will help me. I think he is a good man. I had some affairs which troubled me a little after I left the body. I left some property. I settled my affairs as well as I could, but still, after I got away from the body, I found that I would like to have done a little different, so I felt troubled for a time. I don't care about it now, for I think it will be all right, but it kept drawing me back every day. I came round here in Massachusetts looking after certain people whom I knew, and then I was drawn way back to New Jersey, and I couldn't get any rest. I was told to come here and speak, and tell my friends that I want them to try and do the best they can, and I will help them. I know everything was not as plain and good as it might have been; I know they have had some trouble and shadows in their lives since I went away, and I have been trying to make them know I was with them, but I could n't do it. Now perhaps I will be able to do so in a little while. I have come here to find out how to get hold of a medium and speak, for I want to go to another place, where I have seen one of these persons, and come to some friends of mine. Say that I send my love, and hope to meet each one before and come to some friends of mine. Say that I send my love, and hope to meet each one before very long. I am from Hoboken, N. J. Johanna Walters. I had another name—a middle name—which was Balge.

George W. Whiteside.

George W. Whiteside.

[To the Chairman:] Time is passing, sir, and it will very soon be three years since I was taken from my mortal body. I left earthly things at the age of twenty-five; young in years, but I had known suffering and pain; I had had some experiences not altogether pleasant, and so, now that I understand something of the spirit-life, I am not sorry that I was called from the earth when I was. I regretted very much to leave my dear mother, but when I found that I could come to her, and recognize the old home and associations, could stand by her side, free and untrammeled, and behold her as she is in spirit, true and sweet, I became more satisfied, and if I could have touched her with palpable touch, and have given such evidence of my presence as would have soothed her sorrow, and made her more happy, I would have been pleased and perfectly satisfied.

I have been trying to come, many times, but without success.

and perfectly satisfied.

I have been trying to come, many times, but without success. I have visited this room, I cannot tell how often. Each time I was thrown back, unable to express my thought, or to speak my name, and so, to-day, I feel that I have achieved something great and good, merely by coming to say a few words. I wish to send my love; I wish to tell my friends that they need not mourn for me, I am at rest, I am happy. I do not mean to say that I am idle, that my rest consists in doing nothing, for I have a work, one

Urah Utley.

[To the Chairman:] I am an old man, and I have come a long ways, stranger. I am much obliged to you for letting mein. Somebody will be wondering what in the world has brought me around, and I do n't care if they do. I wanted to come, I wanted to speak, and I have been helped to do so. My recollections of my last moments on the earth are by no means pleasant. in fact they are very disagreeable to me moments on the earth are by no means pleasant; in fact they are very disagreeable to me, and one reason why I come to speak in this manner is to see if I cannot get rid of them, if I cannot throw them away and have no more to do with them. I went out from the body during a quarrel with a member of my family, who took my life in a moment of passion. That party was very dear to me, after all, and although we misunderstood each other, and perhaps I was somewhat harsh, yet I feel that his spirit and mine are linked together, and I do not censure him in any way, but I try to help him spiritually all I can. I know that he don't want me to come near him, and I don't let him see me in any way. Perhaps I could: I would not, in fact, but I try to throw out some kind of an influence that will make him feel better.

Well, I don't get along very well, because

see me in any way. Perhaps I could: I would not, in fact, but I try to throw out some kind of an influence that will make him feel better.

Well, I don't get along very well, because there seem to be a good many hinderances, and the old party who is here and said he wanted to help somebody, told me he would try and see what he could do for me and for mine; so, stranger, you will pardon my coming in this way. I want my friends to know that I don't feel a bit bad about anything. I know that there have been some things unpleasant many times in my past life, and I know that no one has to shoulder them but myself; I am willing to do it, and I want them to feel, that I am not shirking any duty. I feel myself to be pretty well off, and I don't find any fault with my home in the other world. It has had to be cleared a good deal, and it nerds more clearing, but it is good work, and I like it; I don't care about anything else. Tell them all that I will do anything I can for them. If I can give a word of advice or anything of that kind I will be glad to come and do it for those nearest to me; I will try to brighten their way and guide them over to my side in pretty good order. That's about all I can do. I don't saeak as them over to my side in pretty good order. That's about all I can do. I do n't speak as plain as you might want me to, but I do n't think it would be well. I am from Kingston, Wis. I am a pretty old man and pretty well broken down, but I feel that I can do something yet. I am Urah Utley.

Melville C. Freeman.

[To the Chairman:] How do you do, sir? I felt that it would be very pleasant for me to come in this way, and send a message to my friends, for I know that some of them read your paper. I come from the old State of Maine. I was the proprietor of the Cape Neddick House, at Cape Neddick, York, Me. I was summoned from the body at a time when I felt that I had much to live for. My business engrossed my attention; I felt that it was good for me, and for the development of my energies, and I canfor the development of my energies, and I can-not say that I had any particular desire to sep-arate from my friends and my affairs—conse-quently I have not been separated from them to any extent. I find myself drifting back, time to any extent. I find myself drifting back, time after time, having traveled from point to point. I have been down the Long Shore; visited the Marshall House at York, and seen old familiar faces there, have traveled around about through Kittery, and other parts of the State, and I find that I have been gaining an experience which has been good for me as a man, until I am glad to return and speak to my friends. I wish them to know that I am thoroughly alive, and conscious of all that is taking place.

to return and speak to my friends. I wish them to know that I am thoroughly alive, and conscious of all that is taking place.

I will not speak concerning my affairs, for, of course, they have passed from my hands, and I have no jurisdiction over them. I know that my friends have done that which they thought was best, and which they thought I would like, that is, generally speaking. I waft my greetings to each one. I wish them to know that I remember them at all times and in all places; that not one particle of the affection which I held for them in the past has been taken away; on the contrary, it has increased, as the months have rolled by until I feel that I am in entire harmony and unity of spirit with them, for now that I am separated from the body and from material cares I see them as they are, and I feel that we can thoroughly understand and assimilate with each other in the spirit-world. It would give me great satisfaction to have some friend call upon me to give a private and personal message, and I will be very happy to respond to such a request. I do not consider that I was an old man. I had not arrived at three score years when I was called away; but as I have a lifetime before me in another world, I presume I shall feel satisfied and reconciled to the change. Melville C. Freeman.

IA gentleman in the audience, at the close of the sense informed the challence in the before the change informed the clusters that he lived in the sense informed the clusters that he lived in the

1A gentleman in the audience, at the close of the vicinity of Cape Neddick, and was well acquainted with Mr. Freeman, and unhesitatingly pronounced the above spirit message correct as far as its details in the material life go.]

C. E. Preston.

I am afraid that my friends will feel that a long time has elapsed since I was taken from the body; I know that years have rolled away, instead of months, and I have not reported to them from a distance; yet I come to-day, bearing a banner of glad tidings and of good cheer, for I feel that it is not only a privilege and a blessing, but it is my duty to come and speak to those dear friends who were so very kind to me in the past, during my hours of distress and anxiety, and during the weary months of my physical pain and suffering. My experience in the mortal was very painful and sad to me, especially during the last few years of my earthly life. I felt that I stood alone; that I could not associate with those connected with me by family ties; that I could not be understood by them; and so I drifted away from them. They family ties; that I could not be understood by them; and so I drifted away from them. They thought that I had gone wrong, and had lost the right and truth of life; but when I passed to the spirit-world and found such a bright home awaiting me, where I was welcomed as one good, as one who was in peed of attention, of repose and recuperation, and was kindly treated by dear, beautiful spirits, I felt that I was indeed a most blessed and happy being. Those spirits who have been the kindest and truest to me, dear helpers and friends, were of no kinship of mine—indeed, I might say they were strangers; yet were they connected with no kinship of mine—indeed, I might say they were strangers; yet were they connected with me by ties of fraternal sympathy and love; and they have been guides and helpers, teachers and friends, in every sense of the term. I feel that I owe my present happiness and blessing to those beautiful souls.

I wish to say that I was taken by the hand by one glorious, exalted spirit whom we call Oak Leaf, who is known in the spirit-world by a title grand and glorious, because of the work accomplished by that soul. The mission of

a title grand and glorious, because of the work accomplished by that soul. The mission of that spirit is to do good. Having passed through great experiences, having attained an exaltation of glory in the eternal world, that soul returns to bless and uplift the weary, the suffering and sad; and from such spirits have I received the utmost kindness, rest and sympathy, until I feel that I, too, may become a workera helper to those in need; and I come to seek to bless and assist others. I have come into close communion with those who were kind to me during my last hour. I have sought to bring them an influence of peace and of happiness, and I feel that I did succeed at times. I feel that I can never repay that which they gave to me from the fullness of their souls; but I will strive earnestly and long to help them all in my power. I send my love and my blessing to each one; let them feel sure I shall never forget them, but when they too, cross the river, the heartiful strong with the mean high, and the sure of them, but when they too, cross the river, each one; let them feel sure I shall never forget them, but when they, too, cross the river, the beautiful stream, which was bright and glowing to me, which you call death, I will be happy to meet and welcome them to a bright spirit-home. I have tried to give my love, many times, to Mrs. Adams and other friends. I feel that it has been accepted. I feel that I, too, may come into communion with the good and true, and be welcomed as one of them. I find that I cannot express all I desire, but if you will only take my few words I shall feel deeply grateful to you. I believed in the power of spirits; I knew that they came to me; I could feel their influence at times, which gave me happiness and strength in hours of pain, of mental distress; and so I knew that my home in the spirit-world would be a home to send a letter, with a lock of my hair in it, to some clairvoyant, and see if I could ascertain anything of the missing treasure. Well, there was no clairvoyant at hand that I knew of, and I have never been present when a message can be thought I would have to send to New York. As I was busy making arrangements for leaving the place I did not attend to the matter, and after I went West I gave it up entirely. I want my friend to know that I have traced the package, since I arrived in the spirit-world, but took it, but a connection of that party, and who took it for a selfish and personal reason. I will explain more fully to my friend if he will give me an opportunity.

I thank never been present when a message can do not mean tor me, I am at rest, I am nappy. I law that I am idle, that my rest that subsequently proved to be untrue, or when the rest all of logarity in the subsequently proved to be untrue, or when that subsequently proved to be untrue, or when the relievable provides of spirits in

to say that my words are to friends in Brook-lyn and in New York. | come, believing as I do that coming to the earth, in most cases, is to complete their earthly ex-

Jonas Smith.

[To the Chairman:] 1, too, am ready to drift into this harbor, my friend, for I feel that I have a few lines to send out. I hope my friends will take hold of them, and make them fast, for I assure them they will repent it most deeply if they do not. I have information to give, I have dispatches to forward, which are of the utmost importance to my friends, especially to one who is called Mrs. Julia E. Smith, who is in San Francisco. You may put my name down as Jonas Smith. It is a good bit of a while since I left the body. It was not death, because the change brought me life and activity, and a power which I had not possessed for many years, of traveling about and making myself generally useful, or believing that I do, at all events. As I come back I feel somewhat oppressed, just as though I was troubled with the old disease, and I do not feel very smart at this time, but I wish to say there were many things, not exactly troubling me but which ware of great moment

I do not feel very smart at this time, but I wish to say there were many things, not exactly troubling me, but which were of great moment to me during the last few years of my mortal life. I pondered over them, I puzzled, and tried to find a solution of certain problems connected with material affairs, but in vain; I could not unravel the web, try how I would.

Now I think Julia has done so pretty well; she has straightened things out very good indeed; but I can still see little places that she has neglected, and I want to warn her of them. There is a young chap by the name of Henry, in whom we are very much interested. I know that he has not been situated very pleasantly, for he had plans, hopes and ambitions that were not outwrought and fulfilled, and I think I can give him a bit of advice if he will be ready to give me a chance to come.

I had some difficulties during my last years

I had some difficulties during my last years on earth—I was somewhat harassed and annoyon earth—I was somewhat harassed and annoyed—and for a good bit of a while these things troubled me a little in the spirit; I could not, somehow, rise above them. I have done so now, and I want my friends to know I feel that I have arrived at the very best place I could find, and if they will try to do that which they know to be right, and will give me an opportunity of coming to speak to them, I will be most happy indeed. I do not come back to give any speech or philosophical argument concerning the immortal life, the beauty of the spirit, or anything of that kind. I am a plain individual. I am drawn back because of complications and troubles concerning my friends, and I feel you will take my message simply as it is and send it forth. If you do so I will thank you very kindly, and will try to repay you in some manner.

MESSAGES TO BE PUBLISHED.

Jan, 24.—Dr. James A. Stetson; Maria L. Joy; Joseph V. Reynolds; Willie Patten; Capt. F. H. Kline; W. Wood, Jan, 27.—Mrs. E. L. Hartshom; Mrs. Adella Rotner; anny Giles; Stephen Roundy; James Dobson; Mary E. Jake: La Fann.

Fanny Giles; Stephen Roundy; James Dobson; Mary E. Blake; La Faun.

Jan. 3.—Lowis Hatch; Mrs. Rosanna C. Ward; Julia Parker; Marcus Dunn; Sarah Manning; Mary Bridge; Luther B. Dickinson.

Feb. 3.—Stephen I., Logan; Georgietta E. Mann; Capt. Samuel J. Clark; David E. Wade; Jededila Washburn; Charlle James; Jennie Maynard; Sarah Hatfeld.

Feb. 7.—John R. Rice; Noille French; Lona Morris; Johnile McArthur; Lucy W. Jones; John Gorman; Austin Kent.

Feb. 10.—Lotela, for William Tarr, Mrs. Emeline Coffin, George Hopkins, Mrs. Lavinia R. Beecher, Job W. Paine, Ambrose Young, Katle Connelly, Henry Bacall, Lizzle Hutchinson, Annie Felton, Leonita.

Feb. 14.—Father Moses Ballou; Nollie Leonard; Mary Rishee; George Emery; George McLean; Dr. Moses B. Kenney; Helen Jarvis.

Verification of a Spirit Message.

WILLIAM FISHER. To the Editor of the Banner of Light:

The communication or message attributed to Spirit WILLIAM FISHER, published in the Banner of Light of January 28th, requires from me, in my recognition of it, more than the usual terms of verification. In accepting the message in any way as personally applying or relating to me, I am constrained to give some precedent matters which will identify the communication in the Banner more emphatically with me, or with my name. Just here let me state that I have no personal knowledge of any one in mortal life, much less any in spirit-life, by the name of William Fisher, nor any one who would associate, or seek cooperation in the light of the philosophy of Spiritualism, with me.

I only know of him as he has spoken in one, if not two instances previously, and I shall, in referring to them, quote only so much as will present an interpretation to the impressive message in the Banner, which is the immediate subject of consideration at this writing.

The Voice of Angels, a paper issued in Boston, Mass., the editors and managers of which are in spirit-life, has, under date of February 1, 1880, a message or communication from William Fisher, in which my name is mentioned in a relationship that I was not then aware of. nor have I since, or to this time, been made sensible of or have realized in what way I was influenced by him, or made available for the bettering of his condition in spirit-life. The Banner message, however, furnishes information as to the manner and method by which the spirit has acquired a wonted good, and presents a lesson in the philosophy of life here and its possibilities in all the future to those in the beyond.

After this introduction of the subject perhaps the shortest and most appreciable course will be to cite concisely what will give the gist of the matter worthy of consideration. Quoting from the message in the Voice of Angels he says: "Record my name as William Fisher, sir, from the City of Philadelphia. I have become deeply interested in this Spiritual Philosophy and its promulgation among men. and being naturally endowed with considerable force and energy, I enter into it with all my heart and soul. I go about here and there, seeking to draw others into investigating this truth for themselves; and in Philadelphia I have found one whose mental capacities assimilate so well with mine, that I can use him as an instrument for my work very considerably at times, especially in the public meetings, and I think it will interest him to know that he is assisting a congenial spirit to perform that work which is necessary for him to do in order to complete his earthly experience. The gentleman's name is Joseph Wood, so I have heard him called. I am shown here by a little angel of light, who guides him."

This message, it will be admitted, has enough in it to excite thought as to the Spiritual Philosophy. I read it at the Conference, but no one responded as to any knowledge of William

Fisher. I responded to the message in an article subsequently printed in the Voice, from which I quote: "If I had not been somewhat accustomed to receiving communications and messages from the spirit-world, through the columns of the Voice and other sources, I would have been startled if not shocked at seeing it in print. 'Interest me to know,' etc. Yes, indeed, it is of interest to me, for it accords so closely with my feelings in that particular means of aiding the needy on the other side of life. My unknown friend, who knows me so well, is to me a stranger, but let me help him to work out his salvation as best I may. The fact, a principle in our philosophy, that mortals can be used as instruments, and may assist spirits to perform the work necessary for them to do, in order to complete his or her earthly experience, is one that plete his or her earthly experience, is one that we ought to consider in the light of its importance, as doing unto others as one would have them do unto us. It has been my practice to them do unto us. It has been my practice to advancement and protection of its members, in their efforts to resch a higher plane of physical, intellectual, moral and allow unfortunate spirits to come with a wel-

in most cases, is to complete their earthly experiences: if so, forbid them not."

After thus accepting the position of aid-decamp to my unknown spirit-friend, is it any wonder that he should use me to his best service, and then inform me, through the Banner, of the manner and method of his so doing?

It will make too long a communication to quote entirely the message under consideration, which, it is to be regretted, will not be referred to by many, and consequently the lessons therein will be lost to some extent. There is a great interest in it to me, and the full meaning thereof, and its application to life here and life beyond the grave may be developed at some time, in some event recognized by me, and perhaps by a majority of the readers of the Banner as the interpretation of what is now shrouded more or less in mystery, at least so to

I may add that I received through a medium a communication partaking of the character of a prophecy, signed "William to J. W.," which, I believed, was from William Fisher, and was published. And now, Mr. Editor, if I have made my verification in the least degree interesting, to say nothing of instructive, I have at least discharged an obligation to recognize where recognition is possible, and in that respect I am content.

My gratification is enhanced from the state ment in each message that he had the presence and special aid of a little angel, who has been his assistant, and who is my guiding star, as he stated. These allusions to angel assistance I recognize as having reference to "Little Helen." my spirit grandchild, who is a heroic worker for the happiness of spirits in the beyond, and of mortals in this plane of life.

Yours truly, Joseph Wood.
P. S.—Let me add that since penning the above Mr. Fisher has appeared (through an entranced medium, preceded by a golden star,) and spoke very encouragingly, bidding me not to fear, saying that in the end I would be pleased and benefited by his relationship of brother and friend. He belonged to Kentucky originally.

No. 1506 North 7th street, Philadelphia, Jan. 31st, 1882.

Banner Correspondence.

Missouri.

GALENA.-W. Patton, M. D., writes: "Upon the renewal of my subscription, permit me to tender you my sincerest wishes for your prosperity and the success of the Message Department, which I conceive to be the most valuable page of your paper.

1 have organized a 'circle,' composed of myself and six small children whom I have boarding with me, and every night we sit around a small, square pine table, with our hands flat upon it. In a comparatively short space of time the table will begin to vibrate. After sitting for an hour, the controlling intelligence acquires increased strength and moves the table with apparent ease, turning it down upon the floor and raising it up again, our hands still resting upon its surface. We succeeded so well that on the night of Feb. 4th was spelled out the following message: 'Yonder is a spirit; her name is Emma Ogden.' A gentleman who was sitting in the room, but not at the table, said that he had a sister of that name living in Kansas. No one in the circle knew her, or had ever heard her name before.

We also learned through this invisible intelligence that the lady had passed out the night before, to wit, on the 3d inst., in parturition, and that the infant was also dead."

New York.

NEW YORK CITY .- In the course of a private letter received from an esteemed correspondent, the following tribute to Mrs. Colby, the popular speaker, occurs, which we here take the liberty of transcribing. Speaking of Mrs. C.'s work at the Harvard Rooms, where she was addressing good audiences, the writer proceeds: "She is a hurricane. I like her very much. Last Sunday her lecture was on 'Spiritualism a Warfare,' and I regretted exceedingly that there was no stenographer there to report it. I really think it was the grandest lecture I ever heard-so full of telling points and arguments unanswerable, that it had a visible effect on one hundred or more Orthodoxites who formed a part of the audience. One man, evidently a minister, went out of the hall in a precipitous manner, and coming in contact with me in the entry, we had some words together; the result of which was that he went home with some food for thought."

Ohio.

MANTUA .- D. M. King, Corresponding Secretary of the Mantua Association of Spiritualists, writes: "It may be a matter of interest to some of the numerous readers of the Banner of Light, to know something of the progress of Spiritualism in Northern Ohio. Never, since the tiny raps were heard through the mediumship of the Fox family, has there been so great an interest as now, and never a time when the principles of the spiritualistic faith were so well and so generally understood. The Mantua Association of Spiritualists was organized in 1876, and from a small beginning it has grown in influence and increased in membership, till it is now one of the strongest, most harmonious and prosperous societies in Northern Ohio.

The Association is now legally incorporated [*] under the corporation laws of Ohio; within the past year an extensive library has been established, and in a very short time it will contain most of the standard spiritualistic works.

The Semi-Monthly Sociables are regularly held, with good attendance and growing interest. The rare gifts of Mrs. Newton Cobb, one of the very best of materializing mediums, were developed under the auspices of the Mantua Association of Spiritualists. The well known honesty, sincerity and inflexible integrity of Mr. and Mrs. Cobb, have gained for them an enviable reputation, and the scores of the most cultivated, intelligent people, who are constantly seeking light and knowledge from the 'loved ones gone before,' through Mrs. Cobb's wonderful seances, are rapidly convincing the people of the truth of spirit communion. The telegraphy of to-day, between the two worlds, is working wonders throughout Christendom. Are not the underlying principles of the spiritualistic faith destined soon to be recognized as the foundation of all religions?"

The following is a brief synopsis of the principles upon which as a basis this society calls for membership-inviting all in sympathy with

progress to enter into its ranks, and assist in the good work:

LHO GOOD WORK:

Man has a spiritual nature surviving physical death, which does not change existing mental character; it retains capacities and capabilities of development as in this life, thereby it is inferred that propress is the endless destine of the human spirit.

Man now exists in the spirit-world, and is constantly under the influence of spiritual beings, representing all grades of character.

der the influence of spiritual beings, representing an graues of character.

Spiritual communications are not infallible, but partake of the imperfections of the channels through which they come, and are nuthoritative only where they express truth to individual consciousness, which is the final test.

Inspiration is not a miracle of the past, but a perpetual fact, the casseless, divine method for human obsyation. Miracles (so-railed) are produced in harmony with universal laws, and can be repeated any time under suitable conditions.

Each human being possesses a germ of Divinity, or a divine principle, ever prompting to good and right, and all

Each human being possesses a germ of Divinity, or a dispension principle, ever prompting to good and tight, and all evil in man is only a pervension of this principle, hence any religious system which brings man's external nature into harmony with it is a means of salvation from evil.

A conviction of these truths gives a rational conception of the after-life, abolishes the fear of death, prevents mordinate sorrow for deceased friends, energizes the soul in all that is good, restrains it is all that is evil and impane, and stimulates the mind to the largest Investigation on all subjects pertaining to the present and future welfare and destiny of the human race.

CECIL.-N. G. Sayles writes us, speaking in terms of marked appreciation regarding the Banner of Light and the pleasure he has received from its perusal for years. Speaking in the line of reminiscence, he says on the 6th day of March, 1832, he entered Chicago, then a place in the forks of the river, of some fifty or sixty one-story, wood-colored houses and one tavern kept by a Frenchman named Robeau. He arrived at Galena, Ill., just in time to enlist in the Black Hawk war. He was in one battle on the west fork of the Picketonica River, on the 15th day of June, and was slightly wounded in that engagement. He is now located at what was his home settlement forty-eight years ago

Alabama.

MOBILE .- A correspondent, "A.," writes: Several weeks ago my little grandchild, in the spirit-land, requested me to set apart one night or the especial use of the children, saying, 'the little ones are crowded out by their elders. Agreeable to her request I named Tuesday night as the children's night, and have had two séances since for their use exclusively, and the children have flocked to us, and by their innocent prattle have afforded me much pleasure. My spirit wife writes for the younger ones of our own. I have invited to our sittings fathers who have little ones in the summer-land, and they have been convinced of the reality of spiritcommunication. One gave his child a large rose; and when the spirit took it out of his hand, his look of surprise was a study.

My little grandson promises, at our next meeting, to bring me a 'pretty pigeon.' I will expect it. Our medium, who is of a frail constitution, was put in a magnetic sleep, after the regular work of the evening was over, and remained quietly in that condition for an hour. When she was taken out of it she said that she had not been asleep, but had been away; that a spirit friend took charge of her and led her to a river of glass, or silver, which they crossed in

On arrival on the opposite shore, a beautiful land opened to her sight. On every side millions of flowers and birds were seen: a white wall stretched out as far as the eye could reach. In the centre of this wall was an immense gate, pure white; it looked like silver. Over this gate, in large silver letters, was written Jasper. Passing through this gate, beautiful palaces, pure white, and of great size, were seen. They were entered by sliding doors. Everything was a pearly white, different from the white we see. She met many relatives and friends, and many whom she did not know. She had great pleasure in talking to her friends, and when told by a spirit that she must return to earth, she begged to be allowed to stay longer, but was hurried off. Her look of regret, when she was fully awake, was real, and she says the scene she left behind her will never be effaced from

She relates that she saw and visited a large school filled with innumerable beautiful children, who were taught as in our schools. This all reads strange, but it is all reasonable to one who will think a moment. If infants who go to the spirit-land remained as infants, how could they realize heaven, or praise God? If they did not grow in size and knowledge it would be wiser and better to let them perish and cease to exist. I think infant growth in spirit-land one of the wisest of God's laws."

Georgia.

TUSCULUM .- Gilman Clark writes: "I am happy to report myself to the Spiritual Conference one ned by the Banner of Light. I am with you all in doing with my might whatever I find to do. and this is a part of what I find to do: to converse with the colored people of Georgia. I find them much more intelligent on all subjects connected with their welfare than they are generally represented to be. They are absolutely in a better condition than the whites. They have been developed through suffering, and are coming up to appreciate knowledge and to rejoice in freedom. They are self-sustaining and organized to look on the bright side of life. They have a fair share of faith, hope and charity, and are spiritual, like the Indians, in their nature. They understand me when I speak of Spiritualism and wish to know more of it. The spirit-world is looking after the welfare of all oppressed classes, and it will succeed in bringing them up. I love the negro as I do all races of men; and I love all conscious sentient organizations, for I meet the same in the spiritworld. I consider it a great privilege that we may commune with each other through books and papers. I read my Banner with great satisfaction and then circulate it among those who do not take it.

I enjoy much in being able to hold commupion with the spirit-world through my own mediumship, and to hold converse with spirits in the form as with those out of the form, and that at any distance."

Connecticut.

NEW HAVEN. - J. H. Beale writes that while a fully-ordained minister of the Methodist Episcopal Church, he was led, by a conversation with Prof. J. W. Cadwell, the mesmerist, to examine the philosophy of Spiritualism, which he has done for more than a year, until he has become convinced of its wonderful truth and beauty. "Prof. Cadwell," continues our correspondent, "has been doing noble service for the cause in the city of New Haven, in connection with his entertainments in Peck's Grand Opera House. On a recent Sunday he delivered a fine lecture before the Spiritualist Society, at their hall, in the afternoon, and for their benefit in the evening at the Grand Opera House. More than one candid skeptic has declared that he has done more to convince them of the truth of spirit-control than all they had heard before. Societies would do well to employ him in work distinctly bearing upon the spread of their principles."

Ladies, do you want to be strong, healthy and beautiful? Then use Hop Bitters.

The February Magazines.

Sr. Nicholas: Issued by the Century Co., 33 East 17th street, (Union Square,) New York

A. WILLIAMS & Co., 283 Washington street (corner School), Boston, furnish us with the current number of this charmingly illustrated magazine for young readers. The frontispiece by Lungren is eminently suggestive of Aziec life and customs, and is backed by an interesting sketch treating of the theme, by Sarah C. Very; "The Man in the Moon" is a taking paper, and has several choice illustrations; "His Barque is Worse than his Bite" is a choice morceau by Frank Bellew, jr.; "How a Little Girl Suggested the Invention of the Telescope" embodies an interesting bit of history; "Cornwallis's Buckles" is a touching tale of revolutionary days; the "Recollections of a Drummer Boy," by Kleffer, continue to be remarkably faithful reproductions of the stirring character of soldier life in the camp and field; "Men-and-Animal Shows, etc., by W. O. Stoddard, is a highly instructive contribution; Mrs. Mary Mapes Dodge (the editor of St. Nicholas,) and Edward Egglesion sustain the interest of their serials by fresh instalments, and several poems and humorous sketches blend with remarkably at tractive departments to enliven the pages of the present number of a pronounced public favorite. WIDE AWAKE: D. Lothrop & Co., publishers,

30 and 32 Franklin street, Boston, Mass. A choicely executed full-page frontispiece, "The King is Dead I Long live the King," (illustrating, as its name suggests, a change of conditions incident to monarchial governments) leads off a table of contents this month which does credit alike to publishers, authors, and Ella Farman, the skillful editor, who has arranged them in so tasty a fashlon. Mrs. S. M. B. Platt treats of the above named scene in a fine poem; there are several Illustrated poems in addition, which are of marked merit: "From the Hudson to the Neva" is a serial which is bound to gain friends wherever it is read—and is alone worth the price of the magazine; Edward Everett Hale continues his "To-Day" sketches; Shelley's "Sky Lark" has been set to music by Louis C. Elson, for the benefit of those " harmoniously Winclined; the departments are of special Interest, and the "Magna Charta Stories" (edited by Arthur Gilman), etc., cannot fail of attracting the attention of older readers. As an instance of the care paid to put-

ting this magazine before the public it may be noted

that six full-page engravings (beside many smaller

ones) are given this month; and it is announced that

the March number will be marked by beautiful and

THE MEDICAL TRIBUNE - edited by Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York—furnishes, in No. 1, of Vol. 1V., an article by the senior editor, entitled, "Formulated Eelectic Doctrines," in which it is shown that the Eclectic Practice had its inception in this country in the eighteenth century, and was essentially a botanical practice. Edecticism is defined as that which "conserves all the wisdom of the past, while seeking to acquire all the treasures of possible knowledge," "Euthansla," a paper read before the West Side Medical Society by Huldah T. Campbell, M. D., considers the possibility that in some cases "a curtailing of hopeless suffering by a speedy and painless death, through scientific nethods," though "a startling and implous proposition" to some, may be not only right but humane. The article is well worth reading. It is based mainly onan article of similar purport by S. D. Williams, of Birmingham, England, and the author's experience. The remaining contents are equally valuable with those we have named, among them several against

compulsory vaccination. The preceding notice is of the January number; in that for February Dr. Wilder

gives his "Views of Vaccination," Dr. Nolan treats

apon "Diphtheria," and other articles relating to a

progressive medical practice are given to meet a growng interest in the subject. THE PHRENOLOGICAL JOURNAL for February conains portraits and sketches of C. J. Folger, Secretary of the Treasury, Paul Broca, the eminent French Scientist, and Louise Otto Peters, the German Social Reformer. "The Puritan Child," by Elizabeth Oakes Smith, will revive in many minds recollections of their youthful days, passed amid the rigid require-

DUSTRY, edited by Theo. S. Case, Kansas City, Mo., for February, furnishes instructive articles in its various departments of Geography, Anthropology, Engineering, Philosophy, Geology, Mineralogy, History, Astronomy, Meteorology and Scientific Miscellany Reports are also given of the proceedings of scientific

SHAKER MANIFESTO: published by the United Societies, Shaker Village, N. II.

The number for the present month contains No. 6 of Soul Travel," " Beginnings and Issues," "Life Experience of Mother Ann Lee," and other articles in accordance with its purpose to adhere to revealed truths and "Keep aloof from theological and questionable speculation."

THE PRIMARY TEACHER. Boston: New England Publishing Co., 16 Hawley street.

The present number is like all that have preceded it most admirably adapted, in the variety and good sense of its articles, to the requirements of all engaged in primary instruction. A new and commendable fea-ture is "Lessons on Kindness to Animals," by Geo. T. Angell, No. 7 of the series, "The Dog," being herein

THE WYOMING LITERARY MONTHLY. Buffalo, N. Y.: C. Wells Moulton.

This magazine, somewhat peculiar in its character, is well worthy the attention of literary men and women, particularly of students. It treats exclusively of authors and books, and with much taste and good judgment. Its department, "Multum in Parvo," is exceedingly rich in choice selections.

OUR LITTLE ONES AND THE NURSERY. February. The Russell Publishing Co., 149 A Tremont street, Boston.

We can do little else than to reneat what we have so frequently said of this treasure for young minds, that nothing can excel it as a caterer of good thoughts in an attractive form for those just beginning to read and think. This number contains upward of twenty stories, sketches, poems and anecdotes, all charmingly illustrated, closing with a beautiful song-words and music-" Little Miss Sonnet."

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

The Adventures of the Spoondrifters are continued. interviews with Indians being glowingly depicted. The Little Housekeepers of Mentone" are further described, and a score or more of other bright and sparkling articles, with a number of fine illustrations, cannot fall to please all who take a look through this Museum.

RECEIVED: THE MANUFACTURER AND BUILDER. A Monthly Journal Devoted to the Advancement and Diffusion of Practical Science. H. N. Black, Publisher, 37 Park Row, New York, William H. Wahl, Editor. THE BUILDER AND WOOD WORKER, A Journal of

Industrial Art. Published monthly at 176 Broadway, New York, by Charles D. Lakey-Fred D. Hodgson, editor. THE ART INTERCHANGE, A Household Journal.

from Turnure & Whitlock, publishers, 140 Nassau street, New York. ANNUAL CATALOGUE (Thirty-first) of the Officers and Students of the University of Rochester, 1881-82.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM." 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.

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. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now

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. Colby & Rich.

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 Roston. ery Place, Boston.

Passed to Spirit-Life:

From Granville Corners, Mass., Jan. 11th, 1889, Mrs. A mira Gibbons, aged 85 years and 25 days.

mira Gibbons, aged 85 years and 25 days.

She was the wife of Carlos Gibbons, who passed on nearly fitteen years before her. She was the mollier of twelve children-libree over there and time here; the grandmother of twelve-libree-two over there and time here; the grandmother of twelve-libree-two over there and went since her departure); the great-grandmother of seven. Three over there and four here (and three have been added since). She was for many years a consistent member of the Congregationalist Church, but the gloomy doctrine could not satisfy the cravings of her loving nature, and she gratefully embraced Universalism as soon as she was made acquainted with 18 toachings; and later, her life was gladdened by the knowledge which Spiritualism brings, the Banner of hight for nearly fifteen years being a weekly and welcome guest at her home. The faculties of hody and brain were head in good control by the spirit until near its release, and on passing into the beyond she was conscious and cheerful, thumharting to the sight of her watchers the dark valley that was already bright to her.

N. L. C.

From his home, near Waterville, N. Y., the spirit of Ma-

From his home, near Waterville, N. Y., the spirit of Mathous Hubbard, aged 87 years 5 months and 14 days.

He was an earnest and consistent Spiritualist, one whose
life was a constant illustration of his beautiful faith. He
took the first spiritual payer ever published, and was a subscriber to the himmer of Light from its first number. The
one that came the week he passed away was the only one
he never read. Like the ripe grain gatheted, he was taken
home to the land toward which he had longlingly booked for
many years. The Inneral was attended by a large number
of friends, who sympathize deeply with his dear children,
yet who replace in the fact that the monthing has dawned for
him, and that he has been welcomed by the triends he
longed to see. With him indeed the saying basbeen brought
to pass: "Death is swallowed up in victory." The funeral
services were conducted by

From Clinton, Mass., Jan. 21th, Charles Bingham, nearly

From Clinton, Massi, Jan. 21th, Charles Bingham, nearly as years of age.

He had resided in this vicinity more than half his life, consequently was well known by his friends, neighbors and tellow-citizens as an honest, institue-hoving and justice-doing man in his dealings with the world. Some twelve years, since he came to a knowledge of immortality, demonstrated through much mental trial, since which time he has not been ashamed to declare the basis of its hopes and knowledge of a future life. In this hope he lived, and furths knowledge he happily passed on. His shekness was short, but his trust forsook him not, and his last hours were peaced. It, May his family and trends find comfort in the fact, that they will ere hong meet again the loving companion, kind and tender father, in a brighter and better land, where the lovel and loving shall know no parting. Functasevices conducted by the writer, ady assisted by Buo, Hemmingway (Adventist), of Athol, Mass.

From No. 237 Tremont street, Boston, Jan. 25th, John

From No. 237 Tremont street, Boston, Jan. 25th, John

From No. 23. Tremont street, Roston, Jan. 25th, John Pickering Cotton, aged 62 years and 5 months.

The above person was helter known to the public as Prof. J. St. Clair. He possessed an extraordinary glC of medium-ship, particularly in his pellet and slate-writing manifestations, which the witter many times tested and found correct. The funeral services were conducted by Mrs. Dr. J., Craits Smith, the well-known medium. They were impressive, ably and feelingly tendered, and of course were in accordance with the spiritualistic belief of the departed and of the friends and relatives present. The remains were fintered in Cedar Grove Cemetery, Dorchester,

Ww. H. BANKS.

From Quincy, Mass., Jan. 27th, 1882, Mr. Joslah Adams.

their youliful days, passed amid the rigid requirements of old-fashloued. New England Orthodoxy.

"Facial Habits," by J. L. Beaman, "Evils Connected with Higher Education," by L. E. Churchill, "Plato persus Epicurus," by T. A. Bland, M. D., are highly instructive articles. Notes in Science, Poetry, Editorial Hens, and Answers to Correspondents comprises much that is of interest and value to all. Fowler & Wells, publishers, New York.

The KANSAS CITY REVIEW OF SCIENCE AND INDUSTRY, edited by Theo. S. Case, Kansas City, Mo.

cents for each additional line, naughle in advance, is re quired. Ten mords make a line. No poetry admitted under this heading.

The Northern Wisconsin Spiritual Conference

The Northern Wisconsin Spiritual Conference, Will hold a Three Days' Meeting in Spiritual Ball, Omro, March al, 4th and 5th, 1882.

Friends, we intend making thisone of the most social and interesting meeting ever held in this place. To carry this object out intly, it will be necessary for each one to bring their best thought and a kindiy feeling for everyone. Frank T. Ripley, J. O. Barrett and other speakers will be present, Mr. Ripley will give lests from the restrum. It is universally conceded that at our last meeting be gave the best ones ever given in this place. J. R. Talmadge has been invited to sing for us.

ing for us.
Usual courtesies to all.
WM. M. Lockwood, President,
DR. J. C. Philaars, Secretary.

Enlarged from Eight to Twelve Pages.

BANNER OF LIGHT:

THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

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REPORTS OF SPIRITUAL LECTURES,
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SPECIAL NOTICES.

*** In queting from the HANNER OF LIGHT careshould be taken to distinguish between editorial articles and the communications condensed or otherwise potenties and the communications condensed or otherwise potenties and the thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

**** We do not tear anonyments letter and communications. The name and address of the writer are in all cases to first presented as against to good faith. We cannot undertake to return of preserve manuscripts that are not used. When new papers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for preserve. p rusal.
Notices of Spiritualist Meetings, in order to insure prompt
moeriton, must reach this office on Monday, as the BAN-SER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1882.

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PUBLISHERS AND PROPRIETORS. ISAAC B. RICH. BUSINESS MANAGER, LUTHER COLBY EDITOR. JOHN W. DAY. ASSISTANTEDITOR.

Business Letters should be addressed to Isaac B nen, Banter of Light Publishing House, Roston, Mass, ill other letters and communications should be forwarder i other letters and LUTHER COLBY.

THE WORK OF SPIRITUALISM IS as broad as the universe. It extends from the highest spheres of angelic life to the owest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. John Pierpont.

The Need of Harmony.

We have many times urged upon Spiritualists the need of harmony in our ranks. And again we feel it to be a duty we owe our cause to reiterate what we have heretofore given utterance to. The tendencies to separation, and even to discord, which have marked the fortunes of Spiritualism, should give the entire body of its professed adherents pause, as the revolution going on in general opinion shows unmistakable signs of culmination. The theory and doctrine of Spiritualists has been from the first, that their faith and philosophy are to supplant the creedal superstitions as fast as the latter are broken up. But if that is to be, it must of course be only because the general mind comes over in confidence from the chaotic to what it instinctively feels to be broad and secure. This, therefore, is Spiritualism's opportunity, when the ground is swelling and breaking up under men's feet; but how is it improved? There should be more unity and harmony of spirit than ever among Spiritualists. At least the early feeling of love and fraternity should rule. The last thing they should consent to in such a crisis is to follow the fashions of the creedists themselves; to dispute and wrangle with one another; to struggle for power and authority to seek to gain advantages when the necessity this respect we are, as a body of believers, no better than those upon whose faith we profess to have improved. The church people, finding that dry-rot is eating out the vitality of their organization, are not going to seek for safety by looking to another class of people, no matter what their professions of belief, who, after all, are able to offer them no better way than the old one from which they have been driven. No more important subject could engage the attention of Spiritualists everywhere at this time. "By their fruits ye shall know them," is after all the only sound rule. If Spiritualism, with all its blessed revelations to the individual soul, has no power to draw human hearts together, to elevate human views, to enlarge and strengthen human sympathies, to generate and call forth human love, then it manifestly possesses nothing for which the discontented creedfollowers crave, and they will even prefer to remain where they are, knowing the worst there is for them in their present condition, than venture forth upon what seems a broader platform which they question in regard to its

In all seriousness and sorrow do we say it the present attitude of Spiritualists toward each other is the most unfortunate that could be. Disintegration is fast becoming to appearances a more powerful factor than the inward spirit of harmony. Our common faith is becoming less efficient in producing that fruit of grace which is so influential over men's hearts and minds. Jealousies, bickerings, strife for precedence, a disposition to furnish fresh fuel for slumbering animosities, these are taking the place of the early love and faith, and steadily eating out the life of a cause which angels themselves cannot advance without the willing cooperation of mortals.

Let us pause amidst the din which disaffected ones seem eager to precipitate, and seriously consider that the whole of the glorious work of Spiritualism will surely come to an end if the invisibles be repelled. Mortals are not competent to carry it on alone. It is the power that comes down out of the opened heavens to which the results so far achieved must be ascribed. And if we turn our backs on these holy influences, thinking in the pride of our small conceits that we can now do without their help, and calculating on personal and earthly benefits where only heavenly work was originally planned, we may rest assured that we

shall be regarded by the angel-world as unworthy instruments and winnowed as chaff from the sound wheat which is nowhere lost or wasted in the whole breadth of God's great field.

Brethren and sisters, it is high time for us all to think of these things in a new spirit. We see the soil of the world fast being made receptive for the seed of golden spiritual truths, and we, the chosen sowers, already are falling out upon the question of how many grains each shall be intrusted to scatter abroad. Let us cease quarreling, and fall to silent invocation, praying for the immediate intilling of a larger measure of the spirit of love and harmony.

An Injured World.

This was the theme of a recent discourse by Prof. Swing, of Chicago. He showed how the world had been injured by man, and thus made less happy and habitable than it otherwise would have been. In the ancient times the rich and powerful cities, like Babylon, Damascus, Jerusalem and Carthage, became the envy of other men and were assailed; which is the reason why they were fortified and enclosed, just as the riches of individuals are in our day shut up in vaults. The Assyrian kings marched forth and plundered remote provinces, returning home with their treasure. Isaiah, as recited in the text chosen, had seen the devastations of Babylon. The Roman generals marched out northward into flourishing nations and created a solitude. And so our own times, said the speaker, make a solitude out of the great areas over which they march. A great world indeed we possess, he added, after all the insults and wrongs we have heaped upon it a but it seems that, compared with what it might be, it is only a wilderness. Disposed in the economy of nature to blossom, man denies it the privilege, and tramples over it until, instead of seing a garden of verdure, it is a field of dust. We are told that the earth is the Lord's, and the fullness thereof.

If that be the case, there is no reason why it should show the same perfection which is to be seen in the creatures which are also made by the same Lord's hand. The lion is a success, and so is the deer and the antelope. The nightingale, the bird-of-paradise, and the other thousands of species of birds reach at once their form of happiness; those which have a perfection of plumage do not have a perfection of song, and those which are allowed song are denied the painted plumes. A form of goodness of some grade is assigned to each, and all the individuals reach it. We must therefore infer that to man have been granted great forms of success, not necessarily inevitable, but possible As the universe came from a single mind, and that mind without caprice or injustice, it must bear in its contents the impress of this one mind; man must likewise belong to the ortunate group to which the animals and birds belong: and his higher faculties must have been made for a still nobler triumph than can be found in the woods where the deer seem so happy, or in the groves where the birds sing. Above the irrational world as he is in his powers, he was surely destined for a greater result. The universe must possess the same elements in all its details, and men were born, not into misery, out into a beautiful land of both possession and

But the destroyer has passed over it, and is still passing over it, turning its gardens into a wilderness. Some despots are desolating homes and provinces, and are either destroying all public goods or are gathering into a heap what should be distributed. This spirit of ruin is styled by Prof. Swing a many-headed, manyhanded monster, powerful and insatiable. Many men fail of wisdom, and few have attained to initiated, those who have come to a knowledge a happiness in harmony with the mental and of the facts which lead inquirers into regions sentimental powers bestowed upon man. Some of the universe lying beyond materialism." reat wrongs have entered into our planet, and have diverted its millions from their ordained is for mutual concessions and sacrifices. In | path. The older school of theologians, he says, explain the sorrows of society by going back to the first human family, and by asking us to see a crafty serpent beguiling our first parents into a disobedience of their Maker. Milton enlarges the story into a grand poem. This story, simple and perhaps full of spiritual truth, became harmful in the deductions which the theologians drew from it, for the future entanglement and discouragement of society. It would have mattered little how man had fallen so low, had not theology espoused the notion that he was powerless to get up.

Genesis, said Prof. Swing, is flowing poetry; but this stream of poetry turned into molten lava as it ran, and burned up the luxuriant lands through which it passed. Theology early began to oppress the mind and to make our earth a place of expected misfortunes, and the future the only place of blessedness. This underrating the human will set in long centuries before Calvinism gave the world its summary of doctrine. Calvinism was only one shock in a long series of earthquakes-ene simple eruption of an old fiery mountain. Theology is called a mountain, whose continued cruntions of flame and smoke and lava have repeatedly devastated the earth. The monks and hermits and ascetics and flagellants who marked the Christian period came in alike from Pagan and Christian theology, and tell us in part why man's world to-day comes so far short of being a scene of universal prosperity and happiness. The most awful enemy of the earth, however, is believed by Prof. Swing to be perhaps its human government. It was first a governing class, with the governed millions accepting the degradation of slaves.

Their labor and money were rapidly transferred to a central city; and instead of rural homes all over the world, the toil of the people in-the-box was undignified-would not be a perwent to the capital to turn into sin. Virtue was laughed at, in Babylon and Rome. The rich lived in vice while the common people were dying in poverty. That method of law and order which the Creator designed for human government, a method by which, like a great chorus in harmony, millions could help one another, became the people's misfortune. That was the case as far back as history gives us any record. It was in government, says the preacher, that our earth received a shock from which it will be long in recovering. Man rises very slowly from these prostrations. Degradation is transmitted. The governed classes come into the world with their necks fitted for the yoke. and with downward-looking minds. The millions of the abject poor feel as if some one ought to strike them, or in some manner teach them with the rod of power. It will take the human race as many centuries to come up out | the precautions that were taken against the of this valley, says Prof. S., as it has taken it to go down into it. So this planet, which was begun well, has suffered much in the finish.

man has not realized the grandeur of his trust, nor risen up with inspiration suited to the task. His religion, says Prof. Swing, has hastened to transform God into a demon; his politics have hastened to make each subject a slave; and as the result, our earth rolls in its orbit to-day a deeply injured world, but beautiful still. The earth bears the impress of God, but it likewise bears the impress of man; the atheist sees only the latter part, and points to the dreadful spectacles of earth to show that there is no wise and benevolent God. If we cannot infer God from man, it is because we have so injured the creation that the battered form is not recognized readily in this great morgue; friends, deep thinking, pass around the body, and do not think it looks much like a child of God. But there is a cheering reflection, after passing so sad and unwelcome a picture under review. It is, that the injuries done to earth are diminishing as

the centuries pass. We have been looking out upon a storm, but upon one that is abating. The Atheist, said Prof. Swing, had better make haste with his cold eloquence, for this earth, so long draped in mourning, is weaving the garments as of a bride. The number of slaves is diminishing. The multitude is becoming more and more enlightened, and free, and ambitious, and helpful. The rivers of vice, once at flood height, are falling. Love is displacing violence in the affairs of nations and of the fireside. Children, beaten less and loved more, are wearing faces more smiling than the faces which saw the poverty and cruelty in the long past. Our earth stands to day injured indeed, and wounded in the house of its friends; but its bitterest days are back of it, and its hottest tears fell long ago. It is moving onward toward more and better friendship, toward a wider distribution of property and culture. It has in it great possibilia God. It is full of an equity not yet secured to the people. It is full of a beauty yet unseen: full of a music yet unwritten; full of kinder words than have yet been spoken. The theology of the middle ages is dead and buried.

. ---"Psychic Notes."

The new periodical of the above name, to which we made brief allusion in our last, is a large octavo of ten pages, and bears the imprint of W. Newman & Co., 1 Mission Row, Calcutta. In its introductory article is clearly set forth its object, the editor remarking, and very truthfully, that the one thing wanted, in order to create an effectual bond of sympathy between the intellectual world at large and the relatively small group of people practically engaged in an investigation of spiritual phenomena, is a knowl edge of the fact on which Spiritualists base their speculations. The writer looks upon Spiritual ists as holding a very peculiar position in their relation to the outer world. "Any other body of seekers after new truth will either meet with indifference on the part of the general public, or with more or less respectful attention.' People who have not interest enough in any other subject to induce them to fully inform themselves in regard to it will not pretend to judge of or express an opinion respecting it. But in the case of Spiritualism every one has an opinion, though he has no valid reason for entertaining one. "Forty-nine people out of every fifty," says the writer, "among those who are not Spiritualists are quite sure the whole thing is imposture, and quite ignorant of the reasons which enable Spiritualists to reach a contrary conclusion.'

There is, however, much to hope for in the fact that the Spiritualists, counted as they are by millions, are a sufficiently numerous body to support one another as against the ridicule of incredulous friends; these latter being scarcely aware "how little their ridicule hurts the Spiritualism," continues the writer, "is not a system of conjecture founded upon vague, small and doubtful occurrences, such as those which occasionally form the subject of discussion, for the sake of their comic aspects in ordinary newspapers it is a system based upon an enormous accumulation of entirely indisputable facts, the nature of which puts all suspicion of mala fides altogether out of the question."

The visit of Mr. Eglinton to Calcutta, and the very successful séances he has given, have, no doubt, caused the appearance of this able representative of truth and progress. Those séances are being attended by the most thoughtful and intelligent classes of India, and are awakening a wide-spread interest in all matters connected with Spiritualism. The doings at them are giving rise to much discussion, and it is in order that they be correctly reported, and the plans of those who seek to extinguish the rising light set at naught, that Psychic Notes finds its way to the public, to whom it will, no doubt, prove to be a very welcome visitor.

Following the introductory article are others of equal merit. In "Phenomenal Research." erroneous conceptions as to the motives of investigators of spiritual phenomena are corrected, and the question, "How can intelligent people care to see a table stand on its hind legs, an accordion pulled about, or a bell rung?" answered by saying that if "a baby's rattle or a Jack-in-the-box betrayed some new law of nature by an accidental combination of its parts, became, let us say, brightly luminous in the dark for no reason that could be discerned -the man of science who refused to examine it to see what was the cause of its behavior. who refused to study it and test it, till growing knowledge enabled him to dispense with it and reproduce its peculiar effects elsewhere, and who refused not because the new law suggested was unimportant, but merely because a Jackson of extra dignity himself, but on the contrary, a fool."

"Facts to be Borne in Mind" gives a lengthy list of the names of distinguished persons who are Spiritualists, the magazines and papers published in the interest of Spiritualism and the principal books written in illustration and advocacy of its truths. "Seances in Calcutta" is an account of extraordinary manifestations of writing upon blank cards between the leaves of a book, a phenomenon with which our readers are somewhat familiar from what has already been reported in our columns as occurring in this city and elsewhere. There is also an account of a séance held by Mr. Eglinton at Col. Gordon's house at Howrah. At this eight sitters were present, and physical manifestations occurred, including the floating of the medium above the heads of all. After describing possibility of the practice of deception, the article proceeds to say:

"The suggestion of fraud on this occasion would Man's career passes from the throne above to have been more ridiculous than anything Spiritualists enter a human workshop for its finish; and have ever been credited with either saying or be-

the face of such evidence, they accept the pretended exposés of conjurers as explanation of the phenomena of Spiritualism, proves that it is not the absence of credulousness nor the presence of fair skepticism, but a defect in the reasoning faculty, which causes them to accept these."

"Mesmerism," "Is Creation Possible for Man?" "Mr. Fowler's Challenge to the Conjurers," and several shorter articles complete the contents of this number, all of which are particularly designed as introductory to a fair understanding of what may be given in future issues. Psychic Notes has evidently a mission before it that will be faithfully and ably performed, and we bespeak for it the liberal atronage of all friends of truth and progress.

Misrepresentations of J. Randall Brown.

It will be remembered by our New England readers that a few years ago "Brown, the Mind Render," occupied a place in the thoughts of the people by his claims to be able to read the further professed to expose and explain all spirsame mental power—an assumption that was so plainly ridiculous, considering the multiform of the attention of any one in the least familiar with the subject.

It now appears that this individual (or mayhap some one else who claims the name wrongfully as his own) is roving in the West as The Monarch Among Mediums, with his Religious Illustrated Lecture on Spirit Power, in | died. The Auburnian says: "The deceased was Full Gaslight! Assisted by the Most Powerful Lady Medium on Earth.'

traveling under the auspices of the 'United | further says that Dr. Dimon, the physician in ties. It is full of the undeveloped evidences of Society of Spiritualists' of Boston," which is attendance, informed its reporter that "death false, for the reason that there is no organization by that name in Boston, and never has been: and his effort to make it appear that he is traveling as a missionary for such a society, and is, pensation of Providence"; but being one of therefore, "not on a money-making tour," is rendered perfectly transparent as to its real in- all individuals who, for pecuniary profit or othtent at the first opportunity (so correspondents inform us) which presents itself for him to lay gard the rights of the people to "life, liberty hands on his "small [?] admission fee."

When J. Randall Brown (if it be really he) was last in Boston, he was an "exposer" of Spiritualism-or thought he was one, at least; now we find on the bills widely circulated and bearing his name, an imprint running "Banner of Light Publishing Company, Boston, Mass."a plain trick to deceive Spiritualists and the public generally regarding his status. We regret to state that correspondents in Aurora, Geneseo and other points in Illinois inform us that he has been greatly aided in his meretricious work by these fraudulent handbills, and we are called upon to explain. All we have to say regarding this individual is that we have never seen him, to our knowledge: that we never knew that he himself ever made any claims to being a medium: that, of course, we have had no business dealings with him; and that the imprint of the publishers of this paper is "Colby & Rich," not "Banner of Light Publishing Company" (as he would have people understand), as no such company ever had an existence in Boston, that we are aware of.

We make the above statements for the information of our readers in States which the aforesaid "Monarch Among Mediums" may visit, as also in answer to the many letters already received by us, as just stated, of which the following may be taken as a specimen:

"To the Editor of the Banner of Light: J. R. Brown, 'the well-known mind reader,' gave an entertainment here last night (Sunday), which was advertised by a bill purporting to be printed at your office, a copy of which I inclose. His audience was good, from the fact that you [were said to have] printed the bills, and the statement in it that he and his mediums were 'traveling under the auspices of the United Society of Spiritualists of Boston.' Aside from his 'mind reading' his performance consisted of three thin and poor tricks, unworthy of him, or any one else claiming respectability. Now I wish you would inform me if you printed his bills, and if there is such a 'society' as he mentions in Boston, if they sent him out, &c. His 'assistant mediums' consisted of one lady said to be his wife, and his scheme is no credit to you, or Spiritualists generally; you should publish him as a fraud as far as physical manifestations are concerned, and prevent his bringing further disgrace upon ou. Yours truly, Aurora, Ill., Jan. 23d, 1882." P. BURTON.

We trust this explicit disclaimer on our part of all knowledge of the man Brown and his deeds as "a medium" (?) will be sufficient to satisfy Mr. Burton, and others who have done us the real kindness to notify us of the shameless action of this "Monarch," not only regarding the publishers of the Banner of Light, but Boston Spiritualists generally; and that it will also serve to put the public wherever he (Brown) may go, on its guard as to the utter untrustworthiness of his published statements.

Seauce with the Bliss Media.

On the evening of Sunday, Feb. 12th, a gentleman from New York (who was then on a visit to this city, but who has since returned to his home,) attended (as a representative of this paper) what was to him, as he assured us. a highly-satisfactory circle for form-materializations, held at 9 Davis street, Boston, by Mr. and Mrs. James A. Bliss. During this scance twenty-one forms appeared.

The scance began in a striking way: Mrs. Bliss, on entering the cabinet, was brushed against, in passing, by a spirit-form which came forward to manifest itself-the medium not having time even to seat herself before the appearance of the materialization. Several of the forms were recognized by relatives and friends present. A lady who materialized was recognized by her husband and brother-her brother returning to his seat overcome with

"Maggie," the well-known control of Mrs. Nellie Nelson, of Boston, appeared, holding up two fingers, and saying that, as her medium was presiding at a sitting elsewhere, she had "come to stay just two minutes." She was dressed in a colored suit, trimmed with silver

"Billy," who is well known to attendants on the Bliss séances, spoke through the trumpet, and sang "Home, Sweet Home," very creditably; he also came out of the cabinet and

Our friend was called three times to the cabinet; once while he was there conversing with a spirit, "Billy" spoke through the trumpet at the same time. Our informant saw a form which he recognized as that of Lizzie Hatch, of Astoria, N. Y .- her features being, as nearly as he could recollect, a perfect fac simile of her picture as he had seen it in her father's house. In order that he might thoroughly satisfy himself of her identity, he requested her to come out several times to him,

lleving. The credulity which outsiders show when, in making the conviction stronger in his mind. He asked if she wished to entrust him with any message to her loved ones, as he was about to return home, and she replied: "Give my love to papa and minma."

In conclusion, the gentleman reports that

while the medium, Mrs. Bliss, weighs two hundred pounds, not one of the forms whose appearance he witnessed during this scance represented, in his opinion, a person of over one hundred and fifty pounds, and in some cases of less than one hundred pounds. Toward the close of the services Mr. Bliss was himself controlled. The scance, we are assured, was of a perfectly satisfactory character throughout.

Lockjaw and Death from Vaccination.

While strenuous efforts are being made by physicians whose diplomas qualify them to practice as "regulars" in the medical profession, to have an exclusive legal right to protect the people from sickness and death, it may be well our law-makers should know that the 'protection" they afford does not always promind of any one in his audience; and that he | tect; proofs of which are neither few nor far removed. One of their methods of keeping the itual phenomena by attributing them to the public healthy is to sicken them by vaccination, method which, if practiced by what are called "heathen nations," we might attribute solely phases of the phenomena, that it was not worthy to ignorance, but to which, as existing among a people claiming to be intelligent, we are forced to submit, not voluntarily, but by law.

A few weeks since the youngest son of John McLean of Auburn, N. Y., was vaccinated. A week after the operation he became violently ill, lockjaw ensued, and after great suffering he a bright and promising boy aged nine years and nine months, and the parents are well-nigh It is stated on his bill: "These mediums are distracted with grief at his untimely loss." It was caused by lock jaw produced by vaccination."

Were this a solitary case it might be simply reported and passed by as a "mysterious dismany, it should be looked upon as a warning to erwise, dare to trifle with or in any way disreand the pursuit of happiness.'

Medical and Pharmaceutical.

A. S. Hayward makes in another column a strong appeal to the people of Massachusetts in favor of the continuation of the present condition of freedom in medical and remedial practice in Massachusetts. His remarks emphasizing the necessity of making a decided rally against the proposed bill for the "regulation" of these matters in the interests and for the benefit of Allopathic non-progressiveness, ought to have additional weight with our readers in this State. in that the fact has come to light through the experience of parties who have been seeking signatures to the remonstrance petition of which he speaks, that the religious prejudices of the people against Spiritualism, its clairvoyants and healers, are being appealed to by the medicos in their determination to deprive the citizens of this Commonwealth of the right to choose any physician or mode of treatment they desire, when sick—a right whose possession and exercise ought to be beyond question by any tribunal, State or National.

Another danger threatens the clairvoyants of Massachusetts: It seems that one of the numerous "Pharmacy" bills brought out last session escaped decapitation, and is now up for consideration by the present Legislature. Should it pass, it would prove a serious blow to clairvoyant practice. Circulate the petitions, friends, and do whatever else you are able to demonstrate to the Legislators that no laws, either medical or pharmaceutical, are necessary beyond those already on the statutebooks of the old Bay State.

The Medical Campaign in Connecticut.

Byron Boardman writes from Norwich, under date of Feb. 16th, that since what happened last year in the way of a medical enactment in the State of Connecticut, and looking toward the laying of the foundation for a legalized professional Inquisition in the sacred seclusion of the sick chamber, he has used his best endeavors in such ways as have been open to him, to arouse opposition to the measure. He now finds the Regulars—as in all such cases made and provided, after they have gained a foothold in any State—asking, like a certain mythical character, for "More." Being notified Feb. 8th that the Medicos—determined to give the Legislature no peace so long as the sick ruthlessly robbed them of their fees by stupidly persisting in being cured by natural or non-professional means—were out again with a bill amending the medical act of last year, and that a hearing was to be had before the Judiciary Committee, in Hartford, on the 9th, he presented himself at the Capitol. before that body, and did what he could personally to checkmate the new movement of the "Regulars." "The committee." he writes. "has not reported, but I am informed that after the hearing a leading member remarked to one of the Medicos: 'You may laugh at it, but let us see you answer him if you can.' This shows that their sneers had little effect on the Committee. Matters bear an encouraging look.

Demise of Col. A. B. Meacham.

Col. Meacham, editor of the Council Fire, deceased in Washington, D. C., on Thursday evening, Feb. 16th, the cause being apoplexy. He was, during his earth-life, the unflinching friend of the red man, and has long been prominent in connection with Indian affairs in Colorada and elsewhere; he was also a member of the Ute Commission. He was one of the few survivors of the celebrated Canby massacre, and though he bore on his person for the rest of his career the marks of serious and almost fatal wounds then and their inflicted by the struggling Modocs, he never failed by tongue and pen to plead the cause of the Indian while he lived. At the age of fifty-six years his useful career in the mortal is closed, but the friends and agents of justice for the oppressed never die; and we trust that from the higher life he will in due time send the influence of his hardy and indefatigable spirit to cheer and sustain those who, yet on earth, are battling for equity and honest dealing toward the aboriginal wards of this Government.

We are desired by Mr. Colville to state that the text of his discourse on "The Coming Physicians and Healing Institutes," as furnished us, and presented to our readers on the 8th page present issue, is a full abstract, not a verbatim report of his remarks.

It is also proper to state in justice to him that certain portions of his memorial address regarding Mrs. Eddy (in the Banner of Light for which desire was granted, each appearance | Feb. 18th), were omitted by special request.

"The Two Worlds."

When Dr. Eugene Crowell, of Brooklyn, N. Y., inaugurated the publication of a Spiritualistic journal in New York City with the above caption, it gave us great pleasure in welcoming it as an effective auxiliary in the grand work of promulgating the divine principles of our faith. But we were surprised on receipt of its twenty-third number, Feb. 18th, to learn that, owing to ill health, Dr. C. found the cares and responsibilities attendant upon the conducting of such a journal altogether beyond his ability to bear, and therefore decided to suspend it with the number in question. Its editor, however, Mr. A. E. Newton, holds out the hope that the friends and readers of The Two Worlds may continue its publication by forming a jointstock company to furnish the needed capital for carrying forward the enterprise, in case no single individual is ready to assume the responsibility. Surely such a paper ought to be published in that metropolis, and amply supported, as it is a well-known fact that thousands of Spiritualists of ample pecuniary means reside in the city and State.

Annie Lord Chamberlain,

One of the oldest among the physical media known in connection with the modern Spiritualist movement, has sufficiently recovered from her prolonged illness to be able to re-commence her justly celebrated musical séances in Boston. It gives us great pleasure to make this announcement. The reader is directed to her card in another column, for location, etc.

"Does Death Morally Transform?" Is the title of an interesting article from the pen of Mr. A. E. Newton, written expressly for the Banner of Light, which will appear in the next issue.

Some time since we publicly announced, at his request, that Judge Peter P. Good, of New Jersey, had in his possession a full and complete file of the Banner of Light from its earliest issue, and was willing to dispose of the same, at a reasonable price, to any person who might desire to become its purchaser. A few days since Judge Good called at this office and put us in possession of the following facts as the outcome of the notices referred to. As we think the statement will prove of interest to our readers, as showing the power of the undercurrent of interest in Spiritualism which is flowing in all quarters, and within the borders of every condition and station of human life to-day, we give his report to them: Judge Good informs us that, in answer to the initial notice, the first twenty-six volumes of his Banner of Light file were purchased for the late Czar of Russia, by an agent of that potentate in New York, and are now in the collection in St. Petersburg. He further informed us that, according to statements made to him by those who ought to know, the late Czar's collection of Spiritualist books, papers and periodicals was the most complete and valuable in the world—as his agents were ever on the alert to procure for him anything regarded as a worthy accession thereto. The second announcement called out a gentleman in Cincinnati, who purchased the balance of the file, and purposes to place the volumes in some responsible library in America.

Hoping in some way to "flank" the progressives in medical practice, the New Jersey advocates of "the regulation" by law "of the practice of modicine and surgery," have introduced into the Senate a bill which provides that any one who has practiced the remedial art regularly in that "kingdom" for twenty years past (or, as it is cunningly-worded in the newspaper accounts, "any physician of twenty years' experience,") shall be allowed to continue the business under its provisions, "without filing a diploma." We trust the friends of unrestricted freedom in medical practice in New Jersey will not fall into the trap thus set for them, which, while it seemingly abandons all stickling for a diploma, has without doubt somewhere concealed a double meaning which, if the measure should become a law, would be made apparent by explanations of counsel and rulings of the courts. New Jersey should not willingly allow itself to be deprived of the services of modern clairvoyant or magnetic practitioners, and hand itself over bodily to the despotic rule of the "Regulars" in medicine, by and through a specious bill which at its best estate seems only to hold out as an inducement for its passage the ideal condition that "the older the sinner," if the principle of legalizing medicine is the true one, the more chance he or she will have, under it, to escape condign punishment.

THE PSYCHOLOGICAL REVIEW, for February, reaches us from its publisher in London with an excellent table of contents and a good showing of the validity of its claim to be considered a cosmopolitan organ of Spiritual and Psychological research. Those in America wishing copies of this Review can obtain them by ordering of the Religio-Philosophical Publishing House, Chicago, Ill. In its current issue The Review editor, in the course of a pleasant notice of the Banner of Light and its contents, speaks as follows concerning Dr. S. B. Brittan and the special work he has so successfully accomplished for the cause during the last two years:

"The Editor-at Large gives an account of his two years' stewardship. He commenced his work in the early days of 1880, and has been at work, therefore, for two years with excellent results to the cause. He proposes to gather up the fruits of his labors in a number of volumes, and so to close worthly the efforts of some forty years. One cannot wonder that this should be; may he have a peaceful close to his busy life; and may "cothers not less able succeed to his labors."

Those who have not read Warren Sumner Barlow's poem, "THE VOICES," have a rich treat in store for them in so doing; the ninth edition being now on the market, a fact in itself sufficient to show the widespread interest in the work, and induce those who have not seen it to lose no time in ordering it of the publishers, Messrs. Colby & Rich, 9 Montgomery Place, Boston, who will mail a copy on receipt of the price, one dollar.

A letter from Dr. J. V. Mansfield, dated New York, Feb. 14th, conveys to us the pleasant intelligence that his wife [concerning whose severe iliness we have spoken in a previous issue] is now considerably improved in healthso much so that on the previous day she was able to ride out for the first time in nearly five months.

C. E. Watkins, independent slate-writing medium, has been of late doing much service in his specialty in Southern and Western Ohio. He will be in Philadelphia, Pa., on the first of March next. Those desirous of having sittings with him in that city should apply at once, on his arrival, as his stay there will be short.

Wisconsin Medicos on the March.

A correspondent writing from Madison, Wis., Feb. 13th, informs us that a movement is on foot in that State for the purpose of obtaining the enactment of a law by the present Legislature, professedly "for the protection of the people against medical and surgical frauds," providing for Medical Boards to examine diplomas, etc. All the penalties of the proposed statute are said to be of a vigorous nature. The measure referred to has been already introduced in the Assembly, and efforts are being made to push it through. The people of Wisconsin should lose no time in protesting against this tyrannical measure.

KA Mrs. Archie Christy, living on the Crawford Road, near Cleveland, O., has for some time been giving what she and her husband claimed to be materialization séances. Suspicions of the genuineness of the manifestations at length became aroused from several causes, the principal one of which was that the Christys had four daughters who were never seen during the scances, but were said to be "abed and asleep." A plan was therefore laid to test the matter, and was carried into effect on the evening of Wednesday, the 15th inst. The result was, three of the daughters were found in the cabinet, variously costumed to represent departed mortals. As might be expected, an exciting scene followed. Mr. Christy was enraged, but finally succumbed, and confessed that he had been practicing deception. Mr. Thomas Lees, of Cleveland, who furnishes us with a published account of the affair, writes that there are indications that legal steps will be taken by Spiritualists to mete out justice to these which offenders.

On our eleventh page appears the announcement that Mr. J. A. Shelhamer will hereafter devote his time and energies to the work of magnetic healing. The following from the Voice of Angels (Feb. 15th) bears witness to the value and importance of this gentleman's medial gifts:

"We take pleasure in calling the attention of our readers to the advertisement of Mr. J. A. Shelhamer, magnetic healer, which appears in another column of this paper. Mr. S. has for years been a fine trance and magnetic medium, his powers in the latter phase of mediumship being something very wonderful. He is the brother of Miss M. T. Shelhamer, well known as the present medium of the Banner of Light, and as a frequent contributor to the columns of this paper.

We are very glad that Mr. Shelhamer has decided to use his God-given powers for the benefit of suffering humanity, and we bespeak for him that degree of patronage and support which he so richly merits."

A correspondent writes us from Friendship, N. Y., that a person traveling through the country as "J. C. Francis," and advertising to give "a Religious Illustrated Lecture of Spirit Power in the Light, assisted by Mrs. Harman and two of the best Mediums in the World," so far failed to do what he promised that he was obliged to return the money paid by those who attended his performance, and to he escorted to his hotel by the sheriff to avoid the ill treatment which an indignant crowd felt disposed to bestow upon him.

20 On account of our going to press one day earlier this week than usual, in preparation for "Washington's Birthday," the report of the meeting of the Brooklyn (N. Y.) Fraternity reached us too late for insertion. At the meeting referred to addresses were made by Dea. D. M. Cole, Capt. J. B. Duff, G. V. R. Heberton. John Leavens, Mrs. Dr. A. E. Cooley, Mrs. H. Wilson, and Dr. Monck. At the next meeting, Feb. 24th. Prof. Henry Kiddle will lecture, taking for his subject, "Spirits Visibly Among Us."

For Dr. Slade was to leave Louisville, Ky., Friday, Feb. 17th, for New Albany, Ind., where he was to lecture on Sunday night, 19th, and remain till Tuesday, 21st, when he purposed going to Terre Haute, thence to Indianapolis and Crawfordsville, "The Doctor spoke," so writes F. B. Geoghegan, "to a good house in Louisville, on the night of Feb. 13th, for two hours and a half, without the least sign of fatigue either upon himself or that of his au-

We regret to learn that Dr. H. B. Storer, the devoted Spiritualist and eloquent speaker, is dangerously sick at his residence on Indiana Place, this city, at the present time. One by one the veteran workers are passing over the river: but we sincerely hope our friend and colaborer, Dr. S., may be spared to us for awhile longer, as his services are much needed at this time in the mundane sphere of existence.

Interesting services were engaged in by the Spiritualist Society at Denver, Colorado, on the morning of January 23d, over the earthly remains of Charles Currier. After appropriate vocal music by Mrs. Van Scotten and an invocation by Mrs. Van Duesen, an eloquent and sympathetic address was delivered by Mr. Hugo Preyer, which was printed in full the next day in the Denver Tribune.

Parties residing in localities where the smallpox is epidemic will do well to read Dr. M. H. Garland's testimony (tenth page) to the efficacy of the zinc-digitalis cure; special attention should also be paid to the highly practical directions he gives for the administering of that remedy, and the treatment of the patients when afflicted with this disease.

A correspondent informs us that Mr. Joseph West, medium, No. 144 Chestnut street, Providence, R. I., is doing much for the enlightenment of those who visit him, by describing spirits and giving other proofs of their presence and identity.

The Spiritual Offering-issued weekly at Newton, Ia., by D. M. and Nettie P. Foxcomes to us regularly, and is heartily welcomed. Among its contents for February 18th, ve notice an important article on Capital Punishment from the pen of S. B. Brittan, M. D

A correspondent informs us that the nessage from George Curris, published in the Banner of Light Dec. 17th, has been recognized by the son of the communicating spirit, and by many others, as correct, and fully identifying him.

The reader will find on turning to our tenth page, several columns of editorial matter, treating of the vaccination question, the high prices of food, etc.

THE SCIENTIFIC BASIS OF SPIRITUAL ism," 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 BHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

BRIEF PARAGRAPHS.

It is evident that there are ruffanly young men in our colleges who are seeking diplomas. This is a sufficlent reason why the Legislature should ignore the Doctors' Bill, which, if enacted, would debar honest people from practicing medicine, and throw the busi iess exclusively into the hands of these very ruffians -after they get through college.

The Zeta Psi Association never sighs, it has so many good feasts at Young's Hotel.

There is more quarreling in Brooklyn, N. Y., over spiritual things than in any other city in the world.

It is to be observed that the human form of every one after death is more beautiful in proportion as he had more interiorly loved divine truths, and had lived according to them; for the Interiors of every one are both opened and formed according to that love and life.—Swedenborg's Heaven and Hell, 159.

A bill is before Congress for the retirement of the rade dollars, so-called.

There has been an ice gorge in the Hudson River, using considerable loss of property by the flood.

Charles Bradlaugh has again been denied the privliege of taking his seat in Parliament. Northcote moved that he be not permitted to take the oath, and the motion was carried by a small majority, in spite of the opposition of Gladstone, who insisted that it was the duty of Parliament to see only that the forms of the oath were observed.

The venerable Dr. Pusey says that "London is probbly one of the largest heathen cities of the world."

Gladstone keeps on "explaining" in regard to Irish NOW'S THE TIME.

What time is it?
Time to do well—
Time to live better—
Give up that grudge—
Answer that letter—
Speak that kind word to sweeten a sorrow
Do that good deed you would leave till to-morow.

A Toxas Siftings editor's effort at type-setting : "The Sonn of the cliental sum-line sumdes) When I speci. Robins and bluebirds have made their appearance in

this State recently, which is sign of an early spring. Feb. 17th a terrible explosion in a pyrotechnic manuactory at Chester, Pa., caused the death of sixteen

persons, and the wounding of between fifty and sixty. Mrs. Garfield, while expressing profound pity for all the members of the Gulteau family, desires to be spared further publicity in relation to the assassination of her husband.

It is thought that between sixty and seventy persons have perished in consequence of the Durham, England, colliery disaster.

Railroad accidents "are in order" at the present

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

The business portion of Haverhill, Mass., has been lestroyed by fire. Loss nearly \$2,000,000.

Russians are committing additional outrages upon lefenceless Jews in that country.

Movements of Lecturers and Mediums

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

The Valley Visitor, (of Newburyport, Mass.,) states that Mrs. Pennell's ministrations as a test medium drew on her recent appearance in that city, a crowd which in numbers transcended the room for accommo dation. "Chairs were brought in, the standing-room occupied, and others could find no entrance." It adds also that her tests were of the most satisfactory kind and were admitted to be correct in all particulars.

Capt. H. H. Brown spoke for the New Haven, Conn. Societly Sundays, Feb. 12th and 19th, and will be there again the 20th. He was in Ledyard, Conn., the 20th and 21st, and in Norwich the 22d and 23d. He solicits engagements for the coming spring and summer for Sundays and week days from any section of the country. Address, 256 Fifth avenue, Brooklyn, N. Y.

Mrs. Carrie E. Holly of Forestville, Ct., recently lectured to a large audience in Hartiord, Ct., the hall be ing filled to its utmost capacity. She spoke in Rockville the 13th, and is to address the public in Willimantic. Ct., March 5th. She is desirous of making other engagements, and having the good of the cause at heart, leaves it entirely with those she visits as to the amount of compensation she receives for her services.

C. Fannie Allyn is at Bay City, Mich., very actively employed in lecturing, developing mediums, and in other ways disseminating a knowledge of spiritual truth and progress. She is a fine trance medium and a fluent speaker.

Dr. Jack is soon to visit the South and West; those desiring his services will therefore avail themselves of his limited stay in this city. See advertisement.

Mrs. F. Dillingham, of Lynn, Mass., will occupy the platform as a test-medium at the Ladies' Ald Parlors, 718 Washington street, Sunday afternoon, Feb. 26th.

Dr. Peebles is at present lecturing upon Travels and Hygiene in Collins Centre, N. Y. From this lastnamed place he goes to Lawton Station to deliver a second course; then six lectures in Pleasantville, Pa. then six in the Baptist church, Cassadaga, etc.

A. B. French, Esq., spoke in Ashtabula, Ohio, Feb. 16th. He has calls from all parts of the country, and has been engaged to lecture during March and April by the West Side Association of Spiritualists of Chi

cago, Ill. Dr. G. D. Henck, formerly of Philadelphia, is en route for the Pacific slope. He can be addressed at 672 Curtis street, Denver, Col., until further notice.

Miss Jennie Hagan is meeting with excellent suc ess in the West. She has lectured in Conneaut, Geneva, and other localities, and has appointments for Erie, Pa., and several other places in Ohio. Miss Hagan will return East the last of March. She is accompanied in her travels by her mother.

Dr. Monck publicly healed the sick last Friday evening at the Brooklyn Fraternity Hall. He is shortly to lecture and publicly heal at Elizabeth, Huntington, Newark, Vineland, New Jersey, Hartford, Worcester, New Haven, New Boston, etc. He has also en gaged to publicly heal once a month at the Brooklyn Institute, Everett Hall, Brooklyn, and Composite Hall, Williamsburg.

Mrs. S. Dick, of Boston, occupies the platform for the Spiritualists in East Braintree, Mass., on Sunday Feb. 26th, lecturing at 2 and 7 o'clock.

Prof. Henry Kiddle will lecture for Brooklyn Spiritual Fraternity in large hall of Brooklyn Institute, Friday evening, Feb. 24th. Subject, "Spirits Visibly

Mrs. Nellie J. T. Brigham will exchange with Mrs. R. Shepard-Lillie and speak in Brooklyn Institute Sunday, Feb. 26th, at 3 and 7½ P. M.

Special Notice.

Albert Morton, having purchased the business successfully conducted many years by Herman Snow, and added it to that established by himself, is now prepared at his store, 210 Stockton street, San Francisco, Cal., to supply the public with spiritual books, magazines and papers, and solicits the cooperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present its truths to investigators.

Read announcement, on the eleventh page, of Dr. Eliza Stillman, warmly commended by the late President Garfield and other noted The Spiritualist Ladies' Aid Society

Tender the free use of their Parlors, 718 Washington street, Wednesday evening, March 1st, for a Grand Benefit Entertainment to increase the Banner of Light Fund in aid of Charles II. Foster, of world-wide fame as a medium, Mediums and Spiritualists are cordially invited to be present and make this Benefit worthy the name of Boston Spiritualists. All speakers and mediums, persons of musical talent, etc., who wish to take part and manifest their charity and good feelings toward one who has done so much to promulgate the truth of Spiritualism, but who is now stricken down and helpless, will please send their address to Ladies' Aid Parlors, 718 Washington street, before the date of en-Per Order Committee. tertainment.

From "The Times."

Editor of the Times: The veterinary department in your valuable paper is always read by me with great interest, and I value the information received from it a hundred fold more than the small amount paid for the paper. One year ago you published a letter from Dr. John Bates, relating the wonderful success he had had in curing spavins and splints with Kendall's Spavin Cure and his allusion to using it row in his Cure, and his allusion to using it now in his practice for several human ailments on account of the success he has always had with it. The above statements from so prominent a physi-cian gave me great faith in its efficacy, and as I had been afflicted for years with rheumatism and hip-joint lameness so had that I could hardly walk at times, 1 procured a bottle, and as it has completely cured me I wish to proclaim it to all the world as the most wonderful discovery ever made for the benefit of afflicted men, as well as for the poor horse, for which it was first As this remedy must be of incalculable value to the world, I write this letter to express my thankfulness to you for ever mentioning it in your columns, and to ask another favor in behalf of my fellowmen who are afflicted in body, that you continue to make known to the world the great value of Kendall's Spavin Cure for man as well as beast.

Respectfully yours, Arnold Parker. Rochester, N. Y., Sept. 1st, 1881.

SECULAR PRESS BUREAU, RE-ORGANIZED UNDER THE DIRECTION OF THE

AMERICAN SPIRITUALIST ALLIANCE

"OF NEW YORK. OR DEVING PLACEA

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

The friends of this enterprise everywhere-all who wish well of the Secular Press Bureau - who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this boly 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.

٠,	AMOUNTS PAID IN FOR 1882.
- 1	Col. Moses Hunt (Charlestown Dis't), Boston, Mass. 42
13	Gad Norton, Bristol, Conn
s	Chesman Miller, Brecksville, Ohlo,
-	i Cash. Doston, Mass
,	Mrs. H. J. Severance, Tunbridge, Vt
	M. B. Maynard, Council Bluffs, Lowa
	Mrs. Lita Barnes Sayles, Dayville, Conn 10
	J. H. Wade, Cleveland, O
e	l C. Snyder, Baltimore, Md :
h	das, Wilson, Bridgeport, Conn 19
s	Jacob Martin, Rickeral, Oregon
r	E. P. Goodsell, New Haven, Cont
1.	

I hope all the readers of the Banner of Light will heartily unite in giving material aid to this enterprise, established by the denizens of higher realms to wield the flaming sword of truth against the myths and superstitions of ages past.'

Funds Received in Aid of Charles H. Foster.

	Friend, Boston	5k 20
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RATES OF ADVERTISING.

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

Appecial Notices forty cents per line, Minion, anch insertion.

Business Cards thirty cents per line, Agate, Business tharas thirty cents per each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

Electrotypes or this will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis. DR. WILLIS will be at the Quincy House, in

Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M.

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

Ja.7.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, 83 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.7.

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 at Eight at fifteen shillings per year. Parties 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; if sent per post, ½d, extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. Colby & Rich.

And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 84 Russoll Street, Melbourne, Australia, has for sale the works on Npiritualiam. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there. SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keep

ALBERT MORTON, 210 Stockton street, keeps for sale the Hunner of Light and Spiritual and Beforma-tory Works published by Colly & Rich. NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the **Spirituml and Beformatory Works** published by Colby & Rich.

BOCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Beform Works published at the Banner of Light
Publishing House, Boston, Mass.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., 1s agent for the Banner of Light, and will take orders for my of the Npiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

PROVIDENCE, R. I., ROOK DEPOT, JAMES A. BILISS, 37 Greenwich street, Providence, R., I., will fake of Jerstorany of the Spirifund Includent ntory, Works published and rec sale by Colby A. Rich.

PHILADELPHIA BOOK DIPOTS. The Spiritual and Reformators Works published by COLRY & RICH are for sale by 3, 11, RHODES, M. D., at the Phitadelphia Book Agency, Rhodes Hall, No. 1635, North sthesticet, Subscriptions received for the Banner of Light at \$3.90 per year. The Banner of Light canbe found for sale at Academy Hall, No. 80 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 416-York avenue, Philadelphia, Pa., Is agent for the Brinner of Light, and will take orders for any of the Spiritual and Reformatory Works pub-lished and for sale by Colling & Rich.

WASH, A. DANSKIN, is North Charles street, Balti-more, Md., keeps for sale the Hanner of Light.

Parties desiring any of the Spiritual and Reformatory Worksputbished by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

CLEYELAND, O., ROOK DEPOT, LEES'S BAZAAR, 46 Cross street, Cleveland, O., Cle-culating Library and 4656 for the Spiritual and Liberal Books and Papers published by Colby & Rich,

ROCHENTER, N. Y., BOOK DEPOT,
JACKSON & BUILLEIGH, Bookselter, Arcade Halt,
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON ROOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 100 Swenth street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Coby & Rich.

ST. LOUIS, MO., BOOK DEPOT.
THE LIBERAL NEWS CO., 626 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

E. M. ROSE, 57 Trumbul Street, Hauford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ADVERTISEMENTS.

COMFORT'S BALM OF GLADNESS

(URES every phase of Kidney Troubles, Pain and In-blandmation, internal and external,

Comfort's Raim of Gladness Rheumatism, and is a perfect rejuverator of the system. Don't suffer; but try

Comfort's Balm of Gladuess, for it cures in every case. So say those who have used it and been cured, when all other medicines failed. Circulars and genuine home testimonials with every bottle.

CEORGE C. COODWIN & CO., Feb. 25. - (w.* Hanover Street, Boston, Mass.

GERMAN

SWEET

The most popular sweet Chocolate in the market, It is nutritious and pakitable: a patticular favorite with children, and a most excellent article for family use. The Genuine is stamped 8. German, Dorchester, Mass.

COLD MEDAL,

PARIS, 1878.

CHOCOLATE, Sold by Grocers every-

W. BAKER & CO., Derchester, Mass.

Beware of indications.

Directory, Mass.

SERIES. FOR 1882.

Delicgant Imported designs, all Chromos. (XX) board in beautiful coles, Gold and Sits er, German and French Florriks, Scenery Bonthe River Rhine. Arcile Scenes, Mass Rose Series, Ocean Views, Bird Mottoes, &c., tame is fancy series type, 10c., or "). Extra Large size Embossed Chromos, name in "o' any style 10c. Agents make 10 percent, 14 packs of ellier for St. Om leantful boand nesk of 100 styles, for 1882, 25c., Full particulars with every order. Bank Cards at wholesafe. CARD MILLS, Northford, Ct. Feb. 25., Endow

THE VITAL REGENERATOR,

E. P. Goodsell writes from New Haven, Ct., Feb. 17th:

"I Inclose five dollars [acknowledged above] to be applied to the use of the Secular Press Bureau, the limportance of whose labors cannot be overestlinated by any true Spiritualist, as it meets the enemy of his own ground and shows lilm the weakness of his position.

THE VIIIAH RECEAL NEW ATOM.

The Great Ridney and Bladder Tonic.

Cultes Infammation or Catariot of Tachen Crawle, Sediment, Dischers, Incontinence or Retention, Gravet, Sediment, Dischers, Incontinence or Retention, Gravet, Sediment, Birkh Discher, I Cannot be too highly recommended to those of the Army the second of the Kilmey of Riadder, Pelce per bottle \$1, 6 for \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U.S.

[19]

MRS. J. R. PICKERING,

MATERIALIZING MEDIUM, is now located at 132 M. Chandler street, Boston, Mass., (take Dartmouth st. cars) where she will hold Scances every Tuesday and Satunday eyening, at 8 o'clock, and Thursday atternoon at 2, Partles will be received on other evenings or atternoons, by previous engagement. Persons who desire to stop over night can be accommodated.

A. N. STAR,

NATURAL Physician and Magnetic Healer, Treats Patients at a distance by Electro Magnetic Papers, &c. Correspond and give directions; Will visit patients. Magnetized Paper for healing disease ordevelopment, two sheets \$1.60. Address by letter 49 Tenny son street, Boston, Feb. 25, -1 W

E. W. WALLIS, ESQ. We have received some very artistic Carte de Visite Pho-tographs of Mit. E. W. WALLIS, the English Lecturer, now in this country.

Price 20 cents. For sale by COLBY & RICH. A BEAUTIFUL COMPLEXION.

A SCIENTIFIC and therefore perfectly harmless method of removing Black Heads, Pimples, and rendering the Complexion soft, clear and beautiful, 25 cents for three months trial, Address DR, J. A. LEMAHE, No. 7 Allston street, Boston, Mass.

Bellevue Medical College, Boston. CHARTERED 1880, Progressive, Liberal School, respecting the Vaccination Tradition and the Contagion Superstition, and recognizing the Spiritual Element in Manquite as much as the Material. Educates both sexes in Alphaby and Homeopathy. Students teeched at any time, Chemiars of DR, 1800TH, President, is Doverst., Boston.

DR. E. A. PRATT,

CLAIRVOYANT PHYSICIAN, of Mifford, Mass., will be in Providence, R. L. at 193 Pine, street, every Thursday, from 9 A. M. to 3;50 P. M. 482 - Feb. 25. SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, Nov. 15.—last

DR. JAMES T. SELL, No. 9 Essex street, Boston, Room 7.

NERVOUS DEBILITY PILLS. The most remarka-Tonic Remedy of the age. Thousands cured by their aid. Price \$1 per box; 6 for \$5, postpaid. NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, Ms. May 14.—1vis

LETTERS UPON BUSINESS

A NDP crsonal Matters answered under Spirit Influence by J. WILLIAM FLETCHER, 2 Hamilton Place, Boston, Mass. is-Feb. 18.

DR. R. PECK FELLOWS cures diseases of men markable success, especially those made sick through their own folly. Send two-ct, stamps for his Private Counselor, glying init information. Address Vineland, N. J. MRS. A. S. WINCHESTER, Psychometric, Clairvoyant, Clairaudient, Rapping and Trance Medium. Examination of Minerals a specialty. Letters by mail from lock of hair or photograph, 83. 301 Stockton street. Address letters, Box 1997, San Francisco, Cal. June 4.—1stf

PROF. BEARSE, Astrologer, 259 Meridian street, East doston, Mass. Your whole life written; horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Fluancial and Social Affairs. Send age, stamp, and hour of birth if possible. Feb. 25.

MRS. C. H. LOOMIS, Trance Test Medium and Magnetic Physician. Suite 1, one dight, Hotel Van Rensselaer, 219 A Tremont st., Bostón. Hours 9 A. M. to 8 P. M. Test. 1 (1988) 1 (

NNIE LORD CHAMBERLAIN'S Musical Scances. For particulars, address 45 Indiana Place, Boston.

NORMATION WANTED of Dr. E. BAS-Feb. 25, -1w*

LOVE'S RECOMPENSE

- A gray-haired mother sits watching-A gray-halred mother sits watching—
 'T is fight, the moon is gone;
 Still watching, though rights have grown to years—
 For a loved, a way ward son.
 There is no light in heart or heaven.
 But the cold stars looking on,
 The night winds listen to her prayer,
 And softly toos her damp, thin hair.
 If he were this side of his grave,
 Would he not hear-her moun!
- Would he not hear her moun?

 A river—dim in the distance—
 The old charch, small and low,
 The hills—and even the very stars—
 Bring back the long ago,
 But only the silence answers her,
 Save the church-clock, striking slow,
 Camot despair death's silence heak?
 Can huran love no echoes wake?
 If you are in your grave to wight,
 Come back, and tell me so."
- Come back, and ten me so.

 A gray halred mather sits resting—

 'T is day, the fair flowers grow,
 Resting—till all the years are done—

 No waiting now—nor woe,
 There's as perfect peace on her fair face
 As rewarded watchers know.
 I know her't oy fought long and well
 For freedom's cause, and bravely fell,
 And I think that from the grave that night,
 He come and told her so.

 C. M. D.

Berkeley Nall.

The Coming Physicians and Healing Institutes.

An Inspirational Discourse delivered by W. J. COLVILLE, In Berkeley Hall, Boston, Sunday Morning Jan. 15th, 1882.

Reported in considered form for the Banner of Light.)

This morning we commence a short series of Sunday morning lectures on "Things to Come," and while we should probably have opened the series in another place, had there been no immediate necessity for the delivery of a discourse on this particular theme, in view of the great interest now being taken by a multitude of our friends in the work of healing, and in the opening of a Spiritual Bethesda in this city in particular, we felt that we could not do otherwise than speak from a text allowing us to present the particular claims of this institution to the atbeing guilty of unwarrantable divergence from the topic advertised.

It is very natural for one to ask at the outset of our remarks: What constitutes a true phy- associated from political elections. Position sician? How can we distinguish between the real and the counterfeit? Can physicians be to fill it; but while unworthy and unfit persons manufactured by collegiate instruction, or must they be born for the performance of works of healing, and he left wholly untrammeled, to tread in the path marked out for them by nature: a path in which they can never walk | multitude of existing evils is the simple recogalone, but one in which they will ever be assisted, knowingly or unknowingly to their outer sweetness of disposition. Acknowledge these consciousness, by celestial helpers? In answer | in all classes of society as capable of creating a to these important queries it behooves us to natural nobility, and in the aristocracy of the emphatically protest against all attempts to re- future the domestic servant may be, in the verse the order of nature, as is frequently attempted, by ignoring or dwarfing natural inborn tendencies, and in their place striving to create other tendencies by unnatural means.

Education does not imply creation or infusion; it implies simply unfoldment. Plato, and indeed almost every celebrated. Greek philosopher, acknowledged the existence of latent knowledge and innate possibility in every individual born upon earth, and very wisely claimed that academies and academicians could only properly discharge their duties when they sought to bring into active, external prominence those gifts which, lying dormant in the breast of the scholar, qualified him for a special place in the world; a place as important as any, even though by no means necessarily an elevated station in the eyes of men. In the medical profession to day, in this country as well as into the medical profession to please their parwas inerative and eminently respectable sufficiently dignified for the sons of the nobility | rance of human needs. and gentry; these five are: the ministry in the Episcopal Church, the physician, the lawyer. and serving in an official capacity in the army business a gentleman must go into one or other of the learned professions; and thus frequently the most brainless and dissipated young men, who have had genteel friends, have been forced into church or into the medical profession, in which, either as theological or medical quacks, they have been a source of incalculable injury to the community.

The ignorant have at all times superstitiously venerated the priest and the doctor; and in proportion to the ignorance of the people those professionals have always received from them blind and unquestioning obedience. The priest is the physician of souls; he can open heaven and close hell; if he is disregarded he can anathematize, rob a man of employment, the regard of his associates, and send him out into the world a fugitive and a vagabond, cursed like Cain, marked as a man untit to be countenanced in decent society. We all know how many great and good men the church has cursed. Wherever the church is in full power. ignorance and the suppression of one's powers of development is one's only safety.

And who have these priests often been? The almost brainless, though very egotistical and bigoted boys, younger sons of families whose reputation was stainless because they owned lands stolen by their ancestors by brute force from their original possessors, placed in a position as mediators between God and man, representatives of the head of the whole church of God on earth and in heaven, with no other qualification for holding such offices than a college career, almost entirely wasted in dissipation, and the imposition of a bishop's hands, a formal, oftentimes soulless, rite, the effete relic of a once powerful and magical ritual in which the powers of soul, mind and matter were illustrated in the transference of power from the prophet to the trembling novitiate needing the sustenance to be derived from a more advanced soul and a more potential will ere he could take upon himself the sacred duties attaching to the priestly office.

At one time priests were a necessity and a blessing. They would be a blessing to-day if they were only men duly qualified by natural endowment and spiritual development to minister to the spiritual needs of those who are not yet strong enough to stand without leaning upon stronger ones for support; or who are so fully engrossed in material duties and possess such physical organisms that they cannot realize spiritual things through their own unaided mediumship. In ancient times the priest and the physician were one. The followers of Edward Irving, who style themselves the Catholic Apostolic Church, in their attempts to restore the primi-

tive discipline of the Christian Church, have taken one grand forward step in ordaining that their ministers should be physicians as well as teachers, and in recognizing the gift of healing as one of the ever-present and active gifts of the spirit among men. They have also done well in allowing room for various orders of mastors and teachers, and in permitting those who are engaged in secular duties to minister in sacred things, if qualified by nature and inspiration to do so. Edward Irving was unquestionably a great medium, an inspired teacher, and while he never wholly shook off old prejudices, he was far more liberal than his followers, who, like the Swedenborgians, have refused to progress beyond certain fixed limits, and have thus sounded the death knell to their own advancement as a body of people.

If the time ever comes when Spiritualists organize and have a restrictive creed; if they ever come to be known as a distinctive class of persons adding one more to the immense number of conflicting sects of religionists in the land, their usefulness will wane, and the spirit will gradually recede from among them. Spiritualism, before and above all else, demonstrates the individuality of the human soul, and therefore argues that each individual is born into the world to fill a special niche in the unless he occupies it. The admission of this fact is the acceptance of the truth that the minister of religion, the physician, the governor, the artisan, the agriculturist, are all born for their places and distinctive work; and thus it is as futile to expect them to succeed in each other's spheres as to demand that Jupiter revolve in the orbit of Neptune.

In the spiritual world there is no striving for office, no contention for rank, no clamor for recognition, as each soul gravitates to its own centre, each spirit seeks and finds its own affinities, and can no more be kept away from the object of its strongest attachment than the needle can be prevented from following the drawing of the magnet.

Remove emolument, position, and all earthly honors attaching to office, and the right men will fall into the right places. Let the work of tention and sympathies of the public, without the farmer or the cook be as much respected as that of the President of the Union, and civil service reform will effect itself, while bribery and corruption will henceforth forever be discan be pleasant to no one who is not qualified do not seek position for its own sake, they will continue to seek it for the sake of social standing, wealth, and the many honors connected with the tenure of office. The panacea for a nition of moral worth, beauty of character, and truest sense, a lady of title or even a queen. Real worth and faithful industry adorning one's life make even the most menial work divine.

Remove from the medical profession all that now makes it attractive to the aspirant for honors, and leave it to those only who like to heal the sick, and for the love of humanity to engage in medical work, and instantly so enormous would be the exodus from the ranks of M. D.s that instead of twenty doctors or more in a single Boston street, physicians would be few and far between. "Quackery" would then be killed on the spot; it would die a natural death, independent of all legislative attempts to destroy it. The legislature, however, is frequently upholding quackery, and denouncing genuine practice. when it strives to support every man who has been through college, while it condemns as per nicious and irregular the treatment given by all in England, and all over Europe, and in the natural healers and nurses who have not passed Colonies, are to be found many men who went a medical examination, graduated from college, earned (or purchased, as is often the case,) a ents or friends, or because they thought the diploma, or won the endorsement of some selfappointed dictator whose egotism and bigotry In England there are five professions considered | are often only inferior to his profound igno-

The disciples of Esculapius, Paracelsus, or Hahnemann may have within their systems of theory and practice, each and all, a large share and the navy. It was, at all events until quite of truth; but the truly eclectic physician, who recently, considered a degradation to go into is neither bound to the exclusive use of drugs. minerals, electricity, nor any other special curative or presumably curative agent, is by far nearer to the position of a natural physician than is any limited specialist. Human needs are so varied that one form of treatment may be life-giving in one case and death-producing in another. However much the old adage may be called in question by bigots, there is infinite truth in the trite proverb-"What is one man's meat is another's poison." There are certain general necessities indeed common to all men. which must be met. All need food, shelter, clothing, sunshine, sympathy, and congenial occupation and surroundings; but the environment which is most highly conducive to the welfare of certain individuals is unspeakably deleterious in its effects upon others. Who, then, is a physician, and what, then, is the true method of cure? Can we ever hope to find the clicir riter which shall banish all ills and transform earth into a paradise?

In the first place, a physician is not necessarily an anatomist or physiologist; he may have little or no experimental knowledge of anthro pology; he may be a painter, a singer, a pianist, a harpist, an organist, a horticulturist, or simply a genial member of society, not remarkably proficient in any artistic direction. Yet he must be a person of harmonious temperament, of genial and affectionate disposition; must have a kindly heart, and be distributive rather than acquisitive; must be a sympathizer. a well-wisher to humanity. If he has these elements he is a duly qualified physician for certain cases, though by no means for all. Some complicated cases in the present state of society absolutely need the surgeon's skill, and cannot be reached simply by sympathy or magnetism; not because any diseases or accidents are beyond the reach of soul-power, which is the mightiest of all powers, but because, and only because, persons cannot always be found whose soul-nature is so far unfolded as to permit of their employing this absolute force to perfection; but whenever as in the case of Jesus, and a few very remarkable Hindu healers, the gift of healing has been developed to the extent of the absolute surrender of the senses to the soul, then the divine law of cure is in operation, and the soul gathers to itself and dispenses to the sufferer whatsoever elements in the spiritual or material kingdoms are needed to produce results in the patient's organism.

It is a mistake to suppose that when a higher power is in operation a lower agency is set aside as worthless. The lower agency is simply employed by the superior into whose service it is pressed. When we fully take into consideration the scientific declaration that man is the

epitome of the earth, that in the human organism are to be found all conceivable and possibly existent elements upon the face of the globe, or hid within the bowels of the earth, we shall have no difficulty in recognizing how roots and herbs may have healing properties, and be most useful, and yet that they are unnecessary when the emanations from a human organism are such that they not only include the elements found in these natural products, but also possess the power, in obedience to the law of elective affinity, to attract to themselves kindred elements existing in vaporized form in the atmosphere. You are probably all of you aware that matter can exist in four forms, solid, fluid, gaseous and ethereal. In its solid and fluid forms it is always visible, sometimes partially visible as gas, but invisible to all but clairvoyants in the state of etherealization. The very air we breathe is made up of the elements of which our own and all other bodies, human, animal, vegetable or mineral, are composed. Man's physical structure is condensed air or solidified atmosphere If scientific appliances were only at hand sufficiently potent any solid body could be disintegrated and allowed to remain with you in the room, and yet be wholly invisible, and after remaining for a while in the state of invisibility be reunited by the same invisible (or possibly universe, which must forever remain vacant apparent) scientific processes. The possibilities of humanity transcend all fairy tales and legends; no miracle is so wonderful that it is impossible; the mistake ordinarily made is simply that of limiting nature, and pronouncing blindly upon the extent of her resources.

Jesus healing by laying on of hands, by word of command, is a type of the coming physician; his methods of cure are the highest and most efficacious imaginable, and are identical with the methods of the most advanced and successful among those irregular practitioners who find so little favor to day in the eyes of the law that they are forbidden to practice in certain States of the American Union. While it is certainly desirable that persons who as pharmacists dispense poisons should be reduced to a minority and be specially qualified for the performance of their dangerous work by special training, and against the administration of dangerous drugs and minerals by ignorant persons, it is well to have a law punishing all who would entrap the unwary and endanger human life: on the contrary, to legislate against clairvoyant and magnetic practice, against the use of simple herbal remedies by mediums and others, is to legislate against all enlightenment, all liberty, all save the arrogance of specialists, and the course of sciolistic treatment which resulted, humanly speaking, in the death of the President of the United States. It is not for us to cast the slightest shadow upon the physicians in attendance upon the President as gentlemen of honor, but their lamentable ignorance, despite their vaunt ed knowledge, was most certainly an important factor in the fatal outcome. Guiteau and medical ignorance combined removed the earthly form of our beloved, arisen hero.

Clairvoyance is a natural gift, and cannot be taught in academies, though, like all other gifts, it can be assisted to develop by harmonious surroundings and constant and systematic exercise. The Orientals, gazing into crystals and magic mirrors, have no doubt stimulated in many instances, the natural endowment of seership—as gazing intently upon any object, becoming abstracted and passive, is the most ready and effectual means of helping the power to develop, and become serviceable. Strict attention to physiological requirements is indeed a vast aid to mediumship, of the highest type, but no study of physiology can in and of itself develop an obtuse person into a lucide. The true clairvoyant is born a clairvoyant; and while the burning of incense, the perfume of fresh flowers, soft music, and other pleasing accessories and inducements, may assist in invoking the latent gift, all the painstaking magiclans and students of the occult in all ages and climes have testified in favor of the paramount superiority of a good natural magician-i. e., a natural spirit-medium or psychic-to any of those artificially-developed seers who have forced themselves to become clairvoyant by long and painful processes of self-immolation, extending through many successive years of ardnous and often terrific discipline. These persons, when developed, are insignificant in their spiritual attainments, when contrasted with many an unsophisticated boy or girl twelve years of age who is born with the gift of seer-

It has been stated by many authorities that probably if not certainly every human being can learn music, painting, or languages if he only be not constitutionally and organically deficient physically or mentally. We agree that there is not a sane, healthly, fully formed person on earth who cannot learn to play, or sketch, or speak in foreign tongues, to some slight extent, if he only be diligent in his studies; but though this be admitted, common sense and universal experience alike testify to the arrant folly of forcing into bloom minor powers, when time, energy, and all else ought to be employed in other ways, clearly pointed out by nature. Mozart, when a boy of eight, was, as a musician, infinitely superior to the forced musician who has barely any natural sense of time and tune after forty years of arduous toil. The earliest attempts of such a painter as Raphael are immensely more artistic than the forced sketches of the man or woman who has been forty years trying to produce pictures when nature designed him or her to be something other than an artist. In this ratio does the natural clairvoyant or healer stand head and shoulders above the student who has merely book knowledge to assist him in his battle with disease. A little ignorant child naturally clairvoyant might have located the ball in the President's body, had she been taken to his bedside and allowed to voice her impressions or describe what she saw; we have positively known of cases which baffled the most learned physicians, dealt with so satisfactorily that the sufferer was restored to perfect health simply through the intervention of the clairvoyance of a simple village maiden.

Clairvoyance is absolutely necessary to the successful treatment of the most complicated disorders; and as clairvoyance is more closely allied to instinct and intuition than to reason or scholarship, the uneducated are often the revealers of that which the most eminent scientist can never discover. How many persons die every year because their disorders are unknown to their physicians. Even when the doctor knows how to treat a certain infirmity, he kills his patient by treating him for a disease he is not suffering from, and which requires diametrically opposite treatment. Clairvoyance comes ito the rescue in those complicated cases which baffle the most eminent physician's introduced to nothing as a curative agent. skill; and without interfering in the slightest with the notions of the regular practitioner, or to the proper mode of treatment for a certain to the proper mode of treatment for a certain to the cooperation of all Christian to the latent powers of manual physical remedies, we are cliently stated:

Introduced to nothing as a curative agent.

We do not wish to blindly follow the New 2d. To study Aryan literature, religion, and science. To vindicate the importance of this inquiry.

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The state of the regular practitioner, or any other book; but we have a right to expect the cooperation of all Christian and the latent powers of manual physical remedies, we are cliently stated:

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disease, the death-rate will soon be immeasurably lower

In addition to clairvoyance, magnetism must be admitted into the list of the necessaries in medical practice, which is a force generated by the mind and body of a magnetizer-often unconsciously to himself. This agent is also often in the hands of the illiterate. To generate and dispense healthful magnetism, it is simply essential to have a pure mind and a pure body. Can you help perspiring when you are warm? or breathing when you live? Without any knowledge of the laws governing breath or perspiration emanations leave your form and of course affect the atmosphere into which they are projected. A flower scents the breeze, a deadly tree poisons it, and yet neither the flower nor the tree is a conscious responsible agent. It is a libel upon the laws of nature to dare to say that disease is contagious, while good health is not. We can "catch" good health most assuredly if we can ever take on disease. Everything is contagious, and thus we are frequently blessed by unrecognized benefactors, and injured by unseen enemies. In the true art of healing, diverse methods

are employed—some of them artistic, some eminently scientific, the result of deliberate and lengthy study and research, some purely spontaneous. We trust that no one will have so far mistaken us as to imagine that we wish to place a premium upon ignorance, and a discount upon knowledge. The reverse is our desire; but we do most emphatically affirm two important things: one of which is that unconscious and purely instructive instrumentalities are frequently powerfully efficacious, and the other that unseen intelligences can help us when we are not aware of their existence, and are most powerful to aid us when we are passive, and therefore receptive to their benign influence. Passivity is never coëxistent with strife and discord; to be passive one must be at rest, and therefore whatever tranquilizes the mind is the greatest of all incentives to restoration to health. Nature will always do her own work without assistance from any one, if she is only left free to act. To place the invalid in a condition where his own spirit can remove obstructions and build up wastes, is to set about the work of healing most effectually and intel-

Purely physical ailments, and especially accidents, may need simply external remedies, and sometimes the surgeon's skill. If you break a leg or arm, the bone-setter, by his art, may replace the dislocated joint, and thus pave the way to recovery; but is it, not the experience of all of you that nine-tenths at least of the ailments of our countrymen and women are due to nervous prostration? is not illness often the direct result of worry, grief, bereavement, disappointment, unhappiness? are there not thou sands of sensitive hearts breaking for lack of sympathy? These weary ones can be ministered to by no pills or powders; the medicine they need is sympathy. What multitudes of highlystrung nervous people there are even in this city alone, who are worried almost into their graves by a thousand and one ailments which proceed directly from mental disquietude! how many there are who are perpetually misunderstood, incessantly misinterpreted by their nearest associates! The only physician who can reach them is the ready sympathizer-the man or woman of deep perceptions who can draw them out of themselves by appealing to their repressed energies. Here medical science is powerless, while the spirit is well nigh impo-

Physicians in such cases usually prescribe change of air, and science a trip to the country or seashore: anything to relieve them from the grinding monotony and terrible pressure of that uncongenial life which is fast hastening them away from earth. Ought there not, in pleasant healthful resorts, to be established healing institutions where sufferers, jaded with the strife of the city, can find relief from their wearing and ought, we not knowledge of spirit power and the efficacy of nature's uninterrupted leveliness, to establish homes and retreats for those who cannot afford to pay large prices for accommodation? Ought we not to give freely out of our abundance to those who are financially so crippled that they can pay nothing for care or treatment? Hospitals do some good, but hospitals, like prisons, reformatories and lunatic asylums, are attended with great danger to sensitives, as so many sick people are congregated beneath one roof: and without the most studious attention to ventilation and disinfection-without a great number of separate rooms for individual patients, and a very large corps of healthy attendants, weak and timid persons are liable to take in the germs of disease thrown off by other sufferers. Whenever practicable it is highly desirable to give treatments at the patient's home, reserving the institution as a centre of spiritual force, and an asylum for those who positively cannot be

aided outside its walls. Many persons there are who have large artistic natures, and are ailing because they are obliged to live in dingy dwellings, where discordant sights and sounds incessantly distress the eye and ear. In the healing institute music, flowers, paintings, etc., will be absolute necessaries; and when patients are invited to rest in a magnetized apartment, and feast eyes and ears upon sights and sounds of beauty, they will quickly experience a change of conditions for the better, similar to that experienced by Saul, when David drove away his ailment and relieved him of obsession by playing dexterously upon his harp. Sights and sounds are medicine, and the artist as well as the physiologist will have a great work to do in the coming hospital. Has it not often struck you that in the Bible almost every form of treatment is prescribed except those forms eulogized by professing Christians, who profess to believe in biblical infallibility and the divinity of Jesus? Jesus healed only by word of command: i. e.

soul and will-power reaching the fettered spirit of the sufferer, after having arrested his attention by forcing him to acknowledge their potency: animal magnetism imparted either by imposition of hands or by contact with magnetized fabric: and on one occasion the saliva from his mouth, when he made clay of his spittle and anointed the eyes of a blind man. A woman, after suffering twelve years from a most distressing malady, having grown worse rather than better, as she squandered her means upon physicians, grew instantly well as she touched the robe of the Christ. In the Acts we are told how handkerchiefs and aprons taken from the bodies of the apostles healed the sick; and in James we are introduced to prayer and oil; but beyond these spiritual, psychological and most simple and natural physical remedies, we are

tians, as well as of Spiritualists and Eclectics, when our method of action is a direct act of obedience to the express commands of the Christian's God, who commissioned his followers to lay their hands on the sick that they should recover-but never are we told to give them drugs or minerals.

The New Spiritual Bethesda, on behalf of which we solicit your kindly interest and cooperation, is an endeavor to put the knowledge we possess on the subject of healing to practical account. A house can be obtained in a pleasant street at a low rent, commodious and appropriately furnished: the parlors will be hung with pictures, will be provided with piano, etc., and be devoted largely to entertainments, lectures, etc., tending to the enlightenment of the populace. The upper rooms will be offices devoted to healers. Only to those who are impressed to contribute money, time, articles of virtu or anything else, do we appeal. As the spirit moves, so act; and let us remember that in every endeavor to aid our brethren we are binding closer and ever closer around our own hearts those angelic influences whose presence and support we all of us so carnestly desire and greatly need.

(From the "Providence Daily Journal," Feb. 1, 1882.] Cui Bono?

PHILADELPHIA, Jan. 28, 1882.

o the Editor of the Providence Journal: "What good has it done?" is a question not To the Editor of the Prounfrequently asked by persons unacquainted with the phenomena and philosophy of modern Spiritualism, but never, I am sure, by those who have thoroughly investigated it in a loving, child-like spirit. I received, a few hours ago, a letter from a highly valued lady friend, who deviated in connection with many others of constants. tailed, in connection with many others of somewhat like character, the following incident, that occurred not two miles east of the City Hall in New York, a few evenings previous, in her presence.

Yours truly,
Thos. R. Hazard.

"But now I have to speak of one of the most "But now I have to speak or one of the most touching scenes lever witnessed. A gentleman —I won't call his name—who had evidently been a man of the world, of very pleasing address and elegant manners, had a sitting here about a week ago in company with a friend of his. They were both very nicely behaved in the circle. This one, whom we will call Mr. E., was delighted, and so expressed himself, before leav-ing the room. He also remarked, 'a short time ago I was not a believer in immortality. I had no belief in any existence after this life.' After we had the beautiful manifestation I have nar-rated, a spirit came forward from the curtain we had the beautiful manifestation I have narrated, a spirit came forward from the curtain dressed in bridal garments. Oh! she was most beautiful. She approached Mr. E., drawing out from between her fingers her luxuriant hair. He started, then called her name, and she was clasped in his embrace. Then taking her hand in his he led her forward, and facing the entire in his he led her forward, and menig the entire company (fourteen sitters in all), he stood a few moments to collect his thoughts, and then said, whilst still holding her hand: 'Ladies and gen-tlemen, as an act of justice I have something to themen, as an acknowledgment to this spirit. We say as an acknowledgment to this spirit. We lived together as man and wife, but not as the world calls it. I did not acknowledge her as my world calls it. I did not acknowledge her as my wife. I was a coward, and I wish to confess it. She bore me three children, who are all with her now. We lived very happily together. She died in my arms. I am here to-night to declare her my wife, and I know now that we shall be together again. She was good and pure, and we loved each other. Since her death I have drifted out alone, and now I intend to live to be worthy of her. Here was a pause. Sobs were heard, men spoke words of approval, and women wept. The medium's guide said there was a large company of spirits present, who came on purpose to witness the scene, for Mr. E. had been told somewhere, as he himself confessed, that his spirit bride would materialize here, and he promised her that he would make the confession and acknowledge her as his wife; so she came apparelled as a bright, happy bride. Oh! that you could have witnessed her joy as his words acknowledgment were pronounced. She said him, 'Thank God! thank God! At last! to him, 'Thank God! thank God! At last at last!' They embraced each other tenderly. Then came the parting, with some conversation between themselves, she kissing her hand to us all. Then the curtain dropped over one of the most tender, loveliest experiences it has ever heave no lot to witness. been my lot to witness

'Notes by the Way," Contributed to "Light" by "M. A. (Oxon)."

The Department headed as above, which is a current feature of our sterling English contemporary, Light, of London, is the vehicle of much matter of interest. Sound judgment and earnest thought are evinced by the distinguished gentleman who prepares it each week, and we are sure his efforts must be deeply appreciated by his readers in Great Britain-as to our knowledge they are in America. We quote the following from a recent installment of 'Notes," wherein "M. A. (Oxon)" speaks of Madame Blavatsky, Col. Olcott, and the treatment they have received in their efforts to build up in India a school of free inquiry into the hidden mysteries of nature and the latent powers of man":

Probably no one has suffered more from persistent misrepresentation and calumny than Madame Blavatsky. Few in England know what sacrifices she has made for what to her is the cause of truth, nor the social position which she has abandoned in order to defend and propagate it. I am glad to have an opportunity of reproducing some facts from a letter written in answer to a stupid attack recently made by the Saturday Review on herself and Colonel Olcott. The writer of this letter is Mr. A. O. Hume, late secretary to the Government of India, and it is published in the Civil and Military Gazette, of India, and in the Pioacer Mail, of Allahabad. Mr. Hume's position is such as to lend added weight to his words. He writes thus: "Madame Blavatsky in Russia is 'Son Excellence Madame la Générale Hélène P. Blavatsky,' though she dropped all titles on becoming a naturalized American citizen. She is the widow of Gen. N. V. Blavatsky, Governor during the Crimean War, and for many years of Erivan in Armenia. She is the eldest daughter of the late Colonel Hahn, of the Russian Horse Artillery, and grand-daughter of Princess Dolgorouki of the elder branch which died with her. The present Princess Dolgorouki belongs to the younger branch. Countess Ida V. Hahn Hahn was Madame Blavatsky's father's first cousin. Her father's mother married, after her husband's death, Prince Vassiltchikoff. Gen_ eral Fadayeff, well known even to English readers, is her mother's youngest brother. She is well known to Prince Loris Melikoff, and all who were on the staff or in society when Prince Michael S. Woronzoff was Viceroy of the Caucasus. Prince Emile V. Savn Wittgenstein, cousin of the late Empress of Russia, was an intimate friend of hers, and corresponded with her to the day of his death, as has done his brother Ferdinand, who lately commanded some regiment (Cossacks of the Guard, I think.) in Turkestan. Her aunt, Madame de Witté, who, like the rest of her family, corresponded regularly with her, and, indeed, her whole family, are well known to Prince Dounonkoff Karsa-

family, are well known to Prince Dounonkoff Karsakoff, at present Governor-General of Odessa.

I could add the names of scores of other Russian nobles who are well acquainted with her; for she is as well known and connected in Russia as Lady Hester Stanhope was in England; but I think I have said enough to convince any imparital person that she is scarcely the kind of woman likely to be an 'unscruptions adventuress.'"

Mr. Hume further says: "To my certain knowledge, Colonel Olcott and Madame Blavatsky have spent on the Theosophical Society over £2,000 more than its total receipts. The accounts have been regularly audited, printed, and published, so that any one may satisfy himself."

The object and aims of the Society are thus suc-

The object and aims of the Society are thus succinctly stated:

Angle of the spectages will and the MANOR SOFT STRUCT

Pearls.

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

SELF-SACRIFICE. Give unto me, made lowly wise, The spirit of self-sacrifice.

-[Wm. Wordsworth. Cheerfulness is also an excellent wearing quality. It has been called the bright weather of the heart.-

Samuel Smiles. SORROW AND HAPPINESS. Since sorrow never comes too late. And happiness too swiftly files, Where ignorance is bliss

> 'T is folly to be wise. -[Gray: "Eton College."

Investigation frequently leads to doubt where there was none before. So much the better. If the thing was not true, inquiry can do no possible harm.

NOBILITY. A noble man may to a narrow sphere Not owe his training. In his country he And in the world must learn to be at home. And bear both praise and blame, and by long proof Of contest and collision nicely know Himself and others, not in solitude Cradling his soul in dreams of fair conceit. A fee will not, a true friend dare not, spare him; And thus in strife of well-tried powers he grows, Feels what he is, and feels himself a man.

Eternity alone will reveal to the human race its debt of gratitude to the peerless and immortal name of Washington. - James A. Garfield.

BETTER THINGS.

Better to smell the violet cool than sip the glowing wine Better to hark a hidden brook than watch a diamond

Better the love of gentle heart than beauty's favors Better the rose's living seed than roses in a crowd.

Better to love in loneliness than to bask in love all day; Better the fountain in the heart than the fountain by the way.

Better be fed by mother's hand than eat alone at will; Better to trust in good than say: "My goods my storehouse fill."

Better to be a little wise than in knowledge to abound; Better to teach a child than toll to fill perfection's

Better to sit at a master's feet than thrill a listening State;

Better to suspect that thou art proud than be sure that thou art great. -[George Macdonald.

When private virtue is hazarded upon the perilous cast of expediency, the pillars of the republic, however apparent their stability, are infected with decay at the very centre .- Chapin.

Spiritual Phenomena.

A Seance with an Artistic Medium, Jesse Sheppard.

To the Editor of the Banner of Light:

Whatever may be thought of the following narration, I will merely give the plain and simple facts, as they occurred in the large parlor of friends of mine - Dr. Dennis and wife - on Fourth street, in this city, on the night of Thursday, February 2d. I was invited to attend one of Jesse Sheppard's peculiar and particular séances. He is an extraordinary musical medium, and his séances are mostly musical. I have known Mr. Sheppard long and well, and I know him to be a genuine medium of the spirits of the spirit-world. I attended his seances in the city of New York, seven or eight years ago. Since then his mediumship has become more greatly developed, and now he may be said to be an exquisite artistic medium. He has been in this city for the last five or six weeks, and has given many successful scances gratification and satisfaction. He is a great success!

So on Thursday night I was prepared to see and hear something good and genuine, but not quite prepared to find so much of artistic excellence and varied spirit-manifestations as I witnessed. There were about twenty-four ladies and gentlemen present, and they were seated in the parlor, in chairs around a large piano, holding hands all around, and were instructed not to loosen hands during the whole séance. There was a table before the piano, on which were two tambourines, and on the piano was a tuned guitar and a beautiful harpinstrument known, I think, as a zither. There was also a long tin horn standing upright beside the piano. The medium took his seat on the stool before the piano-keys, and the gaslight was put out, and now all was in darkness. The "Sweet By-and-By" was sung by the company, beautifully accompanied on the piano by the medium. This was to get the company harmonious and passive. Pretty soon we heard accompanying loud singing voices, through or by means of the horn, about and above our heads; then the guitar got away from the top of the piano, and went sailing around, playing the tune on its strings which we were singing; and then one of the tambourines jumped off from the table and moved around in the air over our heads, sometimes touching us, and accompanying the music. This was done many times during the evening, whenever the company sang in chorus. At the cessation of the song, the horn would go around to each member of the circle, and a spirit-voice would have something to say through it to the different members of the company. The horn came to me and spoke a private interesting message to me, which I treasure in memory.

Now it was announced by a loud voice through the horn that the spirit of Gottschalk would perform on the piano, and when all was silent there was improvised upon the higher and highest keys of the piano a new, and one of the most novel quick moving melodies, in sudden spirited varied time, that I ever listened to. Of course the high notes were fulfilled by the lower bass notes, to produce the sweetest of harmony and melody; and I doubt that Gottschalk in his mortal life ever played better than did this spirit purporting to be he at Thursday night's séance. This performance on the piano was exquisite indeed, and thoroughly artistic.

After this manifestation, came voices through the tin horn, and then the zither began to delightfully sound its tiny clinking sweet notes, performing most beautifully the melodious air of "Long, long ago," and wafting around the in the home which, for more than thirty years, had witmedium was playing a beautiful accompaniment on the piano to "Long, long ago." Never did I hear such sweet sounds as were produced by the spirit handling and manipulation of the brass strings of the zither. After the zither ceased playing it was pleasantly and cosily laid down in the lap of the young lady who sat next meeting the suppression of her spiritual gifts and mental energies, by the intolerance of popular prejudice and the tyranny of religious bigotry. Only her children realize how delicate and beautiful was her psychometric sense, which increased in tenfold degree after her physical sight became obscured. Her children were to his spiritual home several was represented by the spiritual gifts and mental energies, by the intolerance of popular prejudice and the tyranny of religious bigotry. Only her children realize how delicate and beautiful was her psychometric sense, which increased in tenfold degree after her physical sight became obscured. Her children were to his spiritual home several was a strings of the zither. After the zither cased playing it was pleasantly and cosily laid down in the lap of the young lady who sat next

to me, its arms extending on and occupying a portion of my lap, too.

The voices through the horn commenced again, and then a voice announced that we were to have a duet from Sontag and Lablache. The piano was immediately preliminarily played upon by the medium, and then the strongest and lowest-registered bass voice I ever listened to commenced the magnificent duet, followed by a delightful highest sourano voice, which, when through its part, was replied to by the tremendous basso; and then together, and then separately, the two grand, melodious, independent voices kept up the heavenly music, making us all think that we were listening to some magnificent duet in some new, magnificent opera. These voices were entirely independent of the medium.

Now came the performance of what was called, by the voice through the horn, the Egyptian March," a combination composition of melody and harmony that was the most novel, splendid and gorgeous musical thing of the evening. The performance was grand, and the finale, calling into requisition the tones of all known musical instruments, even to those of a bass drum, which were most marvelously produced by lifting the plane and slamming it with all its weight down upon the floor, but in perfect harmony with the melody of the piano and of all the other instruments which were being played at the time by the spirits. It seemed as though there was a grand battle, the melodious music depicting everything pertaining to the scene, closing with a tremendous crash-then all was silent.

This most remarkable performance ended the séance, and full of wonder and admiration, we

all remained still for a length of time. After the light was produced, the medium arose from his sitting posture on the piano stool, and we all congratulated him upon the remarkable success of his séance, and his mediumship. Of course, I have not begun to tell all that occurred at this two hours' séance. There were many private test messages delivered by the independent voices to different members of the circle, and there was a good deal of talk through the tin-horn by the voice of a con-trolling spirit calling himself "Dick," who spoke in tenor tones; also an Indian, with distinctive bass voice, calling himself "Black Hawk." And then there were many performances of the guitar and the tambourines, moving all around and about the circle, and touching each one of the company, while they were being played upon by some spirit, or spirits. Many, many things were done which to appreciate must be seen and heard at Mr. Sheppard's scances, as we saw and heard them. The scance through, the large company separated for their homes, all being convinced that the marvels they had heard and witnessed were produced by the inhabitants of the spiritual world, to their immense satisfaction and gratification.

A. G. W. C. Cincinnati, Feb. 8th, 1882.

Remarkable Fulfillment of a Dream of Jacob Sammons, 1780.

We have received the following narrative from Prof. Forrest Shepherd of Norwich, Conn., as originally published in "New York Historical Collections":

During the Indian incursions as given by Col. Stone in his life of Indian Chief Brant, Mr. Sampson Sammons and his three sons (Whice at Jamestown.) were captured, and their dwelling burnt. The father and youngest son were released, but Jacob and Frederick, the other sons, were taken to Canada and confined in the Fortress of Chamblee ; thence made their escape, and after dreadful sufferings in the wilderness finally

reached home. Jacob arriving first. Says Col. Stone : "The elder Sammons had long given up Frederick as lost. On the morning of his arrival at Schenectady, he despatched a letter to his father by the hand of an officer on his way to Philadelphia, who left it at the house of Mr. Levi De Witt, five miles distant from his father's residence. The same night on which the let-ter was thus left, Jacob dreamed that his brother was living, and that there was a letter from him at De in private families and circles, to their great | Witt's, announcing the joyful tidings. The dream was repeated twice, and the contents of the letter were so strongly impressed upon his mind that he repeated what he believed was the very language on the ensuing morning-insisting that such a letter was at the place mentioned. The family, his father in particular, laughed at him for his credulity. Strong, however, in the belief that there was such a communication, he went to the place designated, and asked for the letter. Mr. De Witt looked for it, but replied that there was none. Jacob requested a more thorough search, and behold! the letter was found behind a barrel where it had fallen. Jacob then requested Mr. De Witt to open the letter, and examine while he recited the contents. He did so, and the dreamer repeated it word for word." FORREST SHEPHERD.

Obituary.

Departed this life, Jan. 18th, from the old homestead in New Hartford, Conn., the aged widow of the late MARQUIS RICHARDS (nee Polly Carpenter, of Providence, R. I.). The subject of this notice was born on the 13th of May, in the year 1800, and hence had nearly completed her eighty-second year. She was of course rendered infirm by age, but the immediate cause of dissolution was rheumatic fever.

From early childhood Mrs. Richards was clairaudimt, and insisted that she heard mysterious voices of invisible intelligences. Notwithstanding the corrob-orative evidence furnished in certain prophetic revelations, said to have been made by her from time to time, her friends were inclined to question the soundness of her mind rather than accept the alleged fact which found no confirmation in their own experience The integrity of the auditory nerve was suspected; the evidence of her sensorial impressions and her spiritual convictions was treated as the result of a diseased imagination. The opposition she encountered grieved her sensitive spirit, and by degrees she withdrew from social intercourse with her friends until she led the life of a recluse.

The members of the family were disposed to give little or no attention to the spiritual experiences of Mrs. Richards until the year 1854, when Dr. S. B. Brittan gave a course of lectures in the neighboring village of Winsted, which were listened to by large assemblies and resulted in the conversion of many persons to the truth of Spiritualism, including several members of Mrs. Richards's household. The results which succeeded the delivery of the lectures may be learned from the substance of a letter from her daughter Caroline, addressed to the writer of this notice,

and which follows in this connection : "Mother often gratefully referred to those lectures, and said that Mr. Brittan taught her family to respect her peculiar gifts, and to so recognize the fact of her perception of spiritual realities as to form a sympathetic barrier around her seclusion. This enabled her to resist the unkind criticisms of unenlightened neighbors and the condemnation of the Congregational Church, of which our parents were devoted members. Father's excommunication followed closely upon his acceptance of the truth as presented in Dr. Brittan's lectures; and our entire withdrawal from the conflict of opposing opinions secured for mother peace of mind

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BOSTON, SATURDAY, FEBRUARY 25, 1882.

Vaccination for Every Disease.

If our law-makers compel the people to be vaccinated as a means of protection against an attack of smallpox, what is to prevent them from making laws that shall oblige their constituents to bee one vaccinated for every known disease? Certainly, if there is a protecting power in one form of vaccination for one specific malady, there must be other forms applicable, and equally protective, against all other diseases. All that is wanting is that they shall be discovered; and we may be assured this want will not be of long continuance, since in all our communities are men eagerly on the lookout for an opportunity to make money out of the ignorance or credulity of their fellow-

The theory of vaccination is this, says the London Herald of Health: Smallpox is caused by certain organic germs which find a nidus in the body, on which they feed, and in which they propagate. Vaccine matter consists of germs of similar organisms, which eat up this nidus so that none is left for the smallpox germs. In a few years, however, the nidus may be restored, and should be depastured at intervals by revaccination, or the introduction of successive races of cow-pox germs to cat up this troublesome smallbox nidus.

There are similar ubluses in the human body for the propagation of the germs of measles, scarlatina, phthisis, syphilis, and other contazious diseases, but, unfortunately, no other germs have been discovered which will devour or otherwise exhaust the nests of these discases; but, remarks the Herald, M. Pasteur is experimenting, and hopes to find some kind of "vaccination," as he calls it, for each and all of them, that by the periodical introduction of the germs of some diseases we may be more or less protected from others. If only some germs could be found which would effectually destroy all sorts of niduses, then all contagious and epidemic diseases could be exterminated. Until this is done the human race must submit to frequent and various "vaccinations," making the best of such voracious germs as M. Pasteur and his conferes can from time to time discover. As each one is discovered, laws will, quite as a matter of course, be passed to make their infliction compulsory upon the entire community; so that when completely stuffed with diseasing germs, and all the nidus eaten out of us, we may become a perfectly healthy people, proof against every sort of contagion. This would also be the extermination of the medical profession, were it not that it will be fully, and of course profitably, employed in carrying out these series of compulsory vacci-

With its usual keen perception of newlyfledged follies, the London Punch of Nov. 19th satirizes the proposed vaccination for all diseases by producing a woodcut by Du Maurier, representing a dispensary, with jars labelled Smallpox, Diphtheria, Scarlatina, Tetanus, Ague, Typhus, Mumps and Measles, with a doctor and a lady come to buy. Says the customer: "My nephew is just starting for Sierra Leone, and I thought I could not make him a more useful present than a dose of your best yellow fever. Would you tell me the price, please?". To which the chemist replies: "Well, ma'am, the germs are so difficult to cultivate in Europe, that I would advise your waiting for the next West Indian mail, when I am expeeting a nice fresh consignment from St. Thomas. Meanwhile, we would recommend our half-guinea Travellers' Assortment of the six commonest Zymotics, and could add most of the tropical diseases from stock at 5s, each, We have some nice Asiatic cholera, just ripe; The Secrets of Vaccination Disclosed. accompanying valuable directions) comes to us

Since the history of all nations, in all ages, has confirmed the fruth of the proverb: "Eter-nal vigilance is the price of liberty," every attempted infringement upon the rights of the people should be watched and promptly thwarted; and the particular point of assault upon our liberties just now is the public health. We are being told that we must be poisoned that we may not become sick, and that if by any means we become sick, we must sul mit to the treatment of one or more of a class of men whose only qualification, it may be, to restore us to health, is, "in the eyes of the law"-a diploma! We may be cured and we may notment"; but we are not to be allowed to be attended by one we know can cure us, and with whom the course of treatment is not one of experiment, but one of knowledge.

Out upon such legislation! Let the people assert their natural rights, and not submit to be poisoned and dectored against their will Do this by signing the petitions for the repeal of all existing laws in this direction, and the remonstrance against the enactment of all proposed laws designed to interfere with those rights.

The High Price of Food.

Of the extent of the injury to a community which is caused by the high cost of food, very few persons have anything like an adequate idea. Not only is the comfort of the mass of the people diminished by it, but all human industries are impeded likewise. In consequence of dear food, the struggle for mere existence is harder and more uncertain; the health of the masses is imperiled; mortality among the population is greater; emigration, which simply means abandonment of the country, is stimulated; numerous branches of industry are hampered, and mental disorders are visibly multiplied. A writer, who has been making a careful investigation of the subject, has recently spread his well-authenticated conclusions before the public in a number of the International in this country at the present time, for the reason that dear food is making its inevitable inroad of discomfort and suffering into the condition of the great body of the people. And what is worst of all, the high price of food is not the result of an acknowledged scarcity,. but is chiefly owing to the manipulation of selfish and greedy men, forming the class known about those deaths following vaccination by as speculators. Our domestic staple crops were admittedly less in amount last year than Board of Health, as in San Francisco a few the year before, but for all that there was enough to satisfy the needs of the country and the demands of export.

At the very time when produce is beyond the reach of the great body of the people, wheat and other grain is held back in elevators and storehouses, so that it cannot be had either by consumers who stand in need of it at home or

does for a country. It not only falls to add to against smallpox after a certain period. In the food for the laboring population. The prices of doubt such, also, is the case in this city." the staple articles of food advance, but it is well enough understood that wages do not advance be poisoned as fully as intended by the law is correspondingly. The obvious consequence is thus stated: "Owing to the almost colorless and that a large part of our population are compelled glossy, albuminous appearance of many of the to deny themselves the amount, and the quality of food that is essential to the best industrial the virus with which they are charged is adulresults. The price of food, of course, enters directly into the cost, and therefore into the laginous substance." marketableness of manufactured products; so unskilled, feel the rise in food prices, and are obliged to curtail the amount of work which they | they have cause for deepest gratitude, that it give to others correspondingly. Still further, high prices in food necessarily imply a low blood will be enriched by the white of an egg, diet among the wage-receiving class, and that rather than poisoned by the disease of a calf. means sickness, depression, disease, wretchedness. And all this from the modern practice, detestable above all that are tolerated in a state | being about to leave port, it was ordered that of self-proclaimed civilization, of putting up the they all be vaccinated; and the physician, not price of food for the purpose of speculation. It having any "pure" virus, used mucilage. It is blood-money that is got in this way.

The writer to whom we have referred, illustrates his conclusions with statistics from European countries, taking the correct ground that the effect of high prices would be likely to be observed much sooner in old countries than in new ones, and in countries predominantly agricultural, like ours. The experience of these countries we can appropriate to the best advantage. The larger portion of society is the labor element, and for that reason high cost of living works the widest possible injury. It is very certain, at any rate, that high prices for food do not indicate general prosperity, and there is no reason why they ever should. French statistics demonstrate that when corn was dearest, mortality in consequence of disease was the greatest; and when corn was most abundant and cheap, the health of the population was at its best, and productive industry in its highest condition. Scanty harvests in England, also, bear out the record, and advertise the indisputable fact that a meagre supply of food works nothing but wretchedness and death among the people. The additional fact is, however, to be noted and treasured up, that it makes not so much difference, and none whatever except in the extent of the injury done, whether food is put beyond the free reach of the people by lack of abundance, or by the selfishness of speculation; it is high prices that are solely responsible for the mischief.

The registrar-general for Scotland in 1867 says that, in countries where the mass of the on the crops which they raise, and where they have little or no external trade, it is the crops that are the great regulators of the mortality, after the weather. In such countries the amount of sickness and death almost invariably rises and falls with the price of provisions. The Irish famine of 1846-47 also shows the effect of dear food on emigration. It increased it immensely. And we have seen that, owing mainly to the scarcity of food and consequent high prices, the populations of Great Britain and Germany have been sent over to our shores in unprecedented numbers. After prosperity began to return to this country in 1879, the volume of emigration from the two countries above named was increased at a remarkable rate. The other result of high prices of food to which we have referred is mental disease in its various manifestations. Suicides are more abundant in years when food is put out of the ordinary reach. Poor living brings on low spirits, brooding habits, a deficient mentality, and criminality in its various forms as the general result. Crime recruits itself principally from the poorer classes. The condition of the people is made worse by the difficulty of procuring food, and ultimately reacts unfavorably on a nation in all its interests and departments.

to procure pure vaccine virus. No! We never call corruption pure; and vaccine virus is diseased matter on the high road to absolute rottenness. It causes sickness, but cannot assure against sickness of any kind." - Medical Tribune. Edited by Alexander Wilder, M. D., F. A. S., and Robert A. Gunn M. D., New York.

A pure article of impurity is about the last thing a person of even a moderate degree of common sense would go in search for; but the vaccinationists seem to have been driven to that extremity. There is a prospect of a warm discussion among the doctors as to the merits of the various forms of vaccine virus, human and that depends on the success of the "experi- bovine. If this proceeds, as it undoubtedly will, the statements on both sides will be likely to divulge much that has hitherto been a secret to the people. One preparation which, says the Boston Herald of Feb. 13th, "is very generally employed by country physicians, and by others of the profession whose practice is not large,' was sent to Dr. T. Mitchell Prudden, director of the physiological and pathological laboratory of the College of Physicians and Surgeons of New York, and lecturer on normal histology in the medical department of Yale College, for examination. In due time Dr. Prudden furnished a report of his analysis, which went to show that this virus, "generally employed by country physicians" and others, for the purpose of inoculating healthy children and persons of all ages, "consisted of small pieces of skin, hairs, will be found, as I have just stated, that the antidote bits of seeds, manure, salts of urea, pus, blood, foreign substances and a small proportion of vaccine urus, enough, in some instances, to vaccinate." Noting this, the Herald says: "The inoculation of this horrible mess intothe human blood was what caused the putrid and painful sores and erysipelas," in certain cases reverted to. We should suppose it might.

Another article employed by physicians in carrying out the provisions of the law, is, according to the Herald, a vaccine powder, made in New York. It is produced by "reducing imperfect humanized crusts, secondary crusts, and, in fact, everything in the shape of a crust Review. They are of more particular interest or scab resulting from vaccination, except the perfect typical primary crust, to a pulverized

> We presume the above disclosures are made in the interest of city physicians and those of large practice, and also to obtain a "scapegoat" on which to pack the causes of suffering and death resulting from vaccination; but how physicians employed by the regularly organized months since, and in numerous other places both in this country and Europe?

Then, again, even when the "pure" article is used, how are we to know that it will make the patient sufficiently sick to prevent him From being sick? Rather paradoxical, but that's just what this vaccination system is—a paradox from beginning to end; for the same writer

its prosperity, but it obstructs it just where it West, thousands and thousands of 'points' have most requires help, namely, in the matter of proved utterly inert for this reason, and no

Another suspicion that the patient may not 'points' now on the market, it is suspected that terated with the white of eggs, or some muci-

The people do not often have reason to be that the employers of labor, both skilled and thankful for the practice of adulteration by manufacturers and traders, but in this case is possible, when they are vaccinated, their Something similar to this lately occurred at Hong Kong, China. A shipload of Chinamen

Concurrent Testimony.

probably did as much good as what is usually

used, and not any harm.

We printed recently a cure for smallpox which we stated had, to our own knowledge, the endorsement of several medical gentlemen, and others who had made use of it in successfully overcoming the disease named. Evidence in favor of the practical worth of the remedy continues to come to the surface in various unlooked for localities. It was only a short time since that a lady acquaintance-the wife of a gentleman who is prominent in the secular newspaper department of Boston's periodic literature-called at our office, and expressed her satisfaction that we had given the recipe again to our readers, as she was personally knowing to its good effects, when properly used, and followed up with careful nursing. Her own sister, she informed us, was taken sick with what turned out to be the severest type of smallpox, and her case presented, in the opinion of a physician to whom it was described, no encouraging symptom; and yet by the use of this remedy (coupled with careful attendance) the patient was brought safely out of her trouble.

The following, from a late number of the Boston Herald, furnishes corroborative witness to the virtue of the cure. How much better to make use of such simple remedies to combat the disease when attacked by it, than to poison the patient in advance (frequently for life,) through the barbarous process of vaccination, for fear population are dependent for their sustenance that he or she may be attacked at some subsequent period:

"A correspondent of the New Orleans Times Democrat writes that the recipe is good in scarlet fever, and any emptive fever. 'I determined,' he writes, 'to have it tried by some of our physicians to prove the truth of what was claimed for it, for, if it was true, it was certainly valuable. I had at the time a relative who was a resident student at the Charity Hospital. To him I handed it, with the request that he would call the attention of the faculty to it, and have it tried when occasion offered. He told me some time afterward that he had done so, and that several of the physicians were favorably impressed with it, among them being the late Prof. Hawthorne and Dr. Joseph Holt, of this city. Some three years ago, having heard that Dr. Holt had tried the remedy, I asked him, on meeting him, what he thought of it. He replied that it was an excellent one; that he had just used it with a very bad case of confluent smallpox, and that it worked like a charm. From what Dr. Holt said to me, I determined, if occasion came, I would test it. As I before stated, the remedy is said to be equally good for scarlet fever; and last spring two of my own children were taken with that disease. I saw my physician, and told him I desired to have that remedy used. He consented, and it was used, and worked admirably. The eldest child was in a highly nervous condition-it soothed and quieted almost immediately. We used nothing else, and both children speedily recovered."

DIRECTIONS BY A PHYSICIAN.

The following outspoken evidence (with its who has had practical experience with this remedy, and can therefore confidently speak (as do the parties referred to above) concerning its unmistakable efficiency and the beneficial results following its use:

To the Editor of the Banner of Light:

In the Herald of Feb. 4th I noticed a communication from a correspondent of the Milwaukee Republican. headed, "That Alleged Cure for Smallpox." Although this writer gave only a part of the formula, it was, no doubt, intended to refer to the following valuable recipe:

"Sulphate of zinc, one grain; Foxglove (Digitalis), one grain; sugar, two teaspoonfuls; water, four oz.; dose, one tablespoonful every hour for an adult; a teaspoonful for a child ten years old."

This formula I have used and have known it to be used in hundreds of cases with the most abundant suc cess. I advertised this recipe in San Francisco, Cal., with full directions as to how to use it, when, in 1868 smallpox was epidemic in that city; and I do not know of a single case, where it was used and the directions followed, which it did not cure in a week or less and not leave a mark; and, in addition, smallpox is not contagious when treated in this way. The patient should be kept in a state of perspiration by the use of gruels made of ground parched corn, Arlington wheat meal, or some coarse cereal with a little cavenne penper; the room should be kept as near the temperature of 80° Fahrenhelt as possible, and be well ventilated; and the clothes of the patient and the bed-linen should be changed as often as twice a day. Use no other food but the gruels, and in three days the patient will have passed all the virus through the pores; and if will so neutralize the virus in the system as to remove all danger of contagion. If all patients were treated in this manner I believe smallpox would never be contagious or epidemic.

I wrote to the Herald, answering this statement of the Milwaukee writer; but the editor of that paper has failed to publish it, or if he has, I have not seen it; and knowing your desire to make public any information that will benefit humanity, I send this to you. The correspondent referred to stated that he had tried the alleged smallpox cure and derived not the least benefit from it. I would like to ask him how he knows he did not; can be tell what the result would have been if he had not taken the remedy? He further stated sarcastically that he tried to look into the origin of this cure, but does not enlighten us any upon the subject Its origin is of but little consequence, provided it does its work well. He compares its strength to a "drop of apple juice, a drop of turnin juice, and a taste of sorghum syrup mixed with a pail of water," and says: "Take some whenever you are thirsty, and it will be as unfailing as the other, and equally as harmless." Any thinking mind will, however, realize that the quantity of antidote is fully equal to the amount of virus inhaled, when it is known that a person may re ceive enough to contract the disease even from a letter which has been infected with smallpox virus. Just enough is the best quantity of any drug; let this correspondent think, if he will, that digitalls and sulphate of zinc are no stronger than turnip or apple juice; but he is assuredly alone in that opinion, and will find no medical authority to agree with him.

I should not have answered so indifferent a state ment, but fearful that many persons might be led to believe from it that there was really, after all, no virtue in the said smallpox cure, and therefore might neglect to avail themselves of its benefit, I send this, abroad. This is what speculation, strictly as says: "Lymph can be taken from an animal my unqualified opinion, to you, repeating that the speculation, and in no sense as legitimate trade, until it dies, but it is worthless as a protection remedy will hunt no one if taken according to direction."

tions; and I have known it to prove so efficacious that I wish the truth concerning it to be disseminated as widely as possible at this time when it can do so much good, if administered, and the method of treatment, etc., above specified is followed.

M. H. GARLAND. Yours for humanity, Room 7, 81's Montgomery Place, Boston, Mass.

RA A great discovery is reported to have been recently made by a surgeon of the English army in China in the way of an effectual cure for smallpox. The mode of treatment is as follows: When the fever is at its height, and just before the eruption appears, the chest is rubbed with croton oil and tartaric ointment. This causes the whole of the eruption to appear on that part of the body, to the relief of the rest. It also secures a full and complete eruption, and thus prevents the disease from attacking the internal organs. This is said to be now the established mode of treatment in the English army in China, and is regarded as a perfect cure.

A CURE FOR SMALLPOX .- "I am willing to risk my reputation as a public man," wrote Edward Hine to the Liverpool Mercury, "upon the statement that the worst case of smallpox can be cured in three days simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

Read of, procure and use Hop Bitters, and you will be strong, healthy and happy.

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SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 22 and 7 r. M., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

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

A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Halstead street, Sundays, at 3 P. M.

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man.

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

Spiritual Meetings are held every Sunday at 3 P. M. at No. 2:4 West Randolph street, for the purpose of expounding Modern Spiritualism through well-known mediums. Tests given. Strangers cordially invited. Mrs. E. B. Silverston, President.

CLEWELAND, OHIO,—The First Religious Society of Progressive Spiritualists meets irregularly in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tille 11. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Win. Z. Hatcher, Conductor; Mrs. Ella Williamson, Guardian; Tille II. Lees, Treasurer, 105 Cross street.

CEDAR RAPIDS, IOWA.—First Society of Chris-tian Spiritualists meets every Sunday, at 7½ r. m., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President: Mrs, Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treusurer, HANSON, MASS.—Regular meetings are held on al-ernate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer. Incitellan, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIS, IND.—The First Society of TruthSeekers meets for religious service at 86% East Market street,
every Sunday at 2% and 7% r. m. J. R. Buell, President;
S. D. Buell, Secretary.

LYNN, MAMS.—Meetings are held in Mechanics' Hall,
100 Market street, every Sunday, at 12 m. and 7 r. m., under direction of Dr. George Dillingham.

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

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

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

MANCHESTER. N. H.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ P. M. in Spiritualist Itali, No. 85 Opera House Block, Hanover street. Asa Emery, President; Mrs. Lucy Whittle, Vice President; George F. Rumrill, Secretary; Frank Philbrick, Collector. RILWAUKEE, WIS.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7%. Mrs. L. M. Spencer, regular speaker.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orango street, Services every Sunday

NEWRIRYPORT, MASS.—The First Spiritual So-clety holds meetings every Sunday at Temple of Honor Hall 48 State street, at 2½ and 7½ P. M. President, J. T. Loring: Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2% and 7% o'clock. Speakers and mediums desirous of visiting Portiand under the auspices of the Society, will address 11. C. Berry, 70 Lincoln street.

the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHILLADELPHIA. PA.—The First Association of Spiritualists holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall cornerSpring Garden and Silatreis. W. W. Clayton, President; Dr. James Truman, Vicel'resident; W. M. Glayton, President; Dr. James Truman, Vicel'resident; W. M. Glayton, President; Dr. James Shumway, Recording and Corresponding Secretary.

The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2% P. M. at the hall corner Spring Garden and Sth streets. Everybody welcome.

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

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

SAN FRANCISCO. CAL.—The First Spiritual Union Society holds a conference and Seance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and Seance in the evening. The

Children's Progressive Lyceum meets in the same hall at VINELAND, N. J.-Meetings are held every Sunday morning and evening. A. C. Coffon, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secre-tary; Mrs. Portia Gage, Treasurer, Children's Progressive Lyceum meets at 123 F. M. Charles E. Greene, Conductor, Lyceum meets at 125 p. 3t. Charles E. Greene, Conductor.

WORCENTER. MANS.—The Worcester Association
of Spiritualists holds meetings every Sunday at 2 and 7 p. st.
in Grand Army Hall. Woodbury C. Smith, Prestient;
Hattle W. Hildreth, Viee-Prestient; E. P. Howes, Secretary;
John A. Lowe, Corresponding Secretary; F. L. Hildreth, Treasurer.

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

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Jan. 211

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when their barks shall float at eventide," they may be like
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The author has revised and entarged the Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Planthe of the Prodigates Son." of vicarious atomement, etc., in this part of the work, is of especial interest.

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THE INIQUITY Unconstitutionality of its Statutes.

BY ALFRED E. GILES. This near pamphlet of some eight pages presents the latest article of a correspondence between Mr. Gibs and Va Reg-alar V in the columns of the Norfolk County (Mass.) Gas-The right to seek for and to preserve the bodily health is of the first importance to all a privilege with which tho Stale has no just grounds for interfering by legal enactments specially trained in the Interests of the traditions of any school of medicine; Those we o agree with these premises will read Mr. Gibes's painiph it with the greatest satisfaction; while those who do not, will obtain much light as to the weakness of their own position by a careful examination of his arguments.

NEW EDITION.

AND MODERN SPIRITUALISM. DEDICATION.—To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the libble, even though it may proceed from an mortholox 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.

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The Question Settled;

Original Researches in Psychology.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1882.

Spiritualist Meetings in Boston.

New Ern Hall, - The Shawmur Spiritual Lyceum meets in this hall, 176 Tremont street, every sunday at 10% A. M. J. B. Hatch, Conductor,

THE SHAWMET SEWING CHRULE, conducted by the ladlesof this Lyceum, meets at 24 Bover street, Wednesday Miernoon of each alternate week, at 30 clock. Gentlemen friends are invited to the evening everyless. Mrs. C. L. Hatch, Secretary.

Paine Memorial Hall. Children's Progressive Ly-ceum No. I holds its sessions every sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-ile cordially invited, F. L. Union, Conductor.

ne cordially invited, F. L. Union, Conductor.

Berkeley Hail, 4 Berkeley street (Odd Fellows' Building). Free spiritual Meetlings every Sunday at 10:20 A. M. and 3 P. M. and every Wednesday at 7:15 P. M. Sacred Goncert first Sunday in the month at 7:20 P. M. President and Lecturer, W. J. Coldiffe (residence 20 Worcester Square); Treasurer and Secretary. Timothy Bigelow, 3 Hancock street. The public conflaily invited to all the services.

Explosion Support of Manathus and had a support of the supp

Engle Hall, spiritual Meetings are held at this hall, dis Washington street, corner of Esser, every Sunday, at 10% A. M. and 2% and 7% P. M. Elsen Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 10% Cobb.

Pythian Hall, 176 Tremont street.—Meeting every junday afternoon at 2% o'clock. Dr. N. P. Smith, inspira-

Ncience Hall, 712 Washington street. Spiritual meetings every Tuesday, at 3 P. M. W. J. Colville reptles to questions under influence of his spirit guines.

Regiceley Hall,—There will be held every Wednesday, at quarter befores 15, M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sector party, are in-

30 Worcester Square,-W, J, Colville holds a pub-ille reception, to which everybody is cordially invited, every Monday, at 8 p. M., and lectures and answers questions on 30 Worcester Square. W. J. Colville holds a public reception, to which every body is confailly invited, every Monday, at 8 p. m., and bectures and answers questions on the "spiritual Marvels of the East" every Friday, at 8 p. m. Endies' 4 de Parlors, 718 Washington street, "The Spiritualist Ladies' Aid Society meet in their Parlors every Friday at termoon and evening, Business Meeting 4 p. m. President, Mrs. A. A. C. Perkins; Secretary, Mrs. A. M., H. Tyer?

MELTISTS includevery SandAy, Attisocytock, Test Circles by promits as mediums. Evening, at 75 o'clock, Conference meetings, All mediums and speakers are most cordially matted. Miss Amanda Balley, organist.

New Ern Hull, 176 Tremont street,—Solitual meets

New Fra Hall, 176 Tremont street.—Splittinal most-sings for fests and speaking will be held in this hall every sunday, at 29 and 79 r. M., by several of Hoston's best and well-known medium and speakers. Good singing provided. Prescott Redinsen, Charman.

Mysite Hall, Charlestown District, Meetings are old at this hall, to Main street, every Sunday afternoon, at

Chelsen. The Spiritual Association holds meetings at 3 and 7% F. M. In Temple, of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station.

New Env Hytt. Our Lyceum opened this morning, (Feb. 19th,) with a large attendance both of scholars and visitors. The exercises affect the truth; the existence of counterfeit were opened by selections by Miss Dawkins's orchestra, and singing and reading of the Silver Chain recitations by the school. Then followed the Grand March, which is performed so well by our scholars that hundreds of visitors come to look upon their happy faces as they march to the melodious strains of the orchestra; of the distribution of the conditions and the school to be seen as they march to the melodious strains of the orchestra; after this the usual time was devoted to in-structing the young minds in the beautiful structing the young minds in the beautiful truths of spirit existence; then followed recitations by Gracie Burroughs, Ernest Fleet, Emina-Ware, Kittie Bosquet, Bell Pond and Hattie Dake; song, by Hattie Loomis; reading, by Eva Conkey; piano solo, by Miss Packard; an address, by Mr. Gurney, of Lynn, to the children, on Happiness; reading, by Emma Abbot; Overture, by orchestra; song, by Hattie Rice; an address by Prof. Cadwell, relating his experiences in Mesmerism and Psychology; also an account of how he became a medium, which account of how he became a medium, which was very interesting to all present. He also stated to our Secretary that in a few weeks hewould give an entertainment for the benefit of our Lyceum. Conductor Hatch addressed all present concerning the exercises of the 31st of March, in Music Hall, and the Anniversary Ball in Parker Memorial Hall, expressing the wish that all would strive to make them a glo-rious success. Then followed the Physical rious success. Then followed the Physical Movements, after which the Target March closed the session. J. A. Shellhamen, Secretary of Shawmat Spiritual Lyceum, 471 East Fourth street, South Boston.

closed the session.

J. A. Shelilament, Screttury of Sharmant Spiritual Lyceum.

(11 East Fourth Street, South Boston.

PAINE HALL.—On the morning of Feb. 19th, a very time audience assembled in this Hall.

Lyceum called to order by Assistant Conductor

Ford. Exercises same as heretofore, consisting of music, reading, and the regular marchanicty children with Guardians. Those that took part in the literary exercises were: Recitations, Arthur Cook, Allie Waite, Louis Butter, or, Ella Harrington, Alice Souther, Freddie Stevens; plane solo, Mose Myers; plane duct, Cora N. Gooch; song, by Ars. Gooch; song by Etta Parr, Gerie Murch, and the Holling of the Water Mill, by Mr. James Horne; also imitations, by the same, of leading actors of the day. The Wing movements executed by Benja
The Wing movements executed by Benja
All Shalls and the facts themise of the author himself, we find a dissention of such control of the correct. All this is clearly above, and thin is "a fair judgment on the facts themise," and the imits "a fair judgment on the facts themise," and the lates of the correct. All this is clearly above, and thin is "a fair judgment on the facts themise," and the lates of the control of the state of the control by, a former member of the Lyceum, Frank Taylor; songs by Etta Parr, Gertie Murch, and the "Old Arm Chair," by Cora N. Gooch; song, by Mrs. Gallison, and a fine declamation of the "Water Mill," by Mr. James Horne; also imi-tations, by the same, of leading actors of the day. The Wing movements executed by Benja-min Weaver, with the Target March, closed this interesting session of the Lyceum. ALONZO DANFOITH, Cor. Sec. 1 Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-On Sunday last, Feb. 19th, our hall was filled to its utmost capacity by eager stekers for spirit-ual truth. Eben Cobb discoursed upon differ-ent subjects given in by parties. John Weth-erbee gave a highly interesting series of local historic pictures, wherein were centered all the mental and spiritual outgrowths known in the records of humanity. Gen. Wiswell spoke in an eloquent but guarded strain upon spirit-phe-nomena, his conclusion being that it offered him his only hope of an immortal existence. Mr. Street's remarks were listened to with deep attention. Mrs. Loyering read a beautiful es-say, given through her hand by Spirit Rev. Phineas Stowe, and favored the audience with a fine song of his own composing. Mr. Donnel ly, the "poet-medium," delivered several ex-cellent poems upon subjects given by the audi-ence. Mrs. A. L. Pennell spoke warmly for the advance of spirit-work and gave well recognized its utmost capacity by eager scekers for spiritadvance of spirit-work and gave well recognized communications to several in the audience. Excellent tests and readings were also given by Mrs. Leslie, Mrs. T. L. Henley, and Mr. A. A. McKenna.

CHARLESTOWN-"MYSTIC HALL."-Sunday, Feb. 19th, Mr. David Brown occupied the platform in the afternoon, at the usual hour. Quite a large and very intelligent audience was present, notwithstanding the inclemency of the weather, who listened with intense interest to the remarks and wonderful tests given by the remarks and wonderful tests given by the weather wonderful tests given by the should they not have it in the city and town? medium to a large number of persons in the audience. Next Sunday, Feb. 26th, Mr. F. A. Heath, the blind trance speaker and medium, and Mrs. L. P. Ware, test medium, will occupy the platform in this Hall, at 3 P. M. C. B. M.

Berkeley Hall Meetings.

On Sunday, Feb. 19th, W. J. Colville lectured under influence of his spirit-guides before large and appreciative audiences. In the morning the subject of discourse was: "The Religion of the Coming Race." It was pronounced by many able critics one of Mr. Colville's finest inspirational efforts. In the afternoon the sub-ject, chosen by vote of the audience, was "Spir-itual and Physical Evolution: is the Soul deitual and Physical Evolution; is the Soul derived from Matter, or is it a Preëxistent Entity?" As soon as the theme was announced the speaker rose and delivered a brilliant discourse of an hour's duration, the controlling spirit claiming to be Joseph Priestley. He stated positively that within the knowledge of advanced spirits, spirit was the creator and material forms the things created. The laws of nature he characterized as intelligence in motion; physical theories of evolution do not touch the spiritual question with which science unaided cannot grapple. By creation the sneaker signified simply organization, as material atoms being indestructible are presumably eternal. Souls are spiritual units; forms of expression depend upon the experience of the soul struggling for expression; spirit bears the soul struggling for expression; spirit bears the

"Wincona" concluded the exercises by improvising a feeling poem on the transition to the spirit-world of the mother of a lady, an active

spirit-world of the mother of a rady, an active member of the society.

On Sunday next, Feb. 26th, Mr. Colville's discourse at 10:30 A. M. will be on "The Need of New Bottles for the New Spiritual Wine," and at 3 P. M. on "Lessons from the Life of Washington."

W. J. Colville's Monday and Friday evening gatherings at 30 Worcester Square have been very entertaining and instructive of late; he invites the public to attend them. On Sunday last, Feb. 19th, he lectured to a good audience in the Post-office Hall, 100 Market street, Lynn, and will speak there again Sunday, Feb. 26th, at 7:30 P. M.; on "The Future of America and Her New Religion." He will lecture in Worcester, Mass., Tuesday evening, Feb. 28th. Can be engaged for week-day lectures.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society — Mrs. F. O. Byzer, permanent speaker — bolds services at Everett Had, as Pithon street, between Smith street and Galatin Place, every Sunday, at 10% A. M. and 7% P. M. Seats free to all, londerence meetings, J. David, Chalirman, every Saturday vening, at so clock, Admission free, Judge A. H. Datley will be the opening speaker at Conference Feb. 25th, Subset: "Materialization Actual and Possible," March Ith, Dr. F. W. Monck, H. W. Benedict, President.

Dr. F. W. Monek. H. W. Benedict, President.

- Brooklyn Spiftumi Fraternity. - Sunday services
in Large Hallof Brooklyn Institute, corner Washington and
Concord streets, seven blocks from Fulton Ferry, at 3 and
75 F. M. Speakers engaged: February, Mrs. R. Shepard-Lillie; March, Lyman C. Howe; April, J. Frank Baxter;
May, Mrs. Hannah B. Morso, Feb. 28th, Prof. Henry Kliddie; March 3d, Dr. R. C. Flower, of New York City; March
10th, Jud e Win, Colt: March 17th, "The Search for
Truth"; March 28th, an Experience Meeting; March 38st,
Anniversary Exercises. Conference meetings held every
Friday evening in Lower Hall of Brooklyn Intstitute, Aft
the spiritual papers for sale at allour meetings, S. B. Nichols, President.

The Enstern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

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

Monday evening, Feb. 13th, the chairman, Mr. C. R. Miller, read Lizzie Doten's poem, "The Angel of Healing." Deacon D. M. Cole then repeated the address upon Self-Preservation delivered by him, Feb. 10th, and reported in your columns last week. Upon its conclusion, Mr. Miller will be beautiful. Mr. Miller said he heartily concurred in the idea as presented by the speaker, and had learned from the spirit-world, that to gain strength we must impart strength to others.

Mr. Bartlett reviewed the many accounts of

the appearance of materialized forms chronicled in the Bible, and especially the reappearance of Jesus after his crucifixion, and declared that the exposure of thousands of frauds could not coin does not affect the existence of the genuine. To those who are now grieving over the simulation of manifestations he would say : Be not disheartened, nor like Peter deny the Lord, buts know that the truth will be more gloriously demonstrated hereafter. "And when I am asked where the proof of what I believe can be found, I answer, within the deepest recesses of my own soul."

Mr. Cole stated that he had been speaking

with a gentleman with regard to the recent ex-posi, and the gentleman told him that a com-mittee of ladies and gentlemen had held a sé-ance with Mrs. Crindle-Reynolds on Saturday night, under strict and crucial test conditions and that the medium had passed through it tri-

Mr. Miller and Mr. Bartlett confirmed this

statement.
Mr. Swift, the trance-medium, spoke of the law of self-sacrifice and self-preservation as applicable to all mediums, subject as they are to the winds and storms of material life. The spirit-world will support and defend all who as mediums for its work are true to their mission. He thanked Mr. Miller for the aid he had willingly and liberally given to mediums, and al-luded to his spirit-daughter as being present with a message of love and gratitude for him. Dr. Patch then offered his services to heal any one who was suffering, and Mrs. Mills proceeded to psychometrize handkerchiefs and gloves. This lady's powers are well known, and on this occasion her character readings

day evening, Feb. 14th, the friends of Mr. J. W. Fletcher tendered him a reception at the residence of Thomas Beals, the drawing rooms being crowded with the friends of the medium. A programme was arranged, consisting of music and recitations, which was rendered in a highly acceptable manner. Mrs. Nellie Palmer gave a very interesting address, which was listened to with deep attention: following this, Mr. Fletcher was entranced, and gave a large number of remarkable tests. On Wednesday Mr. Fletcher was more than crowded with sitters. her of remarkable tests. On Wednesday Mr. Fletcher was more than crowded with sitters, and in the evening addressed a representative audience at Mercantile Hall, on the "Power of Religion," in a manner that showed that he has been constantly gaining in power and force. At the close of the lecture about twenty tests of spirit-presence were given, and the meeting dismissed. This is Mr. Fletcher's first lecture here since his October engagement, but arrangements are being made by his friends for on early repetition of them.

An Appeal for Municipal Suffrage.

To the Editor of the Banner of Light : The undersigned, in behalf of many thousand women of this State, desire to ask the aid of editors who are not unfriendly to the question of Municipal Suffrage for women which is now before the Legislature. Wo men had no choice in the election of the Senators and Representatives who will decide whether this right shall be conceded or not, and they have no opportunity to state their claim in either branch of the Legislature It is because women are at this disadvantage, and limited as no other class of citizens are, that we ask the courtesy and aid of the press in favor of our petition for fair dealing, in the matter of Municipal Suf-

Women are members of the corporation of the city or town in which they reside, with the same interest in

Women pay their full share of taxes. Statistics prepared by Wm. I. Bowditch in 1875, show that in the citles of Boston, Chelsea and Newton, and the town of Brookline, the women paid in a single year \$1,448,479 This large sum is taken from women without their consent. They are not allowed any expression in regard to the use or expenditure of the money. In revolutionary times, it was considered a high-handed proceeding to tax the colonies in this way. Is it any less a wrong to-day, because the victims are women? If it was a noble thing for our fathers to resist it, even unto death, will it not be nobler to help secure this measure of justice for the women of Massachusetts?

If it is said that male minors are taxed, it must be remembered that when they come of age they find their right to vote ready and secure. But women are always minors so far as their political rights are comcerned. To continue this discrimination against women is foreign to the spirit of the age and unworthy of it. We know it has been the custom: but mere custom is not a good or adequate reason for anything. The railroad has superseded the old stage coach, and machinery the hand loom, to the common gain.

Women have been granted Municipal Suffrage in Scotland this year for the first time. In England they have exercised Municipal Suffrage since 1869, and it has proved a continued benefit. In Wyoming, by the testimony of every governor of the Territory, and of its clergymen, its judges, and its editors, full suffrage for women has been an unmixed good during the past twelve years.

some relation to matter that an artist bears to his work. No outline of the lecture can do more than simply portray the drift of the argument. The audience were apparently much pleased with the handling of the subject. twelve years.

Gov. Long in his message this year has recommended Municipal Suffrage for women, and expressed a desire to see it tried. We therefore earnestly request all pleased with the handling of the subject.

aid its passage by friendly support of it in their columns. All the more earnestly do we ask this cooperation, because women have no votes, and no power to carry the measure themselves.

We also call upon clergymen, laymen, and influential persons, men and women in all parts of the State, who approve this measure, to aid it by speech and pen, now, before it comes up in the Legislature, that this body may feel the support of their constituents befilled their own action.

We extend our thanks to editors who will publish ur letter.

Anny W. MAY,

JULIA WARD HOWE, SARAH SHAW RUSSELL, EDNAH D. CHENEY, MARY A. LIVERMORE, LOUISA MAY ALCOTT. MARY F. EASTMAN.

Boston, Feb. 15th, 1882. LUCY STONE.

Foreign Items of Interest.

NEW ZEALAND.

A San Francisco correspondent of the New Zealand Herald, published at Auckland, having made a display of ignorance and prejudice in a letter to that journal respecting Spiritualism in California, more particularly n the city from which she wrote, making, however, the truthful remark at the outset, that "Spiritualism is gaining ground extensively in San Francisco"-Mr. Joseph Braithwaite of Dunedin reviews the letter in an article contributed by him to the Evening Star, in which paper it was copied. "Some of the most intelligent, the purest, and noblest minded men and women in Europe and America are Spiritualists (he says), and glory in the title."

Commenting upon the correspondent's remark, "1 can excuse weak-minded women for becoming believers, but when it comes to business men, possessed of strong common sense in the relations of daily life. I confess myself at sea," Mr. Braithwaite says:

contess myself at sea," Mr. Bratthwaite says:

"It would have been much more sensible had she, instead of going on to libel Spiritualists, stopped where she 'confesses herself at sea,' and tried to trace the cause of why 'business men possessed of strong common sense in the irelations of daily life' are fast becoming Spiritualists. She would then have discovered that in the main they have not been convinced by public mediums, but by phenomena occurring among their own families and iriends."

Mr. B. so fully whibits the weakness of the corre-

Mr. B. so fully exhibits the weakness of the correspondent's pretended arguments, which really are nothing else than a flippant style of ridicule, that no reader will fail to see that such opposition aids the cause far more than it can possibly injure it.

Thanscendental Physics. By Johann Carl Friedrich Zöllner. Boston: Colby & Rich,

This is an account of experimental investigations in Spiritualism by the author, translated from the German by Charles Carleton Massey, a barrister-at-law of London, who also furnishes a comprehensive preface to the work.

In this preface he regrets the indisposition on the part of the public to see in the alleged phenomena of Spiritualism a simple question of evidence, and claims that it is only from this point of view that it should be regarded, since the only elements of fallacy possible to be added by testimony, to original observation, are such as may result from defects of veracity, defects of memory, defects of judgment and defects of language, or the understanding of it defects of memory, defects of judgment and defects of language, or the understanding of it by the recipient of the testimony. He also asserts that, to himself at least, so-called Spiritualism represents no religious craze or sectarian belief, but an aggregation (not yet to be called a system) of proven facts of incalculable importance to science and speculation. Those who so regard the subject would adhere to their convictions of its truth and importance, even though it were shown that every medium was a fraud, and many Spiritualists their willwas a fraud, and many Spiritualists their willing dupes. Much of the evidence upon which they rely was taken on that very assumption, and the precautions taken had these suspicions in vious

in view.

The reader's attention is called to the work of Prof. Zöllner by the translator as a volume of facts and cyldenees, and all that is asked by

of experiments in magnetism, chemistry and physics, which, whether attributable to spiritual influences or not, are quite inexplicable. After all, however, is it strictly logical to draw this particular inference from an inexplicable set or series of facts? Is the evidence so complete and full as to facts a way, the evidence set or series of facts? Is the evidence so complete and full as to fasten upon the spirits, indisputably, the origination of these mysterious circumstances and occurrences? Taking it as a matter of proof alone, as our author and his translator desire, we fail to be convinced of the accuracy of their conclusions. At the same time it is not a subject to be lightly brushed aside. The facts given in this book and known aside. The facts given in this book, and known to all of us, lead somewhere, and it is the duty of educated and skilled scientists to follow them to their legitimate and sure conclusions, what-ever they may be.—Kansas City (Mo.) Review of Science for February.

For sinking spells, fits, dizziness, palpitation and low spirits, rely on Hop Bitters.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Studay in Republican Hall, 55 West 33d street, at 104 A. M. and 73d r. M. Henry J. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at 23d p. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Mrs. M. A. Newton, Guardian,

Rev. Dr. Monck lectures on "Apostolic Healing," and
addresses are delivered by other speakers, at "Science
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ons, etc. CHAP. 9.—Discrete Mental States, etc. CHAP. 10.—The Unseen World a Reality, etc. CHAP. 11.—The Sentiment of Immortality, etc. CHAP. 12.—The Great Generalization, etc.

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