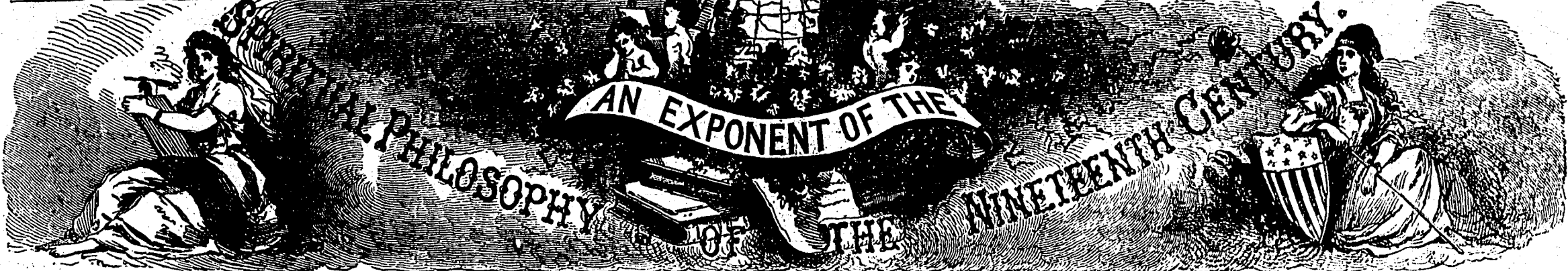


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Banner of Light.

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 the circle, in whose presence 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 subtle 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 be 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, *volens 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 different conclusion. The banquet is spread by the guests and the medium, and may be such as to induce the presence of evil-disposed spirits in overpowering numbers. That this class of intelligences is quite as expert in dealing with elements whose subtle laws are almost wholly unknown to the most skillful investigator as

higher and worthier ones, there can be little 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 concealing, 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 transformed, 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 séances—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 séances, 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 certainty determine.

NELSON CROSS.
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 playish medical laws which now disgrace the statute books of New Hampshire, Vermont, New York and some others in the great sisterhood of States—laws under which none (not even the parent) but the approved "Regular" can dispense herbs and other non-poisonous, harmless but efficacious remedies in case of disease in the family—they must express that wish

at the present time by earnest efforts to roll up 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 he bears the name of Allopathic, Homeopathic, Eclectic, Specialist, 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 exposure 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 exposure Judge A. H. 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 curiosity 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 follow the thought of Judge Dailey, as above attributed to him, the temptation to supplement the genuine phenomena with the simulated, in case the former fail, is frequently too strong to meet with successful resistance on the part of any instrument who yields to a disposition to force to their 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 judgment (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 mediumship, 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 presence as the vilest specimen of humankind, not excepting murderers and thieves, known on 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 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 thousands of dollars as they talk hundreds in their representations of themselves.

It is well known to your readers that Dr. Slade attended the Camp Meeting at Schenck 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 Department.

"OLD GRIP";

OR,

WHAT CAME OF A WOODEN WEDDING.

Written for the *Banner of Light*.

BY GRACE IRLAND.

CHAPTER VIII.

A HAPPY HOME—THE ANGEL-BABE—AMONG THE MOUNTAINS—THE TRYSTING ACCOMPLISHED—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 flower-vases, the air fragrant with blossoms both common and rare, it is an earthly paradise, which suggests a thought of the homes awaiting us above!

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 cutlery. 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 *certu* 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 eloquence. You hardly perceive, in your admiration of all this blossoming of art and its harmonious arrangement, that the 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 earth.

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 statues 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 sweet 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 circle 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."

"My dear, think of our finite littleness; how

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 Beloved—

"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 perception."

"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 darling's bliss in heaven that we keep his birthday sacred? Three years old to-day. I think 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 not."

"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 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 parents' 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 should not 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 appreciative listener in that little boy. He has been standing 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 eyes 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 husband.

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

"Have you parents, Gayle?" asked the gentleman.

"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 promised wife of Damon Burrill—then to those years 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 husband 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 union. For in Frederick Warner she recognized more than her ideal—her other self, sometime lost, now found again! Her thoughts kept on through the blissful years of wifehood and motherhood, till they rested sadly, and oh, how lovingly! upon the little grave, where the sunshine was dropping its golden mantle, and 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 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 sofa.

"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 wouldn't lie when I was told 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 didn'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 maybe I could too. Then I walked away, and sat down by the river. And then I got up, and I didn'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 I'd like to see 'em, so I came this way. I had to stop at the houses, and ask folks to let me stay overnight; 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 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 didn'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 told me to go ahead; and that was only about a month ago, and since then I haven't found any place to stay."

"Wouldn't you like to go back and live with your papa, Gayle?"

"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 he 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 trembled, 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 it real nice, too. Well, after a while kitty came in, and she wanted me to play with her; but I couldn't stop my painting, because I hadn't finished it, so I told her she must wait, and then she went off. Well, when I had got my picture done, I put away my things and went out-doors and stayed around awhile, and played ball some, and then I went in to put up 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! 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 me; and he said I told a lie, and that I couldn't be his little boy any more; and so I had to come away."

"And no one but you had been in the room? Are you sure of that?"

"Yes, Mrs. Martin said so. She was the housekeeper."

"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 I 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 wouldn'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 away the tears with his little brown hand.

And the trying is accomplished, and a new joy swells the heavenly melodies, for the angel-mother has guided her child to a haven of safety, a harbor of peace—to a heart and home of unflinching 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

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 eyes were eloquent 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 driveway.

"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 places 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. "I guess 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 lip, as he gazed for the last time on what had been, but was no more his home! She caught glimpses of depths in the child's nature, which had been already sounded by the line and plummet of sorrow, of an intensity of affection, and a sensitiveness of spirit, unusual in one so young; and she thanked the Good Father who had given into her care and keeping the precious boy.

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 partially regained his usual buoyancy of spirit, and was interested in all that he saw, so novel and pleasing to a child.

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 "Bethesda," 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. Spitzig, 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. Spitzig'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 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 Spiritualists.

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 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 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 read and approved. Although very decided opinions were expressed by the speakers, 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 SPIRITUALISTIC 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. Reiguel, 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 séance, 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. Faurety, 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. Faurety 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 subtlety. I open Littré'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 1854, under the auspices of MM. Boltine, Schabelsky, Gen. Resobrasof, Mrs. Schalmatof 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 anathemas 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. Akasof'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 the 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 church—of the *pardon* 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 Collé, aged sixty-six. Mons. Leymarie delivered a sympathetic address over the remains, and the many friends of the deceased were much moved by it.

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, instructive, efficient.

"Spiritualism in Antiquity," by Dr. Wahn; "God and Creation," by Mons. René Collé, 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 Monsieure, 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 light was made manifest. 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 *Messenger*. 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 Dismiss 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 soul—its union with the body. And this union is without our concurrence (*concours*). . . . This we submit to till the day of our death, which is probably the signal for a new incarnation. Death is a *renaisance*, 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 little 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 Mlles. 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 Espritista, 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 brochure 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 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 Havana without being broken up by the police.

It seems that on the 1st of January, "in the spacious saloons of Marti y Belona, the second public reunion of our *conferes* 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."

"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 Havana.

SOUTH AMERICA.

Another number of the new paper from Caracas, *Revista Espiritista*, has been received. With one exception its articles are from the works of Allan Kardec—"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 Ayres, 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. L'vof, an eminent Spiritualist and friend of Chancellor Akakof, and could not creditably be gainsaid.

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 *ingratitude* 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 Spirittismo*, 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 called.

GERMANY.

The *Psychische Studien*, Leipzig, for January, is abounding in material for the edification and entertainment of its readers. Chancellor Akakof 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, Adema v. Vay and others), M. Max Schmidt, and Mrs. Louisa Andrews's works, making up a table of contents sufficiently inviting.

Der Sprechsaal, also of Leipzig, 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. Cyrax—with some attention to hypnotism and magnetism, and should be in every German family.

Licht, mehr Licht, 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 Auffinger; 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 *Dormeuse*. 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 do not 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?"

"CONTRASTS IN SPIRIT-LIFE."

GIVE TO ME MY OWN.

Written for the Banner of Light.

BY MRS. E. M. HICKOK.

I saw a little maiden,
Dimpled, sweet and fair;
Eyes so blue and sunny,
Silken, golden hair.

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?"
Mourful voice made answer,
Brokenly and low:

"Lost my pretty kitty—
Never see 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;
"I 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,
'Mid life's wild confusion
Cannot find its own!

In that fairer dawning,
When the night has flown,
Over with the angels,
Each will have its own.

New Publication.

NUMA ROUMESTAN. By Alphonse Daudet. Translated from the French by Virginia Champin. 16mo, cloth, pp. 312. Boston: Lee & Shepard. New York: O. 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. He that as it may, all France is reading and talking about this work, and judging 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 Paris when but twenty-four, and worked himself up by numerous stratagems, 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 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 life 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 loftiest 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 Provencal proverb, descriptive of an entire race, *Gai de carriere doulos d'oustan*, "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 text.

Passed to Spirit-Life:

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

Mr. S. had been a resident of Palmsville 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 lecture 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 Cheney, from Sioux 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 Palmsville, 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—saying: "Lyman M. Severance was beloved 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 shaken 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 Philosophy.

"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.—*Carlyle*.

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

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law.

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CHAP. II.—Magnetic Experiments. Physical Phenomena. Slade-Writing under Test Conditions.
CHAP. III.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Slade's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Beings.
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Mr. Putnam, well known to our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there,) in this interesting and instructive work, has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misadventures by the historians, Hutchinson, Upham and others who follow their lead.
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THE DOCTORS' PLOT EXPOSED;

Or, Civil, Religious and Medical Persecution. Being the report of the hearing, granted by the Senate Judiciary Committee, on a proposed Act, No. 46, entitled "An Act to

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

Man's career passes from the throne above to enter a human workshop for its finish; and

"The suggestion of fraud on this occasion would have been more ridiculous than anything Spiritualists have ever been credited with either saying or be-

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 Lizzetta Hatch, of Astoria, N. Y.,—her features being as nearly as he could recollect, a perfect facsimile 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, which desire was granted, each appearance

We are desirous by Mr. Colville to state that the text of his discourse on "The Coming of 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 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 joint-stock 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 seances 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 medicine 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 stinking 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 worthily 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 others 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 illness we have spoken in a previous issue) is now considerably improved in health—so 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 Medico 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.

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 seances. 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 seances, 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 wilful offenders.

On our eleventh page appears the announcement that Mr. J. A. Shellamer 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. Shellamer, 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. Shellamer, 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. Shellamer 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 be escorted to his hotel by the sheriff to avoid the ill treatment which an indignant crowd felt disposed to bestow upon him.

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."

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 audience."

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 collaborer, 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 Scooten and an invocation by Mrs. Van Duesen, an eloquent and sympathetic address was delivered by Mr. Hugo Freyer, 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. Fox—comes to us regularly, and is heartily welcomed. Among its contents for February 18th, we notice an important article on Capital Punishment from the pen of S. B. Brittan, M. D.

A correspondent informs us that the message from GEORGE CURTIS, 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 SPIRITUALISM," by E. SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLET WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

BRIEF PARAGRAPHS.

It is evident that there are ruffianly young men in our colleges who are seeking diplomas. This is a sufficient reason why the Legislature should ignore the Doctors' Bill, which, if enacted, would deprive honest people from practicing medicine, and throw the business 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 quarrelling 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 age and race is said to be identical in its proportions, and 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*, 63.

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

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

Charles Bradlaugh has again been denied the privilege 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 probably one of the largest heathen cities of the world."

Gladstone keeps on "explaining" in regard to Irish affairs.

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-morrow.

A Texas *Stiffing* editor's effort at type-setting: "The SONS of the eleventh sun—(or suns) When I say."

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 manufactory 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 Guleau 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 time.

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

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

Russians are committing additional outrages upon defenceless 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 accommodation. "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., Society Sundays, Feb. 12th and 19th, and will be there again the 26th. 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, 250 Fifth Avenue, Brooklyn, N. Y.

Mrs. Carrie E. Holly of Forestville, Ct., recently lectured to a large audience in Hartford, Ct., the hall being filled to its utmost capacity. She spoke in Rockville the 13th, and is to address the public in Williamamite, 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 Allen 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' Aid Parlor, 718 Washington street, Sunday afternoon, Feb. 26th.

Dr. Peobles is at present lecturing upon Travels and Hygiene in Collins Centre, N. Y. From this last named 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 Ashburnham, 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 Chicago, 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 success in the West. She has lectured in Connecticut, 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 engaged 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 Among Us."

Mrs. Nellie J. T. Brigham will exchange with Mrs. R. Shepard-Lille and speak in Brooklyn Institute Sunday, Feb. 26th, at 3 and 7 1/2 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 persons.

The Spiritualist Ladies' Aid Society.

Tender the free use of their Parlor, 718 Washington street, Wednesday evening, March 1st, for a Grand Benefit Entertainment to increase the *Banner of Light* fund in aid of Charles H. 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 Parlor, 718 Washington street, before the date of entertainment.

Per Order Committee.

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 various animals with Kendall's Spavin 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 physician gave me great faith in its efficacy, and as I had been afflicted for years with rheumatism and hip-joint lameness so bad that I could hardly walk at times, I 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 used. 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.

(ON IRVING PLACE.)

S. B. BRITAN, 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 Spiritualism—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 sheaves of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

Until further notice all literary communications, excepts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 121 Broadway, New York City.

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

AMOUNTS PAID IN FOR 1882.

Col. Moses Hunt (Charlestown Dist., Boston, Mass., \$25.00)	2.00
Col. Norton, Bristol, Conn.	2.00
Chesnut Miller, Brooklyn, Ohio	2.00
Edw. B. Maynard, Council Bluffs, Iowa	2.00
Mrs. H. J. Severance, Cambridge, Vt.	2.00
C. Snyder, Baltimore, Md.	2.00
M. B. Maynard, Council Bluffs, Iowa	2.00
Mrs. Lita Barnes Gayles, Dayville, Conn.	10.00
M. L. Wade, Cayuga, N. Y.	50.00
Wm. H. Smith, New York City	2.00
Jas. Wilson, Bridgeport, Conn.	10.00
Joseph Martin, Rockford, Oregon	3.00
E. P. Goodsell, New Haven, Conn.	5.00

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

"I enclose five dollars (acknowledged above) to be applied to the use of the Secular Press Bureau, the importance of whose labors cannot be overestimated by any true Spiritualist, as it meets the enemy on his own ground and shows him the weakness of his position. 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.

Amounts previously acknowledged	\$147.30
Friend, Boston	50.00
Friend, Boston	20.00
Alex. Smith, Marshfield, Mo.	50.00

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.
Special Notices thirty cents per line, *Minion*, 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.
Business Cards forty cents per line, *Agate*, each insertion.
Notices in the editorial columns, large type, inserted once in fifty.
Payments in all cases in advance.
Electrotypes or cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon 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. Jan. 7.

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jan. 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 of Light* at fifteen shillings per year. Parties desiring to so subscribe, should send their orders, 22 West Bridge street, Ludgate Circus, E. C., London, England, where single copies of the *Banner* can be obtained at 4d, each, if sent per post, 4d. extra. Mr. Morse also keeps for sale the *Spiritualist and Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.
And Agency for the *Banner of Light*. W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the works on Spiritualism. *LIBERAL AND REFORMATORY WORKS* published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the *Banner of Light* and *Spiritualist and Reformatory Works* published by Colby & Rich.

NEW YORK BOOK DEPOT.
D. M. HENCK, 141 E. 14th street, New York City, keeps for sale the *Spiritualist and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAM H. GILBERT, 22 West Main street, Rochester, N. Y., keeps for sale the *Spiritualist and Reformatory Works* published at the *Banner of Light* Publishing House, Boston, Mass.

DETROIT, MICH., AGENCY.
AUGUSTUS DAY, 75 Hagg street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritualist and Reformatory Works* published and for sale by COLBY & RICH. Also keeps a supply of books for sale by circulation.

PROVIDENCE, R. I., BOOK DEPOT.
JAMES A. HILLS, 12 Tremont street, Providence, R. I., will take orders for any of the *Spiritualist and Reformatory Works* published and for sale by Colby & Rich.

PHILADELPHIA BOOK DEPOTS.
The *Spiritualist and Reformatory Works* published by COLBY & RICH are for sale at J. H. ELLIOTT'S, M. D., at the Philadelphia Book Agency, 1000 Arch Street, North 4th street. Subscriptions received for the *Banner of Light* at \$3.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 100 Spring Garden street, and at all the Spiritualist meetings.

G. D. HENCK, No. 418 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritualist and Reformatory Works* published and for sale by Colby & Rich.

BALTIMORE, MD., AGENCY.
WASH. A. DANKSIN, 8 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

TRIO, N. Y., AGENCY.
Parties desiring any of the *Spiritualist and Reformatory Works* published by Colby & Rich will be accommodated by W. H. GILBERT, 22 West Main street, Rochester, N. Y.

CLEVELAND, O., BOOK DEPOT.
JESSE BAZAM, 110 Broadway street, Cleveland, O., circulating library and depot for the *Spiritualist and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritualist and Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritualist and Reformatory Works* published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.
THE LIBERAL NEWS CO., 620 N. 3rd street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritualist and Reformatory Works* published by Colby & Rich.

HAUTFORT, CONN., BOOK DEPOT.
E. M. ROSE, 52 Franklin street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritualist and Reformatory Works* published by Colby & Rich.

ADVERTISEMENTS.

COMFORT'S BALM OF GLADNESS

CURES every phase of Kidney Troubles, Pain and Inflammation, internal and external.
Comfort's Balm of Gladness
Cures Rheumatism, and is a perfect renovator of the whole system. It cures all kinds of Rheumatism, for it cures in every case. So say those who have used it and been cured. When all other remedies failed, Comfort's Balm of Gladness cured them with every bottle.

GEORGE C. COODWIN & CO., GENERAL AGENTS.

Feb. 25, 1882. 150 North Street, Boston, Mass.

COLD MEDAL, PARIS, 1878.

GERMAN

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LOVE'S RECOMPENSE.

A gray-haired mother sits watching—
 'Tis night, the moon is gone;
 Still watching, though nights have grown to years—
 For a loved one, who is gone.
 There is no light in heart or heaven,
 But the cold stars looking on,
 The night wind whistles to her prayer,
 And softly toss her damp, thin hair,
 As she weeps this side of his grave,
 Would he not hear her moan?
 A river—dim in the distance—
 The old church, 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,
 "Canst thou despair death's silence break?
 Can human love no echoes wake?
 If you are in your grave to night,
 Come back and tell me so!"
 A gray-haired mother sits watching—
 'Tis day, the fair flowers grow,
 Be-tide— till all the years are done—
 No waiting now— nor woe,
 There's a perfect peace on her fair face
 As she gazes at the stars above,
 I know her love fought long and well
 For freedom's cause, and bravely fell,
 And I think that from the grave to night,
 He came and told her so. C. M. D.

Berkeley Hall.

The Coming Physicians and Healing Institutes.

An Inspirational Discourse delivered by
W. J. COLVILLE,
 In Berkeley Hall, Boston, Sunday Morning,
 Jan. 25th, 1882.

(Reprinted and published from 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 attention and sympathies of the public, without being 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 physician? How can we distinguish between the real and the counterfeit? Can physicians be manufactured by collegiate instruction, or must they be born for the performance of works of healing, and be left wholly untrammelled, to tread in the path marked out for them by nature; a path in which they can never walk alone, but one in which they will ever be assisted, knowingly or unknowingly to their outer consciousness, by celestial helpers? In answer to these important queries it behooves us to emphatically protest against all attempts to reverse 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 academics 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 in England, and all over Europe, and in the Colonies, are to be found many men who went into the medical profession to please their parents or friends, or because they thought the work was lucrative and eminently respectable. In England there are five professions considered sufficiently dignified for the sons of the nobility and gentry; these five are: the ministry in the Episcopal Church, the physician, the lawyer, and serving in an official capacity in the army and the navy. It was, at all events until quite recently, considered a degradation to go into 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 unfit 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 potent 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 organizations 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 pastors 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 universe, which must forever remain vacant 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 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 dissociated from political elections. Position can be pleasant to no one who is not qualified to fill it; but while unworthy and unfit persons do not seek position for their 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 multitude of existing evils is the simple recognition of moral worth, beauty of character, and sweetness of disposition. Acknowledge these in all classes of society as capable of creating a natural nobility, and in the aristocracy of the future the domestic servant may be, in the 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 pernicious and irregular the treatment given by all natural healers and nurses who have not passed a medical examination, graduated from college, earned (or purchased, as is often the case), a diploma, or won the endorsement of some self-appointed dictator whose egotism and bigotry are often only inferior to his profound ignorance of human needs.

The disciples of Esculapius, Paracelsus, or Hahnemann may have within their systems of theory and practice, each and all, a large share of truth; but the truly eclectic physician, who 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 *elixir vite* 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 anthropology; 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

effluence 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 etherization. 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 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 selfish 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 vaunted knowledge, was most certainly an important factor in the fatal outcome. Guiteau and medical ignorance combined removed the earthly form of our beloved, arisen here.

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 magicians and students of the occult in all ages and climes have testified in favor of the paramount superiority of a good natural magician—to *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 arduous 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 seership.

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, healthy, 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 (to the rescue in those complicated cases which baffle the most eminent physician's skill; and without interfering in the slightest with the notions of the regular practitioner, or to the proper mode of treatment for a certain

disease, the death-rate will soon be immeasurably lower.

In addition to clairvoyance, magnetism must be admitted into the list of the necessities 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 instinctive 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 coexistent 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 intelligently.

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 thousands 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 highly-strung 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 impotent.

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 ungenial 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 burdens? and ought we not, as rejoicers in the knowledge of spirit power and the efficacy of nature's uninterrupted loveliness, 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 necessities; 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 introduced to nothing as a curative agent.

We do not wish to blindly follow the New Testament, or any other book; but we have a right to expect the cooperation of all Chris-

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 earnestly desire and greatly need.

(From the "Providence Daily Journal," Feb. 1, 1882.)

Phil Bono?

PHILADELPHIA, Jan. 28, 1882.
 To the Editor of the Providence Journal:

"What good has it done?" is a question not infrequently asked by persons unacquainted with the phenomena and philosophy of modern Spiritualism, but 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 detailed, 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 touching scenes I ever 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 leaving the room. He also remarked, 'a short time ago I was not a believer in immortality. I had your belief in my existence often in my mind. After 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 company (fourteen sitters in all), he stood a few moments to collect his thoughts, and then said, whilst still holding her hand: 'Ladies and gentlemen, as an act of justice I have something to 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 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 the worth 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 appraised as a bright, happy bride. Oh! that you could have witnessed her joy as his words of acknowledgment were pronounced. She said 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 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 *Pioneer 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 Eriyan 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 older branch which died with her. The present Princess Dolgorouki belongs to the younger branch. The Countess Ida V. Hahn Hahn was Madame Blavatsky's father's first cousin. Her father's mother married, after her husband's death, Prince Vassilitchkoff. General Fadayeef, well known even to English readers, is her mother's youngest brother. She is well known to Prince Louis Melnikoff, and all who were on the staff or in society when Prince Michael S. Woronzoff was Viceroy of the Caucasus. Prince Emilie V. Sayn 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 Turkistan. Her aunt, Madame de L., who was the wife of a Russian noble, sponored regularly with her, and indeed her whole family are well known to Prince Dounoukoff 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 impartial person that she is a rare and kind woman likely to be an 'unscrupulous 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 succinctly stated: 'To form the nucleus of an Universal Brotherhood of Humanity.'"

2d. To study Aryan literature, religion, and science.
 3d. To vindicate the importance of this inquiry.
 4th. To explore the hidden mysteries of nature and the latent powers of man."

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1892.

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 be 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 look-out for an opportunity to make money out of the ignorance or credulity of their fellow-men.

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 depauperated at intervals by revaccination, or the introduction of successive races of cow-pox germs to eat up this troublesome smallpox *nidus*.

There are similar *niduses* in the human body for the propagation of the germs of measles, scarlatina, phthisis, syphilis, and other contagious diseases, but, unfortunately, no other germs have been discovered which will devour or otherwise exhaust the nests of these diseases; 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 various germs as M. Pasteur and his co-workers can from time to time discover. As each one is discovered, laws will, quite as a matter of course, be passed to make their introduction compulsory upon the entire community; so that when completely stuffed with diseased 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 vaccinations.

With its usual keen perception of newly-fledged follies, the *London Punch* of Nov. 19th satirizes the proposed vaccination for all diseases by producing a woodcut by Dr. 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 expecting 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 7s. each. We have some nice Asiatic cholera, just ripe; but they are more expensive."

Since the history of all nations, in all ages, has confirmed the truth of the proverb: "Eternal 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 submit 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 not—that depends on the success of the "experiment"; 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 doctored 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 Review*. They are of more particular interest 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 as speculators. Our domestic staple crops were admittedly less in amount last year than 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 abroad. This is what speculation, strictly as speculation, and in no sense as legitimate trade,

does for a country. It not only fails to add to its prosperity, but it obstructs it just where it most requires help, namely, in the matter of food for the laboring population. The prices of the staple articles of food advance, but it is well enough understood that wages do not advance correspondingly. The obvious consequence is that a large part of our population are compelled to deny themselves the amount and the quality of food that is essential to the best industrial results. The price of food, of course, enters directly into the cost, and therefore into the marketableness of manufactured products; so that the employers of labor, both skilled and unskilled, feel the rise in food prices, and are obliged to curtail the amount of work which they give to others correspondingly. Still further, high prices in food necessarily imply a low diet among the wage-receiving class, and that means sickness, depression, disease, wretchedness. And all this from the modern practice, detestable above all that are tolerated in a state of self-proclaimed civilization, of putting up the price of food for the purpose of speculation. 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 population are dependent for their sustenance 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.

The Secrets of Vaccination Disclosed.

"A correspondent asks whether we can give him aid to procure pure vaccine virus. Not 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 Hilder, M.D., F.R.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 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, bits of seeds, manure, salts of urea, pus, blood, foreign substances and a small proportion of vaccine virus, enough, in some instances, to vaccinate." Noting this, the *Herald* says: "The inoculation of this horrible mess into the 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 or scab resulting from vaccination, except the perfect typical primary crust, to a pulverized form."

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 about those deaths following vaccination by physicians employed by the regularly organized Board of Health, as in San Francisco a few 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 says: "Lymph can be taken from an animal until it dies, but it is worthless as a protection

against smallpox after a certain period. In the West, thousands and thousands of 'points' have proved utterly inert for this reason, and no doubt such, also, is the case in this city."

Another suspicion that the patient may not be poisoned as fully as intended by the law is thus stated: "Owing to the almost colorless and glossy, albuminous appearance of many of the 'points' now on the market, it is suspected that the virus with which they are charged is adulterated with the white of eggs, or some mucilaginous substance."

The people do not often have reason to be thankful for the practice of adulteration by manufacturers and traders, but in this case they have cause for deepest gratitude, that it is possible, when they are vaccinated, their blood will be enriched by the white of an egg, rather than poisoned by the disease of a calf. Something similar to this lately occurred at Hong Kong, China. A shipload of Chinamen being about to leave port, it was ordered that they all be vaccinated; and the physician, not having any "pure" virus, used mucilage. It probably did as much good as what is usually used, and not any harm.

Concurrent Testimony.

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 periodical 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 letter 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 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 eruptive 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 accompanying valuable directions) comes to us from Dr. Garland, a professional gentleman 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 success. I advertised this recipe in San Francisco, Cal., with full directions as to how to use it, when, in 1888, 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 gauze made of ground parched corn, Arlington wheat meal, or some coarse cereal with a little cayenne pepper; the room should be kept as near the temperature of 80° Fahrenheit 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 it will be found, as I have just stated, that the antidote 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 he 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 turnip juice, and a taste of sorghum syrup mixed with a puff of water," and says: "Take some whenever you are thirsty, and it will be as unalarming 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 receive 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 digitalis 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 statement, 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, my unqualified opinion, to you, repeating that the remedy will hurt no one if taken according to direc-

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.

Yours for humanity, M. H. GARLAND.
Room 7, 85 Montgomery Place, Boston, Mass.

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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SARAH HELEN M. ROUNDEY, Springfield, Vt.
ANNA T. RIPLEY, Girard, Ill.
M. L. SHERMAN, 122 Broadway, New York, N. Y.
MRS. R. H. STILES, 100 West 1st street, Worcester, Mass.
THOMAS STILES, 100 West 1st street, Worcester, Mass.
MRS. FANNIE DAVIS SMITH, Brandon, Vt.
MRS. P. W. STEPHENS, 122 Broadway, New York, N. Y.
MRS. S. A. SMITH, 122 Broadway, New York, N. Y.
GILES H. STEPHENS, 201 Henry street, Detroit, Mich.
DR. H. B. STORER, 122 Broadway, New York, N. Y.
JULIETTE SEVERANCE, M. D., Milwaukee, Wis.
MRS. JULIA A. B. SEYER, Tampa, Fla.
JAMES H. SHERMAN, 122 Broadway, New York, N. Y.
MRS. ALBINA W. SMITH, Portland, Me.
MRS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn.
J. W. SPAYER, Inspirational, 122 Broadway, New York, N. Y.
MRS. A. E. SWAIN, 122 Broadway, New York, N. Y.
AUSTIN E. SIMMONS, Woodstock, Vt.
W. STEWART, Geneva Lake, Wis.
W. W. STONSON, 122 Broadway, New York, N. Y.
T. H. STEWART, Kendallville, Ind.
MRS. H. STEARNS, Salt Lake City, Utah.
MRS. HATTIE SMITH, 122 Broadway, New York, N. Y.
HENRY E. SHARPE, 207 1/2 East 11th street, New York City.
MRS. FANNY W. SANBORN, 122 Broadway, New York, N. Y.
ORVILLE E. SAMUELSON, Inspirational, 439 West Randolph street, Chicago, Ill.
MRS. L. M. SPENCER, 407 East Water st., Milwaukee, Wis.
ABRAHAM SMITH, Sturges, Mich.
A. B. SPINNEY, Detroit, Mich.
DR. C. D. SHERMAN, Greenwood, Wakefield, Mass.
MRS. H. B. STILES, 100 West 1st street, Worcester, Mass.
J. H. W. TOWNE, 107 1/2 Broadway Square, Chelsea, Mass.
THOMAS H. TAYLOR, Inspirational, Milford, Mass.
WILLIAM TAYLOR, 122 Broadway, New York, N. Y.
C. A. TITCHELL, 122 Prospect, Somerville, Mass.
ANNA MIDDLEBROOK TWISS, M. D., Manchester, N. H.
ELEANOR H. WATSON, 122 Broadway, New York, N. Y.
SUSIE NICKERSON WHITE, 148 West Newton street, Boston, Mass.
JAMES W. WELLS, 122 Broadway, New York, N. Y.
DR. E. B. WHEELOCK, Denville, Mich.
MRS. ELVIRA WHEELOCK, Janesville, Wis.
E. W. WALLIS, 122 Broadway, New York, N. Y.
MRS. HATTIE B. WATSON, 122 Broadway, New York, N. Y.
MRS. SOPHIA WOODS, Eden Mills, Vt.
MRS. A. W. WOOD, 122 Broadway, New York, N. Y.
W. W. WOOD, 122 Broadway, New York, N. Y.
WARREN WOODSON, Inspirational, North Bay, N. Y.
MRS. MAUD E. WOOD, 122 Broadway, New York, N. Y.
MRS. R. W. WOOD, 122 Broadway, New York, N. Y.
MRS. ABRAHAM W. WITNEY, Montpelier, Vt.
W. WITTEBERG, Charleston, Mass.
DR. W. W. WILSON, 122 Broadway, New York, N. Y.
GEO. C. WAT

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1882.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 172 Tremont street, every Sunday at 10 A. M. J. H. Hatch, Conductor.

The Shawmut Spiritualist Lyceum, conducted by the late J. H. Hatch, meets at 21 Dower street, Wednesday afternoon of each alternate week, at 3 o'clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Paul Hall.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10 A. M. and every Wednesday at 7:15 P. M. Sacred Concerts are held in the hall, 220 W. Broadway, Boston, every Sunday at 10 A. M. and every Wednesday at 7:15 P. M. President and Secretary, Timothy B. Bogue, 3 Hancock street. The public cordially invited to all the services.

Brookline Hall.—Spiritualist Meetings every Sunday at 10 A. M. and every Wednesday at 7:15 P. M. Sacred Concerts are held in the hall, 220 W. Broadway, Boston, every Sunday at 10 A. M. and every Wednesday at 7:15 P. M. President and Secretary, Timothy B. Bogue, 3 Hancock street. The public cordially invited to all the services.

Essex Hall.—Spiritualist Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday at 10 A. M. and every Wednesday at 7:15 P. M. President and Secretary, Timothy B. Bogue, 3 Hancock street. The public cordially invited to all the services.

Pythian Hall.—Spiritualist Meetings are held at this hall, 172 Tremont street, every Sunday at 10 A. M. and every Wednesday at 7:15 P. M. President and Secretary, Timothy B. Bogue, 3 Hancock street. The public cordially invited to all the services.

Science Hall.—Spiritualist Meetings are held at this hall, 172 Tremont street, every Sunday at 10 A. M. and every Wednesday at 7:15 P. M. President and Secretary, Timothy B. Bogue, 3 Hancock street. The public cordially invited to all the services.

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"Winona" concluded the exercises by improvising a feeling poem on the transition to the spirit-world of the mother of a lady, 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. Hoyer, permanent speaker, holds services at 100 Fulton street, between Smith street and Galatin place, every Sunday at 10 A. M. and 7 P. M. Seats free to all. Conference meetings, J. David, Chairman, every Saturday evening, at 8 o'clock. Admission free. Judge A. H. Dalby will be the opening speaker at Conference Feb. 25th. Subject: "Materialization Actual and Possible." March 1st, Dr. F. W. Monck, H. W. Benedict, President.

Brooklyn Spiritualist Fraternity.—Sunday services in the hall of Brooklyn Institute, corner of Washington and Fulton streets, between Smith street and Galatin place, every Sunday at 10 A. M. and 7 P. M. Seats free to all. Conference meetings, J. David, Chairman, every Saturday evening, at 8 o'clock. Admission free. Judge A. H. Dalby will be the opening speaker at Conference Feb. 25th. Subject: "Materialization Actual and Possible." March 1st, Dr. F. W. Monck, H. W. Benedict, President.

The Eastern District Spiritualist Conference.—Every Monday evening at 8 o'clock, at 100 Fulton street, between Smith street and Galatin place, every Sunday at 10 A. M. and 7 P. M. Seats free to all. Conference meetings, J. David, Chairman, every Saturday evening, at 8 o'clock. Admission free. Judge A. H. Dalby will be the opening speaker at Conference Feb. 25th. Subject: "Materialization Actual and Possible." March 1st, Dr. F. W. Monck, H. W. Benedict, President.

Brooklyn (E. D.) Spiritualist 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." He then delivered the address upon Self-Preservation delivered by him, Feb. 10th, and reported in your columns last week. Upon its conclusion, 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 affect the truth; the existence of counterfeit coins 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, but 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 exposure, and the gentleman told him that a committee of ladies and gentlemen had held a séance with Mrs. Crindle Reynolds on Saturday night, under strict and equal test conditions, and that the medium had passed through it triumphantly.

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 alluded to his spirit-daughter as being present by a message of love and gratitude for her.

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 were in every case acknowledged to be correct. A number testified to relief afforded them by Dr. Patch.

Dr. Wm. H. Coffin, Secy.

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

Meetings in Portland, Me.

The lectures at Mercantile Hall upon Spiritualism have attracted not a little attention during the past month, and the labors of such eminent speakers as Mrs. Sarah Byrnes, Mrs. Juliette Yeaw, Mr. Fuller and others, have been attended with marked success. On Tuesday 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 introduced, and gave a large number of remarkable tests. On Wednesday Mr. Fletcher was more than ever 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 an 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. Women 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 Suffrage.

Women are members of the corporation of the city or town in which they reside, with the same interest in it that other citizens have. As stockholders in any other kind of corporations they have a vote. Why should they not have it in the city and town?

Women pay their full share of taxes. Statistics prepared by Wm. I. Bowditch in 1875, show that in the cities 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?

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 concerned. 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 clergyman, its judges, and its editors, full suffrage for women has been an unmixt good during the past 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 editors who recognize the justice of this measure to

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 behind their own action.

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

TO EDITORS WHO WILL PUBLISH
ABBY W. MAY,
JULIA WARD HOWE,
SARAH SHAW RUSSELL,
EDNA D. CHENEY,
MARY A. LIVENMORE,
LOUISA MAY ALCOTT,
MARY F. EASTMAN,
LUCY STONE.

Boston, Feb. 15th, 1882.

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 in 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 Brattwalte 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, "I 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. Brattwalte says:

"It would have been much more sensible had she instead of going on to label Spiritualists, stopped where she commenced herself at sea, and tried to trace the cause of why business men possessed of strong common sense in the relations 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 friends."

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 adds the cause far more than it can possibly injure it.

TRANSCENDENTAL PHYSICS. By Johann Carl Friedrich Zöllner. Boston: Colby & Rich, 1881.

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 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 investigation (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 willing dupes. Much of the evidence upon which they rely was taken on that very assumption, and the precautions taken had these suspicions in view.

The reader's attention is called to the work of Prof. Zöllner by the translator as a volume of facts and evidences, and all that is asked by him is "a fair judgment on the facts themselves."

Turning to the author himself, we find a discussion of Gauss's and Kant's theories of the four dimensions of space, and a suggestion that the explanation of such facts in Spiritualism as table-tipping and moving, flying of knots on candles, and the like, may be found in the theory that "spiritual beings may exist in space, and the latter still remain penetrable for material beings, because their presence would imply an acting power in space, but not a filling of it; i. e., a resistance causing solidity." These spiritual beings he calls "four-dimensional," and claims that "an intelligent being having the power voluntarily to produce on an endless cord four-dimensional bendings and movements, must be able, without loosening the cord, to tie one or more knots in this endless cord," and so of all the other phenomena of Spiritualism.

The book is filled with results of all manner of experiments in magnetism, chemistry and physics, which, whether attributable to spiritual influences or not, are quite inexplicable. After all, however, it is strictly logical to draw this particular inference from an inexplicable set of series of facts? Is the evidence so complete and full as to fasten upon the spirits, indisputably, the origin 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 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, whatever 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 Sunday in Republican Hall, 35 West 38th street, at 10 A. M. and 7 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary. **Children's Progressive Lyceum** meets at 28 E. 11th street, every Sunday at 10 A. M. and 7 P. M. Mrs. M. A. Newton, President; Henry Van Gilder, Secretary.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 41 East 8th street, every Wednesday, at 7 P. M. After each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frohisher Hall, 22 East 11th street. Mrs. Milton Rathbun, Secretary.

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