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free Thought.

More Evidence in Re Mrs. Crindle-**Reynolds's Mediumship.** To the Editor of the Banner of Light:

Having been present at a circle of fifteen persons, on the evening of the 13th inst., in this city, formed to test the mediumship of Mrs. E. KNeynolds, we desire to present to your readers a brief statement of what occurred on that

occasion. Just before the scance, two of our number most thoroughly examined the medium's cloth-ing, as shown in the affidavit annexed to this statement. After becoming entranced, as it seemed, she went behind the curtain stretched across a corner of the room; but could scarcely here taken her sort before a very stout formal

scance, the medium became quite ill; and a physician who was present passed behind the curtain to render her assistance. On coming out he was instantly followed by a form clothed forces which united to produce the simulated manifestations. CHAS. R. MILLER. Brooklyn, N. Y., 17 Willoughby street, Feb. 20th, 1882. physician who was present passed behind the curtain to render her assistance. On coming out he was instantly followed by a form clothed in white. At the close of the scance the medi-um's basque was found by the ladies who sewed it in the same condition as when she entered the cabinet, the stitches being intact. It would be well to mention, also, that the medium de-clared that in the future she would give no more scances except under similar test condi-tions. tions

After a close observation of all the phenom-After a close observation of all the phenom-ena as here described, presented as they were under "test conditions," we are compelled to believe that Mrs. Reynolds is a strong material-izing medium, though at times she may be used by certain spirits for personation. In this we do not believe she is consciously an instrument, or that she provides the means for its accom-plishment. JANE KUDLE. plishment.

JANE KIDDLE, J. L. PRALL, W. E. PRALL, MARGARET JESSUP, J. W. CHAMBERLIN, A. A. DE BONNEVILLE, M. D., J. F. JEANNERET, FANNIE GOODWIN LUNT, M. E. WILLIAMS, CHAS. T. LUNT.

State of New York, City and County of New York, ss: Jane Kiddle and Margaret Jessup being duly sworn, each for herself, doth depose and say that they are both residents of the city and county aforesaid, and that on the 13th day of Feb., 182, they attended a scance for spirit-materialization held by the medium, Mrs. Eisle Crindle-Reynolds, at 950 bit avenue, in the city of New York. That prior to the commencement of said sc-ance they privately examined the person of the medi-um; that they divested her of her entire clothing; that they then examined the said clothing, and found noth-ing concealed therein ; that they then replaced said clothing upon the person of the said medium, sewing with white thread the jacket worn outside in said cos-tume, winding said thread around every button in said facket, and also stitching the thread through the cloth iself, thus rendering it an impossibility for said medi-um to remove the said facket without detection ; and they declare, upon their positive knowledge, that the clothing so worn could not in any way have been made an instrument of fraud or deception, during the said scance, without breakting said stitches made by them, and said stitches were found to be intact and unim-paired at the close of said scance. And these depo-nents further declare that, after re-dressing said med-dum, they conducted her to the cabinet, and that she was not out of their sight or charge up to the time of her entering the said cabinet, thus rendering it impos-sible for collusion to have been practiced through the act of any party or parties, conveying to the said med-dum any articles of any nature whatsoever, to be used for said purposes of fraud or deception. *JANE K IDDLE*, MARGARET JESSUP. State of New York, City and County of New York, ss

Subscribed and sworn to before me Feb. 13th, 1882, CHARLES T. LUNY, Notary Public, New York City.

Gen. J. Edwards in Re Mrs. Crindle-Reynolds and her Son.

To the Editor of the Banner of Light: 1 am in receipt of your favor inquiring what I know about Mrs. Crindle-Reynolds and her son Harry as mediums, as to their claim to gen-

uine mediumship. I will say I have never seen any of Harry's performances, although he has across a corner of the room; but could scarcely have taken her seat before a very stout female figure, dressed in white, with bare arms, stood at the parted curtain, plainly in view, bowing to the company, the light at this time being quite strong. It would seem that that form was in the cabinet before the medium entered it, for she appeared to pass it on going to her chair; and, had no other manifestation occurred, toour minds the gorespond with Mr. Ennis on the subject to correspond with Mr. Ennis on the subject to correspond with Mr. Ennis on the subject invited me to do so, adding, that the seance

In reply to the above we would say that we made the statement on the authority of one who in the past has proven a reliable correspondent, and one whom we thought wrote from correct information. Having been misinformed, we willingly withdraw the statement. and trust that Bro, Miller will pardon its appearance in our columns.-Ep. B. or L.

J. Simmons in Defense of Dr. Slade. To the Editor of the Banner of Light:

Since the publication of Baldwin's statement in the Cincinnati Enquirer of Jan. 22d, under the heading "Rough on Slade," other journal-ists have allowed their columns to be used in traducing his character, by publishing statements known to'be false, and endeavoring to mislead their readers by mentioning the names of respectable persons who claim to have met him, though never to have had a sitting with him.

The latest case of this kind comes from the Chicago Tribune of recent date, wherein the Rev. Dr. Thomas is reported to have said:

"When Slade was in the city last. Mr. Keeler and myself called on him by agreement to test his work; but when he saw our arrangements for detection he declined to give us a sitting."

Granting this to be true, the inference is that Slade has no claims to be respected, therefore no right to object to the application of any arrangements his visitors choose to introduce.

Without knowing what these arrangements were, the question is, what arrangements are necessary further than an opportunity to witness the phenomena in a well-lighted room, permitting a free use of all the senses? Not until the phenomena have been witnessed under these conditions is one prepared to offer an intelligent suggestion, though after observing the phenomena he will be able to see the absurdity of his former theories.

Accompanying the statements of Dr. Thomas was another newspaper cutting, which may or may not have been taken from the same paper, headed "The Spirit-Hand of Slade," in which the writer said: "Some years ago Fanny Dav-enport, Charles Waster and myself had a protracted sitting in? Slade's rooms." After mentioning various manifestations that occurred during the sitting, the account concludes with: "But the spirit-hand was the interesting feature, and in a few moments, sure enough, the hand flew up between Mr. Foster and myself. I broke loose from the pile of hands that kept me close to the edge of the table, and looked under just in time to see Mr. Slade's foot labbed into its patent-leather nump. To produce the stumpy-fingered spirit-hand, Mr. Slade had stockings just like mitts; and his old bare foot, with toes spread out, did duty for the gentle woman's hand, the

Literary Department.

"OLD GRIP"; OR,

WHAT CAME OF A WOODEN WEDDING.

Written for the Banner of Light, BY GRACE LELAND.

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CHAPTER IX. OLD GRIP" AGAIN - A HEROIC DEED - A BETTER LIFE AND ITS FRUTS -- OPENING THE WAY FOR THE BLESSING TO COME.

Returning to Eggleston we find that the next morning after the wooden wedding, Dr. Weston and his wife hastened to the poor dwelling of his son, he felt his faith enlarge, his hope in-Damon Burrill. They did not distress him | crease, till he believed that his prayer would be were from the depths of grateful hearts. When Kate, with tearful eyes, urged him to be one of their household, saying that their new home would always have a place for him, he turned away to wipe the tears from his own eyes.

"No, no," he said, "this is good enough for me.'

"You will come by-and-by," she said to him a while after, as they left his door; "and remember that we shall not be quite happy until you do.'

They did not see then what they now know, that after their departure the poor old man sat down, buried his face in his hands and sobbed like a child.

The house was not quite ready for occupancy. the paint and ceilings being not yet dry; but went over to see it. We saw at once that Damon Burrill was not the man to do a thing by halves. In its general plan and in its arrangement of details the house was all that could be desired, while the finishing of every part and appointment was faultless.

"We could hardly have planned it better ourselves," said the doctor.

A few days later Chester and I returned home. We saw nothing more of "Old Grip," but my interest in him was thoroughly aroused.

I shall proceed with his history, relating in consin.

And perhaps it is well to state here, that, although Mr. Warner advertised the child faith- breathlessly, as soon as he arrived. fully in the principal city papers, the intelli

"Sylvia, can't you tell me where he is, so that I may go to him at once?"

"I am not permitted to tell you. Stay where you are. He will come to you."

And that night as Damon Burrill ere he slept prayed the Infinite Father to restore to him with many words, but he knew their utterances | answered-that he should again behold his son, The next day a heavenly peace rested upon the soul of Damon Burrill, such as he had, never known before. For the first time in his life he uttered from the depths of his soul "Thy will be done !" knowing that God would do better for him and his than he could ask or think. While at his work he rejoiced in that feeling of oneness with the Father of which Jesus so beau-

tifully speaks, . At last his soul had become attuned to the divine, harmonies, and he partook humbly and gratefully of "the Peace of God which passeth understanding."

Late that evening he was preparing for rest, when he discovered smoke issning from the nearest house nearly half a mile distant. He hastened to the spot. Before he reached the house the alarm had been given, and the neighon the return of the Doctor and his wife we all hors were carrying out what furniture they could lay hold of, while a few dashed pails of water on the flames, with no power to check their sweep. The widow who occupied the house was away, watching with a sick friend at the other end of the village. The only occupants left in the house were her two children, and a neighbor's daughter, who had come to take care of them in their mother's absence. The girl was heedless and stupid, and when alarmed from a sound sleep by the fire, had thought only of her own safety, and had rushed down stairs, leaving the two little ones in a my own words, as I have already done, the facts room above stairs. The flames made rapid forwarded to me from time to time by my headway, and the engine and tiremen had not

"Where are the folks?" asked Mr. Burrill,

minds the genuineness of the medium would have been established, as well as the verity of spiril-materialization; for it must be borne in bird the the space analoged by the putting had mind that the space enclosed by the curtain had been fully exposed to view only a minute or two before the medium passed in, and everything about it, including the carpet on the floor, had been carefully searched. That form was not the

We had not long to wait before another fig-ure draped in white, opened the curtain and spoke to the circle. This form looked like the spoke to the circle. This form looked like the medium, and one of our number was confident that she saw a part of her dark dress not con-cealed by the drapery placed over it. If such were the case, it must have been the work of the spirits, for what reason it is not possible to

the spirits, for what reason it is not possible to say. The next figure that appeared was wholly unlike the medium. It was a female with strongly-marked features and a very singular expression. She was adorned with a large quantity of illusion, and wore her hair, which was dark brown and very thick, dressed high on her forehead. She called to her a gentle-man, and held with him quite a long whispered conversation. He most positively affirmed that he clearly recognized her to be his wife. The spirit called Effic soon afterward ap-peared, and made remarks to several of the per-

peared, and made remarks to several of the persons present, showing remarkable intelligence. Most of the persons went up to her, each re-

ceiving a real, palpable kiss. She was followed by a female form holding a baby-seemingly a six-months' child-in her arms. It was very pretty, and looked and acted quite naturally. It was kissed by several of the persons present, and pronounced a real, preathing infant. If it was not a materialized breathing infant. If it was not a materialized form, we cannot imagine what it was, nor where it was when the medium was so closely exam-ined. As to the form holding it, we cannot all affirm that it was not the medium, as there were some indications that she was again used as a personation, the medium's dark dress being seen by some of our number. A very short figure came next in view, wear-ing about her a large quantity of fine white illu-

ing about her a large quantity of fine white illu-sion. She stood awhile, and then disappeared; but before she had time to close the curtain, the tall and graceful figure-known as Julia Dean Hayne presented herself, coming forward with startling suddenness. She was most elab-orately dressed, wearing a light blue satin dress, with a profusion of white lace about her dress, with a profusion of white lace about her neck, and a necklace of what looked like pre-cious stones. Her head-dress seemed like a golden band, or crown. This sudden transition from a short figure in white to a tall one in blue afforded a strong test of the medium's gen-uineness. One of the forms that appeared was that of a young man dressed in a black clerical coat buittened up to the threat and wearing coat, buttoned up to the throat, and wearing also a straight white collar. He was of hand-some appearance, with dark bushy hair and moustache; and was recognized as a relative by one of the ladies of the circle.

one of the ladies of the circle. Previous to this, two forms made their ap-pearance within the cabinet, but clearly visible. They stood for a time, moved separately, and then were actually seen to dematerialize, grad-ually sinking down to the floor, until they en-tirely passed out of sight. The curtain re-mained open until they had wholly disappeared. This was most clearly seen by one of our num-ber (Mr. Prall), as he positively states; for he stood up in the circle in order that he might ob-serve the entire process. erve the entire process. It is proper to say, moreover, that, during the

as himself. Mr. Ennis is not a Spiritualist, and no medium, and does not believe in spirit-man-ifestations. Ile assured me all of llarry's per-formances were fraudulent. Any one desiring to correspond with Mr. Ennis on the subject can address, "Henry J. Ennis, Solicitor of Pat-ents, (P. O. Box 442,) office 711 G street, North-West." Mr. Ennis has made jugglery a study, and performs a number of clever tricks. Mr. Ennis taught Harry all the tricks he protends to perform, and I do not doubt Ennis's state-ment in the least. Harry would often go to Ennis's office and freely communicate ; on one occasion he told Ennis his mother would give him (Ennis) fifty dollars to teach her the trick of slate-writing. What Harry knows about the trick of slate-writing, I believe he learned from Ennis. He Imparted to Ennis information as to how his mother performed the ballot test, and how she concealed her masks and wigs when, a committee of ladies examined her; how she uses the rubber-tube to sing and converse through the trumpet; how she used the phos-phorus with a handkerchief, which caused the phosphorus to expand. Persons who have an interest in the matter can, I have no doubt, learn more particulars by corresponding with Mr. Ennis. That Harry learned to per

doubt, learn more particulars by corresponding with Mr. Ennis. That Harry learned to per-form a good many tricks of Mr. Ennis which he undertakes to palm off as genuine spirit-phe-nomena on the public, I have not a doubt. Yours for the truth Louy Fuw Augs

Yours for the truth, JOHN F 1638 15th street, Washington, D. C. JOHN EDWARDS.

Letter from Charles R. Miller. To the Editor of the Banner of Light :

A Brooklyn correspondent of your journal, writing from this city under date of 12th inst. says:

says: "I think it proper to inform you that a bad expose of Mrs. Crindle-Reynolds took place in this city on Fri-day night last (10th). Some rather distorted accounts appear in the newspapers to-day, which may reach you. I have seen a number of the people who were present, and they all agree-even C. R. Miller, of the Psychometric Circular-that it was an unmistakable delection in the act of fraudulent representations by means of masks and drapery. Yet I have most posi-tive assurances from Prof. Kiddle and others that un-questionable materializations of spirit-forms took place in her presence only a night or two before. These them,"

things are puzzling, but Spiritualism will outlive them." Not only have I not spoken of the "detec-tion" (unmistakable or otherwise) of Mrs. Rey-nolds "in the act of fraudulent representations by means of masks and drapery," but in the midst of the clamor and excitement of that Fri-day evening I publicly stated that there was nothing in that interrupted scance, or in the occurrences which we had witnessed, that fixed the responsibility on Mrs. Reynolds, or that might not have taken place without her knowl-edge or privity. Although my remarks were received with derision by the anti-Spiritualists present, and by those Spiritualists who are now more than ever ready to aver that there never was a genuine materialization. I desire—clamor or no clamor—to realifirm all that I have previ-ously so explicitly stated. On the following evening (Feb. 11th) when the subject of the Crindle-Reynolds "expose" was the topic of discussion in the Everett Hall Spiritualist Conference (of which I am a mem-ber), I proposed that a committee be appointed to investigate the whole subject get at the real

ber). I proposed that a committee be appointed to investigate the whole subject, get at the real facts, and fix the responsibility for the discred-iting incidents of the interrupted séance. My motto on this, and on all other subjects, is,

light, more light; and though my resolution was voted down, the investigation must go on; and it would necessarily be a farce if it did not in-clude in its scope both the mundane and spirit

horny hand of the deceased farmer, the friendly claw of the lost comrade, and any other hands that might be called for."

This story convicts its author of willfully stating what he knew to be false, as will readily be seen by contemplating the possible movements of a person's foot beneath an ordinary breakfast-table, the framework of which extends nearly down to the knee. If any one supposes it can be done, one experiment will prove its impossibility.

As the matter now stands we have, first: Baldwin's statement that he caught a sixteenyear-old boy under the table, who was there for the purpose of showing hands at Slade's séances. Second, the above statement that Slade's foot is used to represent any kind of hand that may be desired.

The testimony of these two witnesses, with Troy still to hear from, is to my mind conclusive evidence of the straits to which the opposition are driven, when they can resort to such contemptible methods, hoping thereby to check the onward march of truth. J. SIMMONS. 238 West 34th street, New York.

Editorial One-sidedness. To the Editor of the Banner of Light :

Permit me (as a gentle reminder connected with the hope for more catholicity, magna-nimity and impartiality in the future,) to suggest a transposition with some important additions to the following lines published editorially in the Religio-Philosophical Journal of the 11th ult.:

" European Spiritualists desiring to know something of the representatives of American Spiritualism are referred to the works of Epes Sargent, A. J. Davis, Hudson Tuttle, William Denton, Maria M. King and others, who have been or now are contributors to the Religio-Philosophical Journal."

As revised and honorably presented the above paragraph stands thus :

"European Spiritualists desiring to know something of the representatives of American Spiritualism are referred to the works of Epes Sargent, S. B. Brittan, Eugene Crowell, J. M. Peebles, A. E. Newton, J. R. Buchanan, Allen Putnam, Emma II. Britten, Lizzie Doten, A. J. Davis, Hudson Tuttle, Wm. Denton, Maria M. King and others," who have been or now are contributors to the Banner of Light, the oldest and most widely circulated Spiritualist newspaper in the world.

You, Mr. Editor, who with your energetic coworker, Mr. Rich, have published nearly all of the Spiritualist literature circulating in the country, know very well what books best represent Spiritualism, and whose works are having the most extensive sale in this and foreign countries.

One of the noblest of the old Greeks said The just can afford to be generous and impar-A SPIRITUALIST AUTHOR. tial.'

At the top of Mount Blanc the boiling point of water s 185 degrees Fahrenheit.

They are away," answered a man in the gence never reached the unhappy father. At crowd,

that time he was wandering aimlessly in distant lands, striving, but in vain, to get away from himself. We find him next when he was first the name of "Old Grip"; and once more we return to him on the twenty-ninth day of August, in the year following our visit at Eggleston.

Although not yet sixty-five years of age, Mr. Burrill is prematurely old. He has grown more gentle in his demeanor toward all, and although he makes no friendly advances toward any, he is ever ready to give a helping hand or a kind word, wherever needed. Already the name of "Old Grip" is dropping from him, and people speak to him and of him with respect. The community was startled by his generous gift to Dr. Weston, and when they learned the attending circumstances, and the high sense of honor which had prompted it, they yielded to him the respect which such a character only can command.

Dr. and Mrs. Weston, too, have exerted a powerful influence in favor of Mr. Burrill. They have not yet succeeded in persuading the old man to share their home; but if you will enter his once cheerless dwelling with me you will see there the tokens of a woman's thrift and skill. Plain white window shades, made by Kate's own busy fingers, have taken the place of the former dilapidated paper shades, the bed has a more tidy appearance, and the general look of comfort and neatness is partly due to many little contrivances of her skill and taste.

Damon Burrill sits alone this 29th day of August. It is the anniversary of the loss of his child. His day's work is done. He has been to the post-office as usual, and has looked over his daily paper. It has been a sad day, as this anniversary always is. He places his hand on the table. Quickly come the responses from angelwatchers. His wife's signal is given-five slow, gentle raps.

"Oh, Sylvia ! my wife !" he cries, " can't you give me some comfort? Where is my boy? Oh! where is my boy ?"

A call for the alphabet is given, and the following is rapped out, letter by letter :

"Gayle lives. Be patient. He will come to you-our noble, blessed boy !"

"But how can I know this, Sylvia ? How can I believe it? What proof have I that Gayle still lives, or that I shall ever see him again ?' Again the following message was given:

"You cannot see all that I see. God works mysteriously, but always in love and wisdom beyond human conception. Trust your way to him. You will be proud of our Gayle when you see him, and you will thank God who has kept him from harm. You will see him, but you must wait awhile longer. Be patient and trust."

"Can't you tell me when I shall see him?" "Before this anniversary returns, you will clasp him to your heart."

"Thank God !" he murmured, in a voice broken by sobs.

"Oh, my ! oh, my !" at the same instant ex-. claimed the girl, wringing her hands, now for the first time aroused from her stupor. "The introduced to us at the wooden wedding, under | children are in the house-up stairs! Oh ! what will I do?

Only a moment-and Damon Burrill disappeared from view in the smoke and flames !

A cry went up from the crowd. Every one had supposed that the children were away with their mother. And now fear for their safety and astonishment and admiration of the heroism of "Old Grip," and fears for his safety, also, kept them in a hush of solemn expectancy. In a few moments Mr. Burrill appeared at a window with both children. The house was bigh and had a high basement, making the distance considerable from the second story to the ground.

Some men caught up a feather-bed and heldit underneath the window. Carefully Mr. Burrill dropped one child upon it, and ready arms took it away. Then the other was dropped gently and taken away. Both were unharmed. No ladders had been brought, and the engine and firemen had not yet arrived. The flames were behind and beneath "Old Grip"; the floor began to fall. He dropped himself from the window. For a moment he was stunned by the shock. Soon he tried to rise, but could not. His leg was broken.

Some one hastened for Dr. Weston, and he was speedily on the spot. Arranging a litter, with the help of some of the men, he gave orders for him to be taken immediately to his house, while he hastened back in his sulky, to prepare for the reception of the injured man.

By the time the men had arrived with their charge, the doctor and his wife had a room and bed ready for him, and all needful preparations made for his surgical treatment.

The fracture was a bad one, and Mr. Burrill had sustained, besides, some internal injuries from his fall, and was slightly burned, while the heat and smoke which he had inhaled, had affected him unfavorably. For many days he was greatly prostrated. but a fine constitution finally conquered. The tenderest care and attention were lavished upon him, yet in so quiet and unobtrusive a manner as to be soothing rather than oppressive, even to one so long unused to the ministry of friends.

Some of his things had been brought from his own house the day following the fire-clothing, a few books, a trunk of valuable papers, and his mother's Bible.

There was no lack of offers of assistance to Mr. Burrill, now prostrated in suffering through his heroic act. He was the hero of the day, to whom the people gladly paid homage, forgetting the past in the brightness of the present. There were those who took charge of his farm and stock, giving to it all the same interest they would to their own; for his brave, unselfish deed had touched, and warmed, and strengthened the good and the true in them.

LIGHT. BANNER \mathbf{OF}

MARCH 4, 1882.

The grateful mother came or sent to the doctor's dwelling each day, to inquire after Mr. Intelligent men and women, as to the best way Burrill ; and as soon as he was able to see them she brought her two little ones, and, with streaming eyes and broken yoice, called down blessings on his head.

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There," said she to the wondering children, "there is the good man who saved you from being burned to death; and he got badly hurt doing it. And, when you say your prayers, you must always pray the good God to bless him !' And the heart and soul of Damon Burrill ripened, and sweetened, and mellowed, and grew more beautiful daily, through these new and blessed induences.

A fortnight had passed since the night of the fire. Many times, when left alone for a short time, Mr. Burrill had been greeted by the familiar rapping of his friends in the splitt-life; but he was yet too weak to converse with them, excepting to ask now and then a question which could be answered directly in the affirmative or - own heart and life. negative:

One day Mrs. West in sat in the room sewing. Mr. Burill enjoyed her pleasant companionship, and the days were not wearisome to him excepting from pain.

They had been silent for a few minutes, when suddenly there sounded a rapping, clear and distinct, on the headboard of the bed. Mrs. Weston looked up in surprise. The rapping was repeated. Mr. Burrill smiled.

What is that rapping?" she asked.

"It is my friends from the spirit-land," he answered promptly; "will you let them in?" "I do n't understand you, Mr. Burrill."

"Well, in other words, I am a medium, and my friends in the other life come and talk with

me in this way.' " Is it possible ? " asked Mrs. Weston, speak-

ing slowly. She had no faith in this; but she would not wound the feelings of her patient, so she said

only: 'I was not aware you were a medium, Mr. Burrill.'

Mr. Burrill wished to ask some questions, but could not in the presence of another, eyen though that other were as kind a friend as Mrs. Weston. This communion seemed too sacred to be held in the presence of one who did not believe in its truth and acknowledge its claims. As he lay thinking, he perceived that the spirits were responding to his thoughts, and to his delight found that they could answer mental questions. This was to him a new phase of spirit-communion, and one that he appreciated highly in his present circumstances At last Mrs. Weston asked, "How long have

you been a medium, Mr. Burrill?" Nearly three years," he answered. "Thave

been at school during all that time," he added, " in my poor old house yonder, and the angels have been my teachers."

It was no wonder that with such teachers his life had blossomed out in generous and heroic deeds !

Mrs. Weston looked at Mr. Burrill pleasantly, but as if not comprehending what he said. She was ourely practical, with small imagination, and she could not take it all in. But she was broad and liberal in her feelings, and could respect sentiments that she could not share.

That evening, while the doctor was in the room, the rappings were again heard, first on the head-board of the bed, and afterward on the ceiling, then on the walls of the room, and at last on a little table near the bed. The doctor smiled. His wife had told him of the sounds she had heard that afternoon, and that Mr. Burrill was a medium. Before he could speak there came a shower of tiny raps on the book his tenderness for his own lost boy speak with which he held in his hand. Astonished at this, a thrilling earnestness in this work for homehe said pleasantly :

'Well, Mr. Burrill, this is something new to me. I have never before heard the rappings. I am glad of the opportunity to hear them. What is the purport of their messages?"

"Doctor," said Mr. Burrill, "'if you and Mrs. Burrill wish to hear the history of (ion with the angel-world, I will tell you in a few left seemed an age to Gayle. As it started on, words:

proval. Then he consulted a few earnest and of carrying out his work. It was not long be-Burrill, with a donation of fifty thousand dolless children, to be called the "Children's ' Home.'

The land was given by an enthusiastic friend of the movement, and an elegant and commodious building erected by Mr. Burrill. Its ample grounds were beautifully laid out, and everything was done to make the institution perfect in every department.

But before the building was finished Damon Burrill's prayer was answered, and I will tell you how in my next and last chapter.

Little thought Damon Burrill, as his heart and soul went out in this noble work, that he, himself, by thus doing, was opening the way for the long-coveted blessedness to flow into his

> CHAPTER X. RE-UNION !

Leaving Eggleston we hasten once more to the stone cottage where still dwell Avis and her husband and their adopted son, Gayle Burrill. We find the three seated in a rustic bower in a retired part of the grounds, through which runs a tiny stream, forming near the spot a miniature cascade as it leaps over the rocks and down the mossy bank. It is nearly sunset now, and this spot is delightfully cool even on

this warm evening in early July. As we glance at them we see that Mr. and Mrs. Warner, although matured, look almost as young as they did thirteen years ago, when we left them on their homeward, way from the hills of New Hampshire. Mr. Warner has left the pulpit, and devotes himself to literary pursuits. But he and his wife, aided by their adopted son, are still active in searching out the needy and the suffering as in former days, and in many humble homes their names are

often uttered with prayers and blessings. Gayle, as you perceive, is a noble, promising young gentleman, well repaying his adopted parents for their kind and faithful care. He has just finished his junior year at college, and has decided to prepare himself for the medical profession. He is glancing over the evening paper now, reading aloud items of interest as ie finds them.

At last he starts, grasps the paper more tight-, and looks up with a sudden light in his face. "Mother!" he exclaims, "hear this !"

"Mr. Damon Burrill, of Eggleston, N. Y., who has given \$50,000 to found an institution in that town, to be known as the 'Children's Home,' is already erecting a commodious building for that purpose."

"Can it he? The name is an unusual one, It must be my father ! "

"You shall go and see, my son," replies Mr. Warren, "unless you prefer to write to him." "No, I will go. I can't wait to write," the

oung man answers impulsively. It is decided that he shall start the follow-

ing day at evening, and proceed to Eggleston, to ascertain if his father is there.

Gayle's feelings as he journeyed I will not attempt to portray. The father of whom he knew so little-and that little not all pleasant, but linking itself with the saddest passages of his life-yet for whom his heart had yearned with a tenderness that was irrepressible-that father still lived, lived nobly, too, it would seem -else why should he thus take up so great and good a work? That father's heart yearned toward his child, Gayle knew full well; did not less little ones?" Gayle felt it all. With an impatience hard to repress, he perceived the hours pass slowly, and the lightning train which sped him toward his destination seemed, all too slow for his thought.

At last the train drew up at the Eggleston

When, however, he heard the name of the friends of his child, he started. That name had burned itself into his memory on that sad evenfore his plans developed and ripened, and Mr. ing when he read the marriage of Avis Gayle, and it had stood beside her own in his thoughts lars, founded an asylum for destitute and home- ever since. He said nothing, but Gayle was alarmed at his agitation, showing itself in an increased paleness, and an unnatural glitter of the eye.

"Go on, my son," he said at last, and his roice was calm.

In those few moments there was a hidden battle and a glorious victory in the soul of Damon Burrill. Henceforth his life and his heart's best affections were centered upon his son. Indeed they had long been thus centered, but he felt now a new power, born of the angelhood within him, to meet Avis Warner calmly-as soul meets soul-putting aside the "might have been" into the far past, and, with never a and to those of us who are mediums in particuthought or feeling which could wrong her or her husband, welcome them both as the preservers | that in my opinion this matter forms a fit quesof his child !

They talked long and earnestly, and did not realize the flight of time until one of the workmen came to ask Mr. Burrill's direction in some matter.

They returned, and Mr. Burrill took Gayle over the building, enjoying more intensely his appreciation of its arrangement, than the highest encomiums which others had bestowed.

And thus, after long years of separation, the father and son learned the blessed meaning of the word relinion !

Since I commenced this story, dear reader, I have received from my cousin Kate a hasty line, which I will transcribe for you, as it forms fitting close to the recital of "Old Grip's strange experiences. She writes :

"MY DEAR COUSIN FLORENCE : You shall have the good news at once. Mr. Burrill's long-lost son is found ! He is here ; and the old gentleman is almost overcome with joy. He is a son, too, of whom any fa ther might be proud.

It is strange how Mr. Burrill has known about it be forehand. I wrote you in my last how beautiful in spirit he has become, how good, and gentle, and kind he is to every one. He told me a few weeks ago that he was certain his prayer was about to be answered, and he should soon see his son. He has seemed hap pler of late. I asked him day before yesterday why he was so happy. He answered, 'It is almost day. break!' He is peculiar in his expressions, and I tel him he only just escaped being a poet. To-day his son has come, and that father is the hap

plest man in Eggleston. I have n't time for another word, but you must know

this without delay. Will write again very soon. Yours, COUSIN KATE."

Well, reader, I have told you all I know of the history of him who was once known as "Old Grip." What the future will unfold I know not: but I am glad that the sunshine has at last come into his life, and I am sure he will weave many a golden sunbeam in the lives of the little waifs of society whose cause he has so earnestly espoused. Of this I am certain-that he will fill the remaining years of his life with good deeds which will bless humanity, and which cannot fail to bring Heaven's choicest blessings to his own soul.

One word more, reader, and then you and I vill exchange adieux. My husband has reurned, as expected, after a week's absence. After talking of various matters, he asked for my MSS.

I placed the sheets in his Pands, saying: " rish you to tell me whether you like it or not." "Certainly," said he.

Meanwhile I worked away at a half-finished sketch.

Finally Chester laid aside the MSS.

"It seems to me," said he, smiling, "that I heard a certain young lady say, the other evening, that she had no gift at imagination, and must needs, therefore, write only actual occurrences. I'd like to know where all the filling, of incidents, details-even words and thoughts

-come from, if not from your own fertile im-

The Rostrum.

Health in Relation to Mediumship. Paper read by Mr. J. J. Morse, before the British National Association of Spiritualists, on Monday, May 16th, 1881.

MR. CHAIRMAN, LADIES AND GENTLEMEN : In accepting the invitation to read a paper at one of these discussion meetings, extended to me by our esteemed friend, the late Ghairman of the General Purposes Committee of our Association, my desire in selecting a topic was to enter into a subject which might prove not interesting merely, but of good practical utility.

With this object in view the subject announced as the title of my paper was decided upon as one of importance to Spiritualists generally, lar. It may not be out of place to remark here tion for consideration at the meetings of this, a representative Association; for here it is that all questions pertaining to mediumship ought to be discussed. Confessing to a feeling of pardonable pride at the question of the evening being in my hands, yet, remembering the ability of previous essayists who have occupied your attention here, let me crave your indulgence for myself, since my greatest claim upon your kindness is an earnest desire to arrive at the truth upon this and kindred topics.

The pursuit of mediumship is so often seriously hampered by trials at home and abroad that some meed of honor is certainly deserved by those who, braving all diflicuties, persevere unto the end. Too often branded publicly as impostors, the charge, which is first received with indignation and repelled with scorn, is, ultimately, in many instances, listened to with indifference, or borne with a philosophic equanimity, as the victim may, or may not, be tortured into callousness. In the one case the state of mind which comes of repeated trials ends in apathy'; in the other it results in the heroism that suffers, yet smiles. Yet neither state can be justified in the light of reason or common sense, which ever forbid the torture of such as exhibit powers, strange to us, it may be, but which are by no means evidence of wickedness in their possessors.

For the sensitive in private life the pursuit of mediumship is often hampered by the opinion that it is injurious to health, and consequently must be discontinued: parents and friends alike joining in the cry until the sensitive relinquishes the development, often when success is in full view. The medical profession speak of "hysteria," nervous disorders, bodily derangements, and the dangers attending all such abnormal exercises-lunacy being the result predicted. Fortified by such opinions, parents forbid their children to sit at spirit-circles; and roundly assert that mediumship is injurious to health. They talk vaguely of "the strain upon the nerves," the "excitement of the mind," the "exhaustion of vital power," and freely employ other phrases "signifying nothing," borrowed from conversations with medical advisers, who, in most instances, are concerning mediumship profoundly ignorant. And when clerical influence is added to medical advice fearful fathers and anxious mothers look askance when Spiritualism is mentioned, and declare that their children's healths shall never be impaired by having to do with so deadly a thing as mediumship ! But late hours, heated ball-rooms, fashionable follies in dress, diet, and amusement, claim their victims by the score, and neither Satan nor Esculapius is invoked to condemn or check !

Mediumship is considered by many as an abnormal" circumstance in our career; yet one has a right to ask, How can any fact in nature be rightly called abnormal? A fact outside of nature is impossible, and would truly be abnormal if discoverable. We cannot conceive of facts outside of some rule, or principle overning them, though we may encounter facts with the governing rules or principles of which we are at present not acquainted. Even then, such facts would only be "abnormal" in a sense relative to our present knowledge of the normal, and to condemn them as abnormal, and thoughts somewhere else. Don't I put the therefore injurious, is but to confess ignorance and exhibit prejudice. Mediumship is a fact in the experience of very many persons to-day; the possibility of it must exist in their lives, and, inevitably, the admission must therefore be made that mediumship is a fact in nature needing only proper conditions for its development. Clearly, to my mind, the inference is in favor of the idea that mediumship is a normal condition in the nature of things. Whether mediumship, when developed, can be actively engaged in side by side with the daily avocations of life, is one of the points which I propose to present for your consideration. To enable you to arrive at the ideas embodied in this paper it has been divided into three sections, embracing, first, a few selections from the opinions of one or two known writers; secondly, a communication of personal experiences that have reached me from others, with some few of my own added; and, thirdly, certain opinions and conclusions, personally entertained and expressed, as a result of my observations and experience. As the two prime issues are "Health" and Mediumship," those topics must be disposed of first, health taking precedence. Some one has remarked that "we are as much responsible for the health of our body as we are for the salvation of our soul." Health is, indeed, not merely a blessing to its individual possessor, but an absolute necessity to the race. Truly does Colonel Ingersoll, in his celebrated lecture upon 'What must I do to be Saved ?" remark: "I believe the time will come when the public thought will be so good and grand that it will be looked upon as infamous to perpetuate diseases." Alas! through our past and present ignorance of psychological functions, we have not only perpetuated but intensified mental disorders, which, through not understanding the true nature of mediumship, have grown up, and continue to exist, in our midst. Good health, in the full sense of the words, depends upon perfect harmony of action and function, in body, mind, and spirit. According to Andrew Jackson Davis, "Perfect health is perfect harmony; ... it is not enough that digestion is good; that the muscles be elastic; that the bones be unbroken; health is a state of perfect harmony." Most physicians and physiologists will agree that health and disease are conditions of the body resulting as either health laws are obeyed or violated. Mental healthiness is of equal importance, and, to an extent, is determined by bodily conditions, which largely react upon the mind; while health of soul is best indicated in the lives of those who manifest health of body, soundness of mind, and nobleness of character; so that to Davis's remark that perfect health is perfect harmony, may be others yet to be obtained, will enable me to

added perfect harmony "in every department of our being," or as our friend Dr. T. L. Nichols puts it, "Health is a condition of perfect derelopment-the wholeness of the harmonious growth and adaptation of part to part,"

Has this perfect health room enough within its sphere for the existence of mediumship? Will the cultivation, or the spontaneous development of mediumship, destroy that perfect health which all good authorities assert is an indispensable attribute of a good and useful life? The athlete develops a muscular activity and strength marvelous to the untrained; the musician develops a manual dexterity which surprises and perplexes the beholder; the artificer in metal, stone or wood displays a skill. that demands years of work to attain, and patient training of muscle and nerves to accomplish. And yet this very result of training and development might seem as abnormal to any who exercise it now, could they have been enbled occasionally to see and comprehend it in their cradles, as does the development and training of mediumship to such as are unacquainted with the wonders and mysteries of man's physical nature. Yet the baby in the cradle, humorously described recently in a London daily as 'a limp bundle done up open at the ends like a postal book packet," contains in its soft muscles, untrained fingers, eyes and nerves, the possibilities of athlete, musician or artisan, though had such powers been developed with the rarity of mediumship, they might have been as reasonably denounced as abnormal and unhealthy. The unnatural strain in use, or the unwise development, at the expense of other departments. of any of the faculties or functions of our nature, ever results in disease. Use means health. abuse means disease.

Mediumship as a fact in nature is as much a possibility of individual life as is skill in the use of hand, eye, or voice. On what does mediumship depend? Is it of itself a disease, as some assert? Or does it create disease, as others claim? That, in itself, it is a disease no one with any practical knowledge of the subject would allow for a moment, but that diseases may arise from it is likely enough if the body's health be unduly strained. Undue strain usually results in breakdown, and we condemn the unwisdom of the overwork rather than the object upon which we have been employed.

Mediumship is in some respects as mysterious now as when it first appeared in Modern Spiritualism. Davis, in his work called "The Present Age and Inner Life," mentions twenty-four separate varieties of mediums, classing them in three orders, "Inward," "Outward," and "Onward"; and he bases mediumship upon the 'sensitiveness" of body and nerves, and the emission of certain "magnetisms," which fit such persons, so natured, for the positions of mediums. Hudson Tuttle, in his "Arcana of Spiritualism," says : "Mediumship, both for physical manifestations as well as that of a psychological character, is purely constitutional.... What is the peculiarity of organization. and how acquired ? It would be difficult to tell. It is often, and usually, possessed at birth; or may be slowly or suddenly acquired. The spirit seems to have less hold of the body, and to be more sensitive for that reason."

In a little work called "The Gadarene," by J. M. Peebles, the constitutional origin of mediumship is again insisted upon; while the sensiiveness of body and nerves is stated as needful for the reception of spirit influx. Constitutional mediumship certainly seems to be, in some cases, hereditary. Emma Hardinge-Britten claims at least one person in seven as mediumistic. Tuttle and Davis say that all of us are mediums, but only some of us have been developed-that is, comparatively few become active mediums, private or public. In cases where mediumship is latent, narcotics, drugs, mesmerism, or sitting in spirit circles, can be used to develop its manifestation, but, even then, the subject of the experiment must necessarily possess the inherent possibility of such mediumship, else it could not be developed. speaking, mediumship may be described as a series of peculiarities, consisting of extreme sensitiveness of body, nerves and mind, which enable spirits to use such agencies for the purpose of communicating by their aid. They are physical and mental conditions and states of themselves natural, and not diseases, or the result of diseases-constant, or varying in duration-so that the condition of mediumship which exists to-day does not imply its continuance to-morrow; though to my mind the lifelong continuance of mediumship is neither impossible, nor unnatural, nor exceptional. Admitting that mediumship depends for its operations upon the "extreme sensitiveness" adverted to, can its exercise or its cultivation be with propriety recommended? Is its exercise injurious to health, and incompatible with the avocations of daily life? Those whose names, as mediums, have become household words in our ranks, have in the main devoted their time entirely to mediumship, making it their sole avocation. The exigencies of the case have compelled them to do so, to the exclusion of all other pursuits. As a class, my opinion is, they enjoy good average health, take life easily, and have a robust appetite for its enjoyments, and a keen appreciation of its good things. Judged by their experiences, one might fairly conclude, from such conspicuous examples, that if the pursuit of mediumship is carried on at the expense of ordinary daily avocations, at least there is no necessary result of injury to bodily well-being. With a view to the collection of useful information to help me in this paper, an effort was made to obtain answers to a series of questions given upon a prepared form, and sent to some forty mediums. Out of thirty or so replies which were received in return, ninety per cent. stated that their health of body and mind has been benefited, and that mediumship has done them good rather than injured them. In one case the reply was, "Not affected either way." But from the answers obtained to my query as to the parents of mediums being mediumistic, it seems, in many cases, that they gave no symptoms of such being the case so far as my informants could state, though often brothers and sisters were mediumistic. It may be added that seventy-five per cent. of the answers to the question "Have you been mesmerized?" were in the negative, some stating that operators had tried but failed, while two said that success was only achieved when their controls withdrew all opposition. Fifty per cent. of replies as to loss or gain of weight were in favor of gain. In one case weight had been lost, and in the remaining papers the space allotted to the query was left unfilled. The testimony as to health of body and mind is, as far as one can judge, decidedly favorable, but a more complete analysis must be reserved until fuller returns are obtainable. Certainly, at some future date, the materials in my possession now, added to

"Certainly: we shall be interested to hear it," said the doctor: and Mrs. Weston's carnest | lives?" he asked. face repeated her husband's assertion.

scoffer. This rapping commenced, and I soon | swered the man. discovered there was an intelligence behind it: and, more, that this intelligence was friendly to me. My friends finally made themselves known, one by one; and, to be brief, they converted me to a belief in God and in a future life. They had told me, before this, where I should find a Bible-in the garret; they made me read it: it was my mother's Bible, that she had read for many years. Well, that book has been for two years past the best friend I had on earth. But I have kind friends in heaven, and they visit me often, and talk with me, and teach me; and they have made me, who was a scoffing infidel, a Christian Spiritualist!

'You wondered, perhaps," he continued. "that I should make over this house to you. It was no credit to me that I did it. The spirit of my father came, and importuned me, and gave me no peace till I promised to make restitution to you. You see what this Spiritualism, as they call it. has done for me."

"And-through you-for us !" added Mrs. Weston, in a voice trembling with emotion.

It was not long before Dr. and Mrs. Weston were earnestly investigating the subject of spirit communion, in which study they made rapid progress, being favored with so reliable a medium as Mr. Burrill. And, day by day, the altar lights of his inner life burned more brightly, and gleamed out more clearly, through his words and deeds.

Having no inherent love of money for its own sake, Mr. Burrill had invested it almost recklessly, caring little whether it brought in an increase of income or not. What cared he for wealth, when heart and soul were starving? His sympathies for others' needs had long lain dormant; but now they were springing up into a newness and strength of life, which continuedto surprise his friends.

Losses came to many, but his investments returned to him a constantly increasing income, beyond what he had supposed would be possible. And now the holy depths of his nature were stirred; deeps beneath deeps throbbed with a diviner sympathy, and he thought and pondered earnestly, as to the best way of putting his ample means to use.

Especially his heart went out, with a yearning which no words could express, to homeless children; and he resolved that, as his own sin had driven into the wide world one little orphan wanderer, around whom all his affections entwined, he would, so far as might be, atone for that sin by saving and blessing as many such little homeless ones as it lay in his power to do. He talked with the doctor and his wife, disclosing to them his plans, to which, it is needless to say, they gave their glad and hearty ap-

station. The minute which elapsed before it he turned to the station-master.

"Can you tell me where Mr. Damon Burrill

"Yes: you see that house yonder-that new. Three years ago I was an infidel and a handsome house, with the lawn in front?" an-"That is where he lives." "Thank you."

"If you wish to see Mr. Burrill," said a gentleman near by, "you will find him now at his new building, the Children's Home. I passed there just now, and saw him superintending his workmen. As you turn that corner you will see the place on a hill at your right. That street leads directly by it."

Thanking the gentleman, Gayle passed on his way. Hope quickened his steps, and his heart beat hard with excitement. As he approached the imposing structure, he was struck with the beauty of its location and the fitness of the place for the purpose to which it was devoted.

As he passed around a corner of the building, he stopped suddenly. A few feet from him stood an old man, leaning on his cane, while he looked up, watching a man at work at a win dow in one of the upper stories.

Gayle knew the face intuitively, plowed deeply though it was with lines of care and sorrow: and the tears rushed to his eyes. Checking his emotion by a strong effort, he stepped forward. The old man heard a step, and turned toward him.

The two looked in each other's eyes. "Father !"

"My boy ! my boy !" And the father and son

were locked in a close embrace. "Thank God !" at last sobbed the old man. He has heard my prayer !"

At such times words are few. Speech is too gross, too clumsy to bear from one soul to another its deepest and tenderest emotions. Tears. heart-throbs, and the soul-gleams which pierce through tears from eye to eye and from heart to heart only. can tell the tale.

"Oh, my father !" said Gayle, at last, "God is good to bring us together once more !"

"Yes, my boy, God and his angels have led us, and all is well. Come," he added, "there is a quiet place yonder where we can talk undisturbed.'

They walked a little further, around a knoll, which, with its towering trees, would screen them from observation, and here they seated themselves on the grassy bank.

Hand-in-hand they talked of the past.

At his father's request Gayle told him, without delay, of his experiences, when, a heartbroken little boy, he wandered away from his loved home. The old man sobbed like a child as he listened to the simple tale. Gayle did not recount his hardships and privations, but dwelt with kind emphasis on all the more pleasant details of his wanderings. His father perceived, though silently, the delicate consideration of his son in ignoring, as far as possible, all that was painful in that past.

"Ah, Chester! you are wrong there! The warp of my fabric is made up of facts-stern, stubborn facts; the woof is made up of this, that, and the other thing, from a thousand sources. Words here, incidents there, and very words of persons I know into the mouths of my own heroes and heroines? Ah! you recognize some of your own words, dear Chester -you know you do-in the talk of Damon Burrill and Frederick Warner to Avis Gayle! Where else did I get some of those honeyed speeches, if not from your own lips?"

"Well, well, little wife, I was not aware, when I perpetrated those honeyed speeches, as you call them, that I was talking to a reporter !"

"You see, Chester, that you must be careful what you say to me; that is, if you insist on my using my pen for the public. Say, will it do? You have n't answered me yet." 'O-h, y-e-s !'

My husband was so long in uttering these wo words, dear reader, that I do n't believe he likes the story very well-nor do I either ; but I will leave it in your hands, hoping that you may look at it through a more charitable vision.

To the Spiritualists and Liberalists of Michigan.

The State Association of Spiritualists and Liberalists of Michigan have issued an address, in which after presenting that portion of a Declaration of Principles whereby the Association was nade a represent alive body, it summarizes the results that must necessarily follow its adoption, and submits the report of the Committee for subdividing the State into twenty districts. istricts.

The annual meeting of the State Association will be reld at Ionia, commencing the 23d of March, and it is noped by those having the matter in charge that the several districts will perfect organizations, and be rep resented by their delegates at that time; also that fr every locality where there are five or six persons only they will organize, and secure representation, for by so doing they will add *their* strength to the great whole, and contribute to secure to the State Associa tion such a potency that superstition and bigotry will be compelled to abdicate, and much needed reforms be greatly promoted.

Conjes of the address and further information can obtained on application to L. S. Burdick, President, alamazoo, or E. L. Warner, Secretary, Paw Paw,

The inmost elements of heaven are twoinnocence and peace. Innocence is that from which is derived every good of heaven; and peace is that from which is derived all the delight which good carries with it. All good has its delight; and each, both the good and the delight, is related to love; for what a man loves he calls good, and feels as delightful.— Swedenborg, Heaven and Hell, 285.

The greatest appetizer, stomach, blood and liver regulator on earth—Hop Bitters.

Read "ZOELLNER'S THANSCENDENTAL PHYSICS." The Rocky Mountain News, of Den-ver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to in-vestigate the mysteries of spiritual manifesia-tions." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgom-ery Place, Boston.

BANNER OF LIGHT.

place before those interested, facts that others, more capable than myself, will be able to use to advantage for purposes of classification. Permit me a word upon myself. It is now nearly thirteen years since my mediumship first developed. At that time my health was indifferent-chest weak, vital action low-and my person was noted for that slimness of figure which may be genteel but certainly does not indicate an abundance of strength. To-day, after about ten years' hard itinerancy, my health is sound in all respects-mentally as well-as bodily.

What conclusions can be formed from the necessarily fragmentary statement which is here presented? It has been shown that mediumship depends upon sensitiveness-susceptibility to impressions-and in the testimony adduced we have seen that health of body and of mind do exist connected with that sensitiveness or susceptibility. Health, we are assured, is in harmony of function, "perfect harmony"; and as mediumship was claimed as a fact in nature, is it not fair to assume that within the limits of use and fitness mediumship can be developed and practiced without injury to health? If the lessons of personal experiences teach me anything, they teach me that so long as mediumship is kept within due bounds, health remains unimpaired; but if exercised beyond such bounds injury to health, sooner or later, is the certain result.

Upon the question of developing mediumship by the use of drugs, etc., my opinion is decidedly against such a course, as being certain to result in some form of nervous or mental disorder; while it is my confident opinion that all mediumship so developed is largely unreliable. Persons who accustom themselves to such aids to sensitiveness may exhibit startling phenomena, but such exhibitions are more curious than useful, more injurious than beneficial to health. body or mind. The use of mesmerism as an aid to the development of mediumship is also, it seems to me, fraught with more or less peril to health, while mediumship so developed results from a sort of over-stimulation that is in some cases dangerous to a degree.

The best, the safest, and the way in which the least injury to health is experienced, is that development which occurs through sitting in the family spirit circle. It is there if anywhere that the latent sensitiveness becomes active. It is there that the sustaining elements to assist the developing medium can be found, Under such conditions mediumship can be developed with safety, and exercised with profit to all concerned. The records of Spiritualism contain but few, if any, cases in which injury to health, transient or permanent, can be traced to mediumship per se. But what system can withstand the constant drafts upon its vitality by the continual "sitting" in which some medlums indulge? By almost hourly sittings for phenomena of some kind, constantly required to gratify the curiosity of the inquisitive, the unfortunate medium slowly and surely undermines health; in such instances, mediumship, rather than the abuse of it, receives the blame. As previously insisted, disease is the natural result of such unwise procedure.

Already it has been remarked that our professional mediums, by the circumstances of their case, are prevented from pursuing any of the or-dinary avocations, nor does it seem to me that they could be expected to engage in other pur-suits. But the matter of mediumship in private life is different. In the period of its development some pain of body or of mind—or both—issure to be experienced, as is the case in all transitional states. Careful attention to diet, exercise, bething and the spectrum development some pain of body or of mind—or both—issure to be experienced as the case in all transitional states. Careful attention to diet, exercise, bething and the spectrum development some pain of body or of mind—or both—issure to be experienced as is the case in all transitional states. Careful attention to diet, exercise, bething and the spectrum development some pain of body or of mind—or both—issure to be experienced as is the case in all transitional states. Careful attention to diet, exercise, bething and a spectrum development some pain of body or of mind—or both—issure to be experienced as is the case in all transitional states. Careful attention to diet, exercise, bething and a spectrum development states. Careful attention to divelopment states and balance and the spectrum development states and a spectrum developmen sional mediums, by the circumstances of their bathing, and a not too frequent resort to circlesitting, would largely reduce the discomforts of development, and when that period is past, there is, to my mind, no reason why the duties of daily life should not be done, or why they should be interfered with by the exercise of whatever mediumship has been developed.

The opinions upon the matter at present in

ulty of body, mind or soul that is unfolded, adds to the world's happiness, and the individ-

In the land on the other side.

And by this way they tell us the news Of their world, and actions, and aim, And we may follow as we choose, Their path of blame or fame !

I allow but few would say it was true, Not many years gone by, And yet beneath the depth of blue The cable whispers fly. And now we speak as though no spell Of distance came between ; We know each other fair and well. And speak whate'er we mean !

Oh ! men of wisdom in this world, That see the earth spin round, Belleve you not the truth unfurled. The other side this side has found? The angels speak their message deep

Through all the space that seems to par . And waken us from death and sleep, And fill with joy each waiting heart. W. B

Verifications of Spirit-Messages. ETTA LOUISE HERN.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The communication in the Banner of Light of Feb. 4th, given at the Free Circle, from Spirit ETTA LOUISE HERN, is perfectly true and cor-rect in every detail. Her father and mother, although Catholies, acknowledge the truth of the message, but naturally deny the source, and attribute it to evil rather than good. Hoping the seed thus planted will bear fruit, 1 remain, W. W. FLEWELLING, 28 Auburn street, Boston, Mass. 28 Auburn street, Boston, Mass.

NATHAN FLETCHER-AUSTIN SWEETLAND. fo the Editor of the Banner of Light:

In the Banner of Light of June 25th was a communication from NATHAN FLETCHER, of Lincolnsville, Maine. It is correct in every re-spect. I knew him well, and was at home on a

Very respectfully, A. M. BEECHER. 182 Maconstreet, Brooklyn, N. Y., } Feb. 6th, 1882.

the skepticism of the past thirty-three years which has raged around them. Spirits know how much their mediums suffer in the public work, and we at least can bear a frank and cheerful tribute to the services they have rendered us. Pursued under proper con-ditions, developed in legitimate ways, by-and-by ceasing to be peculiar, as it becomes more generally possessed, mediumship will be a bless-ing and a benefit. Each newly-developed fac-where the service ways are bless-ing and a benefit. Each newly-developed fac-where the service ways are bless-ing and a benefit. Each newly-developed fac-where the service ways are bless-ing and a benefit. Each newly-developed fac-where the service ways are bless-ing and a benefit. Each newly-developed fac-where the service ways by-and-by ceasing to be peculiar, as it becomes more generally possessed, mediumship will be a bless-ing and a benefit. Each newly-developed fac-where the service ways by-and-by ceasing to be peculiar, as it becomes more generally possessed, mediumship will be a bless-ing and a benefit. Each newly-developed fac-where the service ways by-and-by ceasing to be peculiar, as it becomes more generally possessed, mediumship will be a bless-ing and a benefit. Each newly-developed fac-where the service ways by-and-by ceasing to be peculiar, as it becomes more generally possessed, mediumship will be a bless-ing and a benefit. Each newly-developed fac-

MRS. CHARLOTTE CAFFREY.

Ulty of body, mind or soul that is unfolded,
adds to the world's happiness, and the individ-
ual's power. Finally, greatly useful as medi-
umship is, my opinion remains that, as an ab-
stract principle, its development and exercise
at the expense of health of body or of mind, are
wrong. It need not be so developed, for in ft-
self it is natural to us, and therefore not in-
jurious. The judicious exercise of it need never
destroy that beautiful embodiment of a true
life which is expressed in the words, "A sound
mind in a healthy body," and which is perfectly
compatible with the exercise of mediumship,
May my closing remark be: Health first, medi-
umship next. Let us not be more anxious to
be medians than we are to be healthy, for that
which lowers the health of humanity tends to
destroy our usefulness and happiness.MRS. CHARLOTTE CAFFREY.
To the Editor of the Banner of Light.
In member 21, of the 11th inst., in the Mess-
and almost any resident now in mortal
life in that beautiful town will recognize that
message from Mass. Charlot the Banner of Light, a wrong of her dear-
intow workes and ways of waters wide;
A message from those that brethrenroe,
In the land on the other side.MRS. CHARLOTTE CAFFREY.
To the Editor of the Banner of Light.
A MEBSAGE.A message from ways of waters wide;
A message from those that brethrenroe,
In the land on the other side.MIRS. CHARLOTTE CAFFREY.
To the Editor of the Banner of Light.
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A MEBSAGE.A message from those that brethrenroe,
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To the Editor of the Banner of Light.
Cambridge, and happiness.Marker of the Banner of Light.
A message from those that brethrenroe,
In the land on the other side.MIRS. CHARLOTTE CAFFREY.
To ithe Editor of t To the Editor of the Banner of Light:

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

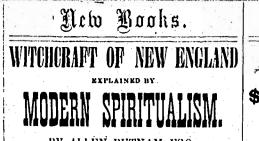
With us, always, experience-meetings are interesting, and our meeting Friday evening, Feb. 17th, was very much so, and our hall was packed solid.

Deacon D. M. Cole gave some very interesting facts, among others, some experiences of sitting with a private medium for materializa-tions, where the spirit of a soldier who stood six feet high was plainly seen, and also that of an Indian, and said there could have been no possible collusion, for every one in the circle was above suspicion; he also said it is our duty to study these laws; and to learn how much is, due to spirits in the body. He urged upon all present to study natural laws, and to become students, instead of gaping wonder-seekers. Capt. J. B. Duff said; "My experiences have here at shome, in the bome-circle, where we have held, every Wednesday evening, a scance-for many years. My daughter is entranced, and is used to heat and prescribe. She writes mechanically with her left hand, from right to left, and oftentimes writes that which she caning facts, among others, some experiences of

left, and oftentimes writes that which she can-not read; and sometimes it is weeks before the information given is ascertained-showing that spirits have at times a pre-vision, and can fore- For sale by COLBY & RICH.

spirits have at times a pre-vision, and can tore-tell events. Mr. G. V. R. Heberton said: "I have been a sufferer from birth from inflammatory rheuma-tism until I was thirty-five years of age, when it became chronic. In 1868 I had become so poisoned by medicines that I had to give up business. From 1868 to 1878 I was confined to my room more than half the time; when I did ier out of my room it was mone crutches. In binness. From which to have to have to have the fine of the second of the second base of

Natick, Mass., Jan. 11th, 1882.R. A. DAVis.periences have been inosity with Dr. Monck,
witnessing his marvelous healing powers in may
own family and anong my neighbors and peo-
ple in your city. When such curves are per-
ple in your city. When such curves are per-
to the Editor of the Banner of Light of
a communication purporting to come from Ly-
MAN DENISON.—though in the name given there
is a superfluous n—and so far as 1 know his his-
tory the few items by which he has sought to
of Lyman Denison.
Very respectfully, A. M. BEECHER.
182 Maconstreet, Brookiyn, N. Y., Perfences have been inosity with Dr. Monck,
witnessing his marvelous healing powers in may
own family and anong my neighbors and peo-
ple in your city. When such curves are per-
tory the few items by which he has sought to
others that it is faith. It claims to be the
power of disembodicd spirits who once lived
on our carth. Dr. Monck, who is to be here
later in the evening, will show you some evi-
dence of this power. We have had in our home
some singular phenomena. One evening when
on our carth. Dr. Monck, who is to be here
have was henes to be soul.
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phenomena, held in moral philosophy, teres in expression,
and unique in conception, containing as it descromminea-
toos for spirits, I cannot see how any person can
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thous from spirits and output to some singular phenomena.We may the few items of the soul.The Nature of Death.</t



BY ALLEN PUTNAM, ESQ., Author of "Hibble Marvel Workers," "Natty, a Spirit, "Mesmeriam, Spiritualism, Witcheruft and Mira-cle," "Aguasts and Spiritualism, "etc.

cle, " "Agazzis and Spiritualism, " etc." While producing this work of 452 pages, its author obvi-ously read the darkar pages of New England's earlier his-fory in the light of Modern Spiritualism, and found that in origin Wileheratt thenand to-day's supermundance phe-momena are the same; and found also that intervening Wileherafthistorians, lacking or shutting off to-day's light, left modeled, or lingleady used, a vast amount of impor-tant historic facts, and set before their readers erroneous conclusions as to who were the real autions of the barbarle doings they were describing." Mr. Putnam, well known by our readers, (and; as stated in the book, a native of the parish in which Salem Witch-eraft hal its origin, and descended from actors then and, there, in this interesting and instructive work has done much to disperse the dark cludds which, have long hung over our forefathers, and not a little that exhibits egregions shortcoming and others who follow their lead. The work is worthy of general perusai.

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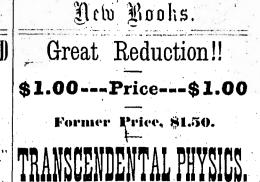
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Appendices, by

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

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my mind are, that a natural cultivation of any faculty is unattended by danger to the individual, always providing, of course, that the said faculty is not diseased. Accepting the oninion that what is called mediumship is constitutional and not abnormal, there is to my mind no valid objection to its exercise or development-certainly no reason to suppose it injurious to health when confined within the limits suggested. But to be constantly sitting in circles, always on the stretch for the marvelous, attributing every pain, thought or impulse to some outside agency, will undermine the strength of body, vigor of mind and sweet ness of soul of the most robust. No thoughtful spirits would countenance it, no sensible person would indulge in it. It stands as a species of psychological dram-drinking, destructive alike of health, will and morals.

Mediumship is not a special "gift of God," any more than dramatical instinct, musical ability, manual dexterity, or any other faculty which we exercise in our lives. To me, all my powers are "gifts of God." each to be used according to their natural, none to be abused. It cannot be that we possess powers, the right use of which are injurious : it is monstrous to so suppose. But if, insensate and perverse, we abuse eye, hand, car or mind, we must accept the punitary consequences, and 'the verdict, dislike it as we may, will be it "serves you right !" My full opinion is that this mediumship is natural to us, and that there ought to be no superstition about it. Its possessor is not a holy one set apart to be honored, but a worker called to work in the midst of humanity, that the glad tidings of life hereafter may be brought home to us. It is posssible to conceive the time when we all shall be our own mediums, having open vision of things spiritual and hearing things spiritual with our own ears. That time will realize for us all the knowledge of spiritual verities now best known to the few.

To realize the advantages of mediumship and avoid risking health, my advice is, "temperance in all things; follow no fantastic leading, mortal or spiritual; unless your health is fairly good, avoid it; and if under it your health is suffering, abandon it."

Conscious of the imperfections of my paper, claiming your indulgence for them, and apologizing for trespassing so much upon your patience, let me close. My subject has been treated from a purely practical point of view. There is another side at which a glance in passing may be permitted. We may look upon the medium as standing between earth and spiritlife; a wire between two worlds, through which vibrate signals that we anxiously watch and nervously record; signals that make intelligible messages to us from those gone before. To those of us in doubt of that life-and many are -the medium is an object of hope, and when that hope is fulfilled he too often becomes an object of reverence. Servants of the spiritworld, mediums have done noble service for us, borne bitter persecution, worked with indom-itable courage, and sustained a warfare against always calls him "Dear E.," as she does in her sickness and restoring vitality.

MRS. E. D. BROWNE. To the Editor of the Banner of Light :

To the Editor of the Banner of Light: A few days ago a friend of mine who takes the Banner of Light handed me the paper of Jan. 28th, to ask me if a message which it con-tained, signed MRS. M. D. BROWNE, was from my wife—she having passed away two years ago last June. I told him I thought it was, by the way it read. But there was one mistake in my name. It reads: "I was the wife of E. D. Brown?" when it should have been E. J. Browne. I was well pleased to hear from her often through mediums we have here. Your friend and well-wisher, E. J. BROWNE.

E. J. BROWNE. Moravia, N. Y., Feb. 9th, 1882.

HENRY W. BRIGSS-MRS. LAVINIA WINN-JOHNNIE HEWITT.

To the Editor of the Banner of Light :

The communication in the Message Depart-ment in the *Banner of Light* of Jan. 28th, given by Spirit HENRY W. BRIGGS, is pronounced by by Spirit HENRY W. BRIGGS, is pronounced by all whom I have talked with regarding it, to be correct and like him. He was complaining for some time, but no one thought he was very ill; yet, as he says, "he was called out in an hour's time." He was a builder and ship joiner by trade, a member of the Grand Army of the Re-public, Freemason, &c.; also a First Lieutenant in the war of our late Rebellion. I consider this a fine and correct communication from him, and hope to hear from him again. I saw a communication in the Message De-partment of Feb. 4th, from Miss. LAVINIA WINN. I was acquainted with Mrs. Winn and her husband, Rev. D. D. Winn, and I think the communication is very characteristic of her. I

communication is very characteristic of her. I also was acquainted with Mr. Alexander B. Cof-fin, of whom she speaks in her message. He was a Spiritualist, and his wife is a medium; there-fore as he says "he con communicate with a a Spiritualist, and his wife is a medium; there-fore, as he says, "he can communicate with a member of his family." He was a cooper by trade, and of a retiring disposition, but always ready to give a helping hand to others. In the Message Department of Feb. 11th I find a communication from JOHNNIE HEWITT, of Nantucket. I have seen Capt. David C. Ray, and he informs months the ways on heard the

of Nantucket. I have seen Capt. David C. Ray, and he informs me that he was on board the l'acket when the boy was brought down to the vessel by the police to be sent to Nantucket; but he refused to take him, thinking he would pass away before they could get him home. He was taken to the hospital, and there passed away in a short time, and then Capt. Ray took his remains to Nantucket for burial. GEONGE Y. NICKERSON. 54 Pleasant street, New Bedford, Mass.

HANNAH E. KIMBALL. Fo the Editor of the Banner of Light:

Hanner of Light dated Feb. 18th, I find a mes-sage therein from HANNAH E. KIMBALL, of New London, Conn., which is recognized by myself and the medium whom she speaks of as "Dear E." She is one of the first spirits who controlled Mr. Edgar W. Emerson, when he bycame a me-dium, and has been his and my firm friend and adviser ever since—about three years. We never knew her in the body, but I have heard ism, and the message is very much as she would speak it. She says to us she was attracted to us, and wished to remain with him and his band of spirits, and has done so, and been a true and faithful friend. When she speaks to the to the speak to the she speak to the to the she speak to the to the she speak to the

some singular phenomena. One evening when the family were singing, while Dr. Monck was with us, a beautiful alto voice, claimed to be that of our daughter in the spirit-world, joined with us. All present heard this spirit-voice, and can testify to the fact."

Mrs. Dr. A. E. Cooley said: "I see here to-night a medium who, when she was used, was the best medium 1 ever sat with. I had fifty sittings with her, all of which were satisfac-tory. The first time 1 attended one of her sittory. The first time I attended one of her s tings I was an entire stranger to her, and tings I was an entire stranger to her, and to all in the circle. I purposely came in late, and took a back seat. There were seventy persons present. The room was well lighted—nearly as light as this hall to night. A spirit came to the aperture and motioned to me to come to it, and face to face I stood in the presence of my spirit father and conversed with him. I did not see him chairvoyantly, but with my natural vision, and also all in the room heard the voice. He said to me: 'My daughter, I want you to bring ''Ma'' to see me and talk-with me,' and gave me many evidences that it.

want you to bring "Ma" to see me and talk-with me, and gave me many evidences that it was he whom I had loved so well on earth." Mrs. H. Wilson, the medium alluded to by Mrs. C., who is not now in the field as a medi-um, sitting only in private for friends, said she was much interested in our work here, and had come here from New York City of her own desire, to meet with us. Referring to her mediumship, she said she would be willing to have her mouth bandaged with surgeon's plas-ter, and her spirit-band would materialize a voice and use her to answer questions. She brought a plaster with her, but it proved to be one for healing. A gentleman went out to a brought a plaster with her, but it proved to be one, for healing. A gentleman went out to a drug-store and purchased an isinglass sticking-plaster—such as is used by surgeons. Mrs. Wil-son took a portion of this and covered over her mouth and elin, or the lower part of the face, and covered the plaster with two thicknesses of adhesive paper. During the singing she went into an unconscious trance, and after the singing a voice said: "I will answer questions," and voices loud and distinct were heard, differ-ent in tone and volume for an hour. It said and volces loud and distinct were heard, differ-ent in tone and volume, for an hour. It said that they materialized a voice and used the organs of the medium. The writer stood be-side the medium on the platform, and during this time he could see no movement of the lips, though at times could see the muscles under the chin move. At the close of this extra-ordinary public exhibition of spirit power the control requested all skeptics to come to the platform and see that the plaster was sticking closely to the skin, and the mouth completely covered. A large number embraced the oppor-tunity, and after the medium came out of the trance it took at least fifteen minutes to get the plaster from the face of the medium, and this only by wetting it and pulling it slowly off. bis only by wetting it and pulling it slowly off, Dr. F. W. Monck, after a few remarks, in-vited those who were in pain to come to the platform, and some eight or ten came forward suffering from various ailments. Their cases were correctly described, and all who were thus

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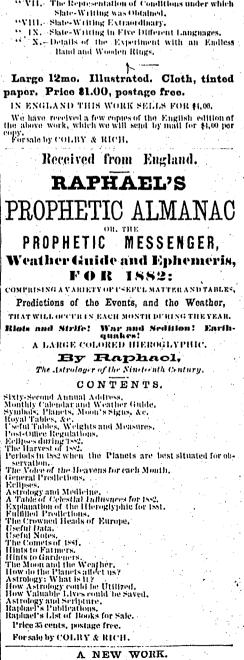
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Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUENDAY and FILLOY AFTERNOON. The Hall (which is used only for these states will be open at 2 of check, and services will be closed, allowing no egress until the condision of the source, every the case of absolute necessity. The pub-fic the source, every the case of absolute necessity. The pub-lic case or fully usefield. The Messages polisished under the above heading indi-cate that spin(scarry) with them the characteristics of their carthelite to that beyond whether for good or evil-conse-relaped state, eventually progress to a higher condition, relaped state, eventually progress to a higher conduction by spirits in these columns that does not comport with histor-her revon. All express as much of truth as they perceive-no metry.

ner reason. A next ressue much or trunk as ner percerto-no more, as it is our eignest desire that these who may recognize the messizes of their sideric-friends will verify them by in-forming us of the fact for price arise. As our eight sideric set should be about a truth flowers upon our eigensticant to be we schere homatons of, such from the friends result side who in a feel that it is a pleas-are to place upon the alta of spiritually their floral offer-ings.

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Meanages given through the Mediumship of Miss M. T. Sheihamer.

Public Scaner, Jan. 24th, 1882.

Invocation.

Invocation. On they who art our Lather and our God ! thou who art the Friend of all Hum mity, the Conforter of all sorrow, the Consoler of all lattice of the second second structure of the second second second second second structure of the second second second second second structure of the second sec

Questions and Answers.

CONTROLLING SPHEIT. We are ready to con-sider what you have to offer, Mr. Chairman. Ques, - By A. D. Chapman, Smithland, Iowa. Is it possible for a person's digestive organs to be perfectly healthy, and, at the same time, other parts of his system be in a very fee-ble condition. ble condition.

Ass.—We have seen many invalids suffering daily from the effects of disease and debility, whose digestive organs have appeared to be perfectly sound. There are many suffering from a wearing disease whose digestion would be administration of the source of be almost perfect, provided they partook only of such food and nourishment as is adapted to the system and astimilated with it. Nervous, disorders, nervous exhaustion, however, seem to impair the processes of digestion, so that wheever suffers seriously from these disorders will find himself afflicted more or less with in-

digestion, Q. – By S. Leach, Canton, Conn.] Is magnet-ized paper efficient as a remedial agent ? If so, is it because of the magnetism adhering to the paper, or the attendance of some spirit who has harge of the matter ?

A.--Magnetized paper is very efficient, in our opinion, as a remedial agent in disease. The paper becomes charged with the magnetism of him who operates upon it, and contains within its folds that dife-giving fluid, or aura, which the invalid most requires, and which he can partake of from the paper. It is also true that, in many instances, powerful spirits, more es-pecially those belonging to the Indian race, ac-company the package of paper, and when it ar-rives at its destination use it as an instrument and battery, as it were, for their work, while they operate upon the invalid, supplying the required nerve fluid and vital force. Q.--If phrenology be correct, to what extent does it affect individual responsibility? A.--We know that phrenology is correct. To us it is a science capable of the utmost demon-dentiate but they the start distribution to the start. -Magnetized paper is very efficient, in our on, as a remedial agent in disease. The

so, I shall be most happy to do so, and give more of my thoughts and express myself so that my friends will not have a shadow of doubt con-cerning my identity. I am Dr. James A. Stet-son. My home was in Quincy, Mass.

Maria L. Joy.

Marin L. Joy. My name is Maria L. Joy. My friends are in Boston. I want to reach my brother, Willie Joy. I suppose he is called William now, as he is a grown man, but when I passed away he was a little boy, and we always called him Willie. Many of my relatives and friends have joined me in the spirit-world, and we are together constantly, but there are those who remain in the body, whom we try to reach and to benefit. We have found it hard work, and I feel that by coming here I shall get strength and assistance the body, whom we try to reach and to benefit. We have found it hard work, and I feel that by coming here I shall get strength and assistance to do that which I wish to perform. I want to say fo William: Dear Willie, we are with you; mother and father and sister Maria all come striving to aid and assist you in your work. We know that, at times, you are not satistide ; we know that at times, you feel like branching out in other directions, and I want to say it is the influence that comes to you from the spirit-world that makes you feel just as you do. You have often thought that you are not in that work which is most adapted to you, and it is true; you are not. We wish you tomake a change before a great while — that which you have thought of so many times. If you will do so we will help you, for we feel that you can be of use to others as well as to yourself, and in that de-garderyou do not seem to accomplish much of anything for yourself or for any one else. Oh! there are so many dear ones with me, each one desirous to be remembered with love, and if Willie or Annie will visit some medium in the city and have what you call a private sit-ting, we will for a long time before I died. I felt that my life had grown wearisome to me-it was one of continual pain and suffering—and the release was very syeet. I know now that the experience of pain and suffering was for my good : I did not know it then, but I would not have it changed if I could; it is all beauti-ful now, and we are happy together.

Joseph W. Reynolds.

[To the Chairman:] I felt that I would like to put in an appearance. I have many friends in Providence, R. I.; I think they would like to hear from me, especially those who are nearest to me; I have friends who were connected with me in-a certain Order to which I belonged—one that had the promotion of the cause of temperme in-a certain Order to which I belonged—one tha: had the promotion of the cause of temper-ance in view. I would like to come into com-munication, with my friends of that associa-tion: those who were most intimate with me; for I know I can reveal something of impor-tance to their, comprehension which they will be glad to understand. The last that I remem-ber of earthly life was in the spring of 1880. Since that time I have been coursing here and there, trying to understand something of the spiritual life and its conditions, so I have not taken much notice of what has been going on with my friends only occasionally, when I have with my friends only occasionally, when I have felt as though they were pulling me back. It was at such times that I learned they were was at such times that I learned they were thinking of me; pondering over my decease and my whereabouts in the other life. Please to tell them all that I am well satisfied, and very well situated; I have no complaint to make; I believe that I have been given just as good a chance and as good a life as I deserved, and I feel very well contented. I send my love to each one, and assure them that I remember them all, and will be glad to take them by the hand by-and-by. Joseph W. Reynolds.

Willie Patten.

I feel rather strange in coming back this way. I don't understand much about this method, but I would like to speak, and try to reach my friends, who are, most of them, in Baltimore, if rives at its destination use it as an instrument and battery, as it were, for their work, while they operate upon the invalid, supplying the required nerve fluid and vital force. Q.—If phrenology he correct, to what extent does it affect individual responsibility? A.—We know that phrenology is correct. To us it is a science capable of the utmost demon-stration; but that it affects individual respon-sibility we are not prepared to say. Conditions, circumstances and surroundings may exert an influence upon us over which we have no con-trol, and through these experiences and condi-tions we may be unable to cultivate those at-tributes which phrenology declares we are all possessed of to that extent necessary for our highest unfoldment; but wherever we neglect an opportunity of calling forth the best powers within us, of cultivating and developing them, then are we to be held responsible for our shortcomings or neglect. It must be so; for we feel the responsibility resting upon us, and if we do wrong, even while in the body, and be-come conscious of the wrong and its effects

I desire to exail myself of the privilege and opportunity. I am glad to receive this spiritual truth, for I have no wish to follow any error or false light. I desire to learn all I can, and therefore shall try, earnestly and sincerely, to obtain knowledge and then impart it to my obtain knowledge and all friends that I am thorough which I fields that I am not by any means dead or asleep. I find spirit-life is a real and tanging ble one, and myself a conscious, active being finding Spiritualism true, and learning that I do not know as much as I ought to know, but I to that spirit, for I feel pleased with my surroundings. I feel that I do not know as much as I ought to know, but I to not know as much as I ought to know, but I that is taking place around me in the spirit, world. I am ready for these things; I am not world of souls to this now, can seek an avenue and open the door wide; and if they will do so, I will enter and communicate, in private, with then. They, in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am as practical as I was in the body; that I am senergetic and as ready to move in any direction as I ever was beref. Persons I berefor the must friends will understand. My home was in Bergen street, Brooklyn, N. Y. I were in the body sixty-four years. I am Capt, F. H. Kline.

W. Wood.

W. Wood. To the Chairman: It seems to be hard work to keep the medium under the influence, but I do wish to come very much indeed. I was a medium while in the body. I understood some-thing of the experiences and conditions which mediums have to pass through. I felt the in-fluence of spirits very often, and I knew they were with me, ready to manifest themselves to their friends of the carth. When I was taken from the body I knew where I was going—that. I should pass to the spirit-world—and I be-lieved thoroughly that I would have the power to return to my friends and assure them of my presence. I promised before I passed on, that I would return to this place and manifest my-self. I expected I would be able to do so in a short time after my departure, or as soon as I could gain strength and power to manifest; but the months have rolled into years, the years are passing away, and I have not before found an -opportunity or gained the power to make myself known; consequently when I find to-day that I can come and express myself, even though it be imperfectly. I am most anxious to day that I can come and express myself, even though it be imperfectly, I am most auxious to do so. I promised my good old mother that I would come and send her a word of consolation, a word of peace, and also one concerning my welfare in the spirit-world. I am only one of her sons who have gone, but we are together; all the dear ones of her family are here in the spirit-world, joined together in "one work in spirit-world, joined together in one work, in harmony of purpose, and are trying to do some-thing for the benefit of humanity. We are seeking to help spirits return to earthly life and manifest themselves, and with them to convey the consolation and peace which their friends of earth, who cannot see beyond the veil called death, require. That is our labor. I would say that I was welcomed by my band, by my dearest guides, by those near to me, con-nected with my family, and by all my sweet spirit-friends. They bore me to a home where I found rest; they provided the rest which I yearned for, but which I could not seem to gain during the last few days and weeks of my bodily during the last few days and weeks of my bodily existence. It came to me in a little time; all things pertaining to unpleasantness vanished away, and I was ready to return to my good old mother and to my friends, to inform them old mother and to my friends, to inform them of my happiness in the spirit-world. My mother reads your paper. She has been watching and waiting for a long time, and earnestly look-ing to see if she could not hear something from me or those with me. We have not been able to give anything before. But to-day I have come to Boston to make myself known, and to send a few words of love. I know my friends will see my message. My mother's name is Margaret Wood. You may call me W. Wood, of Covington, Tenn., to all the family.

materializing a form or object by exerting an electrical-magneto-force upon it. Spirits also have the power to cause objects to appear or disappear instantaneously before the eyes of mortals, the disappearance being caused by the spirits throwing around the object an aura of spirituality, through which the mortal eye can-not penetrate to perceive the object behind it. We know of no occurrence of a miraculous na-ture. Whatever has taken place in the dim ages of the past, as well as in the present era. We know of the basis taken place in the dim ages of the past, as well as in the present era, must have occurred under natural law. Q.--[By E. Randall, St. Francis, Minn.] Was Jesus Christ the Messiah foretold by the

Mrs. Adela Rotner. [To the Chairman:] I am very glad to come, sir, and to send my love to my daughter, my son, and my dear, family who remain in the mortal form. I wish to tell them once more how I appreciate the life and blessings of the spiritual spheres. I wish to announce to them that, as day after day passes away, and the weeks come around to me, as these flow forth into months which are rolling into years, my happiness increases. I seem to gain strength and power. I am throwing off the effects of age, care and weariness; I believe I am grow-ing young and strong in spirit, ready to do and to labor for those who wish to have me assist them. I will say to Jane: I often come to help to labor for those who wish to have me assist them. I will say to Jane: I often come to help you all I can. I bless you for all your kindness to me. I feel that I can very insufficiently ex-press my gratitude, and as I perceive the loving thoughts welling up toward me from your heart and the hearts of others, which reach me in the spirit-world, making my life more beau-tiful and happy, adorning my home with sweet blossoms of love and affection, I feel that I am indeed a blessed being. I wish to say that many times during the last two years I have brought to them an influence from the spirit-world. I have come, giving impressions to Jane, in order son. have come, giving impressions to Jane, in order to guide and direct her how to act and what to do. I feel that she knows I am with her, at times, that I try to assist her, and that I also bring others near and dear to her, who give her

bring others near and dear to her, who give her their love and express their joy and gratitude in coming in *rapport* with her. I am here to-day to assist a dear spirit to con-trol the medium and send out a word of cheer and of consolation. That spirit could not seem to gain control at first, so she desired that I would come and open the way, in order that she wight follow and give a few words: ond Lock might follow and give a few words; and I ask my daughter to take the message of the dear young spirit to those to whom it is intended, and with it the blessings of the angel-world. I am Mrs. Adelia Rotner. I wish my message to go to Mrs. Jane A. Rotner, of Decorah, Iowa.

Fanny Giles.

Fanny Giles. [To the Chairman:] If you please, sir, I would like to send a few words to my father and my friends. I am assisted here by the dear lady who has just spoken. I am acquainted with her family, and I feel very much drawn to them because they are favorably inclined to-ward Spiritualism, and can bring me into com-munication with my friends; besides, I was drawn to them to a certain extent before I passed from the body. One member of the household was a dear friend of mine, and I wish to send my love to each one there, as well able to give anything before. But to-day 1 have come to Boston to make myself known, and to send a few words of love. I know my friends will see my message. My mother's name is Margaret Wood. You may call me W. Wood, of Covington, Tenn., to all the family. *Public Séance, Jan. 27th*, 1882. **Questions and Answers.** QUES.—By what law did Jesus of Nazareth instantaneously disappear from his disciples? ANS.—One or more of several laws may have been put in operation at the time the phenom-enon occurred. Possibly under the law of psy-chology Jesus was enabled to disappear from the sight of the disciples at an instant's notice. This law, so dimly understood by mortals, be-comes very wonderful in its manifestations when controlled by a powerful, intelligent spirit or mortal. The law of dematerialization may have been in force at the moment when the pheno-nomenon mentioned occurred; that law under which spirits possess the power of instantly de-materializing a form or object by exerting an electrical-magneto-force upon it. Spirits also ogether, never more to part, and never more to suffer. I know that I cannot speak very well, for I have never come to this lady before; but I do wish to send my love, and to assure each one that I remember them every day and every hour with affection and sympathy, and seek to bring them peace. I am Fanny Giles; and I wish my message to go with the one preceding it suffer. it.

MARCH 4, 1882.

am with them still. I know that I have been sensed or perceived in spirit, in the old place, by my dear ones; but I thought it would be pleasant to come to this place, and speak a few words from a distance. I wait my blessing unto each one. Stephen Roundy, of Springfield, Vt.

James Dobson.

James Dobson. I have but a few words to say. I have a dear mother in the form, and other friends. I would like them to know that I can come back and speak in the same language as I did in the mor-tal form. Spiritualism was something strange to me. I did not grasp and comprehend it while here. I have hardly done so now. I only know that a spirit can come back, and in some manner make itself known. This is sufficient for my present wants, and by-and-by I trust I shall learn more, and be able to come close to my friends in their own homes, and in some manner make myself known unmistakably. I had no desire to die; life was young with meto my friends in their own homes, and in some manner make myself known unmistakably. I had no desire to die; life was young with me-I did not pass many years in the physical form; but I was taken away-obliged to succumb to fate. I am not dissatisfied now. I would have my mother know that I am perfectly contented with my change. I want her to feel my pres-ence around her. I wish her to understand that I often come; that I witness her lonely hours. I know how sad she feels, how she yearns for my presence; not for my spiritual presence-she understands nothing concerning that—but for the bodily presence, the sight of the familiar features once more. I wish her to feel that I am there in presence, bodily speak-ing, although not in material; that I can bring to her just such a loving influence as she most requires; I can make her feel easy, and I will try to do so every day. I will also bring other friends of hers who are with me-for many of my mother's friends are in the spirit-world. She has laid away dearly-loved ones, and her heart is sad; so I return as a messenger for each one of those dear ones, to bring their love, and to assure her they are waiting for her in the better land—waiting to give her greeting and take her home. If the chairman:! My friends are in Hyde

The better hand—waiting to give her greening and take her home. [To the Chairman:] My friends are in Hyde Park, Mass. I understand that a gentleman of that town reads your paper, and will take my message to those nearest to me. James Dob-

Mary E. Blake.

I have come from a long distance; for those whom I wish to reach are, at the present time, and have been for some time past, in Terre Haute, Ind. They are becoming interested in Spiritualism, that is, in the phenomenal part of Spiritualism of they are social and the Spiritualism, that is, in the phenomenal part of Spiritualism, and they are seeking evidences of the return of the spirit. They have asked mentally for me to come to them, and manifest myself, in tangible, physical ways. I have not been able to do so fully, so they could all recog-nize me, and I have come here, partially to gain strength and power to accomplish that purpose, and martially to assure my triends that. I am strength and power to accomplish that purpose, and partially to assure my friends that I am often with them; I have seen their desires, and have tried to comply with their requests, but have failed. Still I will continue to strive until I succeed. I wish them to know that I love them, that I will always do so, and even though I should not succeed in coming to them as they desire, I wish them to feel that I am with them in spirit, that I can read their thoughts and as-pirations, and I can influence them with finy own in return; and at those hours when they feel the happlest and most peaceful, then are they in communion with their spirit-friends; then are their souls uplifted to a higher plane of being, and they can walk and talk with angel ones, if they so desire. I know it is possible for all mankind who live in the earthly body to so uplift their thoughts or their spirits toward the all mankind who have in the entriny body to so uplift their thoughts or their spirits toward the heavenly home as to enter into close commun-ion with loved ones gone before. There need be no barrier between the spirits of the eternal world and those who dwell in this mortal hab-itation, if they desire, and most earnestly strive to throw it aside. I wish my friends to feel that the formation of the eternal to be a so. to throw it aside. I wish my friends to beer that I will come whenever it is possible to do so. I will strive to send them a message again, some-time, if ever that time comes, from this place, or some other; but whether I do or not, I will still be with them until they join me in the spirit-world. Mary E. Blake.

La Faun.

La Faun. I come back to speak in the pale-face lan-guage for one dear spirit who is with me here, whom I used as my instrument when she was in the form. She thinks best not to come her-self in person to-day, because she desires to give others the power and strength, and she can assist them in coming; but I speak for her and for myself. I wish to say that the painful, sad and bitter experiences which my medy passed through during the last few years of her mortal life were sent to her as lessons, and she has learned through them. She tells me to say that the shadows which fell across her way that the shadows which fell across her way have all changed to sunbeams, and she does not feel sad for anything of the past. She knows what it is to suffer; she knows now how to sym-pathize with those who are in pain and sorrow, pathize with those who are in pain and sorrow, who need to be comforted, who need to be strengthened. Her work is to go from place to place, to seek to benefit and strengthen those who are in darkness and in pain. She tells me to inform her friends she is frequently attract-ed back to the hospitals, to the insane asylums of the land, in order to help, strengthen and bless the inmates of these places. She was in-carcerated in an asylum for a little time, while she was perfectly sane. The experience which she was perfectly same. The experience which she went through at that place taught her how to sympathize with the state of others. She sends her love to all those who care most for her, who are dear to her. She says: How many times I have been with my dear mother, seeking to strengthen and bless her in her work. She has passed through many shadows and sor-She has passed through many shadows and sor-rows; she has known, too, of suffering; I know she has ever been ready to accept the teachings of the spirit-world, to welcome the angels in her home. We have blessed her in the past, as we will bless her in the future; as day after day goes by, we will ever be ready to do what we can to assist and bless others. Our home in the hunting-grounds is bright and fair; it is be-side a clear lake of sparkling water; there our lodge is erected; there the roses bloom thorn-less and sweet; there we live together, the white maiden and the red, hand in hand, work-ing for the benefit of others, seeking to be mes-sengers of peace and ministers of consolation to those who need assistance from the beyond. I am La Faun. I speak for Mrs. E. C. Winchell, of Fond du Lac, Wis. She bids me further say, Tell my friends that Carrie brings her blessing to all, especially the little one. To Mrs. Corde-lia Tainter, Fond du Lac, Wis.

come conscious of the wrong and its effects upon ourselves or some other, we suffer for it: the elements of suffering are within our souls, and we can no more get away from them than we can stray away from our conscious selves.

Dr. James A. Stetson.

(To the Chairman:) For many months past, sir, I have felt an attraction drawing me back sir, I have feit an attraction drawing me back to earthly scenes and conditions. It seems to me that there is some one calling calling me in the body, and I must respond. That indi-vidual may not be outwardly conscious of the desire, the yearning for my presence: may not realize that it goes forth and reaches me in the spiritual world; but yet it is so, and I feel, nerforce that I must reature through these the spiritual world: but yet it is so, and I feel, perforce, that I must return through these avenues and make my presence known. I had a long and varied experience in the body: more than seventy years of life were mine. They passed over my head, leaving me, at times, weary and distressed, and at other times re-freshed and invigorated. I am glad that I have passed from the mortal form. Why, sir, I was called upon to suffer physical pain and weari-ness for nearly thirty years of time—not con-tinuously, you understand, but frequently, dur-ing all that length of time. I felt distressed and troubled around the heart, and a weary sensation creeking over me, until I could truly say that I was not a healthy, thoroughly-happy individual for thirty years. The last year of my existence in the body I suffered very much, and it was a relief to me when I passed out and left the old form behind, for then I found my-call left the old form behind, for then I found my-self free, unconfined, untrammeled by weariself free, unconfined, untrammeled by weari-ness and pain-able to pass out here and there, and to take up the threads of labor which I had dropped from time to time, and to hold them still, and follow them to a more complete and perfect work. I left a family behind me in the body, dear sons and a beloved compan-ion, to whom I was frequently attracted as the days passed, after the old form was laid away. Now I do not return so often was to me

ion, to whom I was frequently attracted as the days passed, after the old form was laid away. Now I do not return so often; yet I come at times to seek to influence for some work of good those who are dear to me. I would be pleased if you will convey my greetings, my words of love and sympathy to my family. As-sure them that I watch over and guard them with tenderest affection. I shall be glad to as-sist them all in my power. One son of mine is interested in a labor in which I too am most deeply interested, and I will be glad to bring him any influence of strength or power from the spiritual world, and to impress him with any ideas which I feel will be of use to him as I come from time to time. I feel somewhat limited in my expression. I feel that I am not manifesting myself as I would most desire, yet I am glad to be able to come in any manner. I occupied public positions at various times dur-ing my public career. I will say that I am mow, as in the past, interested in the cause of re-form, in education, in aught that affects human-ity as a people—as a community as well as indi-viduals—and I am striving to learn all that I can concerning the laws of life, in order that I may be able to apply them to myself and to those with whom I come in contact for their highest good. I will not speak much of my professional To the Chairman:] I don't think I had much viduals—and I amstriving to learn all that I can concerning the laws of life, in order that I may be able to apply them to myself and to those with whom I come in contact for their highest good. I will not speak much of my professional work, but will only say that I am interested in that same field of labor. I am not a physician now, but rather a pupil, a scholar, seeking to understand thoroughly the laws of healthy, both of the body and of the spirit, in order that I may by-and-by bring information to humanity concerning the best manner of living in order to make people thoroughly sound and healthy in mind and physical form. Teel that I cannot say more at this time. Possibly I may be allowed to return again; if

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are all right. As I said before, I don't know how to get along very well at this place, but I thought if I could come it would be so good. My name is Willie Patten. I don't know as I have anything while ratten. I don't know as i have anything more to say, only if any of them can give me a chance to come and talk near home, why, I shall be ever so glad, and so will my brother. Much obliged to you, Mr. Chairman.

Charles A. Slack.

[To the Chairman :] I am glad to meet you, sir, although a stranger. Well, speaking from the earthly point of view, I will say I come from New York City, and I have a strong desire from New York City, and I have a strong desire to go back to that place, enter my old home and meet my friends, my father and mother, sisters, and all those who were friendly and near to me. My name is Charles A. Slack; I am gener-ally called Charlie Slack. It is a good while since I died, and I have not had any chance to come back to my friends. They do n't know that I can come back; they feel that I am dead and buried and that they will wave feel on a superand buried, and that they will never know any-thing more of me while they stay here. They are and buried, and that they will never know any-thing more of me while they stay here. They are not sure they will ever see me again when they pass away, so, you see, I feel anxious to have them know I am frequently with them, and that they will know me and be with me hy-and-by. They can do so now, if they choose. I want es-pecially to come to Mary; she is my sister, my favorite sister. We have had many pleasant talks and happy hours together. My poor sis-ter has felt lonely and sad many times since I passed away; she has felt that no other could take my place in her estimation; but I want her to feel that I have not left my place in her heart. I am as anxious to still occupy it as I was when here. I want her to know I can be with her just the same as before. I can talk to her, that is, impress her, and make her feel peaceful and happy, and if she only realizes my presence, I know that she will feel we are not separated, but that we are closer together than ever before many snows fly. I want him to be prepared for the change. I think, if he knows he is coming to me and to the rest of us who have gone before, he will be more satisfied, he will be more ready to give up the material life and enter the spiritual. Many clouds and troubles have gathered around him in the past, and he cannot see his way clearly, altogether, and he cannot see his way clearly, altogether, at present, but we are trying to help him all we can, and before he passes away he will feel that all is for the best; he will see that the clouds will roll away; that life will be a little smoother than it has been for a few years back. Still, I think he will not stay here very long, and I want him to know I will be the first one to meet him, and to welcome him to a bright home in the spirit-world.

Capt. F. H. Kline.

[To the Chairman:] I do n't think I had much

A .- In the spiritual world we have authentic records of the prophecy of the appearance of the Nazarene, by sages, prophets and teachers upon the earth. These records have been lost upon the earth. These records have been lost to mankind in the flesh, but they are preserved in the higher courts above. Undoubtedly the Nazarene was one of many prophets whose coming was foretold many years in advance, not only one, for we know that many Messiahs, sages, teachers and prophets, seers and instruct-ors have appeared upon this stage of material-ity, from time to time, each one performing his work in his own way, and fulfilling his mission. We know that the Nazarene was one of these, a gentle, wise and loving spirit, an inspired teach-er, a medium for the use of powerful and exer, a medium for the use of powerful and ex-alted intelligences who desired to bring a season of love, and peace, and knowledge unto man-kind, and to banish error, superstition and wrong-doing

kind, and to banish error, superstition and wrong-doing. Q.-[By John T. Holleroft, Alton, Ind.] In reading Hudson Tuttle's "Arcana of Nature," I find he claims man as a duality, and not a tri-olity. Also he claims that a spirit is not neces-sarily immortal, but can be gradually extin-guished, as a lamp, burning for an indefinite time, and then slowly going out. Is this genu-ine spiritual doctrine? A.-We can reconcile the statements of Mr.

ine spiritual doctrine? A.—We can reconcile the statements of Mr. Tuttle with the Spiritual Philosophy and its teachings under our own interpretation of what he says. We presume that the author of the work mentioned means to state that he re-cognizes man as a dual being, possessing soul and body, or soul and spirit, and if this is his meaning we quite agree with him. Man, in the flesh, we have looked upon as a triune being, possessing soul, spirit, and earthly body. The spirit. properly is to us the body or covering of

Stephen Roundy.

[To the Chairman:] Like many others, my friend, I feel that it is good to be here: good to be able to report myself from beyond the vail of death. To me death had no terrors; it was a friend which I welcomed. I feel as I look abroad and perceive so many hearts mourning in sourcow because death has then some lowed a broad and perceive so many hearts mourning in sorrow because death has taken some loved one away, or find so many friends trembling with fear because they expect deathwill soon come to them, that the teachings which old the-ology has given to mankind have been false and wrong in the extreme; and it seems to me that a spiritual power from beyond the grave, so mighty and potent that it would shake the uni-verse, must, in time, be brought to bear upon humanity, in order to arouse men from the er-rors into which they have fallen, and bring them up strong and free upon a higher plane. Well, sir, I am ready to work for this, ready to join my feeble forces and powers to those of other spirits in bringing this mighty influence and strength from the world beyond; and I ask the coöperation of friends in the mortal, for I know very well that spirits cannot work with-out instruments; that they cannot perform a labor unless they have the opportunity of doing

out instruments; that they cannot perform a labor unless they have the opportunity of doing so. It is important for those who believe in the spiritual philosophy, and have had evidences of the immortal existence of their loved friends, to join in harmony with those spirits who are working for the enlightenment of mankind gen-erally, in order to spread abroad true knowl-edge and understanding concerning the spirit-ual world and immortal life.

I have seen so many differences arising be-tween members of one household—I mean the household of spiritual faith—that I feel pained, Linko tech as the link of the soul, until that too becomes too gross for the advanced and exalted inner being, and more perfect form link of the soul, until that too becomes too gross for the advanced and exalted inner being, and more perfect form link of the soul, until that too becomes too gross for the advanced and exalted inner being, and more perfect form link of the soul, until that too becomes too gross for the advanced and exalted inner being, and more perfect form link of the soul, until that too becomes too gross for the advanced and exalted inner being, and it lhought I had nearly succeeded in making

MESSAGES TO BE PUBLISHED.

Jan. 31. — Lewis Hatch: Mrs. Rosanna C. Ward; Julia Parker; Marcus Dunn; Sarah Manning; Mary Bridge; Luther B. Dickinson. Feb. 3. — Stephen L. Logan; Georgietta E. Mann: Capt. Samuel J. Clark; David E. Wade; Jedediah Washburn; Charlie James; Jennie Maynard; Sarah Hatfield. Feb. 7. — John R. Rice; Neille French; Lena Morris; Johnnie McArthur; Lucy W. Jones; John Gorman; Aus-tin Kent.

Johanie McArthur; Lucy W. Jones; John Gormau; Aus-tin Kent. Feb. 10.—Lotela; for William Tarr, Mrs. Emeline Coffin, George Hopkins, Mrs. Lavinia R. Beecher, Job W. Paine, Ambrose Young, Katie Connelly, Henry Bacall, Lizzie Hutchinson, Annie Feiton, Leonita. Feb. 14.—Father Moses Ballou; Neille Leonard; Mary Bisbee; George Emery; George McLean; Dr. Moses B. Kenney; Helen Jarvis. Feb. 21.—James H. Nightingale; Joseph Martin; Frank E. Berry; Henry Carson; Mirs, J. E. Lovejoy; Mrs. Deborah Brasbridge; Lottle Mack; Maria Jepson; Sally A. Hudgens; Mrs. Lucy Ann Richardson.

Spirit Communication to Thomas R. Hazard.

My DEAR HUSBAND—Once more the good angels permit me to return into close commu-nion with your spirit and to bring you a world of blessing from beyond. I surround your spirit with the affection and sympathy of my beautiful world, which seems to be made up of affection, for it is the abode of peace and har-mony, where kindred hearts are forever united, and where joy unspeakable dwells in every soul.

soul. My beloved husband, I rejoice in spirit that you daily receive some token of the ministra-tion and presence of your loved ones. Each re-turn of the spirit adds a link to the chain of evidence of a future life, and of the power of swirit over matter; and for this we rejoice in spirit over matter; and for this we rejoice in spirit, for we long, oh so earnestly, for the time to come when every heart on earth will beat in harmony with the angels, and rejoice in a knowledge of immortality. Our dear ones are present with their'sweet

MARCH 4, 1882.

offerings of flowers and of love. As the dew falls upon the blossom, beautifying and refresh-ing it, so does the affection of loving souls fall upon the life of their dear one, renewing it with strength and power for the coming time. From Your own loving wife, FANNIE. Jan. 17th, 1881. Your own loving wife,

WESTERN LOCALS, ETC.

Ohio:

Alliance—Detailed Statement of a March from Sectarianism to Spiritualism by a Clergyman and the Bulk of his Congregation—Miscellaneous Items.

For the last seven years theological debates have been the order of the day in Alliance, owing mainly to the fact that Rev. R. C. Flower, a preacher of the Disciple Church, began to be radical in his sermons and finally brought up in the green fields of Spiritualism, taking the bulk of his congregation with him on that delightful journey. Following is a statement of the case, as outlined to the Banner of Light envoy by responsible parties in Alliance.

Mr. Flower came to the city in 1875, and soon began to draw large audiences by his radical utterances, although he still adhered to the forms of his denomination, taking charge of the Lord's Supper, baptizing new members to the church, etc. As the months rolled by the preacher's rationalistic views became intensified, a vision of a larger fraternity dawned upon his mind, and the trivial nature of sectarian ceremonials became more and more apparent to his understanding; so on one occasion he electrified the conservative portion of the church by announcing that he would receive as members persons of good character and honest intentions to live nobly, irrespective of the question of baptism by immersion.

This declaration created great commotion, for the inherited traditions of the denomination proclaimed that on the question of immersion everlasting things were hinged, and that it was folly to hope for heaven unless a good square plunge into the water had been taken on entering into fellowship with the church. The battle over the question was hot and heavy. Mr. Flower rallied the progressive element, and the conservative brethren called together the veterans in the sectarian ranks and plead with them to stand by the old views. Finally Mr. F. decided to leave the field of tumult, and one Sunday morning preached his farewell sermon, in which he nailed the flag of rationalism to the mast. After the sermon Elder G. W. Thornburgh rose and stated that although Mr. Flower had delivered his farewell sermon as pastor of the church, yet it was the desire of many people to hear him speak again. The question was put, and it was voted that Mr. Flower be invited to preach in the evening. "Now," continued Elder Thornburgh, "our minister has resigned, and we must take action on his resignation ; let us meet at 21 o'clock today and decide upon what course to pursue."

At the hour specified the church was crowd ed and an exciting debate followed, the result of which was the adoption of a series of resolutions making the church (practically) an independent body, and relegating the matter of baptism by immersion as a condition of membership to the decision of each applicant. The members of the minority were not dismayed; they put in a claim for the church property, and the radicals-composing two-thirds of the society-went to College Hall to hold their meetings, where, unfettered by ecclesiastical machinery, Mr. Flower thundered against the old theological views. He was greeted by very large audiences, and the interest was on the increase all of the time.

On Feb. 4th, 1877, an "Independent Christian Church" was organized by the "come-outers," in which the widest latitude of opinion was allowed on doctrinal points among members of the society. Meanwhile Mr. F. had been visiting mediums, and the light of Spiritualism was beginning to shine across his path. Finally, being convinced of the reality of the doctrine of spiritual communion, he spoke right out in his pulpit and frankly avowed himself a Spiritualist. Here was another sensation. But the preacher's followers had learned by past experience that chaos did not follow a change of theological conviction, so they told the impetuous minister to go ahead and get all the new light he could gain. He did so; and preached such sermons as the people had never heard before. Private séances were organized and converts to Spiritualism were numerous, and Mr. Flower soon found that he had brother Spiritualists in the society, and he was also encouraged by the hearty cooperation of R. Haines, Curtis Goddard, and other prominent local Spiritualists. In the zeal of new soldiers in the army of Spiritualism, the next thing was to start a paper: so the Independent Age was ushered into being, and for about two years it performed a good work for Spiritualism in the State. Mr. Flower was editor of the paper as well as preacher for the society. Another sensation was in order. Mr. Flower became a medium and blossomed out as a healer. to the astonishment of the brethren. An Institute for healing was established, and many patients were successfully treated. After a time Mr. F. retired from the pulpit and the editorial chair, and went to New York as a healer. Frequently, during the changes herein mentioned, the subject of building a church for the Independent Society had been agitated. Finally, in the fall of 1879 the project assumed definite shape, and the corner-stone of a free church was laid. Caleb Steele contributed \$4000. and other prominent citizens coöperated in the work. In June, 1880, the church was completed and formally dedicated, Hon. A. B. Bradford delivering the technical dedicatory address. Dr. J. M. Peebles, Mrs. Morse and other speakers took a prominent part in the general dedicatory exercises. The church presents a neat and attractive appearance ; it has a seating capacity of five hundred. Since the dedication. Dr. J. M. Peebles has spoken from the pulpit, giving universal satisfaction; A. B. French has also edified the congregation with his eloquent and progressive orations. Hudson Tuttle, Warren Chase, W. H. Miller (who was settled for one year), Prof. Buchanan, A. J. Fishback, B. F. Underwood, Lois Waisbrooker, and a score of other speakers whose names the writer fails at this juncture to recall, have spoken in Alliance to excellent acceptance. One prominent feature of the meetings has been the excellent singing of the choir, which is composed as follows : Mr. Pettit (bass); Mrs. Pettit (soprano); Mr. Thornburgh (tenor); Miss Barnaby (alto); organist, Mrs. Lamborn; bass viol, Foster Haines. The church is paid for, and no one has a claim against the Society. Mr. Thornburgh is a chaim against the Society. Mr. Inormourgin is President of the organization, and Mrs. C. Rochhill is Secretary. Altogether, prospects are bright for the future. The Banner of Light is shedding its radiant beams among the congre-gation, weekly, and there is an earnest desire

among the people to witness genuine spiritual phenomena.

This Alliance episode is worthy of being elaborately chronicled, as it illustrates a march from Sectarianism to Spiritualism. The friends are on the track of orderly development, and they deserve the cordial congratulations of the adherents of Spiritualism in all parts of the land.

CHIPS.

Ridgeway Haines, of Alliance, is a veteran Spiritualist. His hospitable home has been a resting-place for many reformers.

A. B. French, of Clyde, Ohio, will lecture for the Second Society of Spiritualists in Chicago, during March. He deeply regrets his inability to meet the Eastern friends who have invited him to speak in Boston and vicinity. Mr. French spoke in Geneva, O., Feb. 12th; in Corry, Pa., Feb. 18th and 19th.

Talking with some of the Alliance brethren, they laughed heartily as they referred to the time when they thought that a debate on "baptism by immersion" was fundamental, involving an issue on which the salvation of a human soul depended. Now, our friends can see the ground over which they have passed in the ad vance to Spiritualism.

Theodore Tilton delivered an eloquent dis course in Case Hall, Cleveland, O., Feb. 7th, on "The World's To-Morrow." Over thirty Catholic priests were in the audience. Parker Pillsbury, Thos. Lees, and other prominent Spiritualists and reformers, were present. Mr. Tilton prophesies a conflict between the rich and poor in this country unless some vital action is at once taken relative to the power of corporations and the accumulation of colossal fortunes by a few men. It is not wise to "pooh! pooh!" this prophecy.

Curtis Goddard, of Alliance, has invented a corn-shelling machine, which will bring joy to every farmer's heart. He has a large factory, and employs a small army of workmen to meet the demands of the market. He has shipped several thousand "shellers" to England, Russia and India. Like a sensible man, he adver tises in the Banner of Light (see eleventh page). The machine weighs less than ten pounds, and costs \$5,00. It is constructed of metal, and is easily attached to a barrel, box or tub. A man or boy can easily shell twelve or fourteen bushels of corn per hour. Mr. Goddard is a veteran Spiritualist, and is held in high esteem in the community where he has so long resided. CEPHAS.

Anti-Compulsory Vaccination.

The Feeling at the West in Regard to it-Public Meeting of the First Anti-Vaccination League in New York - Facts Stated - Resolutions Adonted.

Fo the Editor of the Banner of Light:

You give us so good a send-off that you deserve to be apprised of what is going on. The battle against blood-poison is very hot. A bill is before the Legislature of Connecticut to compel children in school to be vaccinated or turned out. Drs. Munn and Ripley are fighting it manfully, as well as others.

At the meeting of the Eclectic Medical Association of Kansas, a week ago, Dr. Simmons, of Lawrence, read a carefully-prepared paper in favor of vaccination. It was reviewed by Dr. John L. Furber, of Michigan Valley-a natural orator and a genuine golden-mouth. He had treated hundreds with smallpox ; never a death and seldom a pit. "Vaccination is a humbug!" shouted he; "compulsory vaccination is CRIME !"

Dr. T. A. Wright, of Americus, followed with an able, logical speech, illustrated with cases and examples, which evoked the most careful and earnest attention. After he was through others took up the discussion; and now the word has been spoken it will not return void.

We have had several vaccination deaths in New York lately. They are reported "pytemia" but when pyremia, especially of children, appears on the New York City death-roll, you may read between the lines-a vaccination murder. The police department of Brooklyn has ordered the patrolmen to be vaccinated or dismissed from the service.

unnecessary alarm, and the muzzling of the press and pop-

unnecessary alarm, and the muzzling of the press and popular opinion; and
 Whereas, Vaccination, since it has become general, has worked corruption of blood, and increase of disases, has really exempted no one from smallpox, but smallpox is more deadly in consequence of it, and more to be reared than over; therefore, be it
 Resolved, That we protest against any and all legislation or other action, making vaccination compulsory, whether in schools, workshops, manufactories, or the public service.
 Resolved, That we respectfully ask the several Legislation or other action, making vaccination schools, workshops, manufactories, or the public service, and regulation within their jurisdiction respectively, by whatever authority made, excluding popils from public schools and institutions if they are not vaccinated are really protected, they can suffer no periform the presence of the unvaccinated.
 Recolved, That we respectfully submit that if those who are vaccinated are really protected, they can suffer no periform the presence of the unvaccinated.
 Recolved, That we desclaim the recent circular of the value and analges for the deaths, slekknesses and other ill effects which ensue therefrom.
 Recolved, That we disclaim the recent circular of the National Sanitary commissioners, declaring smallpex epidemic, as erroneous and improper in view of the fact that other englive discusses are several fold more numerous and fata; and accordingly it is alike detrimental to public proposed to move the scientific conservators of the unifications. The various organizations in this country and elsewhere, oposed to move and may be escribed to for enforting the evarious of and instrumental to public properize and unverting of a conservators of the number of the National Sanitary commission of the public enservators of the public bealth.
 Recolved, That we herely agree to cooperate with the presentional Anth-Varcharding to furth erasins an

caused me to desist. How much I have learned since! How thankful I am that knowledge has come to my relief. I have just read 'Is Darwin Right?' What a noble and comprehensive volume, by a noble man (William Denton). We want Nature's facts as to how man came, not the ideas of the ignorant past."

Arkansas.

WALDRON .- Fred Brooks writes: "Your glorious Banner of Light, which we took in Texas ten years ago, first awakened my thoughts upon the subject of Spiritualism, my progress toward and a belief in which was strengthened by the evidences of my own mother years before, who, knowing nothing of the ninetcenth century Philosophy, told me of many remarkable events in her own life, which are now all simple to my mind. Materializations of the departed are not new, for my mother saw them in life; and now, having passed away, would be able, could I get to a medium, to enlighten one who is determined to arrive at the truth if possible. I do, oli, I do wish a good medium would come into this section of country; but if none arrive liere soon I shall come to where I can find one, or those who like myself will investigate."

New Jersey.

NEWARK .- Mary A. Winslow, writing from the Spiritualists' Home, 65 Mulberry street, states that very strong physical manifestations of spirit presence and power have taken place of late in that place, such as writing on tables and walls in letters as of fire, bringing flowers, removing articles of furniture, writing communications when no one is present and leaving them to be found by those for whom they are intended, etc. Materializations of forms also occur, and the phases in which the unseen make known their presence appear to be, as our correspondent remarks, "too numerous to mention."

Ohio.

PORTSMOUTH.-C. W. Cotton writes: "1 have little to write regarding the progress of our faith in this place. The fires are still burning brightly on private altars, but the masses look with suspicion upon anything that sayors of Spiritualism. If it were not for the Banner of Light and other beacons, we should hardly mistrust that the world is making a march in liberal thought that has hardly been equalled in the history of the ages."

Louisiana.

NEW TEXAS,-Josoph F. Tounoir writes: I enclose my yearly subscription to the good Banner of Light, the true friend and instructor of one who was a bound sectarian bigot for thirty-eight years, but who, thank Gad, is now a conscience-freedman, made so by the illuminating power of the Banner, which I hope may bring the same liberty to many other souls behighted by church dogmas."

Tennessee.

CROSSVILLE. - Eliza J. Snodgrass, upon writing for books, adds: "You may set me down for a life-time subscriber to the Banner of Light. To me it is as manna in the wilderness, or food to the starving, drink to the thirsty, and light to those who sit in darkness and the region and shadow of death."

From Cooley's Weekly, (Norwleb, Ct.,) February 18th, 3

Medical Rights for 1882.

The Ball Opened at Hartford Once More--Byron Boardman Heading off the Doctors Again--Sharp Skirmish Before the Judiciary Committee.

It will be remembered by the readers of Cooley's Weekly that in the last Legislative ses-sion a bill was introduced to regulate the prac-tion of medicine which for the quark will be practice of medicine, which fact caused quite a sen-sation among friends of medical freedom. The nature of that bill had never been made public. But recently it has been uncarthed and its his-tory traced from its inception. It is a formidable

invited the medicos to question the speaker, but evidently the doctor-craft was stranded by the unexpected turn of the tide, and its demor-alized crew, instead of defending a shattered wreck, scened to prefer the privilege of wading to the turn to the shore.

5

Don't use stimulants, but nature's real brain and nerve food-Hop Bitters.

To Business Men.

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

Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

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APOCHRYPHAL

BANNER OF LIGHT.

New York. NEW YORK CITY .- Mrs. Milton Rathbun

writes, Feb. 20th: "Our parlor meetings increase in interest and attendance. On the 8th inst. Mrs. Nellie J. T. Brigham ministered unto us in her usual quiet but effective manner: at the close of her lecture, and after the poems were improvised, many took her earnestly by the hand, and were profuse in their expressions of praise and gratitude for her golden utterances. She lectures for us once each month. and no speaker is more heartily welcomed. May her life-work extend far into the future.

On the 15th Mrs. Amelia Colby kindly came to us, and as she always does, lectured in strong. terse, crisp language, giving food for volumes of thought. Her assertions and propositions, while startling, will bear analysis and the tests of reason and common sense. She is now delivering a course of lectures on Sundays, morning and evening, at Frobisher's Hall, 23 East 14th street. Her audiences at that place are increasing in numbers, and the interest is intense. She will probably remain during next month, and we hope longer.

On Feb. 29th Mrs. Shepard-Lillie will address us in our parlors. Mr. Lillie will favor us with the music, which we truly appreciate, and which is no slight attraction to our meetings.

Our new Benevolent Society, which is begin ning active work, bids fair to become a nower for good. Those already enlisted unite with me in the desire that all lady Spiritualists will foin us in our labor of love. We meet every Thursday at Mrs. Henry Kiddle's, 789 Lexington Avenue, at 3 P. M. Ladies desirous of becoming members will kindly send in their names to the above address, or to any member of the Society."

DELPHI.-"M. C." writes : "Miss Carrie E. Downes, a trance speaker, of Baldwinsville, has been lecturing in different places in this vicinity. She lectured at Cazenovia Jan. 14th, Delphi 15th. Woodstock 17th, and gave two lectures in Fabius-delivering ten lectures in all. She bids fair to become one of our best speakers. We also held social gatherings at private houses, where we had many tests from spirit-friends through the mediumship of Miss Downes and her friend, Mrs. Denio. The attendance at the lectures and interest manifested were altogether beyond our most sanguine expectations.

There will be a two days' meeting at Georgetown some time the last of May, at which time and place we hope to organize a Spiritualists' Union on a platform broad enough to give free scope to every freedom-loving mind, though I am aware organization has a tendency to check efft of future generations as a relic of medical am aware organization has a tendency to check progression.'

New York, Feb. 20th, 1882. A. W. Banner Correspondence.

The First Anti-Vaccination League held its meeting as announced at Steek Hall on Feb. 16th. Mr. George H. Jones presided. Dr. R. A. Gunn made the first speech, and set forth by evidence the utter folly of vaccination. Prof. Winterburn also delivered an address of similar tenor. Prof. J. Dobson, of Fairfield, Conn., made the speech of the evening. I hope he will print it Dr. L. de V. Wilder reported the case of a child he had attended with pyzemia, having an ecchymosised or mortified spot on its arm from vaccination.

Dr. W. L. Tuttle reported another, a horrible story. The father of the child was present, and recited the particulars. He had King's Evil; so also had his three children. All were vaccinated with "pure bovine virus." They had bad eruptions in consequence. The officer of the Board of Health sent and procured "scabs' from two. The third, a sickly babe, rotted to death. The attending physician reported it 'pyæmia from vaccination." Some Health official changed the words, striking "vaccination" out.

Dr. A. E. Cooley told of a harslet of a beeve which she had purchased, in which were tubercles. She said a very large proportion of the harslets of cattle slaughtered for food were tuberculous. Virus from such animals would be very likely to carry consumption.

A man who had served in the Army of the Potomac, said that his company had been generally vaccinated, and suffered from "bad arms." Several afterward contracted smallpox. He had been vaccinated when very young, and was permitted to escape. He related an amusing story of going three miles with a comrade after "commissary whiskey," and after waiting three long hours for it in a close cabin on a cold day, learned that they had been sitting all that time over an infant with smallpox. Hastening out of doors, each drank long and deep of the 'prophylactic," and then set out in a hurry for camp. No harm came; and he believed it was the whiskey that protected them.

Another man related the story of Madame Du Bar, the daughter of the late Lola Montez. She was vaccinated, and her arm in consequence swelled to an enormous size, like elephantiasis. She was outspoken in denunciation, and was willing that her case should be mentioned.

The following resolutions were adopted with an enthusiastic unanimity:

Whereas, It has been an established principle of the common law, as set forth by distinguished jurists, that no man may be compelled to undergo any surgical operation against his own consent; and *Whereas*, Vaccination has been and still is distrusted as a heneficial operation, and disapproved by men eminent in science, medical knowledge and surgical skill in both hemi-subares; and

Sector Content of the sector of the

Massachusetts.

EAST BRAINTREE.-G. E. Pratt writes: "The Spiritualists of this place have had an opportunity of listening during the last few weeks to some of our best speakers. Jan. 28th and Feb. 5th Mrs. Sarah A. Byrnes, of East Boston, conducted the exercises, and gave us four very instructive scientific lectures, which were very much enjoyed. Feb. 12th W. J. Colville occupied our platform and delivered a lecture upon Spiritualism a Science,' which proved to be one of his best and strongest efforts. It was highly entertaining and instructive, the illustrations and explanations being very plain, and the application pointed and direct. Feb. 19th Mrs. S. Dick, of Boston, was with us, treating in the afternoon of "Mediumship; its Relation to Cause and Effect," and in the evening upon "God Maketh his Angels Ministering Spirits." She, or perhaps I should say her guides, treated these subjects plainly, concisely, and applied them to practical life vigorously."

Nebraska.

FONTENELLE.-Mrs. M. A. Cuppy writes: Myself and husband, J. A. Cuppy, recently spent several days at Memphis, Mo., where lives the wide-famed medium, J. H. Mott. While there we were fully convinced of a beautiful life beyond the tomb. We saw our little daughter, who passed over six years ago, aged six months at that time; she had the appearance of a girl six or seven years of age. She gave us wonderful tests; showed us a wreath of white buds which we recognized as similar to one that was laid over her hands at time of her burial, and told us many things which we knew to be facts in regard to matters at our home in Nebraska. We saw our mother, father, and many others whom we recognized, and had the privilege of going as close to the aperture in the cabinet as we wished, and of thoroughly searching the cabinet. I feel it my duty to thus publicly make known truths that are so highly gratifying to myself and husband."

New Hampshire.

MANCHESTER .- Mrs. J. B. Whittle, Vice President of the Spiritualist Society in this place, writes, Feb. 10th : "We had Mrs. K. R. Stiles of Worcester, Mass., to speak to us for the first time, Sunday, Feb. 5th, and were very much pleased with her as a speaker and as a test medium. We all hope to have her with us soon again."

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GRANVILLE .- A. C. Williams writes : "I want to tell you how near I came writing you a letter about three years ago (before my conversion to Spiritualism,) admonishing you to engage in better business than the publication of such a paper as the Banner of Light. I took my pen in hand to write, but some singular influence

barbarism.

Darbarism. One of the iron clad provisions of this bill prohibited, under penalty of heavy fines and imprisonment, physicians, and all other per-sons, except certain favored classes of doctors, as follows: (Sec. 6.) visiting or seeing or reactivity calls from nervous with a view of heareffting them in their health, the advising or the prescribing of remedies or the advising of any course of treatment, or the doing of any of those things usually done by physicians, surgeons or obstetricians in the treatment of their patients.

The original doctors' bill was defeated, but a substitute was drafted by a commission of doctors in relation to itinerant, physicians, and was passed. The act was evidently calculated to serve as a base of operations for further encroachments. As, predicted by wary sentinels on the watch-tower of liberty, the medicoshave renewed the attack by introducing in the pres-ent Legislature a bill to amend the law in such a manner as to discriminate in favor of the old school of practice as against new modes of treat-

ment. The bill was referred to the Judiciary Comrite ond had a hearing this afternoon. The fraternity of physicians was out in force and evidently considered itself master of the situa-tion. All had been quiet along the lines until Byron Boardman—a well known medical icono-Byron Boardman—a well known medical icono-clast of Norwich—appeared upon the field, and by a legislative coup d'main somewhat discon-certed the professional plans. Through Repre-sentative William S. Congdon he introduced a counter bill to repeal the very law which, the medical faculty was seeking ito amend in its own interest. This bill was pushed through the House and Senate under a suspension of the rules and reached the committee in time for the hearing. This sudden flank movement evident-ly took the medicos by surprise, for it exposed to attack the whole line of legislation in favor of ancient medical dogmas, and brought under fire not only this iron clad amendment but

their professional stronghold—the medical law. The doctors deplored the fate of their bill last, year, and complained of the shabby manner in which it had been mutilated by the committhe and thus rendered of little account. They were dissatisfied with the act as passed, since it was not what they asked for, and urged more effective legislation. After the merits of the amended bill had been duly set forth by its diplomated champions, Mr. Boardman was introduced.

The speaker first made a good point against the law on Constitutional grounds, after which he skillfully wielded the argumental scalpel of he skillfully wielded the argumental scaluel of reason in dissecting that and other laws calcu-lated to infringe on the rights of the sick in matters of medical attendance, and made it evident that it was "professional incapacity" that requires legislative protection rather than the people. The committee gave the closest at-tention, and the arguments seemed to have marked effect. The animus of the opposition was shown by the fact that while alluding to certain new modes of cure which are rapidly increasing in popular favor, a fusilade of sneers and suppressed titters from the champions of and suppressed titters from the champions of medical monopoly greeted the speaker. But as mental hot shot and shell began to plow as mental hot shot and shell began to plow through the hulk of their professional craft, and expose the gaunt skeleton of death rioting beneath the shelter of diplomated stupidity, the annoyance ceased, and matters took on a more serious aspect. And as telling points con-vulsed the committee with judicial mirth at the expense of the professional party, its exulta-tion subsided, and the solemn mien of these learned luminaries would have done credit to a professional funeral service. The Chairman

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THE WORK OK SPIRITI ALISM is as broad as the universe, it extends from the highest spheres of angelic life to the lowest conditions of human kinetanéel. It is as broad as Wisdom, as comprehensive as hove, and its mission is to pless marking. - J den Purpont.

The Indians in Congress.

Senator Dawes of Massachusetts has presented a petition to the United States Senate, to which not less than one hundred thousand signatures are appended, praying for the better observance of treaty stipulations with the Indians, and asking that their lands be parcelled out to them in severalty, with the guarantee of tions that formed the single petition were State legislatures the "Great Conspiracy," and, signed by governors of States, professors of among other statements, say that "smallpox leading colleges, officers of charitable and edu- seares have for weeks been carefully and assiducational institutions, members of churches, etc. - onsly promoted by interested physicians, and The petition reads thus:

To the President of the United States and to the Sen-ots and House of Representatives in Fungress as

The first of the provided that the second states in the provide of the provide states are moder by the second states are most respectfully but most carnestly pray our president and your honorable body, first, to main-tain all treatiles with the Indians with serupations fide-ity until the compacts are modified or alrogated by the free and well-considered consent of the Indian's tribes who were also parties to these treatles: second, which is the transferred consent of the Indian's tribes who were also parties to these treatles: second, which is the transferred indian children within the lim-its of the transferred indian children within the lim-st of the transferred indian children within the lim-puble schools of some of our large citles, and since the treatles with many tribes alroady bind our gov-ernment to provide a teacher for every thirty Indian children among. Hows tribes, therefore we pray that a number of common schools sufficient for the educa-tion of every child of every tribe may be provided upon the free studies and that industrial schools also may be established among them; third, we pay that a stiff for simple to all least one hundred and slay acres of land may be granted to any findian within the preservation occupied by list tribe when he desires to hold land in severally, and that said land shall be the altenable for twenty years; fourth, we also earnestly pray for the recognition of findian personality and rights under the line. Junta the low the protection, when he desires the line alter and the protection.

did no more than follow the poor example set them by Mr. Plumb. Abuse of the white petitioners and of the Indians together, was all that they offered in reply to this most just and common-sense request: For what could well be more just and sensible than to seek to change course, of ten nights each, and the interest conthe wandering habits of the Indians by giving them their lands in severalty, so that they by many of our Boston readers as the gentlecould never be taken from them by the greed of frontier settlers or railroad corporations? Phenomena in the last course of lectures ever But if is entirely untrue that there is not a case on record in which the Government has after placing them there, as asserted by Mr. this country. On introducing the lecturer to Plumb. The cases of the Cherokees and Chickasaws in the Indian Territory disprove it, and bly no man living was better qualified to judge so do those of the Minnesota and Wisconsin Indians.

But suppose Senator Plumb and his abusive allies in the Senate Be confronted by the highly competent testimony of Gen. Crook, famed as an Indian fighter, and a man to whom they will if they refuse to concede that the people at the East know, or can know, anything concerning the one or the other. Gen. Crook testilies as follows : "When the Indian's horses and cattle are big enough to be of service, they are driven off in herds by white renegades: when his wheat and corn and vegetables are almost ready for the market, his reservation is changed; and compelled to abandon everything," which of course includes all the improvements he has made. The treatment of the Irish tenantry is nothing to it 7 and yet that is the accusation of 1 weight of which Parliament is struggling today to free the nation. This sort of reply, so unfeeling, inhuman

and shameless, which Senators Plumb, Ingalls, and Teller have seen fit to make to a very proper request of the men and women of the country, is fortunate in that it exposes all at once the real determination of a certain class barism and ignorance and the nomadic state they are resolved to remove him from the face of the earth. Nothing could be more opportune than this throwing off of the disguise of the enemies of the red man, and letting it be fairly understood what are the motives with which the lovers of justice to all bave got to sharply contend.

----Medical Legislation.

An appeal against all forms of medical legislation is made in the February number of the Medpublic journals playing into their hands, on purpose to create popular alarm, and drive members health." The editors frankly confess that "medical men very unfortunately know little generally, and often seem to care less about the sanctity of the rights of persons." And lative body. "Protection" and "regulation" in statutory matters mean a swindle on somebody. We care little, say the editors, for the pretence on which such legislation is sought;

The other Senators who opposed the petition Additional Evidence of the Reliability of Mrs. Pickering's Mediumship. Prof. J. W. Cadwell, the well-known mesmerist, is having crowded houses nightly in the Academy of Music in our neighboring city, Chelsea, Mass. This is the Professor's third tinues unabated. Prof. C. will be remembered man who gave the last two lectures on Spiritual given in this city under the auspices of the late Dr. H. F. Gardner, so long and favorably known been able to keep the Indians on a reservation as an indefatigable pioneer of Spiritualism in the audience, Dr. Gardner remarked that probaof Spiritual Phenomena, or had had better opportunities of investigating them, than Prof.

Cadwell. Having met this gentleman a few days since, and learning that he intended to be at one of Mrs. Pickering's séances for spirit-form materializahave to concede a pretty fair knowledge of the tion before leaving town, we requested him to Indian character and of the whole case in hand, make an impartial statement in writing of what might transpire in his presence on that occasion. It gives us great pleasure to put this new evidence of the reliability of the medium on record in these columns.

To the Editor of the Batcher of Light:

I attended Mrs. Pickering's séance at 132 Chandler street, this city, yesterday afternoon. I had never seen Mr. or Mrs. Picketing before 2 P. M. yesterday, sometimes, as in the case of the Poncas, he is I went to their former Lonie In Rochester, N. H., about five years ago, and once about a year later, but did not see them, as they were absent at that time. From what I heard during my stay there I supposed she must be a remarkable medium; but, owing to subsequent reports, had lost faith in her mediumship. When I went to the world brought against England, from the their present residence, I believed that I should be able to see and comprehend the whole modus-operandl. Twenty-one ladles and gentlemen were present besides Mr. and Mrs. Picketing. Her cabinet consisted of plain cloth curtains about six feet in width, across one corner of the back parlor,

A cord was stretched across the room about three feet in front of the cabinet; the spectators occupied two rows of chairs, about three and six feet from the rope. I was assigned a seat near the middle of the on the frontier to pursue the Indian to his final back row. Mrs. Plekering came in at the appointed extermination. Holding, as they do, that bar- time, and was introduced by Mr. Pickering, and remained in sight long enough to enable any one to study are the only proper, conditions for the Indian, her face and form and natural movements, as much as was necessary for future comparison. Mrs. P. took her seat in the cabinet, the curtains were drawn, the light lowered, and the company asked to join in singing. There seemed to be a willingness on the part of every one to comply with necessary conditions for a complete success. There was light enough to distinguish each face in the room. I did not count the num ber of spirit-forms that came from the cabinet that afternoon, but should not hesitate in saying there must have been at least twenty-live to thirty, and no two of them alike, so far as I can temember.

The gentleman and lady who sat in front of me were called up to the rope, and a beautiful spirit greeted lead Tribune, published in New York. Its editors, them with radiant smiles, loving gestures, and whise an undisturbed title to the same. The peti- style this annual onslaught upon the several pered something in their ears that I did not hear distinctly. On returning to their seats I asked the gen tleman and lady if they recognized the spirit-form. They said they did, unmistakably-in form, face, and by name. The face was so individualized that I think I could pick out her photograph if placed among a hundred others. After a number of other forms had been recognized, I was called up to the front, when a of legislative bodies headlong into the enacting spirit dressed in male attire came out of the cabinet, of measures the chief object of which will be to but I did not recognize him. He whispered to me, sayincrease the power and emoluments of a certain | ing that he was my brother George, and was with me class, under pretence of earing for the public often. It certainly was not the medium, and he closely resembled a brother who is still living. At least half-a-dozen persons asked me if I recognized the spirit, and when I answered no, they said that I ought to have been able to, as he looked enough like me to be a brother. I could not recognize in a bearded main men who are so very indifferent and even un- of forty a beardless youth of eighteen, which was a demindful of others' rights, say they, are ill ceased brother's age when I hast saw him alive. I am qualified to suggest the course of a Legis- rather of the opinion that it was my brother. Certain ly no one present knew his name but myself, and I was not thinking of him, but had begun to hope that an other one would come. After half-a-dozen other spirits had materialized I was again called up to the rope, and a beautiful spirit came out and touched my face past experience has shown that the first aim with the ends of her fingers in a very affectionate manand object has been to proscribe others, to ner. I said to her that I did not know her, and she must have come for some other person. She whis acts which worthy men and good citizens would pered that she was a relative; and I began to feel very uncomfortable, fearing that I had been too hasty in stepping forward, and was sure that some one besides myself had been motioned to come up. While standing within reach of her face, it slowly changed beneath my gaze, and a face long unthought of was before me I involuntarily exclaimed: "My God ! Aunt Esther, is that you?" She seemed very much delighted at being known. She lifted the curtain so high that I and sev eral others could see the medium and the spirit at the same time.

every opportunity to investigate materialization ; and, no matter what others may say, I know, beyond a doubt, that Mrs. Pickering is a true and honest medium, and that spirits do return and manifest their presence in material form.

I have been in the cabinet, placed my hands upon the head, face and hands of the medium, seeing her, at the same time, seated in her chair, while the spiritform held the curtain up that all might see her. I have been to many of her seances, have made appointments with my spirit-friends at our home, that they should meet me there at some particular scance. They have always kept their appointment, and I have recognized them, all unbeknown to Mr. and Mrs. Pickering. I have seen many persons convinced at once by their spirit-friends giving their names, when it was the first time they had ever been to any seance. Mr. P. conducts the seance in a gentlemanly manner. have seen nothing to indicate fraud or trickery of any kind. Thank God ! your Banner of Light waves only in defense of truth, and that it may always thus continue is the earnest prayer of

JULIA CRAFTS SMITH. 486 Tremont street, Boston.

"Friend after Friend Departs."

An intimate friend and co-worker of Theodore Parker, Rev. Samuel Johnson, passed to the higher life, Sunday night, Feb. 19th. He was a graduate of Harvard College in 1842, for a long period minister of the Free Church at Lynn, Mass., and a liberal and progressive thinker and speaker at a time when the views he advocated were far less popular than they now are. A third of a century ago, with Samiel Longiellow, he compiled the "Book of Hymns," a fine selection of poetry used by Theodore Parker at his public services at Boston Music Hall. Mr. Johnson left the ministry in 1870, and has since devoted his time to literary pursuits, his latest published works being The publishers state that their paper was estwo volumes on "Oriental Religions," a third tablished under the advice of a band of adbeing about finished at the time of his departure. Of this work, Rev. O. B. Frothingham, in an appreciative notice of the author's life and services, says: "In point of originality of design, brilliancy of execution and competency of learning, it will not only maintain a permanent place in literature, but be accepted as weighty contribution to thought."

"The Council Fire and Arbitrator."

We are pleased to learn that the termination of the visible labor of Col. A. B. Meacham on earth will not interfere with the publication of The Council Fire and Arbitrator. Upon closing the preparation of the February number he said, as though filled with premonitions of approaching death : " I feel that my work is nearly ended, and 1 want you, my faithful friends and co-workers, to pledge me, in the name of our sacred friendship, and of the cause in which we have together labored so long, that if I fall in the battle for the right you will not falter, but go right on with this work for God and his wronged and persecuted children, the Indians."

His coadjutors, T. A. and M. Cora Bland, made the promise, and now appeal to their friends to hold up their hands while they endeavor to carry on the work Col. Meacham so nobly began. The next number will be issued by the 10th of March, and will contain the funeral oration delivered by his pastor, Rev. Dr. Baer, of Metropolitan M. E. Church, a biographical sketch, etc. The address of the Council Fire is Box 718, Washington, D.C.

The Thirty-Fourth Anniversary.

In addition to the names already announced as speakers in the course of the forthcoming celebration of the anniversary of the advent of Modern Spiritualism, in Music Hall, Boston, on March 31st, the Shawmut Lyceum have secured the services of the eloquent speaker, Mrs. Amelia Colby, assisted by Mrs. Smith as vocalist. These ladies are, we are informed, doing a noble work, and we trust they will meet with a warm reception in Boston.

The Annual Ball held regularly in connection ith the Anniversary Exercises will this year

MARCH 4, 1882.

Reception to Charles Bright.

Mr. Charles Bright was given a reception at the residence of Mr. and Mrs. A. S. Winchester, San Francisco, Cal., on the evening of February 16th. Mrs. Ada Foye presided over the exercises, which consisted of addresses by that lady, W. H. Mills, W. E. Coleman, Mr. and Mrs. N. C. Mayo, H. M. Bailey, Lena Clark Cooke, Ada M. Scales, Mrs. C. N. Drury, Mrs. A. S. Moore and Mrs. King, the latter speaking under influence. In response, Mr. Bright gave an eloquent impromptu address, during which he reminded his hearers that they had selected the time for the reception unconscious of the fact that it was his birthday.

A similar circumstance occurred in New Zealand a few years ago. The friends in Dunedin gave him a reception on Feb. 16th, not knowing, when the time was selected, that it was his birthday. In these Mr. Bright recognized more than mere coincidences; the influence of unseen intelligences was probably manifest there-

in. On motion of W. H. Mills, Esq., a resolution was adopted by the meeting stating that the Spiritualists of San Francisco congratulated Mr. Bright upon his long and useful life devoted to the service of humanity, and commending him as a worthy representative of spiritual and liberal truth.

WinLight for All, published in San Francisco, is working nobly in the spiritual cause, and should be fully sustained. Its last number contains a beautiful poem in memorium of the late Mrs. Laura Kendrick, which we shall reproduce in these columns next week. It will close the second year of its publication in April next vanced spirits, whose sole desire is to do good to humanity in general by spreading the knowledge of the truth as demonstrated in the manifestations of Spiritualism. So much encouragement has been given it that its publishers announce that they will, on and after May 15th, issue it every other week, and with added encouragement we hope the time may not be remote when they can afford to publish it weekly, as they hint it is their desire to do.

"THE COMING RACE."-We are requested by Mr. W. J. Colville to make the following explanation regarding his discourse bearing the above title which appears on our eighth page: The unusual brevity of this lecture is due to the fact of the severe snowstorm of Sunday, Feb. 5th, preventing most of his congregation from hearing his lecture on the "Coming Government" delivered on that day. As it has been reported for our columns and will shortly appear, we give only the latter portion of the discourse delivered Feb. 12th, the first half being a partial re-delivery of the lecture of the previous Sunday.

837 Mrs. Mary A. Newton writes us under date of Feb. 20th :

" Mr. W. T. Hunt, Assistant Conductor of the New York Lyceum, entered the higher life on Tuesday, Feb. 14th. Funeral services were held at his late resldence on Thursday, at 2 o'clock P. M. His body was

taken to Woodlawn Cemetery. Memorial services will be held at Republican Hall, as soon as arrangements are completed. The New York Lycenm has lost an efficient and active officer, one always faithful to every duty. To his sorrowing parents the loss is irreparable. Their hearts are bowed with grief, and at present cannot look beyond the heavy clouds which seem to overshadow them."

En A new organization, "The First Society for the Advancement of Spiritual Science," has been instituted in Grand Rapids, Mich., with the following officers: President, Dr. W. O. Knowles: Vice-President, Lester Dixon; Secretary, Mrs. Dr. W. O. Knowles; Treasurer, Capt. O. Porter: Collector, Mr. J. H. Parker. A hall is to be rented and able speakers will be called to the platform.

anemable for twenty years; fourth, we also extrustly pray for the recondition of Indian personality and rights under the law, aving to Indians the protection of the laws of the United States for their persons and property, and hedding them increased encouragements to industry, and opportunity to trade, and securing to them fall religious therity.

Immediately on its presentation, Senator Plumb, of Kansas, rose and fired off a volley of venomous sneers, characterizing all such petitions as sentimental, and offensively boasting that nobody could know anything about Indians unless he lived near them. He jeered at the bare idea of Mr. Dawes believing in what he said about them, and sought to set the dust of prejudice flying in the Senate by denying that their wealth or position gave the peritioners any undue claims upon Congressional attention. He said that the sympathy lavished upon healing in any form he pleases, with or without the Indians by many people was indirect ratio to a college degree. Anybody has the right to their lack of knowledge about them. He like- employ him who chooses. No dog or doctor wise had the hardihood to deny that Congress had violated treaty obligations, and he proceeded to show, on the contrary, with what leniency tion to interfere with that right. Every enactthe Government had treated the Indians who ment of the sort is usurpation. All physicians had perpetrated massacres such as that of the are liable for malpractice, whether for setting Utes, and various outrages upon the people of a hone hadly, poisoning with vaccine virus, or the border. He, for one, wanted to see an end any pernicious effect from the improper admin- known to any earthly mechanic. That hand was of this sentimentality, and the relations of the istration of drugs. That is all the law that is Government to the Indians put upon a rational required, and it is perfectly safe to leave the been the medium's. I did not hear any one express a and practical basis, and better understood. In matter there." They admit that perhaps Rusregard to giving land in severalty to the Indians, he asserted that there was not a single case differently, but in a country like the United on record in which it was possible to keep the States all intelligent persons who are opposed Indians upon a reservation after placing them there.

But he did not go further and investigate the causes for the discontent of the Indians, so far medical diplomas to the very legislation which as it has become a fact; the chief of which is restricts the practice of medicine to those who the deliberate purpose of the agents and their have secured them from some sort of a medical allies, including too many of the frontier set- college. As they express it, "there is a great tlers themselves, to harass and rob the Indians deal of dirty diploma-linen in old-school buckin order to provoke war, and thus put money baskets." But so far, they have to admit that into their pockets, besides getting unlawful pos- all legislation to compel the practitioners of session of the lands belonging to the red men.) medicine to have diplomas has been, in practi-If Senator Plumb, and the other senators who cal results, the veriest "shadow of a sham." were pleased to treat this retition of one hun- It has operated, they assert, and truly, to drive dred thousand white men and women with con- undiplomated persons to procure a medical detempt, could but reflect a moment, they would gree wherever one could be bought cheapest remember that schemes are now on foot in Con- and most safely. Few have performed much gress to drive out the Indian inhabitants of In- medical study in consequence, but the receipts dian Territory, on the pretext of running railroads through that country.

Mr. Dawes replied to the indecorous flings never had physicians who are a tithe more and sneers of Mr. Plumb, and spoke of the indignities that were heaped upon the red men in violation of our treaties with them, they being driven to despair in consequence of having been ing (Newton, Iag,) truly says: despoiled of their domain by covetous landseekers, and being forced in self-defense to retaliate in their poor, blind, ungovernable way. He asserted that there never would have been committed any outrages upon the people of impossible; therefore, all who realize how great a Kansas by the Indians, but for prior unjustifia- blessing Spiritualism is to the world should encourage ble outrages by the educated, civilized, law-pre- and sustain mediums." tending people of the United States. The people of Kansas, he said, had the whole American people behind them; while the poor Indians, who had been trampled on, and turned as the worm will turn when trodden upon, had no one | now recovered his health sufficiently to permit to speak for them.

make aggressions on personal rights, and do scorn to do. However innocent and complaisant the statutes may read, they are all of them but so many velvet-clawed panthers with sharp talons ready to tear blameless individuals. As such, they add, they should be opposed by every right means. They acquire no sanctity from being enacted, except such as brute force gives them; and in a law-abiding community their enactment is eruel and unjust.

On the subject of healing generally the edi tors of the Medical Tribune speak out boldly and rationally, and say "it is the right, despite all protest or statutory enactment, of any per son in this country to follow the vocation of It is not in the province of republican legislasia. China and the Khedive of Egypt may think to the establishing of "an irresponsible medical caste" are for full liberty.

They rightly, too, ascribe the sale of bogus of medical colleges have been swelled by the increase of patronage. But the people have

competent.

E. The latest number of The Spiritual Offer-

"Spiritualism has attained its present position through the instrumentality of mediums. Without the presence of sensitives spirit-communion would be

BT It gives us great satisfaction to be able to state that Dr. H. B. Storer, of Boston-whose severe illness we noted in a recent issue-has his venturing out of doors.

Shall we remember the dear friends of our child. hood in the beautiful home of the soul? is as important to all of us, as the question, Is there indeed a continued life beyond the grave?

Before the scance closed Mrs. Pickering came out of the cabinet and sat in front, and while we could see both her hands distinctly, a hand-apparently that of a lady-came out between the curtains, and taking two handkerchiefs that some one gave it, tied them has the right to move his tongue in the matter. up in knots, and passing them back, took a bell and rang it very violently. At my request the bell was taken in again, and rung furiously behind and against the curtain, full four or five feet from the medium. made the request, because I had heard a report that she had a mechanical hand arranged to work by machinery. If she has, it is of a finer material than is moved by a living intelligence; and could not have doubt of the genuineness of the spirit forms ; but each and all, so far as I could hear, were fully satisfied. had a few minutes' private conversation with many be fore they left the house. Mr. Jas. A. Wright, electrician of the Canadian Telephone Company, handed m his card, and said that if I made a report to the Ban ner of Light, I might say for him that he was firmly convinced of the genuineness of the spirit forms that came out for him. Mrs. S. A. Durgan, of Newton Mass., said that she had received the most wonderful tests that afternoon that she had ever had in all her experience as an investigator of Spiritualism. Mrs H. B. Clifford, of 55 West Brookline street, Boston gave me permission to say for her that she saw a relative, whom she fully and unmistakably recognized Mr. S. B. Pratt, No. 3 Columbus Square, Boston, said that he was firmly convinced, from what he saw there. of the reality of spirit materialization. Mrs. L. M. B Robbins, of Newton Centre, was highly pleased, and gave me permission to say that she fully recognized a niece, who held out to her something that seeme partly covered with golden leaves and studded with diamonds. The spirit whispered to her that it was something she wore sometimes in her spirit home Her hair hung in a profusion of curls, extending down to her waist, and she had the most beautiful spirit face that I saw during the séance. I have the name

and statements of others, which I wrote down before I left the house, but I will omit them, as I have made this communication too lengthy already. I have endeavored to give the simple facts, as presented to me which you are at liberty to use as you think best.

Yours sincerely, J. W. C. Boston, Mass., Feb. 24th, 1882. J. W. CADWELL, Mesmerist.

to the Editor of the Banner of Light:

With thankful feelings to God for his inspirations to the children of earth, and believing in his ministrations through the angelic hosts to all of the children of men, I would not be forgetful of human beings through whom some of our best manifestations come.

I have been one of a favored number; not only through others but through myself have I been able to understand the truths concerning spirit-manifestation. I hereby return my sincere thanks to Mr. and Mrs. J. R. Pickering for their kindness in granting me, free of charge:

take place in Fraternity Hall, Parker Memorial Building, Boston, on the evening of the list, under the management of J. B. Hatch, Jr., and J. A. Shelhamer. The National Guard Band-E. W. Masters, prompter-will furnish the music. Tickets, one dollar each-admitting gentlemen with ladies-for sale at this office.

Exchange of Speakers.

Mrs. Mary A. Newton writes us that arrangements have been perfected between the First Society of Spiritualists, of New York, and the Society in Chicago, whereby Mrs. Brigham will speak in Chicago and Mrs. Richmond in New York during the month of March. On Sunday, Feb. 26th, Mrs. Shepard-Lillie spoke for the New York Society, and Mrs. Brigham, on the same day, addressed the Brooklyn Fraternity.

"THE PROGRESSIVE AGE," published at Atlanta, Ga., gives in its third number an excellent variety of interesting and instructive articles, entitling it to the liberal patronage of all Spiritualists; and we are gratified in learning that this has been accorded to it so far as to enable its proprietors to say that the publication is a success, and that it is their determination to continue to furnish a first-class magazine, its editors holding an eclectic position, presenting on its pages the best from all sources. Of the contents of the present issue we may mention. as likely to attract the attention of many readers, "Our Experience," bring an account of materialization séances at Terre Haute, Ind. The Religious Sentiment of China." and "Spiritualism a Legally Recognized Religion." The address of The Spiritual Aye is P. O. Box 38, Atlanta, Ga.

E In another column will be found a letter from Mr. Simmons in defense of the mediumship of Henry Slade from the willful attacks of Prof. (?) Baldwin and others. Mr. Simmons informs us that at the time of writing (Feb. 24th) Dr. Slade was already in Terre Haute, Ind., or purposed to go there from New Albany. He (Slade) is still suffering from the nervous attack brought on by the Cincinnati onslaught, but is gradually improving in health.

27 The eloquent Sunday Morning Lectures of W. J. Colville, which have been put in pamphlet form for general circulation at the nominal price of five cents each, or one hundred copies for three dollars, can be had at this office. Spiritualists should make it a point to circulate these important documents among Lectures the reader is referred to the seventh page.

We are informed that Dr. Carnes still continues to have wonderful success in healing patients by the psychopathic treatment, many chronic diseases that have baffled the "old school" physicians having been cured by him. The doctor receives patients at his residence, No. 66 Salem street, Malden, Mass.; every Thursday afternoon, for diagnosis of disease,

53 That hanging will not prevent murder is proved anew in the case of Vermont. A St. Albans paper despairingly remarks: "In this State the execution of the death penalty has been dreadfully frequent within the past few years, but in no State where the conditions of oclety are as favorable to the safety of life have murders been more frequent."

ETS. M. Pettengill & Co.-newspaper adverising agents-who were among the sufferers by the fire in New York, Jan. 31st, have now established themselves in new quarters, at 263-Broadway, that city, where they have made ample arrangements for the transaction of their regular business.

En Judge Dailey's remarks on spirit-form naterialization at the Brooklyn Spiritual Fraternity, as reported by Bro.-Nichols on another page of this paper, wherein he advises all to "go slow " in their condemnation of any medium, meet our entire approbation.

CHILDREN'S DAY. - On Friday afternoon, March 10th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents and other loved ones.

Read the announcement made by Mrs. John R. Pickering, materializing medium, on our eleventh page. Parties intending to visit her séances will find it more convenient to take the Dartmouth street cars.

BT Mrs. H. W. Cushman, musical medium, is now located at No. 40 Walker street (leading from Main), Charlestown District, Boston.

Mrs. Fannie H. Wilcox, trance medium, of 262 Westminster street, Providence, R. I., we are informed, on good authority, is giving some of the most wonderful tests of any medium in this country. Those who desire communications from the loved ones gone before should visit this medium.

Mary A. Charter, medical, business, developng and test medium, will be at Slade's Block, Room 4, Providence, R. I., Saturdays, Sundays and Mondays; will engage for private scances. Address New England House, Boston, Mass.

A Word for Harmony.

To the Editor of the Banner of Light: I wish to thank you for the fraternal spirit of your leading editorial in the Banner for Feb. 25th. It is only in such a spirit that you and I. or any one who professes to accept the divine their skeptical friends. For the titles of these truth as formulated by our Spiritual Philosophy, can hope to win souls to accept it. Such has been our aim as an Association, and such the spirit of our Fraternity. May all feel the baptism of this spirit, and may we each and every one show it in our individual lives is the earnest prayer of Yours fraternally,

S. B. NICHOLS, Pres. Brooklyn, N. Y., Spiritual Fraternity.

Six brothers and sisters were buried in Cleveland ecently, it is said, killed by diphtheria and vaccination.

OF LIGHT. BANNER

BRIEF PARAGRAPHS.

He who makes a baseless insinuation against a neighbor's integrity or honor is guilty of an injustice which is atroclous and monstrous in comparison with the petty depredation of the despicable thief who breaks into his granary and surreptitiously carries away his corn.

The sympathy of the whole country as well as of Massachusetts is extended to Gby. Long in his present severe affliction in the death of his wife. Mrs. Marv W. Long. She died on Friday, Feb. 17th, after a lingering illness, from consumption.

Peter Cooper's ninety-first birthday was celebrated by a dinner at his home on Lexington Avenue, New York, on Saturday evening, Feb. 11th, at which were present some very distinguished guests. He declares his health is better now at the beginning of his ninetysecond year than for some years previous.

Ko Kun-Hua, Professor of Chinese in Harvard, died in Cambridge, Tuesday, Feb. 14th. He came to this country in 1879, and was a Mandarin in high position in China, and was intending to return to that country at the close of the three years for which he was en gaged. He leaves a widow and six children, the eldest being about fifteen years old. His body will be sent to China for burial.

Noting the fact that a panie had occurred in a church fair, somewhere, from no stated cause, by which fifty persons were injured, the incorrigible Puck, of New York, remarks sententiously, "Somebody found an oyster in his soup, we suppose."

A country editor says that "Oscar Wilde gets \$200 a A country carlor says that "Oscar White gets >200 a night for being an ass, while we remain poor," and a St. Louis ditto retorts, "Imitations, brother, are often more taking than the real thing." But the use of the word "brother" appears to have been inadvertent.— Springited Republican.

The first locomotive built in this country, 1830, was named the " Phœnix."

Over and over again The brook through the meadow flows, And over and over again The ponderous mill-wheel goes. Once doing will not suffice, Though doing be not in vain; And a biossing failing us once or twice, May come if we try again.

The difference between a dog and a boy consists in the fact that when a dog finds a scent he doesn't spend it for eandy.

If it be found that the running of steam railroad trains on Sunday, in Massachusetts, is illegal, how would it do to legalize the act? It is dangerous busi-ness opposing the progressive movement of locomo-tives, even with the legislative heel.—Boston Horada.

The London Spiritualist (so-called) newspaper which has been antagonistic to everybody who did not whistle through its keyhole, has been suspended-to appear in March as a sixpenny monthly.

Remember you have sold yourselves to mean pedlengember you have sour yourselves to mean ped-lers, when you have given yourselves to any meanness whatever. For the life of the soul is this-to love life at its fairest and noblest; to prefer wisdom to wealth; to be men in the sight of God, never mind what you are in the eyes of the world. If this has to be sacrificed for anything the pedier can offer you, then let him go i -George Dawson.

A hall 44x76 is to be erected in the spring by the Spiritualists of Somerset County, Me., at Hayden's grove, near the Lake, in Madison. They are hauling the material to the spot how, and the work is being pushed vigorously.—Home Journal, Gardiner, Me.

In Bristol, England, the authorities are considering the practicability of utilizing the tidal forces of the Avon and the Severn for providing the necessary motive power for electric lighting and other purposes. An eminent engineer is to be consulted.

The only thought in the world that is worth any-thing is freethought. To freethought we owe all past progress and all hope for the future. Since when has any one made it appear that sharkked thought could get on better than that which is free? Brains are a great misfortune, if one is never to use them.—M. J.

The churches are kicking against peripatetic Evangelists. It is averred that "discreet pastors" hold that "the best Evangelists are a superfluity." If this is not double-distilled illiberality, what is?

Washington Irving Bishop, who whilom figured in this country as an exposer of Spiritualism, afterward went to England to perform as a mind-reader, after the manner of Brown. He has made some stir there, but has been rather staggered by an offer of a thousand-pound bank note if he will ascertain its number while it remains in a sealed envelope.

Movements of Lecturers and Mediums. [Matter for this Department should reach our office by

Tuesday morning to insure insertion the same week.]

Mrs. A. E. Cunningham was at the Ladies' Aid Parlors, Boston, Feb. 19th, and in Peabody, Mass., Sunday, Feb. 26th. She would be pleased to make other engagements as a platform test medium. Address 6 Bond street, Lynn, Mass.

Lyman C. Howe, who is characterized by a correpondent as "The John the Baptist" of Spiritualism, will lecture in large hall of Brooklyn, N. Y., Institute, Sunday, March 5th, at 3 and 71/2 P. M.

Dr. R. C. Flower, of New York City, will lecture for Brooklyn Fraternity, Friday evening, March 3d. Subject, "Heresy vs. Conservatism."

Frank T. Ripley, speaker and platform test medlum. was at last accounts addressing good houses in Portage City, Wis. He is open for engagements for May and June. Address till further notice Omro, Wis., care of J. C. Phillips.

Dr. H. P. Fairfield spoke at Wakefield, Mass., Feb. 26th, and is to speak at Haverhill, Mass., March 5th and 12th. His services can be secured by addressing him at Worcester, Mass., P. O. Box 275.

Joseph D. Stiles's address for March will be East Granville, Vt., care of Daniel Tarbell (or until otherwise ordered).

Spiritual meetings, we are informed, are to be held every Sunday at 2:30 and 7:30 at Slade's Block, Room 4, Providence, R. I. I. P. Greenleaf, of Boston, Mass. was to be the speaker for Feb. 26th.

Dr. Monek will lecture and exercise his healing powers at Everett Hall, Brooklyn, N. Y., Saturday evening, March 4th, and at Composite Hall, Monday evening, March 6th. It is also expected that he will open the Conference and publicly heal at the Harvard Rooms, New York, Sunday, March 5th.

Judge Nelson Cross will lecture in Science Hall, New York, Wednesday evening, March 8th, at the close of which Dr. Monck will heal.

Mrs. Carlisle-Ireland will occupy the platform as a test-medium, at the Ladies' Aid Parlor, Sunday, March 5th, assisted by Mrs. H. W. Cushman, writing medl-

Jennie B. Hagan spoke for the Literary Society at South Ridge, O., Feb. 17th ; she was to speak in Pierpoint, O., Feb. 24th ; Linesville, Pa., Feb. 23d; Monroe Center, Feb. 26th. Will receive calls in the vicinity of Conneaut, O., at which place she may be addressed.

Mrs. Clara A. Field lectured in Temple of Honor Hall for the Spiritualists of Chelsea, Mass., Sunday evening, Feb. 19th, to a large and appreciative audience. She will speak in Taunton. Mass., March 5th: Peabody, March 12th. Address her 19 Essex street, Boston, Mass.

Miss Jennie Rhind lectured for the Spiritualists of Taunton, Mass., in Grand Army Hall, on Sunday, Feb. 19th, to a large audience. Miss Rhind was to speak in the same hall Sunday, Feb. 26th, afternoon and evening. Societies wishing to engage her can address her

at 19 Essex street, Boston, Mass. Dr. J. W. Van Namee, whose address is 6 Orange street, New Haven, Ct., will answer calls to lecture in any part of the country.

Berkeley Hall Meetings.

On Sunday, Feb. 26th, W. J. Colville delivered an impressive and radical discourse, which was frequently applauded by his auditors, on "New Bottles for New Spiritual Wine, or, The True Work of the Religious Reformer." His guides spoke emphatically in regard to the great need of outspokenness and consistency, and urged that the mission of the true liberalist is rather that the mission of the true liberalist is rather to establish new systems of philosophy, adapted to man's advancing requirements, than to seek to hamper progressive thought by especially in-troducing it into the old creeds and customs of the existing church. In the afternoon a large audience listened with evident pleasure to a fine address on "Lessons from the Life of Washing-ton," delivered by the same speaker. The par-ticular points emphasized as reasons for Wash-ington's greatness were, his love for his mother, and his prompt obedience to her wishes, his and his prompt obedience to her wishes, his early literary activity, his love of his duties, and willingness to perform them without worldly recompense, his willingness to offer an apolo-gy to any one whom he had wronged, his firmfor the value of the state of t qualities divorced from the art of warfare, and consecrated to the work of combating error without bloodshed, are the essential elements

hand, II is name is Edward C. B—," Recog-nized by a gentleman who had never seen the neglum before, as his brother, who committed sulfide some three years before, "A young lady appears here. Now I go into a school-room; it is the High School, and I see her in a Lyoum. She is your Ut comes away has Lyceum. She is very ill: comes away: her name is Sara F. Lobie, and she comes to a friend present." Acknowledged as true. Many other descriptions equally remarkable were given. Atrangements are being made to celebrate the anniversary in a suitable manner. Mr. Fletch-er can be addressed at 2 Hamilton Place, Boston.

Meetings in Vermont.

Monday evening, Feb. 20th, Geo. A. Fuller lectured in the brick church at East Montpelier, Vt. Dr. S. N. Gould, of West Randolph, also offered some acceptable remarks. Mr. Fuller held a circle at Mr. Freeman West's, Feb. 21st, and Feb. 22d lectured in the church at North Montpelier. Ho was followed by Dr. Gould. Friday evening, Feb. 21th, Mr. Fuller was present at the silver wedding of Mr. and Mrs. L. V. Turner, of Duxbury, at which re-marks were made by Dr. S. N. Gould and Rev. Mrs. L. V. Turner, of Duxonry, at which re-marks were made by Dr. S. N. Gould and Rev. S. B. Currier, and original poems, recited by Mr. Chas, Thompson of St. Albans, Mrs. Eliza Turner of Duxbury, Mrs. Chamberlain of Waitsfield, and Mrs. Abby Whitney of Mont-pelier. Singing was furnished by the Glee Club, of Duxbury, and a presentation address was delivered by Geo. A. Fuller. Mr. and Mrs. Turner were the recipients of many valuable presents. The exercises closed with a bounti-ful collation, and the guests retired to their homes after wishing the Turners happiness and prosperity during the coming years. Saturday evening, Feb. 25th, Mr. Fuller lec-tured in Fayston, choosing for his theme, "Ra-tional Grounds for a Belief in Spirit-Commun-ion;" and Sunday, Feb. 26th, he lectured at Lib-eral Hall, West Randolph, at. 11 A. M., and 1:15 and 6:30 P. M.; in the morning upon "Spiritual-ism Constructive as well as Destructive "; af-

and 6.30 p. M.: In the morning upon "Spiritual-ism Constructive as well as Destructive ": af-ternoon, "Beyond the Mists": In the evening, "The Antiquity of Man." Following the lat-ter Mr. Stiles gave an able address and sixty-tive descriptions of spirits present, nearly all of whom were recognized. Thus closed a most successful engagement. Mr. Fuller will lecture next Sunday, March 5th, for the Spiritualist Society of Portland, Me., where he will remain during the month. For week-day engagements, he may be addressed at his home, Dover, Mass.

Meetings in Portland, Me. To the Editor of the Ranner of Light:

For the past two Sundays Miss S. Lizzie Ewer, of Portsmouth, N. H., has occupied our platform. Miss Ewer is a young speaker, and not yet fairly started as a lecturer. She is very susceptible to spirit influence, and in time will make a good public speaker. She gave some good tests from the platform, and also impro-vised a number of fine poems. Thoroughly an honest, sincere and carnest worker she deserves the sympathy and support of all Spiritualists, We should all lend a helping hand to our young mediums, so that they may the more quickly be brought into a condition that will qualify them to be useful to the spirit-world in spreading the to be useful to the spirit-world in spirating the glad tidings. Sunday, March 5th, and the three Sundays following, we shall have with us the popular young speaker, Geo. A. Fuller, of Do-ver, Mass. The last two Sundays of March Ed-gar W. Emerson, of Manchester, N. H., will be with us and give tests from the platform.

Cleveland (0.) Notes.

To the Editor of the Banner of Light;

The Lucy Christie expose is the all-absorbing topic of conversation and excitement in this city. Mrs. C., a resident of this city, has gradually developed the past two years from a rapping medium to a materializing medium, (?) embracing nearly all the intermediate phases, such as those of Dr. Slade, Mrs. Thayer, Maud E. Lord, the Davenports, Anna Stewart, etc. Until caught, she was considered by those who believed in her honesty the most remarkable medium in the world; but now that two or three girls, identified by one of the regular sitters as her own daughters, were caught personating the spirit-forms, it is hard to find a Spiritualist in Cleveland who does not hang his head in mortification. Ohio can now boast of unearthing the biggest fraud yet discovered.

We hope it may only prove a thunder shower, sent to purify the spiritual atmosphere, but the lightning having struck many of our very best people, the effect at this writing cannot be easily determined.

Celebration by the Ladies' Aid Society. fo the Editor of the Banner of Light:

To the Editor of the Banner of Light: The First Spiritualist Ladies' Ald Society, of Boston, will celebrate the coming anniversary of Modern Spiritualism by a *Three Days' Meet- ing and Concention*, commencing in Paine Hall, Friday, March 31st, with J. Frank Baxter and J. William Fletcher as speakers, and other well-known talent. Many of the old vetoran work-mer in the anner and communication between the sec-

known talent. Many of the old veteran work-ers in the cause and prominent mediums have signified their intention of being present during the different meetings of the Convention. Friday evening the meeting will be held in the Ladies' Aid Parlors, and continue Saturday and Sunday. Edgar W. Emerson, of Manches-ter, N. H., has been engaged to be present to hold circles and give his wonderful tests every day and evening during the celebration. Many of the best mediums of Boston will hold circles in the different ante-rooms of Paine Hall, Fri-day, the 31st, and also Saturday and Sunday in the Parlors of the Society. Some portion of each day will be devoted to a Praise Meeting, followed by a Conference, with short addresses from all the different speakers. Refreshments will be served to all who may de-

Fraise Meeting, followed by a Conference, with short addresses from all the different speakers.
Refreshments will be served to all who may desire them during the entire session.
All Spiritualists and Liberalists are cordially invited to join with us on that occasion, as the object of the society is purely a charitable one. The members, one and all, feel deeply grateful to the Spiritualists for the success attending them in their annual celebration, and more especially are they indebted to the good *Bonner of Light* for gratuitously publishing their advertisement and assisting in many ways.
Accompetent committee have this anniversary in charge, and no pains will be spared to make the occasion an enjoyable and beneficial one. Dr. A. II. Richardson will be the presiding officer, assisted by the officers and members of the Society. Mus. A. C. PERKINS, Clotimon Committee.

From "The Times."

Editor of the Times -- I have been watching the correspondence in your paper for the past few weeks with much interest. Having been in the practice of medicine for many years, I in the practice of medicine for many years, I have learned to have no confidence in the many proprietary medicines which are on the market, and it was through the excellent recommenda-tion given by Dr. Bates, and the knowledge I had of his veracity and ability as a physician, that ever led me to, lay aside my long existing prejudice, to try the only wonderful remedy, named Kendall's Spavin Cure, which I find so many of your readers have also found to be so valuable. Rheumatism has afflicted me for years, and with all the skill I have professed to have in treating others I found myself unable to do anything to cure myself entrely. After baye in treating others I found myself unable to do anything to cure myself entirely. After suffering for years the difficulty became located in my hip, and nothing that I could do seemed to affect it until I began to use Kendall's Spavin Cure, which has cured me completely. In all my experience as a physician I have never been able to make any compound which penetrates so thoroughly and works so admirably in re-moving eld standing allments and at the same moving old standing aliments, and at the same time hardly produce any irritation of the skin. It has done such wonders with me that I have the utmost confidence in its efficacy, and can recommend it with the confidence that the proprietors do not claim too much for it. Respectfully, J. R. PORTER, M. D. Scranton, Pa., Sept. 24th, 1881.

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

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks. 15 ets

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insections on the seventh age, and diffeen cents for every insection on the page. Notices forty cents per line, Minion, Anch Insertion. Business Caeds thirty cents per line, Agaie, arch insertion. Notices in the editorial columns, large type, ended matter, fifty cents per line. Payments in all cuses in advance. Agr Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in

Free! Cards! Free!

We will send free by malt a sample set of our German, French, English and American fancy cards, with a price list of over a hundred different designs, on receipt of a stamp for postage. They are not advertising cards, but large, fino picture chromo cards, on gold, silver and finited grounds, forming the fluest collection in the world. We will also en-close a confidential price list of our large and small chromos, Mass, 2w - March 4,

THE VITAL REGENERATOR,

THE VITAL REFACE FOR FOR FOR A STAR The Great Kidney and Bindder Tonic. CURES Information or Catarrh of the Bladder, Dia-Brick Dust Deposit, Stone in the Bladder, Stricture, Mu-cous or Purulent Discharges, Discasses of the Prostate Giand, Bright's Discass. It cannot be too highly recommended to those of effler war alleled with any discass of the Kidneys or Bladder. Price per bottle A. for 55. Address New or Bladder. Price per bottle 41, 6 for 45. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U. S. [1] Is- May 14.

Spirit Development.

(R. F. M. CORPANN will continue his Developing Circle at 30 Worcester Sujare, Boston, every Weilne day and unday evening, at 50 clock predictly. If markes a spi-lly or de cloping the medit market gifth, All are hybrid, hess letters care Banner of Light Aw? March 4.

SAN FRANCISCO.

BANNER OF LIGHT and spiritualistic Books for sale, ALBERT MORTON, 20 Stockton street, Nov. 15. - 1stf

NERVOUS DEBILITY PILLS. The hard remarka-tion Remedy of the age. Thousands curred by the add, Prend Present of the statement of the NOTAND WIND ALLINS UTITIES, Destand, NEW BOSTON No. May 14. -- 1y1s

DR.R. PECK FELLOWS cures diseases of men Down By an External Bennedy as spirit press riphonsy with re-markable success, especially theory made so is through their sown folly. Send two deet, "they be the Pick, to Connector, giving full information," Address Vanstand, N. 4. "Feb, 5: 1280 °

MRS. A. S. WINCHESTER, Psychometrie, diam. Examination of Mineralia a spectality. Letters by mail from bock of han er photograph, 53, 304 Stocklein street. Address betters, Boy 205, San Framerece, Cal. June 4, -18tt

YOUR Chart of Do Giny, Send age, color of eyes, with 200, to GYPSY WELLES, Parkville, L. L. N. y Match to

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

No. 1: All Things Made New.

Delivered Sanday morning, Sept. 18th, 1881, Single copies 5 cents.

No. 2: Why was our President Taken

Away ?

Delivered by Spirit E. H. Chapin, Sept. 25th, 18st. Single copies 5 cents,

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 24, 1881. Single copies 5 cents.

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

Delivered Sunday morning, Oct. 90a, 1881.

Single copies 5 cents.

No. 5: Houses of God and Gates of 🗄 Heaven.

Delivered Sunday morning, Oct. 16th, 1881. Single copies 5 cents.

No. 6: The Gods of the Past and the God of the Future.

Delivered Sunday morning, Oct. 23d, 1881, 7 Single copies 5 cents,

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

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

No. 8: In Memory of our Departed Friends.

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

No. 9: The True Gift of Healing ; How We May All Exercise It. Delivered Sunday morning, Nov. 20th, 1881,

If Rev. Dr. Newman's suggestion be warranted, that women are more plous than men because of the after-noon visits of the pastors, then why should not the pastors extend their circuits to the counting-rooms of business men? It is their duty to go about among the heathen -N, Y. Tel. businessmen? It is t heathen.—N. Y. Tel.

The Osage Indians of Indian Territory are taking practical steps toward the advancement of their race. They will soon send twenty children of their tribe to be educated at Carlisle, Pa., paying all expenses themselves.

New England and Colorado Mining, Milling and Prospecting Co.

Recent important additions to the mining properties of this enterprising company have rendered doubly sure, in the opinion of its officers, the prospect of early and large dividends. The "Sir Charles" and "Red Lion No. 1" are two mines situated near the company's other consolidated properties, and which can be profitably worked under the same management. The equities of preferred stockholders are protected and guaranteed and secured the first dividends. The price of these shares has steadily advanced from \$1 to \$1,50. Early application addressed to Hiram Blaisdell, Financial Agent, 48 Congress street, Boston, will secure the advantages of ownership of a share in the company's valuable properties.

RECEIVED : HARPER'S MAGAZINE for March : published by Harper & Brothers, New York City.

The present is an unusually good number of this popular favorite-as the following citations from the mass given in its ample and attractive table of con-tents will serve to show : "Fallen Short," frontispiece, by E. A. Abbey; "Old New York Coffee-Houses," by John Austin Stevens, with eleven illustrations; "Miss-ing," a poem by Sarah O. Jewett; "Upon Clunn," a poem by Robert Herrick, with a full page illustration; "The Song of Roland," by Maria E. McKaye, with four illustrations; "Washington's Acceptance of the First Presidency," by George Ticknor Curtis; "A Small Telescope, and What to See with it." with seventeen illustrations; "Typical Journeyings and Country Life in Mexico," by W. H. Bishop, with seventeen illustrations: "Last Words from George Ellot," by Elizabeth Stuart Phelps ; A Story, by H. H. Boyesen ; 'The Mendelssohn Family," with eight portraits; "Anne." a novel, by Constance Fenimore Woolson, with one illustration ; "Prudence," a Story of Æsthet ic London, by Mrs. John Lillie, with two illustrations. The usual Editorial Departments are also brimful of good things.

Every Reader

of THE BANNER OF LIGHT is entitled to one back number of THE PHRENOLOGICAL JOUR-NAL, as a sample, frce. This is offered to show what the JOURNAL is like now. Send address on postal-card to the Publishers, FOWLER & WELLS, 751 Broadway, N. Y.

Special Notice.

ST 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 coöperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present tf its truths to investigators.

Letter and the second second second

of greatness in every true apostle of liberty." The discourse ended with a glowing peroration on the work of ascended heroes laboring yet in

on the work of ascenaca heroes haboring yet in behalf of humanity. On Sunday next, March 5th, at 10:30 A. M., Mr. Colville will speak under inspiration from the following text: "It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of heaven." At 3 P. M., on a subject chosen by a vote of the audience. At 745 P. M. there will be a Grand Sacred Concert, with special attractions, including piccolo

Mr. Colville spoke in a private drawing room in Providence, R. I., on Thursday evening, Feb. 23d, to a select gathering of ladies and gentlemen, who have recently become interested in spiritual phenomena, and are desirous of be-coming better acquainted with its philosophy. The subject chosen by the audience was "Spirit Materialization : How is it Accomplished and What are its Possibilities?" The control spoke What are its Possibilities?" The control spoke for over an hour in a lucid and effective style, and then answered a large number of questions to the evident gratification of his cultured au-ditors. On Sunday evening, Feb. 26th, he ad-dressed a large audience in Post-Office Hall, 100 Market street, Lynn, on "The Coming Re-ligion." He spoke in Worcester, Feb. 28th, and is announced for Providence March 8th, Natick March 12th, and Chelsea March 19th and 26th. Parties desiring his services for week evening

Parties desiring his services for week evening lectures desiring his services for week evening lectures can secure them on moderate terms by addressing him at 30 Worcester Square, Boston, where he holds a weekly reception on Mondays, at 8 r. M., open to every one, and gives readings and addresses on "Magic and Spiritualism" on Evidence of 8 n. Fridays, at 8 P. M. All interested in benevolent purposes are in-

vited to the weekly meetings of the Berkeley Hall Ladies' Union, which meets for work at 2 P. M. every Thursday, at 30 Worcester Square. Supper provided at moderate cost: _entertainment— musical, literary and spiritual—at 7:30 r. M. Col-lection for the purchase of materials used by the Indices in their work. Gentlemen and ladies equally welcome.

Springfield (Mass.) Meetings. To the Editor of the Banner of Light :

Those who have sometimes questioned the Those who have sometimes questioned the expediency of having a settled speaker, certain-ly will feel at rest upon that point when they see the great success that is attending the ha-bors of those who are more or less permanently located. The lectures in Springfield are grow-ing in interest, and the audiences increasing under Mr. Fletcher's admirable teachings. Sun-dar was the close of the three monthy? under Mr. Fletcher's admirable teachings. Sun-day was the close of the three months' engage-ment with this speaker, and when the vote was taken as to his remaining, there was not a sin-gle dissenting voice. The lecture on Sunday afternoon upon "Spiritualism and its Critics," was a very able and consistent address, and dealt with the usual criticisms offered by ignorant people as to the use and value of spiritual teach-ings. After the lecture several interesting

with the usual criticisms only indicate people as to the use and value of spiritual teach-ings. After the lecture, several interesting tests were given, from Elam Stockbridge, John S. Kane, Minnie Brown and other spirits, all of which were accepted as correct. In the evening the audience was one of the largest and most enthusiastic, the speaker be-ing repeatedly applauded, as he came down with masterly strokes upon the shams and pre-tensions of popular religious teachers. The lecture over, the medium said: "I see two spirits, one much older than the other. They are father and son. Over the father's head I see 'Festus,' and over the other spirit 'Joel.' Now I see 'Stebbins' printed hefore me." Recognized. "I now see a man in the shadow: he is in great trouble; he stands and a cloud of smoke is about him; now he falls dead, and the blood cozes from his side, killed by his own

Harry A. Powell, the physical medium, has been here the past three or four weeks, and seems to hold his own, notwithstanding the storm. He leaves this week for Tippecanoe, O. Your spicy agent and correspondent, "Cephas," has been here struggling against the fates, and doing what he could to calm the troubled waters. He lectured in this city twice Sunday, February 19th, in Good Templars' Hall, (West Side) in the morning, and Weisgerber's Hall in the evening. Always a good speaker, he is now unsurpassed for breadth of thought, sound logic, and pungent reasoning. "Cephas" keeps abreast of the times.

It is with regret I have to inform you that the Chicago Lyceum has declined the invitation to visit the Cleveland Lyceum at the approaching Anniversary. The difficulty in the way was a financial one and may possibly in time be remoyed, when some of our rich Spiritualists grow more generous to the cause.

The Cleveland Lyceum participates with the First Society here in celebrating the thirtyfourth anniversary, when we are to have the pleasure of listening to the well-known trans atlantic speaker, E. W. Wallis, of England, and probably Mrs. Emma Jay Bullene, who has not visited Cleveland for many years. It is to be hoped that the spiritual cloud now hanging over this city will be removed before that time, or else it will be worse than last year's material clouds and its three feet of snow.

The Ladies' Good Samaritan Society and Sewing Circle met yesterday afternoon at Mrs. Leeoh's, Auntie Searle's and Mrs. Harris's, 20 Harmon street, the President, Mrs. P. T. Rich, presiding. About fifty ladies and gentlemen were present in the evening, and had a most enjoyable time. A vote of thanks to that energetic Lyceum worker, Mrs. P. J. Hussey, of Brooklyn, N. Y., was passed for her suggestion and sample pattern sent of an autograph bed quilt, to be made and sold to aid in raising funds Yours, rain or shine, for the Lyceum.

THOS. LEES.

Feb. 23d, 1882.

Caution.

My experience two years ago in endeavoring to collect funds to pay the expenses incurred to defeat the roposed medical bill in Massachusetts, leads me, as a duty, to warn persons not to pay money to any individual who has not their confidence as an honorable dealing person. Certain clairvoyants paid sums of money two years ago to an individual to assist in defeating the bill, and to-day they cannot learn satisfacorily what those funds were used for; when information is asked, the reply is: "My attorney will answer

for me," The Committee of Defense employed Mr. Emerson to appear at the five hearings, and for his valuable ser. vices he only received what a few generous souls gave to me for him, and the money donated by the clairvoyants has not to this day been accounted for. I am thankful that the person who solicited and received the money has no other connection with Spiritualists except the money he took of them. A. S. HAYWARDQ Boston, Feb. 25th.

day, till further notice, from 10 A. M. till 3 P. M. Ja.7.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. Ja.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. Ja.7.

ADVERTISEMENTS.



Fits, Epilepsy or Falling Sickness a ffeelong study. I warrant my remedy to cure the worst cases. Because others have tailed, is no reason for not now receiving a cure, Send at once for a treathse and a Free Bottle of my infailible remedy. Give Express and Post-Office. It costs you nothing for a trial, and I will cure you, whereas Ditt. It, G, ROOT, is Pearl street, New York. Office, 41 costs Address D4 March 4.—8w

PAIN AND SUFFERING

Raymond's Vegetable Penetrator, APPLIED TO THE HOLLOWS OF THE FEET AND BODY.

I RESPECTFULLY ask SUFFERING HUMANI-TY, PHYNICIANS, MATERIALIZING MEDI-UMN, PURLEO SPEAKERS, etc., to investigate this VALUARLE REMEDY and know its true merils. Cor-respondence solicited. E. A. W. RAYMOND, Druggist, do Summer street, Workester, Mass., U.S. A. Prices: Perdozummerstreet, worcester, Mass., U.S. A. Prices: Perdoz-n. 82,00 and 81,00; Retail, 23 and 50 cents per box.

THE ICONOCLAST.

ON and after March 4th, 1882, the ICONOULAST will be based at Indianapolis, Ind., as a weekly Free-Thought journal. It will oppose superstitute in every form. Its pur-pose will be to ald as best it can hereing mankind from the power of priesteraft and bigotry of every kind. It will umblish everything of interest from the pen of Col. R. G. Ingersal and other leading Liberals of the age. It will be a free-column repser, in quarto form, The subscription price will be \$41.50 per year, 75 cents for six months. Each sub-scriber will be entitled to a life-size lithograph portrait of Col. Ingersal. Sample copies sent free. Address W. H. LAMASTER, Editor, indianapolis, Ind. March 4.

March 4.

FOR SALE.

THE Davenport Cottage, Broadway, Lake Pleasant Camp Ground, For particulars, address Mus, L. DAVENPORT-BLANDY, 23 Appleton street, Boston, March 4,-41

DR. JAMES T. SELL, No. 9 Essex street, Boston, Room 7, March 4.-2w*

LETTERS UPON BUSINESS A ND Personal Matters answered under Spirit Influence by J., WILLIAM FLETCHER, 2 Hamilton Place Boston, Mass. is-Feb. 18.

COUPON BONDS,

BEARING 6 per cent, interest, secured by First Mori-gage, on one of those wonderfully rich old silver mines, the san Martine, of Zacatecas, Mexico, inclusting 200 tons of Motern Machinery, just sent on. There is an inexhaust-able quantity of first-class ore. A \$500 Bond and \$500 worth of full-paid and non-assessable stock for \$500. For particu-lars, address DR, JOSEPH BEALS, Greenfield, Mass, March 4.-4w

MR.W. L. JACK, of Haverhill, Mass., Trance Test Medium and Magnetic Physician, 29 A Tremont street, Boston, (sulto 1), Holel Van Rensselaer, Mondays, Tuesday and Wednesslays, and at Haverhill, Thursnais, Fridays and Saturdays, at 60 Merrimack street, P.O. Block, Workley, M. March 4.

DR. CARPENTER'S Catarrh Cure, 25 cents; DPhe Remedy, \$2.00, by mail. Diagnosis of disease free at office. Magnetic treatments from 1 to \$ P. M. 219 A Tre-mont street (Sulte 0), [loston, Mass. W-March 4.

No. 10 : The Restoration of the Devil. Delivered Sunday atternoon, Nov. 20th, 1881. Single copies 5 cents.

No. 11: The Blessedness of Gratitude. Delivered Thanksgiving Day, Nov. 24th, 1884.

Single copies 5 cents.

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

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

Single copies 5 cents.

Single copies 5 cents.

No. 14: The True Basis and Best Methods of Spiritual Organization. Delivered Sunday morning. Dec. 11th, 181. Single copies 5 cents.

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

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

No. 16: The Origin, History and Meaning of the Christmas Festival. Delivered Sunday morning, Dec. 25th, 1881. Single copies 5 cents.

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

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

No. 18: Death in the Light of the Spiritual Philosophy.

(In Memoriam Mrs. Frances Jackson Eddy.)

Delivered Sunday morning, Jan. 8th, 1892. Single copiés 5 cents,

No. 19: The Coming Physicians and Healing Institutes.

Delivered Sunday morning, Jan, 15th, 1882,

Single copies 5 cents.

The demand for Mr. Colvine's Lectures, on the part of the public at large, has been so great that the publishers have decided to issue in pamphict form certain of the series to be delivered by him in Berkeley [Iall, Boston, during the sea-son of 1831-2]. These discourses will be brought out at a price which will barely cover the cost of publication—thus enabling all in sympathy with the advanced and progressive thought there-in embedded, to circulate them broadcast over the land with-out great pecuniary outlay. Taper, single copies for \$1,60; 10; copies for \$2,00; postage free.

free, Published and for sale by COLBY & RICH, Banner of Light office. Also, for sale by TIMOTHY BIGELOW, ESQ., No. 3 Hancock street, Boston.

CELESTIAL VISITANTS. JOHN SHOBE, Artist.

JOHN SHORE, Artist. A young student is seen sitting in the parlor at eventide listening to the voice of his "dearly beloved," who, trans-formed into an angel of light, is sitting at his right hand communing with him. Another and venerable-looking spirit is seen approaching, who with uplifted hands is ready to bless them, while some other spirit friends are silently leaving the apartment through the open deer. In this beautiful picture, the principal figure is the re-turning spirit, and all the accessories; etc., are kept more or less subordinate. Printed on fine plate paper, 1924 inches, and sent ou roll-ers, free, to any address on receipt of 35 cents, by COLINY & RICH.

EVER SO FAR AWAY. [A Nursery Hy!, from "Som's of Wonderland," A tan von Boyle.

8

My name is Father Gander, came from over yonder, cross the hill: near Jones's mill-Across the hill, heat Jones's number It's every so far away. I live in a town called Wonderland, A beautiful place, you must understand, Where they never yet late, they is always on hand, But it's every so far away.

The people all the while, there, They leads and sing, and suile, there, They laugh, and sing, and suile, there. There's never a frown in all the town— It's ever so far away. There 's individy there who 's namphty and ride, And the law of Love Is so well understood. That they spend all their time in the doing of good, But it's ever so far away.

There's no lying and deceiving. No robbing and no theying. Whatever is lost, without any cost-

They being you right away. And nobody goes to law over there. They have hit a jail, nor padge, nor mayor, For the people are fair, and honest and square— But it's ever so far away.

The nights are bright as day there; They have all knows of blay there; They have all knows of blay there; And at a choose they visit the mean It's ever so far away. Whatever you want you make a wish, And at's brought to you on a chan given, A show of pactor a plece of fish-Eat it's ever so far away.

Mosquitoes Lever bits you? I'm sure they would densit you By singing a song the whole night long Called "Ever so Far Away." You take apart you please, for hothing 's sold; And the table is all full of sliver and gold, And they always grow young, and hever grow old— But it's ever so Far away.

But it server so har away.
Now would you like to go there.
And see the would efful show there.
Over the hall, beyond the mtil?—

It server so har away.

Then don't be cross, and say mainly things.
And a spirit will take you right under his wings.
To the land where the honey bee sole milly sligs.
And the coaldren all play with pomes and swings.
And the coaldren all play with pomes and swings.
And weat such line diesses you'd think they were knigs. kings.

And every one shouts when the dinner bell rings-but It's ever so far away !

Berkelen Ball.

The Coming Race.

A Discourse delivered in Berketey Hall. Boston, by W. J. COLVILLE.

Under Influence of his Spirit Guides, Sunday Morning, Teb. 12(b, 1882.

Reported for the Banner of Light,]

INVOCATION.

Eternal and Infinite Spirit? tountain of all wi-dom. light and life, our Eather and our Mother God, immanent in all creation, adored by every being, we praise thee that from eternity to eternity thou art, the same: and while the generations of men come and go, while human life is portioned out so that all have their joys and their sorrows, their weaknesses and their strength, their gladness and, their pain, that unto Thee, the infinite source of all good, the farring sounds of earth seem Ident into a psalm, as to thine infinite ear there arises no discord, but only the harmonies of the unlverse forever. As we look down the long vistas of past ages, as we see how steadily man has risen from the state of barbarism, in which he appears scarcely above the animal in thought and in action, until he stands to-day, erect and free in the pride of intellect and in the greater glory- of spirituality ; as we behold how in all ages a spirit of beneficence, a spirit of rectitude, of desire for justice, and for mercy also; has guided men and women over difficulties which would, otherwise have been insuperable, we indeed reforce In the blessed assurance that all things are working together for goo L and that, though there may be much that is inexplicable upon the earth as yet, thou art inall things expressing thy goodness unto every being. We rejoice to feel that thy law is perfect love, and that thy lufinite love is the motive power in all nature. When we are confronted with the stern laws of being, we delight to feel that they are but the pulsations of a father's and a mother's heart ; then the immense power which would awe us into abject fear did we not be

less to us. We can never solve the problem of immensity: in this sense, certainly, the life of man is an infinite life; a life which we cannot measure; a life which we cannot fully comprehend; a life which soars infinitely beyond us and seems to embrace eternity. We use the word eternity, we use the word immortality; and what do we mean by eternity and by immortality? We mean that which we cannot fully understand, but that which we instinctively know to have existence. If you try to solve the problem of eternal life, your brains will reel, your intellects will display their utter powerlessness to perform the task. If you endeavor to realize what it must be to go on living forever and forever, you cannot attain to a realization of immortality. Infinitude is so far beyond you that the very endeavor to solve the problem is only to prove to yourself the very limited powers of the human mind. As all great philosophers have said in the spirit, if not in the words of Newton, the more we know the more doubly conscious we are of our ignorance; the more we discover, the more conscious we become of how much yet remains to be discovered; and where the limit of human discovery is, no one can possibly determine.

Man is a creature whom none can fully comprehend. We apprehend human life everywhere: we everywhere behold existence; we know that being is; but there is forever something in your most intimate friends-in your mother, brother, sister or companion-which transcends your powers of comprehension; it is forever a mystery to you; the secrets of their inmost lives remaining forever their own alone. Though the nature be unscrupulous in its honesty, proverbial for its honesty; though deception be to it altogether a foreign element, still there is much within it that can never be thrown into words or made manifest in action. With every artist the picture is, but a very feeble copy of the vision of his soul; with every musician the rendition of his opera, symphony, or oratorio, is but a very imperfect representation of a far lovelier conception. The great painter, gazing upon his masterpiece, beholding the immense power it can exert over the admiring multitude, is himself dissatisfied with that which is to the mediocre mind a marvel of portray a degree of attainment immeasurably beyond the possibilities of the delighted crowd who gaze upon it in awe-struck admiration, but to the artist himself it is immeasurably less than his possible attainment.

One thing we must always remember, and that is, we cannot have too lofty an ideal; the loftier our ideal the better it will be for us, as the endeavor to attain unto it cannot be other than a most beneficial discipline. Even though we fail many times in struggling to reach it, we had better fail a million times than content ourselves with groveling. There can be nothing in a lofty ideal which does not elevate and inspire. If you enter the ranks of any profession, if you strive for success in any department of industry, always copy after those who have been preeminently great in that line of art or business. Always take the most perfect pictures for your guides. The most perfect musical compositions should, for instance, become familiar to the ears of the aspiring student. In the surroundings of children especially nothing faulty should be admitted if it can possibly be avoided, or much time and strength will be expended in unlearning error which could be put to better advantage in acquainting one's self with positive truth. Familiarization with the products of the greatest minds will cause one to abhor all that is vile and unworthy, and thus contribute to a putrity of taste and sensitiveness of discrimination otherwise unattainable.

Hero-worship is a kind of worship which may be called secondary to the highest, the worship of the Infinite. Yet though not the highest. such worship is often useful, as the honors paid to heroes and heroines on account of their superior excellencies lead us to strive to emulate them, and thus assist us to become as great as they have been; but, remove from them their simple humanity, endow them with the attributes of divinity, consider them infallible or impeccable, and they become foes rather than incentives to progress. The worship of God, what is it? It is the worship of the Infinite All Good ; whereas the worship of Jesus, Mary, or of any of the apostles, or of Wellington, Washington, Garfield, or any other man who stands above you in some particular line of development, should be simply the worship of the good within these persons, not the adoration of themselves. Why do you talk of Washington, of Lincoln, or of any other representative mind, but because you feel that that mind contains and expresses something nobler than the ordinary minds you encounter everywhere? Why erect statues in honor of heroes and heroines? Surely because of their superiority of attainment in directions wherein yourselves desire to become eminent. The statues, lectures and biographies presented to your children, as well as to adults, are intended to assure others that they may become as great as these greatest in history if they will only imitate the course which led to their great achievements. Heroworship, after all, divested of idolatry, is simply man's veneration for superior excellence. Human nature turns as naturally to that which is above it as the flowers turn toward the sun. If you worship a tyrannical God it might benefit you to become an Atheist, as the worship of nothing is preferable to the worship of a being We bring before you to-day a subject of vast whose attributes are cunning, intrigue, malice,

Here is a great man, in his normal capacity the sublimest heights of moral or spiritual atrather purer and more harmoniously framed tainment. Everything in nature is an embodithan the majority; apart from inspiration he ment of some of the varying attributes of would never have exhibited the wonderful spirit which express themselves everywhere, powers displayed by him. These were the re- separately or imperfectly, until at length they sult of his sympathetic union with a multitude all unite in the person of man. of advanced souls, all eager to impart their of health rather than to disease; to the influpeopled with living presences, all acting upon man with an upward or downward tendency. and by degraded feeling recipients of the influyou that to be useful in the world you must renounce your own individuality, their gospel is

a veritable doctrine of devils. To refuse to develop one's abilities to the utmost limit of possibility when opportunity is afforded, is to destroy the very means whereby you can become most receptive to spiritual truth. The true idea of life is this: we are all surrounded by influences, seen and unseen; we are | their matchless perfection as exact models of

all in some measure controlled by outside forces as well as by our own judgment and inclination. Some people express the wish to become we can neither live nor die to ourselves alone; we are all in a world in which we are dependent upon others; we receive from them influences, and to them we impart in return. You cannot beauty and surpassing skill. It literally does live entirely by yourselves and of yourselves. The very food you eat, the clothes you wear, the house you dwell in, all of these are provided for you by the concentrated industry of a large number of individuals external to yourself. In all these things you are constantly imbibing the

life-emanations of those who have provided you sion of a multitude to a man? Would you not with these necessaries. This fact can be clearly demonstrated in ordinary experience: when certain people prepare your food you will rise from the table feeling healthy and happy, go to your business smiling on every one you meet, property of priests and nobles alone; they in and do a successful day's work. When some one else prepares it the effect is altogether the ny; hence their thrones are vacant; their powreverse; you become ill at ease, dyspeptic, irritable and morose. Thus your frowns and fail- and you will find it comparatively a wilderness; ures in your day's work are largely attributable. to the indigestible meal served to you in the glory. But turn your eyes over Europe; glance morning. You are in this case the victim of the malign influences of others, and will be un- rected forms, covering a vast area, blessing til you have risen into a higher state of being, wherein you will be alone susceptible to superior forces. Though many are not sufficiently intelligent and sensitive to define the causes of the ancients is largely the inspiration of our their depression or exaltation, none can fail works to day; unconfined it stalks abroad over to be influenced by that which corresponds to a the earth, sharing itself between peer and penscondition in themselves. Every person enter- ant, and threatening full soon to annihilate all ing this hall brings with him an influence which aristocracy and nobility other than that of inhe leaves in the air of it when he departs, and telligence and spirituality. which will influence future frequenters of this building.

Without entering into the doctrines of Spirpresent life and world, we can none of us deny the spiritualistic affirmation concerning the intercourse between spirits. Those who do not your attention to an amount of money in the recognize a spirit-world for man after the death possession of an individual. It is a huge pile of clare that life is everlastingly perpetuated in as you divide it among a multitude the large divides intelligent beings into the contending schools of spiritualistic and materialistic thought. The utility of aspiration consists in this-that you attract whatsoever you seek. Physically speaking, if you go through the world head downwards you are far more likely to become diseased than when your gaze is directed upward. If you are forever stooping to the earth you become negative to the vapors arising from it. The dampness and impurities proceeding from the ground are a fruitful source whence hosts of ailments spring. It is a physiological fact that many have died of consumption because they have not thrown back their shoulders and looked upward; by constant stooping they have rendered themselves so susceptible to the earth that their bodies have soon become unable to live above it. It is a distinguishing trait of man that he stands erect. while other animals always look downward. This upward posture is the distinguishing glory of humanity, regarded physically. The cure for a large number of maladies afflicting the race to-day is the direction of the eve sunward. The science of Anthropology can teach you how to use your every faculty so that every member of your frame can do an increasing amount of work, with an ever-diminishing expenditure of energy; in one posture work is hard labor, in another simply active enjoyment; in no way can we become so perfect as by incessantly directing our gaze and, our thoughts to the immensities revealed in the sky above us instead of to the dark speck of earth at our feet, which limits our horizon when looking toward it. What is the outer universe but the envelope of the inner? If you have seen the Greek play, you will have been struck with the beauty of Grecian apparel in this particular; it is so worn that the emotions of the mind are exhibited through the movements of the garments; when the wearers are feeling intensely, these movespiritual, so constructed and worn, that every | in one comprehensive school. In painting the hidden from external observation, constituting umphant jubilance of Mendelssohn, the pathetwhich he will return when death despoils him gles after definite ideas representing the Gerof his earthly tenement. If this be a truth- | man composers of the later schools, the solid and to all experienced in spiritual things it is grandeur of Handel and Haydn, these and all an incontrovertible fact, a self-evident truth- other acknowledged beauties of style and exwe cannot reiterate too frequently that by con- pression, separately characterizing individual stant association with that which is the abode | masters, will be united in the grand symphoand product of an inferior grade of spiritual nies of the coming age. Do you not feel the apunfoldment, we become affiliated with its producer; hence the most scrupulous cleanliness, ature, more cosmopolitan and less rigorous than the utmost attention to all sanitary laws and any existing literature? Take, for instance,

What is man? Man is the epitome of everyknowledge to the earth. His receptivity to thing in nature, and contains everything that higher influences renders him the servant of nature holds in her three kingdoms below him. the angelic. He is susceptible to the contagion | As an animal he has more elements in his composition than any other creature. He is immorences of morality rather than to those which tal because he is the whole, while lower beings tend to degradation. The whole earth and air is are only parts. As scientists tell you everything is found in the human organism that can possibly be discovered outside, even so in human in-We cannot be other than susceptible to some- telligence everything is discovered that is disthing or to some one. By purity of thought and coverable in sub-human intelligence. If we action we become imbued with celestial life, | could find anything outside of man we cannot find in him, we should argue for the appearance ence emanating from the crude and malicious. | of a superior race of creatures who should su-A perfectly pure man would be a sun whence | persede man on the planet; but when all that beams of truth, health and knowledge would goes to make up the world of intelligence and radiate all over society: the invisible source of | matter is epitomized in man, man is susceptible glory would, however, not be the individual of unlimited improvement; he never passes his perceived by mortal eyes, but a host of bright | meridian, he is never known to arrive at inintelligences coöperating to bring to a focus tellectual maturity, his means of progression their power to regenerate a world. Jesus says, are illimitable; and thus, as man, he represents It is not I, but the spirit of my Father, whom I the complete epitomization and amalgamation express, that ye should honor. He constantly of all the forces of nature. As man as a species alludes to a power that is his superior in all or family owes his dignity to this amalgamathings; yet this acknowledgment does not de- | tion, even so the highest type of manhood, the stroy his own individuality, or rob him of per- loftiest race of men, will be that race which sonal attainment. If there are any who tell unites in itself the excellencies of all races that have preceded it.

The perfect man is neither a German, a Grecian, a Spaniard, an Egyptian, nor an Anglo-Saxon, but a cosmopolitan. Go to Egypt and gaze upon the wonderful works of antique civilization, and as you stand transfixed with admiring awe before the great pyramid, the obelisks, and other marvels of ancient skill, while gazing upon architectural design, you will be led to exclaim, Oh, that we were as advanced in mathematical precision, in geometric accuracy, as were these exclusively the subject of their own desires; but | old Egyptians ! With what consummate and seemingly unapproachable skill have they erected these gorgeous piles. But these structures only portray one side of Egyptian life. Go back four thousand or five thousand years. Would you like despotism? One man on the throne while millions are in captivity? Do you wish that your great public edifices should be erected by one hundred thousand slaves, as the historian Herodotus declares was the great pyramid of Gizeh? Do you desire this cringing submisshrink away in horror from the thought of the eminence of a very small minority coëxistent with the captivity of a very large majority? This wonderful Egyptian attainment was the time abused it, making it an excuse for tyraner has fled; but whither? Go to Egypt to-day, monumental remains alone testify to its bygone on America; and there you behold in resurmyriads of beings, the very knowledge which appeared so wonderful when monopolized by a few. Its soul abides forever. The wisdom of

To use a simple illustration to account for the failure of many to perceive the continued existence of the so-called lost arts and sciences, itualism, except in so far as they relate to this not finding to-day among Anglo-Saxons and other moderns such surprising cases of individual skill as among the ancients, we will call of the body must accept the basic idea in the one million dollars. How gigantic it appears Spiritual Philosophy-that of the communion when you see it altogether. Though this the lispings we heard, the friends went away fully of minds and the contagion of forces. To de- wealth may receive constant additions, so soon isfied that it was good for them to have been there. individual form, is to declare that which alone pile ceases to exist; it has divided itself into many smaller piles, each one comparatively insignificant when viewed alone. One of the most fruitful causes of poverty, crime, and a host of kindred evils, is the fabulous wealth of the Vanderbilts and the Rothschilds, while thousands are devoid of the barest necessities of existence. To divide the wealth of a millionaire between a million people would be to give each only one dollar, a very insignificant sum, so small as to be useless for any great enterprise; but the country would be no poorer for this subdivision. The knowledge of the ancients in its dispersion among the nations is like the broken pile of money; it has never decreased, but has, on the contrary, received perpetual additions; yet when we next behold vast accumulations of individual artistic or intellectual treasure, these heaps of knowledge will be legion, whereas they formerly were the property of so few that you could easily count their possessors. We have had our remarkable men and nations; and these appear most singular because of the contrast they offer to all around them. It now appears that all the nations of the Old World are descending the hill of time, while America alone is ascending it, because she is not one nation simply but an aggregation of fragments of all nations. America represents humanity as a whole rather than simply a single section of the race, therefore she is constantly rising higher and higher, and will continue to do so as she becomes increasingly representative. The admission of foreigners into this land is the secret of its power. Refuse hospitality to the stranger, enact laws forbidding intermarriage, and the day is not far distant when Columbia's sun shall sink o'er the western hills, that a freer and more comprehensive people may arise to possess the earth. We are on the verge of a new music, a new art, a new philosophy, a new science, a new government, a ments render their emotions unmistakable. new literature, a new religion; the Coming The physical universe is the garment of the Race will unite the excellencies of many schools movement of spirit is registered in some effect | excellencies of Raphael, Rubens and all others produced outwardly. Thus all material forms of the world's renowned painters will appear in simply register the workings of the intelligence | the pictures of the future ; in its music the triwhat many psychometrists have designated the | ic tenderness and sublimity of Beethoven, the 'soul of things." The spirit-world is the world | florid jubilance of Mozart, the transcendent whence man came into material life, and to subtleties of Schumann and Schubert, the strugproaching advent of a national American liter-# 1

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vating and beautiful in each school and master which is found in no other; unite the members of the varied nations out of which these schools have sprung and to whom these masters belonged, and this national interblending will most surely evolve a race of men and women whose productions will portray the universality of the source whence their being was derived.

The religion of the coming race, upon which we shall speak next Sunday, will be neither a following of Jesus, of Mohammed, of Buddha, of Zoroaster, of Swedenborg, or of any other individual centre of spiritual light on earth. Neither Buddhism, Christianity, Judaism, nor any other system, embodies the whole truth which can be accepted by humanity. While truth is eternal, its form is incessantly varying, the measure of human receptivity constantly increasing, and in the coming race we expect to behold not one system of thought alone triumphant, but the truth that is within all liberated and permitted to flow over the earth, until all people shall rejoice in the light, and Divine Wisdom shall cover the cartli as the waters cover the ocean bed.

In Memoriam Mrs. Nellie J. Kenyon. ANOTHER WORKER PASSED ON.

'o the Editor of the Banner of Light :

Allow me through your valuable journal to announce to our friends generally the demise of our much loved and deeply lamented sister, Mrs. Nellie J. Kenyon, of Woodstock, Vermont, who, after a long illness from nervous prostration, was on Friday, Feb. 10th, called from this earth sphere to join the loved ones gone before to the glorious Summer-Land, there to resume and carry on the work in which she has been so earnest and faithful a laborer for the last twenty-five years of her life. Only those who have been the happy recipients of her ministrations during this term of years, can fully appreciate the blessings so freely bestowed wherever needed, accompanied as they ever were by that cheerful and genial spirit which brought strength to the weak, consolution to the erring, light to those in darkness, and a bright hope to the mourning and afflicted sons and daughters of earth.

Who can estimate the true value of her work of faith and labor of love during this number of years, save the recording angel who has kept the record of her labor and credited her with the result?

She has gone to her account to fully realize that what has been sown in sorrow shall be reaped in joy. The partner of her heart's deepest affection and love is left with other near and dear friends to feel their bereavement, and to mourn her loss. But she is not lost, dear ones, only just gone a little while before. Accept this as your consolation: that as, while here, she was the angel of 'your household, she will now be come a ministering spirit to afford comfort and pour balm into your poor wounded and stricken hearts. Look up, my dear brother, and be ye comforted in the assurance that what is your loss is her gain. You are not alone.

... T is but the bud displaced. As comes the perfect flower; 'T is faith exchanged for sight, And weariness for power."

The funeral service was held at the chapel of the Universalist Society in this place, which generously granted this privilege. Our excellent and dear sister, Mrs. Sarah A. Wiley, of Rockingham, Vermont, officiated upon the occasion, kindly alded by the Rev. Mr. Crossley, who read a portion of Scripture, the choir of the Society furnishing the music for the service. The words spoken upon this occasion were preemi-

ently calculated to reach all hearts present. Her beloved partner received rich consolation; the

hearts of the mourning and afflicted relatives were encouraged and strengthened under their sorrow; the friends in attendance were, I believe, truly made to see that Death is not the monster we have been taught to think him to be, but a kind friend, who comes to open the flower-encircled door of another world to show us those we love. The tribute of affection paid by the speaker to the worth of our departed sister was truly a picture of word-painting, setting forth her brave efforts in the behalf of humanity, gilded as they ever were by those virtues and graces which made her life radiant with beauty; was calculated to stimulate every mind to a faithful discharge of the same kind offices for the upbuilding of humanity, with an earnest desire to live such exemplary lives as to defy the tongue of slander, and commend us to our fellows as examples in every respect worthy of following. The house was well filled, and if we may judge from appearances, and the lispings we heard, the friends went away fully sat-

hold that it was perfect love and was forever, to be unto us the righter of all our wrongs, the vanquisher of all our foes, the ending of all our doubt and our fear, becomes our solace and our joy.

Now that nations are rising up, one against another, showing signs of an impending strife; now that in all lands fierce conflict rages between party and party, between man and man; now that the forces of despotism or absolutism are struggling for ascendency, while the power of the goddess Liberty is still exalted over the earth with promise of perfect conquest in the future: now that many are stricken down suddenly by the hand of the silent messenger whom men call death, but who is only the janitor at the gate of everlasting life : now that sudden disturbances come upon many, and many bearts are perplexed in this transitional era, we rejoice to realize that no avenging splitts are nigh, that no hosts of iniquity are let loose upon the earth to destroy it, but that thou art causing the earth and all its inhabitants and all religious ideas and all knowledge to pass, through the erucible of difficulties and pain, that all may come forth as gold putified seven times in the furnace, as precious metals separated from all their alloy. May all our hearts rejoice in the cleansing fires of perfect love; and whenever we hear of calamity or disaster may we behold only the working of that regenerative force which brings forth, like a phoenix from the pile of ashes, a more beautiful universe out of a universe that is passing away. In that new universe of harmony may we all find places for us, prepared as by all holiness of thought. word and action, and affiliate with those celestial ones who are but making ready the earth and its inhabitants for a more perfect revelation from the sphere of unsulled truth. In loving ministry to allour brethren is need, may we praise thee acceptably in time and through eternity. Amen.

DISCOURSE.

interest and importance-a theme of immense | caprice, and others usually considered as vices scope, affording food for thought and reflection among men. If we worship anything lower than almost infinite. The subject has been treated jourselves we shall descend to the level of that in a great variety of ways, directly and indi- which we worship; if we worship what is highrectly, by almost all representative speakers | er than ourselves, then, by the very worship and authors, and by many humbler or more | and admiration of the superior, we shall draw private authorities, unto whom, in their pri- nearer and nearer to it; thus, every form of vacy, loftiest and truest ideas often come. We worship, no matter what may be the object of do not propose, in a single discourse, to do any- adoration, is either a lever to lift humanity, or thing more than open up a line, of suggestive a stone tied to the wing of a bird who might thought, leaving it to you, in your own hours otherwise soar but is prevented by the incubus, of reflection and communion with higher When speaking of the Coming Race, we told spheres, to elaborate and elucidate this fasci- you that the great idea of the amalgamation of nating theme. Bulwer Lytton's work, "The all races lies at the foundation of the hope for Coming Race," is undoubtedly an inspired pro- the attainment of humanity's ideal. We talk duction, by no means as purely imaginative as of lost arts and sciences, but in truth there are many critics have pronounced it. To that work i none: all that has been found has been found we alluded somewhat in our address on "The | forever; if men ever knew anything they know Coming Government," and thus shall not make it now, as there is no retrogression in nature. any special allusions to the ideas and inspira- All science tells us that the world is moving tions of that celebrated writer to-day. In onward, never backward. We are told by speaking of the coming race, we tell you at the some that Egypt, Persia and Hindostan have outset that we do not expect that the human been seats of attainments altogether eclipsing family will ever be superseded on the planet those of modern civilization. Unless we are by any other family; and why? Because man very explicit in eliminating from our statedisplays boundless powers of progression. We ments that which is antipodal to the truth and may speak of the infinite life of man, and by destructive of the life of progressive energy the use of the word "infinite" we mean that and the greatest incentive to all progress, we to which we can assign no limits, even as the must refuse to allow the validity of such claims. universe is limitless to us, whatever it may be | Who were the great men of days gone by? | physiological requirements, cannot be too high- | that of the decidedly English, French, or Geror may not be to God-even as space is limit- They were the expression of a sphere of souls. Iy eulogized as a successful means of reaching | man type ; there is something peculiarly capti-

Our dear sister ere she departed was consciously aware that a band of beautiful spirits awaited her release from the body to bear her away to fairer realms on high, and was pleased to go. She put her arms around her husband's neck and bade him good-by, as her time was come. Such was the departure of our beloved sister and co-worker.

THOMAS MIDDLETON. Woodstock, Vt., Feb. 17th, 1882.

Passed to Spirit-Life:

From Topeka, Kansas, Feb. 3d, 1882, Martha Jane Cook, iged 59 years 11 months 29 days.

The Daily State Journal, 11th ult., contains a full re-ort of the eloquent address delivered by Col. S. N. Wood it the functal of the deceased, from which we make the oblowing extract:

From his home, in Noank, Conn., Nov. 9th, 1881, Henry

From his home, in Noank, Conn., Nov. 9th, 1881, Henry L. Latham, aged 27 years. He has gone from our midst, and, our vision being dim, we cannot see him. Ito has found that brighter land, be-cause his life on earth was honest and upright. He was faithful to every duty. Itis parents are sad and heavy-hearted, but they are comforted by the knowledge that they are not parted, only through the physical ho has gone only a step in advance, and when the upstical door is opened, ho will be the first to greet them. His unscen presence is with them still. He has found health, strengthand eternal youth. The flowers upon his casket were emblematic of the purity of his life. As his cyse closed on eartilly things, they opened in the Summer-Land, where dear opes-were waiting to receive him. They welcomed him with music-for him all-was light and joy. The services were conducted by the wri-ter in the presence of a large gathering of relatives and neighbors, and others who came to hear what consolation Spiritualism could give.

From South Abington, Mass., Nov. 9th, 1881, of slow consumption, Mrs. E. J. Harding, daughter of Mr. and Mrs. Aaron Thomas.

Aaron Thomas, Mrs. H., like her parents, believed in Spiritualism. It was a divine comforter during her long and painful illness. She feit the presence of and conversed with lor arisen friends, and made arrangements for her funcral with the calmess of one whose faith is encompassed with knowledge. Her three sisters beyond the vell were doubless the first to welcome her to the rest she so needed. May she ever bo known and feit as a "ministering angel" to the three darling children her the verth's valley, and to the bereaved and affectionate parents. C. FANNIE ALLYN.

From New Dundee, Ontario, Feb. 5th, Titus Sheard aged 82 years 8 months and 26 days.

aged 52 years 8 months and 25 days. Mr. Sheard has been a reader of the Banner of Light since it was first published, and a subscriber for a number of years. He has been a believer in the Spiritual Philoso-phy since its commencement, and an anxious searcher after the truth. He leaves one son and five daughters—all married—to mourn the loss of a kind faiher and a sincere friend—his wife having passed on about twenty years ago. WM. COCHBANE.

From Bath, Steuben Co., N. Y., Mr. — Sprague, who, though possessing nothing which this world calls wealth, wasable to impart to the writer of this notice that which far transcends it in value - a knowledge of spiritual things. It age was about seventy-eight. As a token of gratitude for this acquaintance these few lines are penned expressive of thankfulness. May the full realization of that peace and happiness to which his hope and faith aspired be his to en-joy. CHARLES H. HOUZEE. Boldiere' and Sattore' Home, Bath, N. Y., Feb. 65A, 1883.

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Pearls.

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

BE TRUE. Dare to be true; nothing can need a lie. -[Herbert.

Times change, and we change with them.-Multhias Borbonius.

> THE SPIRIT'S WELCOME. And mine, oh, brother of my soul, When my release shall come; Thy gentle arms shall lift me then, Thy wings shall waft me home. -[John H. Newman,

It has been fortunate that most of our greatest men have left no descendants to shine in the borrowed lustre of a great name .- James A. Garfield.

> AIM HIGHER. The world is just as hollow as an egg-shell; It is a surface, not a solld, round ; And all this boasted knowledge of the world To me seems but to mean acquaintance with Low things, or evil, or indifferent. -[P. J. Balley : " Festus."

The praise and blame which hang on the lowest boughs, and may be easily plucked, are generally worthless.

A LISTENER BY THE SEA. Last night I lay beside the winter sea, And, waking late, I heard the sound without Of rain, and heard far off the wild sea shout Beyond the town-a lonesome melody. Heaving with ebb and flow, eternally Along the rocky coast it pours its rout Of waves, with constant roar, as of some stout, Hoar monster, flerce with grief or savage glee. Dark Afric hears, methought, that thunder sound, And Indian rivers ; lone Pacific isles, Trembling do hear it : from unnumbered miles Arising, as the brown earth wheels its round, It with vast whisper grieves the pale moon's height With how great songs, oh God, thou fill'st the night ! - [W. P. Foster.

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

Mass Convention at Waterbury, Vt. To the Editor of the Banner of Light:

The Spiritualists of Vermont assembled in Mass Convention at the Waterbury House, Waterbury, Vt., Feb. 10th, 11th and 12th. The attendance was very large, the house filled to overflowing, and the audiences only limited by the capacity of the hall. The very best of order prevailed, as usual, at such gatherings in the Green Mountain State. The weather at the commencement was not very favorable, yet the people knew too well what was in store for them at Waterbury to be kept at home by mere trifles. Aside from the many attractions offered during the sessions of the Convention, the social element, so peculiarly characteristic of Spiritualists everywhere, freely asserted itself at all times, making those present feel as though the kingdom of heaven had been inaugurated

served useri at an times, inathing those present reet as though the kingdom of heaven had been inaugurated on earth. The Committee, consisting of Dr. S. N. Gould, of West Randoiph; L. Webb, of East Granville; Dr. G. S. Brunson, of St. Albans; Newman Weeks, of Itut-land; Orris Ambler, of Vaterbury, and Dr. E. A. Smith, of Brandon, deserve great credit for the man-ner in which they managed all the preliminary busi-ness of this Convention. Without further introduction we will proceed to the report of the different sessions of the Convention. Friday, Feb. 10th.—The morning session consistent of a Couference, participated in by Daniel Tarbell, of East Granville; Dr. S. N. Gould, and Joseph Stilles of Boston. The subject discussed was the "Objects of this Conventions should be, drst, the promulgation of the convention & All agreed that the aim of all Spir-itualist Conventions should be, drst, the promulgation of the convention as society. This morning a temporary organization was effected, and Mr. L. Webb was placed in the chair. The afternoon session assembled at 2 o'clock. Geo. A. Fuller delivered a brief address upon "Man's De-pendence upon the Unseen." Mr. Joseph D, Stiles tollowed with a very elaborate and eloquent discourse upon "Evidences of a Future Life Drawn from Na-ture."

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be ALAN the evidences thereof. Some interesting personal ex-pertences were related, and Dr. Gould suggested it would be well to call upon Mrs. Gertrude Howard, of East Wallingford, an excellent test-medium, who was present in the audience, to give some practical demon-strations of a future life. Mrs. Howard, by the re-quest of the President, took her place upon the plat-form. After singing by the Gee Club and the delivery and proceeded to give some of those conclusive evi-dences of a future life which the strongest skepiles are obliged to admit point in the direction of a con-tinuous life beyond the change called death. Twenty different spirits presented themselves, giving full names and many experiences in their earthly life, and all, with the exception of three, were recognized. Mrs. Howard, as a public test medium, made her first ap-pearance upon the rostrum last June at Plymouth. Yt. Since then she has been steadily winning in public favor, and we bespeak for her, if her physical health will only allow her to continue her labors, a wide and growing field of usefulness. "It was said by one of old that 'the true light light-the address of the afternoon: "It was said by one of old that 'the true light light-the baser upward toward the fugher, the Divine Light ever seeking to illuminate the dark and shadowy pathway of our existence. I cannot for a moment be-levet that we are placed here to battle with all the varying conditions of life, only by-and-by to drift into some dread unknown; but, on the other hand, I do believe that we are placed here to battle with all the varying conditions of life, only by out ill the higher pos-sibilities of the true spiritual man. We talk about our wisdom, but how little do we know. We all must seek after knowledge in our own way. The influence of true aspiration. Let us then lend our ald to the de-velopment of those arts which exercise a beneficial in-funce over humanity. If our religion is good for any-thing it is good for ev

sion closed, all feeling that another day had been well-spent. Sunday, Feb. 12th.—The meeting was called to order this morning at 9:30, by Dr. E. A. Smith. The choir rendered a selection from the Spiritual Echoes, enti-tled "Sabbath Morn." Mrs. Chamberialn, of Waltes-field, read a fine essay, entitled, "What of the Differ-ence?" This was followed by remarks from Messrs. Parish and Knights, of Stowe, C. C. Dodge, of Cady's Falls, Daniel Tarbell, of East Granville, and Alonzo Hubbard; of Plynouth. After another song by the choir, the President introduced Mr. A. E. Stanley, of Leicester, who delivered, in our estimation, one of the ablest lectures we have heard from the Spiritualist rostrum. He chose for his subject, "The Significance of Life as Taught in the Revelations of To-day." This lecture was evidently the work of a scholar of the keenest perceptions. We will not attempt anything like an abstract, because we do not consider ourselves competent for the task; but instead will give a few detached sentences, we trust approximating some-where near the cholee language in which they were couched by the glifed speaker: "In the higher readings of Spiritualism we shall find answers to these questions.—Wence? and Whither? We have lived too far away from the light of our own star. "A just and needed conservatism retains as much of

We have lived too far away from the light of our own star. A just and needed conservatism retains as much of the past as can be utilized. We must always have the mountain breezes; if they will not come to us, we must go to them. They are ever at the top, and are ever ready to welcome us. Our real. If exists in our thoughts; we are com-muning in spirit in this hall to day, as much as we ever can.

can As we are borne along we talk of the past, and count much on the future; but it is ever the Onnipresent

Now. Life's revelations are constantly going on; man is the product of the cultivated thought which has pre-ceded him. To-day the higher forces are at work, and will pro-ject into the future the Saviours of the world; while the slums are equally busy filling the world with in-famous beings.

"THE SCIENTIFIC BASIS OF SPIRITUAL. ISM," BY EPES SARGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-18 A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

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

155 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

New Books.

WORKS ON HEALTH.

THE MENTAL CURE.

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 The followed a lecture, clear and logical, by Mr. Ausen E. Simmons, of Woodstock. "We have scarcely y concered," he said, "of the sublime principles of printualism. There is a vitality, a strength, a divinity with ever speaks of its endurance, stability, and continue spiritual progress. It has been alleged by some that Spiritualism is a gooless failt; but no rest spiritual and the material. From this, our intercogation of aure, we discover that we are infinitely connected even with her lowest manifest in the lowest as well as in the highest forms of life. The lichens are stabilized with each of the same of the prophesis of difference of the spiritual sublime print in the social symptotic speak in the social symptotic speak in the highest forms of life. The lichens in the social symptotic speak in the social symptotic speak in the highest forms of life. The lichens in the social symptotic speak in the highest forms of life. The lichens is the social symptotic speaking into us. We are now stability speaking into us. We are mo

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lution was adopted : Resolved, That the Spiritualists of Vermont assembled in Mass Convention at Waterbury, Feb. 10th, 11th and 12th, express their thanks, first to the landlord of the Waterbury House, and his assistants, for their kindness and hospital-ity; to the Central Vermont Hallroad, for their courtesy in granting return checks; to the musicians, for the sweet strains of music which they have rendered; and also to the lecturbrs and uncelluma for their hole addresses and positive proofs of a continued existence. Thus closed a burnerburg and prosponding conven-

Thus closed a harmonious and prosperous conven-tion; the attendance at all the sessions proving that the interest in the cause of Spiritualism is rapidly in-creasing in the Green Mountain State. GRO: A. FULLER, Secretary. West Randolph, VL. Feb. 14th, 1882.

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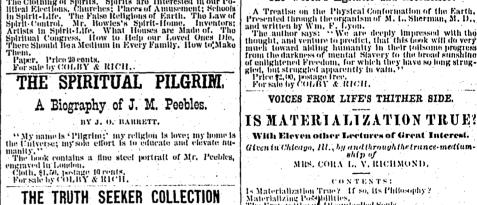
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DOES DEATH MORALLY TRANSFORM ?

BY A. E. NEWTON.

To the Editer of the Banner of Light This question is one of vital importance to a true Spiritual Philosophy. Hence P trust it will not be deemed out of place if I offer, even at this late day, some observations on the views presented months ago by Prof. J. R. Buchanan in the lininer of Light-illness having prevented earlier attention to the matter on my part.* Let me premise that my high respect for Prof. Buchanan; entertained almost since my boyhood, as an eminent teacher of and original disboverer in Anthropology, and later as an expounder of splittual trath, leads me to regard with defetence any opinions he may put forth on any subject within the range of these branel as of inquiry. Only a clear conviction that he wrote somewhat hastily and without due consideration, and hence has missed the trath in some particulars of practical importance, would under me to what may seem like the presumption of calling in question his uttetan in.

It will be recollected that I had previously expressed in your columns the conviction, founded on the nature and derivation of the spirit-body, as well as on the general testimony of excarnated spirits, that "those who pass the gateway of death must continue to experience the same desires, propensities, etc., as before, until such time as their more external or earth-derived organisms shall have become expurgated of evil by such processes of purification as pertain to that Further on I had stated the probabilistate." ty that, under the common law of association, splitts must gravitate to the society of those like themselves, and hence, if tenacious of their errors and vices, are more likely to become confirmed in these than to abandon them because of the exclange of worlds : yet if their aspirations for good and truth are strong, notwithstanding the errors and imperfections of this life they will doubtless gravitate to higher condifficus, or attract to them those who will lead them noward, etc.

I might have added, had it been pertinent to the question then under discussion, what I strongly hope and gladly believe to be true, that all will in due time be so penetrated by uplifting inductors that their better aspirations will be awakened, when their advancement will surely follow, though in many cases long periods are likely toglapse ere this result is reached.] The venerable Professor believes that "the actual truth is considerably more encouraging and hopeful than " the view presented by me. I do not know what can be more properly encouraging and hopeful than this. Is it desirable to encourage the willing devotees of vice and error with the hope that their vicious tendencies will drop off without effort or wish of their own, at the instant of death, and they at once become saint-like and spiritual, whether they aspire to it or not? I can scarcely think victim of murder, and breathing vengeance so. But doubtless the actual truth, whatever it be, is best for all. Let us, then, carefully examine the reasons Prof. B. gives for entertaining a different view. He says in the first of the speak the name through the medium's lips was two articles on this topic contributed to the unavailing. Some force that the spirit could Banner, and to which I refer:

that the exercise of the corporeal powers and appetites exercises and develops these basilar appetites exercises and develops these hasilar organs, making man more completely an ani-mal, and exhausting his spiritual or religious nature, if it be carried too far."...? "Hence, when one drops his dody he is at once relieved from this struggle between the fiesh and the spirit, and all the basilar organs "of the brain decline in their activity," (sic),...." "A necessary consequence of this change is the diminution in force of all the basilas and

that a Spiritualist should do so passes under- maxim, "Speak nothing but good of the dead," standing.

says: "Notwinstanding the vast number of self-lish, sensual, passionate and malignant persons who daily pass into spirit-life, it is extremely rare for any of them to manifest malice. The murderer and his victim soon put an end to their, quarrel: the tighting soldier becomes peaceful. The murderer may be received by us safely. The selfish man begins to see that his blig was a mistake and trias to do something to life was a mistake, and tries to do something to correct its errors," etc. . . . "The few excep-tional instances in which some slight degree of manifestimation in which some slight degree of malice still exists, are only exceptions to the general rule, in which the malignity was too great in life to be suddenly and entirely de-stroyed."

To this it may be said in reply, that of the vast number of selfish, passionate and malignant persons who pass into the spirit-world, a ery small proportion ever return to communicate. Great numbers of them do not believe in the possibility of return, or of communication if they do return ; and probably a large proportion of that class who do communicate are led to do so by the action upon them of benevolent spirits who are seeking to elevate them by this means, and are exercising over them a restraining influence, perhaps unknown to themselves. Besides, passionate and malignant persons are not always in a rage: murderers are not always killing people ; nor are soldiers always tighting. Though the propensity may be in them, it is not constantly in active exercise. During the late war, however, clairvoyants used to tell us of seeing soldiers who were killed in battle, on both sides, rise up from their bodies and renew the contest in spirit ; and occasionally one of either party has put in an appearance at the Banner of Light Circle-Room in whom the spirit of fight was still rampant. ' The admitted "ex-"eptional instances" in which malice still exists in spirits, are a conclusive proof that this malice has not its source in the physical body, which has been cast off, but rather in the spirit organism which survives the body; so of all the other passions and appetites. And the fact that malignity and passion are not more frequently exhibited by spirits may only show that the majority of those who manifest themselves and communicate are those in whom the aspiration for good and truth in some degree predominates, or who are under the restraint of remedial influences from higher realms.

The writer remembers that the very first communication he ever received from the spiritworld purported to come, very unexpectedly, from a friend who he strongly suspected had been a victim of murder by poison. This suspicion was confirmed by the spirit in a startling manner. But when asked to indicate who was the guilty party, the spirit promptly refused. saving, kindly, that it would serve no useful purpose, and the guilty ones were sure to suffer an adequate penalty without the punishment of human law. Another instance is recalled, however, where a spirit claiming to have been a against his murderer, persistently sought to tell the name of the latter, in order that he might be "brought to justice." But every effort to not understand restrained the utterance, and "Anthropology shows that the basilar region of the brain, in which all our evil tendencies ing that he would yet find means to make reside, is in close connection with the body, and known his murderer's name; but I think he never did. It was plain that some higher being, invisible to him, was kindly controlling his vindictiveness, and endeavoring to bring him to a better mind.

These cases suggest the reasons, so often asked, why spirits have not disclosed the perpetrators of several mysterious murders committed in recent years. Either the victims have been too A necessary consequence of all the passions and selfsh propensities. This is universal and in-evitable. The transition to spirit-life is a step of spiritual elevation, and, notwithstanding the stance above given furnishes evidence that for given furnishes evidence that for given given given furnishes evidence that for given given given furnishes evidence that for given giv vast number of selfish, sensual, passionate and | vindictiveness may survive in full strength the other passions and propensities, though they may not continue in constant activity, any more than in this life. Incitement and opportunity only are wanting to call them forth, and that these are not lacking to those spirits who find their chief pleasure in the exercise of the passions and appetites; abundant testimony shows. Prof. Buchanan further says, in corroboration of his view : "Another important consequence of the change is that the basilar portion of the intel-lectual organs—the seat of the animal intellect —is diminished in power, while the philosophic tendencies are increased. Hence the great difficulty of obtaining from spirits those definite statements of facts, names, dates or incidents, which are always desired as tests, and the fail-ure of which creates so much disappointment and skepticism among those who do not understand this law of increasing spirituality. I would respectfully suggest, in passing, that the power of recalling and giving statements of facts, names, dates, etc., does not belong to the "animal intellect." Animals are never known to do such things. It is a human power, and must and philosopher; and if true would appear to belong to the distinctively human intellect- fully justify the ascetic practices of torturing though perhaps to what may be termed the lower and crucifying the body "for the good of the department of it. But, here is a different reason soul," if not the attempt to get rid of the body for much of the difficulty of giving such state- altogether in the speediest possible way. Such ments on the part of spirits, which they have often expressed to the writer. It is this, that | grossly perverted and polluted nature. But the faculties by which facts of the class named are apprehended; and expressed are often but partially developed or difficult of control in mediums, and hence cannot be readily made use of by communicating spirits. When, as is sometimes the case, a medium is found who has these faculties well cultivated and easily acted upon, spirits seem to have no difficulty in giving names, dates and incidents ad libitum, showing no diminution of these semi-intellectual powers on their part. Besides, it would not be strange, judging from our earthly experience, if spirits, after years of interesting and absorbing experience among the realities of the afterlife, should be unable to recall such comparative trifles as the incidents, dates, etc., of their mundane existence. But all this is far from. proving that a mere separation from the body causes an inevitable decrease of any of the intellectual powers. I must conclude, then, that the reasons given by Prof. Buchanan for the opinion that "our transfer to the spirit-world is a sudden and great change in our nature," are not well founded. A true Anthropology, or Science of Man-I say it with all due deference to the chief Professor of that Science-seems to me to furnish no support to that opinion, while it is counter to the great preponderance of intelligent testimony from the after-life, and also to facts which have come under the observation of most investigators of Spiritualism. In the second of these articles Prof. B. further elaborates his views, but offers nothing in the way of proof more substantial than in the previous article. He cites the ancient

as a "principle which spontaneously develops The facts cited by Prof. Buchanan in con- in the human soul, because," he says, "we feel of other and more probable explanations. He angry and selfish passions, and should no longer "Notwithstanding the vast number of self- they have passed into that great sphere over which broods an eternal tranquility, and throughout which the sanctifying influence of the higher angels is felt, while the beneficent presence of God is hidden by fewer clouds than on our lower plane."

The maxim quoted is very noble and charitable, but I question the propriety of calling it a principle of the human soul, which spontaneously develops in all. Nor had the ancient Romans, among whom, if I mistake not, this maxim originated, or was current, any such rose-colored conception of the state of the wicked dead as is above portrayed. On the contrary, they believed such to be consigned to Tartarus, "a deep, dark, awful region, encircled by a river of fire, and surrounded by a triple wall, in which the condemned were scourged with snakes by the Furies; or were seated under a huge stone forever ready to fall, wishing to move, but unable: or hungry welves gnawed at the liver, which forever grew again; or they were conuned with thirst, standing in water that constantly eluded their touch," etc." It would seem to have been the belief that the dead had been righteously adjudged by the gods, and doomed to all the punishment that was meet for their deeds, which prompted the generous sentiment of that maxim. If modern spiritreturn has furnished us any clearer, fuller, more rational and truthful conceptions of the condition of the departed, as I believe it has, it may enable us to speak more justly of them. though it does not prompt us to pursue either the dead or the living "with vindictiveness." Nor does it portray any such region of "eternal tranquility," etc., for those who give themselves up to the control of passion and appetite in this life: except as their desires and aspirations for something higher become awakened. I quote again :

" In the life on earth we are compelled to keep the spirit in *rapport* with matter, and are not always able to keep it in dominance over mat-ter. The body is the source of appetites and passions which control and often degrade the spirit."

This language is wanting in precision, and is misleading, in that it does not recognize an intermediate or spirit-bedy. If by "body" is meant physical body, as a whole, (as seems to be the case) then, as already shown, that body is not the source of appetites and passions; and Prof. B. had before located them all "in the basilar region of the brain." When "spirit' and "body" are recognized as the only factors of the human constitution, and "spirit" is believed to be in itself pure and incorruptible (as is general with Spiritualists), then the conclusion is unavoidable that all inordinate propensities and impurities are left behind at death. But if there is an intermediate organism, distinct from pure spirit on the one hand, and from ponderable matter on the other (as all intelligent spirits agree), in which inhere all the lifeforces manifested through the body; and if this intermediate organism goes with the inmost spirit and becomes its inseparable outer envelope or spirit-body, then there is nothing to show that all the forces and qualities of evil manifested by it through the material body will not be retained in the spirit-world until expurgated by the purifying processes pertaining to that world.

Before closing, Prof. Buchanan, if I mistake not, had some misgivings that he had rather over-stated the matter in claiming "a sudden and great change in our nature" at death, and in picturing the spirit-life as so delightful to all; hence he puts in the following emphatic disclaimer (italics mine):

forbid so extravagant a conception. On the confrary, all cril traits of character developed here follow us, though with diminished energy, to the spirit-world, and become our punishment." This amended statement, except as relates to diminished energy," for which there appears no warrant in a large class of cases, no doubt comes much nearer the truth than the previous representations.

there are grave reasons for believing, the change will bring, in addition to the "terrible disadvantage" so justly pointed out by Prof. B., the firmation of his theory seem to me susceptible that the dead are no longer in the sphere of still more serious one of being surrounded chiefly by those who are no more spiritual than thembe pursued by 'us with vindictiveness, since selves, and whose influence will be to retard rather than aid the work of improvement. The momentous practical bearings of this fact, if it be a fact, need not here be pointed out.

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malignant persons who daily pass into spirit-life, it is extremely rare for any of them to other possions and proposities though they manifest malice."

If I mistake not, Anatomy, which is a branch of Anthropology, shows that not alone the basilar region of the brain, but every part of it, is in close connection with the body through the nervous system; furthermore, that the brain, with its adjuncts (the medulla oblongata, etc.), is the physical centre and source of all the corporeal powers and appetites. Sever the connection of any part of the body with the brain, and all sensation and motion cease in that part. In other words, the corporeal powers and appetites all have their seat (physically) in the brain, and can have no exercise except as the impulse proceeds from it as a centre. Instead, therefore, of it being the case that "the exercise of the corporeal powers and appetites exercises and develops the basilar organs," the fact seems plainly to be in a sense the reverse of this. The line of causation runs in the opposite direction. The body has neither powers nor appetites; excent as they proceed from the brain centre.

Again, if Spiritualism be true, neither the physical body nor the physical brain (which in fact is a part of the body) is the real source of powers and appetites. These reside in an invisible spirit-organism, which constructs and uses the physical apparatus as its temporary instrument. When this spirit-organism becomes severed from the material body, the latter has neither appetites nor powers. The basilar organs of the brain not only "decline in their activity" at the death of the body, as Prof. B. states, but they become absolutely dead like the rest of the structure, as do the coronal organs also. The physical brain, either coronal or basilar, does not become a spirit. But no doubt there is a spirit-brain, corresponding to the material brain, as there is a spirit-body corresponding to the material body. In the spirit-brain, then, is to be found the. source of all the powers and appetites; and when this withdraws from the physical, how can it be supposed to do otherwise than take with it precisely the forces and tendencies which it exercised in and through the body? A hand which drops off the glove in which it has been encased loses none of its powers in consequence, nor is its inherent force abated by laying aside a tool which it has been accustomed to use.

The idea, then, that "a diminution in force of all the passions and selfish propensities" at physical death, "is universal and inevitable," seems an evident fallacy, founded on a mistake as to the source or seat of those passions and propensities. That a materialist should locate them in the material body is not strange; but

(*Justice to Mr. Newton requires us to state that this essay formed one of a series on various/topics which he prepared for the Banner of Light while resulting in New Jersey. Some of them were published by us before he became editor of the (late) Two Worlds (of New York), others while he held that position. The present article was the last of the series, and its publication has from various causes been deferred till a considerable period of time has elapsed between its original preparation and its appear-ance in print.-ED. B. OF L.¹

Another somewhat extravagant representation appears in Prof. B.'s essay, which seems incongruous with a better statement subsequently given in the same article, indicating that the topic had not been as well-considered as it might have been. In the first column we read that (italics mine)-

"The lower nature of man, which resides in his body and in the basilar organs of the brain, is a mass of passion and selfish sensual impulse, which tends toward all possible offences if uncon-trolled."

This statement, if intended as a general characterization of any essential part of man's nature, seems more worthy of an ancient ascetic or anchorite than of a modern Anthropologist language can apply with propriety only to a further on in the same essay it is agreeable to find that man's lower nature is not so intrinsically bad after all. It is capable even of being made "a temple of the holy spirit." We read with pleasure this passage:

"It is the work of life to bring them [i. e., the spiritual and corporeal] into harmony—a har-mony produced not by crucifying the body, which was the old theological idea, but by de-veloping the diviner elements into such power that they, control all things, and permeating every fibre of brain and body, bring them into accord with the highest law, the law of happi-ness here and hereafter, and thus making the body a temple of the holy spirit."

And to this is added the important lesson, the inculcation of which has been the object of all I have written on this subject, namely, that "They who fail to do this now will have to do it hereafter "-not have it done for them by death. True, he adds to this what seems to me the somewhat misleading qualification-" With the advantages of spiritual surroundings, but with the terrible disadvantage that it is hard to overcome the fixed habits of a long and evil life, even when aided by death and the presence of the spirit-world."

I venture again to suggest, what seems to me clearly indicated by our knowledge of spiritual laws, as well as by the best information yet obtained from the spirit-realm, that "the advantage of spiritual surroundings," and of aid from "death and the presence of the spirit-world," in doing this reformatory work, will be found available only to those in whom aspirations for good and truth are predominant. To others,

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Progress of Religious Ideas, by L. M. Child, vol. 1, pp. 296-7.

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Secretary. The public cordially invited. **CHICAGO. ILL.**—The Progressive Lyceum meets in Union Prak Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 r. M. every Sunday. All are invited. Z. T. Griffen. *A Meeting of Spiritualists and Mediums* will be held at Grimes Hall, 13 South Halstend street. Sundays, at 3 r. M. J. Mathew Shea, M. D., principal-speaker and test medium, assisted by other well known clairvoyants and test medium. Strangers and others cordially invited. Geo, Mostow, Chair-man.

Birangers and once scowand, man, The First Society of Spiritualists holds regular evening meetings in Fatriank Hial (in Musje Hall building), corner State and Randolph streats, at 7:45 o'clock. Bible interpre-tations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday, Mrs. Com L. V. Richmond, regular speaker, Dr. L. Bushnell, President; Collins Ea-ton, Secretary,

to, Screitary, J. H. Hashiell, President; Conns Ex-on, Screitary, Spiritual Meetings are held every Sunday at 3 P. M. at No. 254 West Randolph street, for the purpose of expound-ing Modern Spiritualism through well-known mediums, Tests given. Strangers cordially invited. Mrs. E. S. Sil-version, President.

CLEVELAND, OHIO, The First Heligious Society of CLEVELAND, OHIO, The First Heligious Society of Progressive Spiritualists meets trregularly in Welsger-per's Hall, corner Prospect and Brownell streets, at 7% , M. Thoumas Lees, President; Tillie H. Lees, Screetary. The Children's Progressive Lyceum meets in the same place to 10% A. M. Wm. Z. Hatcher, Conductor; Mrs, Ella Wil-famson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

Street. **CEDARI RAPIDS, IOWA.**—First Society of Chris-tian Spiritualists meets over Sunday, at 7/2 P. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer, WANGON MARINE, New York, President; Dr. Hamilton Warren, Secretary and Treasurer.
 HANSON, MASN.-Regular meetings are held on alternate Sundays. W: Hood, President; Mrs. Imogeno McClellan, Secretary; Mrs. Barnabas Everson, Treasurer.
 INDLANAPOLIS.IND.-The First Society of Truth-Seckers meets for religiousservice at 86½ East Market street, every Sunday at 2½ and 7½ r. M. J. R. Buell, President; S. D. Buell, Secretary.
 INVIANS.-Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 7 r. M., under direction of Dr. George Dillingham.
 LEOMINSTER. MASS.-Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock p. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannle Wilder, Corresponding Secretary.

nie Wilder, Corresponding Secretary. LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2P, M, at Good Templar's Hall, Main street. All cordially invited, especially strangers. Presi-dent, J. Tilley; Vice-President, J. H. Cotton: Secretary. Mrs. Nettie C. Weir; Treasurer, F. Lindguist. MANCHESTER, N. H.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ P. M. in Spiritualist flail, No. 86 Opera House Block, Hanover street. Ass Em-ery, President; Mrs. Lucy Whitle, Vice President; Georgo F. Rumril, Secretary; Frank Philbrick, Collector. MHAWAUKEE, WIS —Spiritualist meetings are held

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at 2 and 7½ P. M. **NEWRURYPORT, MASS.**—The First Spiritual So-clety holds meetings every Sunday at Temple of Honor Hall 48 State street, at 2% and 7½ P. M. President, J. T. Loring; Vice President, J. W. Ricker; Secretary, R. E. Brauni; Treasurer, Moses A. Plummer. **POHTLAND, ME.**—The People's Spiritual Meeting is held each Sunday atternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7% o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70

Incoin street.
 PHILADELFIHIA. PA. The First Association of Spiritualisis holds meetings every Sunday at 10% A. M. aud 7% P. M. at the hall cornerSpring Garden and Sth streets.
 W. W. Clayton, President; Dr. James Truman, Vice Presi-dent; W. H. Jones, Treasurer; James Shumway, Record-ing and Corresponding Secretary. The Keystone Association of Spiritualists holds a Spir-itual Conference every Sunday at 2% P. M. at the hall cor-ner Spring Garden and Sth streets. Everybody welcome. The Second Association of Spiritualists holds confer-ences every Sunday attornoon, at 3 o'clock, and circles in the evening, at Thompson-street Ohurch, below Front, James Marlor, Fresident; Charles W. Yard, Secretary.

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

SAN FRANCISCO, CAL. The First Spiritual Union Bociety holds a conference and scance every Sunday at 3

MARCH 4, 1882.

P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and séance in the evening. The Children's Progressive Lyceum meets in the same hall at

10 A. M. VINELAND, N. J. Meetings are held every Sunday morning and evening. A. C. Cotton, Presidents: John Gage and Filen Dickinson, Vico Presidents: Mary D. Howe, Recording Secretary: Susan Cornell, Corresponding Secre-tary, Mrs. Portia Gage, Treasurer, Children's Progressive Lyceum meets at 12% P. M. Charles E. Greene, Conductor.

WORCENTER, MANN. - The Worcester Association of Spiritualists holds meetings every Sunday at 2 and 7 P. M. in Grand Army Hal, Woodbury C. Smith, President; Hattie W. Hildreth, Vice-President; E. P. Howes, Secre-tary; John A. Lowe, Corresponding Secretary; F. L. Illi-dreth, Treasurer.

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

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A mother and her child are away from the city for recrea-tion in a German woodland; and golden pages are added to "iffe's book of happy hours," The mother is scated in the forest shade. Her little girl **Hos-Perge*" around a tree through the follage, her face radiant with a loving, gleebul, rogulsh expression. Both faces are full of sweetness and joy. It is a pleture that touches the heart; to see it is to love it; and its possessor, however as the lie bis or her taskes, can never oilignow it, Painted by Meyer Von Bremen, En-graved on steel by J. A. J. Wilcox. Size of sheet, 2225 inches.

Price, 50 cents.

THE HARVEST LUNCH.

THE HARVEST LUNCH. The harvesters gather on the bank of a spring, shaded by an clm standing on the eige of a grove made vocal with the song of birds. The farmer spreads the moonday feast from a basket brought there by hist angleter, "All kindled graces burding over her check." From a pitcher she is filling a brolker's cup, while another is waiting for the cooling draught. A lad is studying the countenance of histog, that is waiting for his banch. Horses attached to a wagon boded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leave against his favorite horse. A lif-le boy and girl are passing a lunch to brother and sister troi-le boy and girl are passing a lunch to brother and sister troi-le boy and girl are passing a lunch to brother and sister troi-le boy and girl are passing a lunch to brother and sister troi-le boy and girl are passing a lunch to brother and sister troi-le boy and boded hay. Stein, copied in black and two thus from Joseph John's noted painting. Size of sheet, 2222 inches. Price, 50 cents.

Price, 50 cents.

the above Engravings have just been issued for the Arst time, and will equal any of Joseph John's former works of art.

LIFE'S MORNING AND EVENING.

A river, symbolizing the life of man, winds through a land-scale of hill and plain, beajing on its current the time-wern bark of an aged Pligtim. An Angel accompanies the bear, one hand resting on the helm, while with the other she points toward the open set—an emblem of eternity-reminding "Life's Morring". In live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of humortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original plaining by Joseph John. Engraved on steel by J. A. J. Wheox. Size of sheet, 22328 Inches. Price, 50 cents.

THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE. This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the gnardians of the Angel World. In a boat, as it tay in the swollen stream it wo orphans were playing. It was late in the day before the storm coasad, and the clouds, lightened of their burdens, shifted away be-fore the wind, leaving a clear, bright sky along the borbon. Unnoticed, the boat became detached from 15 fastenings and the clouds, lightened of their burdens, shifted away be-fore the wind, leaving a clear, bright sky along the borbon. Unnoticed, the boat became detached from 15 fastenings and the clouds lightened of their burdens, shifted away be-fore the wind, leaving a clear, bright sky along the borbon. Unnoticed, the boat became detached from 15 fastenings and floated out from shore. Only kly the current carted it beyond all earthly help. Through the feature at a trend by precipitous rocks, dashed the tark with its preclous charge. As it neared the brink of the feature attact the children were stricken with terror, and though that death was inevitable. Suddenly there came a wondrous change in the fitting bit. Fright gave way to composite and resigna-tion, as, with a determined and resistless impulse that thrilied through her whole being, she grasped the roge that some inseen power, toward a quide tedly in the stream a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterions influence, in despar-fel toward his herede sister, his little form meanty paralyzed with fear. Engraved on sicel by J. A. J. When, from the original painting by Joseph John. Size of sheet, 22X24 linebes.

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EVERYNMERN, BET GOD, TO THEEE. DESCRIPTION OF THE PUTTUR. A woman holding in-spired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, updarned countenance, and heavenward gaze, most beautifully embody the very bleaf of hopeful, trust ful, earnest prayer. The sum has gone down. Neither the explising candle nor the moon, "cold and pake," shiring through the ritrat clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and Buminatestike room. It is typi-cal of that light which flows from above and floods the soul in its ascred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x25 inches. Price, 50 cents.

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AN ILLUSTRATION OF THE PIRST LINE IN GRAY'S ELEGY. "The curfew tolks the knell of parting day." • • from the church tower leathed in smissel's failing light, "The lowing herd which slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward plods his weary way," and the thread horse's look eagerly loward their home and its rest. A bay and his dog are eagerly loward their home and its rest. A bay and his dog are eagerly loward their home and its rest. A bay and his dog are eagerly hund-ing in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my coll." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to dark-ness and to me," "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and 113 rich and heart of the world. Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2225. **Price 50 cents.** AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. Price 50 cents.

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Autorian this paper. W*-Feb. II. W*-Feb. I

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time and condition, together with other matters states, tance. The most sensitive may be assured that no statement will be made touching the probable length of life, unless by re-quest. I will point out to such the places in the pathway of the future where flowers may chance to spring. For my own profit and the public good, I solicit a test of the science, **OLIVER AMFS GOOID.** Students In Astrology. Address Box 1864, Boston, Mass. Feb. 25.

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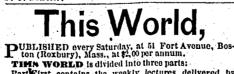
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Dec. 3.

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12

Banner of Fight. BOSTON, SATURDAY, MARCH 4, 1882.

Passed to Spirit-Life: On the evening of Tuesday, Feb. 11 JOHN B. SHEL-HAMER, father of Miss M. T. Shelhamer, the medium for the Ranner of Light Public Free Circles, enteredafter a residence amid mortal conditions of sixty-nine years-into the realities of the higher sphere of existence concerning which it had been his privilege to learn so much within his earthly home, by inculcation through the lips of his gifted child. Mr., Shelhamer was born in Würtemburg, Germany, and came to this country when a young man. The closing obsequies were observed at his late residence in South Boston, and were of a touching and appropriate nature, choice floral decorations and music adding a charm to the occasion. The friends who assembled to pay a last token of respect to the deceased embraced not only a good representative delegation of Spiritualists, but persons occupying the widest range of scetarian belief-from members of the Roman Catholic Church to those who accepted the doctrine of Universalism; and it is to be hoped that the good words spoken on the occasion will bear fruit in a like extended manner In coming time.

After the singing of "Nearer, my God, to Thee," by Mrs. Nellie M. Day, Dr. John H. Currier, of Boston, J addressed the assembly with genial fervor and soulful cloquence. The day on which these services occurred, he said, was, with its baimy air and almost springlike sunshine, typical of the condition of the risen spirit of our brother, who now was privileged to greet with. gladness the companion, the children, the friends who had preceded him to the land beyond. The speaker referred to the quiet, unobtrusive life of him who had cone out from among us ubysically, but specially noted the fact that emergencies found him ever in readiness to meet their demands; as, for instance, when the lib- teet chain of love whose links shall embrace the erties of his adopted country were threatened by the late civil war, he sprang forward in their defense, and laid his life, if it were needed, upon the altar of patrioffsta - returning home a crippled veteran, doomed to bear to the grave the marks of the battle-field upon his

While the older systems of religion invested the partial scene with darkness, if not doubt, Spiritualism shed the glory of a demonstrated immortality upon the dyfue hed, and difed the monitoer's tears by the proof positive that all shall meet again in the Father's ouse of many mansions. Our brother was not dead ; It was only the form which we were about to give back to mother earth ; of a ln years of mortal experience, bissidely had but gone onward, one step in advance along the rold of proglession; and for us one more link had been added to the chain of love which, stretching from the splint sphere, was drawing us to fix our thoughts upon the grander possibilities of the life to come. Dr. Currier concluded his address by a reverent invocation calling the blessing of the Eternal Spirit of Life to rest upon the children, the kindred and the friends here assembled, that their souls might be baptized with divine consolation, and the rich lessons with which the present moment was replete might be sanetified to them ever more.

Miss M. T. Shelhamer then arose, under control of her gible, Mr. Pherpont, and addressed, the friends as foilows:

REMARKS BY SPIRIT JOHN PHERPONT.

FRITINDS : We cannot allow this occasion to pass without once speaking to you from our home in spirits life: Again are we gathered together to celebrate and signalize the blith of a new soul to the higher sphere. Is this a moment of sorrow? No? It is one of grane relideing; we in spirit-life have seen the glad reliation of our brother with the deat wife with whom he passed so many pleasant years in carth-life; we have seen the happy meeting of his newly risen spirit with the loved parents who so long since passed to their reward; we have witnessed the greeting to him extended by the beloved children and friends who have preced ed him as deulzens of the Better Land! At such a moment as this, therefore, and upon the scene of such a glorious regulor, we cannot be sad, for we feel firadiated with the joy of these reunited ones. His matertal course is run; they who were spirits, and he who is newly born into the spiritual realm, to-day rejoice in each other's companionship.

What is death, to those who know of this glorious gospet of spirit return, but the easting off of a worn-out garment? It is not a quiet, perchance long-continued steep in the grave, as olden systems have erroneously tanght. Oh not it is a glad nucleoring to a larger life, a grander liberty, a more beautiful home. Who, then, can consistently sorrow in the presence of death Surely not those who, having had the glad revelation of immortal life, I now that their loved ones are not sleeping, but are united in a brighter field of activity, and are awaiting those still in the mortal who, in due process of events, shall meet them, in the home above We have watched this brother, whose frail material form now lies prone before you; we have seen Idin fade away from day to day because of grief at parting from the companion whose bright wings were plumed for flight some months since, and who entering the spirit state left him sad-hearted on the mortal shore. We have watched him, knowing that iffs heart and his treasure were in the spirit-world, and knowing he was gradually ripening for the change which should place him there too. Just before he passed on he said : 'I will soon be with mother: I wish to go; I do not fear death, for I want mother "; and also calling the name of a dear friend (*) who but three weeks since passed to higher life, he said : "I believe I 'shall see him likewise." We know that the truest sympathies of his soul were with those cherished friends, and he only lingered here in earth-life because the material body had not yet given up its hold upon vitality. Could you have seen the loved ones around him, who unseen were dividing one by one the links that bound him to the domain of flesh and decay-as the wires of an electric battery might be divided, that the outward expression of its busy currents might be set at restyou would have received a demonstration of the watchful care of the angels over the denizens of mortal clay. At last the work was done, the last link was severed and as the fading rays of summer supshine pale away into the mystic grandeur of the solemn-twilight which tells of a night that shall end and a morning that shall again arise, so passed his spirit quietly away-his mortal countenance bright with the impress of repose-to the land where he longed to be, and the companionship for which he yearned so carnestly. Do not weep for this loved one; he is not dead-he is arisen! he is by your side this hour; ob, may you feel his presence breathing upon you the spiritual ban tism of rest and peace! He is alive more than ever before. Friends, remember that he longed to go; his desire was to teach the dear ones who had passed beyoud the ken of his mortal sight. Therefore as you give back the casket to mother earth, that she may again utilize its atoms in the silent processes of the subtle chemistry of material life, let each remember that the splitt, individualized and free, has entered in to the practical enjoyment of a nobler life where those high and true impulses which perchance were but dimly defined for him in the mortal will have eternal opportunities for expansion and development in the Father's home above. Friends (turning to the brothers and the sister of the medium who were seated about the coffined form of the father], weep not; we know that you rejoice in the knowledge that your father is allie, and we know that you shall feel his presence here from hour to hour-his presence, in company with the mother who passed away from your midst, called to be free from the burden of a worn-out body; and those dear spirit-friends who come to you from time to time through the organ ism of her through whom I now speak, will bring to you their abiding love and sustaining sympathy. And as years pass away may you feel more and more clearly the " peace which passeth understanding" of those who realize that they are living in the hallowed companionship of the angels. Thus may your life-work go grandly on from day to day, till each shall reach the limit of life's course in matter, and pass on to the completed companionships and more perfect achievements of the world above. Invocation .- Our Father and our God !" We come to

thee in all seasons; in the hour of rejoicing, when the heart is glad with temporal blessings, and in the hour of sickness, of sorrow and of pain, when the spirit recognizes through the failure of material joys its kinship with the higher ultimates of being. Oppressed with the feeling of grief which waits on the early moments of physical separation from those we dearly love, we draw nigh in speech-for in spirit who is far from thee and from thine all sustaining care?-and invoke a sense of thy presence at this hour, that it may enter every heart and cause us to how down in resignation before thee. Oh ! our Father in heaven-and ye his loving angels, who come at such times as these, bringing consolation to the weary and the sad-we would that all present might feel thy power, as manifest in the returning spirits of the immortals who dwell with thee; we would that all might, behold the grand revealing of thy truth, that the light of thynew dispensation might shine with awakening rays on every heart, opening the eyes that see it not now, that they may mark the glory that in these latter days comes down to earth from the bending skies; that they might mark the presence of the glad immortals who bend with benisons of love and peace above those who yet toll along over the rugged pathway of mortal life. We ask thy blessing to rest upon all this hour-especially upon these mourning ones; may they feel that angel hands are drawing them onward and upward toward the land beyond the valley and the shadow of death: As the days go by may all be filled with the desire to fulfill their mission well till they are called to newer duties in other scenes-knowing that they are. day by day, passing on through earth-life to a sweeter and better home beyond.

And for the dear spirit who has just passed on, who has broken the chain that has bound him down when he wished to fly away-may all rejoice with him that he now has freedom of opportunity for the attainment of new development, for the compassing of higher knowledge, for the recognition of grander truths. May he, as he returns from day to day, bring that which each requires, till, by his labors and those of spiritkindred and friends, all shall be enclasped by a perbrotherhood of humanity. Our Father, amid all the changes and vielssifudes incident to this mortal exist ence, may each and all feel that thou caust not err but that thou blessest the great family of mankind forever and forever more ! Ū. CLOSING SERVICE.

At the conclusion of Spirit Pierpont's consolatory address Dr. Currier became entranced, and, under the influence of one of his guides, proceeded to make a few remarks appropriate to the final moment in the exercises. The spirit controlling said he was grati fied beyond measure in listening to what Father Pier point had said through the lips of the medlum who had just addressed the people convened ; he thanked God for the privilege of returning to unite with him in pay ing the present tribute of respect to the happy soul that had now become, through the natural process o death, a dweller in the sphere of Immortal life, when the loyed of old greeted him with a triumph song of welcome. He prayed that the Giver of every good and perfect gift would send his augel of consolation to bring to all these mourning ones gathered here the blessed knowledge of the life to come; also that his blessing would descend upon all who, like the sister who had just spoken, were laboring for the advance ment of the spiritual cause, that they might feel the full assurance that every trial borne, every service performed for truth would receive its eternal recom pense at last.

.The funeral services were then declared closed; thos who desired took a parting look upon the calm, still, peaceful face within the casket, and then the cortege moved onward to Mount Hope Cemetery, where the

daughter. Spiritualist Meetings in Boston.

remains were interred near the graves of his wife and

New Era Halt. - The Shawmit Splithal Lyceum meets in this hall, 156 Tremont street, every Sunday at 1055 A. M. J. B. Hatch, Conductor. THE SHAWMIT SEWING CINCLE, conducted by the la-fless this Lyceum, meets at 21 Doverstreet, Wednesday (thermoon of each alternate week, at 30 clock. Gentlemen riends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Buch, Serreary, Paine Memorial Hatt.-Children's Progressive Ly-terms Vie (budgetts sessions every Sunday morning at this eum No. Tholds Its sessions every Sunday morning at this all, Appleton street, commencing at 104 o'clock, "Thepub-c cordially invited," F. L., Union, Conductor,

Berkeley Hall, A. Berkeley Street (Odd Fellows' Burkeley Hall, A. Berkeley Street (Odd Fellows' Bullding). --Free Sphilton Meetings every Sunday at 1039 A. M. and 3 r. M., and every Wednesday at 715 r. M. Sacred Concert first Sunday in the monthat 730 r. M. President and Lecturer, W. J. Colville (residence 30 Worrester Spinze); Treasurer and Secretary. Timothy filgelow, 3 Hancock street. The public cordially invited to all the services.

Engle Hall, --Spiritual Meetings are held at this hall, 516 Washington 'street, corner of Essex, every Sunday, at 1045 A. W. and 25 and 75 p. M. Elsen Cobb, Speaker and Conductor. Meetings also held Weinesday atternoons at 3 o'clock, Pythian Hall, 176 Tremont street,--Meeting every anday atternoon at 2% o'clock, Dr. N. P. Smith, inspirational speaker.

and reading, and a march of one hundred and five children with their leaders. The word "Truth," given on the previous Sunday to be woven into motioes or sentences, was re-sponded to at this session by eighteen scholars. Songs, by Louis Buettuer, Alice Souther, May Waters, Freddie Stevens, and Miss Helen M. Dill. Recitations by Sadie Peters, Carrie Huff, Flavia Colie, Jennie Weeks, Bertha Ingersoll, Louis Blandy and Esther Octtinger; plano solo, by Miss Emma and Charles Bell; vocal duet, by Jennie Smith and Nellie Thomas. Wing move-ments, executed by Benjamin Weaver, and the Target March concluded this session of the Lyceum. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1.

OF

BANNER

CHARLESTOWN-" MYSTIC HALL."-Sunday, Feb. 26th, a very interesting meeting was held. In the afternoon at the usual hour, Mr. F. A. In the atternoon at the usual noun, and r. r. A. Heath, by his controls, delivered an eloquent discourse on "The Mission of Life"; he also improvised and sang several beautiful songs from subjects given by the audience. After the discourse Mrs. L. P. Ware, test-medium, gave the names in full of a large number of spirits, describing the same, many of which ware recognized by persons in the audience. were recognized by persons in the audience. Next Sunday, March 5th, Mr. David Brown will occupy the platform in this hall at 3 P. M.

C. B. M.

MUSICAL SEANCE AND BENEFIT.-The friends of Mrs. H. W. Cushman, musical medium, propose to tender her a complimentary benefit pose to tender her a complimentary benefit Wednesday evening, March 15th, it being the sixteenth anniversary of her Indian control. The Ladies' Aid Society has kindly donated the use of its hall, No. 718 Washington' street, for that purpose. Mrs. Cushman will hold one of her musical scances on the occasion. Charles W. Sullivan and others have offered their ser-vices, and an enjoyable entertainment may be anticipated. The admittance fee has been placed at ten cents, but any one disposed can give whatever they feel to bestow, in addition thereto, for the benefit fund. Mrs. Cushman has been a spirit-medium for

Ars. Cushman has been a spirit-medium for twenty-eight years; her independent musical manifestations have for the past twenty-two years been very prominent. She has never re-ceived a public benefit, and it is hoped that the one proposed will prove a success worthy a true woman and the long and faithful work of a remarkable medium.

CHELSEA.-Mrs. C. F. Loring, of East Braintree, spoke for the Spiritual Association Sunday evening last, Feb. 26th. Mrs. Dowling also made remarks, which gave the best satisfaction. At the close of the lecture, Mrs. Loring gave a number of tests in the form of describing spirits present, which were all recognized as correct. We highly recommend Mrs. Loring to all Societies desirous of having a good speaker.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society – Mrs. F. O. Hyzer, permanent speaker, holds services at Everett Hall, 385 Fulton street, between Sulth street and Gallatin Place, every Sunday, at 105 yr, w. and 75 p. M. Seats Free to alt, Conference meetings, J. David, Chairman, every Salurday evening, at so clock, "Admission free, March 4th, Dr. F. W. Monek, "H. W. Benedict, President,

W. Monek, 'H. W. Benedhel, 'President, Brooklyn Spiritural Fraternity,-Sanday services in Large Hallof Brooklyn Institute, corner Washingtonand Concord streets, seven blocks from Fulton Ferry, at 3 and '75 e. M. Speakers energiest: March, Lyman C. Hower, April, J. Frank Baxter: May, Mrs. Hannah B, Morse, March 3d, Dr. B, C. Flower, of New York Chry March 10th, Jud e Wm, Colt: March 15th, "The Search for Trath': March 24th, an Experience Meeting: March 31st, Antifersary Excretions, Conference meetings held every Friday evening In Lower Hall of Brooklyn Infstitute. Alt he spiritual papers for sale at allour meetings, S. B. Nich-ols, President,

The Eastern District Spiritual Conference meets ry Monday evening at Composite Room, 4th street, corner th 2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

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

The announcement that that stalwart defender of our faith, Prof. Henry Kiddle, was to speak at our conference meeting Friday evening, Feb. 24th, attracted the largest audience ever assem-bled at any of our meetings, packing the large hall of the Brooklyn Institute to its full capacity (in its report the Brooklyn *Daily Eagle* esti-mates twelve hundred). A letter, read by the Chairman, stating that Prof. Kiddle could not estness of his convictions makes him a worthy champion of our cause, and his accession to our ranks has already caused an increased interest in our faith, notably in the insertion in the Brooklyn *Daily Eagle* of many articles in de-fense of and explaining our faith and its phefense of and explaining our faith and its phe-nomena. The Judge, with the keen scalpel of a master, dissected the absurdities of the Orthodox faith, and showed by clear statement, keen analysis and biting sareasm, that it has failed to meet the spiritual yant of the age, and that the Spir-itual Philosophy finds a ready acceptance among all who investigate its facts; for it alone, of all the religions that have molded and formed hu-man society, has facts to prove its claims to man society, has facts to prove its claims to general belief: Ite then proceeded to dispel the general behef: He then proceeded to disjet the silly clamor against mediums and dark circles, showing that the best of our mediums are used entirely in the sacredness of the home, and that many in the Christian churches are not only accepting its phenomena quietly, but are also imbued with its broad Christian Philosophy. He showed clearly and conclusively that the Old Testament is full of spirit phenomena, and that the binned had seen meterialized head Old Testament is full of spirit phenomena, and that he himself had seen materialized hands write communications similar to those seen on the palace walls of Belshazzar. He claimed that none of us can witness phenomena for another. To him (the speaker) materialization is a fixed fact. The spirit rap shows to any hon-est investigator an intelligence back of it that convot foil to convince. est investigator an intelligence back of it that cannot fail to convince. He alluded to the inde-pendent slate-writing produced without human contact as the most convincing of all the phe-nomena, and spoke of Col. Robert Ingersoll going to Dr. Henry Slade and getting such a communi-cation on a slate that he brought with him, and said any one in the audience could do the same. He helieved all sairt her phenomena to be in ac-He believed all spirit phenomena to be in ac-cordance with natural law, and also believed in what are called the miracles of Christ, because

express their thoughts without fear. Spiritual-ism has enabled them to throw off the bondage of early education. When he first began the investigation of the subject, his pastor warned him of his danger; that it would lead him into infidelity; told him that Spiritualism might do to live by, but what would it be when he had to die. The speaker rebuked him for this seem-ing threat, and said to him that Theology alone was responsible for thus creating a fear of death; that Spiritualism showed that death meant un-limited progress; and that when this same pas-tor said he did not doubt but that they might be spirits, but if so, they were evil spirits or be spirits, but if so, they were evil spirits or devils, he said in reply, that if devils, confined in an Orthodox hell, could find their way back to earth, the ministering angels of light would not be long finding the same road, for it was all in accordance with a natural law. He said at a circle in his home a few evenings since, the medium personated the death of the wife of a gentleman present, giving to him her last dying words before her spirit passed to the eternal words before her spirit passed to the eternal home. Spiritualism has taken from us the fear of death, for it shows to us by the presence of these loving angels, that we have before us an eternity to progress in and learn the laws of God, and to know and feel more of his bound-less love; that each and every soul must make its own advancement, not only here, but in the spirit-world, by self-sacrifice, and by deeds of love and mercy. love and mercy

LIGHT.

Rev. F. W. Monck, the healer, was invited to the platform, and in a short address explained how the Spirit of God, through ministering angels, aided him in his work as a healer. He invited all who were suffering in pain to come invited all who were suffering in pain to come on to the platform. A large number came for-ward—all entire strangers to him. One lady who was very deaf was helped so that she could hear not only words spoken in an ordinary voice but in a whisper ten feet away. It was after 10 o'clock before our meeting closed, and the large audience remained to its close. At our wat conformer wording Dr R C. Flower the narge audience remained to its close, at our next conference meeting Dr. R. C. Flower, the distinguished medium and clairvoyant physi-cian, is to lecture for us. Subject, "Heresy vs. Conservatism." S. B. NICHOLS. 357 Flutbush Avenue, Feb. 25th, 1882.

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

To the Editor of the Banner of Light: Monday evening, Feb. 20th, the subject for discussion was, "Materialization Actual and Possible." The Chairman, Mr. Miller, intro-duced as the first speaker, Judge Dailey, who said: "All matter is subject to laws: the dia-mond, the crystal and other forms of matter become as we behold, them in obedience to a law inherent in themselves. You cannot find a place whore matter is not. When you look into the blue ether above, *there* is matter, although you may not detect it with your normal vision. Every human organism is a living example of Every human organism is a living example of materialization. The body is simply a house for the spirit to grow in. The question of what is the spirit has perplexed many, and will per-plex them until they learn the laws of being. Scientists have unsuccessfully sought to know of what the soul is composed. Spiritualists have more nearly approached a knowledge of that which scientists have sought to discover. That which we speak of as materialization is spirit moving through matter. By a power in-herent within itself, this spirit reclothes itself in matter, condenses it, so to speak, until it may

Though our unthinking Christian friends do not accept this fact of materialization, it is the only thing that can prove the resurrection of the body. The speaker related instances of ma-torialization which he had witnessed, and said that those who did not believe such things could that those who did not believe such things could be, those who wanted to prescribe their own conditions, to take hold of spirit forms, and hang on until they vanished from their grasp, were ignorant of the law under which they were produced. Commenting upon the disbe-lief of many when they saw their friends in ma-terialized form, he cited the several appearances of Jesus when he was not recognized either by Mary and the two at Emmaus, and as a fact in materialization, the coming of Moses and Elias upon the Mount of Transfiguration. "Bematerialization, the coming of Moses and Linas upon the Mount of Transfiguration. "Be-cause," said he, "there are those who are fraud-ulent, it does not follow that all are counterfeit. The presence of a counterfeit does not prove there are none genuine. We should exercise the greatest degree of caution, that we charge not any with fraud unless perfectly cortain of it. I have no charity for spirits who control a medium to practice deception, but I have some for the medium "

MARCH 4, 1882.

\$500 in Stock for \$75.

\$1000 in Stock for \$150. IF you desire a SAFE AND PROFITABLE IN. VENTMENT for unemployed moneys in large or small sums, if you would DOUBLE AND TREBLE YOUE MONEY, then purchase IMMEDIATELY, before the next advance in price, the Preferred Treasury shock of

THE NEW ENGLAND AND COLORADO MINING, MILLING AND PROSPECTING CO.

GUARANTEED AND SECURED, 81 PER SHARE

GUAHANTEED AND SECURED, SI **FER SHARE** IN DIVIDENDS, is full path, and can never banssessed. The Company's capital stock is 500,000 shares, 375,000 of which are in the treasury for a working capital, of which 125,000 shares are declared proferred, being entitled to receive the

FIRST DIVIDENDS

raid by said company, exclusive of all other stock, until it has received \$1 por share, which is payable out of the Com-pany's first surplus revenues as fast as accumulated, but the entire amount within three years being equivalent to more than

22 Per Cent. per Annum:

after which it participates equally with all other stock h dividends. Work is being prosecuted alght and day by tunnet which opens and dovelops 13 of the company's min-ing claims at a depth of 600 to 800 feet from the surface, and is intended to connect all the velns and deposits of minera-io one ontief. The Company have also recently purchased the "Sir Charles" and "Hed Lion. No. 1" mines, which and Sin Charles and Lion AO. 199 Illies, which are situated near Alma, Colorado, upon what is believed to be AS RICH A MINERAL BELT AS ANY IN THAT STATE, AND WHICH HAVE PRODUCED ORE VIELDING

\$200.00 to the Ton,

BY MILL RUNS. Work is also progressing by night and day upon these mines with most satisfactory results. Since Nov, ist, 189, the character of the mineral has greatly im-proved, and it is believed the workmen are near the large yelns or deposits of valuable ore, since which time the stock has steadily

Increased in value from \$1 to \$1.50 per share, 27,000 shares have been disposed of, ensuring the vigorous prosecution of the Company's enterprises, and

A Limited Amount is now offered at \$1,50 per Share

A miniput daysonly, when SUPATIER ADVANCES IN PRICE for a few daysonly, when SUPATIER ADVANCES IN PRICE will, he MADE as work progresses and the rich deposits of mineral believed to be near are reached. The par value of this shock is TEN DOLLARS per share, but it is sold at this low figure to procure money for machinery, continue work, produce ore for market, and carry out the com-pany's purposes, the profits to be divided among the stock-holders; and it is believed that this stock will not only ad-vance TO ITS FULL PAR VALUE OF **SIO** PER SHARE and hay vance , and pay

FREQUENT DIVIDENDS,

EXERCUTER FOR TREATING ADDA, but that the Company will become one of the largest and referest mining corporations in the country. The Company already has 15 mining claims, besides tunnel grounds, the latter being located and surveyed 500 feet in length, and will extend upon each side of the tunnel. The 750 feet along the course of mineral veins as cut and discovered; the whole comprising over 150 acres of rich mineral lands arear Alma, Park County, Colorado, surrounded by several of the best paying mines in the state. Most of its officers named below have had a PRACTICAL EXPERIENCE in the mining districts of over TWENTY YEARS, and their ability and landsers. Read an extract from "ZION'S HERALD." the leading

bankers, Rend an extract from "ZION'S HERALD," the leading Methodist paper of New England:

"Their divertisement valor '' AION'S HERALD, '' the leading Methodist paper of New England: "This Company hasheen fortunate in securing min-ing properties which give promise of great value. Men of means, intelligence, and inducence, are interested in His management, and will apply their time and ener-glos to the development of the mines. We have the strongest assurance that the gontlemen managing this Company are not simply meanfacturing stock for the market, but are hangurating a LEGITIMATE MIN-ING hUSINESS, and mean that their stock shall be a GOOD INVESTMENT for the purchaser." "Attention would not be called to this Company if waiden the leve it was formed upon an HONEST AND PROPER DASIS, moving forward in a fair and legitimate manner. The Company orn over 150 acres of mineral lands, which give promise of a profitable yield of precious metals when fully worked." "Their advertisement would not appear in our col-umns did we not believe that THE COMPANY IS MANAGED BY HONORABLE WAY trying to develop the uns did we not believe that THE COMPANY IS MANAGED BY HONORABLE WAY trying to develop the ualue of mineral lands, which they own." "The financial agent is Hiram Malsdell, Esq., of 48 Congress street, Roston, WHO ENJOYS THE CONFI-DENCEFOF BUSINESS MEN." Mining, properly conducted, necessarily results in large uradits. Nature has furthed the material, but contain

Mining, property conducted, necessarily results in large profits. Nature has furnished the material, but expital must add machinery and labor. Colorado's buillon product, prior to bast, is estimated at

\$125,000,000,

while for 1881 it was nearly \$23,000,000,

which cost about 40 cents to the dollar to produce, nearly 60 per cent. being divided among the mine own-ers as profils. From Feil, 26th, 1880, to Sept. 10th, 1851 (less than 19-months), carefully-compiled statistics show that 68 Mining Companies in the United States, representing 11,700,000 Shares of Stock, 15 OF WHICH ARE COLORADO COM-PANIES, PAID in DIVIDENDS to the STOCKHOLDERS

\$104,710,300,

["Robert Anderson, Esq.]

Science Hail, 712 Washington street,--Spiritual needings every Tuesday, at 3 P. M. W. J. Colville replies o questions under influence of his spirit guides.

o questions under innucice of inseptrit guides. Berkeley Hatl.—There will be held every Wednesday, it quarter before 5 v. M., at this place, a Free Social and heligious Conference Meeting for the consideration of all ubjects relating to the elevation of the race, to which all riends of humanity, without regard to sector party, are in-died.

30 Worcester Square,--W. J. Colvide holds a public reception, to which every loady is condully invited, every identically invited, every identical answers questions on he "spiritual Marvels of the fast "every Friday, at S r. M. Ladies' Aid Partors, 718 Washington street, --Tho partualist Ladies' Aid Society meet in their Parlorsevery Tolay afternoon and evening. Business Meeting 1r. M. "resident, Mrs. A. A. C. Perkins; Secretary, Mrs. A. M. I., Tyler.

MELTINGS held every Sunday, A1240° clock, Test Chrises by prominent mediums. Evening, at 7% o'clock, Confer-nce meetings. All mediums and speakers are most cor-lially invited. Miss Amanda Balley, organist.

New Ern Hall, 176 Tremont street, --Spiritual meet-ings for tests and speaking will be held in this half every sinday, at 2/2 and 7/2 P. M., by several of lositon's best and well-known mediatuis and speakers. Good singing provided. Presout Roldinson, Chairman.

Mystic Hall. Charlestown District. - Meetings are reld at this hall, 70 Main street, every Sunday afternoon, at

Chelsen.—The Spiritual Association holds meetings at 3 and 7% P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. In the after-noon, Business Meeting. In the evening, Mrs. Sarah A. Byrnes will occupy the platform.

NEW ERA HALL .- Sunday morning, Feb. 26th,

1882, the Lyceum opened with selections by the orchestra, and singing and recitations by the school. Then followed the Grand March, and after that the usual half hour was devoted to teaching the pupils that the spirit-children were all around them, striving to lead them to live good and truthful lives here, and thus pre-pare themselves for the summer-land. After which the exercises continued in the following order : Recitations by Little Blanche, Ernest Fleet and George Blair ; song by Gracie Bur-roughs; recitations by Emma Ware, Gracie Bur-roughs, and Free Cooley ; piano solo by Eva Conkey; recitations by Bell Pond, Maggie Ryan, Willie Dabbs, Bessie Brown and Hattie Oakes; song by Mr. Tollman. Bro. John Wetherbee then addressed the school in an able and joyous manner, complimenting in the course of his re-marks Gen. Wisewell, on what he called a gen-eral spiritual bellef, telling him [the General] that he was a true Spiritualist. Gen. Wisewell then made some remarks in return, saying that although he did not chim to he a Subitable. orchestra, and singing and recitations by the that he was a true Spiritualist. Gen. Wisewell then made some remarks in return, saying that although he did not claim to be a Spiritualist, he liked the workings of the Spiritualists and fa-vored them in every respect. His remarks were well received. Conductor Hatch then made a few remarks on "The Beauties of Spirit-Life and of the Spiritual Lyceums," recommending all Spiritualists to send their children to this or some other Lyceum and here then brought un all Spiritualists to send their children to this or some other Lyceum, and have them brought up in the belief they themselves enjoyed. He also called attention to the 34th Anniversary in Music Hall, March 31st, and the Grand Ball in Parker Memorial Hall on the evening of the same day, hoping that all Spiritualists would strive to make the occasions such as to be long and pleasurably remembered. Then followed the Physical Movements and the Target March, with which the session closed. Among the visthe Physical Movements and the Target March, with which the session closed. Among the vis-itors on this occasion, we were well pleased to note the presence of Isaac B. Rich, Esq., of Colby and Rich, pub ishers of the Banner of Light. J. A. SHELHAMER, Secretary of Shawmut Spiritual Lyceum. 471 East Fourth street, South Boston.

what are called the miracles of Christ, because in harmony with those laws. He answered many objections that were made by skeptics, and said that all who were earnest and sincere investigators could receive the same kind of evi-dence that had convinced him, provided they were receptive to the truth. As to materialization he advised all to go slow in their condemnation of any medium. He knew that imposture had been practiced by some, who at times had demonstrated conclu-sively that they were genuine mediums: and some, who at times had demonstrated conclu-sively that they were genuine mediums; and he urged them to study the laws so that they could understand those relating to this, the highest phase of phenomena. He had seen me-diums transfigured or transformed as Jesus was on the Mount of Transfiguration. When we have learned the A B C of Spiritualism we shall find that it is founded upon science, and that it is by natural laws all these wonderful manifestations are made. We are just begin-ning to learn something of the powers and ca-pacities of the human soul, and the lessons we are learning from the spirit-world are to stay

pacities of the human soul, and the lessons we are learning from the spirit-world are to stay the flood of intidelity that is settling upon us. In conclusion, he spoke of the slow progress that had been made in building the massive bridge uniting the two great cities of New York and Brooklyn; how men doubt even now that it will ever be completed. He considered it the greatest triumph of engineering skill the world has ever seen; but a far greater triumph is the skill of the angelic hosts who have built a bridge over the chasm of Death, and brought life and itors on this occasion, we were well pleased to note the presence of Isaac B. Rich, Esq., of Colby and Rich, pub ishers of the Banner of Light.
Scretary of Shawmut Spiritual Lyceum.
ATI East Fourth street, South Boston.
PAINE HALL.—On the morning of Sunday, Feb. 26th, this hall was filled with a large and interested audience. The Lyceum exercises were opened by Conductor Union with singing
skill of the angelic hosts who have built a bridge over the chasm of Death, and brought life and interested audience. The Lyceum exercises were opened by Conductor Union with singing
skill of the angelic hosts who have built a bridge over the chasm of Death, and brought life and interested audience. The Lyceum exercises were opened by Conductor Union with singing

sour own presence? Look into your own hearts and see if you are not perpetrating fraud as much as those whom you accuse. These are important questions, and must be met. Those who think that mediums suffer nothing, do not

who think that mediums suffer nothing, do not reflect that the medium is, of all beings, the most sensitive, and often the most fragile." Mr. MacAllan commented upon some remarks made by a disbellever in materialization to Judge Dailey, to the effect that the appear-ance of such a phenomenon would scare him, il-lustrating what he said by an incident which occurred to himself in Scotland. The churches teach that the spirits of the departed are cooped up either in heaven or in hell; the Spiritualists believe that they are here with us, or traveling up either in heaven or in hell; the Spiritualists believe that they are here with us, or traveling through the spheres. In conclusion the speak-er related an incident of the disappearance of a living person from before his eyes, and the re-appearance of the same person, and said that those who doubted this would believe the ac-counts in the Bible of the same thing. Prof. Garter gave some account of the insti-tution of the Institute of Heredity, and an nounced the next parlor meeting. He defined matter as gross spirit, and spirit as attenuated matter; adding that as matter has no begin-ning so it has no ending, and is therefore im-

ning so it has no ending, and is therefore im-mortal.

Deacon Cole remarked that spirits differ in regard to the possibilities of materialization, and whether or not if one goes expecting fraud he will get it, he could not say. He, however, thought that the will of the sitters controlled

thought that the will of the sitters controlled in a great degree the manifestations. During part of the evening Dr. Patch and Dr. Coffin exercised their healing powers, and many acknowledged that they received great benefit therefrom. The Banner of Light and other spiritual papers are for sale at the hall every evening. DR. WM. H. COFFIN, Sec. 204 South 8th street, Brooklyn, E. D., N. Y.

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Spiritualist Meetings in New York.

The First Society of Spiritualists holds meeting every Sunday in Republican Hall, 55 West 33d street, 8 10% A. M. and 7% F. M. Henry J. Newton, President; Her ry Van Gilder, Secretary, Children's Progressive Lyceum meets at 2% F. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hali," 141 East 8th street, every Wednesday, at 7½ P. M. After each lecture, Dr. Monek publicly and freely heals the sick poor from the platform.

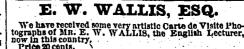
The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

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