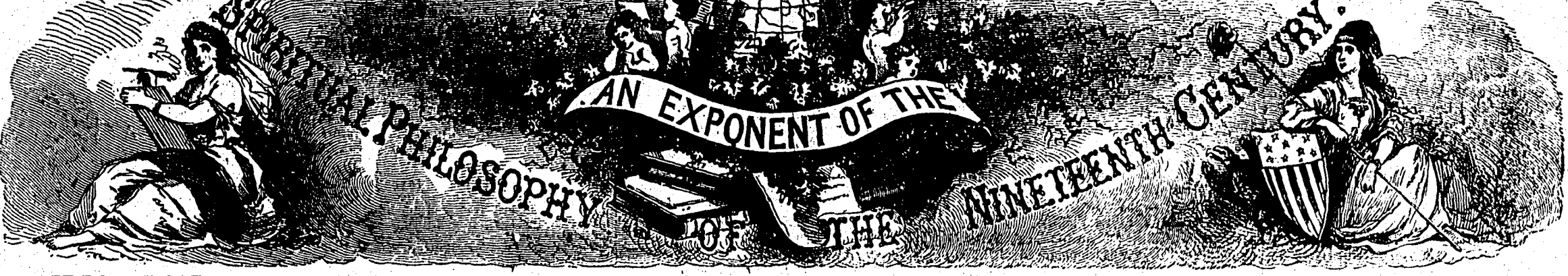


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Free Thought.

THE MYTHO-ZODIAC THEORY OF RELIGIONS.

The Ancient's Limited Knowledge of Astronomy: Their Sphere; The Zodiac; A. von Humboldt; Origin of Constellations; New Constellations; How and When Aries was Formed; and Libra; Origin of Zodiacal Superstitions; The Astrological Zodiac of Benders.

BY F. J. BIGGS.

PART VI.

To the Editor of the *Banner of Light*:

How much of Astronomy did the ancients understand? How did they express their views? What did they believe the SPHERE to be? When did they divide off the ZODIAC from the sphere, and fill it with TWELVE SIGNS, and TWELVE CONSTELLATIONS? Were these divisions completed early enough to have given rise to the ancient systems of religions of those old nations? Those subjects will now be considered fully enough to give a CANDID and TRUTHFUL HISTORIC answer to the last question.

I shall do this aside from theories always more or less fanciful, baseless hypotheses, or imagined myths, all of which are *hyper-thoughts*. And, from the time they leave the few partial historic facts which they cannot float with them, they sail like gossamer, changing their forms and directions with the breaths of the imaginations of theorists, as the gossamer does with every breeze. Resting on no substantial basis, they float through their want of substantiality, enlisting fancy and deluding ignorance, like children hunting visionary forms in the clouds. For theory and what "seems," I give FACTS and what is.

To some who may have mistaken this Mytho-Zodiac illusion for reality, it may not be pleasant to see it dissolved by the ever-enduring rays of plain, unpoetic, historic truths.

Without preliminaries we come direct to the age and amount of the astronomical knowledge of the

CHALDEANS,

and what the Greeks borrowed from them. Under the head of Chaldeans I include Assyrians, Persians and Phœnicians, as their theoretical astronomy, whatever they may have had, was derived from the Chaldeans. Like other old nations they claim a fabulous antiquity, and to have been very ancient and learned astronomers. And a readiness has been manifested to allow both, in order to prove the great antiquity of the zodiac, the Bible, and the gospel of the advocates of the mytho-zodiac theory. I quote from Sir Isaac Newton: "Diodorus Siculus informs us that, when Alexander the Great was in Asia [330 B. C.], the Chaldeans reckoned four hundred and seventy-three thousand years since they first began to observe the stars. And Oteslas and the ancient Greek and Latin writers who copy from him have made the Assyrian empire as old as" about 2240 B. C., "and tell us the names of all the kings of Assyria downward from Belus and his fabled son, Ninus, to Sardanapalus, the last king of the monarchy [767 B. C.]; but the names of his kings, except two or three, have no affinity with the names of the Assyrians. . . . And he makes the Assyrian empire continue about one thousand three hundred and sixty years; whereas Herodotus tells us it lasted only five hundred years, and the numbers of Herodotus concerning those ancient times are too long." Now what Baldwin says in his "Prehistoric Nations" will doubtless interest us:

"We are informed by Simplicius that Callisthenes, who accompanied Alexander to Babylon, sent to Aristotle from the capital a series of observations which he had found preserved there, extending back to a period 1903 years from Alexander's conquest of the city [331 B. C.].

Epigines related that those observations were recorded in tablets of baked clay, which is quite in accordance with what we know of the literary habits of those people. They must have extended, according to Simplicius, as far back as 2234 B. C., and would seem to have been commenced and carried on for many centuries by the primitive Chaldean people. We have no means of determining their exact nature or value, as none of them have come down to us, but we have every reason to conclude that they were of a real and substantial character. . . . How much it is to be lamented that the observations of 1903 years were lost," he adds, quoting Rev. Dr. Roger Long.

But have we not direct means of determining "the character and value" of these observations from the story itself? Newton says, "The observations of the ancients were but coarse," and this story confirms it. Does the reader believe that the Babylonians were such proficient in the exact sciences, and such skilled astronomers, that they had made a succession of astronomical observations for 1903 years, and yet did not discover or borrow from other nations something better and finer, and that could be used to record their observations upon with greater accuracy than burnt bricks? How large a pile of such bricks would it take to record their "series of astronomical observations for 1903 years"? Would it not take enough to build a young observatory? Then again, with the roads and conveyances of those days, how many teams and beasts of burden would it have taken to transport them from Babylon to the Mediterranean without chafing or breaking many of them? Aristotle must have had a very large library to shelter them. The story is an absurd exaggeration gotten up to give a fabulous antiquity to the Chaldean astronomical knowledge, and to exaggerate its amount.

Would a hierophant of this mytho-zodiac theory swallow these bricks, if he had found them in the Bible? No indeed. Neither will I, because they purport to have been made of the clay of the Euphrates instead of the Jordan. Alexander probably sent to Aristotle a few bricks with Chaldean inscriptions upon them, more astrological than astronomical, so they were useless to the philosopher. And this is the only real foundation of this whole story of one thousand nine hundred and three years of astronomical observations.

I admit that the Chaldeans had as much, perhaps more knowledge of astronomy than any people before the Greeks improved the science, when others borrowed from them, and those new improvements were incorporated with their old astronomy, as if original parts of the same. For an example: In the tenth sign we are informed there were formerly two figures, a goat and a sword-fish. This evidently came from there having been primitively two constellations in that sign or month. To unite them into one, so as to have but one constellation for the sign, the Greeks first pictured the goat with the hind-parts of a fish, as we now see it, and called the nondescript *Atyokereus*, goat-horned, and the Latins Capricornus, which means the same. But, in the Hindu planisphere, formerly the goat and the sword-fish were both pictured, and they called the fish macharam, which is not a name of the Brahman language, but is Brahmanized from the Greek word, *machaira*, a sword, which they called this fish, while the Latins called it gladius, sword-fish. This shows that the Hindus borrowed those constellations from the Greeks with the Greek name, *machaira*, sword-fish, while they were two constellations. But in a later Hindu planisphere which I have seen a copy of, the fish is dropped entirely, and the goat pictured in his natural full form. Thus they dropped the fish after having borrowed it from the Greeks, and united the constellations in the goat, while the Greeks united the goat and fish. The figure preceding *Atyokereus* is the Centaur or Sagittarius, just which you may please to call it. This certainly can be no Hindu, Chaldean or Egyptian invention. It is a Greek legend, and they must have borrowed it from the Greeks. The Greek poet, Pindar, is the first person, B. C. 500, who describes them as half human, half horse.

To return to the Chaldeans. I admit that before Alexander took Babylon they had divided the ecliptic into three hundred and sixty-five degrees, or days, and had grouped those days into twelve parts, or signs, to denote the twelve months of the year. Perhaps they had ascertained the year's length to be three hundred sixty-five and one-fourth days. They had made observations on the stars, but none of them date earlier than 721 B. C., or 390 before Alexander took Babylon. "It is certain," says Humboldt, "the Chaldeans knew the mean motions of the moon with an exactness which induced the Greek astronomers to employ their calculations for the formation of a lunar theory." But they were not systematized and "exact" enough to serve them for a lunar theory, but only as "a foundation" to construct one.

"Ptolemy also makes mention of certain observations of eclipses that had been brought from Babylon, several of which had been calculated and verified; but the earliest of these ascends only to the year 720 before our era. And if either Hipparchus or himself had been acquainted with others of a more ancient date, they would doubtless have employed them in the delineation of the mean motion of the moon."—*Enc. Brit.*

Now, reader, how much astronomical knowledge is necessary to calculate eclipses of the moon?

"All lunar and solar eclipses appear in the same order after an interval of about eighteen years eleven days. Thus, at the expiration of eighteen solar years, the sun reappears, either

in opposition or conjunction, at the same distance from the nodes of the moon's orbit, (i. e., the points where it crosses the plane of the earth's orbit, so as to run above or below it, the only points where eclipses can occur) as it was at the commencement of this period. It suffices, therefore, to have observed eclipses during a period of eighteen years, to be able to predict those which will occur during an interval of the same duration." "The ancients, who had not nearly so precise a knowledge of the moon's motions as we have, were unable to predict eclipses of the sun. They could only foretell those of the moon, their forecast being based on the periodical return of eclipses presenting the same character, and with the same intervals between them every eighteen years eleven days." Their predictions of eclipses of the sun were so near mere guesses that they could only occasionally hit tolerably near right, as Thales is reported to have once done. Sir John Herschel says: "The regular return of the eclipses had been known as a physical fact for ages before their exact theory was understood."

Now, what does all this astronomical knowledge of the Chaldeans amount to? Just this, and nothing more: "Their boasted science was confined to observations of the simplest and crudest kind, neither guided by theory nor assisted by instruments; for, notwithstanding the assertion of Herodotus, it is doubtful if they were acquainted even with the gnomon, (a column erected perpendicular to the horizon to measure the angles and the length of the sun's shadow at different seasons) the simplest of all instruments for determining the obliquity of the ecliptic, the altitude of the pole, and the length of the tropical year. If to their knowledge of the luni-solar period, the result of ages of observation, we add the notion of a spherical revolution around an inclined axis, and an idea of the principal circles of the sphere, and the position of the poles, the sum will comprehend all that constituted the science of the people, regarded by antiquity as having made the greatest progress in the science of the stars."

But that I may not be accused of keeping anything back, I will add that they had three cycles much boasted over, viz., Saros (supposed to be the lunar cycle of eighteen years eleven days), Sossos and Meros. "But nothing certain is known with regard to their nature or extent. One thing only is certain—that the Chaldean periods, whatever they were, were founded on no mathematical knowledge of the celestial motions. They were purely empirical, detected by the comparison of recorded observations, and suppose neither theory nor science, unless, indeed, a simple arithmetical operation is to be considered as such; nor is there any reason to suppose that the Chaldeans used any process of computation in their predictions of eclipses. Having once established the cycle, they were in possession of a simple means of predicting what occurred in the course of it with as great a degree of accuracy as they considered requisite."—*Enc. Brit.*

All this knowledge acquired in the short space of "473,000 years since they first began to study the stars," and 1,903 years after they commenced to "brick up" their observations! The above dissipates those airy fantasies on the great astronomical knowledge of the ancients. We are after plain historic facts.

THE SPHERE OF THE ANCIENTS.

In common with other nations the Chaldeans had an Astronomical Sphere. "The concave or vast orbicular expanse in which the heavenly orbs appear." The ancients regarded this as a solid or crystalline shell of an immense hollow globe which surrounds us, one-half only of which was visible at a time, over our heads and around us, as it revolved on its axis, in the north pole of which was fixed the polar star. The earth was generally believed to be stationary in the centre of this sphere, while the sun and moon and the five planets (which they deemed moving stars) revolved around it, at a great distance from it, inside of that solid sphere. The fixed stars they believed were fixed or riveted fast into this crystal vault, so that they always kept the same relative positions, and only moved as they were carried around with this immense revolving sphere. Hence they were called fixed stars, and the others planets, that is, wanderers. The Greeks called this sphere "the crystal vault of heaven," not poetically, but in sober earnest. This is what Humboldt means when he mentions the sphere of the ancients. According to him, Aristarchus, of Samos, was the first to recognize the immeasurable distance of the fixed stars from our small planetary system." This was not till down to 280-264 B. C.

THE ECLIPSE.

They drew a circle, called the Ecliptic, to represent an imaginary circle around the inside of this sphere along the apparent path of the sun in his yearly circuit, but which really represented the plane of the earth's orbit in its annual revolutions. This divided their sphere into two equal halves, north and south, called its northern and southern hemispheres. They also marked off the circle or ecliptic into 360 or 365 days or degrees, and also into twelve months or signs. Such was the Chaldean division of their sphere or ecliptic. This last the Greeks called Dodecatomeria, twelve measures or spaces.

But, it having been observed that the five planets had the planes of their orbits so nearly on the same level of the plane of the earth's orbit that none of them were, in the highest elevation, of their orbit, more than about 8° above it, nor, in the lowest part, more than about 8° below, the Greeks drew two parallel lines 8° north and south of the ecliptic to mark this. It is this belt, 16° wide, to show the planes of the planets, that is

To this, with the signs and constellations assigned to it, they long after gave the name of *zodjakos*, zodiac. That circle of the ecliptic which the ancient spheres had is not the zodiac. If writers ever call it so they misunderstand, or use the word without its proper deliteness, or intend to mislead. The ecliptic and zodiac should not be confounded, if some have supposed the old Chaldean Dodecatomeria to have been a zodiac. As we shall see in its proper place, the Greeks did "borrow the idea of a zodiac" from the Chaldean Dodecatomeria, but "not the zodiac itself with its signs"; so that was not the zodiac.

In proving this position, I shall follow with full confidence in his knowledge and correctness.

ALEXANDER VON HUMBOLDT.

I do it for these reasons: He was thoroughly read in this zodiac theory and the arguments by which they attempted to show the great antiquity of the Zodiac. His "intellectual friend, M. Letronne," was directly involved in the animated controversy, and engaged for years in investigating its claims, and opposed it. When Humboldt wrote that part of his *Cosmos* that related to those ancient spheres and the Zodiac, he did it with this theory and its claims in his mind, as well as those of other theories; and he has written against its claims. Stick a pin there.

He says in his Introduction: "The history of science teaches us the difficulties that have opposed the progress of this active spirit of inquiry. Inaccurate and imperfect observations have led by false inductions to the great number of physical views that have been perpetuated in popular prejudices among all classes of society. Thus by the side of a solid and scientific knowledge of natural phenomena, there has been presented a system of pretended results of observations, which is so much the more difficult to shake, as it denies the validity of the facts by which it is refuted. This empiricism, the melancholy heritage transmitted to us from former times, contends for the truth of its axioms with the arrogance of a narrow-minded spirit. . . . It is the special object of this work to combat those errors which derive their source from a vicious empiricism, and from imperfect deductions." That is plain talk. And the reader will have an opportunity to see before the end how thoroughly he has combated this Zodiac theory as one "of those errors which derive their source from a vicious empiricism and from imperfect deductions."

ORIGIN OF CONSTELLATIONS.

"The earliest attention of mankind was undoubtedly directed to the relative intensity of the light of the stars; individual stars having received names before they were arranged with others into groups and constellations."—(II.) But this process was very slow. We now have ninety-three constellations or more. The oldest list given, 370 B. C., has only forty-five. The next, Ptolemy's, 135 B. C., has forty-eight. Those were all the constellations known to the ancients.

We return to earlier times, and follow Humboldt. "The primitive Greek sphere (I here again, as in the history of the physical contemplation of the universe, follow the investigations of my intellectual friend, Letronne), had become gradually filled with constellations, without being in any degree considered in relation to the ecliptic." There, readers, be directly combated the zodiac theory. That rests for its foundation on the assumption that the constellations in the zodiac were arranged in direct relation to the ecliptic; for it is contended that each of those figures was framed and placed in its order as a symbol of the effect of the course of the sun, through the year along the ecliptic. Let us notice some of these which we meet with repeatedly. The crab (cancer) was placed on the ecliptic in June, because then the sun, having reached its highest elevation, begins to turn back and sideways like a crab. The balance, (Libra) in September, because then the days and nights are equally balanced. Virgo in August, "the house of corn," with her sprig of wheat, because then is the harvest. The goat (Capricorn) in December, because the sun has then descended "the furthest south, and begins to climb up toward the north, and the goat delights in climbing. The ram (Aries) in March, because he bucks back the adverse forces of winter, and brings the spring—saves from the death of winter, and quickens into the life of summer. And there is equally a reason and cause for all the others being placed in the order they are, and being made the figures they are, all in relation to the ecliptic. But see, Humboldt and Letronne have killed this hypothesis. It was done without their being in any degree considered in relation to the ecliptic.

The only possible evasion is, that Humboldt is speaking exclusively of "the primitive Greek sphere," and has no reference to the older spheres, after which the Greeks copied their sphere. But if the old spheres after which the Greeks copied had constellations placed in relation to the ecliptic, then the Greeks, in copying them, introduced into their sphere constellations considered in relation to the ecliptic. That is certain. As they filled their primitive sphere with constellations "without their being in any degree considered in relation to the ecliptic," this demonstrates that the older spheres, after which the Greeks copied, were "filled with constellations without being in any degree considered in relation to the ecliptic." If Humboldt had written that "the primitive Greek sphere" had constellations placed in regard to the ecliptic, that would have been proof certain that the ancient spheres, after which the Greeks copied their sphere, had also their constellations designed with regard to the ecliptic. But he has written the reverse,

and we must (if we would be candid) accept the result.

The Greeks were not servile copyists. They were inventive geniuses, and remodeled old, and also created or formed

NEW CONSTELLATIONS.

They borrowed the Lesser Bear from the Phœnicians. But they (the Phœnicians) were not cultivators of the science of astronomy. "It does not appear from any facts mentioned by ancient authors that they addicted themselves to the observations of the heavens, or made any discoveries relative to the motions of the planets." But they were an energetic and commercial people; bold and daring sailors, venturing on distant voyages through the Mediterranean into the Atlantic, down the coast of Africa, and up that of Europe to Britain for tin, into the Baltic for amber, down the Persian Gulf and the Eastern coast of Africa, through the Indian ocean after cinnamon, spices and Oriental commerce. Their sailors were close observers of the stars (their compass for nautical purposes). And in their voyages they made great use of the clusters of stars that revolved around the Polar Star and never set, as all have observed the Dipper, a part of the Greater Bear, to do. Among those there was one cluster that they made great use of; and this coming to the knowledge of Thales, it is said that he introduced it into the Greek sphere 550 B. C. The Greeks called it *Phœniks*, Phœnicia. If this had been in an old sphere, the Greeks would have introduced it by its animal name as they had the others; instead of having called it Phœnicia, from the country of the people from whom they received it. From its similarity to the Bear it was called the Lesser Bear. There is the history of the origin of that constellation as a constellation in the sphere. It cannot be shown that it was taken from any old sphere, and the manner and late time of its adoption, and the name given first by the Greeks, disprove such an assumption.

Humboldt writes: "A century later (Ol. 71) [454-452 B. C.] Cleostratus of Tenedos enriched the sphere with the constellations of Sagittarius, Taurus, and Aries, *Krios*." The only consistent conclusion from this is, that Humboldt is giving the history of the origin of those constellations—their earliest history.

How is this attempted to be evaded? By this assertion, "That Humboldt referred to Cleostratus merely in his connection with the Greek sphere, and not as relating to any of the more ancient spheres, after which the Greeks copied the one they adopted." That allegation is true or false. If shown to be erroneous, this mytho-zodiac theory goes down with it irrefragably.

I characterize that assertion as perfectly "cool," as false as it is cool, and as dishonest as it is cool and false. Those constellations were NOT in the ancient spheres after which the Greeks copied theirs; and I WILL PROVE IT, too.

1st. Were it so, they must have been in their sphere from the time they introduced their Zodiac. And, if the Zodiac had been in the old spheres after which the Greeks copied, theirs, then the Greek sphere would have had the Zodiac from the time the sphere was copied, with all its constellations. They would have commenced with their sphere as full of constellations as the old spheres they copied, and with the Zodiac also. That cannot be refuted. Instead of its being so, Humboldt says, "It is sufficient to remark that the Greek Zodiac was most probably taken from the Dodecatomeria of the Chaldeans, and that according to Letronne's important investigation, it does not go further back than the beginning of the sixth century before our era," 500 B. C. That settles it. If those two constellations, Sagittarius and Aries, had been in the Chaldean Dodecatomeria at that time, A. D. 500, the Greeks would have borrowed them to have completed the Zodiac. But no, they were not there to be borrowed. Consequently, they were in no sphere nor Zodiac till half a century after this time, when Cleostratus "enriched the sphere" with them. There is the very commencement of the Zodiac having those constellations. Consequently there never was any Aries (as shown before), for the sun to be in at the vernal equinox till 450 B. C.

2d. It stands to reason that when the Greeks divided off their Zodiac, they borrowed all there was for them to borrow in the Chaldean Dodecatomeria. This agrees with M. Letronne and Humboldt. Consequently, what they added after that could not have been there for them to borrow. And I leave it for Humboldt to say how much or how little they DID or DID NOT borrow. What does he say?

First, "The idea of the relation of the planets and fixed stars to the sun's course, the division of the ecliptic into twelve equal parts (Dodecatomeria), originated with the Chaldeans, and very probably came to the Greeks at the beginning of the fifth or even in the sixth century before our era, direct from Chaldean, and not from the valley of the Nile." The idea then that there was a relation between the sun's course and the positions of the planets and fixed stars, and of the division of the ecliptic into twelve equal parts to mark the sun's course, so that they could make observations and calculations based upon those positions, the Greeks borrowed direct from the Chaldeans about 500 B. C.

Second, he refutes the idea that they borrowed anything more. In this he agrees with his friend Letronne. He says, "The Greeks merely separated from the constellations named in their primitive sphere (which he has already informed us were placed in their positions 'without being in any way considered in relation to the ecliptic') those which were nearest to the ecliptic, and could be used as signs for their Zodiac." Then they had not been used as signs for the Zodiac before in some older Zodiac

which the Greeks had borrowed from an older sphere. That is very certain. If the Greeks had borrowed from another nation anything more than the idea and number of the divisions, (dodecatemoria) of a Zodiac (the argues), if they had borrowed the Zodiac itself with its signs—well, they must either have borrowed it from the Egyptians, or from the Assyrians, or from the Chaldeans, or from the Persians, or from the Indians, or from the Arabs, or from the Greeks themselves. They would not, at first, have contented themselves with only eleven constellations. The scorpion would not have been divided into two groups, nor would zodiacal constellations have been introduced (some of which, like Taurus, Leo, Pisces and Virgo, extended over a space of 30° to 45°, when they should occupy only 30°, while others, as Cancer, Aries and Capricornus, occupy only from 19° to 23° [when they should 30°], which are inconveniently grouped to the north and south of the ecliptic, either at great distances from each other, or like Taurus and Aries, Aquarius and Capricornus, so closely crowded together as almost to encroach on each other. These observations prove that the zodiacal constellations were formed by the Greeks, and not converted into the signs of the Zodiac." Is not that conclusive? You remember he said, "It is the special object of the present work to combat those errors which derive their source from a vicious empiricism, and from imperfect deductions." And has he not despatched this as one of those errors? And has he not done the job for it, too?

Thirdly, were Sagittarius and Aries among "catasterisms previously formed," so as to be converted into signs of the Zodiac when the others were? They were not in existence as constellations till Cleostratus "enriched the sphere" with them. And all spheres and Zodiacs that have them must have borrowed them from the Greek Zodiac. And they were not in that till about 150 B. C., when Cleostratus put them there after their Zodiac had been without them for half a century! Humboldt was giving their early history. And to refute him, it must be proved from good authority that they were in earlier spheres, which has not been done, and cannot be done. It always has been, and must be assumed.

HOW ARIES WAS FORMED.

We have seen when this was done, not let us see how it was done. The constellations originally were all pictured with their full forms; and they all remain so, except Taurus. He was a very large constellation. Pisces, the next west of him, is another very large constellation. So when the Greeks divided their Zodiac into 12 or months, they occupied nearly three of those signs. There were three signs, or months, together with only two constellations. It was the reverse of Capricorn, which was two constellations in a goat and fish in one sign. There was not room between Taurus and Pisces for another constellation in the middle sign or month, and they wanted a constellation for that sign also. Just look on our celestial globes or maps, and you will see that Aries was mapped out mostly in the body of Taurus, so he has left only a fragment of his former self, fore-shoulders and head. His body has developed into the Ram, which occupies the place where his body should be, and formerly was. With that, they are, as Humboldt says, "so closely crowded together as almost to encroach on each other." The Ram's rump lies in the scanty fore-shoulders left to Taurus. Any one, by looking, can satisfy himself that Taurus is the oldest constellation. And, from what Humboldt says, that Aries was introduced into the sphere by Cleostratus, not till 450 B. C., he must be satisfied that Aries was an afterthought, and was manufactured out of the body of Taurus, because another constellation was wanted in that place. After all, Aries occupies but a little over 20°, has only three important stars of only the second, third and fourth magnitudes, so that it never could have attracted much attention as a group of stars. It is a new and inferior constellation in the Zodiac, whilst this Mytho-Zodiac hypothesis is compelled to rank it as one of the oldest, foremost, conspicuous and most important in the Zodiac. Their theory could not have been born without it, nor till after it was placed in the Zodiac, and cannot live with the truth known respecting its late origin and inferiority as a constellation.

LIBRA.

Let us now refresh our memories with what Humboldt gives of its known history. It is a small constellation, occupying scarce 20°, or two-thirds of its sign, crowded in between the feet of the Virgin and the Scorpion's claws. It has two stars of the second magnitude and two of the third, being one of the inferior constellations. After the preceding history of the Zodiac and constellations he turns to that of Libra, the balance. "The sign of Libra, according to Letronne's conjecture, was introduced at the time, and, perhaps, by Hipparchus (145 B. C.). It is never mentioned by Eudoxus (a Greek astronomer and physician, who flourished about 390-370 B. C.). Archimedes (geometer and astronomer, 260 B. C.), Autolychus (mathematician, 320 B. C.), or even by Hipparchus in the few fragments of his writings which have been transmitted to us (excepting, indeed, in one passage probably falsified by a copyist). The earliest notice of this constellation occurs in Gemini and Varro, scarce half a century before our era." Is not that satisfactory?

Dupuis had said, "It was important to thoroughly establish the antiquity of this symbol, because it is one of the most expressive." It was on the extreme antiquity of this constellation that Dupuis calculates the great antiquity of the Zodiac. And a belief in its antiquity and importance must be preserved to save the system. Here Humboldt, who thoroughly understood what he was doing, has demolished all claims for its antiquity as a constellation. Can any one believe it had been a constellation from time immemorial, and the Greeks never copied it till Hipparchus, 145 B. C., or even long after? Eudoxus, "a celebrated astronomer," traveled extensively, "went to Egypt, and was introduced to the notice of Nectanebis II., and by him to the Egyptian priests. After his return he taught astronomy and philosophy with great applause." He "gave a description of the face of the heavens, containing the names and characters of all the constellations recognized in his time," and a poetical version of it is preserved by Aratus, born 271 B. C.

If it, then, had been an ancient and important constellation, he certainly would have described it. Yet Humboldt says, "It is never mentioned by Eudoxus," nor by Archimedes or Autolychus after him, and its earliest notice occurs in Gemini and Varro scarce half a century before our era." That is conclusive. It could not have been in the Egyptian Zodiac, if they had had one.

The balance was a very natural symbol of justice. Hence it is famed among the religious, mythological, and judicial emblems of many nations. The Egyptians used it, and it is often found on their monuments, and (I think) mum-

my cases. It is one of their principal emblems in their judgment scenes of the dead. It is found on the Zodiac of Dendera and others. But M. Letronne has shown "that they do in no respect relate to astronomy, but that they are connected with the idle fantasies of judicial astrology, and are merely what adepts in this pretended science call *theans of nativity*." Hence it was no Zodiacal sign with them.

The Greeks advanced astronomy greatly beyond what any people had ever done before them. Consequently they must have added many improvements, remodeled constellations, and corrected many things from their own observations and researches. Among these, they introduced the Zodiac, and not only "converted catasterisms previously formed into signs of the Zodiac," but introduced new constellations. Among these were Sagittarius, Aries, and latest and last of all, Libra. Finally, they finished and transmitted the Zodiac to us, substantially as we have it. It was commenced about 600 B. C., but was not finished till 150 B. C., and probably later.

Such is the skeleton history of the commencement and gradual structure of the Zodiac. The particular history of how they proceeded in the work during those centuries is lost, and cannot be gathered up. Hence pertinent questions and captious objections of minor importance, that owe their source "to a vicious empiricism and imperfect deductions," may be started, and probably will; for it overthrows a dogma (though it is more feeble), as much as Copernicus, Harvey, or the Fox girls have done. But we have those clear, cardinal facts for our guide. As long as we stand upon them, we are securely standing upon historic truths that cannot be ignored nor overthrown, for they are as firmly grounded and immovable as the rocks of the ocean. The angry tempests, to save a baseless dogma, cannot shake them.

ORIGIN OF ZODIAC SUPERSTITIONS.

Combined with the worship of the forces of nature under various symbols, as active and passive, or male and female, was the superstition that the sun, moon, planets and stars, or certain stars, were each inhabited by its own peculiar intelligence, which was to each orb what man's soul was to his body, and gave to each its special power and disposition, which they threw down to earth and controlled the destinies and fortunes of its inhabitants. This gave rise to astrology, and superstitious rites to the good or evil power in the ascendant. Often they worshipped before objects as symbols of those powers.

This combined religion prevailed anciently and generally with the Chaldeans, Assyrians, Arabians, Phoenicians, Egyptians, etc., showing more fully one phase with one people, and the other with another. Its astrological phase was the worship of the deity of the sun, moon, each planet and star adored. Wherever this religion prevailed, as it did extensively with those Eastern nations, it prevented any special or fanciful importance being attributed to constellations, because it was the special orb or star ruling that was venerated, and not its constellation. The Chaldeans and Egyptians worshipped particular stars, but not constellations. Thus the Egyptians venerated Sirius, the dog-star, because it rose just before the overflow of the Nile, but not the constellation which rose with it, nor any constellation, and they had no astronomical Zodiac.

The reader will say, the time came when the astrological superstitions of the ancients about the influences of the sun, moon, planets and particular stars were carried over to the constellations of the Zodiac, and they were believed to rule the seasons, bestow their blessings, or inflict evils. This gave rise to festivals and superstitious zodiacal observances. When was this? I can quote you when a thorough scholar and stalwart infidel says it was done, if that would be satisfactory. After showing the late period in which Libra was made a constellation, not earlier than 150 B. C., Humboldt adds, "As the Romans from the time of Augustus to Antoninus (63 B. C., to A. D. 160,) became strongly imbued with a predilection for astrological inquiry, those constellations which 'lay in the celestial path of the sun' [the Zodiac] acquired an exaggerated and fanciful importance." Since, as Humboldt says, it was during that period that those constellations "acquired" an exaggerated and fanciful importance, they could not have "acquired" their exaggerated and fanciful importance earlier than that period. That is to the point.

It is worthy of notice that writers quoted to prove the exaggerated and fanciful importance attached to the constellations "in the path of the sun" flourished during this period, and later, as Varro, Achilles Tatius, Macrobius, Jablonski, Dupuis, etc.

As those Zodiac pagans came into the Church more pagans than Christians, they brought in, under a new dress, festivals, worship, and superstitions, all got up "on schedule time," with the Zodiac, such as Christmas, St. Januarius, St. John's day, etc. Our Zodiac mythists have made a bungling chronological blunder. They have carried the "exaggerated and fanciful importance" attached to the constellations "in the celestial path of the sun," up to from 6,000 to 16,000 years before there was any Zodiac. And Humboldt has exposed it.

Having dispatched the great antiquity of the Zodiac of the Chaldeans and Greeks, he next demolishes that of the Egyptian miscalled Zodiac: "The Egyptian Zodiac constellations found at Denderah, Esneh, the Propylon of Panopolis, and on some mummy cases, belong to the first half of the Roman dominion in Egypt (A. D. 14-160), as was maintained by Visconti and Testa, at a time when the necessary materials for the decision of the question had not been collected, and the wildest hypothesis still prevailed regarding the signification of the symbolical zodiacal signs, and their dependence on the precession of the equinoxes." Now this, which he has characterized as "the wildest hypothesis," is nothing else but the hypothesis of Dupuis, Volney and those of that school, and which is impudently attempted to be still imposed upon us! Visconti, with Testa and Letronne, demonstrated its falsity and foolishness in the time of it, "amid the sneers of his contemporaries," till Champollion read the hieroglyphics upon them, and "irrevocably fixed" their age to the first two centuries of the Christian era. And so far from being really astronomical, as M. Letronne and others proved, and as is now well known, "they are merely a representation of absurd reveries—idle fancies of judicial astrology." Humboldt understood all of this matter most thoroughly; knew where and how to expose its "vicious empiricism and imperfect deductions," and has demolished their "Castle Thunder."

"From chimney-cap to basement," and marked its ruins, "THE WILDEST HYPOTHESES." 707 West Jefferson street, Bloomington, Ill.

For the Banner of Light.

A VISION.

Given through the mediumship of Miss Gena F. Smith, Rockland, Me., by a spirit intelligence purporting to be E. J. Fox.

I have had a lovely vision—
'T was in Heaven's fields ethereal,
There my soul was carried lightly to behold this angel scene.

I was sitting in the gloaming,
And my thoughts were roaming, roaming
Far beyond all troubles worldly to the mystic and unseen.

As I sat so deeply thinking,
All at once there seemed unliking
Of the ties that bound my spirit to this tenement of clay;

And my soul was lightly rising,
In an ecstasy surprising,
Into clouds of glowing splendor to the verge of perfect day.

As I rose the splendor heightened,
And the way beyond me brightened
With a glowing light that never shone upon this earthly shore.

Angels pure came floating round me,
And sweet strains of music bound me
In a rapture soul-entrancing that I never felt before.

They then told me that my spirit
For a moment would inherit
Purest treasures of the heavens, that a lesson I might learn;

Let us onward then be moving,
And celestial truths be proving,
Ere the time arrives that bids us to the earth your soul return.

They then led me to a palace,
Where no hatred, strife or malice
Ever entered its fair portals its pure harmony to mar.
It was built of marble, shining
Pure and white, with vines entwining,
With their green and loving tendrils, its grand columns
Near and far.

The interior was spacious,
The inhabitants were gracious,
And I viewed them as they fashioned garments for the souls of men;

They, of goodly deeds reeking,
And of noble acts, were weaving
Robes for mortals when their spirits should up there
Be born again.

Some for persons of high station,
Kings and queens who ruled a nation,
Were as rags compared with others for the lowliest of earth;

And a question I propounded:
Do the ones by wealth surrounded,
Rank and power, fame and honor, always gain the
Robes of worth?

Then they answered, low and tender:
"Spirit-robos of shining splendor
Are not woven of the power, or the rank, or wealth of men;

But of lives all pure and holy,
And the deeds of love, though lowly,
Faithfulness in earthly duties—these all live in heaven
again.

Those who lift their fallen brother;
Those who ne'er forsake their mother;
Those who help earth's children onward, wear the
purest robes of white;

All the good their lives containing
In these garments are remaining,
And when they have crossed the river are completed,
dim or bright.

Then if thou wouldst wear the brighter
Robes of spirit, and the lighter,
Look ye to the inner chambers of thy heart and living
soul;

Keep them pure from pride and sinning,
And the friends of truth be winning,
Then the brightness of thy fabric will delight thine
eye and soul."

And I viewed them weaving, weaving,
Never smallest action leaving
That was goodly and ennobling in the garments for
us all.

Oh! I thank thee, angels, kindly,
For this lesson; for I blindly
Groping was upon the earth-plane, heeding not my duties
at all.

Spirits, take my humble blessing
For your words so wise; but pressing
Backward to my earthly body must my soul now wend
its way.

But this knowledge deep is sinking
In my heart, and I am drinking
Of this truth of Heaven's celestial—nobly live, though
wrapped in clay.

Then a chorus of sweet voices
Shouted: "Glory! Heaven's rejoices
O'er the lighted path of mortal—o'er the gladness of
one soul."

Gently downward I seemed going,
While the blessed music flowing
Fainter, fainter grew, till silence reigned and peace
around me stole.

Anti-Compulsory Vaccination.

Meeting of the First American League in New York—
Choice of Officers—A Public Gathering soon to be held—
The Daily Papers Opening their Columns to the Opponents of Enforced Vaccination.

To the Editor of the Banner of Light:

A meeting of the League was held at No. 116 East 13th street, on Tuesday evening, February 21st, at which the following officers were chosen for the ensuing season: President, George H. Jones, Esq.; Vice-President, George T. Gadein, Esq.; Secretary, John R. Nickles, Ph. D., 637 Broadway, New York City; Treasurer, James M. McKinley; Executive Committee, Henry Bergh, John P. Nolan, M. D., Geo. W. Winterburn, M. D.

On motion of Henry Bergh, a committee of ladies was appointed to present the claims of the Anti-Vaccination League to mothers and others. He also offered a resolution of thanks to the retiring President, Alexander Wilder, for services in leading the forlorn hope, and for labors as a speaker and writer against vaccination, working for a long time alone, and knowing no one sympathizing in the matter. The resolution was adopted.

It was voted to hold a public meeting at an early day, at Cooper Institute, or some other eligible hall; and a liberal contribution of money was made for the purpose.

Dr. Gunn reviewed the erroneous statements of Prof. W. B. Carpenter, of London, and Dr. Taylor, of the New York Vaccination Corps, in regard to statistics of smallpox and its suppression.

The meeting then adjourned.
No less than four daily newspapers are now open here to "Free Lances" against the vaccination outrage. Almost daily, the accounts of death from the poisoned lancet are sent in with names and dates. It is about time for our daily papers to devote a special column to the publication of vaccination horrors.

A. W.
New York, Feb. 23d, 1882.

Rev. Dr. Washington Gladden, of Springfield, makes this interesting statement: "I wish to record my own conviction, drawn from a pretty extensive knowledge of journals and of clergymen, that the average editor is a little more fair and Christian in his dealings with truth and in his treatment of those who differ from him than the average parish minister."

"This is no place for me," recently said a young man who was leaving a prayer-meeting: "my mother always told me to keep good company, and here are men who have confessed that they have committed nearly every crime known to the law."

Spiritual Phenomena.

[From the Banner of Light, Dec. 1, 1881.]

Mrs. Ada Foye in Australia.

HER PUBLIC TEST SEANCES.

Mrs. Ada Foye, a lady who has attained a considerable degree of fame in America in consequence of the striking tests of spirit presence and identity given in public through her mediumship, has lately favored this colony with a visit, and gave the first public demonstration of her powers in Melbourne, at the Lower Temperance Hall, on the evening of Wednesday, Nov. 18th. The proceedings, which were conducted by the lady herself in an admirably cool and collected way, comprised two portions—first, a brief address on the subject of Spiritualism generally, more directed to the skeptic than the Spiritualist, and including an account of the development of her mediumship; secondly, a series of tests given to various members of the audience.

The Chairman, W. B. Bowley, Esq., J. P., having introduced Mrs. Foye to her audience, she prefaced her remarks by expressing the pleasure she felt at appearing before them. Her work and her mission was to convince, if possible, the skeptics, persons who knew nothing about these spiritual phenomena. The philosophy of Spiritualism they had listened to from many eloquent speakers, therefore she would not speak upon that; her work was with the phenomena entirely. Spiritual phenomena had not arrived at that point, at least in this colony, where there were thousands upon thousands of firm and earnest believers, but here in the colony, while they had had the philosophy, many of them had not had the opportunity of witnessing anything of the phenomena. The phenomena were interesting, whether they believed them to be produced by departed spirits or not, and she appealed to the skeptics not to condemn a subject of which they knew nothing. In all her travels the greatest opposition she had met with had been from persons who knew nothing whatever about Spiritualism, who condemned it without giving the subject careful and thorough investigation, who claimed to know all about it, and pronounced it a great delusion, when in fact they had never attended a seance, never heard a rap, never seen any of the writing, and never heard the speaking; only they said it was a fraud, on general principles. She urged the most earnest investigation. Many persons say, if these manifestations are produced by spirits, why do mediums require conditions? But you could not make a single scientific experiment without conditions, and mediums must have conditions as well as other people. We must conform to conditions, rules, and regulations in this investigation, and mediums are the best persons to understand those rules and regulations.

Mrs. Foye gave the following interesting and instructive account of the discovery and development of her mediumistic powers, and the various phases which they assumed.

"At the age of twelve and a half years I was living in the suburbs of Boston (my native city), Massachusetts. My father, mother and myself resided in East Boston. Both my father and mother were very earnest, devoted Christians, and by the fireside, at my mother's knee, night after night I taught my prayers; and I thank God for it. My father being one of the pillars of the church, I was brought up very strictly in religious culture, and was taught earnestly to believe that when the spirit left this world it went either up or down, and there it stayed. 'This will show you how little prepared I was to believe in anything like spiritual manifestations. At the time that I became aware I was a medium, my father and myself were both singing in the church choir, in Boston, and a lady was singing with us, and after the afternoon service she said: 'Mr. Hoyt, (my father's name I suppose I go home to tea with you to-night, I have been to Rochester, and have heard what they call the Rochester Knockings.' (They were creating a good deal of excitement at that time.) 'I have witnessed those manifestations,' continued she, 'and the spirits there said I was a medium, and they could communicate with me, provided I would sit at home. After I got home from Rochester I sat at the table, and sure enough I got the raps. Now if you would like to hear these raps we will have a little sitting before the evening service.' Yes, my father said, he would like to have it, but of course he didn't believe in it, but did not deny what he knew nothing about. After tea we sat down to the table, but before doing so my mother, being a little more timid, fastened the door and pulled down the blinds, so that people should not come and catch us at it. After sitting at the table a few moments raps were heard very loud, as loud as you will probably hear before the evening service. 'Why,' said our lady friend, 'those raps are not through my mediumship! They never rapped as loud as that before.' She told us that one rap meant No; two, Doubtful; three, Yes. She asked the question, 'Any other mediums present?' Three loud raps. 'Mr. Hoyt? No. My mother said, 'Is it I?' No. I did not dare to ask, for I was so frightened, and she asked for me, 'Is it Miss Ada?' 'Yes, she is the medium.' I was so frightened I took my chair and went to the back part of the room and sat down, wanting to get away from it if possible. She said, 'Come back to the table; they won't rap unless you do.' They tried again, but could only hear little 'ticks.' I was persuaded to sit down to the table again, and the raps went on again, answering questions and giving proofs of identity. Next day they began to rap to me alone, and have continued rapping ever since. I used to hear these raps when a little girl of five or six, and could not tell what they were. I used to tell about it to my grandmother, who said it was the rats. We could not account for the strange noises about the house, and they were attributed to the wind or something. 'We did not know what. When I was a little girl playing, I used to see spirits beside me and play with them and talk with them. I would give strange views and ideas to the people about me, and they used to say I was precocious, and was going to die. From that time the manifestations continued by rappings and the moving of the chairs and articles of furniture. These manifestations continued for two years, and after that they began taking my hand to write messages. Then other powers were developed.

I could not enumerate all the various phases of mediumship that were developed day by day and year after year. Suffice it to say that I came before the public when about thirteen, and since then have been giving seances nearly all over the United States, and for the last fourteen years in California. For two years after I came to this colony, I did not believe the manifestations were produced by spirits. This shows that it is not necessary to be a believer to be a medium. First, I was very young, and then I was constantly sitting with men of science and religious men, and people who were forming circles nightly to investigate these matters, and I was waiting, expecting every day to get the whole thing explained on some other hypothesis. The scientific men would come, and would say that it was electricity, or try to find out whether it was the electricity that we knew anything about. They placed the legs of the chairs and tables in tumblers, and stretched batteries across the table, and completely insulated the table, so that if then any raps were produced they would not be electricity, but still the raps continued. The more batteries they put the louder they would rap. Then the ministers came—religious, worthy men—to pray with me, and to exorcise the spirits, and upon one occasion a good clergyman in East Boston came with two or three of the good pious brethren, and we all knelt in prayer to see if we could not stop the spirit-rapping; but the louder Bro. Sandford prayed the louder the spirits rapped. So the scientific men could not explain it. The religious people could not 'lay it,' and after two years of earnest investigation, not only by myself but by scientific and religious men and women from all parts of the country, I made up my mind they were produced by departed spirits, and I have since then been endeavoring to spread this matter after careful investigation, there is no backsliding. From that time I have been an earnest worker in the cause. I see spirits, hear them, feel them about me, know that they are with me; it is really a part of myself, and half the time I do not know whether I am in the other world or in this. Some persons may say, 'you are crazy.' If I am there is method in

my madness. If you would only candidly investigate the subject, you would find something beyond explanation by chicanery, delusion, or even the devil.

I do not know what will be done here to-night any more than you do. The phases of phenomena which usually occur are rapping, writing, seeing and hearing. I sit quietly and passively. The raps will be produced upon the platform, the table, the wall, the chairs, or somewhere round about the table. I do not know where they will rap. In writing, they take possession of my hand, and write upside down, from right to left, also in other languages, although I know none except English. Now as to seeing: the spirits sometimes write in the air. The letters look like letters of gold to me. You cannot see them, but I can prove that I do see them because the names and the answers to questions are given correctly, and the names are those of your friends. As to hearing (my clairaudient power): sitting here before you the spirits whisper to me and tell me what they want to tell you, and what they tell me I will tell you, and it is always pertinent and appropriate to the circumstances."

The speaker concluded her remarks by stating that the only condition she imposed upon her audience was that of perfect stillness. The crying of a child, whispered conversation or the rustling of persons moving about would seriously interfere with the manifestations. She then introduced the second portion of the evening's proceedings by requesting each person to write on a slip of paper the name of some departed friend or relative whom they really wished to hear from, and fold the slip up. These were then collected, forming a large number, and placed upon the table before the medium. The following are selected as the best, or rather, the most striking, since there could hardly be any "best" where there was not a single failure or inaccuracy, of the tests given. In most cases the conversation between the medium, the spirit-friend and the member of the audience is given word for word, in order that our readers may be enabled to form a clear mental picture of what took place.

The *Banner* reports the tests given at all of the five public seances, but it is unnecessary that we should give them here, as they were of a personal and local nature, and of no special interest to our readers any further than to know that they were correct and afforded the audiences, numbering on one evening nearly one thousand persons, the most convincing proofs of spirit-presence and identity. Of the last of the seances the *Banner* says:

"On the evening of Wednesday, the 23d of November, Mrs. Foye gave, in the Temperance Hall, the last of her public seances, the proceeds of which, by her desire, were to be devoted to the funds of the Victorian Association of Spiritualists. The inclemency of the weather prevented quite as large an attendance as on the previous occasion. W. B. Bowley, Esq., J. P., presided. Mrs. Foye opened with a few remarks. She was glad to see so many friends present on such an evening, as it proved their sincere desire to know something about the subject. On first coming to these colonies she had not expected to find so many persons interested in the subject outside the ranks of the Victorian Association of Spiritualists. She had originally come for health's sake, and had not intended to hold any public seances in this part of the world; but she found the interest in the subject was so great that she was induced to do so. She thanked them for their interest. It had given her great pleasure to appear before them. She urged that the phenomena which they had witnessed, to whatever origin they might attribute them, were eminently worthy the attention of the scientist. Referring to the attitude of the press, she said that even their unfavorable comments were to be regarded with thankfulness, as it served to keep the subject before the people, and abuse would only cause it to be exhibited in greater brightness. As the rough diamond was brightened and beautified by the removal of the earth with which it was associated when first found. She referred to the consoling and elevating influences of Spiritualism, and its effect in banishing the terrors of death, and recited a poem in which this fact was forcibly illustrated by the change of mind undergone by an aged man whose end was approaching, and who, fearing to die in consequence of the erroneous teachings he had received, so soon as his spiritual vision was partially opened to the realities of the other world, thanked God he was about to die."

On the conclusion of these remarks, Mr. W. H. Terry, on behalf of the Victorian Association of Spiritualists, read a complimentary address, which was printed in full in the *Banner of Light* for January 21st. Mrs. Foye replied, thanking the members of the Association for their kindness, remarking that coming amongst them as a stranger, she had found herself received with warm hearts and open hands. She would bear back to America pleasant remembrances of her sojourn here, and tell the people there of the kind reception she had met with.

Mrs. J. R. Pickering's Seances.

To the Editor of the Banner of Light:

I attended, Feb. 16th, a seance at Mrs. J. R. Pickering's, 132 Chandler street, Boston, which was to me most satisfactory. The circle was very large, numbering thirty or more, and the conditions, consequently, were not quite as good as at some other times; yet the manifestations were beautiful.

The medium had been seated but a few minutes in the cabinet when a female form appeared, and was immediately recognized by her mother, who was present. Others, both male and female, followed in rapid succession, and were recognized in nearly every instance. One spirit was identified and welcomed by three of the sitters at once, who addressed her as Mrs. Worster several times; and great expressions of joy were manifested by both spirit and mortals.

A tall female figure appeared and beckoned me to approach her, which I quickly did; but although I could see every feature with perfect clearness, I failed to recognize her. She placed her face very closely to mine and endeavored in every possible way to awaken my truant memory. I said: "I don't know you, and am so sorry; do you know me?" and she gave me strong pantomimic evidence that she did. I asked her name, and she immediately whispered plainly the name "Letty" three times. Seeing that I still failed to know her she disappeared into the cabinet for a second, and when she next appeared said: "I want to see your mother." I called my mother to us, and directly the full name of a young girl who had passed out from our neighborhood many years since occurred to me, and I said: "Is your name Cassetta Parker?" and she was overjoyed. She patted me most lustily several times on my shoulder and seemed delighted to be recognized. It was not strange that I did not know her at once, as she passed away many years since and was several years my junior, and I never saw her many times during her earth-life; but mother was with her on three occasions during her last protracted illness; that was why she thought she (mother) would know her. No one in the circle knew the lady who accompanied me as my mother, as all even the medium, were perfect strangers to us, having never met any present at that time before.

I asked the spirit to show me the medium, and, quickly drawing the curtain aside, she showed me Mrs. Pickering sitting in her low chair, dressed in black, and at the same time, her own beautiful form arrayed in immaculate white of dazzling brilliancy. The cunning little

Indian girl, who danced so long for us, added much to the interest of the occasion, and no skeptic could be blamed for thinking she was mortal as the gentleman who accepted her challenge to dance with her, the materialization was so perfect.

I think Mrs. Pickering is a genuine medium; the evidence to me was perfectly convincing. SARAH F. BREED.
North Reading, Mass.

Interesting Experiences in Philadelphia.

To the Editor of the Banner of Light:

Being in Philadelphia some time since I received, with some half-score others, the following communication, whilst sitting with Mrs. Katie B. Robinson, and took it down in writing, word for word, as it was pronounced through the lips while entranced by one of her spirit-guides:

"A delicate little spirit-form appears before us. She does not appear to be happy. She tells me she was once called Mary McVicker, and was the wife of Edwin Booth, the actor. I hear her say, I wish I could prove to them all that I live, and that he whom I loved so dearly would remember me in kindness; for it was my wild love for him that made me at times act so strangely. I wish him to forgive and forget how I have injured or wounded his feelings in the past. I would say to him I may guide him yet; and to my dear ones at home that there be no ill-feeling toward him I loved so dearly in life."

Another female spirit took control of the medium's organs of speech, and announced herself as Mrs. Valentine, the young and newly-made bride, who with her husband was so suddenly precipitated into the other world at the recent railroad disaster at Spuyten Duyvil on Manhattan Island, N. Y. In feeble tones she spoke of the pleasing anticipations in which she was indulging in connection with her marriage with the man she loved so dearly, when her attention was arrested by a fearful rushing sound, and all became confused and dark. This did not, however, last long, and when she came to consciousness she found herself still with her husband, with whom she is now enjoying her renewed life amidst surroundings of beauty and happiness surpassing anything they could ever have found upon earth.

My daughter Gertrude next took control of the medium, from whose lips I took down the following words: "I want you to go and see Mrs. Foster, who is in trouble and distress. She is near the corner of Fortieth street and Girard Avenue. A Mrs. Shepherd is with her. Tell Mrs. Robinson to go down to Mr. M—, corner of Thirtieth and Market streets, and he will tell where Mrs. Foster is."

When Mrs. Robinson came out of trance, I asked her if she knew anything of a Mrs. Foster, a medium, who was sick and suffering? Mrs. R. answered me that she had heard of such a person the day before only (at the lecture), who was somewhere in West Philadelphia, and that she intended to find where she was and go to see her. I read her what I had taken down in my spirit-daughter's words. Mrs. R. said that Mr. M— was a druggist, and she thought I would be likely to find Mrs. Foster's address by calling at his store. I accordingly took an Arch street car near by (on Spring Garden street), which carried me for a mile or more and left me at the corner of Thirtieth and Arch, one square from Market. Seeing Mr. M—'s name on the sign of a drug store at the corner of Market and Thirtieth, as I had been told, I entered and inquired of two gentleman attendants whether they could tell me where I could find a sick woman by the name of Foster, who, I was told, lived somewhere near Fortieth street and Girard Avenue, in West Philadelphia. I was told in answer that they knew of no such lady!

The day was exceedingly cold, and my attention had been attracted to a poor, feeble-looking woman, without shawl or cloak, dressed thinly in faded and threadbare garments, for whom the druggist had just put up some prescription. As I spoke she turned her face (the pale features of which might have afforded an artist a striking subject for a picture of quiet suffering and resignation) to me and said: "I can tell you where Mrs. Foster lives. She is staying with me at No. 4213 Columbia Avenue in West Philadelphia. Is this Mr. M—?" (the name I forget) she inquired. I told her that my name was Hazard, upon which she seemed highly gratified, and remarked that I was the person Mrs. Foster had often spoken of of late, and said she wanted so much to meet before she passed away. I soon learned that this was the Mrs. Shepherd my daughter Gertrude had spoken of to me. When I entered the store Mrs. Shepherd was nearly ready to leave. Had I arrived one minute later I should probably not have seen her or learned of Mrs. Foster's address. The young man who was waiting on Mrs. Shepherd seemed very much surprised at the remarkable coincidence, and I remarked: "Perhaps it is an accidental coincidence, and perhaps it has been accomplished through a power that this lady and myself may know more about than the world at large does."

The next day I took a street car as I had been directed by Mrs. Shepherd, and rode some miles past the Centennial grounds and Girard Avenue to Mrs. Foster's place of abode, which bore all the marks of extreme poverty. Mrs. Shepherd unobtrusively remarked in answer to my queries that she had parted with almost everything to enable her to minister to her sick friend's necessities. Mrs. Foster, though confined to a sick bed from which she knew she was never to arise in health in this world, seemed overjoyed to meet me, and said she had often been visited by my daughter Gertrude, who was then present with a host of beneficent spirits, who seemed almost too many for the room to contain.

On the evening of Jan. 22d I attended a séance of that still sorely persecuted medium, Henry C. Gordon, 601 North 13th street. One gentleman and myself were all the visitors present at the séance. Just before taking his seat in the cabinet the medium took the light in one hand (being in deep trance) whilst with the other he led me into the cabinet, so that I could see for myself that there was nothing wrong in its arrangement. He then placed the light (still turned up to the full) on a chair just to the left of the cabinet, and a little in front of it, and took his seat inside. Mr. Shaddock, his spirit guide, (the Vermont railroad conductor), soon presented his tall athletic form, projecting from the open curtain, and maintained his position for some time, on more than one occasion, apparently with the object of learning whether the light was too strong for the manifestations that were to occur. Satisfying himself that it was not, the

guide retired, and a fully materialized male form, dressed in dark coat, vest and pants, presented itself, and beckoned me to come to him. As I had already discerned from my seat, it was unmistakably the fully materialized features and form of a most highly valued friend, the late Charles Lyman, of Mount Vernon street, Boston, who passed to spirit-life a twelvemonth or more ago. As all Bostonians know, there was not a more accomplished gentleman, or truer and nobler man, than Charles Lyman in the city. He seemed greatly pleased upon my recognizing him so readily, and when I reminded him of the conversations I used to have with him on the subject of spirit return, which he always listened to respectfully, but could not then receive as a reality, he responded with a shower of raps. Several other spirits presented their full forms on this occasion, among whom was my daughter Esther, quite lifelike, a graceful dancing girl, and a female equestrian, evidently belonging to a circus troupe. Making use of a chair only, her exploits in the line of her profession were continued for some minutes, and were wondrously expressive of equestrian performances in a circus. At the close of the séance Mr. Shaddock, the medium's guide, came forth, and made his usual parting address, apologizing for his absence from some of the séances of late, on the ground that he had been in attendance on the victims of the catastrophe at Spuyten Duyvil. I asked him if he had seen the Valentine couple since their advent to the spirit-world, and if so, in what condition he found them. He answered that he had seen the newly-married couple, and that they were now happier than they could have been had they remained on earth—thus verifying what I had been told through the mediumship of Mrs. Katie B. Robinson. THOMAS R. HAZARD.

Materializations in Chicago.

To the Editor of the Banner of Light:

It may be interesting to your many readers to learn some facts of the remarkable medium, Dr. Matthew Shea, of No. 87 West Madison street, this city, who is evidently doing a grand work under the direction of the angel-world, and who possesses spiritual gifts of a high order, as well as in large numbers, some of which are slate-writing, in which evidences of spiritual communications are clearly made known; clairvoyance, describing accurately, in most cases, spirit-friends present; clairaudience, names correctly given, and psychometric, reading character correctly, &c. As a trance speaker or in public his discourses will compare favorably with many of our lecturers, and in materialization but few excel him, judging from what I witnessed when present at séances where he was the medium.

At the last one that I attended with my wife (and about twenty others) more than thirty forms appeared, nearly all of whom were recognized by those present. The head and bust generally were only manifest, but several came out of the dark room where the medium was entranced, and advanced to some one in the audience, shaking hands with them as their relative or friend. My father-in-law came out to my wife, with both hands extended toward her, and five other relatives and friends also manifested to us, one a little niece of eight years, showing her full form in a good light, giving her name, Edith. This was truly a good test, as the medium is a large man, tall and heavy, weighing about two hundred pounds, and none of the forms that appeared were near in size or weight to that of Dr. Shea.

The many females that manifested were small both in face and figure. Spirit Fitzgerald (one of the controls) often speaks in a voice so extremely deep and loud that none could possibly find any similarity in it to the medium's. The difference is as great as a deep bass compared with a fine tenor. In answer to a question, the control informed me that he materialized his vocal organs, and did not speak through the medium's; nor did "Snowdrop," the other control, whose voice was like a little child's; and when she materialized (as she did that evening) she spoke precisely in the same peculiar effeminate tone, and full and loud as when in the dark room, to us invisible. One spirit threw the door wide open, so that those seated in front of it could see the medium and the spirit-form at the same time. The Doctor is having good success as a physician, but in his spiritual work he takes the greatest interest.

B. T. YOUNG.
601 N. La Salle street, Chicago, Feb. 15th, 1882.

"The Allen Boy's" Seances.

To the Editor of the Banner of Light:

I desire, through your widely-circulated and popular journal, to contribute a few lines, calling attention to the remarkable physical manifestations of the justly-celebrated medium, "The Allen Boy," who has been astonishing the Spiritualists, both in New York and Brooklyn, by the pleasing and most satisfying evidences of the nearness and spirit power of departed ones given at crowded seances.

The music elicited by unseen hands from the delightful instruments, the dulcimer and guitar, as also from the tambourine and bell, certainly could not be surpassed by professional mortal hands. One must hear this to fully appreciate it, and also to be made perfectly confident that in any portion of these wonderful manifestations the medium has nothing whatever to do with them, except as being the medium through which the magnetic current is conveyed.

His unpretending manner, and earnestness that every one in the circle should investigate, and be satisfied of his genuineness, have won him many friends, who wish him every success wherever he may pitch his tent.

I would also add that marvelous tests have been given by writings in the dark circles from spirit friends, signed by the names of loved ones, and known by every conclusive proof to be legitimate. K. G. M.
New York, Feb. 14th, 1882.

New Publications.

VOCOPY. The New Profession. A System Enabling a Person to Name the Calling or Vocation one is best Suited to Follow. By Lysander Salmon Richards. 16mo, cloth, pp. 107. Marlboro', Mass.: Pratt Brothers, printers.

Believing that success in life depends on the choice of a fitting pursuit, the author presents this work as the result of long study and close observation, with a view of assisting men and women of all ages to make such a choice. It is very comprehensive in its scope. Physiology in all its details it claims to be important; also the laws governing hereditary transmission, and though it does not consider phenology able of itself alone to map out a path to success, it places a high value upon it when united with other studies to that end. "Centuries will pass ere Vocopy is perfected," says the author of this treatise, "but time will surely perfect it, for it is a step in the right direction, and a

long step in the progressive development of our fellow-men."

YONKOWN: A Compendious Account of the Campaign of the Allied French and American Forces, resulting in the Surrender of Cornwallis and the close of the American Revolution; the Succeeding Events, to the Treaty of Peace; and the Celebration of the Centennial Anniversary of the Surrender at Yorktown. By Jacob Harris Putnam. A. M. Illustrated with Portraits of Washington, Lafayette, Rochambeau, De Grasse and Steuben; Maps of the Peninsula and the Siege and Drawings of the Commemorative Franklin Medal and the Yorktown Monument. 8vo, paper, pp. 62. New York: Fords, Howard & Hulbert. For sale by A. Williams & Co., corner of School and Washington streets, Boston.

The little above given leaves us nothing to say further than that the book is one of great historical value, and should be possessed by every one who would become familiar with the struggles of those who laid the foundations of our republic.

SIN AGAINST THE HOLY GHOST, and an Exposition of Spiritual Frauds. By Thomas Crispin. 12mo, morocco, pp. 80. Detroit, Mich.

The writer of this book defines the "Holy Ghost" as being "the combined angelic voice of heaven," and the "sin against the Holy Ghost" as "doing anything claiming to have the authority of heaven, and having it not." He believes the making of a church creed and inducing people to assent to it as God's law is to commit this sin, and proceeds to show how diametrically opposite to the teachings of Jesus those of the church have been and now are, closing with the pertinent inquiry, "Why do the clergy go on adding creed after creed, and system after system, and at the same time claim that the scriptures are the only guide for man to salvation?"

A FOUNTAIN OF LIGHT. A Weekly Journal devoted to Light Seekers. From October 6th, 1880, to October 5th, 1881. 8vo, light boards, pp. 332. Quincy, Ill., Mrs. S. M. Merrick, publisher.

The fifty-two numbers issued during the first year of this publication are here presented in a form convenient for reading and preservation. We have often, during the progress of the first volume toward the completion, it has now reached, spoken of the excellent spirit that was observable in its contents. Its aim has been spiritual elevation and the development of a true life, and with this purpose closely adhered to it has been and is worthy of a wide circulation.

THE MALE VOICE CHOIR: A Collection of Original and Selected Gospel Songs. By L. O. Emerson. Long 8vo, boards, pp. 112. Boston: Oliver Ditson & Co.

However new, fresh and original the contents of this book may be, the preface cannot be called so, for it consists wholly of selections of Scripture, and gives one but little idea of what follows, which, upon looking further, we find to be ninety pieces of music, the words embodying the sentiments usually found in church psalmody. The book is for quartets, double quartets, or entire choruses of male voices, and all the pieces, though not difficult, are arranged with that skill and grace characterizing all Mr. Emerson's productions.

THE LIFE OF CHRIST. The Triple Comparison. The King James Version; The Anglican Revised Version; The American Revised Version. 16mo, paper, pp. 96. New York: Fords, Howard & Hulbert.

The three versions of the Gospel of Mark are here given side by side, which arrangement is made for the convenience of schools and classes. Whether the difficulty of harmonizing all minds to a uniform belief in one version will be obviated by having three versions, remains to be seen.

Meetings in Philadelphia.

To the Editor of the Banner of Light:

I suppose a few words would not be unacceptable to your readers informing them of the growth of Spiritualism in the Key-Stone State.

The First Association of Spiritualists of Philadelphia holds regular meetings in Academy Hall, 810 Spring Garden street, every Sunday, and has never been in a more flourishing condition than at present. So large is the attendance upon our lectures that it is impossible to accommodate all, especially evenings, when many cannot find even standing-room. When people stand hours waiting the speaker's coming and in listening to the lecture, it shows they are deeply interested in the subject of Spiritualism. J. F. Baxter was with us in February. He always draws large crowds; his tests at the close of his lectures were of unusual interest. This month we have Mr. Wallis; in April, Mrs. Colby; and in May Mr. Colville, which closes our lectures for the season, though J. W. Fletcher will occupy the platform during June.

We commence our Third Annual Camp-Meeting at Neshaminy Falls, July 13th, and close August 27th, and have already secured quite a number of the best speakers. We anticipate much larger numbers than we have had at any previous meeting, as nearly all our tents are already taken. Parties desiring tents or any information regarding accommodations, &c., can write to Capt. J. F. Keffery, 613 Spring Garden street, Superintendent, or James Shumway, Secretary, 1426 Bouvier street. J. S.

Discontinuance of the Spiritual Reasoner.

To the Editor of the Banner of Light:

The bare statement that the *Spiritual Reasoner*, recently published here by Dr. J. D. MacLennan, has been discontinued in consequence of the publisher's illness, although true, is not sufficient. Permit me to say that at the time the last number was issued, the Doctor, although ill, had hopes of speedy recovery, so that no announcement of the suspension was made in the paper. On the day following its issue he became so much worse that his recovery was a matter of doubt; and as he had already lost \$500 in the paper, which was costing him \$100 per week, it was deemed best to stop it at once, before becoming further involved. In fact, this course was a necessity, as he had no means to sustain the paper except from his practice as a vitaphysician, and there was no hope that he would soon be able to resume his labors.

He has now been debarré from business nearly two months, and will not attempt to resume until fully recovered, as he could not do so in justice to his patients nor with safety to himself.

The paper will not be revived, the principal reason being not the loss of money, but the fact that it drew the publisher's attention from his legitimate business, and detracted from his ability as a healer. The money received from subscribers will be returned. Fortunately, the number who had paid in advance is not large. San Francisco, Feb. 7th, 1882. W. N. S.

The new mission of Spiritualism is to sustain men at the turning-points of important enterprises. A medium at a meeting Friday night, pointing to a prominent machinist—a man of marked ability in mechanics—said: "Do not be disheartened at what you are now upon, thinking you are to lose your labors from a deficiency of funds. You will succeed, and what you have labored upon in private, so common your action in your own house that your wife does not suspect or anybody know, will hereafter serve ample means for all your wants." The man acknowledged that he had been two years contriving a machine of which not a person in the world knew but himself. *The Valley Visitor* (Newburyport, Mass.) for Feb. 11th.

I don't believe that God made this world and then made a shipwreck of it and sent out churches as a kind of life-boats to pick up as many as they can and let the rest go the bottom.—*Henry Ward Beecher*.

Remember that a little Hop Bitters saves big Doctor bills, and cures when all else fails.

New Books.

WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY
MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.,
Author of "Little Marvel Workers," "Sally, a Spirit," "Matterism, Spiritualism, Witchcraft and Miracles," "Agnostic and Spiritualism," &c.

While producing this work of 42 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witchcraft then and to-day's supernatural phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting off to-day's light, left unmentioned, or blotted out, a vast amount of important historic facts, and set before their readers a conclusion as to who were the real authors of the barbaric doings they were describing.

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interested in this particular work—that is, as assisting spirits back to earth to manifest to their friends. It seems to me that I cannot find any better word. Although my energies are engaged in different directions, still I have great interest in this work. I wish to send my love to my friends, and tell them I am not a bit asleep, but wide awake. Why, as to that, I couldn't go to sleep if I wanted to. You see the spirit is too keenly alert, and there is so much going on that I never have time to rest. I am glad of it for one, because I feel that I ought to be at work, and not wasting valuable time.

I don't know what called me back here to-day unless it was a natural desire and that spirit of unrest which I spoke of that keeps me always traveling around from point to point and looking into things. So I've looked in here, and will just send a few words to my friends to let them know I feel very kindly toward them. I would like to take each one by the hand; it matters not to me if they are skeptical concerning the future life and the power of the spirit to return, that makes no difference. I am attracted to them; I bring them love when I think it is good for them. I try to help them, and when they feel, perhaps, that I am around, it does me a great deal of good.

I don't know as there is anything more for me to say. I am the son of Judge James. I belonged in Council Bluffs, Iowa. You may put me down, if you please, as Charlie James.

Jennie Maynard.

For a long time friends of mine have been seeking this circle and sent a message, but have hesitated to do so, knowing so well how difficult it is for a spirit to control a medium, and to personate or make herself fully known to the satisfaction of friends. But as I still perceive the yearning, and the asking of one particular request going forth from the spirit of a particular friend, I feel that it is best for me to come and do as well as I can; for my friend sends your paper every week, and looks at the bottom of the "Message Department" to see if my name is not announced, and feels disappointed each time. This I believe is doing harm, and so I come to send my love and to say to my friend: "Yes, dear one, I am often with you; I am not separated from you, as you seem to think at times. It is really I who come to manifest and influence you; to bring you impressions, and something more than impressions, from the spirit-world, for I am closely attached to your spirit. I have been drawn back, and I know you are, hour after hour, seeking to console you, trying to bring you strength, so that you can give others those words, tokens and ideas which give to the mourning heart evidences of spirit-life and spirit-power; and still I will come in the future to bring you that which you most require. But I ask you to have patience; to seek for light, yet not to seek so anxiously and earnestly as to block out efforts—because you do become so restless and anxious that your spirit grows excited, and we cannot improve upon you, you then complain which you desire to gain. But when you remain passive and quiet, then we can come, reflecting there what we have to bring, just as the clear lake reflects that which is upon its borders; but when the lake becomes ruffled the water will not reflect that which it will do on a clear day." I speak particularly, in this manner, for I know my friend will identify me, as I have given her these ideas before. She will know just what I refer to and what I mean, so I say, "I will bring you in a little while, bearing the symbol which I frequently bring, only it will grow brighter and brighter, and you will be able to see it plainly and distinctly, without doubt, so that you will not be mistaken. When I do this, which I am sure I will accomplish in a very little time, give me your entire confidence and trust, feeling that your spirit-friends are protecting you, are guiding you onward, and you will gain more strength and power to accomplish our work." I said my love to all my friends. Tell them I am happy in my work, and my greatest desire is to make them happy also. Put me down, please, simply as Jennie Maynard.

Sarah Hatfield.

[The controlling spirit said to the chairman that there was a spirit present who had attempted to control the medium many times, but had not succeeded in doing so; and that she now seeks to give her message, but cannot, therefore will give it to you, the medium. We will be obliged to use our own words, however, as we cannot correctly and accurately convey her expressions to you.]

"I have been gone to the spirit-world for a number of years. I lived in the body more than fifty years. I did not reside in this country; my home was in London. I am trying to reach my friends, one person in particular, who resides in Drury Lane. I feel that if I can come to him it will be a great benefit to him, and I know some one else who he does not know how to proceed, and he is very frequently perplexed. His surname is the same as mine. I want him to feel that those who have died and gone away from the earth are not far off, but they frequently return to their friends in the body. I want him to feel that when he has a strong impression to act in some particular direction, to perform some special work, that his friends are with him. The strange sensations that have come upon him have been produced by spirit power and influence. I want him to know that I am working with others to make a change for him, to prepare a new road through which he may walk. The time is coming very soon when he must make a change for himself, when he must decide what he will do, then we will be with him, and I am sure we will be able to assist him. I think by coming here I will be able to cross the water, and go to come medium near my home and friends. I know he is longing for this power of spirit-return when I died. I knew not how to proceed in order to come into communication with my friends. I was not very learned, I was uneducated. I have been trying to learn many things since that time. I have been assisted by good spirits, and I feel that it is only my duty to try and assist others. I am Sarah Hatfield, and I want to reach James Hatfield, who is in the body."

MESSAGES TO BE PUBLISHED.

Feb. 7.—John R. French; Louis French; Morris; Johnnie McArthur; Lucy W. Jones; John Gorman; Austin Kent.

Feb. 10.—Lola, for William Farr, Mrs. Emma Coffin, George Hopkins, for Lavina R. Beecher, John W. Faine, Ambrose Young, Katie Connelly, Henry Bachel, Lizzie Hutchinson, Annie Felton, Leonard.

Feb. 14.—Father Moses; Father Nellie Leonard; Mary Bisher; George Emery; George McLean; Dr. Moses B. Jones; Helen Jarvis.

Feb. 15.—James H. Lightening; Joseph Martin; Frank E. Barry; Henry Carson; Mrs. J. E. B. Loveloy; Mrs. Deborah Brashington; Lottie Mack; Maria Jepson; Sally A. Henderson; Mrs. J. W. Jones; John W. Faine.

Feb. 21.—Joel Goddard; Aunt Libbie Leland; Ephraim Chase; Jonathan Buffum; Charles T. Colt; Jennie Price; Algonia Pollock; John H. Jones; John W. Faine.

Feb. 22.—Henry Ward; Thomas Tilton; Mrs. Mary Ann Robeson; Dr. J. A. Begg; Marion Torrey; Robert Anderson.

Vaccination—Some of Its Benefits.

During the smallpox scare Henry Hatfield, of 115 West 7th street, was vaccinated at the station established by the Board of Health, corner of C and Silver streets, South Boston. That was about three weeks ago. Since then he has been well, and has not been ill, and where the doctor's lance scratched his arm two holes appeared, enlarging and burrowing until they reached the bone. The young man, who is but nineteen years old, has suffered much, and the attending doctors fear that he will lose his arm.—Globe, Feb. 24th.

A young man, clerk in a drug store in the south part of this city, was vaccinated with "pure" virus some weeks ago. He is just recovering from a severe sickness caused thereby. There is no knowing what effect is still retained in the system.

If the reports in favor of vaccination are made public—as they are whenever by any fortunate chance a case can be found by its friends to cite—it seems right, to my mind, Mr. Editor, that all instances of its injurious effects should also be publicly stated in rebuttal, that the members of the General Court may have facts on both sides to judge from. They will then be better prepared to say whether a law should further continue on the statute books compelling persons to poison themselves.

Boston, Mass.

Banner Correspondence.

Vermont.

WOODSTOCK.—Thomas Middleton writes: "I cannot express in words how deeply and with what interest I feel the great change so evidently manifest among the various religious denominations in regard to our beautiful faith. There seems to be among the churches in the land a disposition to recognize in Spiritualism some of the fundamental principles of Christianity, with the desire to fellowship with us, in, as Paul expresses it, 'The unity of the spirit, in the bond of peace, and in righteousness of life.' God grant that our lives may manifest such purity and honesty of purpose while on earth, that we may indeed become 'living epistles known and read of all men'; that so humanity may be lifted up into better conditions by the light and force of truth, and God glorified in our bodies and spirits which are his."

I am proud, Messrs. Editors, to acknowledge the grand work you have accomplished in the enlargement of the dear *Banner of Light*. May it long wave over the human family, and the grand and sublime truths it brings from week to week enter into and strengthen every heart, until it shall become a demand, and be found in every house in the land. I have taken it from its first issue, and prior to the *New England Spiritualist*, as also the *Spiritual Telegraph*, and I can say with truth, I have received more instruction, been spiritually better fed, and my mind freed from those perplexing doubts in reference to the hereafter (that usually form such a blank page in life's history) than from all other works I have read together.

Mrs. M. C. Gale, of North Lonsing, Michigan, has been with us in Woodstock for some weeks, making her home while here with our excellent brother, Laurel Gillingham and his wife. They have introduced her to many friends, among whom she has labored with very great acceptance. She is a very gentle and noble woman, whose heart is in her work; she is controlled by excellent guides, and is preeminently qualified to confer great benefit in families whose good fortune it may be to make her acquaintance. She combines with her gift of speaking also that of giving tests. Her visit among the Green Mountains of Vermont is ostensibly for the recuperation of her exhausted energies, resultant from over-exertion in her own State. I am happy to say she has already felt the life-giving power of our Green Mountain atmosphere, and is much better. I sincerely hope any of our friends who may be seeking after a knowledge of the higher life will give her a call, and my word for it they will not regret having done so. The friends here will greatly miss her when she leaves them.

I wish you and all your corps a long continuance of every earthly blessing, and when life's toils are over an abundant entrance into that glory that awaits you, of which eye hath not seen, neither ear heard, nor hath it entered into the heart of man to conceive."

Indiana.

CROWN POINT.—J. H. Luther writes, Feb. 25th, 1882: "Myself and wife having espoused the cause of Spiritualism in this village about the time mediums began to write, and our house ever being open to friends and mediums whom we tried to make feel at home with us, I wish to state through your widely-circulated paper, for the information of all such, that Mrs. L. passed out of the earth-form—was translated—November 29th, leaving her aged mother, now nearly ninety-four years old, and myself alone. Mrs. L. and myself, ever being harmonious in all our political and religious views, became disgusted with the priestly ceremonies usual at funerals, and determined to have none of them at ours. Accordingly, the burial service consisted in reading a biographical sketch and eulogy written by Mrs. Chesire, and an inspirational poem written for the occasion by Mrs. Hughes, our neighbors, interspersed with music and singing of appropriate hymns, at our residence, and a simple 'Thank you, friends,' at the grave. This was the first service of the kind in this town, and was generally commended by the people. Wishing to follow up this favorable impression, I secured the service of Brother Abraham Smith, of Sturges, Mich., an old friend of ours, who, fortunately for me, had resumed his labors as a lecturer and teacher, after several years' retirement, to give a memorial lecture, which was delivered in the Baptist Church in this village, the 19th of February, to a full house. The lecture, though pointed and distinctive as to spiritual teachings, was approved by many churchmen and applauded generally; even the minister greeted Bro. Smith, and said he liked the spirit of his lecture. Bro. Smith is radical, speaks in unmistakable language and without offense. He is a teacher of unusual ability, besides which he has powerful influences which give very marked tests in social gatherings, and also is a good healer. I hope Bro. Smith will continue in his good work to the end, and that his labors may be as well rewarded as his works are worthy and profitable to recipients."

Michigan.

MARENGO.—Augusta W. Anthony writes: "Accept my congratulations upon your present prosperity, together with best wishes for your continued success in the future. I do not forget you, either as individuals or as representatives of the cause to which my brother, A. B. Whiting, gave his life, and to which I also have given some years of willing and, I trust, not useless service. Although now mostly withdrawn from public work in the discharge of private duties, I retain all my interest in progressive thought, and I sometimes think I am rendering a higher service than when wholly devoted to its public advocacy, in rearing a son from whose eyes my brother's spirit looks forth, and who may, perhaps, revive his memory and work in time to come, and a daughter whose being is embodied sunshine. The *Banner of Light* has been taken by my family (my brother, mother and self), continuously from the first volume, and I have preserved a complete file."

Pennsylvania.

ALLEGHANY CITY.—R. D. Kheaid, 33 Greenwich street, writes: "I have been solicited by a number of Spiritualists in this vicinity to write you, tendering to all true spiritual mediums passing through Pittsburgh the hospitalities of my house, which will at all times be a home to those devoting their time, talents and gifts to the promulgation of the beautiful Philosophy of Spiritualism. We are greatly in need of mediums in Pittsburgh and Alleghany. There is a wide field here for good and truthful ones. I was a believer in the phenomena five years previous to the Rochester rappings, and a constant reader of the *Banner of Light* since its first number. I am, therefore, some-

what of a veteran in the cause. Any mediums desiring to communicate on their journey through, can address me as above."

Maine.

BRADLEY.—A correspondent of the *Bangor Daily Commercial*, (C. C. Garland,) writing from Bradley, Me., says that at a meeting of the State Spiritualist and Liberalist Camp-Meeting Committee, held at Glenburn, Feb. 4th, it was decided to build a pavilion at the Etna Camp ground, and that its construction will at once be commenced.

The Suppression of Smallpox.

Telegrams from America announce that the officers of the National Board of Health are urging upon the Government immediate legislation with a view to the suppression of smallpox, and more stringent compulsory legislation in regard to vaccination. Numerous applications have been received by the Secretary and members of the Executive Committee of the "London Society for the Abolition of Compulsory Vaccination," 114 Victoria street, Westminster, London, from officers of the Boards of Health, medical men, hygienists, and others in the United States interested in the promotion of the public health, soliciting information, statistics, and literature bearing on the subject of smallpox and vaccination, which must be my excuse for calling your attention to the following facts in relation to this important question:

Smallpox is one of a group of seven zymotic diseases, the outcome of insanitary conditions; or, to use the words of Mr. Edwin Chadwick—the pioneer of the sanitary reform in England—at the recent Health Congress at Brighton, "Smallpox occurs with typhus and other fevers on common conditions of foul air, stagnant putrefaction, bad house-drainage, sewers of deposit, excrement, sordid-sites, filthy street surfaces, impure water, and over-crowding," and "the entire removal of such conditions is the effectual preventive of disease of those species, whether in ordinary or extraordinary visitations." This opinion is supported by Dr. Southwood Smith, Dr. Benjamin W. Richardson, F. R. S., Dr. W. J. Collins, Dr. Farr, Mr. H. D. Dudgeon, Prof. Lyon Playfair, M. P., and other eminent sanitarians, and by all who have carefully studied the question.

In a recent number of the *Leicester Free Press* it is said: "So far as we are concerned in Leicester, a town containing 120,000 inhabitants, with many thousands of unvaccinated children, smallpox seems to be not the least dangerous of all diseases, and is not to be named by the side of scarlet fever, measles, whooping-cough, diarrhoea, or even consumption. If a case of smallpox is discovered, instant isolation is adopted; and during the past five years we have hardly had five deaths. That being the state of the case, one need not wonder that the fear of the disease should disappear, or that resistance to vaccination should increase."

P. A. Taylor, the senior member of Parliament for this town, and who was a member of the Select Committee on Vaccination appointed by the Government, has, in view of the complete failure of vaccination, either to mitigate or prevent smallpox, already given notice to bring a bill before Parliament for the repeal of the compulsory laws at the earliest day possible of the approaching session. Referring to his own town, he says: "In Leicester for the last two years (1879-80), the births have been 9,556, the vaccinations only 5,632. There has not been, I believe, a single death by smallpox; while in London, with only one in three hundred unvaccinated (according to Dr. Carpenter's estimate), there have been many hundreds. Therefore the necessity of vaccination is proved!"

Dr. Farr, in his official report for 1876, says: "Experience has shown that the various forms of plague are influenced to a large extent by sanitary conditions. All zymotic diseases are most fatal in the densest districts; and although this may be due in part to contagion, it is certainly due in part to the concentrated impurities of towns."

Prof. Playfair says: "No epidemic can resist thorough cleanliness." Those who have intelligently watched the course of these outbreaks, noted the localities where they have arisen, and the causes by which they are engendered, are convinced that it is within the power of Governments, by means of scientific sanitary appliances, to stamp out smallpox altogether. Supposing vaccination to be abandoned, this revolution would still be brought about."

Every one now admits that a considerable portion of vaccination, both in Europe and America, is variolation, i. e., smallpox matter passed through the cow, and that what is called *bovine virus* is nothing but modified smallpox. In no part of England has vaccination been so rigorously enforced as in the metropolis, where, in addition to the energetic efforts of vaccination officers and public vaccinators, stimulated by special awards, there has been inquisitorial house-to-house and school-to-school visitation; the remorseless cow-poxing in the poor-houses of infants scarcely a week old, to prevent escape from the lancet; the hunting of unvaccinated fugitives from parish to parish, like slave-hunting in the United States twenty-five years ago; and the relentless prosecution of the parents of unvaccinated children in every police court in London.

And what is the result? Has smallpox been stamped out, as all the Jennerian prophets in succession have loudly predicted? On the contrary, in proportion as public money and State machinery have been diverted from sanitation (the only scientific prophylactic of smallpox) to vaccination, or the unscientific treatment by blood-poisoning, the disease has spread, with the result shown by the Registrar-General, in his annual summary for the year 1880, which tabulates the smallpox mortality of London for the last thirty years as follows:

Decade.	Estimated Mean Population.	Smallpox Deaths.
1851-60	2,500,000	7,150
1861-70	2,600,000	8,347
1871-80	2,400,000	10,551

This last epidemic, and which is still of serious proportions, is almost altogether confined to the metropolis, where the crowded centres furnish the necessary conditions for its development. The three previous epidemics were, however, more extended, and attacked the people wherever insanitary surroundings prevailed; and furnish a still more startling proof of results of vaccination.

Vaccination was made compulsory by an act of Parliament in the year 1853; again in 1867, and still more stringent in 1871. Since 1853 we have had three epidemics of smallpox, each being more severe than the one preceding.

Date.	Deaths from Smallpox.
1st. 1857-59	14,271
2d. 1867-70	20,595
3d. 1871-72	44,840
Increase of population from 1st to 2d epidemic, 7 per cent.	
Increase of smallpox in the same period, nearly 50 per cent.	

Increase of population from 2d to 3d epidemic, 10 per cent.	
Increase of smallpox in the same period, 120 per cent.	
Deaths from smallpox in the first ten years after the enforcement of vaccination, 1851 to 1860	20,595
In the second ten years, 1861 to 1870	44,840

This experience of the entire failure of vaccination in England was confirmed by the delegates at the recent International Anti-Vaccination Congress at Cologne, who proved from National and Municipal Statistics that in Prussia, Württemberg, Saxony, Switzerland, France and Belgium, the most deadly epidemics had been preceded and were even coincident with the rigorous enforcement of vaccination; while, on the other hand, in North Africa, New Zealand, Australia, Spain, Portugal, Italy, and some of the Swiss Cantons, where vaccination, like other medical prescriptions, was optional, and much less in vogue, epidemics of smallpox were comparatively rare, and far less deadly. An interesting demonstration of the value of sanitation in affording immunity against smallpox even when surrounded by a pestilential atmosphere, is afforded by the associations in London which have devoted their attention to improving the dwellings of the poor.

A wholesome habitation in a crowded district is shown to diminish the death-rate by a third or half, as compared with that of the occupiers of old houses in the same locality. I have before me a report of the Thirty-Sixth Half-Yearly Meeting of the Improved Industrial Dwellings Company, held at the Mansion House, London, August 5th, 1881. This association controls 3,681 tenements or habitations (with a population of 18,000 persons), nearly all of which are located in the denser parts of London, and the mortality is only 16.7 per thousand, while the death-rate from the adjoining houses is 30 to 35. Although the report is for a year when there was a severe epidemic of smallpox, the Secretary, Mr. James Moore, informs me that only one death from that disease occurred.

The thirty-seventh report of the Metropolitan Association for Improving the Dwellings of the Industrial Classes, read June 6th, 1881, gives the death-rate of an average population of 5,655 at 15.5 per thousand. And as the average mortality of the entire metropolis is 25 per thousand, there has been a saving of life of 7 or 8 per thousand. In the last named Association there has not been one death from smallpox during the past ten years, while the surrounding habitations have often been the hot-beds of contagion.

An equally satisfactory result has been achieved by the Victoria Dwellings Association, which has been in existence six years. Their buildings are situated at King's Cross, a crowded centre of the metropolis, and at Battersea, one of the outlying suburbs. The average population has been 2,500, out of which only twenty-four deaths occurred during the past twelve months, or less than half the metropolitan death-rate, and not a single death from smallpox since the Association was formed.

These facts prove the truth of my contention, that sanitation is sufficient to prevent and stamp out all zymotic diseases, including smallpox, and even if it could be shown (which it never has been) that vaccination would do the same, it is nevertheless wholly unnecessary. Earl Spencer, in opening the Sanitary Exhibition in London, July 16th, said that already in Great Britain the death-rate had been so much diminished during the past ten years, that 300,000 lives have been saved, as compared with the previous decade, and this was largely due to improved sanitation. An official report on the sanitary condition of England, for 1881, says that more than three-fourths of the reduction is due to the decrease of severe zymotic diseases, the product of filth, which good sanitation can remove.

A multitude of facts tending toward the same conclusions might be adduced, but for fear of trespassing at too great length on the indulgence of your readers, I will conclude by saying that simultaneously with the wide-spread and irrepressible revolt against compulsory vaccination in England, where humanized virus is chiefly used, which revolt is becoming intensified every day, an agitation has sprung up in all the chief European States, and especially in those where *bovine virus* is adopted, which nothing but the entire repeal of all compulsory legislation will allay.

In the foregoing letter I have confined my observations to indicating the only scientific mode of dealing with the eruption of smallpox in the United States—sanitation, and by incidentally showing that vaccination, which has now been in vogue for eighty years has proved a complete failure. With your permission, I will in a future communication deal with the more serious aspect of the question, viz., the great increase of infantile diseases, inoculated into the system by means of vaccination, and the alarming deterioration of the public health, originating in the same unphysiological process.

I am, dear sir, yours faithfully,

WILLIAM TEBB.

The March Magazines.

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

The contents of the present issue of a sterling magazine are varied and interesting. N. H. Eggleston contributes an article on the Hoosac Tunnel; Prof. N. S. Shaler speaks lucidly regarding "Hurricanes"; Rev. E. E. Hale, in "A Visit to Jerusalem," continues his series regarding the life and times of Jesus Christ; "The Political Situation" finds child treatment; A. P. Hitchcock discourses on "Hymns and Hymn-Tinkers"; "Loki," by Elizabeth Robins, is another of the interesting essays on mythology which this writer is contributing to the *Atlantic*. Other articles, sketches, essays, etc., are given, together with poetry by John G. Whittier, O. W. Holmes, Charlotte F. Bates, Edith M. Thomas, and Edmund C. Stedman, and the regular departments make up a fine number which deserves careful and extended perusal.

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

A. WILLIAMS & Co., 283 Washington (corner School) street, Boston, furnish us with the March issue of this wonder in the way of illustrated periodicals. A fine likeness of W. D. Howells (who gives another installment of his choice serial, "A Modern Instance") as frontispiece, and is supported in the line of art by sketches setting forth salient points in Mexican and by glimpses of views of "Old Philadelphia," pictures (with text) of various musical and dramatic celebrities—including Walter Hamlyn, Montross and others—etc., and "The Danish Skate-Sail," we are sure many readers will be much pleased; the unillustrated papers this month are the topics treated in a painstaking and satisfactory fashion, are "Lord Beaconsfield," "Bryant and Longfellow," "Brother Seabrook," etc. Margaret J. Preston, Mary W. Plummer, W. F. Smyth, David L. Froudy, and Ella C. White furnish the poetry, and the departmental matter is of genuine attractiveness.

ST. NICHOLAS: issued by the Century Company, as above.

A. WILLIAMS & Co. also supply us with the latest number of this fascinating monthly. Mr. Stoddard's article (No. 2) on "Men-and-Animal Shows" is of sustained interest; Thomas Dunn English contributes "Three Gifts," which the patrons of St. N. will appreciate.

chite; "The Hoosier School-Boy" has an instalment in continuation, and its one illustration, "The Landing of Christopher Columbus," is replete with quiet pathos; "The Children's Country," by Ellen M. H. Gates, will appeal to the early memories of all; the "Recollections of a Brimmer Boy" are carried forward to scenes in the title place before Petersburg. Much matter, both in prose and poetry, and of abiding value, is given by other contributors, and the illustrations are specially fine. Some proof of this assertion may be found in the following (partial) list of the names of the artists who present them, viz.: Walter Satterlee, Allen Redwood, Douglas Volk, James C. Beard, Jessie McDermott, E. B. Bessell, Frank T. Merrill, J. G. Francis, George D. Brush, H. P. Shore, R. B. Birch, H. Sandham, Miss R. H. Muller, and many others.

THE MAGAZINE OF ART: Cassell, Petter, York & Co., 73 and 71 Broadway, New York City, publishers.

The present number leads off its list of engravings with a full-page delineation of "The Nuremberg Madonna," which it is stated is a reproduction from a life-size carving in wood, by an unknown artist, of "The Madonna at the Foot of the Cross." "Guarding the Hostages," which follows, is full of the Oriental spirit; "The Professor and His Pupil," views of Alhambra Castle, "Luther at the Diet of Worms" (an engraving of intense power from the picture by Delpeire, illustrations in miniature of the "Pilgrim's Progress," "Nuremberg Art," etc., are specially worthy mention. The American Notes department is of importance to the disciples of art in this country.

THE WIDE AWAKE: D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston.

The frontispiece, this month, is a quiet ornithological concept, entitled "Far from the Madding Crowd." It must be seen to be appreciated. This initial attraction is followed by others of an artistic and literary nature; among them may be noted: "The Silence of a Princess," "Behind the Aras—A. D. 1486," "To-day," "The Story of Maple Sugar," "A Pair of Gloves," "From the Hudson to the Neva" (continued), "What Grandmother Did," "Hannah's Snares," "Magna Charta Stories," etc., etc. This fine array of reading matter and good pictures harmoniously supplemented by an original musical composition by G. W. Chadwick, which is arranged for the words of "The Mill" by Miss Mulock.

OUR LITTLE ONES AND THE NURSERY: The Russell Publishing Company, 19 A Tremont street, Boston.

The March number gives a finely engraved frontispiece, "How It Falls," with a descriptive poem, by Mary D. Birne. A picture of Diogenes wandering through the streets of Athens with a lantern at noonday, will attract the attention of young readers, as also that of the same historical person seated by the tub in which he lived. "How the Teakettle went to Paris," "The Ben that Brooded Kittens," "Rover and the Cats," and a dozen other stories and poems, all illustrated, closing with a song, words and music, "How the Wind Blows," constitute the present one of the best issues of this favorite of little folks.

RECEIVED: FROM HORACE DODD, 235 Washington street, a Condensed Price List of Printing Materials, representing one hundred and eighteen manufacturers, which must be valuable to all printers, as it gives at a glance a description and price of everything required by them.

Dyspepsia, Biliousness, Nervousness and miscellaneities, all cured with 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.

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

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.

Enlarged from Eight to Twelve Pages.

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

ISSUED WEEKLY

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SPECIAL NOTICES.

In quoting from the **Banner of Light** care should be taken to distinguish between editorial articles and communications. Editorial articles are those which are written by the publishers, and are marked "Editorial." Communications are those which are written by correspondents, and are marked "Correspondent." The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve communications that are not used. When new letters are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires respectfully to recommend for publication.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MARCH 11, 1882.

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

The Question Answered.

Sometime since a small group of people was gathered about a newly-opened grave in Washington on a Sunday afternoon, into which the lifeless form of a little child was about to be deposited. It was a family group, and a few friends. The bereaved parents were friends of Robert Ingersoll, and he was present to show the sympathy he felt for the bereaved ones. Unexpectedly to himself, he was appraised of the wish of the dead child's father that he should offer a few words such as would befit the occasion. A drizzling rain was falling, and with uncovered head the distinguished orator began:

"I know," said he, "how vain it is to gild a grief with words, and yet I wish to take from every grave its fear. Here in this world, where life and death are equal kings, all should be brave enough to meet what all the dead have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth the patriarchs and babes sleep side by side.

"Why should we fear that which will come to all that is? We cannot tell, we do not know, which is the greater blessing—life or death. We cannot say that death is not a good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the more fortunate—the child lying in its mother's arms, before its lips have learned to form a word, or he who journey all the length of life's uneven road, painfully taking the last slow steps with staff and crutch.

"Every cradle asks as Whence, and every coffin Whither. The poor barbarian, weeping above his dead, can answer these questions as intelligently and satisfactorily as the noblest of the most authentic creed. The fearful ignorance of the one is just as consoiling as the learned and unmeaning words of the other. No man, standing where the horizon of a life has touched a grave, has any right to prophesy a future filled with pain and tears. It may be that death gives all there is of worth to life. If those we press and strain against our hearts could never die, perhaps that love would wither from the earth. Maybe this common fate leads from our paths between our hearts the weed of selfishness and hate, I had rather live and love where Death is king than have eternal life where love is not. Another life is naught, unless we know and love again the ones who love us here.

"They who stand with breaking hearts around this little grave need have no fear. The larger and the nobler faith in all that is and is to be, tells us that death, even at its worst, is only perfect rest. We know that through the common wants of life, the needs and duties of each hour, their grief will lessen day by day, until at last this grave will be to them a place of rest and peace—almost of joy. There is for them this consolation—the dead do not suffer. If they live again, their lives will surely be as good as ours. We have no fear. We are all children of the same mother, and the same fate awaits us all. We too, have our religion, and it is this: Help for the living—hope for the dead."

Oratorical as this all is, it is in the true spirit of pathos, and it will be noticed that the pathos culminates only where a hope of the future is kindled, and disappears where it is purposely darkened, if not extinguished, by negation. The eloquent speaker felt that the only hold he had on the hearts of his hearers was by means of his very convenient lie. Even he is not himself satisfied with anything less than at least "hope for the dead." And he feels sure that "if they live again, their lives will surely be as good as ours." He is not fully satisfied himself with the idea of only "perfect rest" hereafter. His whole being yearns in every fibre for something like a knowledge of the future that will make his happiness complete. His love for the lost ones seems to torture more than it consoles and comforts him. It is plain that he would have it otherwise, and would be glad to be able to rend the veil of this mystery which so baffles him. He tries hard to content himself with the repeated assertions—"we cannot tell"—"we do not know." He will not venture to assert that even death is not a good, or that the grave is the end of life, or that the night here is not somewhere else a dawn.

Yet he would not every grave of his fear. Though he encourages us all to show a brave spirit in confronting death, still he is beset with a fugitive, restless, unappeasable desire to rely on something stronger than mere stoic fortitude, and to feel secure in a better spirit than that of practical defiance. And all the while he questions, making the cradle ask for his Whence, and the grave ask Whither. There are surely answers to these questions, or at least to one and the more important of them. The mystery of the Whither is already solved. The darkness has been dissipated. It is the bondage of superstition that has left its darkening influence upon spirits even like his, which

refuses to them the freedom of belief in what is tangible and visible. If such as he are fond of trusting themselves to nothing less than facts, what further evidence would they have manufactured for them before they are willing to appropriate facts like those presented by Spiritualism, than which none that the world ever possessed were more thoroughly authenticated?

"If a man die, shall he live again?" is the simple question that Col. Ingersoll asks in his pathetic oration at a child's grave. Spiritualism answers Yes; and it answers only with proofs which the most ingenious and perverse hostility of the ecclesiastical spirit, steeped as it still is in the darkly colored dogmas of superstition, is unable to gainsay. It breaks down forever the life of Atheism itself. It removes doubt, and confirms belief. It offers consolation such as words cannot supply. The departed ones are with us still. They live on, with the same affections as before. They continue to love us and serve us, and become guiding and guarding spirits for us until we, too, pass through the veil. Will any intelligent, affectionate, aspiring person be so blind as to refuse to consider? Is it, then, so much better to remain in the dark, with blighted affections, without even such certainty as hope supplies, than to consent to look into the report of this new and blissful revelation for one's self?

Least of all, it strikes us, should the one who professes absolute courage in such matters, show a lack of courage here. He should rather hasten to greet the tidings with a joyous welcome, and call upon others to come with him and measure the meaning of these glad tidings for themselves. Spirit communion is the grandest fact ever sent from above to mortals eagerly waiting to receive it. It is the one great light that is illuminating the age in which we are privileged to live. By it we now know that there are no dead, but that all are living. The gates are no longer ajar—they are opened wide. Life goes on everywhere, without rest, without decay, without annihilation. The great truth of the centuries is finally told.

Blood-Poisoning

Should be guarded against with the utmost care. This fact is well known by all grades of physicians. Yet it is one of the most inexplicable circumstances that come to the surface whenever the smallpox is prevalent that these same physicians recommend vaccination as a preventive, knowing, as they must, that those so blood-poisoned are liable to receive into their systems a disease worse than the smallpox! And stranger still, that a law should be upon our statute-books, enacted partly through fear and ignorance, and partly in the interests of the vaccinating physicians, making it compulsory on the part of the community to be vaccinated.

The result of this practice is deplorable in the extreme, as we have proved many times by cumulative evidence published in these columns. In the present issue our London correspondent, Wm. Tebb, bears witness to the fallacy of vaccination as a health protector, and a Boston correspondent cites two cases, one of them occurring in the city limits, by reason of the practice.

We have urged the people not to be vaccinated at the risk of becoming permanently diseased, and what is far worse, of entailing disease upon their posterity; yet some of the daily prints in this city have had the audacity to question our right to discuss this vital question! Scarcely a day elapses that new evidence does not present itself to sustain our position, which is reason enough why the friends of anti-vaccination have petitioned the Legislature of this State to repeal the obnoxious law. We earnestly hope our legislators, who have the facts before them, will vote for its removal from the statute-book which it now disgraces.

We have said that new cases are continually coming up wherein people have become invalids by having their blood poisoned by vaccination. An instance at a hotel in this city now is proof of what we assert: Some weeks ago a chamber-maid was induced, by her sister and the doctor, to be vaccinated. She complied, a child of the sister being vaccinated at the same time. For several weeks her arm was swollen and became very much inflamed. Subsequently erysipelas set in, as a natural consequence of the poisoning, and her swollen face and the diseased condition of her whole system at this writing is ample proof of the pernicious effects of vaccination. In addition, the child above referred to has been subject to fits since being vaccinated, and where the evil then inflicted will end, time only can determine. There have been hundreds of similar cases in this and other States—and undoubtedly more to be developed in the immediate future—some of them terminating even in the death of the persons vaccinated. When such do occur, we desire all conscientious people to give us the facts for publication. It is high time the people at large waked up to this important matter. If they wish to live in healthy bodies while they sojourn in their earthly tenements.

ADDITIONAL EVIDENCE, TO THOSE WHO WILL REFLECT.

DEATH FROM VACCINATION.—A singular death, supposed from vaccination, occurred in Waltham, Vt., on Friday. Miss Flora Hare, aged eighteen and one-half years, an only child of a substantial farmer, Mr. David Hare, was inoculated on the arm, and seven days after, the operation was again performed on the same arm, and at a distance of six or eight inches from the first application. Soon after the young lady was taken with pain about the head, followed by swelling of the head and neck, and she soon entered into a semi-comatose condition, which continued without change for a period of three days. Her parents became alarmed, and summoned physicians from Middlebury, Burlington and other places, who seemed unable to account for her illness or relieve her, and on Monday she sank into a comatose state, and death ensued on Tuesday evening. The physicians disagree as to her case. Some entertain the opinion that pneumonia may have been the cause, while others generally decline to express an opinion. The vaccine virus with which the inoculation was performed was obtained from a reliable house in New York, and is believed by the physician who administered it to be a safe article. The young woman had enjoyed good health up to the period of vaccination, and the cause of her death seems a mystery. Several parties who have been vaccinated here have been severely indisposed from its effects. In the case of Miss Hare there were no symptoms discovered of smallpox, although stories were rife that the virus had proved to be that of smallpox, and much anxiety was felt as a consequence. *The fatal result in this case of course naturally creates a want of confidence in vaccination.*—*Bellows Falls (Vt.) Times, Feb. 23d.*

Hon. Warren Chase, who has been passing several weeks in Washington, D. C., has since been giving a course of lectures in Philadelphia, Pa., and is on his way to Massachusetts, as will be seen by the notice of lectures in our columns. Early in April he will start for the West, via Alliance and Cleveland, O.

C. E. Watkins and Slate-Writing Vindicated.

A statement having appeared in a Brownsville, Pa., paper, denouncing Mr. C. E. Watkins, the well-known slate-writing medium, as a fraud, Mr. G. W. Fear, of that place, produces the sworn statement of himself and four others, demonstrating most unmistakably the charge to be entirely untrue, and that the person who made it was so ignorant of the facts that he was disqualified to judge, much less to publicly express an opinion.

The affidavit states that six new slates were purchased and washed, the medium never having had his hands upon them. Two were then placed together, with a small piece of pencil inscribed, ten persons taking hold of the slates with the medium. In a moment a scratching noise was heard, as of one writing, and in a short time the noise ceased, the slates were opened, and on the lower one was written a message in the handwriting of, and signed by, William Campbell, Esq., which was shown the next day to persons familiar with his signature, and they pronounced it genuine.

At seances subsequently held quite a number of messages to those present from deceased friends were written on the slates and verified. At one time, the slates being held firmly by ten persons, three distinct messages were written from three different persons and in three different handwritings; and nearly every one who attended received, messages in answer to questions asked by them of their spirit-friends, which they said were correct; the medium walking about the room, not touching the slates unless in presence of all, and then only casually.

It seems almost uncalled for that we should so frequently publish confirmations of the genuineness of this phase of phenomena, as given in the presence of Mr. Watkins, who long since established it under the closest, critical observation of thousands, among them Epes Sargent and Rev. Joseph Cook; but the discipline of the popular voice and press to make known the facts concerning it, coupled with the aptitude they have to spread abroad the opinions of those who really know nothing about the subject, demands that we allow no opportunity to do so to pass unimproved.

An Alleged Apparition of the Virgin.

A Troy correspondent of the New York Sun gives an account of the appearance on the white-washed walls of a one-story wooden building in the first-named city of a picture of the Virgin Mary, with a child in her arms. It is reported that the apparition is at first almost invisible, but gradually grows plainer until it becomes distinctly visible. Many persons scoffed at the statement at first, it is said, but when they saw for themselves the wonderful vision, they expressed their belief that there was something supernatural about it. The Catholics of Troy are said to be much exercised over the singular phenomenon. What further investigations may bring to light we are curious to ascertain, as we are aware that spirit-power can, and sometimes does, present similar phenomena. We remember attending one of Mrs. Boothby's materializing seances in this city several years ago, when the controlling spirit informed us the magnetic conditions surrounding the medium and those present on that occasion, were so harmonious and consequently available for experiments, that if we would procure a piece of plate glass and place it on the table, after thoroughly cleansing it, he would endeavor to bring to view upon it the picture of a spirit-lady who was present. The glass was instantly provided, duly cleaned, and deposited upon the table, when, to the surprise of the witnesses, a smoky substance seemed to float over the surface of the glass for a few moments, after which could be distinctly seen the complete face of a female, that appeared as though it had been photographed on it. In a very brief period, however, a misty cloud seemed to float over the glass, gradually obscuring the beautiful face. After it had wholly evaporated the glass was as transparent as when first laid upon the table, to the wonder and amazement of all present.

Journalistic Personalities.

TWENTY READERS, WHO ARE WORTH HAVING, WILL BE DISGUSTED WHERE ONE IS PLEASED WITH PERSONAL ATTACKS AND CONTROVERSIES, WHILE THE PAPER WHICH MAKES PERSONAL ASSAULT A SPECIALTY FORFEITS RESPECT AND INFLUENCE.—*Boston Daily Journal.*

CURE FOR CANCER.—The following remedy was given by spirit direction through a medical clairvoyant in this city, and as he informs us that excellent results have followed its use, in some cases with which she is acquainted, we give it publicly for the benefit of humanity:

Drink freely of wild tea or Red Root—made as common tea—which grows plentifully in the West. The application of the wet leaves—steeped—in an open can, in connection with drinking freely of the tea, will, in a few hours, cause a yellow pus to flow freely, instead of a small quantity of bloody water.

The application to a hard tumor will cause it to soften in a few weeks, when it will break and run out; in a few days all signs of it will disappear. The grounds applied to the tumor must be kept constantly wet with the tea. Keep the bowels open with tincture of colchicum, to prevent return of humor; use blood purifiers for some months. As a blood purifier sarsaparilla tea is recommended.

Mr. W. J. Colville's lecture last Sunday forenoon at Berkeley Hall, every seat in which was occupied, was listened to throughout with rapt attention. The entire discourse will soon be published in these columns. The speaker handled his subject—"It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of heaven"—with marked ability. On leaving the hall after the lecture we heard an old gentleman remark: "I am not a Spiritualist, but I must say that I never heard a more cogent and eloquent lecture in the whole course of my life—and I have listened to a great many public speeches."

The committee on woman suffrage in the Massachusetts House of Representatives has submitted a majority report of a bill giving to female citizens the right to vote for municipal officers and to hold municipal offices; to vote in the same manner as male voters can, upon the payment of a poll-tax of fifty cents (or less) as a city or town tax. The minority report, on the contrary, asks that the petitions in favor of woman suffrage be withdrawn, giving reasons therefor with scarcely any force of argument whatever.

Those who desire eligible seats in Music Hall, to witness the exercises on the occasion of the Thirty-Fourth Anniversary of the advent of Modern Spiritualism, should speedily purchase their tickets, otherwise they may be obliged to "take a back seat." For sale at the *Banner of Light* Bookstore.

The Medical Law.

According to the daily press reports of March 4th, one person recently appeared before the Committee on Public Health, to show why Massachusetts should have a "Doctors' Plot Law." The Committee announces that no bill will be brought by it before the Legislature without a full hearing (the first was an *ex parte* one), and there is hope that when its members encounter the evidence presented by the remonstrants they will decide at once against the pernicious step.

A like fate, we trust, will overtake the so-called "pharmacy bill," which is really after all as fatal in its intents toward clairvoyant and other non-diplomatized practitioners as the proposed medical statute itself.

Nevertheless, as a measure of precaution, lovers of medical freedom in this State, which is threatened by both bills, should do a service to humanity by calling in person, or addressing by letter their respective Senators and Representatives, and entering a respectful protest against their accredited political agents putting them under "police guardianship"—which, in effect, is about what these proposed statutes amount to.

Spiritualism in Queensland.

Messrs. S. Smith & Co., who have recently established a depot for the sale of Spiritualistic and Free Thought books and papers, at 83 George street, Brisbane, Queensland, write us that it is likely to become a permanent boon to the inhabitants and is already doing much good. A "Psychological Society" has been organized, of which our correspondent is secretary. There is a great demand for mediums. Mr. Smith says: "There are numbers of persons anxious and willing to be convinced, could they see something. I can only tell them to investigate individually in their own homes. I am very glad to see the *Banner of Light* enlarged; it shows that the cause is rapidly advancing, and that the paper is a great power for its extension. I am sure that ere long it will have a good circulation in Queensland." The *Banner* thanks you cordially for your kind words in its behalf, and will endeavor to continue it a useful avenue for spirits to commune with their friends and relatives in the earthly life, as it has done for quarter of a century.

A Falsehood Nailed.

The Boston Traveller contains the following paragraph:

"Two spiritualistic mediums have been indicted for obtaining money by false pretences in Cleveland. A Spiritualist detected them in trickery at a seance, and became the prosecuting witness."

The persons arrested were simply impostors—not "spiritualistic mediums" at all—and that is the reason a *Spiritualist* had them arrested. Now let us see if the *Traveller* is honorable enough to correct the falsehood.

Annie Lord Chamberlain.

The well-known medium for physical phenomena, has taken rooms at 45 Indiana Place, Boston, where she purposes holding seances for the present. Her development resembles in some degree that of Mrs. Maud E. Lord. She can be addressed for particulars at her residence. A somewhat extended account of what was witnessed at one of her sittings, on the evening of March 1st, was put in type for this issue, but, through lack of space, is unavoidably delayed till our next number.

At the moment of going to press we have received from Calcutta the *Indian Daily News*, of Jan. 26th, containing an interesting letter from Harry Kellar, in which he says that, having been asked to attend a seance of Mr. Eglinton, with a view of giving, as a professional prestidigitator, an explanation of what might there occur, he did so, and declares himself wholly unable to account for what he witnessed, and which, he avows, must have been produced by an intelligent force, and in no way the result of trickery or sleight-of-hand. His letter, relating his experience and conclusions as a critical observer, will appear in our columns next week.

Notwithstanding the bald assertions of Dr. Eugene Crowell in the closing number of *The Two Worlds*, made in denunciation of the mediumship of Mrs. Hull—although he has never to our knowledge attended a single sitting with her—we remain satisfied beyond shadow of doubt from what we have personally witnessed in her presence that she is a genuine instrument for the materializing phenomena. In the light of the facts, and of his inexperience matched against our own patient inquiry, and that of many reliable persons in this community, we characterize his late unsupported attack upon her as uncalled for, vindictive, and unjustifiable.

We are informed by Dr. E. D. Babbitt, of Cincinnati, that following the lecture of the Hon. Mr. Green on Spiritualism in that city on the 26th of last month, a committee of ten was appointed to make arrangements for an organization if deemed practicable, and that the committee are at present developing a plan which it is hoped will result in the establishment of a society that will accomplish much toward making known the truths of Spiritualism among a people who have been greatly misled of late by the false statements and representations of its opponents.

Mrs. Susie Willis-Fletcher, the excellent trance and healing medium, will be released from confinement in an English prison, where many people both sides of the ocean believe she was illegally incarcerated, at 9 A. M., the 27th inst., having served her sentence of twelve months' imprisonment. Master Willis-Fletcher, her son, we understand, will sail from New York for London, per Anchor Line, to meet his mother, and return with her to this country.

Mrs. M. J. Clark, M. D., of Erie, Pa., (824 State street), has a large and flourishing practice. Her clairvoyant powers are of a high order, and success crowns her treatment of patients. She is also highly recommended as an excellent medium for business and tests. See her card on the seventh page.

In another column will be found the announcement of a farm for sale in Harvard, Mass. Parties intending investment in this line of property, or desiring to establish themselves in a pleasant country home, should correspond as there directed.

An interesting letter from E. W. Wallis, embodying his recent experiences in Chicago, will appear next week.

A New York correspondent avers that W. J. Bishop, the "Old South savor," is now in that city.

Close of Volume.

The present issue being number twenty-five, Volume Fifty of the *Banner of Light* will close with our next paper. WE EARNESTLY TRUST THAT ALL whose names are now on our books, and whose SUBSCRIPTIONS EXPIRE with that issue, will feel to GIVE US THE ENCOURAGEMENT OF A RENEWAL, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

The special attention of our patrons is called to the date of the tag which is attached to their respective papers each week. Misunderstandings will be avoided if this course is pursued.

Brethren, Let Us Have Peace.

To the Editor of the Banner of Light:

Most excellent and most timely is your editorial this week on "The Need of Harmony," and well do you say, "No more important subject could engage the attention of Spiritualists everywhere at this time." One sentence in your article might well be committed to memory, and repeated and pondered daily by every one of us. It runs thus:

"If Spiritualism, with all its blessed revelations to the individual soul, has no power to draw human hearts together, to elevate human views, to enlarge and strengthen human sympathies, to generate and call forth human love, then it manifestly possesses nothing for which the discontented creed-followers" (and men everywhere, it might be added,) "crave."

"What good—what practical good—does your Spiritualism do you?" is a question that nearly every Spiritualist hears from time to time from some sensible but perhaps on this subject ill-informed man. If we cannot show wherein it makes us wiser and better men, inspires us with purer and nobler aims in life, makes us more candid, patient and benevolent, more charitable in our judgments, more tolerant toward those who differ from us, in a word, how it helps us to moral beauty and power, we can say little for its practical value. Its evidences, even to the fact of a future life, are not so very precious if it is to leave those who are thus convinced as much as over the slaves of selfish and unworthy passions, making no better preparation for that life as well as no better use of this. "By their fruits ye shall know them" is a test that will be applied to us on every hand. And in vain will Spiritualism exhibit its most scientific demonstrations of fact, if it has to hold these up amid the storm and dust of selfish passion. The world may be compelled to say, as Prof. Phelps and many others have said on more or less examination, "There is mind in it. Spirit-power is demonstrated," but it will be slow to believe that any but evil spirits can be conducting a host of jealous wranglers, self-sufficient dictators, and factious and ambitious schemers.

Diversities of opinions on many matters must be expected on a science which no one has yet mastered, and in which most of us ought to confess but a very limited proficiency. But discord, recrimination, misrepresentation, calumny are quite another thing, and must dishonor, if they cannot destroy, the cause they infect. Spiritualism carries too precious a freight for the hopes of man "for the life that now is and that which is to come" to be thus imperiled. And if now while the old creeds are falling away from thousands, Spiritualism could be represented here only as the higher world would have it, its victories would sweep the earth, and "nations be born in a day."

Brethren, let us have peace; knowledge, so far as we can attain it; but at any rate, unity of feeling, gentleness, fairness, modesty, perfect candor and teachableness. The primitive Christian church in its conflict with entrenched and degrading superstitions did not require these high gifts more than we do now. Without these it would never have conquered. Neither shall we. Reason is good, prayer is good, work is good, earnestness, faith, hope are all good. "But the greatest of these is CHARITY." J. D. H. West Hartford, Conn.

Movements of Lecturers and Mediums.

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

John A. Lowe, Corresponding-Secretary, writes: "Hon. Warren Chase lectures in Worcester, Mass., the last two Sundays in March, and the first one in April."

Dr. J. K. Bailey lectured in Lowell, Mich., Feb. 5th; in Greenville, 12th; in Blanchard, 15th; in Dushville, 19th and 20th.

Judge Wm. Colt will lecture for Brooklyn Spiritual Fraternity, Brooklyn Institute, Friday evening, March 10th; subject, "Swedenborg and his Teachings; Spiritualism and its Teachings."

Lyman C. Howe, an able trance-speaker, will preach as the spirit given utterance, in Brooklyn (N. Y.) Institute, Sunday, March 12th, at 3 and 7:45 P. M.

E. W. Wallis speaks for First Society of Spiritualists of Philadelphia during March, and will be pleased to visit places in the neighborhood on week evenings. He will attend the anniversary celebration at Cleveland, O., March 31st, and also speak Sundays, April 2d and 9th. Arrangements are pending for a meeting in Boston, at the Ladies' Aid Parlors, on April 11th, at which it is expected a goodly number of prominent workers and speakers will be present to bid him farewell and Godspeed. He will also have a reception in Brooklyn and New York a night or two before sailing. Full particulars later. Address, during March, 1423 Boulevard Street, Philadelphia, Pa.

Mrs. S. Dick lectured in East Braintree, Mass., Portsmouth, N. H., and Portland, Me., in January and February. She was to speak in Manchester, N. H., on the 6th inst., and is to address the public there next Sunday, the 12th. Her services as lecturer and public test medium can be secured by addressing her in care of *Banner of Light*.

Mrs. Clara A. Field lectured last Sunday, afternoon and evening, in Taunton, Mass., at Grand Army Hall, No. 2—good audiences assembling to listen to her remarks. Her evening discourse was supplemented by psychometric readings which were acknowledged in every instance to be correct. She speaks next Sunday in Peabody, Mass.; March 19th in Manchester, N. H.; Portland, Me., April 9th. She would like to make engagements for the Sabbaths intervening. Address her 10 Essex street, Boston.

Mrs. Abbie N. Burnham has been speaking for a month past with excellent success in G. A. R. Hall, Lowell, Mass.—her addresses and psychometric readings being well referred to by the daily press of that city—notably the *Morning Times*.

Mrs. Pennell, platform test medium, officiates for the Spiritualists of Lowell for the month of March.

Jennie Rhind spoke in Taunton, Mass., on the last Sunday in February, illustrating her remarks by typical readings which were well received. She can be addressed for engagements 19 Essex street, Boston.

See card on seventh page relative to improved baths at 123 St. Clair street, Cleveland, O. These baths are highly recommended.

We shall, next week, print an interesting article treating on "Prehistoric Man."

For sale by the Publishers, COLBY & RICH.

Pearls.

And quoted—yes, and jewels like words found,
That, on the stretched forefinger of all time,
Sparkle forever.

SINCERITY.

"Desire can draw the angels near,
But bids them stand afar."

The smallest children are nearest to God, as the
smallest planets are nearest the sun.—*Richter.*

ORIGINALITY.

"Think for thyself—one good idea,
But known to be true,
Is better than a thousand gleaned
From fields by others sown."—*Wilson.*

"Tis expectation makes a blessing dear; heaven were
not heaven if we knew what it were."—*Swilling.*

HUMAN SYMPATHY.

It was only a smile, a loving smile
To an erring sister given;
But it closed the portals to doubt and gloom,
And showed her the light and the love of heaven,
And the tempters fled away. —*De la Rush.*

Give even an angel a bad name, and the simplest of
us can see the evil expression in his face, whether it
is there or not.

MY CHOICE.

A face that should content me wondrous well,
Should not be fawned on, but loved to behold,
Of lively look, all ardent for to help,
With right good words, so would I that it should
Speak without words such words as none can tell,
Her dress should also be of crisp gold,
With wit and these, perchance I might be true,
To life again with kind that should not slide,
—*Sir Thomas Wyatt.*

Fishes are often those that pierce the head with
care in getting them, and heart with griefs in the
parting with them.

REQUIREMENT.

We live by faith; but faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose every breathing is unworldly praise—
A life that stands, as all true life has stood,
Fast rooted in the faith that God is Good.
—*Whittier.*

There is no spirituality at all without use. Spirit-
uality begins, continues, and culminates in use. To be
genuinely useful, in any way, is to be so far spiritual.
To be truly, comprehensively, humanly useful, is to
be spiritual in a grand way. —*O. B. Frothingham.*

WESTERN LOCALS, ETC.

Ohio.

Norwalk.—A Progressive Universalist Church—
Willoughby—E. W. Bond's Hall—Madison—
Recent Meetings—Ashabola—Brilliant Dis-
course by A. B. French—Memoranda.

The Banner of Light commissioner recently
visited the following towns, and was cordially
received by the people. In each place an ap-
peal was made to the friends of Spiritualism to
rally to the support of the papers devoted to
the cause; special attention was also called to
the voluminous list of books published by Colby
& Rich.

Norwalk.

This is an enterprising town a few hours' ride
west from the city of Cleveland. Ira Lake has
been an earnest Spiritualist for years, and he
is always ready to assist in the work of speak-
ers and mediums. Spiritualist meetings were
sustained here regularly a few years ago, and
several of the most prominent lecturers in the
field ministered to the society. C. E. Watkins
recently visited this locality, and the remark-
able phenomena which occur in his presence
produced a profound sensation in the commu-
nity. It is hoped by the local Spiritualists that
this excellent medium will revisit Norwalk at
an early day. The Universalist Church is pre-
sided over by Rev. Mr. Powell, an energetic
and eloquent speaker. Since the cessation of
technical Spiritualist meetings many of the
brethren have become regular attendants upon
Mr. Powell's preaching. Ira Lake being promi-
nent among the number. On Sunday, Feb.
15th, the Banner of Light missionary was ad-
vertised to speak in a hall in Norwalk. Editor
Redfield (an Agnostic), of the Experiment,
thought that the itinerating journalist ought
to have a hearing in the Universalist Church,
inasmuch as Rev. Mr. Powell had been exhort-
ing the people to be broad and liberal; so a
polite request was sent to Mr. P. for the use of
the church on Sunday afternoon. The favor
was most cheerfully granted, and the Banner
man had the honor of addressing a large audi-
ence in the neat little church. The choir kindly
volunteered for the occasion, and rendered
an impressive musical service. The utmost
attention was paid to the discourse, and after
the closing hymn had been sung the majority
of the congregation marched with great pre-
cision to the pulpit, where each person received
a specimen copy of the Banner of Light. Sev-
eral of the deacons gave the writer a hearty
greeting, and Rev. Mr. Powell, and a brother
clergyman who was present, were also affable
and kind. Ira Lake sat quietly in his pew, and
looked as though he had fallen heir to a large
fortune. Editor Redfield declared that he was
willing to hear all sides of all questions, and
said he was glad to see that the Universalists
were not afraid of other systems of religion.
In the evening Mr. Powell preached an elab-
orate sermon, in which he denounced bigotry,
and portrayed God as a loving Father and
Mother. The morning service was conducted
by Rev. Mr. Slumway, a young Universalist
minister, who delivered a practical discourse
on personal development.

Willoughby.

Here the traveller finds a neat village, with
every sign of New England thrift and care.
E. W. Bond, an enthusiastic Spiritualist and
prominent business man, has built a fine hall,
capable of seating an audience of six hundred.
Dr. Peebles drew large congregations here
a few years ago, and his able discourses are re-
membered by the friends, and are frequently
referred to. Miss Gleason, Mrs. Morse, Mrs.
Britton, Miss Anne Hinman and other promi-
nent speakers have lectured here. On Feb.
26th, A. B. French addressed large audiences.
The local paper, the Independent, is well edited
by Mr. Merrill. Of late a discussion on Spirit-
ualism has been going on in the columns of this
paper. In Willoughby, as elsewhere, Dr. Henry
Slade and C. E. Watkins have been instrument-
al in converting many persons to Spiritualism.
The local Universalist church is presided over

by Rev. Mr. Couden, a scholarly and progress-
ive clergyman. This gentleman had the mis-
fortune to lose his sight, during the war. His
loving and unselfish wife acts as his amanu-
ensis and helper.

Mr. Couden's sermons are highly commended
as practical and able utterances. There are
many Spiritualists in the congregation at the
Universalist church. Father Samuel Smart,
aged eighty-four, a veteran Spiritualist, is
waiting patiently for the day of his transition
to the spirit land. Mrs. Lucy Hadlock is spoken
of as an excellent medium for materializations;
she is also influenced to produce fine crayon
drawings. Mr. and Mrs. Miller are intelligent
Spiritualists, and the Banner of Light is a wel-
come guest in their home each week. Mr.
Bond deserves the thanks of the community for
building such a nice hall; he is a whole-souled,
earnest worker in the vineyard, and never
wavers in the support of what he believes to be
right.

Madison.

H. P. Allen is a well-known Spiritualist in
this town. With his cooperation and that of Mr.
Frisbie and others, a meeting was announced
for Feb. 19th. The attendance was large, owing
to the fact, probably, that an old-fashioned re-
vival had been in full blast in the town for sev-
eral weeks. The people were anxious to hear
the other side of the story of salvation. Reader,
have you been to a so-called revival-meeting
this winter? The writer took a front seat at
one of these gatherings a short time ago. The
minister of the church read meekly and prayed
meekly, and then Mr. Revivalist proceeded in
this wise: "My hearers, do not rebel against
God! I am sorry to say that business men in
this town are obstinate; they stand against
the truth; they hang back like an obstinate
mule, with a heavy load. God will whip them
into the traces some fine day! I want the
old-fashioned theology, not the modern shoddy
theology! Our fathers knew what religion was!
Oh! let the 'power' come among us, as in for-
mer days! Think, my hearers, of heaven!
Oh! the joys of heaven! I often meditate upon
the happiness that awaits me there. I shall see
Eve, the mother of the human race, and she
will describe to me the scenery of Paradise." [At
this juncture the reporter's note-book fell to
the floor, and he decided to let it remain
there until the preacher said amen.] You see,
reader, it is the old, old story, the meeting with
Eve being the only evidence of originality! The
reporter thought of Mark Twain weeping at
the grave of Adam, when the revivalist was
so touchingly eloquent in his reference to Eve.
H. P. Allen was in attendance at the meeting
here described; he was present at the earnest
solicitation of the local minister, who had un-
doubtedly posted the revivalist, as that august
person in one of his appeals descended from
the pulpit, and still talking, approached the
pulpit, and, still talking, approached the pulpit.
The preacher shouted against sinners; "Hod"
never quivered, but stared into the preacher's
face. It was an exciting moment. The dea-
cons thought that "Hod's" time had come; the
revivalist kept on in his harangue; the children
giggled for "Hod" always distributes candy
to the little ones; the Banner man said (to
himself), "This does beat all!" the young ladies
in the choir clutched their hymn-books; the boy
who did the "blowing" on the organ turned
pale; the pastor of the church sat like a statue;
and—finally the revivalist got out of breath and
slowly walked back into the pulpit, and things
settled down again on the old (alleged) basis of
depravity. "Hod" chuckled to himself. Said
he: "Now, our parson said if I would come
here to-night, he would go and hear my man
to-morrow night. Will he do it?" After the
benediction had been pronounced, "Hod" but-
toned up his great coat to his chin, walked up
to the pulpit and said to the local preacher:
"Sir, I have filled my contract; will you do the
same?" "I will," said the minister, and he was
as good as his word.

Moral: When your conservative friends in-
sist upon your attending church, adopt "Hod's"
tactics and go. In the near future, lecturers
and mediums will be called to Madison.

Ashabola.

Following is a list of the officers of the local
Spiritualist Society: President, B. Webb; Sec-
retary and Treasurer, O. B. Clark. Messrs.
Kellogg, Hull, Peebles, Ripley, Miss Gleason,
and other speakers have lectured here lately.
Mr. B. Webb is an old-time Spiritualist, whose
home has sheltered many wayward mediums
and speakers. Bros. Parsons, Tinker, Hulbert
and others warmly greeted the Banner report-
er, and assured him that the work of Colby &
Rich for Spiritualism was appreciated by the
people. Miss Jennie B. Hagan and her mother
made a hasty call on Mr. Webb, and Mrs. Hagan
gave a detailed account of the Eastern camp-
meetings, greatly to the delight of Mr. Webb's
entire household. Feb. 17th A. B. French de-
livered a brilliant address on "What do Spirit-
ualists Believe?" A digest of this able speech
will be given in a future letter. C. E. Wat-
kins' work as a medium is highly spoken of in
this town. Indeed, Mr. Watkins could revisit
his late entire route in this section, and secure
grand results for Spiritualism.

Chips.

Frank Ripley is kindly remembered in Ohio,
where he labored successfully not long ago.

Corry, Pa.: A. B. French addressed large con-
gregations on Feb. 10th, and was engaged to re-
turn again in May.

The Two Worlds made many friends during
its brief career. The suspension of the paper
was a surprise to everybody.

C. S. Curtis, of Ravenna, Ohio, is an out-
spoken, radical reformer. He will be a valu-
able worker at the Brady Lake Camp-Meeting
in Ohio.

Mrs. Roxana Crofoot, of Le Roy, Ohio, aged
seventy-six years, has passed to the spirit-
world. The A. Grattan Smith family dis-
cussed appropriate music at the funeral, on
Feb. 15th. Mrs. C. was an enthusiastic Spirit-
ualist.

Thomas Lees, of Cleveland, Ohio, officiated
at the funeral of Mrs. George Stone, of Paines-
ville, Ohio, on Feb. 19th. George Stone and his
wife have been Spiritualists for many years.
Our brother has the sympathy of a very large
circle of friends.

Mr. Collier, Conductor of the Cleveland (O.)
Lyceum, celebrated the tenth anniversary of
his marriage on Jan. 24th. Thomas Lees per-
formed the marriage ceremony over again, and
Mr. and Mrs. Collier were congratulated by a
large number of friends.

The Banner of Light reporter acknowledges
the receipt of a gilt-edged card announcing the
marriage of the eloquent lecturer, Mrs. Ophelia
T. Samuels, of Chicago, to Mr. J. A. Shepard,
of Waukegan, Ill. Congratulations are in order.
Bro. A. B. French joins the writer in wishing
this couple supreme happiness.

Officers of the Ohio Spiritualist Camp-Meet-
ing Association: President, Ira Lake, of Nor-
walk; Vice-Presidents, Dr. A. Underhill, of Ak-
ron, and Mrs. Ammon, of Cleveland; Corres-
ponding Secretary, Mrs. Sarah Rockhill, of
Alliance; Recording Secretary, Mrs. M. A. Mer-
rill, of Kent; Treasurer, Silas Crocker, of
Straitsville.

J. H. Wade, of Cleveland, Ohio, a wealthy
Spiritualist, proposes to give \$250,000 or \$500,-
000, provided the Unitarians will raise an equal
amount for the establishing, in Cleveland, of a
"Wade Theological School." This school will
be broad and unsectarian and no doctrinal tests
will be requisite either for entrance or gradua-
tion. The seminaries at Meadville and Akron
will be moved to Cleveland and merged into the
"Wade School."

Buffalo, N. Y.: Mr. and Mrs. R. Sully, of the
Fillmore House, are sincere Spiritualists. . . . Mo-
ses Hull is giving a course of lectures in the
city. . . . Mr. Church, of Toronto, is holding
dark seances. . . . Mrs. Carrie Twining, of West-
field, N. Y., has been visiting friends and giving
professional receptions. . . . The Banner of
Light has many readers in Buffalo. . . . Mrs.
Foreman, the writing medium, has been ill. . . .
Several local Protestant clergymen are earn-
ing an honorable reputation as heretics.

C. E. Watkins, the famous medium, will be in
Philadelphia, in March, for a sojourn of several
weeks. He has been making his home at the
ever hospitable residence of George W. Taylor,
of Lawton Station, Erie Co., N. Y. Mr. Wat-
kins is accomplishing a good work for Spirit-
ualism, through his remarkable gifts as a medium.
Mr. Taylor's home has been a haven of rest for
our brother. Little Claude Watkins recently
had one of his eyes removed, Dr. F. Park Lewis,
of Buffalo, N. Y., the skillful oculist, perform-
ing the operation successfully.

Thos. Lees, of Cleveland, Ohio, (105 Cross
street,) will respond to calls to attend funerals.
The following Ohioans will, we hope, be in the
list from this State to visit Lake Pleasant in
August: Thomas Lees and sister, Ira Lake and
wife, Mrs. Georgia Rexford, Mrs. C. D. Lane,
Mrs. Ruby Swan, Mrs. Carrie Webb, Mrs. Kate
Bartholomew and daughter, A. B. French, wife
and daughter, Brad Tuttle (who will have
charge—so it is rumored—of seances), O. P. Kel-
logg, Editor Redfield and wife, Editor Matthews
and wife, Cobb Curtis, Esq., and Dr. J. J. Ed-
son.

The Doctors' Plot.

To the Editor of the Banner of Light:

When the scheme of the worthy diplomatized
M. D.s of Massachusetts for the suppression of
the vagabonds by fine and imprisonment who
(like another vagabond of ancient times who
"found nowhere to lay his head") persist in
this enlightened land to blasphemously heal
and restore to health the "lame, the halt, and
the blind," by the simple and inexpensive pro-
cess of the "laying on of hands," are successful
to the degree of getting their lovely plot em-
bodied in form, and brought before the General
Court for enactment, allow me to suggest that
the friends of medical freedom move to have
amendments made to the bill on the following
points, viz:

1st. That it shall be deemed a criminal offence
for any doctor of medicine, whether regular
M. D., quack, or spiritualist healer, to conspire
with any druggist, apothecary, or other dealer
in drugs, with the object of sharing profits in
any articles furnished by the latter on prescrip-
tions furnished patients or others by the former
named parties, under penalty of a fine for each
case proved of five hundred dollars, and impris-
onment for a term of not less than ten years.

The penalty may be thought too severe, but I
think if the truth could be fairly got at it may
be found that there are more unfortunate class
persons of the poorer and more ignorant classes
of the people sent to their long homes from the
operation of this nefarious system of conspi-
racy than die from accidents, or are killed at
the hands of any other class of murderers in
the United States in a like period of time—TEN
FOLD. The medical colleges are turning hun-
dreds of their ignorant fledglings into the public
streets annually, who are determined to get
their living in a respectable way either by look-
ing by crook, without manual work, and the
practice of dividing profits with the apothecary
opens a door for these youthful experimenters
on the lives and health of the poor, to force
down the throats of their ignorant and trusting
patients, in all probability, hundreds of tons of
poisonous drugs annually that they might be
spared from doing were the conspirators on
both sides shut up in State prisons, and forced
to earn a decent subsistence by honest labor.

2d. A law should be passed, compelling all
druggists and apothecaries to label every drug
or article sold by them with its English name,
instead of its Latin soubriquet which has been
adopted for ages past by the two fraternities,
for the sole purpose of rendering their callings
mysterious and awful in the eyes of their igno-
rant clients.

Were the English name placed on every bot-
tle and package of the article sold, the lives of
hundreds of persons would probably have been
saved who have been poisoned to death by apoth-
ecaries and their clerks, through carelessness
or mistakes which the patient himself might
have been able to detect were the label in Eng-
lish.

Apart from this, a door is opened for abomi-
nable impositions without number. When a poor,
open-mouthed, ignorant client could learn that
he was paying fifty cents for a teaspoonful of
stale water when labeled with a Latin soubri-
quet, that he would gladly furnish fresh
from the fountain for half that price per hog-
head when called by its English name, he might
begin to learn some of the tricks of the doc-
tors' and apothecaries' trades. In illustration
of what I say: An old uncle of mine used to re-
late an anecdote of an apothecary, who lived in
New Bedford some three quarters of a century
ago, who one fine morning sent his boy to col-
lect a bill of an old woman, of seven shillings
and fourpence worth of medicine, put down in
the bill with a Latin name a yard or less long.
The boy returned with the bill and told his
master the old lady objected to pay it be-
cause she said it was too much! Well, said he,
go back with it and tell the old fool that I will
throw in the odd! So back goes the boy, and
quickly returning handed his master's fourpence!
Is this all you got? said Mr. Piety promoted, in
a voice almost choked with righteous indigna-
tion! Yes, sir, said the boy, the old woman
said the seven was the odd, so she handed me the
four pennies, and I gave her the receipted bill!
An old devil! said the apothecary; but added,
Never mind; I have made twopence out of the
old witch now!

They consider Sankey and Moody cranks in Eng-
land.

You can save Doctor bills and keep your fam-
ily always well with Hop Bitters.

To the Spiritualists and Liberalists of Michigan.

The State Association of Spiritualists and Liberal-
ists of Michigan has issued an address, in which,
after presenting that portion of a Declaration of Prin-
ciples whereby the Association was made a representa-
tive body, it summarizes the results that must neces-
sarily follow its adoption, and submits the report of
the committee for subdividing the State into twenty
districts.

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

Copies of the address and further information can
be obtained on application to L. S. Burdick, President,
Kalamazoo, or E. L. Warner, Secretary, Paw Paw,
Mich.

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