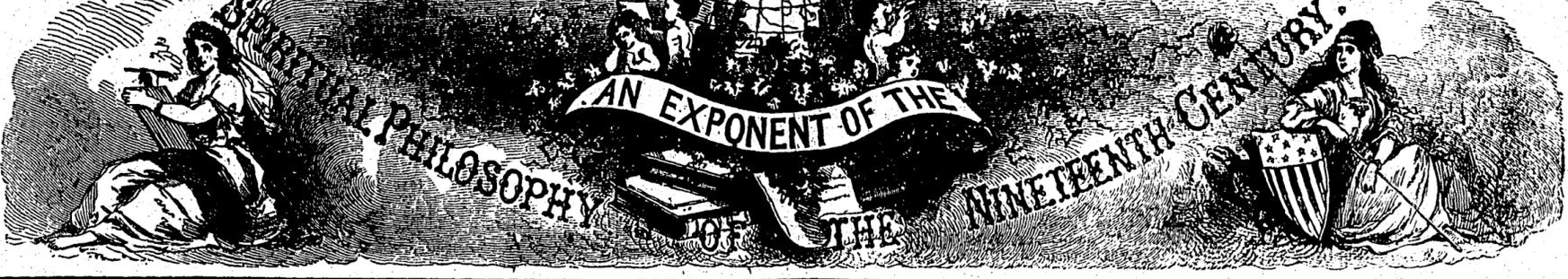


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Epigones related that those observations were recorded in tablets of baked clay, which is quite in accordance with what we know of the literary habits of those people. They must have extended, according to Simplicius, as far back as 2234 B. C., and 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 *Aigokereus*, goat-horned, and the Latin *Capricornus*, which means the same. But, in the Hindu planispheres, 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 *Aigokereus* 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 recurrences 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 ZODIAC.
To this, with the signs and constellations assigned to it, they long after gave the name of *zodiacos*, 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 definition, 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, he directly combats 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 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 revolve 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 *Phœnikia*, 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) [484-482 B. C.] Cleostratus of Teos 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. It is 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

Free Thought.

THE MYTHO-ZODIAC THEORY OF RELIGIONS.

The Ancients' Limited Knowledge of Astronomy: Their Sphere; The Ecliptic; A. von Humboldt; Origin of Constellations; New Constellations; How and When Aries was Formed; and Libra; Origin of Zodiac Superstitions; The Astrological Zodiac of Deniers.

BY F. J. BIGGINS.

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 *after-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 Ctesias 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 feigned son, Ninus, to Sardanapalus, the last king of the monarchy [707 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.],

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, (zodiacal) of a Zodiac (he 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;—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 20°, while others, as Cancer, Aries and Capricorn, occupy only from 10° 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 Capricorn, so closely crowded together as almost to encroach on each other. These observations prove that zodiacal constellations were 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 himself to do 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, 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.), Autolycheus (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 Geminus 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 Autolycheus after him, and its earliest notice occurs in Geminus 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) num-

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 *themata of nativitas*." 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 said 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 hieroglyphs 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 Genia F. Smith, Rockland, Me., by a spirit intelligence purporting to be E. J. Fox.

I have had a lovely vision— 'Twas 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 Form 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 receiving, 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-robes 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' end.

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 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 Falter, falter 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 11th 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. Gaden, 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 India 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 journalists 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 Harbinger 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. 16th. 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 now arrived at that point, at least in this country, that there were thousands upon thousands of firm and earnest believers, but here in the colony, while they had 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, "These manifestations are produced by spirits, who 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 was 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 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) suppose I go home to tea with you to-night, will you have me 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; of course he didn't believe in it, but did not condemn 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 remember. 'Why,' said our lady friend, 'those raps are no louder than 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 as 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 about the raps. 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 movements 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 began to rap I was a medium, I did not believe in the manifestations, and they 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 of his deacons, good pious brethren, and we all knelt in prayer to the Lord. He did not stop the spirit-rapping; but as if we could 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, in this matter, after careful investigation, there is no backing. From that time I have been an earnest worker in the cause. I have seen, heard 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.' In 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 see 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. A few 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 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 Harbinger 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 Harbinger 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 words. She thanked them for so many friends present on such an evening, as if 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. 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. She thanked them for their interest. 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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's, 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. —?" (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 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 life-like, 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 each 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 Lyander 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 phrenology 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 title 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, had to speak 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 psalms. 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 Bible 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 Shunway, Secretary, 142½ 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 vitaphathic physician, and there was no hope that he would soon be able to resume his labors. He has now been delirious 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 can your wife do so in public, and you know that your wife does not suspect or anybody know, will hereafter secure 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 to the bottom.—Henry Ward Beecher. Remember that a little Hop Bitters saves big Doctor bills, and cures when all else fails.

While producing this work of 482 pages, its author originally 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 erroneous conclusions as to who were the real authors of the barbaric doings they were describing. By our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft had its origin, and descended from actors then and there,) this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortsightedness and prejudice in the historians, Hutchinson, Upham and others who follow their lead. The work is worthy of general perusal.

CONTENTS. PREFACE. References. Explanatory Note—Definitions. MATHEMATICAL. COTTON MATHEM. THE HISTORY OF WITCHCRAFT. THOMAS HUTCHINSON. G. W. UPHAM. MARGARET JONES. Whitthrop's Account of her, etc. ANN HUTCHINSON. Hutchinson's Account of her, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH BENTLEY. A Case of Spiritualism, etc. MARY'S FAMILY. Physical Manifestations, etc. GOWDY'S FAMILY. Hutchinson's Account, etc. SALEM WITCHCRAFT. Observed at Danvers, etc. FITZPATRICK. Examination of her, etc. SARAH GOOD. Her Examination, etc. DOMINICK GOOD. Bites with Spirit-Teeth, etc. SARAH HARRIS. Was seen spectrally, etc. MARTHA COREY. Her Character, etc. GILES COREY. His Heroinism, etc. GEORGE HARRIS. Was seen as an Apparition, etc. MARY EASTY. Her Examination, etc. SUSANNA MARTIN. Her Examination, etc. MARY HARRIS. Examination, etc. GEORGE BERTRANDS. His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Enactors of Witchcraft. THE OPPRESSORS. THE ACCUSED GIRLS. Ann Putnam's Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. LOCAL AND PERSONAL. METHODS OF PROVIDENCE. APPENDIX.

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TO BOOK-PURCHASERS.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications.

Banner of Light.

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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.

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.

"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.

"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.

"Every cradle asks us Whence, and every coffin Whither. The poor barbarian, sweeping above his dead, can answer these questions as intelligently and satisfactorily as the noble priest of the most authentic creed.

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.

Yet he would rob every grave of its fear. Though he encourages us all to show a brave spirit in confronting death, still he is beset with a fugitive, restless, unappassable desire to rely on something stronger than mere stoic fortitude, and to feel secure in a better spirit than that of practical defiance.

refuses to them the freedom of belief in what is tangibly 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 gainay. It breaks down forever the fns 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.

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!

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-conscious 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 cause. 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 sances 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 close, critical observation of thousands, among them Epes Sargent and Rev. Joseph Cook; but the disinclination 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 whitewashed 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 sances 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 she 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 sance, 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 sances 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 sance of Mr. Eglinton, with a view of giving, as a professional prestidigitateur, 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 20th 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 by 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 most dishonour, if they cannot destroy, the cause they infest. 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 imperilled. 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 21st, 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 19 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."

BRIEF PARAGRAPHS.

PROGRESS. For many long ages Men rode in stages, Which also carried the mails; They tillid dream Of the power of steam, And that men would ride on rails!

The Music Hall Celebration. Having completed arrangements for the observance of the Thirty-Fourth Anniversary of Modern Spiritualism at Boston Music Hall, we take pleasure in making the announcement to the public, trusting the enterprise will meet with the liberal patronage it deserves.

Funds Received in Aid of Charles H. Foster. Amounts previously acknowledged \$217.90 Ladies' Aid Society, Boston, 10.50 Invalid, 1.00

ADVERTISEMENTS. DR. CARNES, Magnetic Physician, Residence, 66 Salem Street, Malden, Mass. Office Hours 9 A. M. to 1 P. M., and from 6 to 9 P. M.

1848 1882 34TH ANNIVERSARY of Modern Spiritualism WILL BE CELEBRATED BY A GRAND BALL IN PARKER MEMORIAL HALL. Friday Evening, March 31st, 1882.

Contributions IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

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Berkeley Hall.

The Religion of the Coming Race.

An Inspirational Discourse by W. J. COLVILLE.

Delivered in Berkeley Hall, Boston, Sunday Morning, Feb. 19th, 1882.

Reported for the Banner of Light.

INVOCATION.

Supreme and Universal Spirit! Fountain of Reason! Source of Light! To thee our hearts would ever turn as the flowers toward the sun. We wait with eager minds and longing hearts for a fuller revelation from thee, Infinite Soul of Truth! We do not look for the greatest signs of the new coming of truth in the physical domain, but rather for changes in government, in religion, and in social life. With these interior changes we are confronted with material difficulties, may we through all these press boldly forward to that higher life which is beyond, and, whether our talents be many or few, whether our opportunities be great or small, whether we be called to sit on thrones or to dwell in the lowest places of earth, may we know that when conscience says within the human breast, "Well done, good and faithful servant," thou hast spoken; and though ere long may change, though books pass into oblivion, though superstitions and institutions of men be no more, that thou thyself, in thy ever-living spirit, dwellest within man; and that when conscience pronounces the promise of happiness, that thou art speaking, and we hear thy voice within ourselves. And thus while gladly acknowledging the beautiful character of the seers and sages of ages gone by - they who have done their utmost for the salvation of the world - while rejoicing in the good influence they have exerted, in the rich legacy which they have left behind them, which is now the property of humanity, while rejoicing, also, in the influences that reach us from ascended spirits in their higher homes, may we all remember that vicarious atonement is not offered to us; that thy wrath never needs to be appeased, for thou canst never be angry; but if we would be saved through any instrumentality, that the instrumentalities of our salvation must flow from our cooperation with all that is great and good in nature; and so may we open our hearts to receive the light, open our windows to receive the air, that the sunlight and air of truth and love, always existing, shall crown our prayers, and fill our souls with thine own perfection. We do not come to thee, O Infinite One, that we may ask thee to alter thy laws; we do not pray unto thee to do anything thou wouldst not do; we do not pray; but by the aspirations of our hearts let us dismiss every care, throw away from us all that binds us to the evil, and opening our hearts in holy thought and prayer, give the way for a realization of thy presence; so may our prayers be the fruits of a life-act of kindness freely showered on all that are in need; the giving of bread to the hungry, water to the thirsty, clothing to the naked, and consolation to the distressed. And then, when thou comest in thy kingdom, O Infinite Perfect Truth, we will not be afraid of thy all-piercing glance, for we know that they who have been faithful in the obligations of life shall enter into the joy of the eternal.

Unto thee, O Infinite Wisdom, the Infinite Love, whom, failing to comprehend, we nevertheless apprehend at all times, we will offer all praise in our loneliness of life and thought, and soul; and that it is our privilege of the spirit dweller in truth may rise for ever acceptably into thee, we invoke the assistance of all pure and holy influences, terrestrial and superterrestrial, as we journey through this and every life; and thus in making the world happier and holier, may we glorify thy infinite holiness and infinite happiness in time and through eternity. Amen.

DISCOURSE.

Last Sunday, in our discourse on the Coming Race, we left the subject just where and when a dis-sertation on the peculiarities of the future inhabitants of the earth was merging into an inquiry concerning the future of religion; to-day we address ourselves particularly to the subject of religion and its future.

As you are well aware, we have always contended earnestly for the unity and divinity of religion itself, while theologians and philosophers are multitudinous, conflicting and purely human. In every so-called religious system, germ of religion itself may be found, and our prediction to-day is that these germs will be collected until they form one great system, in which practical work, in the spirit of wisdom and love, will forever banish discord and strife from off the face of the earth. Go to the poor dweller in the wilds of Africa and watch him as he worships tree or stone, stick or bird. Is there no loveliness in these natural objects? Is there nothing in association with them which tends to awaken and unfold the highest sensibilities of human nature? The poor Fetish-worshiper cannot rise to all the transcendental heights to which some of you have attained; he cannot philosophize on the mysteries of evolution, as you can; he cannot by the aid of science, enlightened judgment and spiritual intuition, as well as by reference to history, discover good in everything, no matter how dark and dreadful it may be, as the wisest and most spiritual of the teachers and thinkers of this age can. The poor African simply gazes upon objects around him. Nature in many of her forms is so beautiful that his admiration for this beauty leads him to adore its forms; but is there not a dark as well as a bright side to Nature?

Man instinctively and universally fears that which he cannot understand; he believes that every inexplicable phenomenon inimical to his immediate welfare is the work of an avenging and cruel force resident in the universe, ever seeking to destroy him, and therefore he worships devils as well as deities, fearing that if the latter are not propitiated they will destroy him. According to the highest philosophy of existence, that which appears at first sight to be a devil, a something wholly evil, is only the shadow of an approaching angel of progress, cast before him on his onward march. As soon as men have been able to closely inspect the devil they have admired him, endorsed his theories and made use of all his inventions; for it is to the devil, according to the fears and superstitions of humanity, at the time when the most important discoveries were made, that we owe the discovery of this continent, steam, the printing press, telegraphy, and, indeed, every branch of civilization and instrument of scientific culture. According to the statements of our ancestors, the devil gave us so many things that are good, that, if he exist as a person, we shall miss a great deal if we fail to make his acquaintance and become on friendly terms with him. Every blessing in science and art that we enjoy came from the devil. And what is this devil? Surely naught else than the shadow of a higher manifestation of the divine life. The shadow cast before an approaching angel may not always be bright; your friends when coming to see you often cast as dark shadows on their pathway as do your enemies; and in the darkness of fear and morbid excitement it is most natural to confound your benefactors with your enemies, until you see their faces and recognize their intentions.

If you admit, as you must, all admit, that there is much of sin and suffering yet in the world, we may rest assured that all sin and all suffering are but leading humanity higher and higher up the pathway of experimental effort,

the only road leading to everlasting conscious bliss. The ultimate attainment of man is his arrival at a state of being when he no longer desires to do other than the right, and can no more be tempted, as lower things have no more a fascination for him: when the human soul, with its voluntary powers in full exercise, shall be as it was in the days of its pristine innocence, when its goodness was simply involuntary. The child is an involuntary innocent, and all the discipline of life between infancy and mature age is a struggle which leads the mind from an involuntary to a voluntary surrender into the hands of all that is divinest. The religion of bygone races was largely a religion of fear; the religion of the coming race is to be a religion of love and wisdom united. Men in bygone ages worshiped God because they feared that if they did not worship him he would punish them; they were terrified at the very thought of God. "Our God is a consuming fire" is a text quoted times without number by those who have thundered forth the wrath of the Infinite in the ears of trembling humanity.

Ministers, in the name of religion, have frightened people almost out of their wits in their representations of Deity as a perfect fiend. Parents and Sunday school teachers have shamefully misquoted the beautiful text, "Thou God seest me," as they have represented God as an all-seeing eye of vengeance, peering into the inmost crevices of the child's heart; watching him in the dark when his mother could not see him, ever on the alert to discover and punish the slightest departure from the severe line of duty. God has been represented to childhood more as a spy, ever ready to discover flaws and bring the miscreant to justice, than as a wise and tender parent, only solicitous for the welfare of his offspring. Whatever may be said in opposition to the atheism of to-day, it is infinitely preferable to that kind of theism which presents God as an almighty fiend and avenger. The words "Thou God seest me" are taken from a portion of scripture introducing to us the consolations springing from a realizing sense of the Divine Omnipresence, to a man in the lowest depths of affliction, misunderstood, persecuted and cruelly deserted by all earthly helpers. The thought of the All-seeing God conveyed to him unspeakable comfort, assuring him that Infinite Goodness saw and understood him when no earthly friend was nigh. Those words find place in biblical literature to voice the experience of one who was conscious of his own rectitude and in otherwise utter desolation was kept alive and energetic by this knowledge of God ever present to analyze his motives and reward him in the right time when his painful conflict in defense of truth should be ended.

All the greatest men and women, seers, saints and prophets, have ever been condemned by a multitude too gross to recognize any goodness or truth in minds immeasurably superior to their own; in utter destitution of earthly sympathy all the world's greatest benefactors have derived incalculable comfort when they could confidently exclaim, without a doubt, "Thou God seest me." Mortals did not really see them, they only beheld appearances. A soul that can look above earth and exclaim, "Thou Infinite Spirit beholdest reality, men judge me from their standpoints, and cannot know my motives; my conscience compels me to act as I do; I know that thou art working in my conscience, and that it is thy voice that I hear and obey," has ever at hand a panacea for every earthly woe, a stronghold in weakness and temptation, an inspiration to that almost supernatural courage which has led so many otherwise weak men, yea, and women also, to press on, unflinchingly even to the bitter end, enabling them to quaff the bitterest cups, even to the very dregs; neither shrinking from torture - not even death itself in its most fearful forms, frightening them from their purpose to secure truth at all costs. Now if you will utterly refuse to instill into the minds of your children any ideas of a wrathful deity, and place before them as an inspiration to courage, obedience and every virtue, the knowledge of an ever-present, watchful and loving God as their father and friend, you will be doing what the inspired writer of the words we have alluded to intended they should teach. Let them realize that an infinite eye is ever looking upon them in love, kindly registering all that is good in them, then you may place upon the walls of your homes and schoolhouses the text, "Thou God seest me," which, if properly interpreted, will tend to develop and elevate the child's nature, calling forth all that is best and noblest therein, by the realization that life is ever open to the inspection of the infinitely good, and that infinite goodness will always give credit for every endeavor after the attainment of virtue.

One thing is plain: if you wish people to be very noble you must give them full credit for all the nobility that is in them; and if you wish them to be very wicked you must tell them and everybody else that they are so, and they will, in many instances, soon become just as bad as you say they are. The tendency to good must be recognized as inherent in every one, as every one is born into righteousness, as well as born into iniquity. Every person is born both with perfections and imperfections; with aspirations which tend upward, and also with predilections tending downward. If you will constantly give people credit for the good they do, it will make it easier for them to rise; whereas, if you are always reminding them of their faults, then you are largely responsible for the villainy you arouse by calling incessant attention to it. Direful indeed are the consequences attending perpetual fault-finding. By pointing to that which is high and holy you foster it; many a man owes his reclamation to the kind words and generous comments of those who always put the best possible construction upon all his words and actions. The recognition of goodness wherever it exists helps to attain empire in society, and precisely in the same way and to the same extent does a constant dwelling upon vice lead to its propagation. Those books whose authors are forever painting human nature in its blackest shades give encouragement to crime rather than tend to prevent it. There is no surer way of making a person ashamed of his vices than by constantly crediting him with virtue.

Now what will be the religion of the coming race? It will rest upon the recognition of the infinite All God, and the recognition, further, of the possibility of our arriving at perfect oneness with this infinite goodness, by constant aspirations toward it. By our constant aspirations we shall constantly become receptive to those divine emanations which are everywhere freely bestowed upon us, if we will open our hearts and minds to receive them. In the reading to which you have listened this morning, (the earlier portions of the twenty-fifth chapter of Matthew,) you have been introduced to one man with five talents, to another with two, and to a third with one. You behold in this illustra-

tion how the great teacher explains that it is not the outward measure of attainment that registers the degree of one's spiritual or moral perfection; but that motive and active exertion form the only criterion by which humanity will be judged. If you have only one talent and another has one hundred, you can enter into the kingdom of heaven with two talents, and occupy as exalted a position there as will your neighbor if he enters with two hundred, because he could just as easily acquire one hundred with his one hundred, as you could procure one with your one; your acquisition, therefore, is as great, morally speaking, as his.

It is to the amount of moral force expended that justice looks when she deals out her rewards, not to the simple progress made in the eyes of men. The amount of love one has for goodness is the measure of one's elevation in the scale of moral perfection. We must never fail to draw a clear line of demarcation between positive and negative goodness. Conduct, behavior, is very frequently largely due to circumstances over which men have almost no control; outward mannerisms and even opinions are largely attributable to hereditary tendencies, early education and surroundings; but the effort of the soul to rise to heavenly heights, the effort of the spirit to rid itself of every incubus - that is what forms character.

If you could only behold the spirits who leave the material form every day; could you but see the places they occupy in the spirit-world, how surprised you would be, as you beheld in many instances a perfect reversal of all earthly orders by the angel of transition. Very often a popular minister of the gospel who has enjoyed a stainless reputation, a deacon who has never been absent from the prayer-meeting, one who has been loudest in his prayers, a church-member in "good and regular standing," who has never failed to receive the communion on sacrament Sunday, one who has given the very largest contributions in support of the gospel, who has led a most virtuous life and done everything expected of him by society: such upon entering into the spirit-world with their cloaks off, appear but as poor beggars; whereas many men and women not deemed good enough for association with so-called respectable parties, who were forbidden to mingle with the nominally pure - when divested of their cloaks, appear among spirits whose elevation is immeasurably above that of their self-righteous judges. One wore the cloak of hypocrisy, the other the cloak of an ill-starred organism; one struggled to keep his cloak on that he might disguise his real self from the world, while the other strove hard to cast off his cloak, but it was so intimately connected with him from before his birth that he could only gradually cast it aside. You saw sin in the one, but only varnish and whitewash in the other; but where you saw the sin, angels beheld, also, a noble effort to overcome it; and where you saw the external beauty they beheld the internal corruption.

We may say, if you like the expression, that the religion of the coming race will only be the religion of Jesus, divested of foreign attachments; but this religion is also the religion of all the great seers and sages, both of antiquity and modern times. Christianity, in its primitive form, was simply an effort to exalt the spirit of the golden rule; and, although it is true that religion is very old, its antiquity is in no way objectionable, as truth is eternal. In distant times a few individuals tried to live by this golden rule, and there are yet some who attain to this ideal life; but essentially, religion is entirely new to any community to which it appears, as no nation or community has ever even tried to practice the sublime teachings, however much it has eulogized them in speech or literature. When Jesus says "A new commandment give I unto you," he means that he gives them commandment to live a new life, as no nation or community has ever acted up to this gospel, and the endeavor to do so will be of necessity a new work.

The churches of Christendom have patterned after Paul, and endeavored to live in accordance with his teachings, as set forth in his epistles. Clergymen to-day read from Corinthians, Ephesians and Galatians, more than from the Gospels. We may, possibly, make an exception to ministers of the liberal churches, whose teachings far more nearly approach those of Jesus than the teachings of any of the so-called Evangelical divines, who have entered upon learned disquisitions concerning Oriental subtleties, Grecian and Roman philosophies and Jewish ceremonialisms. Go to the ordinary Evangelical churches, and you will find that the epistles, rather than the Gospels, are the foundations upon which rest their creeds and whence they draw inspiration for conduct. Now the coming religion will be a departure from the epistles to the Gospels - a going from Paul to Jesus; it will be rising from the sphere of a scholarly wrangler, who is always endeavoring to reconcile contending schools in the matter of ceremonialisms and the non-essentials of worship generally, unto that of those great teachers of the true Gospel who have ever made the soul of religion the important matter, the one thing needful, leaving ceremonial particulars to adjust themselves.

Every truly inspired teacher speaks right home to the conscience of the assembly he addresses, while minor teachers deal principally with externals. The religion of the coming race will be the religion of the prophets and representatives of the coming race whose appearances have been few and far between, from the earliest ages until to-day. When we speak of saviours, messiahs, or avatars, we signify men whose attainments spiritually have been so great that they have been utterly incomprehensible to all ordinary minds; and yet there have always been a few prepared spirits who have been ready to welcome the new truths these great revelators have brought to light. We do not regard Jesus as anything more than a man, but he and others similar to him have epitomized in their single individualities the excellencies of all races, and presented a concrete picture of human possibility. They were, though only men, perfect men ere they quitted the mortal frame, and what they have become you may each and all become; and thus the religion of the exceptional men of the past will be the universal religion of the men of the future, as these coming men shall be so far above the ordinary men of the past, and even of the present, that the extraordinary men of the past shall stand side by side with the ordinary man who is yet to be. Those who have been styled gods in the past were only exceptional persons, rulers, and their spirit-guides were once called deities and worshipped as such. The true idea of progress leads us to this conclusion: we have had once in a while a remarkable personage representing man's future; we have fallen down and worshiped him as a god. By our admiration of him, coupled with our endeavor to become like him, we shall at length

evolve a race like unto him, and possibly in the very far future behold beings on this planet who will exhibit a yet greater diversity of excellence than has ever as yet gladdened the eyes of earthly beholders. The religion of the coming race shall be a religion of the intellect, as well as of the soul; it shall honor and employ reason, even while it transcends; it shall make ordinary men what Messiahs only have been in the past. There have been on earth a few who have beheld and lived in the enjoyment of this coming religion. For the most part they have been spurned by their contemporaries, as mediocrity usually is envious and spiteful toward all that is its superior. Individual benefactors, both public and private, have fulfilled the law of love. These have not infrequently been called fools for their pains, for while the pulpit has often read the utterances of Jesus in the lesson, it has taken a text from Paul, and preached a sermon leading to a practical nullification of the Gospel it professes to honor and expound. While it has told all men in the reading that they are to love all, and judge none, appealing only to the finer susceptibilities of human nature, it has neutralized this appeal during the sermon by advocating a totally opposite course. It has sanctioned those who have devised instruments of torture as a means of retaliation, even going to the extent of eulogizing the gallows, when the Sermon on the Mount most emphatically protests against taking a member of the body to avenge the loss of a member, and by this clearly and unsparingly denounces the hideous crime of capital punishment.

Passing to the consideration of methods of healing, akin to those of Jesus, we should like to see a passage of scripture authorizing men to endeavor to suppress the healing of the sick by any means other than those in vogue with regular medical practitioners. We should like to hear all about the medical colleges founded by Jesus, or obedient to his command, by his earliest followers; all about the diplomas they issued, without the possession of which he forbade his disciples to heal the sick; we should like to know the names of the drugs and minerals necessary to the cure of disease, and employed by Jesus and his followers in the act of healing physical and mental infirmities and in the exorcism of evil spirits; we should like to have these things pointed out to us, as we can find no mention of them in the Bible or in the history of the works of the primitive Christians. If our study of the gospels, etc., has been so lamentably imperfect that in our reading we have neglected to notice the most important statements of the Nazarene, we only ask that our errors may be rectified as those whose desire it is to lead souls into a knowledge of the truth; prove to us wherein we are mistaken.

Surely Christians ought to be satisfied with the authority of their God for any practice; and all we ask them to do in justification of their enormous pretensions is to prove that their God acted and recommended them to act as they are now acting in many places, in their attitude toward the revival of apostolic gifts among the people. If they can only prove to us that their course is consistent, that Jesus has advocated it, we will promise at once to become their disciples and enter their schools, submitting to their every rule; but this we are convinced they can never do, though they move all created things in their zeal to establish their position. Let them fairly establish it, and we promise to fight with all the powers we own or can derive in their interests, under their flag, against every one who dares to do what, with our present light, it certainly appears Jesus told every one to do who wished to be his disciple. If we find that the instruments of death which are to-day brought to such wonderful perfection are the result of a careful following of the teachings of Jesus, if he commanded us to do so, let us erect a scaffold, let us hang our criminals; if Jesus told us to do so, then every Christian is bound to follow his master. If the nation pride itself upon being Christian, it is to be admired for the course it invariably pursues in its attitude toward criminals; but for a Christian nation, honoring Jesus with the lips, to practice retaliation in its most awful form, i. e., to execute the death penalty, is for it to declare in the very eyes of the whole world that it regards Jesus in the light of a fanatic or an impostor. Every time a man is hung in a Christian land, with the consent of a Christian government, unrebuked by a Christian ministry, the spectacle in the eyes of every dispassionate looker-on is that of a host of the enemies of the Christ arraying themselves against him in defiant scorn, and hissing in his ears: "Thou Impostor!" We are willing to face any and every learned divine or theologian, philosopher or legislator in the world with that assertion, knowing that our position is invincible and our logic unanswerable. It is an insult to Jesus - an insult no atheist would think of offering to him - to thus act in direct contradiction to his most emphatic command under guise of friendship to him, and while professing to defend his honor in the world.

The religion of the coming race is to be a religion of consistency, while systematic Christianity is a conglomeration of the most flagrant and blasphemous inconsistencies; a system that is fast completely losing its hold upon civilized peoples, and making but little progress in its costly and herculean efforts to convert all whom it contemptuously denominates heathen; telling its clergy to obey Jesus as he is represented in the Gospels, and in the same breath compelling them to disobey his commands or be turned out of the church, as every minister not occupying an exceptionally high position, or holding an impregnable fortress, has been hounded out of the church of his fathers so soon as he dared to be sufficiently consistent to preach a sermon from a Gospel text, agreeing with the spirit and words of the great hero whose utterances are at one with all the clearest dictates of human conscience and moral sense, so far as they touch morals. A charge of heresy is brought against every man who is consistent in his course, as he strives to do the things commanded by Jesus, while he calls him Lord. It is the religion of inconsistency that is passing away, while the religion of Jesus will abide forever.

The religion of the Coming Race will not call itself Christianity, as the term is altogether too indefinite, restrictive and sectarian to imply a faith not founded upon the words of any man, but upon the authority of the aggregate conscience of the most developed spirits among humanity. The Christian must have a biblical sanction for everything; thus if the Bible be destroyed or be found defective or incorrect, the doctrine founded upon it is at once unseated, it may be false, but if the new religion discards the notion of individual and biblical infallibility, and rests upon the light within the breasts of living men and women, it can never be shaken, it can fear no fall, it lives because conscience lives, and is consistent with God's

living bibles, his intelligent children. This thought sums up our consideration of the coming religion; it shall be the concentrated excellence of all existing and departed systems; it shall have no restrictive form of government and worship; it shall be no sect or denomination; shall have no distinctive name, for religion is far too large to be embodied in a creed or to be fettered with a title other than an infinite one. The expressions of the religion of humanity may be manifold, as it adapts itself to the varying spiritual and other needs of the whole race, while its predecessors have at best but satisfied the needs of a section.

That this new and yet ever old religion, the religion of love and the religion of wisdom, may be the possession in which you all rejoice, is our earnest prayer for each and all of you.

Col. Alfred B. Meacham, the Indians' Friend.

To the Editor of the Banner of Light:

The transition of this distinguished friend of the Indians to the higher life requires more than a passing notice from his and their friends, of whom I am happy to register myself as one. I spent the evening of Monday, Feb. 13th, sitting by his side, at the house of Dr. Bland, in Washington, where many of his and their friends were assembled. As he seemed to be recovering from a severe illness, and as he was several years my junior, I hoped, as he did, that he might carry on the good work he was engaged in, with the aid of Mr. and Mrs. Bland and the Council Fire, which, I am glad to say, is to be continued by them. We talked freely of the work that had been done and the flattering prospects ahead of getting justice for the remainder of the race that once roamed so happily over the grounds now occupied by our cities, towns and farms, and which we all agreed had been unjustly taken from them in most instances, and largely by a spirit of revenge for slight injuries that were almost invariably retaliations for great offences on the part of our government or its citizens. We parted late that evening, with flattering prospects, and on Thursday evening I was astounded by the notice that apoplexy had taken him suddenly from this world of labor to another field, where many of us know that the good work we are engaged in here can be and is continued by those whose hearts are devoted to it.

Col. Meacham, after his terrible experience in the lava beds, rather renewed and continued his unyielding efforts to secure that justice for the Indians that would forever prevent any more such terrible disasters. He knew that the treachery of that occasion was only in payment for treachery. His noble and expanded mind could comprehend cause and effect, and he would not allow the effect to remove his mind from the cause.

As an Indian agent, superintendent and commissioner his work is well known, and has endeared him to the Indians as no other living man was, and to all who sympathize with the oppressed of every race and clime; for his noble heart was always seeking justice for the down-trodden of every nation. He always had a word of sympathy and encouragement for the wronged and suffering, and his large heart and strong arm would, if they could, have relieved all such everywhere.

He did not openly avow himself a Spiritualist, yet he was most fully in sympathy and cooperation with us in every reform; and when he found the Spiritualists so almost universally in sympathy with him in his Indian work he rejoiced and cordially welcomed us as brothers and sisters, and found his heart drawn to us; and now he will be with us and know us as we are known in the spirit-world.

WARREN CHASE.

Philadelphia, Pa., March 1st, 1882.

Passed to Spirit-Life:

From Reading, Mass., Feb. 28th, Marshall Spring Boyer. His father, who was born in Massachusetts, May 18th, 1818, was nine years of age, and from this tender age Marshall was dependent upon his own exertions for a livelihood. His grandfather, Boyer, was Treasurer of the "Town of Boston" for twenty years. Marshall inherited the strong will and sterling integrity of both father and grandfather. Few men were more faithful to every demand of duty, however small, and more scrupulous in their observance of the law. For thirty years he was employed by the N. E. Glass Co., in East Cambridge. Early in life he became a member of the Unitarian Church, and before long he had formed his doctrine too narrow for his liberal mind, and he became a Universalist, and was for seventeen years a deacon of the Unitarian Church in East Cambridge. He was always held in high esteem for his sterling integrity by all with whom he associated. He accepted the doctrine of the truth and the unity of God, and he publicly advocated it. His first investigation into phenomena convinced him of the reality of communion with the spirits who had left the body. The regularly attended churches held the doctrine of the Trinity, and the Unitarian (now Mrs. Byrnes). The wife of his own and nine children (three having reached maturity) having passed through the veil, he was convinced that he could communicate with the spirits who had left the body. The regularly attended churches held the doctrine of the Trinity, and the Unitarian (now Mrs. Byrnes). The wife of his own and nine children (three having reached maturity) having passed through the veil, he was convinced that he could communicate with the spirits who had left the body. The regularly attended churches held the doctrine of the Trinity, and the Unitarian (now Mrs. Byrnes). 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A TRIBUTE TO A FAITHFUL WORKER.

[The death was announced in Boston on January 11th of Mrs. Laura Kendrick, known to many San Franciscans as Laura Cuddy Smith. She was an enthusiastic believer in Spiritualism, and delivered many lectures in this city.]

None in the strength of her prime,
None in her ripeness of years,
None in her knowledge sublime,
None in her love and her deed,
None in the ripeness of brain
That spurred its fettered restraint;
None in the home of the spirit abode—
That a spark of divinity glows
Through all on humanity's road—
That upward and onward, far
Through the ages and aeons of time,
To the gates no longer ajar,
But wide open to portals sublime;
The spark that was quenched by the tomb,
In glory's effulgent array
Renaissant, from desolate gloom
Of creeds that are mouldy and gray,
Yet shines in the brightness of youth,
In the home of a knowledge that's free,
In the splendors of wisdom and truth,
Unfettered by creed or decree.
She, too, in her prime, hath laid down
The home of her mortal years,
Pressing onward toward her crown
Of infinite love in the spheres.
Conscious of infinite growth,
Cognizant of infinite law,
She lives in the realm of both,
That know no deflection or flaw.
Still upward and onward for aye,
Until earth's attractions shall lose,
Specter her soul on its tireless way,
And the fount of all knowledge pursues.
W. B. DOUGLASS.

San Francisco, February, 1882.

Who Are Spiritualists?

We have received an anonymous communication, and it is undoubtedly from a well-educated, religious bigot, who would, we think, burn us as quick as a fire would scorch a feather. He says the Index is injuring itself because it acknowledges Spiritualism to be true. Is it a crime to be an investigator of the laws of Nature? The communication is signed "Christian," and we will just say to this anonymous bigot that the Index is an absolutely independent paper, without being under the control of any influence, political or religious, and is a reflex of the mind of the editor, and he alone is responsible for what appears in its columns. This "Christian" says that the "weak-minded, the superstitious and the bad are the only ones who have anything to do with Spiritualism." This arrogant, foolish charge, we deny absolutely, and to show how much of an ignoramus this "Christian" is, we will try to gather up the names of those well-known in the world who have had the manhood, the brain-power, the honesty to patiently and determinedly investigate the laws of Nature as manifested by the phenomena called Spiritualism.

Let us look at the character, talents, social and moral standing of a few of those testifying to the truths of Spiritualism. Among them are found the keenest intellects, those that are acknowledged to have the strongest analytical minds—the most transcendent geniuses, the most enlightened statesmen, the most whole-souled philanthropists, and the purest moral reformers of the age.

We will classify them, and they are only those who are, or were when alive, outspoken:

Scientists.—Alfred Russel Wallace, Naturalist; Cromwell F. Volsey, Electrician; Hermann Goldschmidt, Astronomer; Camille Flammarion, Astronomer; William Crookes, Chemist; Prof. Wagner, Geologist, University of Russia; Prof. Butlerov, Chemist, Russia; Dr. V. Dahl, Academy of Sciences, Russia; Prof. F. Zöllner, of Leipzig, author of "Transcendental Physics"; Prof. Nees von Esenbeck, President of the Royal Academy of Sciences, Germany; Alexander von Humboldt, Naturalist and Cosmist; Dr. Haeckel, Chemist and Encyclopedist; Prof. A. D. Morgan, Mathematician; Prof. Worthen, State Geologist, of Illinois; Dr. Hitchman, Physiologist and Physicist; Dr. Maximilian Perty, Professor of Natural Sciences, Switzerland; Prof. Mapes, Agricultural Chemist; Prof. Hare, Chemist; Prof. Gunning, Geologist; Prof. J. R. Buchanan, Anthropologist; Prof. Wm. Denton, Geologist; Dr. Ashburner, the great Physiologist; Dr. Elliottson, the great Magnetist; Prof. Plummer, Professor of Astronomy, Cambridge, Eng.; Prof. Wm. Gregory, Chemist; Prof. H. Mayo, F. R. S., Physiologist; Prof. Ruter, Chemist; Prof. Brinard, Chemist; Baron von Reichenbach, Physicist; Dr. John Bovee Dodds, Physiologist; Dr. J. L. Robertson, editor of the Journal of Medical Science, Eng.; Prof. Thury, Geneva; C. Carter Blake, Surgeon; George C. Joad, Civil and Mining Engineer; Prof. Challis, of Cambridge, Eng.; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; The Earl of Crawford and Balcarres, F. R. S., President of the Royal Astronomical Society; Gustave T. Fechner, Professor of Physics in the University of Leipzig; Dr. Robert Friesel of Breslau; Lord Rayleigh, F. R. S., Professor of Physics in the University of Cambridge, Eng.; Prof. Schellner, the renowned teacher of Mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen; Phillip Pearsall Carpenter, the Naturalist.

We ask "Christian" if these men are "weak-minded, superstitious or bad?"

Philosophers and Metaphysicians.—Dr. I. H. Von Flechte, a celebrated Philosopher of Germany; Dr. A. Bronson Alcott, America's gifted Sage; Dr. Franz Hoffman, Professor of Philosophy, Wertzburg University, Germany; Dr. P. Yovkevitch, Professor of Philosophy, University of St. Petersburg; Archbishop Whately, Metaphysician; Prof. S. B. Brittan, Mental and Moral Philosopher; Dr. N. E. Senor, Professor of Political Economy, Oxford, England; Dr. Chas. Bray, the great Philosophical writer.

Noted Physicians.—Dr. J. G. Garth Wilkinson, England; Dr. J. M. Gully, England; Dr. Julius Franenstadt, Germany; Dr. Grunhut, Buda-Pesth, Hungary; Dr. George Sexton, London, England; Dr. Stanhope T. Spear, Edinburgh; Dr. G. W. Langdon, Baden, Germany; Dr. Joseph Haddock, England.

Eminent Statesmen and Philanthropists.—Wm. Lloyd Garrison, Boston, Mass.; Gerrit Smith, Utica, N. Y.; Parker Pillsbury, the original Abolitionist; George Thompson, Reformer, England; Lord Brougham; Garibaldi, the standard-bearer of Italian Liberty; Mazzini, the fellow-worker with Garibaldi; Castelar, the Spanish Patriot; Victor Hugo, the French Philosopher; Abraham Lincoln, the Patriotic President; Andrew Johnson, Ex-President; B. F. Wade, Ex-United States Senator; Henry Wilson, Ex-Vice-President; Hon. Joshua R. Giddings, of Ohio; N. P. Tallmadge, Ex-Governor of Wisconsin, who, while a United States Senator, presented a petition asking that Congress appoint a commission to investigate the phenomena; Senators Simmons, Sprague and Anthony, of Rhode Island; Hon. Robert Dale Owen, Ex-Minister to Naples; Hon. Salmon P. Chase, Justice of the United States Supreme Court; Hon. N. P. Banks, of Massachusetts; Hon. Geo. W. Julian, of Indiana; Senator Howard, of Michigan; Senator Harris, of Louisiana; Senator Fitch, of Indiana; Hon. J. L. O'Sullivan; Senator Stewart, of Nevada; Lord Lyndhurst, Lord-Chancellor of England; Leon Favre, Consul-General of France; Jules Favre, his brother; M. Francis Guizot, the distinguished French Author and Statesman.

Distinguished Literary and Artists.—Celestina—Gerald Massey, the English Poet; William and Mary Howitt, the English Poets; Mr. and Mrs. S. C. Hall, Authors; Hiram Powers, the famous Sculptor; Trowbridge, the Artist; Anthony Trollope, the Novelist; T. Adolphus Trollope, the Novelist; Mrs. Florence Maryat Ross Church, Novelist, and daughter of Captain Maryat; Sir Edward Bulwer Lytton, Author; Alexander Dumas, Sr., the great French Novelist; Jules Verne, the great French Author; Alfred Tennyson, Poet Laureate of England; Storey, the famous Sculptor and Author; W. M. Thackeray, Author; Robert Chambers, of Chambers's Magazine; Mrs. Elizabeth Barrett Browning, Poetess; Epes Sargent, Author; Mrs. Shelley, widow of Shelley, the Poet; Capt.

R. F. Burton, African Traveler and Author; Rev. W. Kerr, A. M., Clergyman and Author; Grace Greenwood, Authoress; Rev. T. W. Higginson; H. Kiddle, for many years Superintendent of the Public Schools of New York City; Rev. Dr. Estlin Phelps; Bayard Taylor, Author and Traveler; Rev. William Muntford, of Boston; Oliver Johnson, formerly editor of the Christian Union; Mr. Plympton, editor of the Cincinnati Commercial; Mr. Story, of the Chicago Times; Joseph Jefferson, the celebrated Actor; Don Platt, editor of the Washington Capital; Dr. Kane, the Arctic Explorer; Harry Edwards, Actor and Scientist, San Francisco; Bishop Clark, of Rhode Island; Prof. Hiram Corson.

Crowned Heads, Nobility, etc.—The late Emperor Alexander, of Russia; Emperor Louis Napoleon, of France; M. Thiers, ex-President of France, and the distinguished Author; Queen Victoria, of England; Prince and Princess Maternich; Prince Wittgenstein, Lieutenant-General, Russia; Hon. Alex. Aksakoff, Imperial Councillor, St. Petersburg; Baron Goldenstube, of Paris; Baron Von Schlegel, of Austria; Baron Von Dirlikov, of Holstein; Le Comte de Bulet, of Paris; Duke of Leuchtenberg, of Germany; Lord Lindsay, Lord Adair, Lord Dunraven, Sir W. Trevelyan, Countess Cathness, Sir T. Willshire, Lady Cowper, Sir Charles Napier, Sir Charles Isham, of England; St. George W. Stock, B. A.; Col. Wilbraham, English Army; Herr Chr. Heimers; Baron and Baroness Von Vay, H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht, of Solms; H. S. H. Prince Emile, of Sayn Wittgenstein; M. Favre-Clavairoz, late Consul-General of France, at Trieste.

Eminent Jurists and Counselors-at-Law.—Judge John W. Edmonds, of the New York Supreme Court; Judge Lawrence; Judge Ladd; Sergeant E. W. Cox, H. D. Jencken, H. D. Dunphy, C. C. Massey, English Barristers.

We could mention John Wesley, the founder of Methodism; Swedenborg, the great philosopher, scientist and seer; Jesus Christ, the great teacher, and his twelve disciples; Confucius, Pythagoras, and many others; but we have given enough to show who are the Spiritualists.

The phenomenal truths of Spiritualism are testified to by these and many other distinguished persons, representing the highest mental capacities in law, letters and science, and in social life, on both continents. The most of them are not only believers in Spiritualism, but nearly all have an absolute, positive knowledge. This list of the names of prominent men and women could easily be extended until it would fill several columns, but we have given enough to prove that the believers in Spiritualism are not those who are "weak-minded, superstitious or bad." Will "Christian" still charge that the men and women whose names we have given are either "fools or liars?" "Christian" has a dense ignorance of what Spiritualism really is.

In concluding, we cannot refrain from quoting the following from the pen of Desmond Fitzgerald: "Spiritualists are the depositories of a great truth, surrounded, no doubt, in many directions, with error and falsehood; but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification. 'A fact,' says Carlyle, 'is a divine revelation; and he who acts contrary to it acts against God.' All truths confirm one another when read aright. It is to truth, through facts, truth free from all controverted dogmas, that Spiritualists aspire."—Santa Barbara (Cal.) Index.

Verification of a Spirit-Message.

WILLIAM W. COOPER.

To the Editor of the Banner of Light: In the Banner of Light of Jan. 14th there is a message or communication from W. W. COOPER, who states that he was well known in Philadelphia, and further says: "I kept an eating-house, which soldiers patronized in time of war. I became well known to hundreds of individuals. There are a good many old soldiers, especially of New England, who know and remember me and my place—many soldiers in other places, too; and I send my greetings to them all, more especially as I have been profoundly affected by the sympathy and assistance which many of these old brave ones have held out to my family since my departure to another life."

I recognized the message at once as that of the patriotic manager of the soldiers' hospitable retreat, which was open night and day in our city for the physical benefit of soldiers during the late civil war.

My practice as Chairman of the Conference Meetings held every Sunday afternoon at the hall, 8th and Spring Garden streets, has been to read, as an opening lesson, one or more messages or communications in the Banner of Light and other sources of publication, that referred or alluded in any way to Philadelphia or its people, at home or abroad. On the succeeding Sunday I read the Cooper message to an audience of not less than one hundred persons, male and female, stating that I would not announce the name until I had given them an opportunity of identifying the message, as I had already done, from the test terms in which it was couched. Quite a goodly number of those present promptly signified their recognition of the source of the message. Subsequently I inquired at our Health Office, and learned from the records that William W. Cooper passed to the higher life, or, as recorded, "died on the 14th day of February, 1880, aged 68 years."

His reference to the place, known to the soldiers, especially for its hospitalities, but particularly known as "The Cooper Shop Refreshment Rooms," deserves a simple notice in this connection.

Mr. Cooper was a cooper by trade, but under the impulse of a patriotic spirit he closed or discontinued his business in whole or in part, and converted the premises occupied for his trade into a general rendezvous, eating or refreshment-house for soldiers in transit for the seat of war, or to any destination under military orders.

It is due to the memory of Mr. Cooper to say that most if not all he did in this service to our soldiers was gratuitously rendered, by him and his family; yet he was seconded by his neighbors and others in his labor of love to some extent.

I may state, without being charged with impropriety, that several of our Army Posts and others, realizing the cramped condition of his family, made generous impartations of pecuniary means to them, to which he so appreciatively and thankfully alludes in his message.

Yours, &c., JOSEPH WOOD.

1606 North 7th st., Philadelphia, Jan. 30th, 1882.

To Hygienists and Sanitarians.—Those who have witnessed the injurious results of vaccination, or have reason to doubt the efficacy of this so-called medical prophylactic against smallpox (and believe rather in the virtues of healthy habitations, wholesome food, pure water, scientific drainage and proper exercise), and are willing to circulate literature on the Vaccination Question, are invited to communicate with the Secretary of the LONDON (ENG.) SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION, 4 Kemplay Road, Hampstead, N. W., and enclose stamp to prepay postage of specimen copies.

A North of England paper speaks of a young farmer who "ran rapidly through his property." His property was an open field. He wore a red shirt, and a bull was in the wake of the young farmer.

Robust and blooming health in Hop Bitters, and no family can afford to be without them.

"THE SCIENTIFIC BASIS OF SPIRITUALISM," BY EPES SARGENT—THIS GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

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

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

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morning and evening. A. O. Cotton, President; John Gago and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Mrs. Portia Tracy, Treasurer; Children's Progressive Lyceum meets at 12 1/2 P. M. Charles E. Greene, Conductor.

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

DR. F. L. H. WILLIS. May be Addressed till further notice. Care Banner of Light, Boston, Mass.

THE AMERICAN LUNG HEALER. Prepared and Magnetized by Mrs. Danskin. Is an unerring remedy for all diseases of the Throat and Lungs.

J. R. NEWTON, HEALER. CURES all Chronic Diseases by magnetized letters. Remedies are: age, sex, and a description of the case.

COMFORT'S BALM OF GLADNESS. CURES every phase of Kidney Troubles, Pain and Inflammation, Internal and External.

D. M. FERRY & CO.'S SEED ANNUAL FOR 1882. WILL be mailed FREE to all applicants, and to customers without ordering it.

NERVE AND BRAIN DISEASES. DR. E. C. WEST'S NERVE AND BRAIN TREATMENT. NERVE, NERVOUS HEADACHE, Mental Depression, Loss of Memory.

COUPON BONDS. BEARING 8 per cent. interest, secured by First Mortgage, on one of those wonderfully rich old silver mines.

THE AMERICAN HEALTH COLLEGE. SPRING Term commences first of March, at which time students, Heads and Deans, will be present.

FOR SALE. THE Davenport Cottage, Broadway, Lake Pleasant. DAVENPORT-BRANDY, 23 Appleton Street, Boston.

SCIENTIFIC ASTROLOGY, OR NATURAL LAW. THE universe is governed by law, and words fitly spoken by the immortal Humboldt.

DR. ELIZA STILLMAN. OF 531 Wabash Avenue, Chicago, Ill., whose rare medical skill is attested by the late President Garfield.

CONSULT PROF. A. B. SEVERANCE. IF you are in trouble, if you are diseased; if you wish to marry; if you are living in unhappy married relations.

DR. CARPENTER'S Catarrh Cure, 25 cents; at office, Magnetic treatments from 10 to 2 P. M.

ANNIE LORD CHAMBERLAIN'S Musical Soirées. For particulars, address 45 Indiana Place, Boston.

SOUL READING, OR PSYCHOMETRICAL Delineation of Character. MR. A. B. SEVERANCE would respectfully announce to the public.

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Mediums in Boston. DR. M. H. GARLAND, MAGNETIC PHYSICIAN. THROAT, LUNG AND CATARRH SPECIALIST.

J. WILLIAM FLETCHER, TEST AND BUSINESS MEDIUM, 2 Hamilton Place, Boston.

M. FLETCHER answers letters, gives life-reading and examines from lock of hair. Also can be engaged for Sunday and evening lectures.

J. A. SHEHAMER, MAGNETIC HEALER. WILL treat patients at their homes or at his office, as desired.

DR. H. B. STORER. MY specialty is the preparation of New Organic Remedies for the cure of all forms of disease.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 30 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00.

MRS. J. R. PICKERING, MATERIALIZING MEDIUM. Is now located at 132 M. Chandler Street, Boston, Mass.

MISS JENNIE RHIND, TYPICAL MEDIUM. Seer and Psychometrist. Will answer letters, send out handwriting, age and sex.

MRS. T. L. HENLEY, CLAIRVOYANT, France, Test and Business Medium, 27 Bond Street, Boston, Mass.

I. P. GREENLEAF, TRANCE AND INSPIRATIONAL MESSAGES. WILL attend on notice, 29 Indiana Place, Boston, Mass.

Dr. Charles T. Buffum, THROAT, Medical and Business Medium, 42 Tremont Street, Boston, Mass.

R. W. L. JACK, of Haverhill, Mass., Trance Test Medium and Magnetic Physician, 219 A Tremont Street, Boston, Mass.

A. P. WEBBER, MAGNETIC PHYSICIAN. OFFICE, 157 WEST NEWTON STREET, Boston, Mass.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN, Test Medium, 61 Tremont Street, Boston, Mass.

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant, Psychometrist, Readings by letter, \$2.00; age and sex, 19 Essex Street, Boston, Mass.

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Magnetic treatment, 43 Winter Street, Boston, Mass.

DR. E. A. PRATT, CLAIRVOYANT PHYSICIAN, of Milford, Mass., will be in Providence, R. I., at 103 Pine Street, every Thursday, from 9 A. M. to 3 P. M.

THE WONDERFUL HEALER AND CLAIRVOYANT. FOR Diagnosis send lock of hair and \$1.00. GIVE NAME, AGE AND SEX. Address Mrs. C. M. Jan. 7.

MRS. C. H. LOOMIS, Trance Test Medium, M. and Magnetic Physician, Suite 1, one light, Hotel Van Rensselaer, 219 Bond Street, Boston, Mass.

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

MRS. H. W. CUSHMAN, Test, Business, Reading, Writing and Musical Medium, 30 Walker Street, Charlestown, Mass. Circles Monday evening and Thursday afternoon.

DR. CARPENTER'S Catarrh Cure, 25 cents; at office, Magnetic treatments from 10 to 2 P. M.

Miscellaneous. MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship. Special Notice from "Bliss' Chief's" Band.

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

DR. YORR'S LIVER AND KIDNEY PILLS. One box of Dr. Yorr's Liver and Kidney Pills. Or 3 boxes for 25 cents.

J. WILLIAM VAN NAME, M. D., THE celebrated Clairvoyant and Magnetic Physician, is now located at 6 Orange Street, New Haven, Conn.

ASTONISHING OFFER. SEND two recent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed from my independent spirit-writing.

JOHN WETHERBEE WILL send his new pamphlet to any one who would like to hear what he has to say on the subject of

The Spiritual Offering, A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF HUMANITY, FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT.

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DR. J. N. M. CLOUGH, MAGNETIC and Electric Healer, 61 Clarendon Street, near Columbus Avenue, Boston.

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Miscellaneous. Beautiful Works of Art. ENGRAVINGS. WOODLAND HOURS.

THE HARVEST LUNCH. The harvesters gathered on the bank of a spring, shaded by an old standing elm, on a gray morn'g social with the song of birds.

LIFE'S MORNING AND EVENING. A river, symbolizing the flow of time, winds through a landscape of hills and fields.

THE ORPHANS' RESCUE. This beautiful picture depicts the old materiality from bed-lodging eyes, and reveals the guardians of the Angel World.

NEARER, MY GOD, TO THEE. THE SIGHTS OF THE FIRST LINE IN GRAY'S ELEGY. "The entrance tells the knell of parting day."

HOMeward. AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. "The entrance tells the knell of parting day."

FARM-YARD AT SUNSET. The scene is in harvest time on the banks of a river. The farm-houses, trees and fields form the background.

THE DAWNING LIGHT. ART ENHANCEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

THE SPIRITUALIST NEWSPAPER. A RECORD OF THE GROWTH OF THE SPIRITUALIST in America. Established in 1829.

"Light for All." A MONTHLY JOURNAL, devoted to the interests of Spiritualism. Terms—\$1 per year.

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New York Advertisements. CURE FITS! Fits, Epilepsy or Falling Sickness. THE MODERN BETHESDA, OR LIFE AND LABORS OF Dr. J. R. Newton, Healer.

Mrs. Lizzie Lenzberg, MAGNETIC TREATMENT, Test and Business Medium, 20 West 23rd Street, near Broadway, New York, Jan. 7.

LETTY CAMPBELL and MRS. H. KNIGHT, Test and Clairvoyant Mediums, give very successful Magnetic Treatments under Spirit Control.

RUPTURES. CURED in 30 days by My Medical Compound and Rubber Elastic Appliances.

MARRIAGE AND PARENTAGE. The following are the titles of the principal chapters of the work:

CONTRASTS IN SPIRIT-LIFE; And Recent Experiences of Samuel Bowles. First Editor of the Springfield (Mass.) Republican.

THE VOICES. The author has revised and enlarged the "Voice of Prayer," and added the whole to this Edition.

THE WRITING PLANCHETTE. SCIENCE is unable to explain the mysterious performances of this wonderful little instrument.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

A PORTRAIT OF THE HUMBLE NAZARENE. Executed through the Mediumship of F. FABRE, of Paris, France.

GARRISON IN HEAVEN. A DREAM. BY WILLIAM DENTON. Author of "Our Planet," "The Soul of Things," "The Dawn of Right," etc.

E. W. WALLIS, ESQ. We have received some very artistic Cartes de Visite Photographs of Mr. E. W. WALLIS, the English Lecturer, now in this country.

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Banner of Light.

BOSTON, SATURDAY, MARCH 11, 1882.

Our Washington Letter.

Thos. Gales Forster, N. Frank White, Warren Chase—Mrs. Richmond.

To the Editor of the Banner of Light:

And it came to pass recently that the voice of the spirit said, for the good findings of those who inhabit the regions round about, who live afar off, even those who dwell in the uttermost parts of the earth, continue in the Banner, whose surname is Light, to make record of the spiritual movement at the nation's capital; in graceful obedience to which this spiritual scribe reports as follows: At the date of my last letter Thos. Gales Forster was our teacher in Israel, but a recurrence of neuralgic complications with him necessitated his temporary retirement. He is still a physical sufferer, though able to be out during good weather. His place was supplied by N. Frank White, who after a silence of six years resumed his public ministrations. The power of the spirit is still graciously manifest with him, and his recent lectures and poems exhibit all the effectiveness and good points of his earlier years.

The veteran Warren Chase has been spending several weeks in this city, renewing his acquaintance after an absence of seventeen years. Plain and practical in all his public efforts, there is no mistaking his meaning, no doubting his sincerity, no discounting his honesty of purpose, or the good he has done, and will yet do, let us hope!—I these many years. He has delivered several highly instructive lectures during week evenings, and there is a call for more. He soon returns to the Pacific Coast.

During February our spiritual strength has been renewed by the ministrations through Mrs. Cora L. V. Richmond. She has occupied the desk twice a day every Sunday this month. On each occasion, especially in the evening, has the hall been handsomely filled, even when the weather was exceedingly unpleasant. It fell to the writer's lot to invite Mrs. Richmond to this city to lecture before the society here during the winter of 1881-82. The impression made upon many who then heard her for the first time, though most profound, had deepened with the added years. The inexhaustible wealth and wondrous quality of thought she has ever displayed has always been a marvel to the skeptic, as well as to the believer. That her utterances seemingly grow in earnestness and power, in depth and insight, in height and breadth, is often asserted by those who have for years followed her spiritual ministrations. Why should it not be, and why should not those who have thus attended upon her inspirations also grow, and be better able to fully appreciate the truths that flow from her lips. Her former remarks were based upon written subjects furnished by the audience—necessarily covering a wide range of topics—while the subjects of her evening lectures were left entirely with her guides. At the close of the lectures, questions germane to the subject were invited from the audience, to which prompt and straight forward replies of great clearness and satisfaction would invariably be given. I have a long list of these questions, but as I failed at the time to make an abstract of the answers from an engrossing interest in the responses, their enumeration here would serve no special purpose. I will, however, mention some of the subjects upon which poems were improvised: Music. An revein, Belief and Unbelief, Spiritual Truth, The Mission of Invention, We Reap What We Sow, The Inspiration of Art, Sunshine and Shadow, The Golden Rule, Beauties of Spirit-Life, Watching Over Thee, etc. The titles to her lectures were, respectively, "Spiritualism in its Relation to Life," "Materialism versus Spiritualism," "The Christ and the Anti-Christ of Today" and "The Spiritual Outlook in this Country for the Next Ten Years." To say of these lectures that they were preeminently distinguished throughout by wonderful unity, consistency and harmony, revealing in melodious phrase the wisdom of her spiritual inspirations, appealing not only to the deepest intelligence, but to the intuitions and soul-nature of her listeners, awakening in them new life, and stimulating to earnest endeavor the outcome of highest and holiest thought-forms born of the spirit, and nurtured in mortal soil, is but to indicate the character of the lectures, and the effect wrought upon her receptive hearers.

Large posters throughout the city announced that on Friday evening, Feb. 24th, at Lincoln Hall, a "Message to the Nation" would be delivered through Mrs. Richmond by Spirit James A. Garfield. This brought out a large audience, many of whom probably for the first time heard and saw in public the control of a medium by a disembodied spirit, and the novelty of it to them, as well as the nature of the discourse, must have awakened thoughts no less startling than profitable. Hon. Warren Chase happily introduced the speaker. The message in question could have proceeded only from a fruitful and comprehensive mind, enriched by spiritual knowledge. After a graceful exordium in pictured speech, which recounted the sensations of the spirit on its introduction to the new life, the speaker proceeded to give a most wonderful address of a prophetic character to the nation. It related to national trials of great importance through which it must pass, of radical changes to be wrought affecting the relation of the people to the executive, simplifying the methods of transacting government business, the permanent establishment of Peace Congresses for the adjudication of all vexed questions by arbitration, an increased appreciation of the sacredness of human life, the abolishment of the death penalty, the establishment by Government of a Moral Department for criminals morally weak as well as mentally unsound, etc.—all of which were predicted for the coming century.

The exercises closed with an inspirational poem, subject, "Sunshine and Shadow." The present visit of Mrs. Richmond has been a happy and successful one. The great good it has done will long remain as a blessing with those who partook of its spiritual favors. Recitations were extended to her and her companions by Dr. Mayhew, by the writer, Gen. Edwards, Mr. and Mrs. Forbes, Dr. and Mrs. McEwen, Mr. and Mrs. Sumner, Prof. E. L. Townsend, Judge Riddle, Capt. and Mrs. Call and others. At the close of her last lecture Charles A. Metcalf offered the following Resolutions, which were unanimously passed:

Wishing to express, as far as our words can do so, the high and kindly appreciation in which we hold both the efforts of the angel-world and their fitting instrument who so earnestly and successfully labored in our spiritual vineyard during the past month, it is, as the sense of this meeting, therefore Resolved, That while we are conscious that the need of praise from human lips cannot be the highest incentive to noble effort on the part of man, either em-

bodied or arisen, we yet feel that a pleasant duty we owe to the lofty spiritual intelligences who have been our teachers on this and other occasions, through the efforts and instrumentalities of Mrs. Richmond, to convey to them the earnest and sincere tribute of our thanks; and that we feel to congratulate the spiritual messenger who, at a later opportunity, on the possession of an instrument so finely attuned as the medium through whom such teachings can come.

Resolved, also, that we desire to express, in the most sincere and emphatic manner, not only our thankful appreciation of the manner and the nature of these lectures and other communications through the lips of Mrs. Richmond, but of our confidence in her as a true and faithful exponent of the theory of spirit-intercourse and intercourse.

Resolved, That while we part with regret from her and the wise and interesting teachers from the other life who are associated with her, we yet feel that she is more a messenger to humanity than any small or partial or sectarian sect, and earnestly commend her as a most reliable medium for the presentation of the higher and more profitable phases illustrative of the teachings of the Spiritual Philosophy.

The following beautiful Poem, spoken impromptu at the close of one of her lectures, from a subject furnished by the audience, is reported expressly for the Banner.

G. A. B. Washington, Feb. 28th, 1882.

OUR HOMES AND EMPLOYMENTS IN SPIRIT-LIFE.

Home is not fashioned, even on the earth, Of pictured walls and tessellated floors, Of sculptured forms, though rare in art their worth, Nor pillared halls, nor proud domes arching o'er;

Nor is home here ancestral pride and state, Nor names and images of human power; Nor glorious presence of the high and great, Nor splendid blazonry of beauty's dowry;

But home is love! Where'er the loved ones dwell, Whether in cottage low or palace hall, Affection and sweet memory weave their spell, And human love wins and reclaims you all.

The sailor boy in visions of the night, Storm tossed and weary, dreams of home afar; The desert wanderer sees the beaming light Of home shine out like a resplendent star.

And world worn, hardened by life's daily cares, You turn to childhood's home—the early love; This moves, sustains, and guides you unaware, Where'er in life your weary footsteps move.

But place is naught; if the dear ones are gone, The house deserted like an empty nest, You cannot call it home; you miss the tone, The form, the presence that once made it blest.

Within the spirit-world your home is where Your loved ones abide—the innermost of love; Life's morning holds them, and the ambient air Is filled with beauty where their spirits move.

You make your heavenly home of thoughts and deeds, Of loving work, of duties daily done; The planting on the earth of heavenly seeds— These bear you golden fruit when life is won.

The pictured images of early youth, The aspirations here for human worth, Beside the old Temples of Living Truth, And these the heavenly home will not conceal.

Ye build your habitations, not of clay, But of the spirit and its atmosphere; And while the earthly home must fade away, The home of spirit is an endless sphere.

The loved one dead restored into your arms, The hopes once perished blooming fully there, The fervent spirit that all being warms, Possessed, retained, abiding everywhere.

The occupation is for spirit state, What'er the spirit has most need to do; Planting the seeds of love—uprooting hate, And letting rays of splendor glimmer through.

Seeking for knowledge—wisdom's high behest; Striving to bid the secret source of things; All laws, all science, and the soul's deep quest To find Truth's Fountain—Love's exhaustless springs.

To minister to those who are in need; To find that light the spirit most requires; To sow in earthly hearts the heavenly seed; To fan to flame the flickering altar fires.

Home and employment, every loving thing, You do or are, these form your spirit-home; And these shall meet you, ever to you cling, When to the spirit-realm your thought shall come.

Spiritual Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 16 Tremont street, every Sunday at 10 1/2 A. M. J. R. Hatch, Conductor.

Brookline Hall.—Free Social and Religious Conference, 417 Brookline street, every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Speakers engaged, March, Lynn, and Boston; April, J. Frank Baxter; May, Mrs. Hannah H. Morse; June, Mrs. J. C. Colville; July, Mrs. J. C. Colville; August, Mrs. J. C. Colville; September, Mrs. J. C. Colville; October, Mrs. J. C. Colville; November, Mrs. J. C. Colville; December, Mrs. J. C. Colville.

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day, March 12th, for the benefit of the Lyceum. A large attendance is expected. Do not fail to see little Clara Emma and Bessie Towle, also Mr. W. G. Towle, for their performances are remarkable.

The Target March and Physical Movements closed a session of about three hours, J. A. SHELLMERE, Secretary of Shawmut Spiritual Lyceum, 471 East Fourth street, South Boston.

PAINE HALL, MARCH 5TH, 1882.—On this beautiful Sunday morning there assembled in this hall one of the largest audiences of the season. Every seat was filled by those who appreciate the labors of the officers and leaders of this Lyceum. We used for the first time our new singing-book, "Sunshine," one hundred having been purchased for our use. Part of the proceeds of the late fair will be used in procuring new flags for the children and leaders. The "Stars and Stripes" will give way to others; the children's flags will be of the same color as the leaders', and the Lyceum will appear on the first Sunday in April in a new dress, that being the thirty-fourth anniversary of the advent of Modern Spiritualism. The exercises of this session were opened by Assistant Conductor Ford. The march numbered ninety-four scholars and leaders. Recitations followed by Adie Waite, Arthur Cook, Joseph Cook, A. Danforth, Helen Weeks, Helen M. Dill, Song by Louis Buetner and Freddie Steyvens. Piano solo by Annie Cohen. Clarinet solo by Alonzo Bond, Jr. (encore). Mrs. Dr. Smith spoke to the children in a feeling manner of the path they ought to follow to make good men and women as foundations of good society and nations in the future.

ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1.

CHALESTOWN—"MYSTIC HALL"—Sunday, March 5th, a large and intelligent audience assembled in the afternoon at the usual hour. Mr. David Brown occupied the platform as speaker and test medium. His remarks and tests were listened to with marked attention, and gave great satisfaction to all present. Several songs by the choir added much to the interest of the meeting. The speakers and mediums for next Sunday, March 12th, will be announced in the Saturday's papers of this week. C. B. M.

CHELSEA, MASS.—The Chelsea Spiritualists have become thoroughly aroused. They have adopted a Preamble of Belief, also a Code of By-Laws to govern the Association, and their intention is to have their afternoon meetings free, with the usual admittance fee in the evening. Mrs. Sarah A. Byrnes will open the meeting Sunday afternoon, also in the evening. The election of officers was held last Sunday afternoon, resulting in electing S. B. Logan, President, (his third year) by a unanimous vote, J. S. Davis, Secretary, R. Kingsbury, Assistant Director. The Ladies' Aid Association meets every afternoon and evening, and is doing a good work, caring for the needy, not calling in question what church they belong to, but supplying their wants. S. B. L.

THE MUSICAL SEANCE AND BENEFIT.—Mrs. Cushman's benefit seance takes place on Wednesday evening, March 15th, at the Ladies' Aid Rooms, 718 Washington street. The attendance on that occasion should be large, as she is a worthy woman and medium.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society.—Mrs. F. O. Hyer, permanent speaker, holds services at Everett Hall, 104 A. M. and 7 1/2 P. M. Seats free to all. Conference meetings, J. Davis, Chairman, every Saturday evening, at 8 o'clock. Admission free. H. W. Bennett, President.

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