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Berkeley Hall.

New Bottles for New Wine; or, The True Work of the Religious Reformer.

An Inspirational Discourse by W. J. COLVILLE, Delivered in Berkeley Hall, Boston, Nunday Morning, Feb. 26th, 1892.

[Reported for the Banner of Light by William B. Wright.]

Having been requested by some of our friends to speak for a few Sunday mornings from some noted texts of Scripture which have long given rise to controversy, fraught with inestimable value to all who are endeavoring to ob-

victory as illustrious as his. Jesus stands be-| more in sympathy with its honest views, or, | one place it plainly teaches something it dia- | of Christ. One is the law of fear, the other of fore us simply as one of the great teachers of the world. If he be acknowleded the greatest, it must not be because we have any particular predisposition in his favor, but simply because, judging of him as we judge of others, we find more that appeals to our inmost sense of right in him than in others; more that is really elevating in his teachings. If we do not find this, then he is no unique saviour.

The New Religion, as we said last Sunday, will be a religion of work, not of profession; a religion of effort for the elevation of humanity -not of creed and ceremony. The great question now demanding solution at the hands of the Christain Church is simply this: Is religion a creed or a life? It is demanding an answer everywhere, and liberal-minded men in the Methodist and other Evangelical churches, declaring it to be a life, and boldly stating their views to their congregations, have been compelled to withdraw from the communion by the authoritative decision of councils. If they have not been wise enough to depart of their own accord, the anathemas of synods and councils have hounded them out of the church of their fathers because they have dared to place morality before blind credulity, and frowned on as infidels by those who have been so miserably narrow in their conceptions that they have regarded every one as infidel who possessed faith in a God with a heart large enough to embrace others of his children than those who assented to the creed of Orthodoxy. All the greatest men who have ever lived in Christian lands have been denounced as infidel-and why? Because these men have been satisfied with belief in a perfectly good God, and with this truth, so infinitely large, they did not trouble themselves about minor articles of faith. Thomas Paine was a devout theist: he believed in God and worshiped him; and believed that to do good was alone acceptable to the Supreme. oltaire was by no means an atheist, but also a devout theist, and one who did not disdain the use of prayer, as after his decease prayers written by him were discovered which are sublime theistic addresses to the Infinite Power who rules all things wisely and well. The greatest thinkers condemned by the Church have rarely been materialiets; for the most part they have been ardent theists, relying on Infinite goodness. Feeling no need of an intercessor or mediator to come between themselves and the author of their being, believing that they could enter the kingdom of heaven in no other way than through the gate of their own voluntary compliance with the divine law of love, they dispensed with all the accessories common to Christian fear and superstition.

The great question of to-day is, Shall religion be established in the land, or shall the people us to allow that the popes cannot err in matters to satisfy the degitimate eravings of varying bow in prostrate adoration before a false the- of doctrine. It is not the superstructure, but moral and intellectual organisms. To give you

failing to find such an association, to remain outside of all. Rather endeavor to attract to a brighter light minds yet in darkness, than seek to hide a new revelation under the bushel of effete institutions.

Only a very short time ago spiritualistic journals teemed with accounts of the attitude of the English Church Congress, towaid Spiritualism. Editors and writers in these organs in England, and also here, seemed delighted beyond mensure because Episcopalians had discussed Spiritualism, and thereby rendered it respectable, as they did not unsparingly condemn it. The intoresting and able papers road at this Congress show signs of vitality, and sure disintegration inside the church. We indeed rejoice to see how the spirit of intolerance is dying out in the English church, but because Episcopalians are willing to allow that there may possibly be something true in Spiritualism, we do not feel that Spiritualists are any more entitled to respect than though every church unsparingly condemned them. They may rejoice in the victory of truth, and be enabled to press on with greater zeal as they see their efforts crowned with new success, but for them to act as though they were pleased with church patronage, and proud of having been patted on the back by ecclesiastical dignitaries is for them to behave most inconsistently and unworthily. If they know that they hold possession of a truth the church is compelled eventually to recognize, church patronage is no honor, as the church is inferior to that to which it is at length obliged reluctantly to yield; rather will the time come when the dying churches will need a word of encouragement from more enlightened outsiders to save them from inevitable destruction. Any one whose aim and object is to please a bishop is no liberal, and ought at once to enter the theological fold. We may rest assured that so long as the church remains with its present creeds and services, it will regard no one as other than a heretic and schismatic who does not submit to its rule, even though it may be forced to admit that intercourse between the two worlds is a possibility. The church has a definite system of faith, not composed of elastic but firm material. You make y to stretch it, but in vain ; it may break, wit it cannot extend. The declarations of orthodoxy are positive. The church's arguments are perfectly logical, granting its premises. If you cannot at tack the premises then you cannot overturn its logical arguments and deductions. Nothing is more logical than Roman Catholic arguments based on the assumption of papal infallibility. Admit that Christ is our divine master, and that he gave the keys to Peter, with power to trans-

metrically opposes elsewhere. According to the old methods of reference, if we cannot find the doctrine of the Trinity supported by scriptural proofs we must become Unitarians, and, on the other hand, if the weight of biblical testimony is in favor of the Trinity, Unitarians are in the wrong. This mothod is well enough, granting the premise of biblical infallibility, but, denying this, then the whole argument falls worthless to the ground, as it is not improbable that some things almost wholly untrue are taught in the Bible. Take, for instance, the doctrine of immortality : no answer is vouchsafed to that great question in Job as to the destiny of the soul-"If a man die, shall he live again ?" How easy to put the query. but how difficult to find an answer to it in the Bible. This difficulty is obvious ; the very existence of a multitude of jarring sects proves it to be so. The Second Adventists to-day positively declare that only the righteous live hereafter, and sustain their statements entirely by an appeal to the Bible. Just as persistently does the Orthodox believer in the everlasting punishment of the wicked fly to the same book to prove the correctness of his faith, and with equal zeal does the Universalist from the same pages announce the future and eternal happiness of every human being.

No one claims infallibility for Shakspeare; no one feels obliged to believe anything because he says it is so; but if we can go to the works of the great poet and find anything therein appealing to our better judgment, capable of elevating our entire nature, we will read his words daily. If by reading his sayings ero we retire to rest, we can wake up next morning nobler and truer, because imbued with his sentiments, it becomes our duty to read him every night; not because he is infallible, but simply because he has for us that without which our souls cannot so fully control the senses. Precisely for the same reason should we search the Scriptures, if by so doing our lives are ennobled. It becomes our duty to follow any possible course of action immediately we discover that that course is beneficial to us, and by conferring benefit on us individually, improves the race through cor instrumentality. For all we know, it may be positively immoral for some people to read the Bible. It may have such an effect upon them that, by the perusal of its pages, they are rendered untit to discharge the duties of life devolving upon them; not because the Biblo is not a good book, but only by reason of its inability to feed their souls and minister to their highest requirements.

As all men cannot thrive upon the same material food, or in the same latitude, even so vamit them to his successors, and reason compels | rious spiritual meats and climates are needed

love. One appeals to the brutish in man, the other to the angelic. One appeals to his love of justice and of humanity, the other to his fear of punishment. One leads man to obey because he fears the results of disobedience, the other impels him to do the right for love of humanity. The higher law knows naught of fear, as perfeet love casteth out fear. Before we can reac to the law of Christ, we must obey the law of

By Christ we do not mean necessarily a man, but a principle of benevolence, while Mosessignifies retaliation, justice untempored by mercy. As we cast our eyes over the decalogue we do not find one word in all the Ten Commandments which can be objected to on moral grounds, though we assert that the form in which ideas are there east is a form peculiarly adapted to ancient times and habits, and at this day it is not necessary to place these commands in our churches and schoolhouses as a rule of life. Our condition is not that of those Jews to whom these laws were given. We do not need to impose the same restraints upon educated and civilized people that were imposed very rightfully upon those far more barbarie. It is in this matter just as it is in all the ordinary transactions of life: we put a guard round the fire when a little child is playing in the room, but take it off when he is older. While it is dangerous for the infant to approach the fire, the charge of it may be intrusted to him when older. If a child disobeys parental injunctions and burns his fingers the result of lisobedience is of course beneficial, as it gives him a lesson in obedience he could learn in no other way. The severe penalties of olden times were frequently the best means the ancients could devise for the protection of society as a whole, but to-day the laws have naturally become obsolete. Life's discipline absolutely requires experiments which are often very painful; but rather than never stand firm on your own feet would you not gladly welcome any number of distressing falls? It does every one good to be tempted. The sufferings incident to failure develop resisting power for the future. The old churches are many of them like conservatories filled with hot-house plants, very beautiful, exhaling delightful fragrance, but utterly unable to brave the storm or live without artificial heat. They are like rare exotics that have no strength to encounter the elemental strife outside the conservatory." Dr. Isaac Watts, in one of his hymns descriptive of the elect church of God, exclaims :

> " We are a garden, walled around, Chosen and made peculiar ground ;

A little spot enclosed by grace Out of the world's wild wilderness."

Similar statements to these abound in evangelical hymnology, and are most truly expressive

tain truth from all available sources, we select this morning for our text the following passage:

"And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles."-Mark II: 22.

Sec. Sec. Sec.

We consider the Bible to be a very good book -a valuable collection of ancient manuscripts; but the genuineness, authenticity and authority of the various books composing the Bible must be regarded as various as are the books themselves. We do not approach the Bible in any other spirit than that in which we approach the writings of Thomas Paine or those of Shakspeare or Voltaire. If we find anything in the Bible preferable to anything we find in Shakspeare, we are willing to acknowledge that it carries the palm, and that it is superior to Shakspeare's utterances. If the words of Isaiah or Jeremiah contain anything transcending in beauty and vivid reality the words of Ernest Renan, or any other modern author, then we allow that these old Jewish prophets are superior to their modern critics, merely because the intrinsic excellency of their productions renders them more precious to our souls and minds. To us the Bible stands or falls upon its own merits. The Bible is only one book out of many, and in order to get good from it we must approach it with no more reverence and no less than that with which we approach other writings. We must go to the Bible without any preconceived ideas either in its favor or against it, if we would draw from it the real light which it is capable of casting o'er, our pathway. If the Bible is to be to us a fount of inspiration and source of knowledge, then all the glamour which ages have thrown around it must be removed; all superstitious veneration for it must be forever overthrown, and the Bible, like any other book, must allow itself to be criticised and passed judgment upon. If it is of God it will stand forever; if it is of some= thing less than God it will not eternally remain. If some parts of it are the word of God. those portions nothing can ever destroy; if other portions of it are but the words of finite fallible men, often foolish and ignorant, these parts have no permanence.

A similar view must be taken of Jesus. To us he is a man; one of ourselves; a man born in the ordinary way, with parents, educated in a village of Palestine, allowed to unfold his spiritual possibilities through the discipline of persecution, a discipline seemingly needed by all who are to become anything truly great in the world of morals. Jesus, if he were anything more than an ordinary man, was not born extraordinary, but made himself that which he became by a life displaying throughout its course the loftiest nobility of character, manifested in his untiring efforts to secure the welfare of others. If he rose to the heights of supernal glory, it was by self-abnegation, disin-

ology which would assume the place true religion alone should occupy. Shall we bow down before the idols of the past and refuse to embrace all new light, refraining from the utterance of sincere conviction for fear of ostracism or shall we, forsaking everything which reason and conscience alike inveigh against, sail boldly upon a new sea till we explore a new continent? Acting religiously, as Columbus did physically, when he forsook every comfort in his old home, going in search of a newer and brighter, though hitherto undiscovered land, we may go forth upon the waters of an ocean of research, assured of the existence of a fairer continent than the one we leave behind, haunted by the demons of superstition and dread.

As we read the words of Jesus concerning new wine and old bottles, we cannot fail to see. how earnestly he recommends all men not to put new wine into old bottles; for if new wine be put into old bottles, the bottles will burst and the wine be spilled. He tells us never to tion, we defined a true organization as a structpatch an old garment with a new piece of cloth, or we shall destroy the garment we seek | tive speculation as a base will never be more to improve by putting the new material in with the old. If only all so-called liberal Christians | church successfully, we must find a new basis would perceive how necessary it is to leave the for faith, for morality, and offer some new sysold churches and establish independent socie- | tem of ethics to the public for their acceptance; ties, and to rid themselves of the incubus of antiquated creeds and methods, which are greeable certainty for a hopeless blank, susnever anything but a hindrance to progression, and a shameful mockery when allowed to remain after the minds of the congregation have rejected them; if they would only arrange a new set of formulas, adapted to a new era of thought, instead of patching the old garment ture, which is fully as important to man as is and constantly rending it in the futile effort to mend it, they would be doing a true work, similar to that of Jesus and his early followers they would be making ready new bottles for new wine, and constructing a new garment adapted to the new body it is needed to cover. Now we have no word of condemnation for the existing churches, because they have value for | If you are at all acquainted with Unitarian and those who need them and believe sincerely what they teach. If you believe in Calvinism, in the name of all honesty attend regularly a Calvinist meeting-house; if you endorse Roman Catholic claims, and imagine that your side the precincts of the church, then remain in the Romish Church till you feel different- a single Greek word. Does it mean eternal or ly; obey its every command; do just as the priest advises you.' If sincere in your convictions, if a sense of duty impels you to favor ancient institutions, then these institutions |-man souls may be by reference to the Bible, may be necessary for you; they belong to an earlier stage of the world's growth than the present one, and if the development of your mind is allied to that stage, if you fail to grasp a later and broader revelation, these institutions may be as much needed by you as are leading-strings by an infant; but when a soul has beheld a brighter light, when a mind has found a more satisfactory place of repose, terested kindness. The road he traversed is when it can no longer accept an ancient creed, the evolution of thought; it marks the changes the road upon which you may all march to a then it becomes a duty to join an organization in human opinion, and thus at one time and in

the foundation, which we attack, and if we can but prove the insecurity of the foundation, as a matter of course the whole edifice is unreliable. Calvinists are in just as unassailable a position. Granting then their premises, but being unable to assume what they assume before they begin to argue, in our estimation their house is built on sand, and to its sandy foundation, not to its architectural plans, do we ever point those whose ear we can gain.

A radical, not a superficial change, is the desideratum to-day. The attempt to stretch words to give them new meanings is unwarrantable If our faith is new, then new hymns, new prayers and new rubrics must displace the old or we shall be everlastingly floundering in a sea of hopeless, unprofitable, and most obscurely

ambiguous controversy. Until we use plain words, understood by the public, but in one sense chaotic, harmony will not prevail in organizations. In our recent discourses on organiza ure reared on an affirmative foundation. Nega than sliding sand. Before we organize a new as no mind will willingly barter even a disa pense being always more endurable than an assurance of evil. The ethical system of the future must offer to the intellect a reason for all that it advocates, and at the same time steer clear of the stultification of the affectional nathe intellectual.

Science and religion are destined to unite spontaneously in this new system, and upon the new basis faith, separated from superstition, will stand and gleam as it never could when it did not stand upon the rock of unassailable fact. Now what is the new basis of faith? Universalist history you will know that all the early preachers of these liberal faiths strove to prove that they could find biblical sanctions for all they advocated. They undertook to prove their every statement by reference to the soul's salvation is imperiled by stepping out. Scriptures. Volumes have been written to decide as to the correct rendering into English of simply long enduring, is ever the burden of the controversy, and so long as men undertake to decide what the everlasting condition of huwe shall not arrive at anything like a satisfactory conclusion, as the Bible differs in one part from another so widely that materialism, as well as every shade of Christian doctrine, seems inculcated in certain parts of the strange old volume. We must have a new court of appeal wherein we may decide the vexed questions. The Bible can never answer except in a miserably uncertain manner. The Bible registers

a homely, but, we trust, foreible illustration, let'us speak for a moment of physical food as served to the public in two different restaurants. Whenever you take your meals in one, you leave it cheerful, healthy, and ready to perform your duties with alacrity and case; but whenever you eat in the other, you are rendered morose, dyspeptic, and altogether unfit for your work. Now it is a positive act of immorality for you knowingly to partake of food whose effect upon you is injurious. You cannot injure yourself without also inflicting injury upon others, and the claims of society upon you are such that it has a right to demand of you obedience to the laws of nature which, if broken by you as they relate to your own person, render an infliction upon the race which it ought not to have imposed upon it by you. To place morals on this basis is to acknowledge that by viewing and understanding the effects of our actions upon society, we can determine as to what is right and what is wrong without waiting to open any book or hear the voice of any prelate. To insure the greatest good of the largest possible number of our fellow-beings should be the uninterrunted effort of the moralist. Whatever does more good than harm is at least relatively moral: whatever inflicts more harm than good proves itself at least relatively immoral. Thus the question of eating, drinking, sleeping, dressing, walking, talking, working, playing, may be a moral question, a religious one, as to do good to others is ever to fulfill the only command given by all the truly conscientious in all ages. This new basis is found in man himself, not in a purported revelation from above; and as men are living now on a higher plane of life than that on which they stood over eighteen hundred years ago; as the laws of nature are the same in every age while books decay, God is ever issuing a new supply of Bibles, his living word being manifest through the human creatures whose inner light is his own spirit.

The gospels at best contain fragments only of what Jesus taught. The statements there made were made long after his transition to the unseen world, by his disciples, who had memorized a portion of his utterances and had not forgotten some of the leading incidents in his life. Even these fragments are adulterated in many instances, not only by willful perversion at times on the part of copyists and translators, but also in their original form by defective memory and absence of spotless purity in the original writers. To deny that the teachings attributed to Jesus mark an era in human attainment immeasurably in advance of the Mosaic, is to deny a self-evident truth. Moses was aptly termed by Paul a schoolmaster to bring men to the Christ. Every spirit passes through that stage in which he represents the children of Israel, needing simply negative commands ere he reaches a height sufficiently elevated to allow of his following the positive commands of the law of love. There are two great laws in

of the real belief of Calvinists generally. These saints are supposed to be entirely free from the temptations common to ordinary men, for, while they are exposed to all the ordinary dangers of life in the world at large, they are prevented from falling by the special grace of God conferred upon them and not granted to others. Thus their righteousness is imputed and not native, and their morality negative rather than positive in its character, as it is merely farcical to speak of exposure to sin, and then in the same breath declare that believers in Christ are not allowed to fall, by reason of the special grace of God preventing them. Arminians (all Evangelicals not Calvinists) have protested, it is true, against this peculiar tenet of Calvinism to some extent, as the Wesleys and others have vigorously denounced the doctrine of the impossibility of the fall of the saints ; but even among Arminians so implicit is the reliance placed upon the finished, atoning work of Jesus in behalf of all his people, that for a minister to dare to put a premium upon a virtuous life is for him to lose his position as a minister of even a Methodist Church. To take away Christ from men as a vicarious saviour is, of course, to destroy the conservatories in which religious hot-house plants can be forced by strong excitement and ardent faith in a personal redeemer, into unnatural bloom. But men and women, to glorify manhood and womanhood and earn a title to true glory and happiness, both here and hereafter, must develop a sturdy and positive religion or morality capable of withstanding every tide of opposition and evil.

While we have had in the past many a race of moralists who may be compared to clinging vines, needing to twine around some giant oak for protection, the moralists of the future will be like unto the oaks that withstand the elements themselves, and afford protection to the weak who need a protector. For this reason the idea of saviours may yet remain, only instead of one saviour we shall have many; and those who are the saviours will be men of the . type of those great teachers of the past who, as exemplars and inspirers, are inexpressibly valuable to humanity when properly understood, but directly injurious so soon as their work is regarded as substitutionary, while it is in reality only exemplary. To take the place of old theology a new system of ethics will assuredly arise, and, as Felix Adler has suggested, teachers of ethics will in many instances be the successors of the clergy of the past and present. In this new system we shall have nothing presented to us in conflict with the truths to be found in antecedent systems: the new ethical system will, be simply a result of evolution in its effect, on moral progress. The new ethics will be produced by evolutionary law as naturally as the butterfly emerges from the chrysalis, or as the bird leaves the egg when ready to stretch its wings. As the ultimate condition of the grub is that of the butterfly, as the ultimate attainment of the acorn the world to-day: the law of Moses and the law | is realized only when it becomes an oak, even

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so the ultimate of ethics can be nothing less. than their flowering out into a system at once rational and spiritual, satisfying to man as an affectional and intellectual being.

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The view we take of ancient beliefs and ceremonials is the following: they were seeds, acorns or eggs germs of future developments. Without them h manity could not have risen to its present altitule. The good in them forbids them to remain permanently as embobliments of truth. as all good is daily unfolding, and all life resists. in time the prison in which its incipient stages are passed. When fruition's hour arrives, do we strive to imprison the liberated bird in the egg out of which it has emerged ? Do you strive to capture butterflies and doom them to inhabit chrysales, because without an egg a bird never is produced, neither a butterfly without a chrysalis? By endeavoring to put the new religion into the old churches and forms of worship, we are guilty of folly as great as the folly of those who would expect a bird capable of flying to reenter and live within the egg out of which it sprang. I offer no disrespect to the egg when I discard it; 1 merely recognize that its work is done, and that, while formerly a blessing, it would now be an incubus. Conservatives have a perfect right to enjoy their own embryonic life as long as they are unready for greater freedom; but nothing can be more ludicrous and pitiable than the spectacle of cringing liberalists striving to come as near as possible to the level of the old faiths and practices, as though the taking of advance steps was something to be ashamed of. By such a course you give every opponent the right to believe that you feel your own position inferior to his, or else that his permission must be asked ere you have a right to differ from him on cerémonial matters.

We are willing to credit Bibles, churches and olden teachers with having done a great deal of necessary work in the world; but we certainly are not willing to allow that they have a better right to exist than we, any more than we allow that adults should crave the permission of children ere they use their larger powers. Without past inspiration we should no more have been ready for the new light which now breaks in upon us, than without children we should have had men; or, again, without fathers and mothers, a new generation. The standard of excellence in the mind of the conservative, be he Jew or Gentile, is the opinion and practice of the forefathers; whereas the standard of excellence acknowledged by progressive minds is ideal and future, only a glimpse of something transcendently beautiful on which the soul can gaze. The backward gaze of the conservative leads him to desire to become what men once were; the eager longing of the progressionist is to become what men have never had the opportunity of becoming until now.

Without the fierce struggles of ancient reformers we should never have obtained the liberty we now enjoy; without the seemingly ridiculous controversies of the past, we should never have been ready to see the beauties in a broad er faith; as light is generated by the collision of minds, just as the friction produced by the contact of atoms or bodies is always needful to produce light and heat. The future, to all great minds, has appeared larger than the past; the measure of individual attainment-gould not represent to so great a worker, as Jesus the measure of human possibility, and hence he plainly declares to those who are to succeed him, Greater works than I have done shall ye do; my work would not be great unless it paved the way for something yet greater. -

If Christians, really followed the injunctions of their Saviour, and placed moral growth and spiritual development above all else, however wonderful in their eyes the cures wrought by Jesus and his primitive followers upon the bodies of men might be, they would quici ly admit that those radicals who deny the miracles in the letter but accept them in the spirit, have given Jesus credit for doing greater works than cause even the Unitarian bottle was not new the Evangelists literally make mention of. For is not the work of societary regeneration greater than the work of the physician or animal magnetizer, who merely relieves pain and removes bodily disorder, but has no power to correct vice or release men from the tyranny of evil habits? Liberal religionists, as a rule, lift the thought of healing beyond the body to the mind and spirit. They see under the guise of legend a mighty moral force at work, liberating minds from bondage, and saving souls from the enslaving power of the passions. If Jesus did literally cause cripples to take up their beds' and walk erect, blind men to see, deaf people to hear, and the seemingly dead to rise from their graves, did he not accomplish a far greater amount of real good, even while performing no physical cures, if by precept, example and moral suasion he lifted lives out of the prison in which they were victims of far worse disorders than any which can possibly afflict the body? There is to us nothing either impossible or improbable in the letter of the miracles even; they all are capable of a rational and natural explanation; they are included within the realm of science; we can understand them, and thus see no difficulty whatever in believing that they took place; but the largest interpretation of those miracles is that which raises them to the dignity of cures primarily affecting the spirit, and, as a result of 'spiritual harmony and liberty, the body. All moral needs are more important than physical ones. Could we reform all morals, bodies would soon be healthy and homes happy, as immorality, in one or other of its numerous forms, is the source whence almost all bodily allments flow. By immorality we mean disobedience to the highest law which human beings can perceive and obey. The greater can always include the less, while the less may often exist without the greater. If, any of you have the power to transform men morally, you must assuredly have sufficient curative ability to heal physical infirmities, as the divine law of cure. ordains that every man's own spirit shall cure. his own body, and that to release the soul from bondage is to give your patient power to rid himself of external annoyances. Is it not a greater work to reform a woman's character than to heal her body of a twelve years' infirmity? When Jesus converted an adulteress, by his sympathy and soul-power, he did a far mightier work than when he healed the Syro-Phœnician. The new interpretation of many texts being a arger one, does not destroy their olden value; it merely adds to it by pointing you to greater works than the letter alone recognizes. The you that eleven and eleven make twenty-three work of the modern reformer is not so much a work relating to the body as to the soul; as it is erroneous to suppose that physical well-being or intellectual culture alone, is a panacea for every ill. We certainly do not undervalue the work of him who heals the body only. To remove a single pain is to do a blessed work; but if we build upon a rocky and not on a sandy foundation, we shall attach more importance to | once proved.

spiritual culture than to aught beside. To prescribe simple remedies for the cure of fleshly ills is to do a great and needed work; but the coming physician can afford to dispense with external remedies, as the soul-power he utilizes will control and include all beneath it. When we reach ailments by a moral force we liberate the fettered spirit of the sufferer, and give nature freedom to do her own work; thus every spirit cures its own body. The faith mentioned so frequently in the New Testament is nothing else than soul force. If even so great a healer as Jesus failed to arouse this, he could do no mighty work. He appears at times to have marvelled because of his inability to awaken this spiritual power in every one, and clearly perceived that when he failed to arouse it he could perform ho miracle.

The greatest work of the reformer is the work of him who provides a better substitute for the comparatively worthless thing he takes away. The organ of veneration is one of the natural parts of the human brain ; to destroy it, or even to hamper it, would be to fight against the completeness of human development. If we cannot put the truths revealed to us to-day into the old bottles of ecclesinsticism, we nevertheless cannot do without any bottles at all. The religious teacher of to-day must, therefore, form or discover new bottles which may hold the new wine. Jesus does not ever content himself with iconoclasm; we can scarcely imagine a greater iconoclast than he, but his iconoclastic works were ever preparatory to the grander work of re-construction. And thus he does not content himself with giving negative commands to his followers, but, while insisting upon the necessity of abstaining from putting new wine into old bottles, he displays the positive need that exists for the provision of new bottles to accommodate the new wine. Sciolism is all negation; science is all affirmation. The sciolist is always telling you about something of which he is ignorant; the scientist is ever revealing positive truths, the sheer force of which is more than sufficient to demolish opposing error. The great superiority of Spiritual Positivism over the faiths of the existing churches, and also over a stupid, negative sciolism, is the superiority of knowledge over ignorance, of demonstrable fact over unquestioning oredulity. You may be forever questioning until everything appears uncertain to you, without ever arriving at any positive conclusion with regard to anything. A condition of chronic doubt is perhaps the most disastrous of all states of mind, because the recognition of nothing can form no basis for anything.

All great teachers proceed beyond negations to affirmations, and when removing a false basis they always point humanity to a wider and truer one. When the old ceremonial bottles are broken, when men can no longer find scope for the exercise of their inborn religious faculties within the pale of the old church, a newer and wider organization, a new bottle, capable of yielding without breaking to the vigorous movements of the young giant of modern thought, must be in readiness to receive this now wine. Jewish bottles, as you know, were skins, which swelled out as the wine with in them was fermenting. New bottles could readily expand, old bottles could not, and thus the pressure of new wine broke them, while old wine, having passed its fermentation period, could rest quietly within them. One of the greatest dangers of to-day comes from the attempt of many to put new wine, figuratively speaking, into old bottles. In Chicago, such men as Prof. Swing and Dr. Thomas have long indeavored to put new wine into old bottles but those whose interest it was to protect the old churchianic skins cast them out and their new wine with them. Thus do the Presbyterian, Methodist, and other churches, prove daily more and more conclusively how, utterly unable they are to withstand the pressure of new thought. Mr. Miln, another minister in the same city, has quite recently left the church be-

The church creeds are like theories of other worlds; guesses about their condition and pop ulation. The Church asks you to believe it and not the telescope; and thus, ages ago, it persecuted astronomers as heretics. To-day it aims its blow at an intellectual or spiritual telescope, and tells you that every modern view of the spirit-world is false, if inharmonious with antique speculation. We can no more expect the American nation to accept sectarian Christianity as a national religion, than to ask it to follow the lead of the governments of Europe, and submit to monarchical sway. Read Confucius on the true relation between king and subject, and his thought lives forever as the soul of the highest government; but while'accepting totally the inner thought of the great Chinese philosopher, we do not feel it desirable to import hither the Chinese administration. As the American people have dismissed old governments, so they must also shortly as thoroughly dismiss old theologies. A war of blood comes first, as man's physical nature is outermost and is first attended to in this sublunary sphere. Washington's sword, Paine's pen, more lately the heroic efforts of abolitionists to destroy negro slavery, have now ceased, only to make room for a bloodless conflict of thought, which will most assuredly result in the emancipation of the nation from ecclesiastical thralldom in many parts of the country, even at this hour, as galling and humiliating to freeborn men and women as was the old-time allegiance to the English crown. In the future we shall completely abandon all

assumptive dogma, and be fully as republican or democratic in religious as we are in civil af. fairs. The coming religion of America must be as indigenous as its government; it must be concrete, eclectic, counting the best and permanent elements in all systems. The Buddhist, the Jew, the Mohammedan, as well as the Chris tian, must contribute his special element to the new theology. And this new theology will be correctly a theosophy, not merely a treatise on divine things; but a knowledge of them, soph wisdom, positive information will displace lo gos, the word-the word concerning Theos, divinity, which is too frequently but an empty utterance. The expositors of the new religion the new ethics, need a new phraseology adapt ed to new sentiments: new forms adapted to new beliefs; new statements embodying our new convictions, and, therefore, the work of the successor of the present clergyman will be the work of one who is competent to search for evidence and build up on the rock of demon strated fact an entirely new religious edifice, composed of living stones, vital truths, feeding equally the reason and the soul of man.

In this brief dissertation on the future of re igion in this land we have studiously avoided all harsh reference to conservatives, and trust no one will accuse us of illiberality because we tell them that their opinions are at best but relatively true. In the search for truth let us al unite, and remember that the Christian saviour said that to know the truth we must live a life of truth and love. In this living out the will of God may we all find the pearl of priceless worth.

#### "The United Glory."

"The United Glory." This was an inspirational view in the memorial service kindly held by friends in remembrance of me in Portland, Sunday, Feb. 19th. I would occupy a little space in the Banner of Light for the sake of the cause, as I come to my family and friends otherwise. Prom the glory of M clisembodied I review my mor-tal life with a satisfactor greater than I could antici-pate. I can better see why my father should be taken when I was two years old, leaving my mother with the care of nine children. The experience and hardships of my being "bound out" have still greater treasures for me now, as they also helped me to success in life. I sought to be guided by noble principles, inculcated by the Society of Friends, and which I found enlarged and inspired in the revelations of Spiritualism. My continued labors for years, for the latter, were not without fruit which was a rich foretaste of the greater harvest now; and from the angel-world I would earn-estly impress all to faithful service with our Father and ministrant ones in mortal life. In the ever-widen-ing victory their reward shall be measureless. As on earth by spirit aid I was improved in judg-ment, and correctly announced some events before their time, so now I can help my family, and friends, and laborers at large, and in heavenly love may they sink all differences for the glorious cause, and become one in the defense of truth. My welcome here to endeared home-life by loving ones, and a grand public reception by a great company of disinterestied spirits, give me great joy, and impel me to continued service. I ask my family and friends, there is no death, but transition. Grand revelations from the spirit-world will reform society, and blessed are those who, discerning the signs of the times, work for the same. I am glad to have been able lovingity to inspire Bro. Lothrop at the momorial service, and now to a different expression from what was intended. Lingering in ministration with my loved family and frien

# Banner Correspondence.

#### New Hampshire.

KEENE.-M. F. Hammond writes, Feb. 4th: I have now been itinerating for about three months, with very good success, among the hills of New Hampshire and Vermont, where I find good fields for any one who is willing to work for the cause of truth, and be content with a fair compensation, the best of food, and the warmest welcome to be found, as well as full appreciation. I find the same state of affairs here as elsewhere; the hold that old theology has had upon the masses has gradually relaxed, until now the people begin to inquire, What is all this noise I hear?' and when the preacher admonishes them to keep away, it only excites their curiosity, and they say 'We will hear.' This has been the experience I have had related to me in several places, both in New Hampshire and Vermont. I find in the smaller towns, especially among the farmers, that the churches are many of them standing idle; their doors are very seldom opened. I spoke in the Universalist Church in Alstead, N. H. They have a society there, but no leader. They have a resident minister, the Rev. Mr. Barber, a fine man, who, by the way, says his congregation have told him for the past twenty years he has been preaching Spiritualism. Here is a good field for workers, for there are more Spiritualists here than any other class of believers. East Westmoreland, N. H., has also an idle church, or nearly so; it is what the people call a mongrel church. The Spiritualists own a large share in it, but the Christians (the sect), to the number of half a dozen, gather in it every Sunday when it is not wanted by others.

We welcomed the New Year in this church, people coming nine miles to hear; this, too, to lear a speaker with little or no reputation in this part of the land. I was invited by these people who came so far to Surry, N. H. There again I found an idle church. Two Sundays I was called to minister unto the people who came in from five and seven miles while the wind was blowing at the rate of forty miles an hour, with the snow flying so one could hardly see across the road; both Sundays it was the same. There is a question arises here : what is it interests the people so? Surely, if the churches must stand idle while the Spiritualists are at work, it strikes your humble servant that there is work for many who are holding back when they might find all the employment they could desire. Let the spirits lead them out into the field and they will find enough to do. From Surry I was called to Keene, and have met with the best of success here."

#### Oregon.

SALEM .-- C. A. Reed writes : "I hope you will not think we are entirely in the dark here in this sunset land, for we are not. The renowned Dr. Slade has been here, and so has Mrs. Foye; and no less a medium than either of these, we have had Mrs. Lowe, (formerly Mrs. Kerns,) whose remarkable scances convince the most skeptical. I might mention many more who have wandered to this far-off-land so we are not left without a witness of the won derful work that still goes on. Mrs. Reynolds (who has given séances in New York) was once rosy-cheeked, romping girl in this land of ye wildfoot. Not ten miles from where I now sit still stands her paternal cot, looking very much the same as it did some twenty years ago when Elsie Dunbar was a mere girl. She was a remarkable medium then, and why not now? At this time we have a small child here in Salem that bids fair to startle the world with wonderful manifestations occurring through its mediumship. Its parents are both members of the church.

#### Missouri.

KIRKSVILLE.-F. A. Grove writes: "Permit

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ists in this city still lives, and sustains lectures Sunday morning and evening, at Good Templar's Hall, on Pearl street. J. H. Tompkins is its President, and Robert Lumley its Secretary. Its speaker for Sunday, March 5th, was Dr. A. B. Spinney."

#### Iowa.

DES MOINES .-- E. M. Davis writes: "After Rip Van Winkle sleep of five years the Spiritualists of Des Moines and vicinity have reörganized the old association with fair prospects of permanency. Permit me to congratulate you and the numerous friends of the dear Banner of Light upon its enlargement. There is no paper I know of that gives as much solid reading matter for the same money, and there is scarcely a Spiritualist to be found but will say that the Message Department alone is well worth the price of a year's subscription."

#### Massachusetts.

NEWBURYPORT.-R. E. Brown writes: 'The good work still goes on in this quiet city; our society has been wonderfully prospered, and we have been favored with some of the best talent now in the field. Mrs. Pennell, Mrs. Stiles, Mrs. Wells, Mrs. Morse, Mrs. Nickerson, each in their own way have contributed largely to our pleasure and benefit; especially have Mrs. Nickerson's inspirational songs been something entirely new for our people."

#### Wisconsin.

MILWAUKEE .- Writing under date of Jan. 31st, J. Spencer says: "We have Mr. F. T. Ripley here. He lectured and gave some excellent tests to parties who were complete strangers to him as well as skeptical. The hall was crowded so that some had to go away. He is also giving great satisfaction in his sittings at Mrs. L. M. Spencer's rooms."

# EXPERIENCES WITH MEDIUMS.

To the Editor of the Banner of Light:

The peculiarities and conditions of mediumship are such stumbling-blocks to many investigators of Spiritualism, I thought I would make note of a few facts I have gleaned in my experience of years, with perhaps a few suggestions in explanation of the wherefore, having come to the conclusion that relatively little is known compared with what will be known about conditions of mediumship.

Generally, when the atmosphere is clear, and the scance-room ventilated, the manifestations are more satisfactory; but this is not always the case, for I have witnessed some of the best materializations in rainy weather, also when the room was almost stifling. Years ago, at a circle held in a hot, crowded kitchen, a certain prominent medium gave a conivncing test to nearly every one in the room. A few evenings afterward, in a large, well-ventilated room, with few sitters, she did not give one decided test, and her general mediumship was poor. When leaving the room, I overheard a lady say that she thought she might do better to have a private sitting; to encourage her, I said that a few weeks before I had had one which was remarkably good. A stranger near us overheard my testimony, and in a loud voice said : "I went to see her awhile ago and did n't get a thing."

The medium's condition seems to be of more importance than external conditions. Some mediums are so sensitive that a dogmatically skeptical influence will greatly retard if not prevent manifestations, while others are not affected by a good deal of discordant element. One evening, after a scance with a favorite materializing medium, her control called me into the cabinet and said the reason why the manifestations had not been better was that her medium overheard an unkind remark made by a lady (?) before she entered the cabinet. I have in mind another old materializer, who receives her visitors at the door-perhaps battling with an objectionable one-then enters her cabinet and gives a satisfactory séance. Abuse would spoil a sitknown Charles H. Foster to have a rough time with an ungentlemanly skeptic, ordering him from the room, then sit down as though nothing had happened and give the most wonderful tests. The dogmatic, uncomfortable influence of one man injured one of Maud E. Lord's séances so much that she insisted on refunding half of our admission fee. There are firm Spiritualists who unconsciously carry a positive magnetism which repels mediums more than the honest skepticism of different organizations. Few test mediums can go into a public hall and be controlled successfully, yet J. Frank Baxter needs a crowd to make conditions favorable, being seldom controlled in private. Materializations are said to be retarded when mediums wear silk. Materialized forms resemble the medium more when most of the forces are drawn from the medium ; less like the medium when there are mediums present who can be used to assist in the manifestations. One is more likely to get identity in a form when the medium's size, height and features approximate to the spirit's. Some persons do better with one.medlum and some with another. 1 always dread to recommend a medium. I have said to an inquirer, if you wish to sit with a good medium go to Mrs. L.: I have received some excellent tests through her.' The next time I saw the friend he told me my medium was a failure; that he did not get much. Said I, "Try Mrs. B.; I do n't think she will satisfy you, she does'n't me, but I sit with her occasionally." This proved to be the medium the friend wanted; for he afterward told me she was the best he ever sat with. I have found that my spirit-friends prefer particular mediums ; sometimes giving more satisfaction through the less developed one; probaoly for. the reason that they harmonize more with this one. I have sat with a lady friend for years, on an average of once a week, receiving intelligent, loving communications, while during that time I only received one decided test ; that being one of the best I ever received. Communications are generally tinged more or less with the individuality and verbal style of the medium. I do not enjoy a communication written through a member of my family, as I.do one written through a stranger. In the former case I am so well acquainted with the medium's expressions that the individuality of my spiritfriend is not so discernible as through the latter medium, with whom I am unacquainted. A gentleman said to me, after a lecture given by a trance medium, that she had only been giving matter which she had obtained from the last Banner of Light. In this case there was no doubt about the medium's being unconscious :but she had read the Banner in the forenoon, and lectured in the afternoon, the control having to clear her brain of what she had read, before being able to impress it, with foreign thoughts. In the evening the lady gave a discourse which could not have been so criticised. The more arbitrary the thoughts, the more

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enough for his wine. These three men, representative preachers, show by their exodus from the church how impossible it is for new thought to run in an old groove ; how futile the attempt to ask the church to patronize the liberal thought new churches, new systems, new ideas demand.

We must all remember that every church has two creeds, one positive, the other negative. As the positive creed tells you exactly what you must believe, the negative informs you also what you must not believe. Thus a creed in its entirety is like two walls hedging one in the one resisting all discovery of new truth, the other forbidding any relaxation from the old iron faith. The creeds of the future will have no negative limitations; they will never attempt to assign a limit to existence, while at the same time their affirmations are overwhelmingly positive. They will be so thoroughly substantiated by fact and analogy, that no one will ever feel called upon to make them, unless his reason assures him that the propositions to which he assents are self-evident. New bottles must, of course, have definite form ; they must be made of something, but while very strong and actual, they will be so plastic that the new wine fermenting within them will find no resistance offered by them to its motions. New creeds will not be old oaks just ready to decay, but vigorous young, saplings, and often acorns just sprouting out in the incipient stages of their path toward maturity.

Now if we admit, as we all must admit who have any; positive convictions in our minds, that there is an Infinite Power working in all things for the best; if we can believe in divinity at all; that man is a creature of endless progressive possibilities; that all things ever obey the laws of cause and effect, we must allow that all future lives are to be but further developments from present and past lives. 'If we believe man capable of everlasting progression, then all the knowledge we have gained in the past will of necessity be the preparation himply for a vaster prospective knowledge, giving us power ultimately to solve the abstruest problems. These problems, however, will not take from us our rules for solving simpler and already solved problems, any more than a knowledge of mathematics can wrest from any one his confidence in the integrity of the multiplication table. Certain world-wide affirmations in spiritual science can never be denied through an eternity of progress, any more than any amount of knowledge can teach or twenty-one; you know forever they make twenty-two, and nothing else. Future astronomical theories may reveal much concerning Jupiter and its inhabitants, but can neverdeny successfully the existence of that planet. If we give you a theory of Jupiter, it is possible that future revelations may compel us to

#### A STATEMENT. To the Editor of the Banner of Light:

The unusual form of Mr. Hanson's communication demands explanatory statement: On Wednesday, Feb. 15th, I accepted the invitation to deliver a memoria address in Portland the following Sabbath, and Thursday morning he came to me in inspirational control so that I loved and honored him, and could state to his friends characteristics of which I was otherwise uninformed. At Portland he' came to me for the consolation of his family. The memorial service presented an unusually sympathetic audience, with appropriate music and flowers. The President's chair contained a portrait of Brother Hanson, encircled by tasteful drapery; he himself in spirit was seen there, and his presence and influence felt through the service.

After the invocation and music, President Towle made an appropriate introduction, followed by the Hon. Mr. Woodman. in an interesting address, com memorative of a life of wide and honored usefulness. In the hour following, the number and power of the inspirers was such that we all were greatly lifted and blessed. As "Winona" said, "the walls were no separation, and the spirit audience heard to its utmost bounds." On returning home Mr. Hanson (but three weeks since leaving the mortal form) controlled his wife, and affectingly talked with the members of the family. He promised to come to Hotel Ellot, Boston Highlands, to write to them through me. By insplrational control he addressed the evening gathering, and was seen standing at my side with his hand upon my head. When, as, requested, I came to write a notice for your nobly useful paper, he wished through me to address your readers, and I complied as advised by my guides to do.

I will simply add that these facts of the present dispensation, the glory of all the past, are grand, instructive and inspiring beyond the power of language to deplet. . CHARLES D. LOTHROP.

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

THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-IS & BOOK REPLIETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY. NOT OUTSIDE OF NATURE. IT modify our theory without denying anything SHOULD BE IN THE HANDS OF BVERY INVESTI-GATOR IN THE WORLD.

nrougn your valuable paper, to thank Wm. Young, Secretary of the London Society for the Abolition of Compulsory Vaccination, for valuable papers and statistics forwarded to me by request. · Confidence in the protective power of vaccination is growing less every day; the evidences against its value are conclusive and concise. The very fact of introducing into the human system a loathsome animal poison for the purpose of superseding a zymotic disease that can be regulated by hygienic measures, is repulsive to every thinking mind, and fit only for contempt. We have had C. W. Stewart lecturing for our society during the winter on Sunday evenings, and his course ends by April 1st. Audiences good, much interest manifested. The Banner of Light is my sheet anchor, and with its enlargement covers all the ground. May its corps of workmen never grow weary, or its shadow grow less."

## Maine.

BUCKSPORT. - Dr. C. F. Ware writes: Thinking the readers of the Banner of Light throughout New England would be interested to know how we are prospering in the old State of Maine, I would say that the Committee of the First Spiritual and Liberal Association met Feb. 4th, at Dr. S. I. Emory's in Glenburn, to transact business for the coming season, and voted to build'a pavilion fifty by ninety feet, work on the same to commence immediately; ilso that our next Camp-Meeting be held ten days, commencing August 26th. Perfect har, mony prevailed, and all feel confident that our glorious cause is to take a higher and more prominent part in the State than it ever has done. We hear from all quarters of the State that people are giving more thought to this great subject, and evincing a great desire to investigate for themselves."

# Ohio.

KENT.-Mrs. M.A. Merrill writes: "The dear Banner of Light Feaches me this beautiful winter morning; freighted with aroma fresh from the Summer-Land, bringing my spirit en rapport with many dear workers in the mundane and celestial realms. Allow me with your host of friends to congratulate you on its enlargement, and to express the wish that, it may go forth a true missionary, illuminating the pathway of mortals, until bigotry, ignorance and superstition are unknown in the land."

#### New York.

ILION, -A. E. Doty writes: "The lessons of Spiritualism are still at work here, although no open agencies are now employed. Our principal medium left us a year ago. We count among our quiet adherents the best men in town, and ridicule no longer attacks our fort with any hope of success." \_\_\_\_\_ 

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#### Michigan.

GRAND RAPIDS .- A correspondent writes The old society of Spiritualists and Liberal-

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## BANNER OF

difficult it is to find a medium developed to give them. Very rarely have I had a spirit tell me that it had communicated with me-perhaps an hour before-through another medium ; not, I believe, because there was deception, but because the spirit was unable to make the brain receive the thoughts. Investigators find that the Christian is oftener given than the surname, being, no doubt, easier to impress upon the medium's brain. Through one medium I always get the Christian name of a dear friend; while another always gives me her pet name; both were perfect strangers to me when I first sat with them.

I have noticed that, with few exceptions, I exhaust, so to speak, a test medium in two or three sittings; the first may be remarkably good; the second and third good; after this ] receive either repetition, or that which is not of much account. I asked the control of William J. Colville why it was so? It was answered that these mediums were only unfolded enough to give tests to the skeptical world; that in time they would be more perfectly developed. ABBOT WALKER.

Hamilton, Mass, Feb. 21st, 1882.

JOTTINGS ABOUT CHICAGO.

BY E. W. WALLIS.

To the Editor of the Banner of Light:

When I left England, one of the places I determined to visit while in America was the great Western Emporium, and although I had to wait, yet, thanks to the kind assistance of Mrs. Richmond and "Ouina," I succeeded in obtain-ing an engagement for the last two Sundays of February with the First Society of Spiritualists of Chicago. I shall remember my visit as long as I live, not only because of the remarkable features of the city, but for the warm welcome and hearty sympathy extended to me on all sides, and for the generous hospitality and kindness of Dr. and Mrs. Bushnell, who did all in their power to make me at home, and succeeded. The evening after my arrival I attended the Ladies' Union meeting, where quite a large company had assembled, unaware that any speaker would be in attendance; consequently, as soon as it was known that I was present, faces brightened visibly, and a very happy evening was spent. Friends were especially pleased with "Lightheart's" efforts at rhyming, involving the introduction in each line of one of the four words proposed by the sitters.

Good audiences attended each of the four Sunday lectures, which were greatly appreciated. Each evening of the week save Saturday, (the speaker's Sunday,) receptions were tendered your correspondent, at which, as he was controlled the greater part of the time, the audiences enjoyed themselves, but by the week's end he was considerably exhausted. Stilk if good can be done, and there is need of service, I for my own part (and my guides for theirs,) am always ready to get into harness.

Chicago has a great many mediums of all kinds. and a variety of meetings; some half-dozen dif-ferent meetings being held every Sunday, besides séances. 'The Children's Lyceum is doing useful work, but I was kept too busy to visit one of its sessions and render the assistance I wished to do. The mediums' meeting held Sunday afternoon is, I am told, a success, good audiences attending each session. The Ladies' Union is a similar institution to the Boston "Ladies' Aid," and is prosecuting its philanthropic work most evergetically: the ladies engaged are earnest workers and enthusiastically devoted to the cause. Mrs. Richmond, I an told, is by no means the least active or useful member. Indeed, the friends seem to fairly love her, never feeling the need of her presence so much as when she is away. They are anticipating a treat during the visit of Mrs. Brigham, and I am quite sure will not be disappointed.

The First Society is very harmonio

hopeful "sign of the times" that popular public opinion demands the strong meat of robust heresy, instead of the sickly, sentimental appeals to Jesus and his blood. The present is a trial and transition time; the fight is fierce; the dust thick; many waver; but doubt not Truth's unsullied banner will yet wave over the field where will lie the ruins of the stronghold of dogmatic theology and the debris of the Castle of Despair. Men's minds may-nay, must become aroused, that they may fight their way through and out, carrying with them the key of knowledge!

Prehistoric Man.

Re-division of the Stone Age into Three Great Epochs-Remarkable Researches-Evidences of Man's Existences During Miocene Times-Strange Relics.

[From the London Pall Mall Gazette.]

Prehistoric archaeology advances rapidly. It is not so very long since Worsane's epoch-mak-ing book first firmly established the primitive division of the early human past into the three ages of stone, of bronze and of iron. Then came the discoveries of Boucher de Perthes and oth-ers, systematized by Lyell, which resulted in the recognition of that still earlier stone period described by Sir John Lubbock as palwolithic. Since that date the archaeologists of France and England have advanced to a regular classifica-Since that date the archeologists of France and England have advanced to a regular classifica-tion in order of time of the vast helerogeneous collection of human remains belonging to the elder stone age; but the results of their re-searches have hardly yet obtained sufficient general recognition outside the restricted sci-entific circle. It is probable that most culti-vated people still continue mentally to divide the prediction the veried into the page of stope the prehistoric period into three ages of stone, bronze and iron, and to subdivide the first named age into a palaeolithic and a neolithic epoch. In reality such a division, though prac-tically convenient, is grotesquely disproportionate.

#### A NEW DIVISION.

ate. A NEW DIVISION. The so-called stone age is made to extend over an enormous lapse of time and to include portions of the geological terthary period, the whole of the quaternary and part of the recent, while the small remainder of the recent period is handed over to the bronze and iron ages. This scheme is almost as absurd as a division of English history into the Victorian, the Georgi-an and the pre-Georgian epochs, the last named being subdivided once more into the Anglo-Saxon and Elizabethian periods. French arch-wologists have far more correctly recognized six main divisions of prehistoric time — the first five being equivalent to what we ordinari-ly describe as the palaeolithic age, and the sixth comprising the neolithic, bronze and iron ages, or the "recent" period of geologists. It is only by such a stricter and more chronologically ac-curate subdivision that we can properly appre-ciate the great slowness of human evolution in its carlier stages, and the vast lapse of time cov-ered by the so-called palaeolithic period. The first five ages rudely grouped together under that name cover, in fact, the whole series of arons from the mid-miceene, or at least from the earliest quarternary deposits, to the recent geological epoch, while the molithic, bronze and iron ages answer only to the few thousand years (not more than fifty at the outside, and perhaps not more than ten) since the earliest appearance of the still surviving Euskarian race in Europe. THE FIRST AGE. Accepting the division proposed by M. Ga-

#### THE FIRST AGE.

Accepting the division proposed by M. Ga-briel de Mortillet, the greatest living authority on the subject, we may regard as the first stone age, the mid-miccene period, in deposits of which date the Abbé Bourgeois has discovered worked flints attributed to the hand of man. These earliest known human relics were found in the calcuire de Beauce, at Thenay (Loir-et-ther) and some good specimers may be seen

ing of cruelty to animals (horses) effected, but the speed and facilities for travel are greatly in-creased by this pleasant mode of locomotion. Dr. Thomas, being questioned, declares him-self a philosophical Spiritualist, and mediums in Chicago claim him as an experimental one. If te teaches it in his sermons, and standing-room is hard to find in the commodious theatre where he speaks. Prof. Swing sways the sympathies of an equally large portion of the community. It pays to be a heretic, and truth has a better chance when men are compelled to stand on their merits and find their level. Surely 't is a hopeful "sign of the times" that popular pubother material than stone for making imple-ments. These earlier cave-men could not fash-ion the bone harpoons or horn knife-handles of their later successors; far less could they draw the spirited designs of the La Madelaine mammoth or carve the graceful figures of the Brunlquel reindeer. At the same time the climate of Northern Europe was already grow-ing colder than during the St. Acheni epgch. The two periods are known to be distinct, not merely by the difference in their respective types of implements, but also by the accompa-nying fauna. The long-baired mammoth and the cave-bear still remained abundant, but the more delicate hippopotamus could no longer more delicate hippopotamus could no longer stand the chilly climate, and had already re-treated toward the sunny south,

#### Written for the Banner of Light. BE THOU MERCIFUL.

BY MRS. VIRGINIA BARNHURST, Be thou gracious! Who in judgment Dares arraign his kindred clay? Alom of the same frall hature, Prone to err and weak as they t Actions seem offensive, odious,

Till their authors branded stand Outward thrust, as he the brow-marked, Forth from all the social land: But of battles waged with tempters

By the soul in pure estate, Who can know? With what great labor Gave it birth to crime so great ? Oh, be gracious i grandest structures Time makes one with common dust; Yet mid desolation's chaos Faithful life will keep its trust.

Deep, opaque, the shrouding strata. 'Neath which cause and motive lie, Working out demands of earth-life, Far from reach of questioning eye. Only He, the Great World Schemer, Speaks to find it forthwith done; Finite man aspires, endeavors, Works and fails, a vanquished one:

Disappointment's Marah billows Surging whelm the toll-worn soul: Waters from whose murky vaporing Demons spring to clirse the whole. Where the potent blessing Prophet Healing plant o'er wave to lling, Which shall all these bitter currents To their pristine sweetness bring?

Though high hearts, the God-touched, noble, By Guilt's hand may coldly lie, Still unscathed in holy beauty, Lives a spark which cannot die: And as fitful storm and tempest Lead earth's springtide forces on,

Trials plerce their mental darkness-Ruin gleams an ivied throne ! Be thou gracious ! Merey robe thee, Till thou walk as one God-blest; Sympathy for erring brother

Dwelling ever in thy breast. Deeds of mercy deck thy pathway, As bright light the sun God's track: For thy bread to waters given Wall, the days will bring it back ! Philadelphia, Pa.

#### A Note from Our Translator. To the Editor of the Banner of Light :

I distribute nearly all the foreign publications with which I am favored; but as I receive, for instance, only one copy of the "Psychische Studien," and have no printing press, I cannot supply more than a dozen people with it.

A person writing me from Salt Lake City is rather caustic about postage, seeming to think

# New Books. WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM.

LIGHT.

BY ALLEN PUTNAM, ESQ., Author of "Bible Marvel Workers," "Natty, a Spirit, "Meandriam, Spiritualism, Witcheraft and Mira-cle," "Apassis and Spiritualism," etc.

ele, " "Apassis and Spiritualism," etc. While producing this work of 42 pages, its anthor obvi-ously read the darker pages of New England's carller his-tory in the light of Modern Spiritualism, and found that in origin Witchcraft themaul (o-day's supermundane pho-nomena are the same; and found also that intervening Witchcraft historians, lacking or shutting off to-day's light, left unnoticed, or illogically used, a wast amount of impor-tant historic facts, and set before their feaders erromeous conclusions as to who were the real authors of the barbaric doing they were describing. Mr. Futuam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witch-eraft had its origin, and descuded from actors then and there,) in this interveling and instructive work has done wuch to disperse the) dark chouds which have long hung over our forelathers, and not a little that exhibits egregious shortconing sand others who follow their lead. The work is worthy of general perusal.

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APPENDIX. APPENDIX. CHRISTENDOM'S WITCHCRAFT DEVIL. LIMITATIONS OF HIS POWERS, COVENANT WITH HIS POWERS, COVENANT WITH HIS, HIS DEFENCE, DEMONOLOGY AND NECHOMANCY, BIBLICAL WITCH AND NITCHCHAFT. CHRISTENDOM'S WITCH AND WITCHCHAFT. SPHILT, SOUL AND MENTAL POWERS. TWO SITS OF MENTAL POWERS-AGASSIZ. MARVEL AND SPHILTUALISM. INDIAN WORMHIP. Cloth. 12000. pp. 442. Price 91.50. pp.

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# TRANSCENDENTAL PHYSICS.

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### JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy at the University o Leipsie, de., etc.

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

# CHARLES CARLETON MASSEY,

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

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- Professor Zöllner's Hands, \*\* 111,--Experiment with an Endless Bladder-Band and
- Wooden Rings. \*\* 1V.-Result of the Experiment.
  - V.-Ditto, on an E

members appear to be united by a common bond of sympathy and mutual good will; while I cannot see eye to eye with them upon many points, yet I (cordially recognize their willingness to "agree to differ."

I received an invitation to attend a scance by Mrs. Maud E. Lord, and gladly availed myself of the opportunity to witness her mediumshin. The first portion of the time was devoted to an experimental seance for materializations. The night was stormy, and the air damp and close. but so far as 1 could judge the phenomena were genuine, though very meagre; at the close. Mrs. Lord was found tied in her chair in such a manner that I think it was impossible for her to have done it herself; I examined the knots and assisted in untying them, and found they were bona fide knots.

But the most interesting features of the evening to my mind occurred during the dark circle, when sitters were touched, voices heard, and clairvoyant tests spoken by Mrs. Lord apparently simultaneously. I say "apparently," because everything was so rapidly accomplished and so many persons were talking at the same time, speaking to voices, or telling of being touched or caressed, that it was a difficult matter to keep the run of what transpired; but descriptions of spirit-friends were given me, and a voice sounding marvelously like that of a sister who has "passed on" since I left the old country, whispered her name to me and called me her brother-another name being spoken by Mrs. Lord immediately afterward which was that of a lady friend whom she had previously described. Neither of these names were at all common ones. My only regret is that I could attend but one of these remarkable séances, and that under unfavorable conditions. Mrs. Lord appeared most anxious to give satisfaction, and in every possible way endeavored to do her part to convince the sitters of her honesty. I shall always remember with pleasure the tests I received through her mediumship.

I had no idea of the magnitude of Chicago, or of the extent to which Spiritualism is known and practiced there, until I saw for myself. In addition to the services held by the First Society, lectures are being delivered by Miss Susie Johnson, an old-time worker and estimable lady, under the auspices of the West Side Association. I was pleased to meet this lady on the occasion of a reception at Col. Bundy's and exchange greetings and notes. It is the misfortune of a speaker's life that he can seldom meet fellow-workers in the field, and receive the encouragement which an interchange of thoughts would give. If we knew each other better, probably there would be fewer misunderstandings in the world.

I paid a visit to the famous stock-yards. Never did I feel more disgusted with the flesh-eating customs of the age, or more inclined to advocate vegetarianism.

Chicago has grown rapidly since the fire, and one of its latest improvements is the introduction of cables and grip-cars for street traffic. The East will have to follow the enterprise of the western cities, for not only is a great sav-

-

Cher), and some good specimens may be seen and examined in the Musée de St. Germain. They are undeniably very rude, but they bear distinctly the imprint of design, however rough. There is not the least resemblance in them to mere accidentally cracked fragments of flint. They have been first broken off whole, and then regularly chipped all round the edge, so as to make a sharp cutting or scraping implement. They look like hastily made temporary instrumake a sharp clutting or scraping implement. They look like hastily made temporary instru-ments for cutting up a prey already secured. Chance might easily break a stray flint or two, but it could not chip them into fixed forms, by several successive blows or operations, each di-rected consecutively to a distinct point on the edge, nor could it readily deposit several of them, with approximately similar shapes, in a single place. Moreover, these flints are marked with fire; indeed the Abbé Bourgeois believes that heat was the original agent employed for splitting them. Now fire almost certainly pre-supposes man; for, though lightning and volca-noes may give rise to forest fires, yet to find several stones together, all bearing marks of burning, in a sedimentary deposit, is quite un-heard of elsewhere, and when this fact is taken in conjunction with the evident traces of design in the flints, the conclusion that they were formed by man becomes almost inevitable. In France, nearly all the leading archaeologists have given in their adhesion to these miocene relies; but in England many of the best author-ities still hold somewhat suspiciously about.

relics; but in England many of the best author-itles still hold somewhat suspiciously aloof. It may, perhaps, be well, therefore, for the pres-ent to carry over M. de Mortillet's first stone age to a suspense account.

#### ST. ACHEUL'S EPOCH.

ST. ACHEUL'S EPOCH. The second stone age, which M. de Mortillet calls the St. Acheul epoch, coincides probably with the beginning of the quarternary period; for at present we have no distinct evidence of man's existence during the pliocene times, though a few cut bones and other doubtful re-mains have been adduced from the Tuscan pli-ocenes and from our own red erag. Of course, however, if man existed in the miocene and again in the quarternary, he must have gone on existing throughout the intermediate period; and therefore we may expect that at some fu-ture time or other some human implements of a slightly more advanced type may possibly be

and therefore we may expect that at some fu-ture time or other some human implements of a slightly more advanced type may possibly be discovered in the later tertiary strata. If so, we shall have to interpolate another age, at present unrepresented, between M. de Mortil-let's first and second epochs. The men of the St. Acheul period—Professor Boyd Dawkin's "drift men"—had for their chief implement the well-known large chipped-stone hatchets of the Somme Valley, almost identical in shape with those found in the Thames gravel and in the Valley of the Axe at Chard. They show a great advance upon the very rude scrapers of the first age. Both faces are convex; and the implement, which is pointed at one end and rounded at the other, seems to have been held in the naked hand without hafting. Hatchets of this sort are the commonest placelithic re-mains in England. Very few other implements were of a still ruder type—mere flakes of knives of the simplest construction. The duration of the St. Acheul age alone (to judge of the thick-ness of the deposits), must have been a longer than that of the neolithic, bronze and iron ages put together. During the whole time covered by it northern Europe still enjoyed a mild cli-mate, and the mapmoth, the hippopotamus and the cave bear were very common over Britain and the continent. AN AGE OF HUNTERS.

and the continent. AN AGE OF HUNTERS.

The third age, that of Monstier, shows a fur-ther advance in the art of implement-making. The hand-held hatchets disappear and are re-placed by a greater variety of more finished in-struments. That which M. de Mortillet regards ton, have it on sale. . 1

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that she is the only person in the United States | The Natura of Life. who has asked for papers; but when I say that I have had applications (and have supplied the demand) from California to the Azores, from Texas to Dakota, it is easy to see that any sarcasm in the matter is wholly misapplied. To do up papers and properly direct them is no slight task. Wrappers and paste-pot (particularly where there are children) are not always handy; while postage-stamps and patience are, Puck-like, spasmodic attendants.

G. L. DITSON. 27 Rev. James Freeman Clarke, in his clos-

ing lecture before the Lowell Institute in this city, recently, his theme being "The Religion of the Future," said:

"It remains only to ask if the world will outgrow Christianity. What is true in it and Christ cannot be outgrown. That God is one, that he is a father, that man is a brother, that Jesus is the best embodiment of the divine and human love, will always remain true God, duty and immortality will remain the faith of mankind. The forms of Christianity have changed, and will probably change still more-in the direction of greater freedom, clasticity, reasonableness and practical morality. It will not offer to the race a creed or a ritual, but the life of its master-'the flower of man and God.'"

Regarding the attempt to enforce the Sunday law in San Francisco, the Jewish Times says: "The immaculate pictists and perfumed moralists who are attempting to enforce the 'Sunday' law have not met with success so far. Juries have disagreed and public opinion is opposed to them. California is not the only State of the Republic threatened with the cloven foot of religious intolerance. The man-ne is widespread and has even reached to the na is wide-spread, and has even reached to the Territories. The Town Talk, of Walla Walla, says that Washington Territory 'will suffer so says onat washington retricty will suffer so much inconvenience, and the town such a loss of business, that the framers of this iniquitous Sunday law will be execrated by the people of Walla Walla and other important places in the Territory.'

To Hydrenists AND SANITARIANS.—Those of our readers who have witnessed the injuri-ous results of vaccination, or have reason to doubt the efficacy of this so-called medical prophylactic against smallpox; and believe rath-er in the virtues of healthy habitations, whole-some food, pure water, scientific drainage and proper exercise, and are willing to circulate lit-erature treating thereon, are invited to com-municate with the Editor of the VACCINATION INQUIRER AND HEALTH REVIEW, 7 Albert Road, Glaucester Gate, London, England, and enclose stamp to prepay postage. Exchanges, please copy.

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

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no more: The first our carnest desire that these who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. The association of the fact for solution of the fact for an our tirrle-floor table, we solicit domations of such from the friends in earth-life who may feel that it is a pleas-are to place upon the altar of Spirituality their floral offer-ings.

Ar We invite written questions for answer at these

scances. [Miss shelthamer wishes it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Tuesdays. Wednesdays or Fridays.] We Letters of inquiry in regard to this department of the Forner should not be ad bessed to the medium in any case. Lywis-B. Wilson, Chairman,

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

Public Scance, Feb. 7th, 1882.

#### Invocation.

**Invocation. Invocation.** Oh! then great dominated infinite Spirit, then who art completes and hypower quickening the in-pulses of our sould at this time, and we reach out to three, in spirit, knowing that our wants shall be sup-piled, and our every need answered, even all the re-quirefficients of each being. We would come to the as-children draw near to their earthly parent, feeling that we will be received, and that then will be stow upon our yearning hearts that measure of love, sympathy and consolation which we most desire, and for which we will be received, and that then will be stow upon our yearning hearts that measure of love, sympathy and consolation which we most desire, and for which we daily ery, ob, our Eather: they may give forth some word of instruction, some little biosson of love, that will take root and bloom in the yearning hearts of mortals, and give forth fragrance and beauly for the earlichment of human lives. We draw near to thy and truth. May we be force worthy of their friend-dip mortals, and blow and blow in the yearning hearts of mortals, and give forth fragrance and beauly for the earlichment of human lives. We draw near to thy and truth. May we be force worthy of their friend-dip may we level that be very treading upon holy ground, and here, when there that his is thy sanctuary; that here we should hay ashe all workily careers raile mortal desires; and only look for that which is spirif-ual, which is true and abiding forever. We ask thy blessing to rest upon all; and may each one go forth from this place induced in spirit with a desire to live more in harmony, in sympathy and love with their fel-low beings. May each one also grow strengthened and from this place induced in spirit with a desire to live more in harmony, in sympathy and love with their fel-low beings. May each one also grow strengthened and renewed, refreshed in body and mind, that they may press on over the hills of the, hearing their burdens faithfully and well, knowing, as they may well know, that the angels are their helpers, their companions and friends, and that they seek ever to perform some good for human kind.

#### Questions and Answers.

CONTROLAING SPIRIT. - We await your questions, Mr. Chairman.

QUES.- Is marriage detrimental to medium-ship or the attainment or development of medi-

unistic conditions? Axs.—Marriage, or the entering into the mar-Axs.—Marringe, or the entering into the mar-riage relation, may prevent medial develop-ment, or it may assist it; it depends entirely upon the\*adaptability of the individuals who enter that relation to each other. The male and female who become united in spirit as well as in the bonds of physical marriage, who are unselfish in the desire to produce the greatest amount of happiness for each other, whose testos and half are similar, and who make it amount of happiness for each other, whose tastes and habits are similar, and who make it arule to bear and forbear with the foibles and imperfections of each other, will find their me-dial powers assisted and strengthened by the union; they will also ereate pleasant surround-ings, favorable conditions for the presence of the high and exalted of spirit-life, who will be effect them assistance and blessing. glad to render them assistance and blessing. The men and women who enter the marriage relation and are not harmonious; caring only for self, even at the expense of each other's happiness, and create discord between each other, and do not seek to work in harmony at all times and under all circumstances, will find their medial development retarded by such union. They will create conditions unfavor-able for the development or unfoldment of the medial powers which they may possess, while, at the same time, they will attract undeveloped spirits who will delight to increase the discord

Q. -1s there any combination which can be found, of material substances of a spiritually magnetic nature, which would of themselves permit of manifestations on the part of spirits?

A... We are told that by energing a room with electric or telegraphic wire, and also by hanging rings charged with electricity in the apartment where you desire to receive splrit-ual manifestations, you will be assisted there-

#### John R. Rice.

John R. Rice. [To the Chairman:] I make myself known, sir, as one who lived in the body for seventy-five years. I feel it to be my duty to come back and speak to those whom I know, for I know that they should be aware of the fact that spirits live after the death of the body, not in worn-out frames, but in framesstrong and elas-tic, which are adapted to their wants and de-sires. My life was spent in activity. I believe I can truly say I was not an idle man by any means, and I want my friends to know that I am still active: not dwelling in idleness, not continually sitting in one place, unmindful of the wants and sufferings and the requirements of the rest of humanity.

of the rest of humanity. My name is John R. Rice. Many years ago, I was employed on the Boston and Lowell rail-roads; but toward the latter end of my life, I was foreman of the blacksmith shop at your was foreman of the blacksmith shop at your Navy Yard, in Charlestown, and many there know of me, for it is not so very long since I passed out from earthly things, and away from those who were my fellow-men in the body. I presume I may count it years now, instead of for all that I know, that I cannot

months, but for all that I know that I cannot have been forgotten. I wish to tell my associates, comrades and friends that I come back, once in a while, from beyond the grave, and that I interest myself in their business. I have passed through the con-structive department of the Navy Yard, where my form was seen so many times in days past, more than once since I have been a spirit, and I have themath. How structure that you cannot see

### Nellie French.

**Nettice French.** The friends whom I wish to meet are in West-field, N. Y. I have a great deal to say to them. I have tried to impress them to visit a medium, and give me an opportunity of coming person-ally to them. I have not succeeded in what I wish to convey to my friends, but I feel that perhaps I may do something by coming here. I wish to convey to the information of the avery how wish to speak of the *picture*, and to say how pleased I have been with it, and how gratified other spirits who are with me were, to find that it had been taken so well. I wish to speak of some flowers which we all enjoyed in a peculiar some flowers which we all enjoyed in a peculiar manner, and to say I saw just exactly what was done, and I felt more than pleased. My friends who are with me in the spirit-world, join me in "sending love and blessing to those who remain in the body. I also wish to speak of one book which belonged to me, which I had marked, and which I desired to have given to a very dear friend. I have many other things that I could call over, but I do not wish to do so here. My friends will not care to have me, in public, speak of their private affairs, and I do not care to do so myself; but if they will only give me an opportunity of couning somewhere, where I can to do so myself; but if they will only give ne an opportunity of coming somewhere, where I can "speak without hindrance, I will be so thankful and glad. I wish to send my love to all, and tell them I am very much pleased with my home in the spirit-world; it is so much more beautiful than I had any idea of; for I could not conceive spirit-life as it is, I could not feel that it was so angible and natural, and that it would seem so entirely like home—but so it is. I have not had one regret for having passed away; I have not missed my carthly friends even, for I can come to them so often. I do feel, while it gives me

to them so often. I do feel, while it gives me great pleasure, that they sense my presence at times, and they do think it more than possible that I am with them. I do not know as there is anything else I care to speak of here, except I wish Fannie to re-member me always as her dear friend, as one who comes to her, seeking to assist and benefit and to be of use to her. I feel that I can guide her sometimes, for she is very susceptible to spirit-influences, and if she will feel that I am with her, and talk to me mentally, as she would talk her, and talk to me mentally, as she would talk to me verbally if I was in the body, I know I

her, and talk to me mentally, as she would talk to me verbally if L was in the body. It is true will be able to respond, and give her mental im-pressions or spirit language, so that she will un-derstand. Nellie French. **Lena Morris.** [To the Chairman:] Oh, I have wanted to come so long ! and it seemed every time I tried that something drew me back again, and I could not get hold of a medium to speak to my friends. So, after all this time, I have been assisted to come in contact with my friends in the body, I have desired to make them know this fact, and to bring them a knowledge of my life in the spheres. It is true I did not know anything of this when I passed from the body. It is true my education was limited, and that I know but little concerning life in any degree, but I have been through a course of instruction since I went to the higher life, and I feel now that I murged and comment to course of instruction since I went to the higher life, and I feel now that I murged and comment to course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course of instruction since I went to the higher life, and I feel now that I murged course to course of instruction since I went to the higher life, and I feel now that I went to the higher life, and I feel now that I went to the higher life, and I feel now that I went to the higher went to the bigher life, and I feel now that I am ready and competent to come and talk to my friends, not only concerning spiritual life and its teachings, but also in relation to their mor-tal lives and their material welfare. I think they ought to be willing to give me an oppor-tunity of coming to them. My friends are in Boston, and I do trust to-day I will be able to reach them from this place. I am very anxious to come into communication with Charles Mor-ris, who resides here in your city, and whom I hope to draw toward spiritual things. I wish to give him information concerning the life beyond the grave. I hope he will seek out an avenue some-where through which I may come and speak. I send my love to all my friends. Please tell them that although a long time has elapsed since I passed out from their midst, I have not forgotten any. When they think of me, I am aware of it. I also know how their thoughts have turned toward me in the past, how sad they foll because I may and such and such and such and they foll because I maysed away in early life went to the higher life, and I feel now that I since 1 passed out from their midst, I have not forgotten any. When they think of me, I am aware of it. I also know how their thoughts have turned toward me in the past, how sad they felt because I passed away in early life. I would not have them feel sad—it is better not to be. I know so much more than I should have acquired had I remained in the body, I am glad that I died. My experience has grown so much larger than it would had I stayed here in that little path which I was obliged to tread, that I feel glad of my spiritual existence. At the same time I would not have any of my friends long for death: I would have them wait until it comes naturally to them, for the expe-riences which they gather up in mortal life are for their benefit. I know that I could not have stayed any longer in the body, so I have nothing to regret concerning my passing out. I have friends with me, some of them passing away since I did, and others went to the spirit-world before I was called. They are living in a home with me, which is bright and fair. We are not always in great happiness, because we have work to do. We see the sorrows and the shad-ows that cluster around our earthly friends; we see spirits who are in misery and pain. These things throw a cloud across our spirits—that is, we are in sympathy with those who are suffer-ing; also we sometimes, remember that which things throw a cloud across our spirits—that is, we are in sympathy with those who are suffer-ing; also we sometimes remember that which we have passed through, shadows upon our own lives, which reflect on our spirits. Butour lives are happy; we seek to live in harmony and peace with each other; we enjoy the beautiful, and we are satisfied, only hoping to receive all that is good into our lives, and to make it of use to ourselves and to others. Lena Morris.

I wish to tell my associates, comrades and friends that I come back, once in a while, from beyond the grave, and that I interest myself in their business. I have passed through the con-structive department of the Navy Yard, where my form was seen so many times in days past, more than once since I have been a spirit, and I have thought, How strange that you cannot see me and feel my presence. They appear to be blind and deaf, and they know not that spirits are all about them; and so I come here to call their attention to this great fact; and if they wish to learn something concerning it, I, for one, will be glad to give them any information in my power. Nellie French. left here; so we have one family, but two homes—a spirit-home and an earthly home— and by-and-by all will be together in the spirit-home, and all be happy in each other's compa-

# (To the Chairman :] Do you want to know who I am when I am my own self? I am John-nie McArthur.

#### Lucy W. Jones.

[To the Chairman:] Do you allow every one to come, sir? [Yes, you are welcome.] I am a stranger to you, yet I feel that it would be a privilege to me to come back once more and speak through mortal lips. It is quite a few years since I passed away from the body, as near as I can gather now, as I try to take up old memories and make them my own again; it is five or six years since that time. I know that I lived in the body a little more than fifty-six years, and then I was called out to another life and a new home. I have been to my friends since then—I have tried to make them feel me, but I have not succeeded very well. I have roamed around from place to place, hoping to get a word here or a message there, to those get a word here or a message there, to those whom I loved; to tell them I feel so grateful for that which was done; I never forgot one little-kindness, and I treasured it in the spirit-world until it blossomed out like a bright and gleam-ing star, lighting my home and shedding its rays back toward those who were so kind to me. I may not express myself clearly, but you will understand it is because I am unacquaint-ed with this organism; because the brain is not similar to what mine was: because these are similar to what mine was; because these are strange experiences for one to undergo; yet I wish my friends to feel that I have come; that wish my friends to feel that I have come; that I, want to meet them; that I would make a pathway from the earth to heaven, if possible, for them now, while they are in the body—a pathway which they may tread, if they desire to do so. It is not necessary for them to lay down the mortal form in order to reach out to the spirit-world; they need only turn their thoughts and aspirations toward those friends. who have gone before; they need only reach-out in the interior life to that home where so many of their loyed ones dwell, and the friends

about? [Taking down what the spirits say to send to their friends.] I have a little to say, God bless ye. I am John Gorman. I have come all the way from San Francisco. Now that's a good bit of a way to come, is n't it, just for the purpose of saying a few words? [Quite a privi-lege, is n't it?] Yes, I do n't know but it is; it is a mighty long trip to take, just for the sake of gotting a bit of a letter before your friends, which perhaps they'll put in the fire, after all. No matter, says I to meself. John, me boy, 't is No matter, says I to meself, John, me boy, 't is this or nothing. Well, you see, sir, begging your pardon, that I felt it was time I made methis or nothing. Well, you see, sir, begging your pardon, that I felt it was time I made me-self known, and not knowing where else to go, nor how to do it, I just thought it would be well to come here, and, saving your presence, I he-lieve I've got in a mighty queer place. [The spirit becomes somewhat confused.] Where did I leave off? By the powers, I am John Gorman, and I comes all the way from San Francisco. [Looking at the medium's hands.] Well, now, what's the matter with them? [You have changed hands.] It is n't that so much. I do n't know, I do n't know. I have friends in 'Frisco, and I have friends in the old country, be gorra I I do n't expect to reach them at all, at all, but I do want to reach me friends in 'Frisco, and if ye will be kind enough to take down what I have to say, I will bless ye for.it. Blessing do n't amount to any-thing, you know. I tell you that aforehand, so you 'll not look for much. You 'd like to know how I went out. I'll be plagued if I can exactly tell yes. I do know that I met with a bit of a fall, and cracked me pate, and I do know that I was taken up and carried to some big place or another, and I did n't know, much of anything more until I found meself outside of the body intirely. Says I to meself, says J, John, you 're a new crayter! found meself outside of the body intirely. Says I to meself, says I, John, you 're a new crayter ! True, I was; but I think I had rather be back in the old place. I tell ye what, I do n't know much about this: I do n't feel at home; I'm something like a fish out of water; can ye ex-plain that to me? By the powers, I do n't know ! It seems to me I do n't know so much as I did, anyhow. Will ye take me letter to me friends? Will ye tell 'em I'm landed in a pret-ty good country, but a queer one. Tell-em I've seen me old mother, and I didn't know her hardly; that is, you see, when I saw her last, God bless her face ! she had on her old cap —she looked natural like; and when I saw her last, God bless her face I she had on her old cap —she looked natural like; and when I saw her up here, in this new country, she had on no cap at all, at all; her gray hairs had turned brown, and she did n't have so many bills, like, in her face—it was smooth and purty-looking. Her eyes shone just the same as they did when she looked at me last. I knew it was me old moth-er. She's been trying to teach me something, God bless her! but me head 's too thick; some-how or other, it do n't get in, but stays on the God bless her I but me head 's too thick; some-how or other, it do n't get in, but stays on the outside. Be ye a schoolmaster? [She may suc-ceed in getting something into your brain.] I do n't know; she used to try to get something into me brain when I was a young lad, and I'll tell ye how she did it—with the old strap! You

of the spirit-power-that 's what I mean. [To the Chairman:] You know, mister. It is just like there was two of me-me tak-ing and somebody else talking-don't you ser saying the words, and I have to repeat them. I am the little spirit, and there's a big spirit saying words that I have to give the message is rhat's all we are going to say about this, be-cause it is better not to bring it out much in public. There is a good spirit that comes with iny mama, who is going to give some advice. The is going to give some instruction different from what you have ever had before. We will have to be very particular, because we are go-ing to do work for the spirits, so that they can come and send the messages to you through your own self, and through nobody else. To the Chairman ? I bon't you think I can ever come again ? I want to, because it on the message to you through seems to be just half me and half somebody else. I don't like it; i want to be all myself. We bring our love, and we come every day from the spirit-world to make life pleasant and agreeabler In a little while you will find this to be so mere and more; as the spirits come back, and as they gin power and strengthy you will be lifted up higher and bigner, until you it is in communion with the angel-world. Now I'm going to talk for myself. I want to say I like the spirit-world ever so much. I go the Chalrman.! That is the idea; and if ye will help me to get this clear through my old head, I will try to do the same for ye when ye get over. And what's these scratches, anyhow? [referring to manuscripts in the Chairman's hands.] Sure you're not a lawyer, are yees? Because if ye are, I must get out. What is the lady doing? [the reporter] writing down what I say? God bless her ! she's the one I wants, af-ter all. It looks like mighty queer work—it looks like hen-scratches. There is one named Ellen, whom I want to reach, and if gets my word to her, why, missis, I 'll bless ye all the days of my life. There was an old chap here—I should take him to be a priest or a parson—and he told me to step right in, and he'd help me along. Be the powers! I stepped in, but I don't know about being helped along. He did say that when I got out my old head would be better. That's what I want. If you folks are doctors, and can help me, all right—I'll pay you when I get any money; but if ye 're lawyers, coming it over me, I'll be after ye. I want my letter to go to Ellen Gorman, of San Francisco. [Will she get it?] Of course she will. How can she help it, if ye send it as ye say ye will? and if ye don't, look out for John Gorman. Good luck to ye! luck to ye!

#### Austin Kent.

I have been permitted to come a few mo-ment, this afternoon, to send a communication to one who is very near and dear to me—I refer to my brother. Although I have been allowed to present myself here before, and have given forth my message as I felt it best, yet, condi-tions being favorable, your spirit-chairman has kindly allowed me once again to enter and to speak my few words. I can never satisfactorily express my gratitude to friends in the body for the kind assistance and loving, sympathetic words which they extended to me in hours of suffering and weariness, and I trust that though I mentioned it not at that time, to any extent, I have been permitted to come a few mo-I mentioned it not at that time, to any extent, they will feel that my spirit deeply realizes all that they have done, and that I treasure up every kindness in the inmost depths of my bo-ing. In the future I will be able to express my

beings in this regard to each one, as they cross the great river and enter the Summer-Land. But I am attracted to my brother; I have seen his needs and know his aspirations. I know what he desires to have, and will say to him what he desires to have, and will say to him that I intend to influence an individual-in-deed, that I have already influenced one-to supply him with that spiritual food for which he hungers and thirsts, and by-and-by it will open to him, while he yet remains in the body, something brighter and better than he has had before—some truths which will reach his soul and comprehension. He will not only be able to receive and gain good himself, but will be able to extend that good unto others. I would have him know that I am at times with him, oxerting my influence, and trying to assist him in material ways as well as spiritual. I have in material ways as well as spiritual. I have seen how he has struggled, how he has wearied, how he has suffered. He knows what my ex-periences were while in the body. I realize what his are now, and what they have been, not what his are now, and what they have been, not similar to my own perhaps, but yet as trying to his spirit as were mine. Those who are with me send their greeting and their love; they too desire to say that they surround him with that affection and sympathy which angels know. When his summons calls him to the Summer-Land, that bright country where spirits abide, we will be ready to take him by the hand and guide him safely over the waters of death. It is not a chilling or sad experience to pass through death; at least, it was not so to me, it was benutiful and grand, for it freed me from a suffering body, it bore me away to a bright home and friends in the other world, it allowed my spirit to unfold and develop—as I felt, at

my spirit to unfold and develop—as I felt, at times, it could do, even while here, had it the required opportunities to do so.

I will not take up any more of your valuable time, only I extend my blessing to you, my dear sir, [to the Chairman,] and to others connected with this establishment; also to the dear spirits assembled here, whom I have known in days of when I entered the spirit-world. I am Austin Kent. I desire my message to go to James Kent of Stockholm, N. Y.

#### Public Séance, Feb. 10th, 1882. Questions and Answers.

QUES.-[By L. E. E.] To one member of my family these things occur, viz.: She has her clothing forcibly pulled in daylight by an in-visible power; at times, while reading, the paper is snatched from her hands and thrown across the room; while she and I sit at the stand she and freer opportunities for the spirit to grow. I am Lucy W. Jones, of Salem, Mass: John Gorman. [To the Chairman:] How are yees? What kind of work do ye have here? What are ye about? [Taking down what the spirits say to Ass.—The individual in question is undoubt-edly a powerful physical medium, and is attend-ed by a band of spirits who are determined to make their presence known, and to demon-strate their power over matter through the mediumship of this lady. We would recom-mend her to sit regularly at frequent intervals; for the purpose of developing her medial pow-ers. It would be wise for her to convene her sittings in a well-ventilated, dimly-lighted apart-ment, with peneil and paper close at hand, and ANS.—The individual in question is undoubt ers. It would be wise for her to convene her sittings in a well-ventilated, dimly-lighted apart-ment, with pencil and paper close at hand, and the company of from three to five harmonious individuals; those who are earnest and honest in their search for truth; who demand no con-ditions, but desire and will be ready to accept whatever comes to them, in order to ascertain from whence it comes and for what purpose it is given. It would be well for some one asso-clated with and in close harmony with her, to sit quietly alone with her for one hour during the day. In this way the spirit-band who un-doubtedly are organizing for a work through her organism, will be able to gain power and strength to bring from the spiritual world that degree of electric force which they require for their work. There is much more that we might give concerning this particular case, but we feel it to be an instance that requires study; and those associated with the lady will very soon be able to ounderstand how to act and in what direction to more, by questioning the in-fluences that come, in order to ascertain from them their nurves and degree fuences that come, in order to ascertain from them their purpose and desires. Q.--[By J. H. Sniffen.] Can spirits of our friends see us any time they desire? and can they hear us if we call to them? A.-The spirits of your friends can see you at any time they desire, provided you have not yourselves erected a barrier between them and you. You can do so by creating unfavorable conditions that they cannot overcome. By conditions that they cannot overcome. By sending out a loving, sympathetic influence toward your spirit-friends you will attract them to you; by earnestly desiring their pres-ence they will be with you, and be able to take cognizance of what is going on around you, and also to give you assistance when it is required. The spirits of your friends can certainly hear you whenever you call to them; that is, when the call is earnestly made by your own spirit, it goes forth to the spiritual realm, attracts the notice of your spirit-friends, and draws them Bv notice of your spirit-friends, and draws them back in a moment of time. It is possible that you may not sense their presence, even when they are with you, but it is true that when your spirit calls your friends will answer.  $Q_{\bullet}$ -[By C. A. H., St. Catharines, Ont.] Must a person be a medium to succeed as a "healer"?

benefit to him-for the more information we acquire the better are we adapted to perform our special work.

#### Lotela.

For William Tarr, Mrs. Emeline Coffin, George Hopkins, Mrs. Lavinia R. Beecher, Job W. Paine, Ambrose Young, Katie Connolly, Henry Bacall, Lizzie Hutchinson, Annie Felton, Leonita.

Bacall, Lizzie Hutchinson, Annie Felton, Leo-nita. LOTELA is going to speak, Wilson brave, be-cause the chief says so; and Lotela wants to say, first, before she gives any messages from the spirits, that she will do the best she can, and she will give the messages just as clear as she gets them from the spirits. If they be anyways mixed up at all, it will be because the spirits do n't give them straight and good, because, you know, Wilson brave, that sometimes people here in these hunting-grounds say "things are a lit-tle mixed up," when the messages come. They think if it is n't all straight and clear, it does more harm than good. That makes the spirits who come and try to give the messages straight feel very bad, and they think, "If it does more harm than good, we are sorry we came, and we'll stay away after this." You know the spirits make real hard efforts to come and send their love to their friends in this hunting-ground, and Lotela thinks people ought to be glad to get it, don't you? Me made a speech, now me going to work. There are some people here, spirits, that lived a heap long time in the body. Lotela is going to attend to these peo-ple first, then to the young spirits afterwards. That's polite, is n't it? Here is an old brave; he says he was known by the name of WILLIAM TARR. "I resided in

body. Lotela is going to attend to these peo-ple first, then to the young spirits afterwards. That's polite, is n't it? Here is an old brave; he says he was known by the name of WILLIAM TARR. "I resided in Rockport, Mass. I lived to a good old age in the body. I was not sick, I did not seem to have any ailment; I felt strong and vigorous until I celebrated, in a quict way to myself, my eighty-first birthday. When I retired for the night I felt well and hearty, and good for a number of years longer; but as I drifted away in sleep, I found myself in company with my friends who had died to earthly things. I saw my dear mother, and my father and other friends, and, what was strange to me, I saw my dear sister, who had only been dend three or four days, and whose funeral I had so recently attended. She was a resident of Gloucester. Well, when I found myself welcomed by these friends, I thought, 'How beautiful is this! The dead seem to be alive, and they are so sweet and kindly appearing. How beautiful is this!' It appeared to me that I was dreaming; yet it was all so real that I enjoyed it very much. But when I tried to awake again, and to rouse my-self up to earthly things, I found, as it were, the door shut between me and the body, and I could not get hold of it again. It soon dawned upon me that I had quietly, in my sleep, passed out into the spirit-world, and had become so at-tracted to that place and the friends there, that I found the cord between my body and my spirit had become broken, and I could not at-tach it together again; that I was what is called dead. In the morning was found cead. I want to tell them that I am now as strong and vigorous as I ever was while in the old form, and I am happy. I feel that this is a good place for the spirit; it gives it a chance to grow and yigorous as I ever was while in the old form, and I am happy. I feel that this is down and yigorous as I over was while in the old form, and I am one who always wanted to be doing something." A squaw is now going to speak; she sa

something." A squaw is now going to speak; she says, "If you will please take a little message from me to my friends, I will be deeply grateful to you, as I have felt for some time back that I would like so much to come into communication with my friends in the body. I have found such a good home, and everything and everybody in it so pleasant and bright, that I cannot keep it to myself, I must tell it to my friends and neigh-bors. I come back with the news—the good news—that the dead live and know each other, that those who die find the friends who went before them, and they can be happy together. that those who die find the friends who went before them, and they can be happy together. I find myself happy with my dear ones; I find life beautiful and good, and I rejoice from day to day to feel that my life is so bright, that I have found a home beyond the grave. I lived in the body a great many years, more than sev-enty-three. I had some weary times, and many cares sometimes pressing on me, so when I found myself freed from the old body, and strong and well. I could n't help singing; my heart was so well, I could n't help singing; my heart was so

glad. Please tell my friends I send them my love; Please tell my triends I send them my love; say I can come back from the other country— and so can they, when they pass from earthly things; they will have the privilege of coming back any time they wish to look after their friends and send them a few words of cheer. I am from Nantucket. My husband is Capt. George W. Coffin. I am MRS. EMELINE COF-

"I have been trying to come, but somehow I could not seem to get hold of the lady, and so I give my words to this little one. I am from the far West, from Kansas City, where I have friends whom I wish to meet, and I want them to give me a call. I want them to feel that I am ready to answer any call they will make, and I do not want them to shut me off, away off from their thoughts, or to feel that I have gone am ready to answer any call they will make, and I do not want them to shut me off, away off from their thoughts, or to feel that I have gone out of their lives entirely. I was an old man; I passed a great many days in the body; I be-came old, and feeble, and worn; but when I found myself out of that body, I was straight, and strong, and powerful, that is, in a little while after I got used to my surroundings in the spirit-world. My name is GEORGE HOPKINS, and I want to find Samuel Hopkins. I hope I can reach him from here. I want him to feel that I can come to him, sometimes, and give a little advice, good sound advice, concerning his own life and actions; and I think I can do that without calling in the aid of any other person, any medium. I think I can talk right straight to his spirit, and if he will give heed to those impressions which he receives concerning mat-ters of which he does not know their source, I work. I send my love to my friends. Tell them I am happy, and I know they will be happy also, by-and-by. The time is coming when all old associates and frienda—that is, true friends, who really care for each other—will be together. There will be no outside show, no mere preten-sion of friendship, but where a true affinity of spirit holds good, the friends will be found, and we will yet be happy together." spirt holds good, the friends will be found, and we will yet be happy together." Lotela will give a message now from a squaw who has not been in the hunting-grounds very long-about six moons. She says: "I desire very much to reach my friends. I lived in New Haven, Conn. I, too, was an old lady; I, too, had grown weary, worn and feeble: and after I had found myself upon the firm side of life, in the spirit, I was glad that it was so. I do not wish to come back to live in the body. I wish my friends, however, to feel my presence with them, and to think of me as one not lost and dead, but who is often by their side, watching them, trying to assist them, and seeking to have them know she brings her love. I am, more-over, anxious to come back in private to those of my family who are in the body. Tell them, please, that I have much to say to them. Cer-tain things that 1 did not mention before I passed away; certain things that were of inter-est to me, I would like to speak about; and there are other things concerning my experi-ences after passing out of the body, and what I saw in the home, that I wish to converse with them about. If they will hunt me up a medi-um, and let me come to them, I will give them all the information they require to satisfy their minds of my existence, and my power to return to them. I do not feel exactly free as yet, be-cause when I come back into contact with mor-tal life I feel free and my power to return to them. I do not back into contact with mor-tal life I feel ramped and limited, as though I was again bound about by the limitations of a mortal body; but when I am away from the physical life I feel free—as though I had ex-panded; and I can express myself in spirit, clearly and forcibly; but I hope to learn of these spiritual laws, so that in coming back to my friends I will be able to tell them all I would like to. I am MES. LAVINIA R, BEECHER, the wife of Mr. Baldwin Beecher." Here's a brave who do n't look up; he looks as though something troubled him awfully, and tell ye how she did it—with the old strap! You see I am now too big for that kind of work, and I don't see any straps, so I hardly know how to get along at all; but I have friends here, and I want 'em to know I am all right-pretty nearly all right; my head has n't grown up quite yet; I think that's what's the matter, any-how—that blow made me rather queer. But I want them to know it is a pretty good place over here. I am looking for them. I want 'em to feel that they are coming over before long. There is one very near to me who is coming over across the water before long, and I want him to feel that he will meet John; that he will meet his old mother and his old friends.

ual manifestations, you will be assisted there-by, and the intelligences who come from the higher life will gain power and strength from those substances, and be better fitted to mani-fest, their presence. Be this as it may, we know of nothing better for the manifestation of spiritual power in your midst than right, living; by this we mean to live in accordance with natural law, physical and spiritual; seek to make your surroundings harmonious and pleasant, and desire to live in perfect sympathy with your friends and associates. If you culti-vate within your souls a love of the beautiful, you will attract to yourselves good and beautiyou will attract to yourselves good and beauti-ful spirits, who will delight to assist, strength-en and bless you; and even though you may re-ceive from their presence no visible manifesta-tion of spirit power, yet your souls will bloom, unfold and uplift so beautifully that you will seem to lize in community with the angels

Seem to live in communion with the angels. Q.—The sun is presumed to be a molten mass of ponderable matter. Do you know anything of its condition, whether such is the actual fact or not? Is it possible for spirits to inform themselves with any degree of certainty on this subject? subject l

A.—We have been told by certain spirits that they have visited the sun, and found it to be inhabited, the same as other planets, only that its conditions are more refined, more ethereal than those of the outer planets. This we can that these spirits have been mistaken; that these spirits have been mistaken; that they have visited some other planet, presuming it to be the sun of your system. Those spirits with whom we have conversed, who have made the conditions and nature of that great lumina-ry their study and observation, declare that they are not yet prepared to make any definite statement concerning it, but that continually statement concerning it, but that continually they are gaining more information in relation to the great sun which illumines your system. To us the sun is a molten mass of ponderable matter, even as the scientists of earth declare it is—a mighty reservoir of life-giving energy, which sends down its vitalizing rays, giving power, strength, life and activity to all things of earth. This is all that we can say definitely upon the subject. Q.—Cannot spirit chemists, or doctors, inform us of some productions of earth which, if placed in our sleeping-rooms, the virtue of which might be inhaled during sleep to strengthen those who are weak, and especially those in the decline of life? A.—We understand that by placing pine boughs or branches in a sleeping apartment, strength

A.—We understand that by pacing pine boughs or branches in a sleeping apartment, strength will be given to the invalid and to the aged. We are also told that pure tar, burned in the apartment one hour previous to the retirement of its inmate, and the windows left open a few inches, top and bottom, will purify the atmos-phere, giving strength and vigor to the occu-pant of the apartment. We know of no natu-ral product of earth so energizing, so vitalizing, so strengthening to the invalid or aged person, or any one else, as the pure oxygen of the at-mosphere. If people would only realize the great fact that plenty of fresh, pure air can do them no harm, but would be of great benefit to the physical system, they would not be so afraid of admitting a little air into their sleeping apartments. Be sure and ventilate your sleep-ing-rooms; have plenty of covering on your beds, so that you may keep warm, but allow the aif to penetrate your rooms, no matter even though it be a little damp or chilly. We can-not lay too much stress upon this subject. By following these directions you will contribute largely to your health and happiness.

#### Johnnie McArthur.

[How do you do?] I think I am pretty well, but my back kind of aches: I do n't know what makes it. A spirit helped me to come, because I wanted to come the other day so bad, and I could n't get in. My papa is here, and 1 want to tell him I bring him ever so much love from mamma and from myself; and oh! we are go-ing to have the power by-and-by—we are going to have so much power and strength! because the good spirits say so, and they know. do n't

to have so much power and strength! because the good spirits say so, and they know, do n't they? The power and strength we are going to have is from the spiritual world, and we shall bring it in order to develop the powers within. Do n't you know, papa? I want to say that I do n't get along very well, because, you know, 1 never came here before— I do n't know how, hardly. I want to say that everything is going as well as it can for the present—that's what mamma says—and keep perfectly happy and quiet; then in a little while you will see openings, little gleams of sunshine —not really, but that is the thought. You see you will get intimations of the spirit-presence,

and is it better to understand anatomy and physiology? A.-Although an individual who does not

seem to possess any special mediamistic power, but who has a fine physique, one charged with vital magnetism, one that is perfectly sound and healthy, can impart strength and health and nearby, can impart strength and health unto others, and thus becomes a magnetic heal-er, yet the most successful of these magnetiz-ers possess mediumistic powers by which spirits of the higher life are attracted to them, and through whose organism these spirits can per-form a work. They can direct the natural mag-netism of the individual through proper chan-nels for performing the largest opmount of good.

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## MARCH 18, 1882.

brought him here to make him get better. He do n't want to speak, but spirits want him to, because, they teil him, it will assist him to throw off his heavy conditions; so Lotela is ready to speak for him when he gets ready to talk. He opens his mouth, then he shuts it again: the Pierpont chief says he will speak for the spirit.

again: the Pierpont chief says he will speak for the spirit. This spirit was known by the name of Jon W. PAINE. He made his home in Freetown, which is near to Fall River, of this State. While in the body he was addicted to drink, forming habits of intemperance. The man lived alone, and was not courted for his society. His life was by no means a pleasant and agree-able one, either to himself or to any one else. Owing to the influence of his life, and to the habits which had grown upon him, his physical frame became diseased, and after a time ex-hausted. He was found dead. His spirit passed out from the body, but could not become en-tirely separated from it until some time after interment. Finally he was drawn away from the body by other spirits who were interested in his welfare. He has been restless and un-happy in mind since that time: he has been attracted back to earthly scenes, where he was once familiar — the haunts of intemperance, where he might indulge himself through the organisms of others; but he has not been satis-fied; he has found that this life was altogether different from the life spent in the body, and so his unhappiness has increased until finally we have been enabled to bring him to this spirit to a proper sense of the true path of right and honor. We believe, by bringing him into contact with the spiritual forces that here abide, and into association with the spirit-ual beings who congregate here for the purpose of assisting those who are low and weak, that feel strange when I come close to any mortal person, as though needles were running all through my system. I was struck by lighting —that is what took me out of the body. It does not seem to be very long ago to me. I have never yet been able to throw off this feeling when I come near to any one who is living in the body. My name is Lizzie Hurchinson. My father is W. B. Hutchinson, of Montague County, Texas." County, Texas." Here is a young squaw. She says she lived, sixteen summers in the body, and she has been gone ten. She says her mother and her sister live in Baltimore, and her mother's name is Mary Felton. The spirit's name is ANNIE FEL-TON. She calls herself Nannie. She says, "I want to send my love to my mother and sister. I know it is a long time since I died, and they have begun to think of me more as a memory than as a living person; but I am often with them. I have seen their trials, their difficulties and perplexities: I have seen their hours of them. I have seen their trials, their difficulties and perplexities; I have seen their hours of quiet enjoyment; I know they are happy in each other, although they feel sad because of the dear ones who have gone out from them into another world. I do not want them to think of us as dead, and buried under the ground. When they do think of us, please tell them not to think of the body which is mould-ering away, but to think of the spirit that is alive and active, strong and happy; that can return to bring love to those in the form, and that desire their love in return. We want them to feel that we are still united, still together, still able to love and sympathize with each here abide, and into association with the spirit-ual beings who congregate here for the purpose of assisting those who are low and weak, that he will be able to gain strength and power to throw aside all those craving appetites which draw him back to physical life, and to aid him in coming up into the light of truth, of honor and of happiness. That is our purpose in bring-ing the spirit here to-day. Now that he is here present, he feels that he would like to tell those who knew him that he is not dead, neither is he lost nor forsaken, but that there are those around him who are waiting to welcome, and working to elevate and strengthen his spirit. that desire their love in return. We want them to feel that we are still united, still together, still able to love and sympathize with each other." She says: "Father sends his love; he wants you to feel that all is well; that he is protecting and guiding you. You have passed through many shadows, mother, and you have come out strong and free. You have some-times wondered how it was that you could get away from those troubles so easily, without much effort. You have been helped by your spirit-friends; you have been given strength; you have been sustained; they have brought the power that has enabled you to defy more than one individual who sought to do you harm, and will bring you out into the clear light. Now you and dear sister are happier together than you have been for a long time; the way is easier before you—it is brighter, and you can see where you are going. You will not be troubled again as you have been in the past; those who have sought to overreach and de-ceive you have been removed from your path, and you spirit-friends desire you to recognize their assistance and to receive their love."

Now, here is a young brave; he is not old, like the other braves. If he should take hold of my medy he could n't make her tongue go very well; he could talk, but she would n't have just exactly the words in her brain that he would want to use. Me don't know whether me can use his words or not, but me can get his mes-sage.

use his words or not, but me can get his mes-sage. "I am AMBROSE YOUNG. Ilived in Whitton, near Twickenham, England: that was my home. I have never been to this country, for I only died a short time ago, I think it was last sum-mer. I died by my own hand. I did not want to live any longer, and I thought if I could get away from everybody and everything I ever knew, it would be all I wanted; so, at last, I killed myself. I did not kill myself, really. I thought I would, but I did n't, for I found my-self right close to the body I knew all that was taking place, and pretty soon I saw my brothers and sisters, and knew how foolish they thought I had been, as well as how sorry they felt that I had done the deed, and I began to their assistance and to receive their love." Lotela is going to wind up with a scratch from an Indian, because Indians always like to come and send messages to pale-faces. Lotela always likes to help the Indians, too. This is a squaw, and she says, "I have friends who are pale-faces, who live away toward the setting sun. I want to send them a little message through the great talking-sheet, a mes-sage that will bring strength and gladness to their hearts. Tell them we have come from the great West, with magnetic strength and power, in order to send it back again with new force, so it may be felt in the lodge, and the good pale-faces who watch for the spirit's com-ing may feel that all is bright and well. Me do n't mean that there is to be no shadows, for me see clouds coming up, in a little while, that seem dark and heavy to bear-they will pass away the same as the storm-clouds do, and the bright sun will shine out again, making the blids sing and the flowers bloom, causing all things to look bright and cheerful. Me come with the white message. My friends, the pale-faces, will know what the white message means. It has not the black scars or stains, it only has the clear white light that the heavens give when thought I had been, as well as how sorry they felt that I had done the deed, and I began to feel sorry myself, because I found that, after all, I had not got away from everybody and everything, and had to look my disappointment and trouble in the face, just as clearly as I did before. Yes, I was disappointed—concerning a certain person—I am not going to say who, but I thought life was not worth the living; that's why I acted as I did. But I wanted to come back, and I was told to come away over here, across the water, to America, and I would here, across the water, to America, and I would find a place where my words would be taken find a place where my words would be taken and put into a paper, and perhaps reach my friends. I want to tell my brothers and sisters, my friends, and all who knew me, that I am not lost; because I am afraid they think I am for-ever lost; that they will never see me any more, and Ishall be eternally unhappy. Well, I do n't think I will: I am told that I will not. I am not altogether unhappy now. I feel that I was foolish, and had I stayed here a while longer the trouble would have worn off, and I would have been glad the disappointment happened. I trouble would have worn off, and I would have been glad the disappointment happened. I want to say I will see all my friends again when they come over; I know I will; and because I took my physical life I am not going to be eter-nally condemued and punished, for I have a good teacher who is trying to instruct me all in his power. I have learned more in the few months I have been on the other side than I ever knew in the body." This is not exactly the way he talks, but this is what he means, because Pierpont chief says 80.

a young squaw: she comes all the way Here is a young squaw; she comes all the way from San Francisco. She wants to send her love. She says, "It is not very long since I passed from the body, and I did not know what a beautiful world I was going to. I only had yague ideas of what heaven would be. I hoped I would be happy, and I thought I would be. When I found this spirit-world so different from what I expected, I clapped my hands, and said to myself, Why, it is just like home, only ever so many times better and brighter. And I want to say that all that was said over me, all that was sung, and all that was thought of me did help my spirit along, because it brightened me He dò. was sung, and all that was thought of me did help my spirit along, because it brightened me up, made me feel happy, it did n't give me any more of a beautiful home than though I had n't had it, because where I now live was prepared for me before I passed from the body, and I am not tired, nor worn, nor sick, only happy, and well, and strong. I lived in San Francisco. I was born there; and died there. I was nearly twenty-one years old when I passed from the body. I wait my dear mother and father to feel that it is all right that I went as I did. I want them to know that I come back to them, that I can come from heaven—it is not far away, it seems to be but a little ways—I can come whenever I wish to, and bring them my love, also bring them sweet flowers from the world beyond. I feel so happy, I want them to know how happy I do feel, and that my greatest joy is in looking forward to the time when they know now nappy 1 do teel, and that my greatest joy is in looking forward to the time when they will come to me and share my spirit-home. I lived on Oak street, of that city. My name is KATIE CONNOLLY; my father's name is Thomas Connolly; my mother's name is Margaret.' Here is a young brave-Lotela will give his talk: "My name is HENBY BACALL; my fath-er's name is William F. Bacall. I don't think I was sick very long, not quite two months, it seems to me, as near as I can remember, but my head felt bad, and there are a good many thinks I cannot that happened while I things I cannot recollect that happened while I was in the body. I met with an accident a long time ago; I fell from a oliff or high rock, and it seemed to hurt my head, so that my brain did n't feel good; I was troubled always afterseemed to hurr my head, so that my brain did n't feel good: I was troubled always after-wards. There are a good many things I would like to speak about, because now I can see quite clearly when I am away from the earth, and many things I can remember, those that I thought happened and that really did happen —they happened in the spirit and I knew of them—for I am told I lived a double life—the life of the body, which was more of a mechan-ical one, and the life of the spirit. At times I knew what was taking place in the spirit: then I felt happy and at rest. You see my head troubled me, sir [to the Chairman]: I could not really tell what the trouble was. Now it is all right. I am glad I did n't live any longer. I never would have been strong, my brain never would have been able to bear much of any-thing. Now that I am free from the physical, the results of the injury are not felt; my head is clear and strong; I can work as well as any other. I want to send my love to my friends. Please to tell them that my condition is a good one. I rejoice that I am aspirit. I am glad to come somatimes even, though I do feel a little riease to ten them that my condition is a good one. I rejoice that I am a spirit. I am glad to come sometimes, even though I do feel a little uneasy, because I like to come to those I knew, to bring them my love and try to make them feel happy and peaceful. I lived in Melrose." feel happy and peaceful. I lived in Melrose." A young squaw comes. She says, "I have been trying to come several times. I have hur-ried here, time after time, since I found out you let spirits come, and every time it seemed as though I was too late and the door was shut, or something was the matter so that I could n't speak; but I have come to-day and brought some flowers, and I have brought my friend with me, who went away when I did. I want to say, we are together, friends and compan-ions, and we are happy, only it makes us sad to

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#### BANNER OF LIGHT.

# Original Essay.

# PLEA FOR PLATONISM. BY ALEXANDER WILDER.

to us, and see how well we have been provided for, they will say it is all right." She says, "I feel strange when I come close to any mortal To the Editor of the Banner of Light :

see the grief of those who remain in the body. We want to brighten and cheer them up; we want to make them feel that it is all right as it

want to make them feel that it is all right as it is. No matter if we were taken away sudden-ly to the spirit-world, it is all right, and by-and-by, when they come to the spirit-world and meet us, and find the home we have had given

"Out of Plato," says Emerson, "come all things that are still written and debated among men of thought." It is now almost twenty-three centuries since the great philosopher lived and wrote, yet his ideas are as fresh and new as though they had been promulgated but a few years ago. Every theosophy, every doctrinal formula, every clear view, seems to have been attained already and set forth by him. He was related by blood to Kritias, Charmides, and other leading men of the Athenian oligarchy, whose influence would have advanced his fortune, but preferred the pursuits of philosophy and an upright life to the blandishments of wealth and power.

The style of the Dialogues was criticised by Bacon and others, either from an unworthy desire of depreciating them, or a misapprehension of their purpose. The vanity of being regarded as original, or the first who ever opened the way into a new field of investigation, is often as deep-seated as a cancer, and about as difficult of cure. Plato, however, was free from it himself, and his work has outlived his principal defamers. The world-religions, indeed, are never originated by solitary individuals, except in so far as they are the product of their own period. Count Cavour predicted a new religion for the next century. It will have no single apostle or hierophant, but will be the outcome of agencies now in operation. In one respect it must be like the former worships: it cannot be evolved or have being except through some form of supernaturalism-an advent, presence, autopsia or manifestation.

In an analogous manner the Platonic philosophy was the outbirth of the previous conceptions of other teachers, as well as of the under meaning of the occult rites at Eleusis. Plato was all Grecian and Aryan; yet the very marrow of the Oriental wisdom is found in his dialectic. Christianity failed to gain predominance as a system of religious thought till its doctrines had become well leavened; and the new religion in an analogous manner will be a resuscitation of his profound spirituality, else it will wither as certainly as did the gourd of Jonah under the meridian sun.

At the time when Plato discoursed, the Grecian mind had passed from a long childhood. The Hellenic and Ionian period had supplanted the Pelasgian; Héraklés and Theseus had put to death the man-slaying monsters of the worship of Hippa and Poseidon. The arcane rites of the Mother-Goddess, Demeter, had been softened and made to represent a drama of Soul-History. The Tragedians had also modified and popularized the worship of Dionysos at the Theatre-Temple of Athens. Plato succeeded to the Synthetists of the Mysteries and the Dramatists of the stage, by unfolding the philosophy which was the complement of both. We find the wisdom of Assyria and the occult lore of Egypt spread out over his pages. If I am not in fault, some of the characteristic ideas of far-off India had also made their way into the Dialogues.

The inductive method characterizes many of his leading discourses, those most certainly genuine. He displays a multitude of particumeans good cheer which is to come, by-and-by, when the storm-clouds pass. The pale-faces ask, 'Why do we not get more power, more in-formation from our spirit-friends? why do they hold back that which we wish to know? why do they not reveal to us those things that they know, that we feel would be for our good if we also knew?' And me comes to-day, to say, no, no, it not be for your good. If you knew, you would take steps that would lead you astray; you would go wrong, you would send out a scratch to the pale-faces that would work harm; so we lars for the purpose of infedring a general truth in which they all agree. He is not so much endeavoring to implant his own idea as to make the reader and hearer form one for themselves. He is in quest of principles, and leading along to that goal. Some of the Dialogues are therefore after the manner of the Bacchic dithyrambs spoken or chanted at the theatre; others are narratives or transcripts of philosophical conversations. He was not so much teaching, as showing others how to learn.

> His whole aim was to set forth the nature of man and the end of his being, The great questions-who? whence? and whither ?-make up the sum of what he endeavored to illustrate. Instead of the arbitrary ipse dixit of Pythagoras and his oath of secresy, we have a friend, one like ourselves, familiarly and patiently leading us on to investigation as of ourselves. Arrogance and pedantic assumption had no place in the Akadêmé.

nessed by the seers. Iamblichos tells us of gods, tutelary demons, hero-gods, and souls never embodied, also of archons, angels, and archangels, a living fire, a transcendent light, and emanations productive of remarkable consequences. Yet Plato, while regardful of such matters, laid the greater stress upon virtue, probity, justice, and assimilation to God, because these are the qualities of the true being of man himself.

When, however, we seek after detail and formula for a religious or philosophical system, Plato fails us. Herein each must minister to himself. The Akadêmé comprised method rather than system ; how to know the truth, what fields to explore, what tortuous paths and pitfalls to shun. Every one is left free in heart and mind to deduce his own conclusions. It is the truth, and not Plato, or any other teacher, that makes us free. And we are free only in so far as we perceive the supernal beauty, and apprehend the Good.

#### The Magazines.

THE BIBLIOGRAPHER. A Journal of Book-Lore. Published monthly by Elliot Stock, 62: Paternoster Row, London, E. C. New York : J. W. Bouton.

From the earliest times of which we have knowledge students and men of culture have passed their happiest hours in studying the history of books, and, when possible, in collecting old and rare ones. Centuries ago such minds were termed "book-worms"; but in these later times few men or women who would enrich their own thoughts fall to see that famillarity with the thoughts of the past affords a ready means of doing so. For such this magazine, tastefully printed on antique paper, is specially designed. Its main features will be articles on the public and private libraries of the world; lives of celebrated collectors; reviews of rare, curious and important books; marginalla of eminant men; fue simile titles of rare books; particulars concerning rare copies, etc. In No. 2 is ommenced an account of an English translation of the Bible, but little known in the present day, commonly called " The Bishop's Bible.'

THE HERALD OF HEALTH, devoted to the Cul-ture of Body and Mind. March. New York: M. L. Holbrook, M. D., 13 Laight street.

The leading articles of this number are: Hygiene of the Kitchen; Insufficient use of Milk; Method for preventing the spread of Infectious Diseases in House holds; Republicanism in Hygiene; all of which contain information and suggestions of great value. In cluded in the departments, "Our Dessert Table," "Toples of the Month," and "Studies in Hygiene for Women," is much to interest and instruct those who seek for themselves or others progress in physical, in tellectual and moral culture.

THE PHRENOLOGICAL JOURNAL, March, Fow-ler & Wells, publishers, 753 Broadway, New York.

A portrait of Joseph Parker, D. D., of London, the preacher in the "City Temple," with a phrenological and biographical sketch, opens the present number of this highly interesting and instructive monthly. An article upon "Unsymmetrical Heads," with illustrations, called forth by recent events in Washington, is quite readable. Dr. Bland concludes his " Plato versus Epicurus," a review of the conflict between science and philosophy. , The latter he considers to be the sum of subjective truth; "the grandest and hollest revelation to man, made, through the medlum of the great thinkers, the only true prophets and just law-givers." "Artistic Disposition of the Body" presents a suggestion, and a rather quaint one, as to what shall be done with the ruins of "the house we live in " after we vacate it. "Health Hints," " Notes in Science and Agriculture," Poetry, Editorials and Current Items, complete the number.

LITERATURE. A Monthly Magazino devoted to Literary Culture. March. Buffalo, N. Y.: C. A. Wenborne.

This has formerly appeared as " The Wyoming Lit. orary Monthly," and met with such gratifying success that its publisher has been led to enlarge its scope, re taining, however, its loading features, which every person of literary taste cannot fall to perceive the excellency of. The present issue contains papers treating upon William C. Bryant, William Cowper, Charles Dickens, Charles Lamb, and Dean Stanley; the opinions of distinguished writers respecting their works beinggiven on later pages. William Tell, the hero of Swiss history and the reputed founder of Swiss liberty, is shown to be a myth, in an article by Prof. O. B. Super, and that many of the actors in the drama of which he

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do not tell you what you want to know. We will guide you just the right way, how to act and what to do, so that you will come out square and all right. That is what we mean to We send our love: the old sire and the old us. We send our love; the old sire and the old squaw send their love too; the little bits of pap-pooses—they come back with their hands full of flowers to brighten up your wigwam, to bring you good cheer. LEONITA."

It has not the black scars or stains, it only has the clear white light that the heavens give when

the clear snow falls, and all things are covered up with the white blanket. The white message means good cheer which is to come, by and by,

### MESSAGES TO BE PUBLISHED.

Feb. 14. - Father M Bishee; George Eme Kenney; Helen Jarvi Feb. 21.-James H. -Father Moses Ballou; Nellie Leonard; Mary George Emery; George McLean; Dr. Moses B. Kantes, Walter, M. M. Start, Mongo, M. Balas, M. Bala

son. March 3. – Rev. Edward Humphrey; William Miller; William Loring; Louisa Small; H. D. Scranton; Granville Rugg; Almira F. Bareda. March 7. – Alexander H. Beers; Charlie Street; Mrs. Mar-tha Ouellotte; Dr. D. W. Brickell; Edward E. Duffy; Liz-zie Darling; John Slas.

#### A REVISED POEM.

"Twinkle, twinkle, little star." the nursery rhyme so familiar to everybody, has been revised by a committee of eminent scholars, with the following result: Shine with irregular, intermitted light, sparkle at in-

Shine with irregular, intermitted light, sparkle at intervals, diminutive, luminous, heavenly body, intervals, diminutive, luminous, heavenly body, intervals, diminutive, with surprise, not unmixed with uncertainty, at such a remote distances from and at a height so vastly superior to this earth, the planet we linhabit.
Similar in general appearance and refractory powers to the precious primitive octahedron crystal of pure carbon, set in the aerial region surrounding the earth.

• Or, Swad out with the antro gillsplans. • See Heslo. Pro mea benevolente. Act. Mediav. Pp. 1992. Quisque nuniam satis. Vol. II, chap. 73. Also Hoy Didhui Didhui Thecat anthef Hulu, 5 XI. Pp. 5 XI. Po. • Not found in the MSS. of the 20th century. Hunc. Dunc. V. Hugo Dusenbury: Sime Venire. Puck. Vol. XV. pp. 52-57; objected to by the English committee. • Thisako may bo rendered "\* a long way." I in the Vulgate. "like a diamond."

By the discovery of M. Faure, electricity can be stored up and transported as easily as any merchandise. Who can imagine the im-portant results of this discovery? Wherever there is a water power, electricity can be evolved and stored for future use. The windy, treeless prairies may be dotted with windmills which will make any quantity of electricity to heat and light their inhabitants. The tides of the Bay of Fundy could evolve electricity enough to drive the machinery of the world for heat and light to any extent. Leading electricians now say that steam will soon be a thing of the past.-Gardiner (Me.) Home Journal.

All the delights of heaven are conjoined with uses, and are inherent in them, because uses are the good works of love and charity, in the practice of which the angels live: on which account every one enjoys delights of such a na-ture as are the uses he performs, and in a de-gree proportioned to his affection for use.—Swe-denborg, Heaven and Hell, 401.

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

There was a criterion by which to know the truth, and he sought it out. It was no less than conceptions innate in every soul. These relate to that which is true because it is eternal. What is true is always right--right, and therefore supreme; eternal, and always good. In its inmost essence it is being itself; in its form, by which we contemplate it, it is justice and virtue, in the forms of essence, power and energy. The conceptions of this exist, though latent and dormant, in every human soul; wherefore they are memories abiding there, and being from the eternal world, they must have come thence with the soul into this region of time, becoming and sense. The soul, therefore, so far as relates to its inmost spirit or intellect, is of and from eternity. It is not so much an inhabitant of the world of nature as it is a sojourner from the supernal region. Its destination must be, accordingly, toward the place from which it set out. It was the province of the philosophical discipline to call out the memories of the eternal life, the principles of goodness, truth and beauty, and so awaken the soul to the knowledge of God.

The vision of Eros in the Republic repeats the doctrine of Pythagoras, the Egyptians and Orientals, that mankind dying from the earth are generally born into new forms of existence, till the three Weird Sisters have finished their task, and the circle of Necessity is accomplished. "Was it this man's sin or that of his parents." the disciples are said to have asked of Jesus. "that caused him this time to be born blind ?" We all seem to remember scenes that we had before witnessed, either an inherited memory from ancestors, or some recalling from a former existence, except it be that a spiritual essence has transferred it as from a camera obscura into our consciousness. At any rate, we are inhabitants of eternity, and of that eternity time is a colonial possession and a distinct portion. The characteristic Spiritualism of Plato is exhibited in the Phaidros. "We who had been initiated and attained to clear-seeing," says he, we journeyed together with the chorus of heaven, some with Zeus and some with other gods; and we saw ravishing beauties ineffable and possessed transcendent knowledge, being pure from all contamination of that earth to which we are now bound as an oyster to his

shell." We may readily perceive that the great philosopher believed that spiritual beings always compass us about. The Mysteries into which he had been initiated illustrated this; and indeed at the Autopsia, or Final Apocalypse, visions, or spectacular views of them, were wit-

has been for centuries the central figure, never existed. The writer traces out the history of the story through the legendary lore of past centuries. This magazine has such intrinsic merit, and withal has made so good a start, that it bids fair to prove a welcome visitor to many a library table.

SHAKER MANIFESTO. March. Published by the United Societies, Shaker Village, N. H. F. W. Evans furnishes the opening article, "What Shakerism Teaches," and is followed by Patience Vining, with her " Christian Experience." The remaining articles will be found of more than usual interest to the readers. Alluding to the passing from this life of a brother Friend, it is said, "For several days preceding his death he had a presentiment that he should dle at nine o'clock A. M., the same hour that he was born, and sure enough, on Sunday morning, as the hour hand reached the hour of nine, his spirit took its flight."

THE PRIMARY TEACHER. March. Boston & Chicago. New England Publishing Co.

Geo. T. Angell continues his " Lessons on Kindness to Animals;" "Styles in Teaching," " Practical Lessons in Kindergarten, No. XX," Zoology, Mineralogy, Drawing, Writing, guides for instruction in each, will be found exceedingly valuable to teachers.

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

"The Spoondrifters" continue the trail of their adventures, and "The Little Housekeepers of Mentone' close the story of their busy life. The remaining contents of this number are various enough to suit all tastes, and the illustrations many and attractive.

#### To Business Men.

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

#### Special Notice.

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

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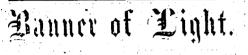
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#### Herbert Spencer's Views.

The Appletons, of New York, having declined to publish the North American Review any longer, on account of the articles on religion that appeared in it from Col. Ingersoll, certain critics took occasion to assail them for continuing to publish the Popular Science Monthly, which contains articles from the English philosopher, Herbert Spencer. The New York-Ecology Post and the New York Observer each came out with an open charge of inconsistency against the Messes, Appleton, and the editor, of the Popular Science Monthly made full reply. The gravamen is that it is a teacher of atheism, and the editor, in examining it to see what it amounts to, incidentally recites the substance and aims of the teachings of Herbert Spencer, to which the Monthly gives publicity. As several correspondents have requested of us some epitome of Spencer's views, we present the following as the substance of what the Monthly has to offer in the premises :

First, he (the editor) seeks to know what is implied by atheism. He says it is the common and very feolish trick of religious partisans to stigmatize those who differ from them in their views of Deity as atheists. Each one identifies God with his own scheme of belief, and, if that scheme is objected to, the objector is decounced as a denier of God. Particularly where the conception of God is low, gross, and materialistic, is every higher view charged with atheism.

Atheism is the denial of the existence of the Supreme Being-the Infinite and Eternal Spirit. | he is should be should be future life, after both is that the Popula The accusation, therefore,

strongest. Whether he proves his case or not does not matter; his position is one of dead antagonism to atheism. And many of his able opponents even acknowledge that he has con-

tributed new and powerful arguments for the existence of an Infinite and Eternal Spirit. Mr. Spencer does not deny or antagonize religion. He holds it to be a great reality, and a great truth-nothing less than an essential and indestructible element of human nature. He holds that the religious institutions of the world represent a genuine and universal feeling in the race just as really as any other institutions. He does not accept the accessory superstitions which have overgrown and perverted the relig-

At the close of his noble essay.on "Progress, its "Law and Cause," Mr. Spencer remarks as follows : "After all that has been said, the ultimate mystery remains just as it was. The explanation of that which is explicable does but bring out into greater clearness the inexplicableness of that which remains behind. However we may succeed in reducing the equation to its lowest terms, we are not thereby enabled

to determine the unknown quantity; on the contrary, it only becomes more manifest that the unknown quantity can never be found. Little as it seems to do so, fearless inquiry tends continually to give a firmer basis to all true religion. The timid sectarian, alarmed at the progress of knowledge, obliged to abandon one by one the superstitions of his ancestors, and daily finding his cherished beliefs more and more shaken, secretly fears that all things may some day be explained; and has a corresponding dread of science; thus evincing the profoundest of all'infidelity-the fear lest the truth be bad. On the other hand, the sincere man of Business Letters should be addressed to Is vulls, Brun, Banner of Light Publishing House, Boston, Mass, All other letters and communications should be forwarded to LUTHER COLBY. an insoluble problem. Alike in the external and the internal worlds, he sees himself in the midst of perpetual changes of which he can dis-

cover neither the beginning nor the end." And he concludes-"When, again, he turns from the succession of phenomena, external or internal, to their essential nature, he is equally

at fault. Though he may succeed in resolving all properties of objects into manifestations of force, he is not thereby enabled to realize what force is; but finds, on the contrary, that the more he thinks about it the more he is bailled. Similarly, though analysis of mental actions may finally bring him down to sensations as the original materials out of which all thought is woven, he is none the forwarder;' for he cannot in the least comprehend sensation-cannot even conceive how sensation is possible. Inward and outward things he thus discovers to be alike inscrutable in their ultimate genesis and nature. . . . In all directions his investigations eventually bring him face to face with the unknowable; and he evermore clearly perceives it to be the unknowable. He learns at once the greatness and littleness of human intellect-its power in dealing with all that comes within the range of experience, its impotence in dealing with all that transcends experience. He feels, with a vividness which no others can, the utter incomprehensibleness of the simplest fact,

considered in itself. He alone truly sees that absolute knowledge is impossible. He alone knows that under all things there lies an impenetrable mystery."

Thus much for the conclusions arrived at by this celebrated prophet of "The Unknowable" having acknowledged the existence of an Inflnite Something, he pauses on the threshold of the temple of eternal life, and goes no further. In this, to our own mind, scientist though he be, he is shoulder to shoulder-at least so far as re-

quences will be pretty serious, though a free use of rosaries, masses and the confessional may avert the danger.

"The priest of the Greek Church will follow closely in the footsteps of his Roman brother, with a little more nummery and buffoonery. Then comes the Rabbl, with his Talmud, with his feasts and fasts, commemorating events that never took place, his semibarbarous Abrahamic rite, and his lofty assurance in looking upon his race as "the chosen people," as if they were one jot better than other beings on this account. And we know the particular doctrines that are preached by the clown Talmage and the eloquent Rev. H. W. Beecher. These gentlemen, so far as we understand, do not pretend to teach religion; they simply are in their pulpits to see that their congregations do not acquire too much knowledge and common sense. .

"Such men as these, then, are fighting against progress, and vainly trying to keep off the stream of britllant rays of truth, science, philosophy and reason, shed by the noblest and wisest of men, with the umbrella of stupidity, bigotry, and unreason. How can Father O'Thickscullery combat the teachings of Huxley, Hacckel, or Darwin? It is impossible; and his little Catholic pupil will probably grow up an unreasoning bigot. How can Rabbl Mushhead dispute the truths of Buckle, or the caustle Voltaire? He cannot ; and the youthful Jewish mind, influenced by him, will continue to revel in ancient and unsavory Oriental absurdities, and become another obstacle in the wheels of civilization. To know where truth really is, we have but to compare the men who publish truth to the world with the men who do their best, because they are paid for it, to keep that truth from us."

This is well and bravely said, by a journal that avows its disinclination to discuss matters of religion before the public, yet is not afraid to speak out plainly when the progress of knowledge and truth, which is all men's rightful inheritance, is attenued to be hindered by the priests who do not hesitate to denounce those who refuse to be blind with them : And we must all remember, too, that it is from the pockets of the same men whom they afterwards denounce that the money is extracted that enables them to issue their proclamations of denunciation and defiance. If the resources they work with so treacherously were denied them. and their supplies withheld, they would become as humble as ordinary men and very soon cease to vaunt their assumed spiritual superiority. Like Puck, we do not oppose religion, though its methods are on earth necessarily human. We only oppose those who demand that the methods shall be worshiped as the ultimate, and that only they who operate them can give us spiritual freedom and eternally increasing happiness.

#### "Facts; a Quarterly Magazine."

The first number of a periodical bearing the above name has just been issued, having for its object the presentation of the most notable phenomena occurring at spiritual séances, without comment, leaving to the good judgment of the reader to decide the conclusions to which they most naturally lead. The reasonableness of this method is self-evident. The publishers propose to show that such and such things do exist. not why they exist. The accounts given are, so far as it is possible for the editor to determine, reliable, having been procured from authentic sources. The work will prove to be a most excellent one to place in the hands of skeptics of every class, whether so from unconcern, ignorance of the facts, prejudice arising from inherited belief or education-as the simple statement of plain facts will disturb no one's faith or belief, but appeal directly to their reason and common sense. Each number is to contain sixty-two pages; the price, \$1,50, a year, single copy 50 cents, and to be issued quarterly by the Fact Publishing Company, 105 Summer street, Boston.

#### Reception to Mrs. Cora L. V. Richmond.

On Friday evening, March 10th, Dr. J. R. Buchanan extended a social reception at his residence to Mrs. Richmond, the occasion calling together a goodly number of the Spiritualists of New York and vicinity. The services by Mrs. R.'s controls to the widely-diversified queries propounded by the people assembled proved entertaining and valuable in their character. "Quina" also controlled her, and improvised poetic stanzas embodying a symbolic name for each person. Dr. J. V. Mansfield further added to the spiritual profit of the meeting by transmitting satisfactory messages from spirit-friends to the company present. NOTICE TO PATRONS.-Attention is called to the remarks over the editorial heading this week, wherein the publishers of the Banner of Light | likeness of this eminent author is unmistakably announce their willingness to receive from patrons forwarding remittances United States postage stamps in payment of the fractional parts of a dollar. It must be understood that they the usual summary of contemporary spiritual will be received only in such amounts. This notice has been rendered necessary from the fact that of late certain of the friends have sent to this office postage stamps in large amount, by which action great annoyance has been visited upon the business department. A compliance with the provisions of the above notice will greatly oblige the Banner publishers. 10 We are almost daily assured of new evidence, in this city, in favor of the legitimacy and truthfulness of form-materialization, by the most competent witnesses. Persons who have been skeptics for a long time asseverate that they no longer doubt. It is needless for us to publish their statements in detail, as they are of a tenor similar to those heretofore given in these columns - the writers of which are positive of having unmistakably recognized their dear ones whom the world calls dead.

#### "Garfield and his Family."

We have received from the publishers, R. II. Curran & Co., 12 Pemberton Square, Boston, a very artistic and beautiful limning, titled as above, and presenting to view a representative scene wherein Mr. and Mrs. Garfield, their five children, and the venerable mother of the martyr President, are depicted, grouped around a table, at the old home in Mentor. The likenesses are excellent, and the whole effect of the picture is pleasant to the eye, despite the undertone of a solemn memory which it calls up to the mind. By reference to the notice made in another column by Messrs. Curran & Co., the reader will become conversant as to the price of the engraving and the method of obtaining it. It is eminently worthy a place in thousands of homes in the United States.

#### Spiritualism in Bay City.

Information reaches us that the friends inthis portion of Michigan have formed an organization of over one hundred members, of which H. Lasaway is President, and are holding highly successful meetings every Sunday in St. George's Society Hall-the use of which they have secured for one year. They have been ad-dressed already by J. P. Whiting, of Milford, Mich., Charles Andrus, Mrs. Lydia. Pearsall and others ; and the prospects for the future of the Society are very encouraging.

#### Exit the Doctors' Plot Law!

The Massachusetts Senate Committee on Public Health has reported leave to withdraw on the petition of Alfred A. Marcus, et als., for a law "regulating" the practice of surgery and medicine. Thus has allopathic bigotry received another defeat in the old Bay State!

THERE IS NOTHING SMART OR CUNNING, NOTHING INDICATIVE OF GENIUS, NOTHING EN-NOBLING, NOTHING PROFITABLE-AND THERE OUGHT NOT TO BE ANYTHING ATTRACTIVE--IN

A JOURNALISM BASED ON PERSONAL ABUSE .---Bellows Falls (Vt.) Times.

20 Ed. S. Wheeler writes us. March 1st: "J. Frank Baxter has been speaking better than ever before in Philadelphia, and giving us some fine music, with the grand exercise of his wellknown mediumistic, powers. In consequence, and because of the growing interest in Spiritualism, our audiences for the past month have been absolutely overflowing the greater part of the time-hundreds going away from the hall Sunday evenings for want of standing-room even."

Mr. Wheeler is to be in Boston on the 31st of March, as a speaker in the Music Hall celebration. We shall be pleased to greet him once more in this city, where he has in the past done much and good work for the cause. He will also be at the Lake Pleasant Camp-Meeting, Mass., Aug. 25th and 27th. His present address is at 1338 Chestnut street, Philadelphia.

So Our esteemed Calcutta correspondent, Babu Peary Chand Mittra, attended one of Mr. Eglinton's séances, accompanied by his son, and received a message from his wife, written on'a slate which he took with him. In the writing the name of his father, Ram Narain, and of his father-in-law, Pran Krishna, were given. A writer in the Indian Mirror having questioned the authenticity of the message, Mr. Mittra replied in the columns of the Mirror. vindicating its truth and clearly showing the weakness of the objections made, stating also that he has been present when the most perfect Sanskrit has been written.

835- Mrs. Theophilus Youngs, who for several years resided in this city and acquired a widespread reputation as a medium, Col. Olcott among others testifying to remarkable phenomena with a piano occurring in her presence. were highly interesting, and the answers given passed from this to spirit-life from her residence near Washington, D.C., on the evening of March 11th. For some time past she has h nently before the public as party to a litigation between herself and a brother of her deceased husband for recovery of the property of the latter. The case is still pending in the New York Surrogate Court.

#### BRIEF PARAGRAPHS.

MARCH 18, 1882.

Certain five-year-old Spiritualists have an idea that Spiritualism is a machine, and that they are the only competent persons to run it. The spirit-world workers may teach this class a lesson ere long that they will not soon forget.

It is said that the lay judges in New York are sleepy. heads.

FROM GOETHE.

Goats to the left of me !" the judge in the future will

say. And you, my darling lambs, at my right hand shall stav !" stay 1", Good. Yet we trust that the judge will utter one

more command: \* Reasoning beings, step forward, and facing me take your stand !" -C. A. Eggert,

The trees on the Common will soon be Buddhists ! Brimstone-corner " can't prevent it.

Life is too short to fritter away in idle quarrels.

There is somewhat in all life untranslatable into ian-guage. He who keeps his eye on that will write bet-ter than others, and think less of his writings and of all writing.—*Emerson*.

The man who wrote "Speed the Plough" had an idea of steam in his head.

An incident occurred in this village the other day An includent occurred in this vitage the other day which explains one of the causes for mysterious fres. Mrs. V. L. Reeves placed a glass jar of fish upon a chair near a window. Some time afterwards the smell of smoke and varnish called their attention to the chair, which was found to be nearly ablaze. The sur's rays were focused scientifically upon the back of the chair, -The (Fox Lake, Wis.) Representative.

He who stabs you in the dark with a pen would do the same with a penknife, were he equally safe from detection and the law.-Quintilian.

The stormy March is come at last. With wind and cloud and changing skies; I hear the rushing of the blast That through the snowy valley files. An 1 passing few are they who speak, Wild, stormy month, in praise of thee; Yet, though thy winds are loud and bleak, Thou art a welcome month to me, For thon to northern lands again The glad and glorious sun dost bring, And thou hast joined the gentle train, And wear'st the gentle name of Spring. --[IV, Illam Callon Bryant.

At an anti-Chinese-meeting in San Francisco last week, the Chairman stated that in the cigar-making business in that city, there were engaged 8,500 Chinamen and 179 white men; boot and shoe factories, Chinamen, 150, whites, 37 ; slipper-factories, 49, all Chinese ; clothing manufacturers, Chinese, 7,510, whites, 1,000; laundry business, Chinamen, 5,107; and in the express business there are 32 Chinamen.

Political matters are rapidly mending in Ireland, it is said.

The Secretary of the Treasury has issued a call for 315,000,000 of continued six per cent. bonds.

The reports of devastation by the South-western floods continue to be received, and aid for the sufferers is being furnished by the Government with all possible dispatch.

It is stated that a South Carolinian has discovered a process of manufacturing quinine from pumpkin.

Wendell Phillips recently headed a petition against compulsory vaccination, and thirty Boston physicians were among the signers of the same.,

VACCINATION COSTS AN ARM.—A spectal from Lit-tle Rock, Ark., March 11th, reports the amputation of an arm of James Kirkwood, a farmer, in consequence of the violent inflammation which followed, and was caused by vaccination. It is life is despared of.—Hor-ald, March 13th.

It is but a trifle over twenty-three years since the admittance of Oregon to the Union. In twenty-three years more our Pacific States will have a population along the sea coast, without counting the mountain States, millions more than the country at the close of the revolution.

A peddler was arrested lately in Oakland, California, for selling l'aine's " Age of Reason " without a licenso, but the jury acquitted the prisoner under the statute allowing the unlicensed sale of *religious* literature... Ex.

" Mr. Joseph Cook, the well-known American lecturer, has left Bombay," says the Indian Spectator. 'without having brought about anything like a religlous revolution. This may be a matter for regret, but not for surprise. Mr. Cook attempted the impossible, and of course failed. Bombay is far from satisfied with his oratory."

One hundred and seventy-five new doctors were hatched out of a single Chicago college last week at a setting. "Quack, quack."-Great West.

cience Monthly, in publishing papers from Herbert Spencer, has published what teaches the non-existence of the Eternal and Infinite Spirit. This the editor unqualifiedly denies. He says the charge has not a vestige of truth in it, and that it is wholly and absolutely false. "Herbert Spencer," he says, "is not an atheist, and never has been." He has been called an atheist, "but that will not do." He challenges the Evening Post to produce a single passage in all Spencer's writings, either avowing or defending atheism. "On the contrary," he says, "he has labored with all the power of his genius, to prove that atheism as a theory of the universe (which it professes to be) is baseless and indefensible. And more than this, no man of the present age has reasoned out the foundations of man's belief in the existence of the Infinite and Eternal Spirit with such a depth of analysis and logical force as Herbert Spencer. He has sought to show that the Infinite and Eternal Spirit, of which all the phenomena of the universe are but the manifesta tions, is the most absolute of all realities." And it is asserted that he has gone beyond the theologians in their own line, and has "rescued them from the consequences of their own logic."

There has been great progress made in the gradual elevation of man's conceptions of thecharacter of the deity he worships. In the primitive ages, religion was idolatry; but with growing intelligence there slowly arises a higher idea.of the Divine Nature. "Polytheism passes into monotheism, and the gross, limited, anthropormorphic idea of God gives place to the loftier ideal of an Infinite and Eternal Spirit." As the editor of the Monthly states it, somewhat condensed as we choose to repeat it, the theologians had been driving destructive criticism to its last extreme, with little regard to the consequences. A vigorous ecclesiastical agnosticism grew up, asserted even by the fathers of the Church. This tendency to remove the Divine Nature beyond the grasp of reason, and to hold that "a God understood is no God at all," has gained strength in modern times and reached its full expression in the theological philosophy of Sir William Hamilton and Mansell, which landed all inquiry in blank negation. Finding that the Infinite and Eternal Spirit transcended and bailled all reason, they assumed that reason brings us to an infinite nothing, so that we have either to abandon the idea of an Infinite Power or fall back upon faith.

Mr. Spencer strenuously resisted this conclusion. And how did he do it? He maintained that the most inexorable logic brings us, not to an Infinite Nothing, but to an Infinite Something ! and that, although this Eternal Spirit transcends the reach of reason; and is past finding out, it is, nevertheless, the profoundest of all verities. Where, says the editor, the case broke down in the hands of the theological analysts, he insists that it is demonstrably the | nant beings they are represented to be, the conse-

have acknowledged the verity of the postulate that such a life really exists-with the theologians who so roundly condemn him. But Spiritualism in this day and generation is leading humanity forward to the attainment of added light: and those who are doing business on old ideas and opinions concerning the future state. will in time be brought by its divine revelations to see the whole truth as it really exists in the economy of Nature.

### "Puck" on Priestly Pilots.

The American "Punch," now five years old, whose full-page illustrations are at once a humorous and a satirical commentary on the passing time, in a very recent number hit off in the most graphic way the determination of the priestly party to shield themselves and their followers from the illuminating rays of increasing Intelligence, by picturing under an insufficient umbrella a variety of representative ecclesiastics each trying to screen his eyes from the force of the overpowering light from above, and holding up against its dazzling rays, one an extinguisher on the end of a stick, and another some other protective or suppressive implement. The Beechers and the Talmages are to be recognized beneath this gauzy screen, with their descriptive mottoes and maxims to define them. Within the rays of the coming light are to be seen the faces of such philosophers and discoverers as Tyndall, Darwin, Huxley, such sturdy thinkers as Paine and Jefferson, and other magnates of advanced knowledge.

The design is one of the happiest, showing as it does the actual resistance of the Church to increasing knowledge and all forms of illumination, and the utter uselessness and folly of it. By way of commentary on this telling cartoon, Puck indulges in these observations :

"We do our best to avoid discussing religious questions in this paper, but not to do so at times would be to shut our eyes to what is going on around us. Indeed, it is almost forced upon us, for nothing can be more unsatisfactory to the calm, logical mind in this practical age than the present condition of the differ ent sects and varieties of faith. They are supposed to be morally guided by priests who are enabled only to retain their posts and procure food and raiment by the scarcely reputable practice pursued by them, one and all, of shutting out the brilllant rays of truth, science and philosophy. We deny that we are attacking religion; we are attacking bigotry, fanaticism and superstition, which have nothing in common with true religion any more than the atmosphere of Sirius has with that of the carth.

Let us listen to the precious eloquence and pearls of wisdom that flow from the lips of these self-styled pilots to the haven of eternal bliss. There is not a pin to choose among them all. Man exists as a creature endowed with reasoning powers, and the priest of all denominations does his best to weaken and destroy these powers. How civilization has accomplished so much with such drawbacks is indeed remarkable. The Roman Catholic clerical will tell you that, unless you believe that his church is the only true church, and that all the saints in the calendar are the benig-

Mr. J. L. Newman, the magnetic healer, is spoken of by many of his patients as possess. ing vital magnetism in an unusually large degree-which we endorse. One gentleman in particular informed us not long since that he would give one hundred dollars if he could be cured of a violent nervous headache. We replied that we knew of a man who could speedily relieve him. He went to 81 Montgomery Place (Room 4), got cured, and thanked us for posting him.

BT By reference to our advertising columns it will be seen that Mr. and Mrs. James A. Bliss have changed their residence from 9 Davis street to 30 Worcester Square, Boston, at which place they will hold materializing séances on the evenings of Sunday, Wednesday and Saturday of each week.

1977 Nathan Lamb, Esq., a prominent Spirit ualist of Bridgewater, Vt., passed to spirit-life on Wednesday evening, March 8th. An account of his decease and funeral obsequies will appear next week.

Information reaches us that in consequence of the demands of a largely increased circulation, the place of publication of The Spiritual Offering has been removed to Ottumwa, Ia.

4.

ED The London Psychological Review for March has been received at this office. It is prefaced with a photograph of our late intimate friend and co-worker, Mr. EPES SARGENT, The correct. M. A. (Oxon) continues in this number excerpts from the writings of Mr. Sargent on spiritualistic topics; there is also given oninion; the Philosophy of Immortality; Anti-Spiritual Christianity-a dialogue; Spiritual Photography (very interesting); Lanton House -a ghost story; the Great Kingsbury Puzzle, etc.

En A correspondent writing from the office of the Times and Mail, Wellington, New Zealand, January 17th, says, "Interest in Spiritualism is slowly but surely gaining/ground in New Zealand, and I am hopeful that that which so many souls are hungering for may receive decided development ere long. We want more mediumistic power; still, a great deal of quiet family work is being done, but the inertia of prejudice is hard to move."

ET The Journal, Flushing, N.Y., says that Senator Covert called at its office and, upon inquiring how Mr. Ed. Gale of Jamaica was, remarked that early that morning he (Mr. Covert) awoke, and in the dim light saw Mr. Gale apparently standing by his bed. It was subsequently learned that Mr. Gale died that morning at 4:30 o'clock.

ET Prof. J. W. Cadwell, the celebrated mesmerist, closes a two-weeks' stay in Lowell on Saturday evening, March 18th. His meetings there have been very successful, as they have uniformly been wherever he has journeyed. He will probably give mesmeric entertainments in Salem, Mass., next week.

85 G. P. Leake, of Paducah, Ky., informs us that, being called upon to deposit "something valuable" beneath the corner-stone of the United States Custom House now in process of erection in that city, he placed a copy of the Banner of Light of March 4th, in consideration of which he will please accept our thanks.

En- The petitioners against the compulsory vaccination law were granted a hearing before the Committee on Public Health, at the State House, Boston, on Thursday, March 9th. We shall give our readers an account of the proceedings in our next issue.

B Our readers will find a goodly installment of editorial matter by reference to the tenth page, present issue. A. Carteria

The political grindstones are in motion to make mince-meat of the natives of Africa—the French in the North and the British in the South.

A woman was recently naurdered in this city in the daytime at the doorstep of her residence, and the guardians of the public peace allowed the murderer to escape. No wonder the New York newspapers are severe on Boston's police force.

A TIMELY QUESTION. . A TIMPLY QUESTION. The Age of Iron is no more; The earth has moved. We bear it illy To find in the descent of man, That we 've descended to the lily ! Shall we in humble meekness say: We live but to obey thee, Fashion; Say how our wives may plait their hair, What thus of plate we may have hash on?

Complaints in the Herald announce the fact that the South Boston horse-cars do not meet the wants of the people in that section of the city, as delays, it is alleged, are altogether too frequent. What is wanted is an elevated railroad, and the sooner one is built the better it will be for all concerned. It will advance real estate in South Boston, accommodate the public, and be a profitable investment.

The very nature of love is to find its joy in serving others, not for one's own benefit but for theirs.—Swe-lenborg's Heaven and Hell, 406.

The first through car from San Francisco to New Orleans, without breaking bulk, reached the latter city recently via the Southern Pacific, having been fourteen and a half days en route.

Herbert Spencer is coming to see North America. Everybody except bigots will welcome him. We shall not imprison him on account of his "free thought," as several Americans have been imprisoned in England.

MacLean, the would-be assassin of Queen Victoria, was arraigned in London the 10th inst., and remanded for trial on a charge of high treason.

TO BE DEAD. What is it to be dead? I think that I, When I am dead, shall know no more of pain, Shall still be glad in sunshine or in rain; May, at my mood, unto the ones who lie Fast bound in sleep and whom I love, draw nigh And nestle close, and kiss and kiss again The sweet pink lips; or when the sunbeams wand And soft stars shine serenely in the sky, With veiling vapors o'er my spirit face, And feet with slence shod, I may as now Gilde through the rooms where my small work was done.

done, And those who sit within that haunted place Shall say, "How near to us he is i" And how The dear, sad souls will long to see the sun ! -[Transcript.] JAMES BERRY BENSEL.

Here is a Sewing Machine. It was Made for little hildren to Play with. Put your Feet on the Treadles nd Make the Wheels go round Fast. See how the hiread unwinds and the Needle bobs up and Down 1 This is Lots of Fun. Do not Deny Baby the Privilege of Putting his fat little Finger under the Needle. It will Make pretty Holes in the Finger, and give Baby Something to Occupy his Attention for a Long Time.— Denver Tribune Primer.

Lawrence, Mass., has ten textile manufacturing corporations, owning thirty-two mills. They have over \$8,000,000 capital, use 345,392 spindles and 11,000 looms, and employ over 10,000 men. Their total water power is 7,500 horse, their steam power 5,500 horse.

Charles Dickens when in this country was called on to make an address to a large school. He simply said: "Do all the good you can, boys, and make no fuss about it," which is the sum of it all.—Youth's Com-various panion.

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#### BANNER $\mathbf{OF}$ LIGHT.

#### Close of Volume.

The present issue being number twentysix, Volume Fifty of the Banner of Light closes therewith. 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 ENCOURAGE-MENT OF A RENEWAL, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

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

#### The Music Hall Celebration.

Having completed arrangements for the observance of the Thirty-Fourth Anniversary of Modern Spiritualism at Boston Music Hall, we onds, his mother-in-law, a Stoneham lady, take pleasure in making the announcement to standing beside us. It was indeed a joyful the public, trusting the enterprise will meet group. with the liberal patronage it deserves. No pains have been spared to make this the best affair of the kind ever given in our city. Look at the edly agree with Mrs. Julia Crafts Smith in sayfollowing names:

Temple Brigham ; Brooklyn by Mrs. F. O. Hyzer, of Baltimore; Philadelphia by Mr. Ed. S. Wheeler; Vermont by Miss Jennie B. Hagan; the far West by Mrs. A. H. Colby and Mrs. Smith; our own city by Mr. W. J. Colville, founder of the Berkeley Hall Society, Mrs. M. A. Brown, John Wetherbee, Esq., Eben Cobb, Mrs. Dr. Waterhouse, Hattie E. Wilson, and others.

As elocutionists we present the names of Jeannetic Howell, Belle C. Eaton, Susie M. Adams, Fred Cooley.

Vocal music will be under the direction of Mrs. Wentworth.

The price of tickets has been placed within the reach of all, and is as follows : Tickets for entire day, and with reserved seat check, Fifty Angeles.-ED. B. or L.] Cents; single admission Twenty-Five Cents.

Tickets can be obtained at the Banner of Light office, also of Mrs. Maggie J. Folsom, 2 Hamil- Hall, Providence, R. I., where she will hold scances Association.

Reasons why we ought to have the support of the Spiritualists of Boston and vicinity: First, We claim to be a Spiritual Lyceum, organized by spirit-control, and that all our undertakings are directed by spirit-advisers. Second, We place before the public, regardless of expense, as speakers, such names as Spiritualists may well feel proud of. Third, The officers of this Lyceum are devoting their best energies in order to promulgate Spiritualism among the children without fee or compensation. And while we are in hearty sympathy with all other societies who may celebrate this as their natal day, we trust the public will take into consideration our appeal, and favor us with a share of patronage. President J. B. Hatch will preside, assisted by Vice-President C. Frank Rand. The services will be continued on Saturday and Sunday. A detailed order of exercises will be presented in Per order of Committee, due season. J. A. SHELMAMER,

Sec. Shawmut Spiritual Lyceum.

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

To the Faltor of the Banner of Light: The First Spiritualist Ladies' Aid Society, of Boston, will celebrate the coming anniversary of Modern Spiritualism by a *Three Days' Meet-*ing and Convention, commencing in Paine Hall, Friday, March 31st, with J. Frank Baxter and U.Willow Whether a conclose a conclose we dether woll J. William Fletcher as speakers, and other well-known talent. Many of the old veteran work-

known thient. Many of the old veteral work-ers in the cause and prominent mediums have signified their intention of being present during the different meetings of the Convention. 'Friday evening the meeting will be held in the Ladies' Aid, Parlors, and continue Saturday and Sunday. Edgar W. Emerson, of Manches-ter, N. H., has been engaged to be present to hold circles and give his wonderful tests every day and evening during the celebration. Many

#### Materializations at Mrs. J. R. Pickering's.

To the Editor of the Banner of Light:

On the afternoon of the 6th inst. I attended a private séance at Mrs. J. R. Pickering's, 132. Chaudler street, Boston, and was thoroughly convinced of spirit-power. This makes the fourth seance I have attended at said place, each time having had remarkable tests. The first time my cousin came and gave her name in full; the second and third times I recognized several dear friends; on the afternoon of the 6th my brother appeared, and looking so natural that I recognized him immediately. He appeared three times at the aperture, and so confident was I that it was him, that I arose from my seat and went to the cabinet. Almost immediately the curtain was drawn aside, and

there stood my dear brother before me. In my eagerness I clapsed him around his waist, and he expressed his joy by throwing his arms around my neck; thus we stood for several sec-

I received another remarkable test, but space will not allow me to describe it. I most assuring that spirits can and do return, and that I New York will be represented by Mrs. Nellie know beyond a doubt that Mrs. Pickering is a true and honest medium. MRS. S. A. PEAK. Medford, Mass., March 10th, 1882.

#### Married:

In the City of Los Angeles, Cal., on the 26th of Febuary, 1882, at the house of Dr. R. Hughes, Jessee II. Butler-author of "Home: Femme Heroie, and Miscellancous Poems," and of other writings in poetry and prose-to Miss Ida M. Merrill, Editress of "A Fountain of Light," of Quincy, Ill.

[Both the parties mentioned above have done good service for the cause as writers and speakers; and the announcement is made that they will continue their work whenever opportunity offers. We wish them a full measure of success. They can be addressed P.O. Box 474, Los

TT A correspondent writes that Mary A. Charter has taken room No. 4 Slade's Block, opposite City ton Place, or of any member of the Lyceum | and heal the sick. She thinks that twenty years' successful practice in Boston is sufficient to guarantee her qualifications for the work in which she is engaged. She has also inaugurated public meetings, and proposes to institute a Children's Progressive Lyceum.

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

HAVE you consulted J. Wm. Fletcher, the Trance Medium, at 2 Hamilton Place, Boston?

Men and Ladies Wanted. See Curran's Advertisement.

#### Movements of Lecturers and Mediums,

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

E. W. Wallis, trance-medium, of England, will speak in Cleveland, O., at the anniversary exercises, and on Sundays, April 2d, 9th, and probably 16th. Friends wishing to secure the services of this distinguished speaker for week-day lectures between these dates, will address him, care of Thomas Lees, 105 Cross street, that city.

Mrs. C. M. Nickerson was to speak in East Dennis, March 12th. She will lecture in Newburyport, March 19th and 26th; in Beverly, April 2d; and will make engagements for meetings, lectures or séances for week evenings or Sundays. In that vicinity, during the months of April and May. Parties wishing to engage her will address all letters to South Orleans. Mass.

Dr. G. H. Geer spoke in Willimantic, Ct., Feb. 19th and 26th; In Worcester, Mass., March 5th and 12th, and will lecture in Lynn, Mass., March 19th and 26th; in Haverhill, Mass., April 2d.

Capt. H. H. Brown is to speak during this month in New York State as follows: Saratoga Springs, 20th and 21st; Glenn's Falls, 22d; Balston Spa, 23d; Troy, 19th and 26th ; and along the railroad line from Troy to Boston, from March 26th to April

#### God's Poor Fund.

Amounts received since our last acknowledgment : From Miss N. R. Batchelder, Mount Vernon, N. H., \$2,00; Joseph Dillery, Arcadia, O., \$1,00; F. H. R., Belleville, Ont., \$5,00 ; Friend, Boston, Mass., \$5,00 ; Mrs. M. Reddlek, Waterford, N. Y., \$1.00; W. B. B., East Somerville, Mass., 50 cents ; Mrs. H. E. Phipps, Hayden Row, Mass., 40 cents ; Lizzle Richards, Attleboro Falls, Mass., 40 cents ; Sllas Alden, Bangor, Me., 17 cents ; Mrs. F. A. K., Boston, Mass., \$2,00 ; Samuel Robinson, Swansea, Mass., 25 cents ; Mrs. Mary L. Boyles, Milford, N. H., 45 cents. Thanks, friends.

#### To Correspondents.

43 No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

H. W. H., HUNTINGVILLE, P. Q.-Sit regularly three times a week in company with sons, in a darkened apart-ment; have a table at hand, upon which is placed a clean slate and a pencil; join hands and sing, or converse pleasthe carnest desire go forth from each heart to antly. Let receive spiritual messages from ascended ones. Sit not less than one hour at a time, and not more than two. If directed so to do by raps, etc., let one or more present place hands lightly upon the slate or upon the table, and awalt results.

STINGING irritation, inflammation, all Kld-ney Complaints, cured by "Buchupaiba." \$1 per bottle.

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NEW YORK CITY. S. B. BRITTAN, Chairman Bureau Com.; HENRY J. NEWTON, Treasurer; NELSON Choss, Secretary; HENRY KIDDLE, Car. Secretary. Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all atteles in the secular and religious journals--adverse to the Interests of Spiril-ualism--which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise ald in the work by their comusel and advice.

suitable papers for the Press, under the supervision of the Bureau, and to otherwise add in the work by their connsel and advice. The friends of this enterprise everywhere—all who wish well of the SECULAR PRESS BUREAU—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the import-ance of its objects. Until further notice all literary communications, ex-cerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 194 Broadway, New York City. Funds for the support of the Bureau should be for-warded\_to MESSIES COLEY & RICH, 9 Monigomery Place, Boston, Mass.

#### AMOUNTS PAID IN FOR 1882.

NEW YORK, March 13th, 1882. MESSRS, COLBY & RICH : Gentlemen-It is proper that I should notify you that at the regular meeting of the Bureau, held at its rooms on Saturday last, HENRY J. NEWTON was elected Treasurer, and a By-Law was adopted to the effect that any funds donated to the Bureau, and in the hands of collectors or custodians, should be drawn into the Treasury upon the joint order of its President and Secretary.

Very truly, etc., NELSON CROSS, Sec'y.



Spiritualist Meetings in Brooklyn. The Brooklyn Spiritunilat Moclety – Mrs. F. O. Hyzer, permanent speaker – holds scrylees at Everett Hall, 398 Fulton street, between Smith street and Galatin Place, every Sunday, at 10% A. M. and 7½ P. M. Seats free to all, Conference meetings, J. David, Chairman, every Saturday evening, at 8 o'clock. Admission free, H. W. Benedlet, President.

PHILADELPHIA BOOK DEPOT. The Noteliumi and Reformatory Works published by COLAV & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, A. 36% North 5th street. Subscriptions received for the Runner of Light at \$3.60 per year. The Bouner of Light can be found for sale at Academy Hall. No, sto Spring Garden street, and at all the Spiritual meetings.

THOY. N. Y., AGENCY," Parties destring any of the Nyleritani and Reformato-ry Works published by Colby & Rich will be accommodated by W. H. VOSBURGII, 65 Hoosick street, Troy, N. Y.

MANUFACTURERS. CLEVELAND. O., BOOK DEPOT. LEES'S HAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and depit for the spiritual and Liberal Books and Papers published by Colby & Rich. W E are now offering a Special Line of Carpets which are well worth the inspection of all buyers,

**BOCHENTER, N. Y., BOOK DEPOT.** JACKSON & BURLEIGH, Booksellers, Arcado Hall, Rochester, N. Y., keep for sale the **Npiritual and He-form Works** published by Colby & Rich.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookadler, No. 1000 Soventh Street, above New York avenue, Washington, D. C., keepe constantly for sale the BANNER OF LIGHT, and a sup-ply of the **Mpiritumi and Reformatory Works**, pub-lished by Colby & Rich.

**ST. LOUIN. MO., BOOK DEPOT.** THE LIBERAL NEWS (O., 2208, 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Mpiritani and Reformatory Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Tranball street, flattool, Conn., keeps constantly for sale the Banner of Light and a supply of the Npirlunal and Reformatory Works pub-ished by Colby & Rich.

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Modern Spiritualism WILL BE CELEBRATED BY A

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Musle - National Guard Band (10 pieces), E. Woodworth Masters, Prompter,

Representatives from different States have been invited to

 Representatives from different States have been invited to be present.
 Invited Guests, "Alls Excellency, John D. Long, Gov-ernory Hon, Byron Weston, Llent, Governor: His Honor, Samub A. Green, Mayor Luther Colley, J. B. Roh, and J. W. Day, Bannet of Englit; J. B. Hatch, President Shaw-mar Eycernit, W. J. Colvil, J. F. Cut Colv, Goward Resmer, W. D. Orockett (Pre) Methods, I. B. Rodsay, J. H. Smith, T. W. Colvin, Synthesis, Honor, Barnet, W. D. Orockett (Pre) Methods, Goward Resmer, W. D. Orockett (Pre) Methods, Goward Resmer, W. T. Greenwood, East Templeton; D. R. Gerry, Stone-hant, J. F. Atmode, North Adams, Dr. J. Reals, Green-held, Charles Mc Verhar, New York, Thema Lees, Clewer held, Charles Mc Verhar, New York, Thema Lees, Clewer held, Charles Mc Verhar, New York, Thema Lees, Clewer held, Charles Mc Verhar, New York, Thema Lees, Clewer held, Charles Mc Verhar, New York, Thema Lees, Clewer Mes, M. A. Browne, Boston; Mrs, M. E. Biggs, Mrs, J. N. Freison, Mrs, H. J. Wilson, Mrs, J. R. Birtch, Mrs, M. Z. Freison, Mrs, F. O. Hyder, Mrs, Drazke, Brockins, N. Y. Mrs, Mary Newton, New York; Mrs, Jos, Knusey, Cherli-nati, Mrs, J. Meyer, Mrs, Mrs, J. Mrs, Horo, R. M. Charl-math, Mrs, L. Marto, Myer, Wrs, Brock, Baney, Cherlin-nati, Mrs, J. Mershar, Orbo, New York; Mrs, Geo, Rall, Chris-elinnath, Mrs, Gren, Edwards, Wardington, D. C. Mits, M. Edward. , Lyman, Vice President, Lake Pleasant, Miss Tul eveland, Ohlo: Mrs, M. E. Thompson, Rockland, Floor Director, J. Browne Batch, Ir.; J. A. Shelha-mer, Assistant.

Aids, -W. U. Lewison, E. H. Enwright, H. W. Lewis, C. A. Foss, H. C. Barnard, E. W. Towne, F. B. Sheihamer E. N. Reed, Caterer,

The management are doing all in their power to make this the largest Anniversary Ball even held, in this or any other

Intering control of the start of the start.
 Tickets, admitting gentleman and halles, §1,60, to be had at the following places: *Burnier of Light*, No. 9 Montgomery Place: Mrs. M. J. Folson, 2 Hamilton Place: A, Buckmer Hatch, jr., 76 H. street, South Boston; J. A. Sheihamer, 471 East Fourth street, South Boston; Don't forget, that the Atiniversary Exercises are held in Music Hall, *day* and *centing*.
 Is March H.

Entricoversity of the second s



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Women To self the new National Standard Picture Gardield and Family Exclusion for any set sense. And any former on the only authentic one, and site and picasing in design, correct in portratture, the in thirds, executed by emilient artists in a masterix manner. Anough aide and suggestions from Mex. Gardield, Size 2225. Retail prices, 60 - 86 - 97 - 51 and suggestions from May, tingue in, Size 2005 [50] 56, 42,50, 51, 50, 51, Thing past for Biographies and Portraits, but just begin for flistonethingly beautiful and charmonic family Norre air, Sales great for a year. Large commissions, Agent's out-fit, PletureSand handy Roller case 4, postage tree, 4, 41, CURRAN & CO., Sole Publishers, 62 Penherton Square, Boston, March 18,

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prepared with the greatest

care, and consists of a supe-

flor quality of cocoa and su-

gar, flavored with pure va-

nilla bean. Served as a drink

or eaten dry as confection-

day and evening during the celebration. Many of the best mediums of Boston will hold circles in the different ante-rooms of Paine IIall, Fri-day, the 31st, and also Saturday and Sunday in the Parlors of the Society. Some portion of each day will be devoted to a Praise Meeting, followed by a Conference, with short addresses from all the different speakers. Refreshments will be served to all who may de-sire them during the entire session. All Spiritualists and Liberalists are cordially invited to join with us on that occasion. as the day and evening during the celebration. Many

All Spiritualists and Liberalists are cordially invited to join with us on that occasion, as the object of the society is purely a charitable one. The members, one and all, feel deeply grateful to the Spiritualists for the success attending them in their annual celebration, and more es-pecially are they indebied to ithe good Banner of Light for gratuitously publishing their ad-vertisement and assisting in many ways. A competent committee have this anniversary in charge, and no pains will be spared to make the occasion an enjoyable and beneficial one. Dr. A. H. Richardson will be the presiding of-ficer, assisted by the officers and members of

, assisted by the officers and members of society. MRS. A. A. C. PERKINS, Chairman Committee. the Society.

#### Anniversary Exercises in Cleveland, O.

The Thirty-Fourth Anniversary of the Ad-vent of Modern Spiritualism will be celebrated by a Two Days' Meeting in Weisgerber's Hall, corner of Prospect and Brownell streets, on Sunday and Monday, April 2d and 3d, 1882. Ora-tor of the day, E. W. Wallis, of England, assist-ed probably by Mrs. Emma Jay Bullene and Mrs. Shepard Lillie. Friends of contiguous towns are cordially invited to participate with us in celebrating this glorious event. us in celebrating this glorious event. THOS. LEES, Pres.

REDUCTION IN PRICE.-It has been decided by the publisher to reduce the price of THE PRINCIPLES OF NATURE, by Mrs. Maria M. King, from \$1,75 per volume to \$1,50-or the three volumes for \$4; postage 12 cents each. Here is a rare chance to obtain a valuable work at a reduced rate, and the opportunity thus in Wakefield, Mass. Societies wishing to make en presented should be at once improved by the reading public.

55 Mr. S. C. Hall has signified his intention of bequeathing one thousand volumes to the ings. Address, Conneaut, O., care of George Hunt. free library of Plymouth, England. Mr. Hall is eighty-four years of age and a firm Spiritualist. The volumes he is to bequeath will doubtless include all the more important works on Spiritualism.

ED Dr. Juliet II. Severance was invited to address the members of the Assembly at the State House in Madison, Wis., on the Woman's Suffrage bill, on Thursday, March 9th. Her arguments were received with applause by the large audience present.

27 Prof. George Greggs, 14 Neilson Place, New York, is out with a new publication: The Monthly Astrologer, a copy of which we have received.

En No smallpox in Boston. The scare put money into the pockets of vaccinators, and poison into the veins of men, women and children.

WESTERN LOCALS," by Cephas, will appear next week.

25th; in Webster, March 2d and 3d; Johnson's Creck, March 4th, and in the latter place gave an intensely interesting lecture on Spiritualism. Sunday, March 5th. Eloquence, wit and wisdom are characteristic of Mr. Harter's lectures, and for introducing the subject of Spiritualism to a community he has no superior,

J. Frank Baxter lectured in Providence, R. I., on Sunday, March 12th. The hall in the morning was well filled, and in the evening was crowded-many being obliged to go away for want of accommodation. The subject for the morning discourse was : "Spiritualism-Its Dawn of Triumph"; in the evening the speaker considered "Its Scientific Basis." He will speak in the same place next Sunday, March 19th.

Mr. F. A. Heath, the blind medium and speaker. sung in Concert Hall, Lynn, Wednesday, Feb. 8th; spoke in Malden, Feb. 19th ; in Mystic Hall, Charlestown, Feb. 26th. Would like engagements for April. Address him 27 Lawrence street, Charlestown District, Boston, Mass.

Mrs. A. E. Cunningham was in Epping the past week; will be in Haverhill March 19th, and in Peabody April 2d. Would be pleased to make further engagements. Address 6 Bond street, Lynn, Mass.

Mrs. Clara A. Field spoke for the Spiritualist Socie ty of Peabody, Mass., March 12th. afternoon and even. ing. She will speak in Manchester, N. H., March 19th; in Portland, Me., April 2d and 9th. Address 19 Essex street, Boston.

Miss Jennie Rhind will lecture for the Spiritualists of Peabody, Mass., on Sunday, March 19th, afternoon and evening; on March 26th will address the friends gagements can address her at 19 Essex street. Boston

Jennie B. Hagan spoke in the Town Hall, Kingsville, O., March 4th : in Cherry Hill, Pa., March 6th. She will make engagements for Sundays and week even-

Miss Susie Johnson, of Minneapolis, Minn., lectured in Milwaukee, Wis., Sunday, March 5th, the subject being chosen by the audience. She attended a séance held by Mrs. L. M. Spencer on the 8th, and shortly after returned to her home in Minnesota.

#### Meetings in Newburyport, Mass. To the Editor of the Banner of Light:

Mrs. K. R. Stiles, of Worcester, has spoken to good audiences in this place the last two Sun-days, and held a number of successful scances through the week. Her lectures were very in-teresting. We hope in due season to hear from her again. F. H.

SEND name and address to Cragin & Co., Philadelphia, Pa., for cook book free.

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

President. Brookiyn Npiritual Fraternity.—Sunday services in Large Italiof Brookiyn Institute, corner Washingtonand Concord streets, seven blocks from Fulton Ferry, at 3 and 74 P. M. Speakers engaged: March Lyman C. Howe; April, J. Frank Baxter: May, Mrs. Hannah B. Morse; Conference meetings held every Friday evening in Lower Hall of Brooklyn intstitute. March 170, "The Search for Truth"; March 24th, an Experience Meeting; March 31st, Anniversary Exorelses. All the spiritual papers for sale at aliour meetings. S. B. Nichols, Prosident.

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

#### RATES OF ADVERTISING.

Each line in Agate type, tweaty cents for the first and subsequent insertious on the seventh page, and fifteen cents for every insertion on the eleventh page. Special Notices forty cents per line, Minion, each insertion.

ach insertion. Business Cards thirty cents per line, Agate,

Administ Carlos Inity cents per inte, Agate, each insertion. Notices in the editorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance. Ar Electrolypes or Cuts will not be inserted.

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

## SPECIAL NOTICES.

#### Dr. F. L. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M. Ja.7.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. Mar.4.

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

### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act asour agent, and receive subscriptions for the **Banner of** Light at fitteen shillings per year. Partisedestring to so subscribe can address Mr. Morse at hisoffice, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Banner can be obtained at 4d. each; if sout per post, 3d. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Workspublished by us. COLBY & RICH.

AUNTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 64 Russell Street, Melbourne, Australia, has for sale the works on Spiritunilism. LIBERAL AND REFORM WORKS; published by Colby & Eich, Boston, U. S., may at all times be found there.

NAN FRANCINCO BOOK DEPOT. ALBERT MORTON, 210 Stockton treet, keeps for sale the Banner of Light and Spiritinal and Reforma-tory Works published by Colby & Rich.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the **Npiriumi and** Beformatory Works published by Colby & Rich. ---

# BOCHENTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGHEE, Booksellera, 62 West Main Street, Rochester, N. Y., keep for sale the Npiritual and Beform Works published at the BANNEB OF LIGHT PUBLISHING HOUSE, Boston, Mass.

DETROIT. MICH., AGENCY. AUGUSTUS DAY, 73 Bags street, Detroit, Mich., is agent for the Banmer of Light, and will take orders for any of the Spiritani and Reformatory Works pub-lished and for sale or circulation.

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## **Developing Seance.**

M.R. F. M. COBURN continues his sciences for develop-ing mediumistic affin in individuals by Psychic Force, which he makes a specialty, every Wednesday even-ing, at so clock precisely, at W. COLVILLE'S, 30 Wor-cester Square, Boston. Will make engagements for private ester Square, Boston. Will make engagements fances. Address care Banner of Light, Bosto March 18. – 1w\*

## MATERIALIZATION.

MR, AND MRS, JAS, A. HLISS will hold a Séance for the present every Sunday, Wednesday and Saturday evening, at 8 o'clock, at No. 30 Worcester Synaro, Rosion, Mass. Mr, Bliss will treat the selk and give private slitting daily at same place, from 10 A, M, to 5 P, M. March 18.

#### THE FLETCHER CASE.

FULL ACCOUNT of the Fletcher Trial in London-containing the rejected evidence and affidavits of wit-nesses whose evidence was refused. 15 cents. Address J. W. FLETCHER, 2 Hamilton Place, Boston. is-March H.

is-March II. ELECTRICITY: HOFFMAN AND PALMEIPS celebrated Vitalizing Electro-Thorapeutic Cabinet Baths are given at 123 st. Clair street, Cleveland, Ohio, Terms: \$1,00 per bath, or \$5,00 for six baths, Chronic Diseases a specialty. March 11.-2wis

MRS. M. J. CLARK, M. D., Clairvoyant Phy-many wonderful cures. Mrs. C. holds Purvate Sea XCES for BUSINESS and TESTS at her residence, 521 State street, Erle, Pa. Investigators should call on her. March 11, -2wis\*

## SAN FRANCISCO.

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NERVOUS DEBILITY PILLS. The most remarka-Tonic Remedy of the age. Thousands cured by their aid, Price at por box; s for 55, postpaid. NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, Ms.

DR. R. PECK FELLOWS cures diseases of men D by an External Remedy (a spirit prescription) with re-markable success, especially those made sick through their own folly. Send twoicet, stamps for his Private Counselor, giving full information. Address Vineland, N. J. Feb. 18, --12wh<sup>3</sup>

MRS. A. S. WINCHESTER, Psychometric, dlum, Examination of Mineralis a specialty. Letters by mail from lock of hair or photograph, §3, 304 Stockton street. Address letters, Box 1997, San Francisco, Cal. June 4.-istf

YOUR CHART OF DESTINY. By a Gypsy of Bohemia, Sendage, color of eyes, with Decents, to G. WELLES, Parkville, L. 1., N.Y. March 18, MRCH N. MRS. DANIEL WEISTER (from Chicago) gives Spiritual Communications, Test and Business, 9 to 12 A. M., 2 UII 9 P. M. 39 Worrester Square, Boston, March 18, -2w\*

### PAIN AND SUFFERING

ARE OVERCOME THROUGH THE MAGNETISM O Raymond's Vegetable Penetrator,

APPLIED TO THE HOLLOWS OF THE FEET AND BODY.

ATTERNO TO THE HOLLOWS OF THE FEET AND BODY. T RESPECTFULLY ask SUFFERING HUMANI-UMN, PUBLIC NPEAKERS, etc., to investigate this VALUABLE REMEDY and know its true merits, Cor-respondence soliticit. E. A. W. RAYMOND, Druggist, 93 Summer street, Worcester, Mass., U. S. A. Prices: Perioz-en, 82,00 and 84,00; Retail, 23 and 50 cents per box, Jan, 7.-cowls

place's were unit to fill them. This difficulty is exhericated in all branches of business in New York. Steady, Intelli-gent persons, willing to learn and to werk, are indemand-in the stores, officers and shows of the interpolits. The Dis-trict Telegraph Companies are almost constantly in need of messenger boys: the Elevated and officer Rallocads require new men by the hundreds; the stores and officers place a steady demand. Persons at a distance could get these po-sitions if they knew how to apply. THE RETATION in the store weekly new sphereorgan of several classes of New York re-tail metriants; bur it is also a portrait of general interest, with eight six-column pages well filled. A teature is a cal-jum of more of advertise mentis of metrantile help wanted. The addresses of Rallread, Telegraph and other large em-ployers are also given. By reading that department from week to week, and applying by letter for such places as seemed destrable and within your powers (stating briefly your qualifications, and II possible referring to some clar-gyman, metchant, lawyer, physican or other mator stand-ing in your neighborhood, as to your reputation), your could doubles get suitable employment. No letter way of try-ing exists, and the cost is small. THE RETATIER is so g-postal writer in a letter plainly and bested to any ad-dress. No free samples sent, Enclose a dollar bill for all postal writer in a letter plainly and bested to a THE RE-postal writer in a letter plainly and you will get the paper commencing with the next issue. March by, dw

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#### LETTERS UPON BUSINESS

A ND Personal Matters answered under Spirit Influence Boston, Mass. WILLIAM FLETCHER, 2 Hamilton Place, Boston, Mass. See advertisement of the new Magazine FACTS

### CELESTIAL VISITANTS. JOHN SHOBE, Artist.

A young student is some sitting in the parlor at eventide listening to the volce of his "dearly belowed," who, trans-formed into an angel of light, is sitting at his right hand community with him. Another and venerable looking spirit is seen approaching, who with uplifted hands is ready to bless them, while some other spirit friends are, slichtly leaving the apartment through the open door. In this beautiful pleture, the principal figure is the re-turning spirit, and all the accessories, etc., are kept more or least subordinate. Princed on fine plate paper, 1924 inches, and sent on roll-ers, free, to any address on receipt of 35 cents, by COLRY & RICH.

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LECTURE on the Industrial and Financial Problems, Paper. Price 15 cents. Paper. Price 15 cents. A LECTURE on the Evolution of Life in Earth and Spirit-

iditions, er. Price 15 cents.

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#### LIGHT. BANNER OF

# Pearls.

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

. . . . . . THE WAY IT IS. Everything by Law, not guidance, Lives and moves within His sphere.

When two men quarrel, who owns the coolest head is most to blame .-- Goethe.

". SWEET REPOSE. Oh ! after toil of flesh and brain, With weariness and heart's sad pain, Grant me to find as sweet repose As would a teardrop in a rose. -[George Newell Lovejoy.

The proper way to check slander is to despise it; attempt to overtake and refute it, and it will overrun you.

BEAUTY

For that gloss That cozens us for beauty, it is but bravery, An outward show of things well set, no more: For heavenly beauty is as Heaven itself, sir, Too excellent for object, and what 's seen Is but the yell, thin, airy clouds. Grant this: It may be seen; 't is but like stars, in twinklings. - Beaumont and Fletcher.

Labor is man's great function. He is nothing, he can be nothing, he can achieve nothing, he can fulfill nothing, without working .- Orville Dewy.

LIVES IN MEMORY.

How often is our path Crossed by some being, whose bright spirit sheds A passing gladness o'er it, but whose course Leads down another current, never more To blend with ours ! Yet far within our souls, Amid the rushing of the busy world. Dwells many a secret thought which lingers still Around that image! + [Talfourd.

What best thing has not occurred in a state of enthuslasm, and what worst thing has not been done in cold blood ?-- Richter.



Answers to the Request Made for Sta-- tistics of Spiritualisn.

In our issues of August 20th and 27th and September 10th, 1881, )we called the attention of our patrons and the Spiritualistic public generally to an effort which was then (and is now) making by the Washington Commissioners to obtain information regarding the various religious organizations extant in the United States, for entry in the forthcoming (Tenth) Census - stating that Henry Randall Waite, Special Agent, had corresponded with us, requesting that we intimate the fact that a complete list of Spiritualist Societies in this country was desired by the compilers of the new Census, together with the name and address of the principal officer of each-the information thus obtained to be embodied in their report when made.

We did as desired, coupling our request with a list of questions embodying the two points asked for by Mr. Waite, together with other topics of a kindred nature, stating that we hoped all the friends would do their best in the matter of the correct representation of Spiritualism and Spiritualists in the new Cen-

While thus appealing to our readers for information, however, we fully realized how difficult it would be to (even approximately) obtain reliable statistics of the vast unorganized community of believers in Spiritualism, which is daily increasing in numbers with a rapidity before unknown in the progress of ideas. We were cognizant fully of the heavy pressure, social, societary and mercantile, which is brought to bear against Spiritualism by all systems of current religions belief where the power exists to axert it. Nevertheless we complied with the re- the paucity of the returns we have to offer to quest of the Special Agent named above, and propose in the course of what follows-and from week to week hereafter, to the extent which our space will allow-to present, in available form. such facts and information in the line requested as have already reached us from correspondents residing in various portions of the United States. In so doing we return our sincere thanks to all those ladies and gentlemen who have so kindly replied to our queries. Before, however, proceeding to the work of publishing the statistics we have on hand, it is eminently proper that we put on record certain facts relating to Spiritualism; the views of its believers; the attitude of the churches toward it, etc., all which will measurably be found to affect the success of the effort for collating specific details regarding the cause: First, it is but just to state what is quite universally known to any and all who have given any attention to the subject, viz.; that a knowledge of spirit-return is the gift of denizens in spirit-life to those yet on the physical plane of being. Recognized spirit-communion came to our time and in its modern guise unasked for by mortals; and since its advent the spirit-intelligences who brought it to this world have directed the movement from their own standpoint. These intelligences have invariably eschewed all would-be leaders on the earthly plane, but have used with appreciative judgment and with rarest skill such mortals as were willing to act as cooperative instrumentalities through whom they might voice their teachings, and demonstrate their powers to the skeptical and inquiring in society. The experience in the past of each new and advanced movement in the world's religious progress, at least, has been, 1st, Proclamation, 2d, Acceptation, 3d, Crystallization; but Spiritualism, having been brought to answer the more intelligent needs of humanity in our day regarding information of the future life and its relations to that of the present, it is obvious that while these first and second phases of experionce might naturally be expected, the third would be utterly inimical to its spirit and purpose-since progress is constantly going on, and whatever seeks to answer the demands of unfolding human thought must of itself be and continue pliable and capable of constant forward development. Spiritualism's true work, as its outcome has already shown, is to spiritualize all existing religious institutions, not to form a new and heliocentric one; it cannot and will not be allowed by the persistent spirit intelligences-whose efforts in the past have been so frequently rendered abortive by the action of creed-makers-to crystallize into a sect; and any individual, or number of individuals, seeking to drive down any new creedal stakes beyond which Spiritualism can no further go, and within whose bounds all are to be considered Spiritualists, will be surely lefs behind by the movement, which, while it has come on earth to stay, has not come to stop! Therefore a multi-of any church body. No organized society. within whose bounds all are to be considered

and the second se

plication of costly machinery for the management of the cause on the material plane, the building up of societics, the rearing of edifices dedicated to its uses, etc., cannot be specially hoped for among its followers; in fact, so earnestly have the operating powers in spirit-life combated all movements toward organization -the drawing of any distinctive lines in any community which might appear as a step that would divide the cause from fellowship (acknowledged or unacknowledged) with the human heart everywhere and at all times, whatever its specific theologic environments-that even the opposite side of the pendulum-sweep has been struck, and the simplest forms of local organization for the public proclamation of the philosophy and phenomena have been eschewed by the great body of believers, in a manner which might seem at least ill-advised to any one unacquainted with the keen foresight of the powers behind the veil, under whose ministrations the procession of the movement has thus

far been achieved. In all fairness it may be urged as the reason for the opposition by the spirits of stated movements toward organization among Spiritualists themselves, that any organization leads to a definition of principles more or less ; that definition frequently means limitation, and in human experience too often these definitions and consequent limitations have come to be generally understood as the end for which any specific movement is made, not as the means

While, therefore, Societies and Presidents cannot, to any great extent, be marshaled for record in the Tenth Census, we may rightfully point those who seek the practical results of the movement to the facts that the essential points

of the Spiritual Philosophy are to be encountered everywhere to day; they are being preached in wider and wider extent as time passes, in the most Orthodox among the pulpits of the land, though the source from whence they come is not yet acknowledged; and that these amended views of human life and destiny are being gladly received by the occupants of the evangelical pews to such an extent that the old views of death and the grave have become the bite noir of the average parson: One no longer hears the staid and ultra-conservative Orthodox deacon, as of old time, complaining that his pastor "always preaches Universalist sermons at a funeral"; his new grievance is that the said parson "preaches Spiritualism" on like occasions. And this is true: In order to meet the more rational as well as soulful views of

the present church-members, who would scout an old-fashioned doctrinal discourse under the circumstances, the preacher delivers a Spirituulist address in all essentials but the name. But how has this advance-for to the weeping mourner it is an advance beyond all computation-been achieved ? The only answer having a foundation in fact is that Spiritualism has madé. it possible: The Christian of to-day "mourns not as those without hope," because

Spiritualism, which he will not allow himself to name, has opened with kindly hand "the flower-encircled door" of eternal life, and shown him those he loves in the natural possession of a natural world, into whose planesor dark or bright but none without hope-he shall one day naturally come.

Proceeding now to the work before us we will premise, as hinted at above, that a pronounced item in the sum total of reasons for

That there are several mediums thereabouts, including Mrs. Mary E. Smith, born in Palmyra, Me.; Mrs. Cass and Mrs. Freeman-the latter born in Conrwille, the former in Massachuseits; they are clairvoyants, and have gifts of healing. In regard to the request for personal experi-ence, etc., Mr. Woodman says: "I am now seventy-six years of age. Have spent about one-third of my life in what the church would call the 'gall of bitterness and bonds of iniquity' (although always moral): one-third in a Pre-destinarian and Free Will Baptist clurch (and a professed minister of the Gospel some half of that time); and the last, a little less than one-third, as a Spiritualist. I was expelled from the church Dec. 31st, 1858, about the going down of the sun (last day of the year), upon the recom-mendation of a Free Will Baptist committee, which reported my case as follows : REPORT OF QUARTERLY MEETING, DEC. 3157, 1859; Deen Bretheren: 'We attended to the duty assigned us by

Which reported my case as follows: REPORT OF QUARTERLY MEETING, DEC. 3157, 1858; Dear Brethren; 'We attended to the duty assigned us by the Quarterly Meeting, and met the church according to previous appointment, and proceeded to examine S. Wood-man, and found him deeply immersed in Modern Spiritual-isin, denying the resurrection of the body, personality of the devil, and advocating the final restoration of all men. Therefore, we advise the church in Cornville to withdraw Christian fellowship from S. Woodman. B. STOVEN H. WILLS, 'R. Commuttee, or Mills

H. WILLS, STEUBEN.—A committee, composed of Sylvia G. Baker, Elvira Lewis and Carrie P. Guptill, reports that there exists in this place no organ-ized society of Spiritualists. The number of avowed Spiritualists is placed at twenty-one, of whom three are members of Christian churches. In answer to question No. 6 in the published list the reply is made—[which will hold true in nearly every community from Maine to Call-fornia]—" We should judge that at least one-fifth of our population (which is something over one thousand) have had proof of the genuine-ness of spirit-tests, yet are doubtful as to the cause of the circumstances that they will readispecific movement is made, not as the means toward an end: the spirit-intelligences are hourly bending their energies to the bringing of new truth to the world as men become able to grasp it intellectually and intuitionally, and they have no wish to be obliged to force each new revelation on the very threshold, through the closed ranks of Committees or Boards of Government, entrenched behind geometrically-plotted outworks which have been wrought by human conception on the part of Spiritualists themselves, before that new truth can reach the world in general, for whose benefit also, not alone for that of Spiritualists per sc, it is given by the wise ones in spirit-life. While, therefore, Societies and Presidents wonderful case of clairoyant examination by Mrs. Mayo, of Watertown, Mass., which was proved to be correct (through post mortem ex-amination), though eight or ten of the most noted M. D.s in our vicinity failed to decide noted M. D.s in our vicinity failed to decide what the trouble was. Again: a cure of ery-sipelas—without medicine and in a very short time—where the person had been subject to it for years. We know of eleven persons near us who have employed Dr. J. R. Newton; he has benefited all and made some very great cures. We know of many who are conversant with some of the facts of Spiritualism, and some of whom are excellent mediums and have had wonderful tests—but Spiritualism is not quite popular enough for them just now to acknowlpopular enough for them just now to acknowl-edge their belief, therefore we make no record of them.'

BEHFAST.—The following report is received by us from a resident correspondent: "There is a society here known as the FIRST SOCIETY OF SPIRITUALISTS OF BELFAST, organized Dec. 16th, 1879; dedicated a hall to the cause April 3d, 16th, 1879; dedicated a hall to the cause April 3d, 1881; average attendance, seventy; officers: Pres-dent and Secretary, A. T. Stevens; John N. Stuart, F. H. Black, J. F. Morrison, Executive Committee; Freeman Wentworth, Mrs. M. J. Wentworth, of Knox, speakers. We are in a thriving condition, and have large hope for the future of the cause in this place."

WATERFORD.-Oliver Porter-writes: "It is a difficult matter to answer your questions, from the fact that we have held no meetings to call us together; no medium who has courage to stem public opinion; yet I have good reason to stem public opinion; yet 1 have good reason to believe there are many people who think favor-ably of the cause, though I know of but few who declare themselves such openly. I have never hesitated to declare my convictions 'in season and out of season.' I think there may be at least fifty—possibly one hundred—who would acknowledge themselves (confidentially) be-lievers in Spiritualism.'

SKOWHEGAN.-W. B. Morrill estimates the number of avowed Spiritualists in this place at about fifty, while on the "confidential" basis (spoken of by Mr. Porter, above) upward of one hundred might be counted on. No Society.

LEWISTON.-G. Amos Pierce reports "No So-ciety," and adds (for reasons already rehearsed) that "there is no way of obtaining the correct number of believers" in Lewiston.

VERMONT.

causes. Our circles have been productive of much good, and several persons have been de-veloped, exhibiting a variety of the phases of mediumship. We have a number of mediums whose names I do not mention, as they are not at present acting as such, only occasionally. The following list includes only those who are now following out their development: Mr. N. P. Bachelder, trance and healer; Mrs. Prudence Whitney, clairvoyant, clairaudient, test, healer and trance speaker; Mrs. Emeline Fogg, seer and test; Mr. Sylvester D. Howe, test; George Shaw, impressional and healer. Of late our circles have been held for the excauses. Our circles have been productive of

Of late our circles have been held for the ex-ercise of the healing power, and numbers have been cured. Scores have been treated and none failed to receive benefit. I will mention a few instances coming under my personal observation:

1st. The writer and his friends candidly be-lieve that his life has been saved at two differ neve that his life has been saved at two differ-ent times by the intervention of spirit-power. 2d. Mr. N. P. Bachelder, whose name is in-cluded in the list of mediums, a well-known and highly-respected citizen of Ashland, be-lieves he was cured of a dangerous ailment by manipulation and spirit-power through a me-dium.

dium. 3d. Mr. Sherburn Baker, of Ashland, pro-nounced incurable by his attending physician, and unable to raise his hands to his head, after a few treatments resumed his usual labors— his wife declaring she believed he would have been in his grave had it not been for the treat-ment he received at our circles. 4th. A lady who does not wish her name to go before the public, has acknowledged before reliable witnesses that she believed her life was sayed through the instrumentality of some of our healing mediums. The list could be extended, but I think the above is sufficient." Mr. VELNON.—Miss N. R. Batchelder reports

above is sufficient." MT. VENNON.-Miss N. R. Batchelder reports that no society exists in this place. Mr. and Mrs. Tarbell, Mrs. Mary Hadley, Mr. H. T. Batchelder and herself constitute all who are willing to be openly known as Spiritualists. Our correspondent is a church member; she states that she has been persecuted for her be-llef, but the "powers that be" dare not turn her out of the church. lief, but the "powers her out of the church.

SALISBURY. — Jonathan Arey makes state-ment as follows: "In Salisbury there are but eleven persons who claim openly they are Spiritualists; five of them are church-members. We have no society and no mediums. As re-gards question 6 in your published list, I should think there were thirty or more."

#### MASSACHUSETTS.

SANDISFIELD.-J. H. Merrill writes that a regular organization exists in this place, bear-ng the name of THE FIRST SOCIETY OF SPIRITing the name of THE FIRST SOCIETY OF SPHIT-UALISTS AND LIBERALS—Edward P. Hood be-ing President and Secretary, and James H. Merrill Treasurer. In reply to question 4 of the list he replies: "About one hundred and twenty-five, thirty-five of whom are included in the organization, and from six to ten being members of Christian churches; seven reputed mediums for disting theorem are a located members of Christian churches; soven reputed mediums for spiritual phenomena are located in this place; by name: Joseph Clarke, magnetio healer and clairvoyant; Mrs. Louise Clarke, clairvoyant, also good for tests and communica-tions; Mrs. H. G. Hurlbut, clairvoyant—an ex-cellent test medium; Mrs. Emma Chandler, clairvoyant, a good test medium; Master Lyman Clarke, musical medium when under control; Mr. E. A. Manley, well reputed for tests and communications; Dr. L. C. Norton, an excel-lent magnetizer. In answer to Question 13 our correspondent says: "There have been sev-eral mediums persecuted here in the early days eral mediums persecuted here in the early days of Spiritualism, but they are treated at the present time with due respect in this vicinity."

GRANVILLE CORNERS. — Myra S. Barlow writes: "We have no organized Society. There are some twenty persons who are full believers in Spiritualism, and at least ten more who be-lieve and yet are afraid to come boldly out and lieve and yet are afraid to come boldly out and say so. There is but one medium in town, Mrs. Mary Strong. She is partially developed as a healing medium, also gives tests. We have no regular circles or séances, but occasionally, as some medium comes, hold a few circles. Our town is small, and no newspaper is published here." She adds: "There are a dozen or more Spiritualists in West Granville." NEW MARL DOPOLOGY \_\_\_\_\_\_

NEW MARLBOROUGH.—Henry Sisson writes that there is no society in this place; that there are about thirty Spiritualists there—three being are about thirty Spiritualists there—three being church members; that there is one medium in the place, viz., Miss Annie E. Hall, trance and test. "We hold circles," he writes, "occasion-ally, perhaps once in two weeks. We have had Mrs. Mary Eddy Huntoon for spirit-form mani-festations, and were well pleased, and consider her a genuine medium. We have also had other remarkable mediums. Believers in Spiritual-ism have always been treated with due respect in this place, as far as I have observed." [To avoid needless repetition, a brief summary of the list of census questions published by us-and some of which are referred to by number in the reports of correspondents

Advent of Modern Spiritualism, which will take place on Sunday and Monday, April 2d and 3d. E. W. Wallis, the English trance-medium and well-known transatiantic exponent of the Spirwell-known transatlantic exponent of the Spir-itual Philosophy, will be the orator of the day, assisted, in all probability, by Mrs. Emma Jay Bullene and Mrs. Shepard-Lillie. Invitation is already extended to the Grattan Smith Quar-tette, of Painesville, O., so well and favorably known to lovers of good singing and spiritual songs. Everybody in Northern Ohio is to be in-vited, and a grand good time is expected. Jen-nie B. Hagan, "The twinkling poetical star of Spiritualism," as Bro. Wm. F. Nye calls her, is kept busy on the Western Reserve, and is grad-ually working her way to the "Forest City." Owing to the time of our celebration being changed, Mrs. Cora L. V. Richmond will be un-able to be with us. This will be a disappoint-ment to many. Yours for the cause, THOS, LEES.

#### In Memoriam.

#### To the Editor of the Banner of Light:

At the regular meeting of Shawmut Spiritual Lyceum Association, the following resolutions ere adopted :

were adopted : Whereas, The Shawmut Spiritual Lyceum, of Boston, learns with regret the transit to spirit-life of Mr. W. T. Hunt, Assistant Conductor of the Children's Progressive Lyceum, of New York Olty, on Feb. 14th; therefore, Resolved, That we extend to our sister Lyceum our heart-felt sympathy for the great less to its members of a faithful laborer in the promulgation of truth to the children, and al-though he has passed to a higher life, he will ever be with them engaged in their noble work. Resolved, That to the stricken family we extend our warmest love and sympathy, and although his seat at the family fireside has been vacated by all that was mortal, yet they have the eweet knowledge that in spirit he is ever with them.

Resolved, That our Lycoum workers still remember his Resolved, That our Lycoum workers still remember his nany kind words during his visit to our city; and his mem-ry will ever he cherished by them all. Resolved, That a copy of these resolutions be published in the Banner of Light, and also copies be transmitted to the new York Lyceum and the family and friends of the de-ceased brother. L. B. HATCH. President. J. B. HATCH, President.

J. A. SHELHAMER, Secretary.

Shawmut Spiritual Lyceum, Boston, March 6th, 1882.

Purify the Blood, Cleanse the Stomach and weeten the Breath with Hop Bitters.

The Michigan State Association

The Michigan State Association Of Spiritualists and Liberalists will hold its Sixteenth An-nual Convention at Bayard's Hall, Ionia, March 22d to 28th, 1852. Opening session Wedneeday, at 7 P. M. Mcdiums' Medical Association will meet at same time and place. Speakers engaged: J. H. Burnham, Saginaw City; Rev. C. A. Andrus, Flushing; Mrs. C. Fannle Allyn, Bay Olty; J. P. Whiting, Millord; Mrs. E. O. Woodruft, South Hayon; J. W. Kenyon, Grand Rapids. An effort is being made to secure the attendance of J. Frank Baxter, the world-re-nowned test medium. Hotels at reduced rates: Dexter and National at one dol-lar per day.

Hower test meanum.
Hower test reduced rates: Dexter and National at one dollar per day.
The following Railroads will sell round trip tickets to designated points from March 21st to 25th inclusive, good to return not later than March 20th, at two cents per mille, to wit: The Dedroit, Lansing and Northern, and Dedroit, Grand Haven and Milwaukee, from any station to lonia and return. Grand Rapids and indiana between Sturgis and Northern termini, to Grand Rapids and return. Lake Shore and Milchigan Southern Railway from points on Laushing Division to Lansing and return. Chicago and West Milchigan from any station. to Ferrysburg or Grand Rapids and return.
Age Persons desiring reduced railroad rates must sond an addressed and simple deuvelop to the Sectary, E. L. Warner, Paw Paw, Mich., for certificate, naming the road or coads over which they wish to go. This being our firm deuting as a delegate body, we hope every locality will be reations.
Local Committee-Mrs. King. Mr. and Mrs. John Dur.

replose a construction of the second construction of the second construction. J. King, Mr. and Mrs. John Dunham, Mr. and Mrs. O. H. Soule. Directors-B. F. Stamm, Detroit; Hon. J. H. White, Port Huron; Mrs. G. Merrill, Lansing. Treasurer, Mrs. R. A. Sheffer, South Haven. L. S. Burablock, President, Hox B, Kalumazoo, Mich.

E. L. WARNER, Secretary, Paw Paw, Mich.

#### Anniversary Celebration.

Anniversary Celebration. The Spiritualists of Buffalo, N. Y., and vicinity, will celebrate the Thirty-Fourth Anniversary of Spiritualism in St. James Hall, Fritay, March 318t, 1882. There will be three seesions, at 10 A. M., 2 and 7 P. M. The exercises will consist in speaking, singing and tests. Mr. and Mrs. Moses Hull, Lyman C. Howe, G. W. Taylor and other speakers will be present. All friends of Spiritualism are cordially invited to be present. As many strangers as can be accom-modated will be caref for, and the Filimore House will en-tertain others for §1 per day. Per order Com.

#### **Passed to Spirit-Life:**

From the home of her parents, Thomas and Emma Mat-thews, formerly of Mount Holly, New Jersey, Mrs. Mary

thews, formerly of Mount Holly, New Jersey, Mrs. mary Garou, aged 24 years. This sister passed to the other side of life on Saturday, the 4th of February, in company with a number of her spirit-friends, whom she saw while putting off the "corruptible" and taking on "incorruption." She was cheered by her angelic visitors and escort, passing into the life beyond with-out fear, regret or grief. A violent snow-storm was raging at the time, but all was calh and serene in the chamber of transition, and the sweet voices of the heavenly messengers were by her heard above the bolsterous elements without, saying, "Sister spirit, come away." She expressed a strong desire to see the writer, and when told that amid the fearful storm it was hardly possible that he could visit her, she re-joined: "If he cannot come to me now, I will come to him." And allow me to add, that since her dust has been hid away she has communicated twice to the writer—once through a trance medium, and secondly through a writing medium. Let it be proclaimed that our sister is happy.

the Commissioners and the public, is the severe pressure brought to bear in every avenue of human life, especially in small communities, by the Church magnates themselves in their efforts to preserve the status of their plainly tottering creed. An intelligent correspondent of ours estimates that at least a twentieth part of the inhabitants of the United States are Spiritualists in conviction, but thousands shrink from the ordeal of reducing that private conviction to open and public acknowledgment. This clergy-fostered persecution will fail in time, as the work is going on secretly among the families of the church members; and unenlightened prejudice will one day give place to just appreciation. The truth has all the time which God gives to the universe; Error may be most prominent in the statistical reports of the Now, but the triumph of the Modern Dispensation in its fruits is already assured, and the fu-

concerning it. Thus much having been said by way of preface, we now append the first installment of the promised compendium, choosing as its initial number a letter from an intelligent physician in the West, going to demonstrate the difficult nature of the effort at census-taking, whose outcome we now aim to chronicle:

ture will have even grander things to record

#### COLORADO.

GEORGETOWN.—Doctor F. Hartmann writes: "There is no society here. I should be pleased to answer the questions propounded in the Banner of Light; but as the term 'Spiritual-ist' is too vague. it is impossible to give a cor-rect estimate. If everybody is a Spiritualist who believes to some extent in spirit-return, then I would estimate the number in Clear Creek County to be at least five thousand. If then I would estimate the number in Clear Creek County to be at least five thousand. If those are only meant which give to the matter an earnest thought, I would say there are five hundred. If you mean those who attend sé-ances when they have a chance, I would make it fifty; and if you only count those who are will-ing to be called 'Spiritualists,' there will hard-by he five " lv be five."

#### MAINE.

PORTLAND.-H. C. Berry, 70 Lincoln street, writes: "Seeing in the Banner of Light a call for statistics of Spiritualist Societies, I beg to inform you that we have a society here in Port-land under the name of 'THE PEOPLE'S SPIRIT-UAL MEETINGS,' with an average attendance of one hundred—of which I am the principal officer. The above average of one hundred should not be taken as the number of Spiritualists in Port-land, as there are hundreds here who, for one. reason or another, do not class themselves as such in public."

BUCKSPORT.—Dr. C. F. Ware writes: "It is impossible to determine the number of Spirit-ualists in this State. There are, I think, only two associations in Eastern Maine, and yet the the number of Spiritualists is large. Being a prac-ticing physician, I think I have a much better chance to judge correctly than others who are less among the people, and I am sure that the number is increasing or marker. number is increasing every day.'

CORNVILLE .- Samuel- Woodman writes that

VERMONT. STOWE.—A correspondent writes: "We have here a society called 'THE FIRST SOCIETY OF SPIRITUALISTS OF STOWE, VT.' It was organized Feb. 6th, 1869: the officers elected at the last meeting are: President, W. B. Parish; Vice Pres-ident, A. T. Tenney; Secretary, L. Sallies; Cor-responding Secretary, W. B. Parish; Treasurer, Henry L. Atwood; trustees—W. B. Parish, Mrs. John A. Stafford, Mrs. Chester Marshall. We organized with about fifty-eight original mem-bers. There are now about one hundred Spirit-ualists in this town in harmony with this socibers. There are now about one hundred Spirit-ualists in this town in harmony with this soci-ety, with a still increasing interest. It has cost us a good deal of hard work, but we feel that we have liberalized the religious sentiment to a great extent, not only in this, but in adjoining towns; so we feel amply paid for all our efforts."

CHARLOTTE.—A correspondent writes that the number of avowed Spiritualists in this place is ten; and that no organized society exists there WILMINGTON.-John F. Bassett writes that no society exists in this place; perhaps fifty people there regard the spiritual phenomena as genuine, but ascribe them to other than spiritual causes. There are no public mediums; and none willing to have their names given as medial instruments, though he considers there are about five persons possessing such develop-ment, and about fifty Spiritualists, who, however, are at present in an inactive state. Some private circles have been held in the place by mediums who were sent for by his father.

VERNON.-Chauncey Thayer makes the following response : "Myself and wife were the only ones who would acknowledge a belief in Spiritualism until some two years ago, when several others became somewhat interested in the subject and commenced investigating, which resulted in the developing of three or four table-tipping mediums, and some few be-lievers in spirit communion. I will give you the names of those who feel disposed to sign this statement as believers in Spiritualism : Chaunstatement as believers in Spiritualism : Chaun-cey Thayer (never has been a member of any church); Almira P. Thayer (do); Chegter Lee (a member of a Universalist Church); Lydia C. Lee (do); Hattie Lee (formerly a member of the Baptist Church); George W. Lee (formerly a member of the Methodist Church); Mrs. George W. Lee (never has been a member of any church); Edith A. Lee (do); C. W. French (do); Mrs. Mary F. French (do); Flora D. Lee (a member of the Universalist Church); Mrs. F. F. H. Stövens (never united with any church or. H. Stevens (never united with any church); Mrs. F. F. ganization); Mrs. Cyrus W. Peeler, son and 'daughter. There are some mediums here who are willing to be called such : myself and wife and Edith A. Lee being of the number."

#### NEW HAMPSHIRE.

DOVER.—A correspondent writes: "We esti-mate that we have four hundred Spiritualists in this place; two hundred open and avowed Spiritualists and two hundred belonging to the churches. We have no regularly organized So-ciety, but we hold meetings some of the time under the management of a Lecture Commit-tee, of which B. Pierce is President, and J. M. Bradford, Treasurer. We have here six medi-ums for healing and speaking." ums for healing and speaking.'

ASHLAND .- Daniel K. Smith writes: "We have no Association as such, but numbers of us have met at intervals for the last twenty years for the purpose of investigation and develop-ment, and we now number forty-one who have accepted the beautiful truths which our philos-ophy inculcates. There are doubtless others, but I give only those who are outspoken on the

[To avoid needless repetition, a brief summary of the list of census questions published by us-and some of which are referred to by number in the reports of correspondents just presented -1s here appended. Nos. 1, 2 and 3 ask for the location of the correspondent, the number of Spiritual-ist Societies in the place, and the names of the President, Secretary and Treasurer of each: 4 asks the number of avowed Spiritualists in the place; blow many of the same are church members; 6 how many acknowledge the verity of the plenomena, but ascribe them to other than spiritual causes; 7 and 8 ask the number, name, gifts, etc., of reputed Spiritualist mediums in the place specified; 0 requests to know if circles for the investigation of phenomenal Spiri-tualism are regularly held; and the remainder, 10, 11, 12, 13, ask for a citation of illustrative phenomena. Such their attitude toward Spiritualism and the specially persecutivo treatment, if any, accorded in the past to mediums and be-lievers.-Eb, B, of L.] [To be Continued.]

#### [To be Continued.]

#### Cleveland (O.) Notes. To the Editor of the Banner of Light :

The Christie trial, or, as the newspapers had it, "farce," is ended, and they are discharged -notwithstanding the facts showed that Mrs. Christie represented herself as a "materializ-ing medium," took money for the same-her own children were caught personating the "spirit-forms"--and the entire argument of her coursel (no witherses for the deforce heing colled) were

ing medium," took money for the same-ner own children were caught personating the "spirit-forms"-and the entire argument of her counsel (no witnesses for the defense being called), was a confirmation of the swindle, claiming that it was nothing but a show. The court ruled there could be no charge sustained of "obtaining money under false pritenses," because the claim of spirit-manifestation was so "preposterous," "absurd," and "impossible," that no one "short of idiots" in this enlightened age could be deceived by it; and concluded by saying he had "no patience to discuss Spiritualism." Cleveland hereafter will be the bogus mediums' El Dorado-the city of all others where they can practice their fraud with impunity, licensed and protected by this modern "Dogberry." It being near election time, some are uncharitable enough to hint the Justice's contempt for Spir-itualism and Spiritualists was not so much an evidence of bigotry and prejudice, as a bid for the "Orthodox" vote. Mr. and Mrs. Lillie, en route for Willoughby, O. (where they speak through March), paid a flying visit to your humblescribe, and furnished him with the latest spiritual news from New York and Brooklyn. It may not be known to many, especially in the West; that Mr. Thorn-ton Jullie is a thorough musician; manipulates the piano with great skill, and also sings, which accomplishments must be great aids to Mrs. L's inspirational addresses. Don't fail, friends, to call out his talents when opportunity offers. Passed to Spirit-Life.-Lucia Stone, of Paines-ville, O., wife of Geo. B. Stone. Mrs. S. was for years a worker in the Children's Lyceum, and Guardian at the time of its dissolution. She was a woman of kind and generous impulses, esteemed by all, and loved most by those wito knew her best. At the request of her husband I officiated at her funeral, which was largely attended, and the choir from the Episcopal church lent their well-trained voices to the imattended, and the choir from the Episcopal church lent their well-trained voices to the im-pressiveness of the occasion.

"Let us be comforted to know Only the *body* lies below In the grave that haunts us so."

And now comes the sad news, reaching us through the Banner of Light, of the "death" of Will Hunt, the Assistant Conductor of the New Will Hunt, the Assistant Conductor of the New York Lyceum. Resolutions of respect and sym-pathy will be passed by the Cleveland Lyceum, and forwarded to the mourning relatives and friends in New York. May the energy and zeal he displayed here in the Lyceum cause be his passport to the "Zella-bingen" of the Summer-Land. Anniversary Exercises. — Activity on every hand is now rife for the approaching celebra-tion of the Thirty-Fourth Anniversary of the

From Plymouth, Mass., Feb. 11th, 1882, Mrs. Rebocca W., vife of Thomas B. Bartlett, Eged 63 years.

wire of Thomas B. Bartlett, aged 3 years. Mrs. Bartleit was a firm and consistent Spiritualist for more than twenty years, and most of that time a subscriber to the Banner of Light. She assisted in the organization-and for eight years was Guardian-of the Children's Pro-gressive Lyceum. She was beloved by all who knew her, and her kindness and devotion can never be forgotten by her husband and family. Mrs. S. A. Byrnes oficiated at the funeral, and paid just tribute to one whose exemplary life is continued in the "beautiful beyond," whither we are all tending. I. C.

From Buzzard's Bay, Feb. 28th; Mrs. Anna M., wife of

From Buzzard's Bay, Feb. 28th; Mrs. Anna M., wife of Thomas M. Eldredge, aged 73 years. Sister Eldredge has long been a quiet yet earnest worker in the cause of spiritual progress. She was ever ready to advocate the cause so dear to her, and which sustained her till she left the loved companion of her early day, her two sons, three daughters, many grand-children, and other kin-dred, to be clothed upon with an immorial form, and meet those who had preceded her home. Funeral services, con-ducted by the writer, wore held at her late residence on March 20, which, despite the severe storm, were largely at-tended by relatives and friends, among them the minister of the village church. All by their presence testified their respect and love for a true woman, whose memory will ever be sacredly cherished till they meet her again. 71 Leverett street, Boston. J. H. CURHIER.

From Somerville, Mass., Feb. 5th, J. B. Collins. He was fully convinced of the beautiful truths of spirit-communion, and has now entered upon a life of true useful-ness, being able to come back and comfort those he left so suddenly, and is only waiting their arrival to make his spirit-home a heaven indeed. L. A. COFFIN.

From Plymouth, Me., Feb. 28th, Mr. George Hopkins,

aged 85 years and 28 days. The deceased was a pronounced Spiritualist, and a subscriber to the Banner of Light. EUGENE HOPKINS.

[Obituary Notices not exceeding twenty lines published gratutiously. When they exceed this number, tweniy cents for each additional line, payable in advance, is reruired. Ten words make a line. No poetry admitted under this heading.]

# SPIRIT MANIFESTATIONS

#### OF

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In this neatly executed *brochurs* of 40 pages, Dr. Joseph Beals, the well-known and popular President of the Lake Pleasant Camp-Meeting Association, has brought together a mass of evidence ancient and medera—welded in firm fashion, and bearing the proof of its reliability on its face-which, circulated as it should be among churchmen and in-vestigators who are just beginning to inquire concerning the spiritual phenomens and philosophy, cannot tail of pro-ducing the most clearly defined results. Old Spiritualists, too, will find it intersting reading. For sale by COLBY & RIOH.

## THE GOSPEL OF THE KINGDOM

According to the Holy Men of Old. By the author of "Samson, a Myth-Story of the Sun." We are inuch indebted to Prof. Max Müller, Rov. G. W. Cox. Dr. Inman, and many others, for furnishing us with the keys to open the secret chambers of the ancient king-dom of heaven, and for supplying us with their laitor-sav-ing machinery for doing the Word as clothed upon by them of old time. As Homer, the writers of the Bible, and Milton, have the same ground-plan and landmarks for their work, so have we freely entered into their labors, and used their materials as "lively stones" for the work whereunto we average of the secret free. Yol. 2, so cents, postage free. Yol. 2, so cents, postage free. For sale by COLBY & BICH.

A. 9. A.

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## THE ANGEL FERRY. T

Oh i when shall the boatman ferry me o'er To the friends who walt on the further shore? Along a wild and toilsome way, I have journeyed for many a weary day, Over the graves of early hope. And up misfortune's thorny slope, 'Till my mortal sun hath past its noon, And my heart beats time to a ceaseless tune: "When shall the boatman ferry me o'er To the friends who wait on the further shore?"

Through the wrecks of many a fairy dream Through the wrecks of many a fairy dream I come to the banks of the mystic stream; bave waited so long for a tardy sail That my heart grows weak in the twilight pale; And while I faintly call and pray. My wind-swept locks are turning gray. But I know he is true, and will come ere quite My deep'ning day shall sink to night; And I walk the sands till he bears me o'er To the friends who wait on the further shore. He is four out he sand to the further shore.

He is fair and beautiful, I know, He is fair and beautiful, I know, And his shining robe is white as snow; And the tender love of his starry eyes Is caught from the glory of other skies; And his sliver-sandaled feet have trod The banks of the crystalline river of God. Oh i boatman, haste from the Land of Rest, And pillow my head upon thy breast 1 Speed the swift shallop, and bear me o'er To the friends who wait on the further shore.

The shadows deepen one by one, The shadows deepen one by one, The sun is set, the day is done; And like a star on my growing sight, I can see at last the sign of light— High over the rocking wave it rides, And swiftly toward the margin gildes; I can hear the rush of that spirit bark, And mellow splendors plerce the dark ! Adleu, dim world ! ere I'm wafted o'er To the friends who wait on the further shore.  $\pi - [II. S. CORNWALL.$ 

Foreign Correspondence.

Letter from New South Wales. To the Editor of the Banner of Light:

My last closed with the advent of Mrs. Ada Foye: it is only just to that excellent medium that this should commence with her departure. It is not too much to say that her public labors in this city created a marked sensation, at least amongst those who witnessed them. On every public or semi-public occasion that the lady held her séances, the hall or rooms were filled to overflowing, and her last appearance was greeted by a densely-packed audience in the Victoria Hall, supposed to hold eight hundred persons. The interest manifested and the astonishment expressed as test after test was called "Right!" was a scene that to be appreciated should have been witnessed-it cannot be described. "'T is a pity she cannot stop three months," said a gentleman in my hearing to a veteran Spiritualist, who quickly responded: "The skeptics have more now than they can digest for the next six." And the reply was true. How long it will take some of our Sydney hardheads to digest the facts-yes, facts, gentlemen, that's the word hand spiritual facts, too-is a conundrum I will not attempt to answer. But we know that if there is any hope for the world, it lies in the acceptance of a rational Spiritualism. And the majority of men will place more reliance upon one ounce of fact than one ton of theory. This being so, Mrs. Foye's facts came in the right time, so far as this city is concerned, and supplied a great need. May the good angels bless her and strengthen her in the performance of her noble mission.

Our Psychological Society amalgamated with the Liberal Association of New South Wales at its last annual meeting, and a magnificent gift of three hundred and seventy volumes from Hugh Taylor, Esq., Member of the House of Hugh Taylor, Esq., Member of the House of Commons, England, will considerably augment our power for doing good. This gift, added to our Psychological and Liberal Association Li-brary, will put us in the position of being able to disseminate information to inquirers, and of those there are not a few. We still have three places where Liberals gather of a Sunday even-ing: The Opera House, Theatre Royal and City Hall. The first two named platforms are occu-pied by speakers who once labored in the title of "Reverend." But now they are intensely icon-oclastic in their labors, and are rewarded by large and enthusiastic audiences. The City The City siastic audiences Hall gathering is kept open by a few earnest workers in the field of Spiritualism, who, I am sorry to say, are not so well supported as they deserve to be. Our only Sunday morning meeting in this city is distinctly spiritual, and held in connection with the Sydney Progressive Lyceum. This institution has held meetings every Sunday morning for the past four years, or since its foundation ministered to by Mr. Thomas Walker, who, by the way, is at present lecturing in Melbourne for the Victorian Association of Spiritualists, and who came all the way from Melbourne, six hundred miles, to be present at our fourth anniversary, celebrated by what we call a picnic, on the 27th Dec., 1881. Mr. Walker thus traveled twelve hundred miles within a week, and spoke at our anniversary, and also lectured twice at the Masonic Hall, for the benefit of the Liberal Association. Not bad traveling for the antipodes, and speaks volumes for the energy and enthusiasm of Mr. Walker. The picnic was a great success, numerically and financially; fifteen hundred persons were present; net profits to Lyceum treasury, sixty pounds Accept my congratulations for the enlarged Banner of Light. My happiest hours are spent in reading it; would that all my fellow-citizens could say the same. The only hope for the Kingdom of Heaven on earth is a rational Spiritualism; the best means to arrive at it: read the Banner of Light. GEO. GARTON. Sydney, N. S. W., Jan. 21st, 1882.

of the corners. Mr. Eglinton then held the other corner, our two free hands being clasped together. The slates were then lowered below the edge of the table, but remained in full view, (the room remaining lighted all the time). In-(the room romaining lighted all the time). In-stantaneously, I heard a scratching noise, as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks on the slate, and I then opened them and found the following writing: "My name is Geary, Don't you remember me? We used to talk of this matter at the St. George's. I know better now." Having read the above, I remarked that I knew no one by the name of Geary. We then placed our hands on the table, and Mr. Eglinton commenced repeating the alpha-bet until he came to the letter G, when the ta-ble began to shake violently. This process was

1 1

BANNER

ble began to shake violently. This process was repeated till the name of Geary was spelt. After this Mr. Eglinton took a piece of paper and a pencil, and with a convulsive movement difficult to describe, he wrote very indistinctly

difficult to describe, he wrote very indistinctly the following words: "I am Alfred Geary, of the Lantern; you know me and St. Ledger." Having read this, I suddenly remembered having met both Mr. Geary and Mr. St. Ledger at Cape Town, South Africa, about four years ago, and the St. George's Hotel is the one I lived at there. Mr. Geary was the editor of the Cape Lantern. I believe he died some three years ago. Mr. St. Ledger was the editor of the Cape Times, and I believe is so still. With-out going into details, I may mention that sub-sequently a number of other messages were written on the slates, which I was allowed to clean each time before they were used. In respect to the above manifestations I can

clean each time before they were used. In respect to the above manifestations I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who had described such manifestations un-der similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force, that pro-duced the writing on that slate, which if my senses are to be relied on, was in no way the re-sult of trickery or sleight-of-hand. Yours, etc., IIARRY KELLAR. Calculta, Jan. 25th, 1882.

#### Verifications of Spirit-Messages. MARIA L. FLINT.

to the Editor of the Banner of Light:

In the Banner of Light of January 28th, Lotela In the Banner of Light of Jahuary 28th, Loteia gives the message of MARIA L. FLINT, of North Reading, Mass., which I recognize as coming from one who for many years was a resident in this place; a lovely woman, a member of the Orthodox Church, and one of its most efficient workers. SARAH F. BREED. North Reading, Feb. 20th, 1882.

#### NATHANIEL WHITE. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: In the Banner of Light of Dec. 4th is a com-munication from NATHANIEL WHITE, of Con-cord, N. H. I was well acquainted with Mr. White for more than forty years. The mes-sage is characteristic of him. Ho was inter-ested in nearly all the reforms of his time, such as Temperance, Anti-slavery and Woman's Suf-frage causes, and took an active part, in them. In the early days of Modern Spiritualism he investigated it, was convinced of its truth, and exerted his influence in making it known; but a few of the last years of his life became more directly interested in the advocacy of Tem--perance and Woman's Suffrage, though did not relax his faith in Spiritualism. He was always kind and benevolent to the poor, and had a kind and good word to those who went astray. His house was a home for the op-pressed and perscuted, as many can testify. A physician in your city who was expelled A physician in your city who was expelled from Harvard College twenty-five or more years ago, for being a medium, can testify to this, he having found a welcome at his home. J. V. ALDRICH.

Vineland, N. J., Jan. 15th, 1882.

## MRS. MARIA M. FITTS."

fo the Editor of the Banner of Light :

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

OF'LIGHT.

KT Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Racky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to in-

vestigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

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

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this character he must expect to meet at one many so-critics. During this round-the-world voyage, Mr. Precides not only had the advantage of previous travel, together with the use of his own eyes, but the valuable assistance of Dr. Durnn's chilrovance and trainee influences. These, in the form of spirit-communications, occupy many pages, and will decely interest all who form in the direction of the spiritual Philosophy and the ancient civilizations. Printed on fine while paper, large 8vo, 404 pages, gillt side and back. Price 25,06 postage 10 cents. For sale by COLBY & RICH.

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sphed and flowed in the human heart, with its countless waves of hope and fear, beating against, the shores and rocks of time and fate, was not

barn of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of Death.

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•• Realth

Author of A Principles of Light and Color. " Manual, " etc.

[From the Indian Daily News, Calcutta, of Jan. 26th, 1882].

### Mr. Kellar and the Spirits.

To the Editor of the Indian Daily News: SIR—In your issue of the 13th January, I stated that I should be glad of an opportunity of participating in a scance with a view of giv-ing an unbiased opinion as to whether, in my capacity of a professional Prestidigitateur, I could give a natural explanation of effects said to be produced by spiritual aid. I am indebted to the courtesy of Mr. Eglin-ton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved. It is needless to say I went as a skeptic; but I must own that I have come away utterly un-able to explain, by any natural means, the phe-nomena that I witnessed on Tuesday evening. I will give a brief description of what took place: To the Editor of the Indian Daily News:

place:

place: I was seated in a brilliantly-lighted room with Mr. Eglinton and Mr. Meugens. We took our places round a common teak-wood table, and after a few minutes the table began to sway violently backwards and forwards, and I heard noises such as might be produced by sway violently backwards and forwards, and I heard noises such as might be produced by some one thumping under the table. I tried to discover the cause of this movement, but was unable to do so. After this Mr. Eglinton produced two common school slates, which I sponged, cleaned and rubbed dry with a towel myself.) Mr. Eglinton then handed me a box containing small crumbs of slate-pencil. I se-lected one of these, and in accordance with Mr. Eglinton's directions, placed it on the surface Eglinton's directions, placed it on the surface of one of the slates, placing the other slate over it. I then firmly grasped the two slates at one will not cure or help. Doubt not.

m General Contest

in the start of the second of the

tion will cause a good deal of talk in her native town. I hope now to hear from her brother, who has also passed away, and who made a sim-ilar disposal of a large property, and was equal-ly good hearted. Yours fraternally, Fall River, Mass., Feb. 7th, 1882.

MRS. PHILENA COLE. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: A friend of mine handed me a Banner of Light, a few days ago, containing a message purporting to come from MRS. PHILENA COLE [printed Dec. 24th]. It is so plain, and so natu-ral and truthful, and so much like her I think I could have recognized it as hers if there had been no name attached to it, for the circum-stances related in the message are so exactly as they transpired in her lifetime, and especial-ly those at the close of her communication are so plain and truthful, any one acquainted with If those at the close of her communication are so plain and truthful, any one acquainted with them could but know that it was her. She was a beloved sister of mine, and I feel impelled to verify the message as coming from her. George R. DRAPER. North Bennington, Vt., Feb. 23d, 1882.

GRACIE E. ALDEN-ABBIE C. LANE. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: There was printed in the Banner of Light, Jan. 7th, alcommunication from GRACIE E. AL-DEN, of Needham, Mass., giving both her par-ents' names correctly; she passed over with diphtheria at the time she stated. Also, a few weeks later, Jan. 28th, a message from ABBIE C. LANE, of Natick, Mass., which I know to be true to be time and part bar long rue, as I treated her at times during her long illness.

I believe every message could be verified if the friends would only be willing to do so. Thanks to Miss Shelhamer and the dear Ban Thanks to Miss Sheintiner and the dear Bah-ner for these avenues of communication, which serve to unite us more closely to our loved ones gone before. May God and the spirit-world bless and prosper you in the good work. MRS. J. F. EDWARDS. Needham, Mass., Feb. 24th, 1882.

LOUISA HUBBARD.

Fo the Editor of the Banner of Light:

To the Editor of the Banner of Light: In your Message Department of Feb. 11th, 1 noticed a communication from LouisA HUB-BARD. I just wish to say that I knew her well, having met with her quite frequently at circles held at my father's house in St. Johnsbury, Vt. She was an excellent healing medium. All the particulars in the message are correct. MRS. L. O. PUTNAM. Georgetown, Mass., Feb. 22d, 1882.

JAMES MCCASLIN.

#### To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I read a communication in the Banner of Light of Nov. 5th, 1881, given by JAMES MCCASLIK, of Deputy, Ind. I was acquainted with him, and can testify to the correctness of the message. I have been a Methodist for thirty-five years, and the most of that time a class-leader. A lit-tle over three years ago I commenced reading the Banner of Light, and investigating Spirit-ualism; the consequence was, Lfound I was a Spiritualist. So I and my family obtained let-ters from the church, and now feel like a free family. We expect to take the Banner as long as we sojourn in the mortal, if we can procure the required funds. Appleton City, St. Clear Co., Mo.

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#### BANNER LIGHT. $\mathbf{OF}$

10

#### BOSTON, SATURDAY, MARCH 18, 1882.

### Seance with Annie Lord Chamberlain.

The n. me of Mrs. Chamberlain has long been familiar to the Spiritualists of New England and the West. The commencement of her publie worl dates backward to the early days of the movement, and her record as a medium for physica' manifestations is without a blemishwhile the surprising character of the phenomena occurring in her presence has invariably excited the worder of people in every walk of society.

This 'ady's health not proving equal to the task of continuing her sittings, she has for some years past been in partial retirement as a publie medjum, but as she has now regained, in a large measure, her accustomed vigor, she has taken rooms in Boston, at No. 45 Indiana Place, and purposes. for the present, to allow those interested in the physical phase an opportunity of attending these seances, which have never vet failed to carry conviction to any visitor who is willing to drop prejudice and listen to the voice of reason as it answers the opteals made to it by the facts encountered therein.

On Wednesday evening, March 1st, it was our provilege, in company with Mr. J. A. and Miss M. T. Shelhamer and several others, to attend the initial seance in the series which Mrs. Chamberlain has arranged to hold at her rooms, situated as above. The apartment in which the sitting was convened was the back parlor of the house a heavy sofa and the chairs of the company being arranged against the closed 'olding doors leading to the front apartment, and the one door which led into the hall being tocked. The windows were darkened with appliances arranged for that purpose. A table was placed hear the centre of the room. while apon a stand near if were certain displays of behs, a guitar, st eaking-trumpet, etc. with which attendants on dark seapces are familiar. 's addition to these a large bass-drum was sustinued at a high altitude upon the wall. the stick for beating being deposited loose among the other instruments just specified.

At the roomest of the medium the party took seats around the table- the male and female element being alternated as much as possible in the marshaling of these guests of the invisibles. The medium sat with her back to the drum, which hung high and out of reach above her head; on her right sat Miss Sampson, on her left Miss Shelliamer. The company were requested to place their hands upon the upper edge of the table, and to maintain a continuous touch of the hands of their neighbors during the séance. The medium placed her hands upor those of the two balies who sat next her to right and left, and maintained constantly a patting motion upon them throughout the séance which could be heard, and in most cases felt, by ghose whose hands were nearest those of these ladies The redium explained that at her séances she was accustomed to allow the sitters to alternate, thus allowing as many as possible during the evening to sit on her right and left.

The light being extinguished, the work of the anseen ones began. Bells were pealed merrily, several at a time ; the harmonicon was played simultaneously with the ringing of several bells if the sense of hearing was to be credited ; the guitar sailed about the room over the heads of the sitters, touching various individuals with more or less emphasis-and sometimes in obedience to mental requests; the speaking-trumpet was used to voice the lively sentences of "Bell Wide, (wake"; various articles were placed upon the hands of the company ; the bass-drum and a tener-drum were beaten vigorously; the guitar effectively imitated a storm at sea-the whistling of the wind in the rigging of a ship being imitated with surprising fidelity; and rences to satisfactory conditions previously noted. The music-boxes, of which there were two were set in motion at intervals by the invisibles, and one of them, the property of Miss Shelhamer, which was of peculiar construction and was wound up by an appliance which could be used only when the top of the box was wide open, was after running down (and while the top was tightly closed,) wound again by a power which turned the wheel slowly, the reverberations of the strong spring inside the box showing that the work was being done in an unusual manner, and by some force which had the power of working inside the instrumont. The bells, and frequently the bass-drum and bells, and sometimes the harmonicon, kept excellent time with the music thus afforded; and the sitters were much pleased with the impromptu concert. Owing to the storm prevailing on the evening in question, the atmospheric conditions were found by the unseen workers to militate against a long continuance of the scance, and after sitting about one hour "light" was requested, when it was found that the instruments, including everything save the bass-drum, had been lifted over the heads of the circle and piled upon the table in a fashion which showed that the agency by which the work had been accomplished could see with equal facility in the dark as in the light. During the evening two messages were writ ten on sheets of paper which (with a pencil) had previously been placed on the table; the writ ing was apparently executed at a point in the middle of the top of the table, and at a great distance from the medium-the scratching of the pencil being distinctly heard during the operation. One of these missives was from our old partner, William White, and was for our own perusal : the other was for Prof. J. W. Cadwell (who was not present), and was signed by one of his spirit-guides whose name was unknown to the company-indeed, no one there could read the signature correctly as to its orthography, but the Professor recognized it at once, on our handing it to him next day, and considers the message and its production a good test to him. The party present left the house at the conclusion of the séance, filled with gratification at what had occurred.

Nuch End who came over in the steamer, and the same kind of which the public never hear was one of the vaccinated, was attacked with the smallpox; upon which the Transcript remarks: "It is very fortunate she was vaccinated, for otherwise the disease would undoubtedly have assumed a violent form." But why "undoubtedly"? Is it not as reasonable to suppose that if the woman had not been vaccinated she would not have been attacked by the disease, since none of the passengers or those of the crew who were not-"treated" to blood poisoning have had the smallpox, so far the child's relief. as known? Certainly there is not much for our vaccinators to boast of in the fact that those who were vaccinated have to-day a representative in the Canterbury-street Smalloox Hospital, and those who were not vaccinated are at their homes happy and well.

#### An "Exposer" Disposed of.

An individual whose name appears to vary with the locality he is in and the plan of attack upon Spiritualism he designs to adopt, but who as "Prof. Starr" recently succeeded in introducing himself into the good graces of the socalled religious portion of the communities of Lee Center and Delta, N. Y., beat a hasty retreat after having, in the pulpit of the Methodist Church, pretended to expose Spiritualism, by paiming off on his pious but too credulous audience a few simple tricks of legerdemain as identical with its phenomena. He went so far in his chicanery as to have a cabinet exhibited, seating himself therein, and having an accomplice carry in to him clothing and various paraphernalia that would enable him to coarsely counterfeit genuine manifestations of materializations, witnessed by hundreds of reliable persons under conditions which preclude and make impossible collusion or trickery.

Starr promised, we are informed, on leaving, to return and meet any medium, and either duplicate or explain any spiritual phenomenaunder a forfeiture of \$500, if he failed: but when sent for he declined to appear unless 5100 was sent him!

About that time Mr. H. J. Hitchcock and Mr. Wm. H. Hicks, both respected citizens and Spiritualists, decided to send for A. A. Whee lock, of Ballston Spa, to give one or more lec tures in the Universalist Church at Lee Center to prove to the people that what Starr claimed was no part of Spiritualism, but a misrepre sentation of the facts of the only philosophy and religion which proves man to be immortal Mr. Wheelock promptly responded, and took with him the well-known and reliable medium, Henry France, of Oswego, N. Y., fully prepared to meet any and all skeptics, opponents and exposers" of Spiritualism. Of course, the Starr had ceased to shine thereabouts, before the arrival of Messrs. Wheelock and France, and the opportunity for the protegé of the Church to part with \$500 was lost.

The result was, Mr. France gave séances, sat sfactorily proving that spiritual manifestations are not the tricks "Prof. Starr" claimed them to be, and convincing many that there is more; in Spiritualism than the Church-would have them believe

In addition, Mr. Wheelock published in the Rome (N. Y.) Republican a detailed account of the whole affair, from the advent of Starr to his departure, and the unsuccessful attempts to induce him to return and meet the obligations of his promise, with some items of his antecedent history; together with a report of the remarkable phenomena that occurred at the scances of Henry France, the whole occupying several columns in that paper, much to the edification of the people and the discomfiture of the would-be exposer.

The Sentinel also published a large portion of Mr. Wheelock's article; the editors of both papers thus exhibiting a spirit of fairness, good sense and justice highly commendable, particuists, and acted in the matter wholly with a desire to have the truth known.

and of which those who examine that record in coming years with a view to ascertain the results of vaccination will never know.

Another child soon after died from the same cause, a patient of Dr. T. D. C. Miller. Vaccinated a week before Christmas, in January the shoulder carbuncled, and deep holes were eaten into the arm all around the primary vaccination. The mouth and throat were filled with sores, and after much suffering death came to

Instances like the above are proof positive of the gross injustice of the compulsory vaccination laws, and demand their repeal.

#### ----Compulsory Vaccination Extraordinary.

The British steamer Sucz arrived at San Fransisco on the evening of Sunday, Feb. 12th, with five hundred and seventy-seven Chinese passengers, and was immediately visited by the quarantine officer, who informed the captain that they all must be vaccinated before landing, notwithstanding the fact that he produced a clean bill of health from Consul Mosby at Hongkong, certifying that all on board had been duly vaccinated, and also a subsequent clean bill of health from Van Buren, the Consul at Yokohama.

It was not to be wondered at that the China men should revolt against being forced to submit to the treatment that awaited them. Even had they possessed the wisdom of our doctors, and realized its profound teaching that poison prevents an attack of disease, and that the dis ease of a cow implanted in the system of a man makes the man healthy, it might have been reasonably thought by them that two inflictions of such a blessing were sufficient.

And they did revolt: but it was like batter ing one's head against a stone-wall for them to resist-the head would suffer more than the wall. The next day, according to the Chronicle, they were all herded aft on the main deck, and the gangways to the forecastle were carefully barricaded, one narrow passage-way being left through which it was intended that the Chi nese should pass, one at a time, and submit to the doctor's lancet and virus. They showed their want of appreciation of American customs by gesticulations and oaths, and answered the call for them to come out with demoniac yells. The officers grew impatient, and the assistants were ordered to bring them up by force. The first one secured was a large, muscular Mongolian, with the instincts of a Tartar. Four strong men were required to drag him through the passage-way and hold him firmly to the deck while Dr. McAllister performed the dreaded operation. All this time the victim was screaming at the top of his voice, and his companions were yelling like madmen, so loudly that they were heard distinctly by workmen on the sea-wall, a mile away. They rushed forward and attempted to break down the barricades, but were driven back by men who stood on guard, with disastrous effect upon the faces of several of the ring-leaders.

Thus the work continued until the crowd wearied with their uscless efforts to evade what they deemed to be an act of cruelty, desisted and like lambs going to the slaughter, marched in line under the doctor's lancet.

From the comment made by the Chronicle apon the condition of the Chinamen after vaccination, we should suppose a good bath, and the adoption of a few other simple sanitary measures, would have been far more effectual as a preventive of disease and conducive to their health and the health of the community of which they were soon to form a part, than the course that was followed. It may be questionable in some minds whether to battle against an evil that actually exists is not better than to insist upon the application of a larly so as they are neither of them Spiritual- doubtful preventive of one that may never approach us.

vanced they are the greater the treasure they will find in it. The price is very low, in fact, nothing compared with the great and basic principles, and amount of scientific and practical truths it teaches."

## THE SHADOWS OF COMING EVENTS.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"-Spiritual Reformer. Not only the ultra-progressive journals and the independent, press of the country are constantly reminding the public of the great and almost noiseless revolution that is going on in the religious world, but the more conservative periodicals, which stand so much on their dignity and are the last to sense the popular pulse, are fast opening their eyes to behold "the signs The North American Review of the times." thus reads the sentence of destruction for all those authorities and things which are now rapidly passing away:

"The thinking minds of to-day are drifting away from the religious beliefs and dogmatic theology of the past, and the wave of skepticism affects the Orthodox Church itself. ... The great body of religious doctrines, known as systematic theology,... is about to go to wreck, with the mythology of Greece and the bellef in vitcheraft."

But the vision of the stately reviewer is limted from his low point of observation. He listens for the shock of battle and looks to see the cloud of dust that covers the field before him. The meteoric vapor is the fleeting shadow of an hour or a day, but the golden light, breaking through the cloud, is for all time. And the destruction, after all, is rather seeming than real, since it is

#### "--- but the ruin of the bad,

The wasting of the wrong and ill." Far above the clouds that darken the plain and veil the conflict: up in the clear sunshine, is the eloquent prophecy of what shall be hereafter. Let the doubting soul read that and he may comprehend the answer to the poet's question:

#### "What shall the harvest be?"

The harvest will be sure and we trust it will be golden. The fact that the human mind is breaking away from its old and arbitrary restraints gives assurance of a rational freedom and a normal growth in the future. It is the prophecy of the supremacy of natural law and enlightened reason: of bloom and fragrance; of renewed life and abundant fruitage. It is true that great changes occasion strife among the elements of society, and it may be no little confusion. The old theologies may soon become dismal wrecks, or mere drift-wood on the great sea of the world's conflicting opinions. And what is the promise and record of all this but the significant proclamation of a larger liberty for the human mind? Let the ministers of woe depart; let the demons of the waste be silent, and the voice of hopeless lamentation hushed forever. ALL 15 WELL! Man is stronger now than in the infancy of the race. He is beginning to rise above his accidents. He thinks aloud and speaks with emphasis. At last he dares to smite the deeper chords that hold the music of his life:

# "And all the sounding octaves shall throw back Responses to his thought."

S. B. B.

#### **New Publications.**

HEREDITY: Its Relations to Human Develop-ment. Correspondence between Elizabeth Thompson and Loring Moody. 32mo, cloth, pp. 159. Institute of Heredity, 35 Pemberton Square, Boston.

5The increasing interest in the subject of heredity is nanifested by the many new books that are being presented to the public, of which the above is one of the nost recent. Mr. Moody has been long and favorably known as a hard-working, self-sacrificing philanthropist, ever ready to labor for the support of any cause aving for its object the betterment of the condition of his fellow-men. In this effort he lays the axe of reform at the root of the tree of human sorrow. He has doubtless learned from experience that men cannot gather grapes of thorns, or figs of thistles;" that it is useless to from shipwreck on the sea of life, a score or more are launched upon it in crafts that are liable to be made havoe of by the first wind that blows. Knowing this, he drew up a Circular, which, with the aid of judicious friends-among whom were Henry W. Longfellow, Samuel E. Sewall and Mrs. Horace Mann-was printed and sent widely over the country, and resulted in the formation of the Institute of Heredity. Of this we have before spoken, and its plans and purposes are known to our readers, Among others who became interested in the work was Mrs. Elizabeth Thompson of New York. A correspondence began between that lady and Mr. Moody, covering nearly the whole ground, and so clearly clucidating the whole subject that it was concluded to publish it in book form for the instruction of the public on questions that are constantly arising in the minds of the people. There are seven chapters each illustrated by the citation of numerous facts bear ing upon the subject treated. The book is especially adapted for popular reading, and should be in the hands of all-the old, to enable them to guide the young; and the young, to help them to guide themselves

MARCH 18, 1882.

though personally present to observe them. The book is illustrated by a number of full-page engravings.

RIP VAN WINKLE, and Other Sketches. By Washington Irving. 24mo, cloth, pp. 240, FREDERICK THE GREAT. By T. B. Macaulay. 24mo, cloth, pp. 137. New York: The Useful Knowledge Publishing Company.

The above volumes appear as specimens of a style a which it is proposed to publish histories, blographies, and other standard books at remarkably low prices. The first contains the best of the articles given in "The Sketch Book" of Irving; and the second the life-story of one of the greatest military heroes and statesmen of the world, by an author unrivalled in literary power and brilliancy.

MONSIEUR LE MINISTRE; A Romance in Real Life. By Jules Claretie. Translated from the French by John Stirling. 12mo, paper, pp. 462. Philadelphia: T. B. Peterson & Bros. Forty editions of this book are claimed for it in

Paris, which indicates its popularity among the scenes which it graphically depicts. It is the second work the American public have been favored with, within a month, professing to be truthful pen-and-ink sketches of men who hold high official positions in the government of France, and giving an exhibition of the temptations and corruptions of political life in that country.

Women in Scotland have this year, for the first time, the right to vote on municipal questions. The law which allows this extension of the franchise came into effect on New Year's day.—*Herald*.

It is impossible to remain long sick or out of health where Hop Bitters are used.

#### To the Spiritualists and Liberalists of Michigan.

of Michigan. The State Association of Spiritualists and Liberal-ists of Michigan have issued an address, in which, after presenting that portion of a Declaration of Prin-ciples whereby the Association was made a represent-ative body, it summarizes the results that must neces-sarily follow its adoption, and submits the report of the Committee for subdividing the State Into twenty districts. The annual meeting of the State Association will be held at Ionia, commencing the 23d of March, and it is boped by those baying the matter in charge that the several districts will perfect organizations, and be rep-resented by their delegates at that time; also that in every locality where there are five or six persons only, they will organize, and secure representation, for by so doing they will add their strength to the great whole, and contribute to secure to the State Associa-tion such a potency that, superstition- and bigotry will be compelled to abdicate, and further information case greatly promoted.

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

#### E. V. Wilson Fund-Subscription for Bonds,

E. V. Wikon Fund-Subscription for Bonds. The estate of the late E. V. Wilson being in debt, and the farm (2) acres) and homestead of the family being under morgages that must soon be paid, it has been determined, for the purpose of raising a fund to relieve the family and sixty bonds, of one hundred dollars each, drawing interest at four per cent, per annum, and secured by a morfgage or trust deed on the said homestead and farm, to be excented to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date. Said premises are pronounced by real estite agents in Chi-engo to be of value sufficient to secure said honds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels. Tarties desiring to act in furtherance of this project, can subscribe for such number of said bonds as they are willing to purchase-to be delivered to and paid for by them at §100 each, when all of such bonds shall have been subscribed for as aforesaid-by addressing Mass. E. V. WILSON. Lombard, Du Page Co., 111.

aforesaid-by addressing Lombard, Du Page Co., Ill.

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Jeasant street). J.UTHER W. BIXBY, 2167 Washington street. T. F. WITT, 235 Tremont street (corner Ellot). (I, G. WITELLER, Boston and Maine Dépôt, Haymar-de Gaune.

JOSEPH W. SHERMAN, 115 Cambridge street. A. HALL, 17 G street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 32 Bradway, Chelsea, Mass, G. D. JOHNSON, 5 North Main street, Fall River, Mass, E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY. THE AMERICAN NEWS COMPANY, 39 and 41 Cham-

ers street. J. C. J. H., & H. G. TYSONS, 100 West 14th street, orner 6th avenue: 246 6th avenue, near 16th street; and 745 wenne, near 12d street. M. S. BARNARD, Republican Hall, 55 West 33d

ineet. W. H. LEECH, 631 Hudson street. S. M. HOWARD, 14 West 11th street, near Broadway, BRENTANO'S LITERARY EMPORIUM, 39 Union

quare. TITUS MERHITT, Cartier's Hall, 23 East 14th street,

BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughby street. BROOKLYN INSTITUTE, corner Washington and

Those who wish to encounter a surprising and interesting demonstration of spirit-power in the dark should by all means visit. Mrs. Chamberlain's séances (at 45 Indiana Place) while she remains in Boston.

#### "The Necessity of Vaccination."

Under the above caption, the Boston Transcript of February 24th states that the British steamer "Peruvian" left one of the crew sick with smallpox at Halifax. It further says: A part of the crew were then vaccinated, but the passengers and some of the crew, numbering forty-nine, were not treated, and after remaining in quarantine two days, the steamer. sailed for Boston, and reached this port on the 8th of February." On the 19th a woman at the

÷.;

### The Vaccination Scourge.

The deaths from vaccination are becoming so numerous, and are being brought so prominenty into public notice, that even the Doctors themselves are beginning to question whether the langer incurred by vaccination is not greater and more to be dreaded than that of serious results from the disease which it is employed as a very doubtful means of warding off.

A few weeks since a physician from the New York City Board of Health called upon a family and decided to vaccinate all the children. The mother objected, for the reason that the physician usually employed by her had decided that the youngest child's condition was not such as to warrant the operation. But the physician was there, armed with the law ; fines, imprisonment, loss of office were set against the child's life, and, heeding not the protestations and entreaties of the mother, he proceeded in his official duties, vaccinating all the children from oldest to youngest.

Within a fortnight afterward the officials called, examined the child, and told the parents that it was getting along finely. Shortly after another call was made, and, with an eye to future operations, the scabs were taken from the arms of the children, regardless of the fact, which might have been ascertained upon inquiry, that the father had all his life suffered from scrofula, and that the children's systems were undoubtedly impregnated therewith. It will not be likely to induce any very pleasing reflections in the minds of those who are liable to be vaccinated by physicians of the New York Board of Health, to be informed that, in all probability, these scabs, rubbed into glycerine, were made into fifty to seventy-five quills for purposes of vaccination, and thus a scrofulous taint spread broadcast through scores of families.

A few days after the doctor pronounced the child as getting along finely, signs of eruption appeared, ulcers developed, the arm and shoulder became perforated with them, and the parents, alarmed, called Dr. Tuttle, who saw there was no hope for recovery, that, in fact, it was dying from pyzemia, or blood-poisoning. That night the child died.

A telegram to the daily paper of this city from which we obtain these facts, proceeds to say:

"The physician's certificate stated that the cause of death was 'pyzemia from vaccination, with contribut-ing debility following cholera infantum of last summer.' The certificate was given to Mr. J. H. Lyon, the undertaker, who presented it to the Board of Health for a permit. Two officers of the Board were at once dispatched to investigate the case; but they could find no other cause of death, and the Board's burial permit stated the cause of death as pyæmla."

By this it is seen that all allusion to the immediate cause of the death, vaccination, is eliminated from the attending physician's report as | that "it is a book that should be in every library It appears on the city's official record, leaving | in the land, and especially on every physician's

#### in Bridge-Materialization Seances port, Ct.

Mr. Henry France, the materializing medium, has recently held seances at Bridgeport, Ct., full and candid accounts of which were given in the leading papers of that city. The Standand said that its reporter talked with several gentlemen who had been present at all or nearly all the séances, all of whom agreed that what they had seen was unexplainable on the ground of fraud, and adds: "These gentlemen are all non-believers in Spiritualism, and their names, f published, would be a sufficient guarantee of their respectability, as they are well known, socially and professionally. One says he has seen fifteen or twenty different forms or faces, each possessing an individuality of its own, and he is positive there can be no fraud on the part of the medium." Details are given of a seance at which the Standard reporter was present, and twenty-six others, among them four mem-

bers of the bar-gentlemen practiced in ferreting out the truth, however closely concealed. Two lawyers and a leading business man, all of them skeptics, were chosen as a committee. These made a most thorough examination of the person and surroundings of the medium, found nothing that by any possible means might be employed to produce or to aid the manifestations; every particle of the medium's clothing was of a dark color, "not a speck of white as big as a snowflake" about it; yet during the evening arms, hands and faces were seen, and forms clothed in white.

The Bridgeport Farmer reports a scance at which thirty-two persons were present, a large majority being skeptics. "Spirit-forms appeared, among them a little boy and a little girl, some of whom were recognized by their friends in the circle," In view of the interest created in Spiritualism and this particular phase of manifestation by the scances

of Mr. France in Bridgeport, Mr. A. A. Wheelock was announced to deliver two lectures on Sunday, 26th ult., upon Materialization of Spirit-Forms-its Process and Purpose, and in what manner it will affect and benefit the Moral Condition of Humanity.

#### Dr. Babbitt's Works Abroad.

Dr. Babbitt informs us that he has sent sereral hundred volumes of his works to Australia; also a fair number to England, Canada, etc. Mr. John Rutherford, of Sunderland, England, writes as follows: "1 duly received 'Principles of Light and Color.' It is a magnificent work. and does both you and the cause infinite credit. The first chapter, 'The Harmonic Laws of the Universe,' is worth the price of the book." The same gentleman is about to give a lecture on Dr. Babbitt's "Religion," and have it published. Dr. J. H. Fulton, of Montreal, speaks of the "truly scientific and wonderful book, "The

Principles of Light and Color," and declares us to presume that there may be other cases of | desk; all will profit by it, and the more ad-

WALKS AND WORDS OF JESUS ; A Paragraph Harmony of the Four Evangelists. By Rev. M. N. Olmsted, with an Introduction by Rev. R. S. Foster, D. D. 12mo, cloth, pp. 394. New York : Hall & Co., publishers, 139 East Eighth streat street.

A rearrangement of the four gospels, by which the various narratives of life and ministry of Jesus are presented in a consecutive chronological order, instead of in the fragmentary and disjointed order of chapter and verse, as in the ordinary form. The passages containing the words claimed to have been spoken by Jesus are in very much larger type than those of the narrative, enabling the reader to peruse those utterauces in their order, without the labor of selecting.

AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS. A Universal Survey. By Wm. F. Bainbridge. With Maps of Prevailing Relig-ions and all Leading Mission Stations. 8vo, cloth, pp. 553. Boston: D. Lothrop & Co. The author of this book, with his wife, son and a friend, made up a party for a two years' journey around the world, mainly for the purpose of visiting the principal points of missionary labor, and incidentally to see the various nationalities of earth in their own homes. Traveling at their own expense, they claim to have been unfettered by any missionary organization; yet it cannot be denied that Christian Missions were looked upon with a prejudice in their favor, and the opinions here given cannot be said to be wholly unbiased. But, notwithstanding this, there is a vast amount of information given that will be new o most readers, and for that, as well as other reasons. the book is one of much interest. Mr. Bainbridge makes his statements in the belief that the Christian religion is yet to be the one form of faith and worship that is to occupy the earth to the exclusion of all others, but admits that there is much to discourage him in that view of the future of this world.

ROUND THE WORLD LETTERS. By Lucy S. Bainbridge. 8v8, cloth, pp. 542. Boston: D. Lothrop & Co.

The writer of this is the wife of the author of the olume noticed above, and covers the same route of travel, one of over fifty thousand miles. The "Letters" first appeared in the Providence Journal, but as here given have been extended by additions from note-books and from another series contributed to a Cincinnati paper. They are written in a bright vivaclous style, and the descriptions of scenery, persons, places, and manners and customs, are given in a way that makes the reader as familiar with all these as

EVERETT HALL, 398 Fulton street, aturday evenings nd Sumaays, WM. H. DENIKE, 555 Bedford avenue, BOSTON STAR AND CRESCENT CO., 439 Fulton st.

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cents, THE SHAKER MANIFESTO, Fublished menthly in Sha-kers, N. X. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH: Utics, N. X. A monthly. Frice 10 cents.

locents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

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### MARCH 18, 1882.

#### BANNER OF LIGHT.

# Advertisements.

# BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN, Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMOBE, MD.

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#### The American Lung Healer, Prepared and Magnetised by Mrs. Danskin.

is an unfailing remedy for all diseases of the Threat and Lungs, TUBEROULAR CONSUMPTION has been cured by it. Price 52.00 per bottle. Three bottles for 55.00. Address MRS, SARAH A. DANSKIN, Baltimore, Md. Post-Of-fice Money-Orders and reinitances by express payable to the order of Sarah A. Danskin. March 4,

# Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass. DR. WILLIB may be addressed as above. From this and handwriting. He claims that his powers in this into an attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientiho knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seres. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Bend for Circulars and Raferences. Jan 7.

J.R. NEWTON, HEALER, CURES all Chronic Diseases by magnetized letters. Re-quirements are: age, sex, and a description of the case, and a P. O. Order for 50,00. In many cases one letter is suf-ficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 cach. Post-Omce address, glatton G, New York Oity. Jan. 7.

# COMFORT'S BALM OF GLADNESS

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Comfort's Balm of Gladness Cures Rheumatism, and is a perfect rejuvenator of the whole system. Don't suffor; but try Comfort's Baim of Gladness

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#### FOR SALE.

THE Davenport Cottage, Broadway, Lake Pleasant Camp Ground. For particulars, address MRS. L. DAVENVORT-BLANDY, 23 Appleton street, Boston. March 4.-4f

WANTED-An American lady, from 30 to 40 years of age, as housekeeper in a funliy of three. One who likes children, and is willing to try and make home happy, and a thorough Spiritualist, as *I am*. A hady who can answor these requirements can find a friend and com-panion. Address E. H. H., Salem Square Repair Shop, Worcestor, Mass. 3w-March 11.

70 ALL NEW STYLE CHROMO Cards, beautiful signs, the handsomest pack ov. 50 er sold, with name,

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Boston Office, 81-2 Monigomery Place. Hours from 12 to 3 P. M. Consultation free,

NO FEE until you are satisfied. O'HIGONIC or other cases of humors in the system eradi-cated, which are the cause of most of the aches and pains by the inflammation they give to the weakest parts of the system.

pains by the inflammation they give to the weakest parts of the system. DR, GARLAND, through his gift, will give advice that will be of great benefit to the sick who cannot reach him only through the mails. All that is required is to give age, sex, and your leading symptoms, enclosing lock of hair and one dollar, and your cass will receive prompt attention. We are also prepared to give medicated hatfas of any kind to suit the case actour onlices and residence. Presecut street, near West Everett Dépôt. Take the Saugus Branch, Eastern Haiiread. Thirteen trains each way daily. Fare from Bos-ton or Malden only five cents. Address Jan, 7.-tt DR, M. H. GARLAND.

# J. William Fletcher,

TEST AND BUSINESS MEDIUM 2 Hamilton Place, Boston.

MR. FLETCHER answers letters, gives life-reading and examines from lock of hair. Also can be engaged for Sunday and week evening lectures, followed by tests. Engagements for Sundays of March and April, Springfield; May, Worcester; June, Philadolphia; alse at Lily Dale, Neshaminy Falis and Lake Pleasant Camp-Meetings. Terms for answering letters, \$2,00. If-Feb. 4.

J. A. Shelhamer, Magnetic Healer, Will treat patients at their homes or at his office, as we desired. Specialities: Rhoumalism, Neuralgia, Lung, Liver and Kidney Complaints, and all Nervous Disordors. Ile will supply Magnetized Paper to all who desire at one dollar a package. This paper will be of great benefit to any one suffering with the above discasse. His Pilus are as follows: No. 1, for the Liver; No. 2, Anti-Dyspeptic; No. 3, Liver and Ridney; No. 4, Stronglinening and Southing, All are made under spirit direction. Price 25 cents per box, 5 hozes for \$1,00. Onlice hours to A. M. Hill 3r. M. Office 471 East Fourth street, South Boston, Mass. 4w-March 11.

Dr. Main's Health Institute. AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will replease enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sox and age. All Modi-cines, with directions for treatment, extra. Jan. 14.

# DR. H. B. STORER.

Office 29 Indiana Place, Boston, My specialty is the proparation of New Organic Rema-dice for the cure of all forms of disease and dobility. Send leading symptoms, and if the medicine sont ever falls to benefit the patient, meney will be refunded. Enclose 42 for medicine only. No charge for consultation. Nov. 30.

MRS. J. R. PICKERING, MATERIALIZING MEDIUM, is now located at 132 Chandler street, Boston, Mass., (take Darimouth st. cars) where she will hold Suances every Tuesday and Bat-urday evening, at 8 o'clock, and Thursday atternoon at 2. Partics will be received on other evenings or atternoons, by previous engagement. 1w<sup>4</sup>-March 18.

MISS JENNIE RHIND,

TYPICAL MEDIUM, Seer and Psychometrist, Willam-swer Letters. Send own handwriting, ago and sox 1,00, stamped and directed envelope. Business Sittings, with Police Readings, given daily. Will answer calls to lec-ture. 19 Essex street, Boston. 2w-March 18.

DR. J. N. M. CLOUCH, Menear Columbus Avenue, Boston. All diseases treates without the use of modicines. Diseases of Eyes, Nerves Brain and Lungs, specialties. Will visit patients. March 11, -4w\*

MRS. T. L. HENLEY, CLAIRVOYANT, Trance, Test and Business Medlum, 4 Bond street, off Milford street, Boston, Circles Sun-day and Wednesday evenings, Also Developing Circle Tuesday afternoon. Private sittings from 9 to 5 o'clock. Feb. 25. -4w

# I. P. GREENLEAF, TRANCE AND INAPIRATIONAL SPEAKER,

ILL attend to calls to speak at short notice. Also, Funerals attended on notice. 29 Indiana Piaco, Bos-Mass. Feb. 4. W ton, Mass.

# MRS. M. E. RHODES,

ELECTRIC and Magnetic Manipulations, for Nervous Diseases, Rhoumatism, &c. Also contracted Cords. Hours from 10 to 4, 31 Common street, Boston. March 18.-2w\*

DR. W. L. JACK, of Haverhill, Mass., Trance Test Medium and Magnetic Physician, 210 A Trement street, Boston, Guitte 1), Hotel Van Rensseher, Mondays, Tuesday and Wednesdays, and at Haverhill, Thursdays, Fridays and Saturdays, at 60 Merrimack street, P.O. Block. March 4.

# DR. E. A. PRATT.

CLAIRVOYANT PHYSICIAN, of Milford, Mass., wi be in Providence, R. 1., at 103 Pine street, every Thurs day, from 9 A. M. to 3:30 P. M. 4w\*-Feb. 25. MRS. ALDEN.

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. netic treatment.

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

ME, Red Cloud, speak for Blackfoot, the great Medi-ME, Red Cloud, speak for Blackfoot, the great Medi-love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do, Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away."

fo do. Him want to show him healing power. Make sick people well. Where paper go. Blackfoot go. Go quick. Send right away.'' All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfool's Magnetized Paper for 10 cents per sheets \$1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months \$1,00, Address, J AMESA. BLISS, 57 Greenwich street, It shoets \$1, Communications by mail, \$1,00 and \$3-ct, stamps.) Agents wanted. Large commissions. March 4.



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A sure cure for ALL diseases of the Liver and Kldneys. Purely vegetable, and do not contain Mercury, Calomel or any other poisonous substance. Price 25 cents per box, or 5 boxes for \$1,00. Address for terms to Agents, &c., JAMES A, BLISS, 47 Green wich street, March 4.

J. WILLIAM VAN NAMEE, M. D., THE celebrated Chairvoyant and Magnetic Physician, is now located at 6 Orange street, New Haven, Conn., and prepared to treat all classes of chronic diseases, either personally or by mail. Examinations by lock of hair, \$2, State full name, age, &c. Will attend function answer calls to lecture.

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POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best loca-tions for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

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11.1. send his new pamphiet to any one who would like to hear what he has to say on the GONZALEZ MINING AND DEVELOPMENT CO.

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D.M.& NETTIE P. FOX, Editors and Publishers D.M. & NETTIE P. FOX, Editors and Publishers. THE OFFERING will be conducted independently, im-partially. Nothing looking to mark welfare solitibe desmed alten to its pages. Offensive personalities and in-delicacy of languages will be wholly excluded. In its edito-rial conduct, the truth, beanty and utility of Spiritualism in its higher phases will be advanced. It will not, in any particular, be a sectarian journal, but broad, progressive and liberal-will give fair and equal expression to all forms of thought. Above all things fulfilland to be fiberal, to be devoted to Spiritualism in its broadest, highest, most ex-tensive application. Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scien-tific, Philosophical and Spiritual subjects; Spirit Commu-nications and Messagos. TERMS OF SUBSCRIPTION:

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# Upon the above terms the OFT GRING will be sent for the time paid for to all who suits the during the first wit months. If our circulation shall have then reached 5,000, it will be continued at the same price; if not, the price will be advanced to one dollar and fifty cents per annum. By carn-est effort, and the ald of friends, we confidently expect to got at least the 5,000. Address, D. M. & NETTIE P. FOX, Ottumwa, Iowa. If-Aug. 20.

A New, High-Class Spiritualist Journal.

# LIGHT: A Weekly Journal devoted to the highest Inter-ests of Humanity both Here and Hereafter.

"LIGHT! MORE LIGHT!"-Goethe. The contents of the new paper comprise : (1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism.

ritualism. RECORDS OF FACTS AND PHENOMENA, both physi-i mental

# Beautiful Works of Art. HIRAM SIBLEY & CO. ENGRAVINGS.

11

New Pork Advertisements.

4 Will mail FREE their Catalogue for 1882, containing a full descriptive Price-List of Flower, Field and Garden

SEEDS,

Bulbs, Ornamental Grasses, and Immortelles, Gladiolus, Lilles, Roses, Plants, Garden Implements. Beautifully illustrated.

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WHEN I say cure, 1 do not mean merely to stop them for a time and then have them return again; 1 mean a radical cure. I have made the disease of

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a life-long study. I warrant my remedy to cure the worst cases. Hecause others have failed, is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post-ofice. It costs you nothing for a trial, and I will cure you. Address DR. H. G. 1000T, is Pearl street, New York. March 4.-8w

DR. ELIZA STILLMAN,

OF 129 East 12th street. New York Gity, whose rare medi-cal skill is attested by the late President Garfield, Graco Greenwood and other noted persons, has discovered a reim-dy for CONSTITATION and US legion of resultan discases. It is composed of simple herbs that cannot hurt a child, but soeffectual in its artion that a cure of the most stubhorn case is guaranteed if directions are obeyed, or money re-funded. Sent by mail on receipt of \$1,00 and three 3-cent stamps-enough to last a month. If-Jan, 14.

Mrs. Lizzie Lenzberg,

MAGNETIC TREATMENT, Test: and Business Mo-dum, 20 West 20th street, near Broadway, New York, Jan. 7.

LETTY CAMPBELL and MRS. II. KNIGHT, LTest and Clairvoyant Mediums, give very successful Magnetic Treatments under Spirit Control. 25-1 Third Av-ence, New York.

RUPTURES CURED in 30 days by my Medical Compound and Rubber Elastic Appliance. Send stamp for circular, Address CAPT.W. A. COLLINGS, Smithville, Jefferson Co., N.Y. Jan. 14.-13W

40 Large Chromo Cards, no2alike, with name, ice, Postpaid, G. 1, REED & Co., Nassau, N. Y. Dec. 17.

Guide Posts on Immortal Roads.

BY MRS. JACOB MARTIN.

This book is the outgrowth of a soul that has battled with lespair, and feels, through sympathy, the wors of others.

It is not sent forth as a literary effort, but only as a haranger of hope to these who hunger for future life; and that

its simple facts may encourage others to seek such evidence

as is necessary for their own minds, It proves, by the 191ble that we are immortal and that we

are not. It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the

bereaved. It proves by fifty millions of witnesses that God

No woman, were she not publied by an honest desire to serve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-posts" in their roads, the writer of this brave little book accepts the prob-

CONTRASTS IN SPIRIT-LIFE;

And Recent Experiences of Samuel Bowles,

does not answer prayer,

able results of her convictions.

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Feb. 18.-4lcow

Address DR March 4, - 8w

#### WOODLAND HOURS.

Miscellancous.

WOUDLIAND HUUKS. A mother and her child are away from the city for recrea-tion in a Gorman workland; and golden pages are added to "Hfo's book of happy hours.". The mother is scated in the forest shade. Her fittle girl "No-Pergs" a round a tree through the follage, her face radiant with a loving, gleeful, round a correstion. Both faces are full of sweetness and joy. It is a pleture that touches theheart; tose it is to have it; and its possessor, however esthelic in his or her tastes, can never outgrow it. Palnet by J. A. J. Wilcox. Size of sheet, 22x28 inches.

Price, 50 cents.

## THE HARVEST LUNCH.

THE HARVENT LUNCH. The harvesters gather on the bank of a spring, shaded by an eim standing on the edge of a grove made vecal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. "All kindled graces burning o'er her check." From a pitcher she is filling a brother's cup, while another is walting for the cooling draught. A lad is studying the constraince of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, hugart a most pleasing effect. A rustle youth, proud of the team, leans sgainst his favorite horse. A lit-le log and girl arcpessing alunch to brother and sister froi-icking on the loaded hay. Bteln, copied in black and two tints from Joseph John's notest painting. Size of sheet, 22x28 inches. Price, 50 cents.

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

## LIFE'S MORNING AND EVENING.

A river, symbolizing the life of man, winds through a land-scape of hill and plain, bearing on its current the fine-worn back of an aged Pilgrin. An Angel accompanies the boat, one hand resting on the heim, while with the other she points toward the open sea-ar emblem of eternity-reminding "Life's Morning" to live goed and pure lives, so "That when their backs shall float at eventide," they may be like "Life's Evening," fitted for the "crown of inmortal worth." A band of angels are scattering flowers, typical of flod's inspired teachings. From the original painting by Joseph Johns Engraved on steel by J. A. J. Wilcox. Size. of sheet, 22x23 inches. Price, 50 cents.

# THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE. This beautiful picture lifts the vell of materiality from be-holding eyes, and reveals the guardians of the Angel World. In a beat, as it tay in the avoiden stream, two orphans were playing. It was late in the day, before the storm crassed, and the clouds, lightnened of their burdens, shifted away be-fore the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detarhold from its fastenings and thated out from shore. Quickly the current carried it beyond all earthly help. Through the fearing rapids, and by precipitons rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and redging in thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unscen power, toward a quick cidly in the stream - a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence; in despair foil toward his heroic stater, his little form and the end the stream - a little haven along the rocks. The boy, of more tender age, and not controlled by that mysterious influence; in despair foil toward his heroic stater, his little form nearly paralyzed with fear. Engraved on steels by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches.

#### Price, 50 conts.

#### NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE. - A woman holding in-spired pages sits in a room around which Night has trailed her dusky robes. The classed hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "could and pake," shifting through the filted clouds and the par-tially curtained window, produces the soft fight that fails over the woman's face and filtuminates the room. It is typi-cal of that light which flows from above and floods the soul in its sacred moments of true dowloon. Painted by Joseph -John, and engraved on skeel by J. R. Rice. Size of sheet, 22:25 inches. Price, 50 cents. Price, 59 conts.

HOMEWARD.

# AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. "The curfew toils the knell of parting day," \* \* \* from AN ILLUSTRATION OF THE FIRST LINE IN ORAY'S ELEGY. "The curfew toils the knell of parting day," \* \* \* from the church tower bathed in sunset's failing light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward plods his weary way," and the tired horses hook cagerly toward, their home and its rest, A hop yand his dog are cagerly hun-ing in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds with flowers, in the other grass for "my colt." Scatted under a tree in the churchyard, around which the twillight shadows are closing in, the poot writes, "And heaves the world to dark-mess and to me," "Now fades the glinmering landscape on the sight," This grand Elegy has been translated Into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished richtin, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2225. Price 50 cents.

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The Penetrator is not a salve or of intential table. Clesput up in this way before the public. It is composed of Vegetable matter combined in such a way set to penetrate the skin, muscles, cords and bonces, so set to start a new cir-culation, and Nature, with the aid of the Penetrator, brings about the circ.

The following are some of the discasses for which it is in-tendation, and Natures, with the side of the Penetrator, brings about the cure. The following are some of the discasses for which it is in-tended: Salt Rheum, Mange, Rough Skin, Bunlons, Corns, Burns, **Chafing of all kinds**, Frost Elites, Bites of In-sects, Cancer, Croup (with hot drinks); **Bites of Rep-tiles, Lame Side and Back, Nove Throat fand** Lungs, Diphtheria: In bad cases use Tincture Muriate Iron one-half drachm, and Chlorate Potash, one-half ounce mixed with water (twelve ounces), as a gargie. Used also for Sore Feet and In-growing Toe Nalls. For Felons, put on a fly bistor size of three cont piece, when the pricking sensation begins. Aftor the bilster is formed, dress with the Pene-trator. For Rough Hands, use borax in the water when you wash, with Conti's Castilo Scap; donot dry your hands too quick, as it makes the skin crack. Remember that all cases of stiff joints requires a free amount of rubbing to fa-cilinate the electric current, which by ald of the Penetrator. The same with Rtheumatism, Lame Muscles, cic. Large Boxes, So cents. Small Boxes, Sc cents. Sent by mall, post paid. . For Boby COLBY & RICH.

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# BANNER OF LIGHT.

# Banner of Dight. its meetings.

#### BOSTON, SATURDAY, MARCH 18, 1882.

12

Constitution of the Boston Spiritual Bethesda.

AN ADDRESS IN ITS BEHALF TO THE PUBLIC.

Art. 1. This Society shall be called the "Bos-ton Spiritual Bethe-da." Art. 2. The object of this Association shall be to establish and sustain an Institution for heal-ing the sick, under the direction of invisible in-tellitones.

telligences. Art, 3. Those unable to pay for treatment shall receive the same gratuitously, and shall receive the same attention as those who pay for their treatment.

Art. 1. The treatment given at this Institu-tion shall not be confined to any one system or method, but shall be celectic, horrowing the good from all, and rejecting the injurious in all methods.

Art. 5. No person shall be allowed to give treatment at this institution whose moral char-

be a President, five or more Vice-Presidents, a Secretary, a Treasurer, a Board of fifteen or more Manazers, a Medical Diractor, or Super-visor, a Business Superintendent, a Board of Trustees when necessary to hold property), and Trustees when necessary to hold property, and such other officials as the Board of Managers may determine from time to time. The Medical Director, Superintendent, Board of Trustees, and other minor officials, shall be chosen by the Board of Managers, and the amount of their emolument shall be decided by the same, and also the amount to be noid to modiums.

emolument shall be decided by the same, and also the amount to be paid to mediums. Art, 7. The duties of all these officers shall be the same as those usually devolving upon similar officers; but the President shall be one who is more or less under the control of spirit-

who is more series, and intelligences. Act. The Board of Managers shall have exclusive control of the affairs of the Institution; shall give directions to the Superintendent, and enact rules and regulations for the government of the Institution; *but* they shall give to the Medical Director free scope for the exercise of his intuitions, and for the reception of the guid-ance of spiritual intelligences. Art. 9. The duties of the Medical Director shall be to visit the Institution at stated hours

shall be to visit the institution at safety house shall seen best adapted to his or her case; and from time to time he shall visit each medium and patient, and notice his or her method of treatment, and order a change of mediums if his guides shall so direct; but the Board of Managers shall not needlessly interfere in any of his dealings with patients and accepted mediums.

diams. Art: 10, 'On application of patients, which shall be at only such hours as the Directors may specify for their reception, an examina-tion of their condition shall be made by the Director, and its results shall be carefully re-corded by the Superintendent in a book pro-vided for this number of the Interview of the Interview to the Superintendent in a book pro-

corded by the Superintendent in a book pro-vided for this purpose by the Institution. Art. 11. The duties of the Superintendent shall be as follows: ist. To be at his post dur-ing the day from the hours of 9 A. M. to 5 P. M., except when absent on the business of the In-stitution. 2d: To keep a record of all the pa-tients applying at the Institution, and, if re-ceived by the Director, to record the results of their examination. 3d. To keep a record of the progress of each case, and of the time when the patient is discharged, and in what when the patient is discharged, and in what condition he is when discharged, and in what a record of all mediums applying for opportu-nity to practice, and if received, of the time they spend in giving treatment, and their suc-is now being auxie cess in doing so. 5th. To keep an exact ac-count of all moneys paid by patients, or taken at contributions, or collected from subscribers,

the Institution, and signing his name to the Constitution, shall be considered a member of the Association, and shall be entitled to vote at

LIST OF OFFICERS.

Dist of officers. President-W. J. Colville. Vice Presidents-Moses Hunt, George W. Smith, Hon. John S. Ladd, G. T. F. Reed, Henry W. Smith, Dr. Richardson, James II. Lewis, William A. Dunklee, Mrs. T. C. Amory, Mrs. Andrew Bigelow, Mrs. H. A. Mellen, Mrs. Isaae Babbilt, Mrs. Foss, Miss A. Sexton, Miss W. B. Beldenin, Lorent, Durachertor

Isaac Babbitt, Mrs. Foss, Miss A. Sexton, Miss
M. B. Baldwin, Joseph Harris, Dorchester. Secretary -C. Stearns.
Treasurer - Timothy, Bigelow.
Board of Managers-W. J. Colville, Timothy
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Assistant do. -Eben Cobb.
Superintendent-Charles Stearns.

Superintendent-Charles Stearns. Matron-Mrs. E. R. Stearns.

# ADDRESS.

Boston, March 10th, 1882. DEAR FRIENDS: We appeal to you in behalf of the Institution, whose Constitution and oflicers are now before you. Can you conceive of a more beneficent Institution than this one? Are you a Spiritualist, and do you wish to cause the triumph of your principles? Do you know of any more effectual way of accomplishknow of any more effectual way of accomplish-ing this purpose than by sustaining this new effort to build up the sacred work which angels have committed to your hands. Listen a mo-nient, while a brief statement of its origin and purposes is placed before you. As Paul said the gospel which he preached was "not received from man," "but by the revelation of angelic intelligences," sorit can be safely stated that no-ment on earth originized this enterprise. It was man on earth originated this enterprise. It was revealed to the dwellers on earth by that congregation of beneficients above, who are actively en-gaged in promoting works of benevolence, by continually inspiring multitudes of receptive ones with plans of philanthropy and benevolent schemes. It belongs to a long series of benevo-

lent enterprises, soon to be revealed to man, as the ushering in of the New Dispensation, now

engrafied on to the tree of thorough practical effort in all departments of life. For years it was the work of Spiritualism to demolish error. The early Spiritualist appeared as a true imitator of John the Baptist, with the gospel axe in his hand, dealing sturdy blows "at the root of the tree" of irreligion and mental slavery, which had so long cast its deadly shadow over

the abodes of man. That tree is now tottering to its fall. Old-systems of error are fleeing with lightning-like rapidity from the face of man, and the question is now being anxiously asked by multitudes, "After them, what?" This question is now to be answered. "True religion and undefiled" is to benefit man, to bring him "nearer to God" by inducing him to initiate our laying arents

Constructions of the same for any purpose what source are outly builting built of the same for any purpose what source and to pay to the Treasurer from time to time all sums he may receive in excess of all the president and Board Managers, are seeking to perfect manine source and the president and Board Managers and the president and Board Managers at any of their treasurer. The total source and the metalizes, and to during share the institution to the Board of Managers, at any of their treasurer.
Art. E. The Board of Managers shall meet all the to time by the Board of Managers, at any of their treasurer.
Art. E. The Board of Managers shall meet all the to the total the tot into the total the tot the total the tot meeting.
Art. E. The Board of Managers shall meet all the tot the total to more inclined are they to give. One good deedy opens the way for another. Does Boston refuse to give to a new class of sufferers because she has already given so liberally to a former class? Every cure performed at this Institution will increase the funds of Spiritualists for other purposes. The amount still needed to insure our success The amount still needed to instite our success for one year is not large. Already nearly one-half of the amount required has been promised. The sum of \$1000 is all that is now needed to guarantee the success of the Institution for one years. A fair is the held about Audit of form year. A fair is to be held about April 1st, from a portion of the proceeds of which a large amount is confidently expected, so that if \$1000 more can be obtained by subscription, our suc-cess is assured for one year on a larger scale than was at first contemplated.\* Need anything more be said to induce every true Spirit-ualist to contribute his or her mite to completing this sum? Remember that you can pay your subscription if you wish in monthly in-stallments.† The location of the "Bethesda" will probably be No. 36 Hanson street, near Berkeley Hall, and it will be opened by April 1st 1850

# Spiritualist Meetings in Boston.

New Era Hall, - ThoShawmut Spiritual Lyceum meets in this hall, 176 Tremont streit, every Sunday at 10% A. M. J. B. Hatch, Conductor. THE SHAWMUT SEWIFIG CIRCLE, conducted by the la-dlesof this Lyceum, meets at 24 Dover streit, Wednesday afternoon of each Alternate week, at 30 circle. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Sectuary.

Pane Memorial Hail. - Children's Progressive Ly-soum No. I holds its sessions every Sunday morning at this hall, Apploton street, commencing at 10% o'clock. Thepub-ic cordially invited. F. I. Union, Conductor.

the cordialty invited, F. L. Union, Conductor. Berkeley Hall, 4 Berkeley aircei (Odd Fellows' Bailding). – Free Spiritual Meetings every Sunday at 10:30 A.M. and S.M., and every Weelnesday at7:45 P.M. Sacred Concert first Sunday in the month air:30 P.M. President and Lecturer. W. J. Colville (residence 3b Worester Square); Treasurer and Secretary. Timothy Bigelow, 3 Hancock street. The public cordialty invited to all the services. Engle Hall. – Spiritual Meetings are held at this hall, 516 Washington street, corner of Essex, every Sunday, at [05] A.M. and 25 and 75 P. M. Eben Colb, Speaker and Conductor. Meetings also held. Wednesday afternoons at 3 o'clock. Pythian Hall 176 Termination Meetings

Pythian Hall, 176 Tremont street.-Meeting every sunday afternoon at 25 o'clock. Dr. N. P. Smith, inspira-

nal speake

Ncience Hall, 712 Washington street.-Spiritual meetings every Tuesday, at 3 r. M. W. J. Colville replies to questions under influence of his spirit guides.

w questions under influence of his spirit guides. Berkeley Hall.—There will be held every Wednesday, at quarter before S.P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are in-vited.

vited. **30 Worccaler Square.**—W. J. Colville holds a pub-lic reception, to which avery body is cordially invited, every Monday, at 8 P. M. and lectures and answers questions on the 'Spiritual Marvels of the East' wery Friday, at 8 P. M. The Ladles' Benevolent Union meets every Thursday at 2 P. M. for work. Public entertainment, spiritual, musical and literary, at 74 P. M.

and literary, at 74 P. M. Lastics' A 1d Partons, 718 Washington street.—The Spiritualist Ladies' Ald Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4 P. M. President, Mrs. A. A. C. Perkins; Secretary, Mrs. A. M. H. Tyler. MEETINGS held overy Sunday. At25 o'clock, Test Circles by prominent mediums. Evening, at 7% o'clock, Confer-ence meetings. All mediums and speakers are most cor-dially invited. Miss Amanda Balley, erganist. Next Test 176 Free Mark 176 Termont streed.—Sulfilual meet-

New Fra Hall, 176 Tremont street.—Spiritual meet-ings for tests, and speaking will be held in this hall every sunday, at 25 and 75 P. M., by severator Boston's best and well-known incellumisand speakers. Good singing provided. Prescott Robinson, Chaliman.

Mystic Hall, Charlestown District.-Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 30 clock.

Chelsen.—The Spiritual Association holds meetings at 3 and 7½ P. M. In Temple of Honor Hall, Odd Felloyer Building, opposite Builingham CarStation. Next Sunchy aftermon. conference. In the evening W. J. Colville will occups the platform, Subject: "Neither do Men Put New Whot into Old Botthes," &c.

the ashering in of the New Dispensation, now beginning to dawn upon the world. Judaism was the religion of forms and cere-monies. Flying to the other extreme, modern Christianity has been emphatically a religion of faith. "Believe and thou shalt be saved." while Judaism said, "Do this and thou shalt live," but said it in reference to absurd ceremonies, more than to works of mercy. The New Dis-pensation will say, "Show me thy faith *without* thy works." Spiritualists have certainly the most exalted of faiths. Of them it may be truly said, "Oh woman, great is thy faith." This faith is the most beautiful and sublime the world has ever seen, embracing, as it does, the good that has ever been taught in previous years, by all the exalted teachers of mankind, and recog-nizing all sacred writings as containing truths " able to make us wise unto salvation." It re-mains now for the theory of Spiritualism to be engrafted on to the tree of thorough practical for the difference in all the server seen and the salve the tree of thorough practical for the make us wise unto salvation." It re-mains now for the theory of Spiritualism to be engrafted on to the tree of thorough practical for the line difference in all will be aver at the server seen in the server of the ill-mess of his wife, but promising his services for Sist. After the usual time devoted to instruct-ing the young mind in the beauties of spirit-life and existence, Conductor Hatch read a letter from Mr. Towle, expressing regrets for not being able to be present on account of the ill-ness of his wife, but promising his services for a future time. Following we had recitations by Ernest Fleet, Haskell Baxter, Gracie Bur-roughs, Emma Ware and Rosa Miller. Plano solo by Hattle Davidson. Recitations by Geor-gie Felton and Bessie Brown. Dialogue by Al-berta Felton and Elsie Sylvester. Remarks by Rev. Mr. Lothrop, which were well received. Recitations by Alberta Felton and Frankie Hall. Reading by Eva Conkey. Remarks on Egypt, and the beautiful truths of our land, by Mr. Street. Col. Richard Holmes gave some in-teresting remarks and a poem to our Lyceum, after which the Physical Exercises were per-formed. Conductor Hatch addressed the audi-

persons in the audience, all of which were re-cognized as correct. Next Sunday, March 19th, Mr. David Brown will speak and give tests in C. B. M. this hall at 3 P. M.

SCIENCE HALL.--P. J. Lackersteen, late of Calcutta, India, will speak in this hall (which is situated in the same building with the Ladies' Aid Parlor) on the afternoon and evening of Sunday next. His theme will be the manners, customs and religions of his people, and his lec-tures will be delivered in costume.

LADIES' AID MEETINGS .- Mr. T. Dowling will lecture for the Ladies' Aid Society, 718 Washington street. Sunday afternoon, March 19th. Mrs. Nellie Nelson will also be present, and give tests, assisted by Mrs. H. W. Cushman as writing medium writing medium.

#### Berkeley Hall Meetings.

Berkeley Hall Mectings. On Sunday, March 12th, Berkeley Hall was largely attended at both services. In the morn-ing W. J. Colville, influenced by his unseen in-spirers, delivered a powerful discourse from the first beatitude in the Sermon on the Mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." In dwelling upon pover-ty of spirit the speaker warned his hearers against putting too low an estimate on human ability, as cowardice and ignorance often find a shelter where human powers are placed at an unnatural discount. Purity of spirit, kindli-ness, forhearance, humility and other virtues, could alone develop within us the kingdom of heaven. After discoursing ably and eloquent-ly for fully an hour, the inspired orator ended with a glowing peroration on the present king-dom of heaven possible here on earth, and with a glowing peroration on the present king-dom of heaven possible here on earth, and urged all his auditors to develop heaven now, and they could carry it with them into unseen spheres when the death-angel bore them thence. At 3 P. M., the audience voted that Mr. Col-ville's guides should tell them something of the immediate condition of the spirit on leaving the body. The controlling intelligence deliv-ered a masterly address, which seemed to deep-ly interest the large and attentive assembly. OnSunday next, March 19th, Mr. Collville's subject at 10:30 A. M, will be a further disserta-tion concerning the beatitudes, but the immedi-ate question under discussion will be, "Do we always get what we Deserve in this Life?" At 3 P. M. the audience will again be invited to choose

always get what we Deserve in this Life 2" At 3 P. M. the audience will again be invited to choose the subject for the lecture. On Sunday last, March 12th, Mr. Colville lectured to a large au-dience in Natick, Mass. On Wednesday, March 8th, he spoke to a very select private audience in Providence, R. J. On Sunday next, March 19th, he lectures at 7:30 P. M., in Temple of Honor, Hawthorne street, Chelsea; subject, " "New Bottles for New Wine." He will also speak there March 26th. He desires engagements for week-day evenings, also for the Sunday even-ings in April excepting April 9th. Terms strict-ly moderate. Address, for all particulars, 30 Worcester Square.

Springfield (Mass.) Meetings. The lectures at Gill's Hall on Sunday wore of a very interesting character, and dealt with subjects of great importance to all thinking minds. In the afternoon Mr. Fletcher, un-der spirit-Influence, gave a very fine discourse upon "Ye cannot serve two masters at the same time." The position taken was that, while the spirit of the age was toward material things, the effort was to serve God at the same time. The money power is the great power: society makes poverty a crime. Virtue is clad in rags, while vice is decked with jewels, and our motto, "Nothing succeeds like success," is every day more apparent. We need a higher standard. There should be no high or low-save when character and merit make the dif-ference. Let us take these words uttered by ference. Let us take these words uttered by ference. Let us take these words uttered by the Great Teacher unto ourselves; "Seek ye first the kingdom of heaven," and endeavor to live more truly in the light of the spirit-world. After the lecture the medium said: "I see many spirits present. A gentleman now stands before me; he shows me cases of shoes. Now he writes out, Joel Kendall." Recognized. "I now see a long bridge, and a man stands at the entrance gathering something. Now I see a church, and he seems to be there. Now he is a church, and he seems to be there. Now he is a spirit and says his name is Benjamin Colton. His two sons are also here: over one I see the His two sons are also here: over one I see the name of Leonard; over the other Chauncey. They passed away a little time before their father." Recognized as the toll-gatherer at the old bridge. After, giving several other as re-markable tests the meeting was dismissed. In the evening the lecture was in reply to an assertion made in the Baptist Convention re-cently held in Springfield, that "Spiritualism is a vulgar fraud and contemptible cheat"; and the large audience, by their marks of approval and prolonged applause, testified their appre-ciation of the foreible arguments presented.

from the Majestic D., if you wish to keep out of the county jail.

Such extravagant legislation as this would be reminds us of the humorous exaggerations of Mark Twain. It is conceived in the very spirit of Bombastes Furioso when he challenged all mankind :

"Whoe'er shall dare these boots displace, Must meet Bombastes face to face,

Thus do I challenge the whole human race." We are glad to see this unmasking of the purposes of the conspirators against human liberty, medical progress, and the rights of the sick. It is not enough that they have been shedding human blood, and thus increasing the mortality of all diseases, for seventeen hundred years without any authority in science or nature, uninterrupted by a patient, long suffering people, they come now to demand despotic authority over the whole community to perpetuate mal-

practice. There is an "irrepressible conflict" between this medical faction and American liberty. We have no fear for its ultimate result. But the people must be vigilant and see that their legis-

lators at Albany are not deceived. JOSEPH RODES BUOHANAN.

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bed-bugs, vermin. 15 cts.

J. WILLIAM FLETCHER'S office hours are from 9 to 5, 2 Hamilton Place, Boston.

# Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Ropublican Hall, 55 West 33d street, at 103A A. M. and 74 F. M. Henry J. Newton, President: Ren-ry Van Older, Secretary, Ohidren's Progressive Lyceum meets at 224 F. M. William Hunt, Assistant Conductor; Mrs. Ml. A. Nowton, Guardian.

MIS, AI, A. NOWON, GUATURIN, **Rev. Dr. Monek** lectures on "Anostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 7% P. M., After cach lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

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

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

No. 1: All Things Made New.

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

No. 2: Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. Single copies 5 cents.

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 1881. Single copies 5 cents.

No.4: The Spiritual Temple: And How

to Build It. Delivered Sunday morning, Oct. 0th, 1881. Single copies 5 cents.

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

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

No. 6: The Gods of the Past and the God of the Future. Delivered Sunday morning, Oct. 23d, 1881, Single copies 5 cents.

No. 7: Spirit E. V. Wilson's Answer

to Prof. Pholps. Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 1881.

Single copies 5 conts.

No. 8: In Memory of our Departed Friends. Delivered Sunday morning, Nov. 6th, 1881.

Single copies 5 cents. No. 9: The True Gift of Healing: How

ers, responding to a written invitation to ex-press their opinion on the propriety of such ad-ditions. A quorum of its members-shall be whatever number it may decide upon in its by-

Art. 14. All the officers of the Institution shall be chosen for one year, and shall retain their offices until their successors shall be duly elected and qualified.

Art. 15. Any complaints as to the conduct of the officers chosen by the Board of Managers shall be brought before the Board for consideration.

Art. 16. The Association shall hold an annual meeting for the choice of officers, and other business on the – day of – in each year. Art. 17. This Constitution may be amended

by a vote of two-thirds of the members of the Association present at a special or annual meet-ing of the same, notice of such contemplated amendment having been given them in writing, at least two weeks previous to the time of the

meeting. Art. 18. When a medium shall apply for op-Art. is, When a medium shall apply for op-portunity to practice, his or her application shall be considered by the Medical Director, who shall decide on the case according to the best light he can obtain from all sources, as to the qualifications of the candidate ; and he shall not be influenced by personal considerations, as it is not the object of the "Bethesda" to pro-vide a means of living for mediums, but to ex-bilit the grapting approximate of availance and libit the greatest amount of curative power pos-sible; but if any medium feels aggrieved at his decision the case may be discussed at the next meeting of the Board of Managers, or at one

meeting of the Board of Managers, or at one called for this special purpose. *Art.* 19. In no case shall mediums receive fees from patients, except at other places than the Institution, but the amounts paid by patients shall go to the Institution, and shall constitute a fund from which mediums may be paid at the discretion of the Board of Managers. *Art.* 20. No medium shall be employed who is not willing to submit his claims for compensa-tion to the direction of the Board of Managers, and they shall never incur any debt in their ob-

and they shall never incur any debt in their oblighting to pay mediums. Art. 21. The income from the various sources

of obtaining funds for the Institution, including the pay of mediums, being as follows : Subscriptions, proceeds of public lectures, contributions at circles and meetings in the Institution, fees obtained from patients, gifts from their friends, fairs, public meetings away from their friends, fairs, public meetings away from the Institu-tion, musical, theatrical, and other entertain-ments, shall all be applied by the Board of Man-agers to the defraying of all necessary expenses of the Institution, in such a manner as to avoid the incurring of any dobt against the Institution.

Art. 22. Nothing in this Constitution shall be

Art. 22. Nothing in this Constitution shall be construed to prohibit the introduction of any evidences of spiritual power, deemed advisable by the Board of Managers. Art. 23. If the Medical Director is unable to decide respecting the claims of a particular me-dium, he may request the Board of Managers to confer with him in reference thereto, and a special meeting of the Board may be called for this nursees by any sir members of the Asso this purpose, by any six members of the Asso-ciation. Art. 24. Any person contributing either money, articles of value or services to the support of made a bad bargain.

Anger

1st, 188 In behalf of the Board of Managers, C. STEARNS, Sec.

• Negotiations are in progress for obtaining splendid lodg-ing accommodations for patients from abroad, at the resi-dence of the Medical Director, No. 30 Worcester Square, so that persons out of the city need have no hesitancy in ap-plying for treatment. The services of quite a number of distinguished heaters have already been secured, and no jaths will be spared to render the treatment efficacious and agreeable.

This address is to be put in proper form immediately for circulation, and it is earnessly hoped that all who may re-celve it will contribute of their means in order to accom-plish the laudable object in view.

#### Meetings in Portland, Me.

George A. Fuller lectured in Mechanic's Hall, Portland, Mc., at 2:30 and 7:30 p. M. Sunday, March 12th. The weather was not very pleas March 12th. The weather was not very pleas-ant, yet good audiences assembled at both lec-tures, and all seemed well pleased with the enunciation of the truths of Spiritualism by the controlling intelligences. In the afternoon Mr. Fuller spoke from the text, "The letter killeth, but the spirit giveth life," and in the evening he allowed the audience to choose a. subject, and the following was presented: "The Propriety of Prayer: To whom do we offer our Invocations?" This lecture, although occupy-ing one hour and twenty minutes in its deliv-cry, was listened to by the audience with the closest attention. As a strength to by the hydrade with the losest attention. Mr. Fuller will speak in the same hall next

Mr. Fuller will speak in the same hall next Sunday, March 19th, also on Thursday evening March 16th. Next Sunday Mr. Edgar W. Emer-son, of Manchester, N. II., will be present and give tests, at the close of each of Mr. Fuller's lectures. He will remain until the 27th, and give private sittings. Messrs. Berry and Dunlap deserve great credit for the efficient manner in which they conduct the meetings, and the audiences show their ap-preciation by lending them their hearty coop-eration.

eration.

Do not worry a horse that is doing the best it can, or it may baulk, and your friend will think you have

Children's Progressive Lyceum No. 1.

TESTIMONIAL TO MRS. SARAH HARTSON,-The many friends of Mrs. Sarah Hartson gathered in the Ladies' Aid Parlor on the evening of March 6th, for the purpose of offering a test-monial of their appreciation of her as a friend and co-worker in the cause they all hold so much at heart. At eight o'clock the assembly was called to order by Mr. D. N. Ford. After a few remarks by him, Dr. Richardson, John Wetherbee, Dr. Currier and David Brown spoke words of kindness for our good sister, who this day entered upon her sixty sixth year. A little day entered upon her sixty sixth year. A little programme had been arranged, and mingled programme had been arranged, and mingled with the speeches by the above-mentioned per-sons were songs and recitations by Amy Peters, Jennie Bicknell, Jennie Smith, Nellie Thomas, Mr. Cooley, and Helen M. Dill. An hour hap-pily spent, and Mrs. Hartson responded to the call of the President, and made some very feel-ing remarks expressive of her pleasure at meet-ing so many of her friends in the Lyceum cause, pledging herself to do all in her power for the good of the institution we all love. A collec-tion was taken for her benefit, and a handsome sum was the result. This the Chairman pre-sented to her with the best wishes of her friends, for, which she thanked them one and all. The for which she thanked them one and all. The meeting then closed, but still all lingered, loth to leave the pleasant room where so many had congregated to do honor to one so richly deserv-ing of it. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-On Sunday last we had a rare spiritual feast. Bro. Lothrop delivered an inspirational disbro. Lothrop denvered an inspirational dis-course in his usual warm and effective strain, which was listened to with marked attention. Our ever-welcome friend, John Wetherbec, gave us a truly inspired draught of spirit-nec-tar. Bro. J. B. Hatch, of Shawmut Lyceum, urged the importance of the spirithal education of the children in our ranks. Gen. Wiswell was truly eloquent in the delivery of his instructive thoughts, and was warmly received. Mrs. Mag-gie Folsom was greeted with a welcoming an thoughts, and was warmly received. Mrs. Mag-gle Folsom was greeted with a welcoming ap-plause, and her words struck deep into the hearts of her hearers. Miss Jennie Rhind fa-vored us with a rich Inspirational poem, and gave several typical readings which were ac-knowledged as correct. Dr. N. P. Smith gave a strong discourse, showing the superiority of the light of spirit-revelation over the old theology. Mr. Donnelly's poetical and musical control de-lighted the audience with several songs and poems. Excellent tests and readings were given by Mr. Henry Corliss, Mrs. Litch, Mrs. Dean, and Mrs. Henley. Several subjects were also treated during the day by EBEN COBB, Conductor.

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CHARLESTOWN-" MYSTIC HALL."-Sunday, March 12th, Mrs. L. W. Litch, test-medium, of Boston, occupied the platform in the afternoon,

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and prolonged applause, testined their appre-ciation of the forcible arguments presented. Following the lecture a large number of tests were given. Mr. Fletcher held a largely-at-tended reception at L. L. Whitlock's, in Provi-dence, and lectured in Slade's Block in the same place with exceptional success. An enter-tainment is announced in Springfield for Fri-day evening, and every effort is being made to make the Thirty-Fourth Anniversary worthy of public attention. public attention.

#### Tyranny Unmasked! To the Editor of the Banner of Light:

The purpose of the Allopathic medical profession, as controlled by its leaders, to enforce their monopoly by the most stringent and despotic laws, has long been known, and has just been avowed in New York by the publication of a law which, the New York Times says, "will soon be introduced into the Legislature, and pressed with all the influence at the command of the Committee on Legislation of the Medical Society of the State of New York.'

This law provides a fine of from \$250 to \$500 for the first offence, one-half always to go to the informant, with the addition of from one to six months' imprisonment for subsequent offonces ; and what are these offences?" They are to add the word Doctor or Dr. to the name, "or to suggest, recommend, prescribe, employ, use, or direct for the use of any person, any drug, medicine, appliance, apparatus, or other agency whether material or immaterial, for the treatment, cure, relief, or palliation of any real or supposed ailment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture or other bodily injury, or any bodily deformity"

We must confess we are a little surprised at the stolid audacity which can propose such a law in the ninetcenth century-a law which at once annihilates magnetic, hydropathic and electric practice, and which renders the entire community abject slaves in the presence of the awful majesty of a doctor with M. D. attached to his name. Under the terror of such a law, if obeyed, we dare not offer a bath or hand a bottle of camphor to a suffering friend, or tie up his bleeding wounds, or prepare a poultice, or tell him to get a box of pills from a druggist, or suggest that a truss would be good for his rupture, or inform him that sulphur is good for the itch, or advise him that prayer is good for a disturbed and melancholy mind. The man who falls fainting or sunstruck must lie unaided until M. D. (which may stand for Majestic Dunce) shall come upon the scene and feel his pulse.

"Sic volo, sie jubeo, stat proratione voluntas" is the Latin of it-so the doctor orders, and his will is absolute. If you give a glass of water to the thirsty sufferer, or manipulate his aching head without a previous command from the Majestic Dunce, you are guilty of a crime which pays from \$125 to \$250 to the patriotic informant who exposes your wickedness, and empties your at the usual hour, in a manner that was very interesting to all. A large number of very fine tests were given by the medium to different hand a glass of water without due authority

and the work of the set of

We May All Exercise It. Delivered Sunday morning, Nov. 20th, 1881. Single copies 5 cents,

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

No. 11: The Blessedness of Gratitude. Delivered Thanksgiving Day, Nov. 24th, 1881. Single copies 5 cents.

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

No. 13: Natural and Revealed Religion. Delivered Sunday morning, Dec. 4th, 1881. Single copies 5 cents.

No. 14: The True Basis and Best Methods of Spiritual Organization. Delivered Sunday morning, Dec. 11th, 1881. Single copies 5 cents.

No. 15: What Kind of Religious Organization will best Supply the Needs of the Hour? Delivered Sunday morning, Dec. 18th, 1881. Single copies 5 cents.

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

No. 17: The New Year, its Hopes, Promises, and Duties. Delivered Sunday morning, Jan. 1st, 1882. Single copies 5 cents.

No. 18: Death in the Light of the Spiritual Philosophy. (In Memoriam Mrs. Frances Jackson Eddy.) Delivered Sunday morning, Jan. 8th, 1882. Single copies 5 cents,

No. 19: The Coming Physicians and Healing Institutes.

Delivered Sunday morning, Jan. 15th, 1882. Single copies 5 cents. -

No. 20: The Coming Race.

Delivered Sunday morning, Feb. 11th, 1882. Single coples 5 cents.

The demand for Mr. Colvilie's Lectures, on the part of the public at large, has been so great that the publishers have decided to issue in pampliet form certain of the softes to be delivered by him in Berkeley Hall, Boston, during the sea-son of 1881-2. These discourses will be brought out at a price which will barely cover the cost of publication-thus enabling all in sympathy with the seavanced and progressive thought there-out great pecuniary outlay. ' Paper, single copies, 5 cents; 6 copies for 25 cents; 18 copies for 50 cents; 80 copies for \$1,00; 100 copies for \$3,00; postage free.

free. Published and for sale by COLBY & RICH. Banner of Light office. Also, for sale by TIMOTHY BIGELOW, Esq., No. 8 Hancock street, Boston,

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