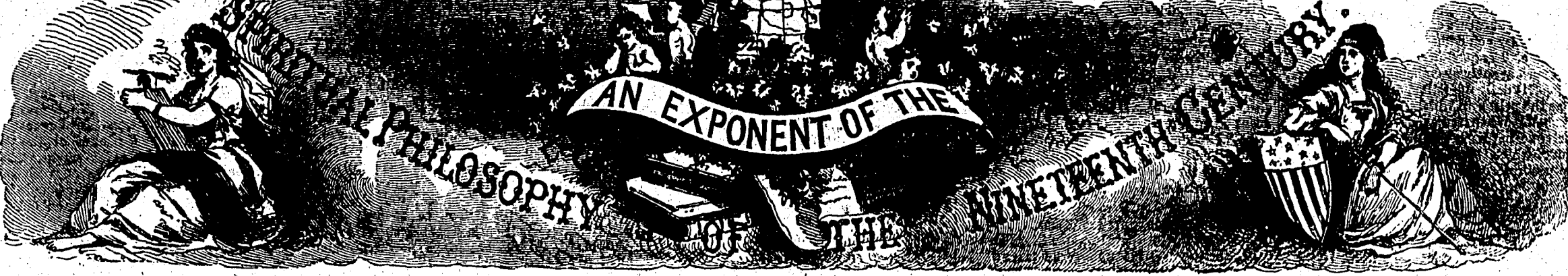


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CONTENTS.

FIRST PAGE.—*Berkeley Hall:* New Bottles for New Wine; or, The True Work of the Religious Reformer.

SECOND PAGE.—"The United Glory." *Banner Correspondence:* Letters from New Hampshire, Oregon, Missouri, Maine, Ohio, New York, Michigan, Iowa, Massachusetts, and Wisconsin. Experiences with Mediums.

THIRD PAGE.—Jottings about Chicago. "Prophetic Man." Poetry: Be Thou Merciful. A Note from Our Translator. Book Advertisements.

FOURTH PAGE.—*Message Department:* Invocation: Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from John H. Rice, Nellie French, Lena Morris, Johnnie McArthur, Lucy W. Jones, John Gorman, Austin Kent; also from Lotella for William Tarr, Mrs. Emeline Coffin, George Hopkins, and Mrs. Lavina H. Beecher.

FIFTH PAGE.—Messages from Ambrose Young, Katie Connelly, Henry Bacall, Lizzie Hutchinson, Annie Felton, and Leonita. A Revised Poem. *Original Essay:* Plea for Platonism. The Magazines. Book Advertisements, etc.

SIXTH PAGE.—Herbert Spencer's Views. "Puck" on Priestly Pilots. Brief Paragraphs, etc.

SEVENTH PAGE.—The Music Hall Celebration. Secular Press Bureau. New Advertisements, etc.

EIGHTH PAGE.—Pearls. *The Tenth U. S. Census:* Answers to the Request Made for Statistics of Spiritualism, Cleveland (O.) Notes. In Memoriam. Meeting and Obituary Notices.

NINTH PAGE.—Poetry: The Angel Ferry. *Foreign Correspondence:* Letter from New South Wales. Mr. Keller and the Spirits. Verifications of Spirit Messages. Book Advertisements.

TENTH PAGE.—Scenes with Annie Lord Chamberlain. "The Necessity of Vaccination." An "Exposure" of the Disposal of the Vaccination Scourge. Compulsory Vaccination Extraordinary. Materialization Scenes in Bridgeport, Ct. Mr. Babitt's Works Abroad. The Shadows of Coming Events. New Publications. Retail Agents for the Sale of the Banner of Light, etc.

ELEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.

TWELFTH PAGE.—Constitution of the Boston Spiritual Bethesda. Meetings in Portland, Me. Spiritualist Meetings in Boston. Berkeley Hall Meetings. Springfield (Mass.) Meetings. Tyranny Unmasked, etc.

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, Sunday Morning, Feb. 20th, 1882.

(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 obtain 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.

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 Shakespeare or Voltaire. If we find anything in the Bible preferable to anything we find in Shakespeare, we are willing to acknowledge that it carries the palm, and that it is superior to Shakespeare'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 on 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 something 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 supernatural glory, it was by self-abnegation, disinterested kindness. The road he traversed is the road upon which you may all march to a

victory as illustrious as his. Jesus stands before us simply as one of the great teachers of the world. If he be acknowledged 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 Christian 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. Voltaire 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 materialists; 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 bow in prostrate adoration before a false theology 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 patch an old garment with a new piece of cloth, or we shall destroy the garment we seek to improve by putting the new material in with the old. If only all so-called liberal Christians would perceive how necessary it is to leave the old churches and establish independent societies, and to rid themselves of the incubus of antiquated creeds and methods, which are never 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 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 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 soul's salvation is imperiled by stepping outside the precincts of the church, then remain in the Roman Church till you feel differently; 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 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, when it can no longer accept an ancient creed, then it becomes a duty to join an organization

more in sympathy with its honest views, or, 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 effect institutions.

Only a very short time ago spiritualistic journals teemed with accounts of the attitude of the English Church Congress toward Spiritualism. Editors and writers in these organs in England, and also here, seemed delighted beyond measure because Episcopalians had discussed Spiritualism, and thereby rendered it respectable, as they did not unsparingly condemn it. The interesting and able papers read 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 may try to stretch it, but in vain; it may break, but it cannot extend. The declarations of orthodoxy are positive. The church's arguments are perfectly logical, granting its premises. If you cannot attack 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 transmit them to his successors, and reason compels us to allow that the popes cannot err in matters of doctrine. It is not the superstructure, but 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 forever 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 organization, we defined a true organization as a structure reared on an affirmative foundation. Negative speculation as a base will never be more than sliding sand. Before we organize a new church successfully, we must find a new basis for faith, for morality, and offer some new system of ethics to the public for their acceptance; as no mind will willingly barter even a disagreeable certainty for a hopeless blank, suspense 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 nature, which is fully as important to man as is the 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? If you are at all acquainted with Unitarian and 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 Scriptures. Volumes have been written to decide as to the correct rendering into English of a single Greek word. Does it mean eternal or simply long enduring, is ever the burden of the controversy, and so long as men undertake to decide what the everlasting condition of human souls may be by reference to the Bible, we 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 the evolution of thought; it marks the changes in human opinion, and thus at one time and in

one place it plainly teaches something it diametrically 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 method 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 Shakespeare; 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 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 our 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 unfit to discharge the duties of life devolving upon them; not because the Bible 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 various spiritual needs and climates are needed to satisfy the legitimate cravings of varying moral and intellectual organisms. To give you a homely, but, we trust, forcible 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 ease; but whenever you eat in the other, you are rendered morose, despondent, 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 uninterrupted 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 over 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 the world to-day: the law of Moses and the law

of Christ. One is the law of fear, the other of 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 perfect love casteth out fear. Before we can reach to the law of Christ, we must obey the law of Moses.

By Christ we do not mean necessarily a man, but a principle of benevolence, while Moses signifies retaliation, justice untempered 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 cast 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 barbaric. 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 disobedience 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, exuding 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 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 is realized only when it becomes an oak, even

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

The view we take of ancient beliefs and ceremonies is the following: they were seeds, acorns or eggs, germs of future developments. Without them humanity could not have risen to its present altitude. The good in them forbids them to remain permanently as emblems 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 chrysalises, 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 recenter and live within the egg out of which it sprang. I offer no disrespect to the egg when I discard it; I 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 liberals 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 ceremonial 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 fiercest 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 broader 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 could 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 quickly 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 the Evangelists literally make mention of. For is not the work of societal 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 ailments 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-Phoenician.

The new interpretation of many texts being a larger one, does not destroy their olden value; it merely adds to it by pointing you to greater works than the letter alone recognizes. The 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

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 no 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 ecclesiasticism, 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. Scholism is all negation; science is all affirmation. The scholastic 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 Spiritualism over the faiths of the existing churches, and also over a stupid, negative scholism, is the superiority of knowledge over ignorance, of demonstrable fact over unquestioning credulity. 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 new wine. Jewish bottles, as you know, were skins, which swelled out as the wine within 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 endeavored to put new wine into old bottles; but those whose interest it was to protect the old churchlike 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. Mill, another minister in the same city, has quite recently left the church because even the Unitarian bottle was not new 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 simply for a vaster prospective knowledge, giving us power ultimately to solve the abstruse 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 you that eleven and eleven make twenty-three 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 never deny successfully the existence of that planet. If we give you a theory of Jupiter, it is possible that future revelations may compel us to modify our theory without denying anything once proved.

The church creeds are like theories of other worlds; guesses about their condition and population. 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 sublimity 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 affairs. 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 Christian, 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 *dogma*, 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 adapted 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 demonstrated 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 religion 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 all 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."

This was an inspirational view in the memorial service kindly held by friends in remembrance of me in Portland, Sunday, Feb. 14th. I would occupy a little space in the *Banner of Light* for the sake of the cause, as I came to my family and friends otherwise. From the glory of the disembodied I review my mortal life with a satisfaction greater than I could anticipate. 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. In business and in the service of the city government I have been 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, as I have been able to create a harvest now; and from the angel-world I would earnestly impress all to faithful service with our Father and ministerial ones in mortal life. In the ever-widening victory their reward shall be measureless.

As on earth by spirit and I was improved in judgment, 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 take all the honors 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 disinterested spirits, gave me great joy, and impelled me to continue my labors. Leaving my mother with the care of my family, I have been able to help my friends in such great gain, and teach the world that there is no death, but transition. Grand revelations from the spirit-world reform society, and blessed are those who, discerning the signs of the times, work for the same. I am glad to have been able lovingly to inspire Bro. Lathrop at the memorial service, and now to a different expression from what was intended. I have been able to help my family, and friends, and laborers at large, and in heavenly love may they take all the honors for the glorious cause, and become one in the defense of truth.

After the invocation and music, President Towle made an appropriate introduction, followed by the Hon. Mr. Woodman in an interesting address, commemorative of 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 "Widona" said, "the walls were no separation, the spirit audience heard to its utmost bounds." Returning home Mr. Hanson (but three weeks since leaving the mortal form) controlled his wife, and affectionately talked with the members of the family. He promised to come to Hotel Elliot, Boston Highlands, to write to them through me. By inspirational 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 noble 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 depict.

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

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 hitherto 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 hear 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 seances 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 wonderful work that still goes on. Mrs. Reynolds (who has given seances in New York) was once a rosy-cheeked, romping girl in this land of ye wildfowl. 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 me, through your valuable paper, to thank Mr. 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; also that our next Camp-Meeting be held ten days, commencing August 26th. Perfect harmony 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* reaches me this beautiful winter morning, freighted with aroma fresh from the Summer-Land, bringing my spirit in 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.

ILLION.—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."

Michigan.

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

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 a Rip Van Winkle sleep of five years the Spiritualists of Des Moines and vicinity have reorganized 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 seance-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 convincing test to nearly everyone 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 didn'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 seance 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 seance. Abuse would spoil a sitting with the majority of mediums, yet I have known 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 seances 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 medium and some with another. I 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 not think she will satisfy you, she doesn'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; probably 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 spirit-friend 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 *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 criticized. The more arbitrary the thoughts the more

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 often given 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 I 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.

ABRAHAM 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 "Quinn," I succeeded in obtaining 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. Still, 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 different 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 energetically; the ladies engaged are earnest workers and enthusiastically devoted to the cause. Mrs. Richmond, I am 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 harmonious; the 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 séance by Mrs. Maud E. Lord, and gladly availed myself of the opportunity to witness her mediumship. The first portion of the time was devoted to an experimental séance for materializations. The night was stormy, and the air damp and close, but so far as I 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 untangling 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.

ing of cruelty to animals (horses) effected, but the speed and facilities for travel are greatly increased by this pleasant mode of locomotion.

Dr. Thomas, being questioned, declares himself a philosophical Spiritualist, and mediums in Chicago claim him as an experimental one. He 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 it is a 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 light 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—Evidence of Man's Existence During Miocene Times—Strange Relics.

[From the London Pall Mall Gazette.]

Prehistoric archeology advances rapidly. It is not so very long since Worsaae's epoch-making 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 others, systematized by Lyell, which resulted in the recognition of that still earlier stone period described by Sir John Lubbock as palæolithic. Since that date the archeologists of France and England have advanced to a regular classification in order of time of the vast heterogeneous collection of human remains belonging to the elder stone age; but the results of their researches have hardly yet obtained sufficient general recognition outside the restricted scientific circle. It is probable that most cultivated people still continue to regard the prehistoric period into three ages of stone, bronze and iron, and to subdivide the first named age into a palæolithic and a neolithic epoch. In reality such a division, though practically convenient, is grotesquely disproportionate.

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 tertiary 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 Georgian and the pre-Georgian epochs, the last named being subdivided once more into the Anglo-Saxon and Elizabethan periods. French archeologists have far more correctly recognized six main divisions of prehistoric time—the first five being equivalent to what we ordinarily describe as the palæolithic 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 accurate subdivision that we can properly appreciate the great slowness of human evolution in its earlier stages, and the vast lapse of time covered by the so-called palæolithic period. The first five ages rudely grouped together under that name cover, in fact, the whole series of events from the mid-miocene, or at least from the earliest quaternary deposits, to the recent geological epoch, while the neolithic, 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. Gabriel de Mortillet, the greatest living authority on the subject, we may regard as the first stone age, the mid-miocene period, the deposits of which date the Abbe Bourgeois has discovered worked flints attributed to the hand of man. These earliest known human relics were found in the calcaire de Reauce, at Thénay (Loiret), 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 whole, and then, as they were regularly chipped all round the edge, so as to make a sharp cutting or scraping implement. They look like lastly made temporary instruments 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 directed consecutively to a distinct point on the edge, nor could it readily deposit several of them with admirable regularity and in a single place. Moreover, these flints are marked with fire; indeed the Abbe Bourgeois believes that heat was the original agent employed for splitting them. Now fire almost certainly presupposes man; for, though lightning and volcanoes may give rise to forest fires, yet to find several stones together, all bearing marks of burning, in a sedimentary deposit, is quite unheard of elsewhere, and when this fact is taken in conjunction with the traces of design in the flints, the conclusion that they were formed by man becomes almost inevitable. In France, nearly all the leading archeologists have given in their adhesion to these miocene relics; but in England many of the best authorities still hold somewhat suspiciously aloof. It may, perhaps, be well, therefore, for the present to carry over M. de Mortillet's first stone age to a suspense account.

ST. ACHEUL'S EPOCH.

The second stone age, which M. de Mortillet calls the St. Acheul epoch, coincides probably with the beginning of the quaternary period; for at present we have no distinct evidence of man's existence during the miocene times, though a few cut bones and other doubtful remains have been added from the Tuscan pliocenes and from our own red crag. Of course, however, if man existed in the miocene and again in the quaternary, he must have gone on existing throughout the intermediate period; and therefore we may expect that at some future 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 Mortillet's first and second epochs. The men of the St. Acheul period—Professor Boyd Dawkins' "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 same gravel and in the Valley of the Aisne at Clermont. 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 palæolithic remains in England. Very few other implements were employed at the same period, and those were of a still ruder type—mere flaked knives of the St. Acheul age alone (the flake of the thickness of the deposits), must have been far 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 climate, and the mammoth, the hippopotamus and the cave bear were very common over Britain and the continent.

AN AGE OF HUNTERS.

The third age, that of Moustier, shows a further advance in the art of implement-making. The hand-held hatchets disappear and are replaced by a greater variety of more finished instruments. That which M. de Mortillet regards

as the type of the epoch is a sort of three-cornered flake or point, sharpened at one end only (the other being square), and flat instead of convex on one side. Apparently this weapon was originally fastened by thongs of bark, skin, fibre or sinew, to the end of a long haft, and used as a spear or lance. It marks the transition from the time when man met his prey in ambush face to face, with club or hand-hatchet, as a mere trapper, to the time when he ventured forth to stalk game on the open plain, swar in hand, as a regular hunter. Scrapers, or knives for skinning and cutting up the animals, are found in the same cave-deposits side by side with the lance-heads. As yet, however, there are no traces of sculpture, and no employment of any other material than stone, for making implements. These earlier cave-men could not fashion the bone harpoons or horn knife-handles of their later successors; far less could they draw the spirited designs of the La Madeleine mammoth or carve the graceful figures of the Bruniquet reindeer. At the same time the climate of Northern Europe was already growing colder than during the St. Acheul epoch. The two periods are known to be distinct, not merely by the difference in their respective types of implements, but also by the accompanying fauna. The long-haired mammoth and the cave-bear still remained abundant, but the more delicate hippopotamus could no longer stand the colder climate, and had already retreated toward the sunny south.

Written for the Banner of Light. BE THOU MERCIFUL.

BY MRS. VIRGINIA BAINBRIDGE.

Be thou gracious! Who in judgment
Pares arrogant his kindred clay?

Afion of the same frail nature,
Prone to err and weak as they!

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! 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;

Flute man aspires, endeavors,
Works and fails, a vanquished one:

Disappointment's March billows
Surging when the toll-worn soul;

Waters from whose murky vaporing
Demons spring to seize the whole.

Where the potent blessing Prophet
Healing plant o'er wave to fling,

Which shall all these bitter currents
To their pristine sweetness bring?

Though high hearts, the God-touched, noble,
By Gull's hand may coldly lie,

Still unsentient in holy being,
Lives a spark which cannot die;

And as fitful storm and tempest
Lead earth's springlike forces on,

Thine pierce their mental darkness—
Ruin gleams an ivied throne!

Be thou gracious! Mercy robe thee,
Till thou walk as one God-blessed;

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
Wait, 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 that she is the only person in the United States 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 misplaced. To do up papers and properly direct them is no slight task. Wrappers and paste-put (particularly where there are children) are not always handy; while postage-stamps and patience are, Puck-like, spasmodic attendants.

G. L. DITSON.

Rev. James Freeman Clarke, in his closing 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, elasticity, 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 *San Francisco Times* says: "The immaculate platitudes and perfumed monisms who are attempting to enforce the 'Sunday' law have not met with success so far. Jurists 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 manna is wide-spread, and has even reached to the Territories. The Town Talk of Walla Walla, says that Washington Territory will suffer so much inconvenience, and the town such a loss of business, that the framers of this iniquitous Sunday law will be executed by the people of Walla Walla and other important places in the Territory."

To HYGIENISTS AND SANITARIANS.—Those of our readers who have witnessed the injurious results of vaccination, or have reason to doubt the efficacy of this so-called medical prophylactic against smallpox, and believe rather in the virtues of healthy habits, wholesome food, pure water, scientific drainage and proper exercise, and are willing to circulate literature treating thereon, are invited to communicate with the Editor of the *Vaccination Inquirer and Health Review*, 7 Albert Road, Gloucester Gate, London, England, and enclose stamp to prepay postage. *Exchanges, please quote.*

When would the cozier seem mostly likely to feel the weight of declining years? When at the last he is waxing old.—*Boston Traveller.*

No matter what your feeling or ailment is, Hop Bitters will do you good. Prove it.

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

New Books.

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM.

BY ALLEN PUTNAM, ESQ.

Author of "Bible Marvel Workers," "Natty, a Spirit," "Memories, Spiritualism, Witchcraft and Miracles," "Agassiz and Spiritualism," etc.

While producing this work of 32 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that the witchcraft of the Puritans and the superstitions of the present are the same; and found also that intervening witchcraft historians, lacking of sufficient light to-day's light, were misled or blundered, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft first broke out from actors then and there,) in this interesting and instructive work, has done much to dispel the dark clouds which have long hung over our forefathers' doings, and that exhibit egregious shortcomings and misleadings by the historians, Hutchinson, Upham and others who follow their lead.

The work is worthy of general perusal.

CONTENTS.

PREFACE. References. Explanatory Note—Definitions. MATTER AND CAUSE. COTTON MATTER. ROBERT CALEY. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES, Winthrop's Account of her, etc. ANN HUTCHINSON, Hutchinson's Account of Ann, etc. ANN COLE, Hutchinson's Account, etc. ELIZABETH KNAPP, A Case of Spiritualism, etc. MOORE FAMILY, Physical Manifestations, etc. GOODWIN FAMILY, Hutchinson's Account, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA, Examination of her, etc. SARAH GOOD, For Examination, etc. DORCAS GOOD, Bibles with Spirit-Teeth, etc. SARAH OSBORN, Was seen spectrally, etc. MARTHA COREY, Her Character, etc. GILES COREY, His (her) etc. REBECCA NURSE, Was seen in Apparition, etc. MARY EASTY, Her Examination, etc. SUSANNA MARTIN, Her Examination, etc. MARTHA CARRIER, Examination, etc. GEORGE BUCHANAN, His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Exorcists of Witchcraft.

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CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S.

CHAP. I.—Gauss and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry's Rod. The Knots produced upon a Cord with its ends in view and sealed together.

CHAP. II.—Magnetic Experiments. Physical Phenomena. State-Writing under Test Conditions.

CHAP. III.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. State's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Beings.

CHAP. IV.—Conditions of Investigation. Unscientific Men of Science. State's Answer to Professor Barrett.

CHAP. V.—Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and Reappearance of Solid Objects. A Table Vanishes, and afterwards Descends from the Ceiling in Full Light.

CHAP. VI.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendental Fate."

CHAP. VII.—Various Instances of the so-called Passage of Matter through Matter.

CHAP. VIII.—The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Prieske and Professor Wagner's Experiments in Confirmation of the Author's.

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Close of Volume.

The present issue being number twenty-six, 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 ENCOURAGEMENT OF A RENEWAL, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

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

The Music Hall Celebration.

Having completed arrangements for the observance of the Thirty-Fourth Anniversary of Modern Spiritualism at Boston Music Hall, we take pleasure in making the announcement to the public, trusting the enterprise will meet with the liberal patronage it deserves. No pains have been spared to make this the best affair of the kind ever given in our city. Look at the following names:

New York will be represented by Mrs. Nellie 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 Jeannette 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 Cents; single admission Twenty-Five Cents.

Tickets can be obtained at the *Banner of Light* office, also of Mrs. Maggie J. Folsom, 2 Hamilton Place, or of any member of the Lyceum 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 due season. Per order of Committee, J. A. SHELHAMER, Sec. Shawmut Spiritual Lyceum.

Celebration by the Ladies' Aid Society.

The First Spiritualist Ladies' Aid Society, of Boston, will celebrate the coming anniversary of Modern Spiritualism by a *Three Days' Meeting and Convention*, commencing in Paine Hall, Friday, March 31st, with J. Frank Baxter and J. William Fletcher as speakers, and other well-known talent. Many of the old veteran workers 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 Manchester, N. H., has been engaged to be present to hold circles and give his wonderful tests every day and evening during the celebration. Many of the best mediums of Boston will hold circles in the different ante-rooms of Paine Hall, Friday, 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 desire them during the entire session.

All Spiritualists and Liberalists are cordially invited to join with us on this occasion as the object of the society is purely a charitable one. The members, one and all, feel deeply grateful to the Spiritualists for the success attending them in their annual celebration, and more especially are they indebted to the good *Banner of Light* for gratuitously publishing their advertisement and assisting in many ways.

A competent committee have this anniversary in charge, and no pains will be spared to make the occasion enjoyable and beneficial to all. Dr. A. H. Richardson will be the presiding officer, assisted by the officers and members of the Society. Mrs. A. C. PERKINS, Chairman Committee.

Anniversary Exercises in Cleveland, O.

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism will be celebrated by a *Two Days' Meeting* in Weisgerber's Hall, corner of Prospect and Brown streets, on Sunday and Monday, April 2nd and 3rd, 1882. Orator of the day, E. W. Wallis, of England, assisted 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. 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 presented should be at once improved by the reading public.

Mr. S. C. Hall has signified his intention of bequeathing one thousand volumes to the 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.

Dr. Juliet H. 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.

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

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.

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 Chandler street, Boston, and was thoroughly convinced of spirit-power. This makes the fourth séance 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 I clasped him around his waist, and he expressed his joy by throwing his arms around my neck; thus we stood for several seconds, his mother-in-law, a Stoneham lady, standing beside us. It was indeed a joyful group.

I received another remarkable test, but space will not allow me to describe it. I most assuredly agree with Mrs. Julia Crafts Smith in saying that spirits can and do return, and that I 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 February, 1882, at the house of Dr. R. Hughes, Jesse H. Butler—author of "Home: Femme Herole, and Miscellaneous Poems," and of other writings in poetry and prose—to Miss Ida M. Merrill, Edith 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 Angeles.—Ed. B. or L.]

A correspondent writes that Mary A. Charter has taken room No. 4 Slade's Block, opposite City Hall, Providence, R. I., where she will hold séances 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 20th; 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 Williamette, Ct., Feb. 19th and 20th; in Worcester, Mass., March 5th and 12th, and will lecture in Lynn, Mass., March 19th and 20th; 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 20th; and along the railroad line from Troy to Boston, from March 26th to April 2d. He is to occupy Mr. Colville's place in Berkeley Hall, in this city, May 21st and 28th. Engagements solicited. Address 256 Fifth Avenue, Brooklyn, N. Y.

Mrs. Anna Kimball, whose remarkable psychometric powers are well known, was in Paola, Kansas, March 3d. The local paper alluded to her services in highly complimentary terms.

J. H. Harter's services are in active demand. He lectured on Temperance in Weedsport, N. Y., Feb. 26th; in Webster, March 2d and 3d; Johnson's Creek, 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, Charleston, Feb. 26th. Would like engagements for April. Address 121 Lawrence street, Charlestown District, Boston, Mass.

Mrs. E. 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 Society of Peabody, Mass., March 12th, afternoon and evening. 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 in Wakefield, Mass. Societies wishing to make engagements 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. Will make engagements for Sundays and week evenings. Address, Cozaneau, O., care of George Hunt.

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 Sundays, and held a number of successful séances through the week. Her lectures were very interesting. 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.

Read "ZOLLNER'S TRANSCENDENTAL PHYSICS." The *Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any one's personal study. It 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.

God's Poor Fund.

Amounts received since our last acknowledgment: From Miss N. B. Hatchelder, Mount Vernon, N. H., \$2.00; Joseph Dillery, Areadia, O., \$1.00; F. H. R. Belleville, Ont., \$5.00; Friend, Boston, Mass., \$5.00; Mrs. M. Reddick, Watford, N. Y., \$1.00; W. B. B., East Somerville, Mass., 50 cents; Mrs. H. E. Phillips, Hayden Row, Mass., 40 cents; Lizzie Richards, Attleboro Falls, Mass., 40 cents; Silas 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.

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

H. W. H., HUNTINGVILLE, P. O.—Sit regularly three times a week in company with sons, in a darkened apartment; have a table at hand, upon which is placed a clean slate and a pencil; join hands and sing, or converse pleasantly. Let the earnest desire go forth from each heart to receive spiritual messages from ascended ones. Sit not less than one hour at a time, and not more than two. If interested so to do by taps, etc., let one or more present place hands lightly upon the slate or upon the table, and await results.

STINGING irritation, inflammation, all Kidney Complaints, cured by "Buchu-paiba." \$1 per bottle.

SECULAR PRESS BUREAU.

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 61 Irving Place, NEW YORK CITY.

S. H. BRITTON, Chairman Bureau Com. HENRY J. NEWTON, Treasurer, Nelson's Cross, Secretary. HENRY KIDDER, Cor. Secretary.

Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spiritualism—which may come to their notice, to prevent suitable papers for the Press, under the supervision of the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this enterprise everywhere—all who will send to 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 contributions of friends. Be therefore induced to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

Unit further notice all literary communications, excerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 104 Broadway, New York City.

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Banner of Light.

BOSTON, SATURDAY, MARCH 18, 1882.

Seance with Annie Lord Chamberlain.

The name of Mrs. Chamberlain has long been familiar to the Spiritualists of New England and the West. The announcement of her public work dates backward to the early days of the movement, and her record as a medium for physical manifestations is without a blemish—while the surprising character of the phenomena occurring in her presence has invariably excited the wonder of people in every walk of society.

This lady's health not proving equal to the task of continuing her sittings, she has for some years past been in partial retirement as a public medium, but as she has now regained, in a large measure, her accustomed vigor, she has taken rooms in Boston, at No. 15 Indiana Place, and purposes, for the present, to allow those interested in the physical phase an opportunity of attending these seances, which have never yet failed to carry conviction to any visitor who is willing to drop prejudice and listen to the voice of reason as it answers the appeals made to it by the fact-encountered therein.

On Wednesday evening, March 1st, it was our privilege, 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 folding doors leading to the front apartment, and the one door which led into the hall being locked. The windows were darkened with appliances arranged for that purpose. A table was placed near the center of the room, while upon a stand near it were certain displays of bells, a guitar, speaking-trumpet, etc., with which attendants on dark seances are familiar. In addition to these a large bass-drum was suspended at a high altitude upon the wall, the stick for beating being deposited loose among the other instruments just specified.

At the request of the medium the party took seats around the table—the male and female elements 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 Shelhamer. 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 seance. The medium placed her hands upon those of the two ladies who sat next her to the right and left, and maintained constantly a patting motion upon them throughout the seance which could be heard, and in most cases felt, by those whose hands were nearest those of these ladies. The medium explained that at her seances 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 unseen 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-awake"; various articles were placed upon the hands of the company; the bass-drum and a tenor-drum were beaten vigorously; the guitar effectively initiated a storm at sea—the whistling of the wind in the rigging of a ship being imitated with surprising fidelity; and many other occurrences took place under the 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 instrument. 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 seance, 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 written on sheets of paper which (with a pencil) had previously been placed on the table; the writing 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 messages 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 seance, filled with gratification at what had occurred.

Those who wish to encounter a surprising and interesting demonstration of spirit-power in the dark should by all means visit Mrs. Chamberlain's seances (at 15 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

North End who came over in the steamer, and 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 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 Smallpox 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 so-called 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 palming 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 phenomena under a forfeiture of \$500, if he failed; but when sent for he declined to appear unless \$500 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. Wheelock, of Ballston Spa, to give one or more lectures in the Universalist Church at Lee Center, to prove to the people that what Starr claimed was no part of Spiritualism, but a misrepresentation 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 *protege* of the Church to part with \$500 was lost.

The result was, Mr. France gave seances, satisfactorily 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 seances 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 exposers.

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, particularly so as they are neither of them Spiritualists, and acted in the matter wholly with a desire to have the truth known.

The Vaccination Scourge.

The deaths from vaccination are becoming so numerous, and are being brought so prominently into public notice, that even the Doctors themselves are beginning to question whether the danger 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, leading 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 scars 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 scars, 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 pyemia, 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 'pyemia from vaccination, with contributing 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 pyemia."

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 it appears on the city's official record, leaving us to presume that there may be other cases of

the same kind of which the public never hear, 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 caruncled, 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 the child's relief.

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 *Suez* arrived at San Francisco 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 Chinamen 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 disease 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 battering 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 fore-castle were carefully barricaded, one narrow passage-way being left, through which it was intended that the Chinese 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 ringleaders.

Thus the work continued until the crowd, wearied with their useless 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* upon 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 doubtful preventive of one that may never approach us.

Materialization Seances in Bridgeport, 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 *Standard* said that its reporter talked with several gentlemen who had been present at all or nearly all the seances, 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, if 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 members 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 seance 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 seances 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 several hundred volumes of his works to Australia; also a fair number to England, Canada, etc. Mr. John Rutherford, of Sunderland, England, writes as follows: "I 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 that "it is a book that should be in every library in the land, and especially on every physician's desk; all will profit by it, and the more ad-

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 of the times." The *North American Review* 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 belief in witchcraft."

But the vision of the stately reviewer is limited 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 more 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 IS 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 oboes shall throw back
Responses to his thought." S. B. B.

New Publications.

HEREDITY: Its Relations to Human Development. Correspondence between Elizabeth Thompson and Loring Wood. 32mo, cloth, pp. 134. Institute of Heredity, 35 Pemberton Square, Boston.

THE INCREASING INTEREST in the subject of heredity is manifested by the many new books that are being presented to the public, of which the above is one of the most 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 having 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 attempt to improve society, while for every one rescued from shipwreck on the sea of life, a score or more are launched upon it in crafts that are liable to be made havoc 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 elucidating 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 bearing 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.

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. 304. New York: Hall & Co., publishers, 139 East Eighth 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 utterances 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 Religions and all Leading Mission Stations. 8vo, cloth, pp. 533. 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 to 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. 8vo, cloth, pp. 542. Boston: D. Lothrop & Co.

The writer of this is the wife of the author of the volume 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 vivacious 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

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 TIEBIE. By T. B. Macaulay. 24mo, cloth, pp. 137. New York: The Useful Knowledge Publishing Company.

The above volumes appear as specimens of a style in which it is proposed to publish histories, biographies, 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 unrivaled 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 in general elections. 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.

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

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

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

E. V. Wilson Fund—Subscription for Bonds.

The estate of the late E. V. Wilson, being in debt, and the farm (24 acres) and homestead of the family being under mortgages that must soon be paid, it has been determined, for the purpose of enabling the family to carry on the estate, to create a loan by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent, per annum, and payable to the order of a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date. Said mortgage was removed by real estate agents in Chicago to the value of \$10,000, 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.

Persons desiring to act in furtherance of this project, can subscribe for such bonds, and they will be allowed 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 the 1st of May, 1882. Mrs. E. V. WILSON, Lombard, Ill. *See Page 11.*

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