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SPIRITUAL SPHERES. NUMBER TWO.

The Rostrum.

THE SPHERE OF BENEFICENCE.

A Lecture Delivered by Mrs. Corn L. V. Richmond before the Spiritual Lecture Association of Chicago, Ill.

[Reported for the Banner of Light.]

The theme of this evening's discourse, as has been announced, is "Spiritual Spheres. Number Two. The Sphere of Beneficence." Those who were present during the opening lecture will remember that we treated of the first or primal sphere of existence, "The Sphere of Self." To-night we pass beyond this sphere. But for the benefit of those who were not present, and for the constant remembrance of those who are now present, we will state that we employ the word sphere with reference to its application to the quality or growth of the spirit.

A sphere is the orbit of a planet, a complete circle; or the circumference of anything. As applied to the spirit of man the sphere is the radius of man's influence either here or hereafter; and kindred spirits occupy the same spheres by reason of the similarity of their atmospheres. The spheral shape, or spheroid, constitutes not only the shape of the atom, the drop of water, the globe, the starry firmament, but also all spiritual shapes. The shape defined by the sphere of selfishness is, however, not spheral, but jagged and pointed, full of dark corners and sharp angles, the result of the selfishness of which we treated in the initial discourse. Consequently, the first sphere of human existence, as we explained, and the first sphere of spiritual or religious existence, are not in themselves harmonious, do not describe a circle, are not spheroid or oblong in shape, and present the unloveliest aspect to the eye of the spirit of any condition which the human being, embodied or disembodied, can occupy.

It may have possibly occurred to you to wonder how the jagged rocks and sharp points pierced up through the lava bare, barren and desolate waste. Or you may have visited the western coast of Scotland, or some of those singular appearances in your own country where nature seems to have been left void and bare of vegetation, as out upon the sandy plains between this and the Rocky Mountains, or beyond, between that point and the Sierras, and there have seen nature in her unloveliest aspect. Such a barren waste, such jagged points, such unloveliness is presented to the eye or vision of the soul while gazing upon the sphere of those either in mortal frame or in spirit-life that occupy the sphere of selfishness.

and deformed of soul enter; those who have fought the battle of life and have seemed to be vanquished; those who have faltered by the wayside because too weak morally to proceed: faltered by the wayside because too weak morally to proceed; those who have in their innermost natures been conscious of these defects and suffered, but have been unable also to overcome them.

Ministers in this sphere of healing are those who understand all the subtle moral and spiritual influences that are brought to bear upon mankind. There is scarcely any one in the average life on earth who is not capable of administering in some degree to some other suffering soul. If it be child or parent, friend or brother, still that ministration, though not unselfish, may be commendable; and if it be a stranger soul thrust upon you from the streets or highways of time to whom you can and do offer a word of comfort, or the uplifting of a hand, that is because you are entering the sphere of beneficence and have outgrown the sphere of self, that only sees that which ministers to your own comfort and pleasure, forgetful of others that may be brought in contact with you.

If you will in your mental vision conceive the first sphere. of which we treated last Sunday evening, as being an atmosphere surrounding the earth, more or less dense, with sharp, jagged points and wastes, masses of spirits pursuing their selfish pleasures attracted to similar souls upon earth, you will have the first sphere of spirit-life. It does not cover the whole earth like a sphere, surrounding it; it is not an atmosphere which envelopes the entire circumference of the earth; but it exists in spots-here a dark mass, over there nothing of it whatever. Wherever human life is most perverse, corrupt and selfish, there this sphere of selfishness is most perceiveda presence and appearance from the spiritual world as palpale as the spots upon the sun, or as any film before the vision that excludes the light. These shapes of an approaching sphere in the sphere of selfishness are found to consist of individual souls that have no luminous atmosphere, but only the sharp barren points of darkness to which we have referred. These in turn meet other points of darkness that are upon the earth, and all are souls that are merged in their own atmospheres ; and these were the places of torment ; these were the pictures of Hades, these the infernal regions that poet and seer have described, being transported in vision above earth and looking down upon the hell that is in the sphere of

selfishness around the earth or other planets. Into that sphere the hard and hardened and selfish nature

passes from earthly life; but, as we say, if there be one lumi nous point, that one luminous point projects itself upward from the darkened atmosphere, and links, by subtle law of sympathy, that soul with the next sphere of beneficence. The next state is perhaps just as near the earth in the places where the sphere of selfishness is not so dense, and in those portions where it is so dense the sphere of beneficence rises above it like a cloud over the mountain, or like the sky above the cloud, shaping itself to the darkened mass below, but always superior to it. From this darkened mass, if there be a solitary link that binds sculs to this next sphere, that link evidently becomes the means of lifting them to it; but no soul can pass from that darkened mass or state, unless there be an im-

pulse, a wish, a desire, or a thought to benefit some other soul. No prayer for individual salvation, no worship of world appeared after one of those tumultuous epochs when | Christ or God upon bended knee for their own soul's sake, will suffice. The prayer must be for another. The offering beds of earthquake and fire and flame formations, leaving a must be of self-forgetfulness. There must be something of love, something of kindness in the nature that shall form even the slightest link with which they are connected to the sphere above. The bruised souls, however, are received into the sphere of beneficence in its first gradations of healing at once. We mean those souls that, conscious of their imperfections, are unable to rise above them. We mean those morally and spiritually blind, who fight the battle of life, and still do not vanguish the foes that are within them. We mean those even that sometimes go from penitentiary, from the gallows, from criminal execution, whose lives have still at some time been penetrated by a profound abnegation, or neglect and forgetfulness of self. We mean those that, failing in one direction, still have somewhat in another of spiritual strength; who may perhaps have told a falsehood, and yet whose conscience is always aware of it; who may have committed a thousand

spiritual existence because of a malady of the moral nature, meet face to face the most loved object on earth? Not at first. But after some stranger friend has ministered unto and soothed the spirit—guided the way—then the voice and mind and spirit most healing, that will bring back the childhood memories, that will uplift the spirit gradually to repentance and hope, is summoned to appear beside the soul that enters that sphere of healing. Then gradually the spirit, that grows stronger, grows stronger also for self-accusation; and when the condemnation and research assume a point that only the soul itself can bear, every other spirit withdraws, leaving that soul alone with its own meditations. Then from mother, child, sister, friend, or wise and beneficent counsellor, come the first voice of encouragement, when the spirit has purged itself of the crime, drowned its grief and crime in tears of re-Then there comes the gradual soothing of pain. It is not simply by ministering to this soul, but it comes in another form. The sin-sick soul that is repentant is shown another soul greater in suffering than itself—is introduced without being aware of it into the presence of some spirit in greater agony. The impulse to speak to that soul, to minister in some way to the suffering, to point out that he or she also has suffered, is the first impulse upon which the spirit rises one degree into healthfulness and strength. Then the first men-tioned spirit hearing of backs tioned spirit becomes a ministrant also in the sphere of benefi cence. Have you ever seen a soldler on a battle field, himself wounded, bearing off a comrade that was more nearly mortally wounded, beating on a contract that that was note hearly motify wounded than he, because dear to him, or because engaged in the same conflict, or better still, bearing off a fallen foe? Have you ever seen in the conflict of life, when the great burden of grief and sorrow was upon one man, or more frequently (you will pardon us) one woman—have you ever seen that woman, rising up out of her own affliction and grief, to minister to some one in greater sorrow, and how the an-guish has faded from her face because she could minister to another in greater suffering? Such is the sphere of healing in the sphere of beneficence. Such is the soul work that goes on vanquishing its own trouble by assisting others to rise.

No morbid corners, in which the criminal sits day after day, to pine and ponder over his darkened fate. No solitary dun-geon cells, in which the soul is condemned to sit in punish-ment for a single offence, without opportunity to aid another. No healing of moral wounds by allowing the sores to fester and become corrupted with gangrene. No piercing of the wound that is well-nigh fatal, by any other lance than that of kindness and justice tempered by mercy. Has it not entered your hearts, when at some chosen and appointed hour of happiness in life, when perhaps the supreme moment of your jo of existence had risen—that selfish joy that comes from self ish love or fruition of love—there has risen up in the family or in the social circle some great crying agony, to cast aside your own joy to minister to another's woe? Then is when you enter the sphere of beneficence. Every soul, fortunately, that we are aware of in average life, experiences this. It is only the monster, the exception—and that proves the rule— that enters the sphere of total selfishness and darkness for the time being. We do not wonder, parenthetically speaking, however, that in that first darkened sphere the shapes as sume the shapes of monster wild beasts and dragons of ter-ror, for you do know that these things that are called passions in the human heart, when they run riot become as beasts of prey, dearing away the very life of the spirit. But us we say, that is the exception, fortunately. There are so any that pass from earthly life who are not corrupted with Wickedness, that participation of the full read of the spirit. that nevertheless have somewhat of it in their natures. Their first lesson in the sphere of beneficence is to minister to some other soul, and thereby rise from their elsewise darkened

ers in gay attire, or with pleasant worldly faces, pass to their appointed worship; and the man of God, or the teacher, speaks words that please the mind, and allure the heart, and uplift the intellectual sentiments of the assembly, and all places of modern worship become pleasant places of intel-lectual and esthetic enjoyment during the hours allotted to praise. But who goes beneath, finds out the sin-sick soul, cares for and ministers to yonder darkened one in the corner, or to the your could that he a carriling outward face but with or to the very soul that has a smiling outward face, but with in is full of sorrow and pain? Who does this, in all the great circles of self-appointed or man-appointed spiritual healers? We say that the man of God must be a healer as well as a teacher. Christ, who healed the bodies of men, and who taught their souls, also healed their spirits. The master taught their souls, also healed their spirits. The master whose example they are enjoined to follow, visited the sin-sick soul as well and more frequently than the bruised and wounded body. Let us have spiritual healing. Teaching is well, but heal-ing comes first. The sick man cannot be taught how to re-main well until he first is restored from his malady. You do not reprimand him for the cholera or fever until he recovers from it. Let us have those who will heal the morally infirm before they upbraid them ; who will bind up the malady and strive to cure it before they teach the prevention of it. The prevention may be taught to those who are still comparatively The well, but for those who are sick let us have the merciful heal-ing of kindly physicians, skilled in all the subtle lore of the human spirit and its manifold maladies. Let us have those who are clairvoyant of mind; let us have those who are penetrating of spirit; let us have those who are discerners of souls; let us have those who are discerners of prophecy ; let us have those who understand beforehand what is needed. The widow in her weeds, the maid clad in her mourning, the soul hedged around with despair, the quick mourning, the soul hedged around with despair, the quick and sympathetic physician readily understands. To the eye of the spiritual physician nothing shall be hidden or con-cealed. He should know at a glance the state of the spirit-ual pulse; he should understand by the look of the eye and by the countenance what morbid disease is lurking there. He should know if disappointment, envy, pride, malice, false-hood, are stamped upon that visage and gnawing away at that heart. Oh, he-should be wise; and the spirits that have charge in the gract airdle of henofeance that as you must be charge in the great circle of beneficence that, as you must be aware, receives nearly all souls at first that pass from earthly life—the spirits that have charge in this great circle are those who possess these qualifications—who through sorrow have become sympathetic, who through crime, perhaps, know what criminals suffer, and who have risen free and disen-thralled above their crime and above its suffering, who, by study of human thoughts and human weakness, are pre-pared to administer to all those subtle maladies that afflict the mind, and who understand that no soul comes from earthly life (unless it be an angel or messiah sent as a messenger) that does not in some degree require the administration of spiritual healing. These circles of beneficence, stretching far and far aw are composed of spheroid forms of different companies of souls, reaching from the sphere of immediate spiritual heating that is nearest to the earth unto the one that touches the very threshold of the divine countenance and the very heart of the divine beneficence. Such minds as have tried to heal the wounds of nations such minds as have visited prisons, and endeavored to ame-liorate the condition of prisoners on earth; such minds as have visited sin-sick souls, and endeavored to soothe them; and more than these, such minds as ever, in their daily walk of life, have, by utter self abnegation, by consciousness only of the love of others and for others, given out their lives like oil inexhaustible for the lamps of others to burn-such as these are the ministrants in the sphere of beneficence. You perhaps know of some mother, risen from your own house-hold, some one who was the guiding spirit of those who knew her, whose life was one long line of devotion and unselfish expression to those around her. She has gone out from the fireside, from the accustomed place—she has not forgotten it; but added to that conscious labor and love that still links her sphere with yours as to a golden chain, there is the larger sphere of action in this wonderful beneficent place. She now to behold !

rises to her appointed tasks; she now fulfills the work of her hand in a larger degree. She now hunts out the unfortunate souls that were not within her reach when upon earth, and that she longed to succor and save. Florence Nightingale, leaving her lovely home in England to administer to souls in tl e Crimea; Elizabeth Fry, striving to ameliorate the condi-tion of prisoners; Howard, the philanthropist, teaching such wondrous works of love; Wilberforce, uplifting the voice of a nation and a world to a consciousness of the sin of human slavery, and an endeavor to abolish it—all these minds have risen to their appointed circles in the sphere of beneficence, and by well-appointed messengers, by those who sympathize, through ministering spirits that gather around them drawn by special attraction to their work, still send hither and thither their messengers to reach the children of care and shame and toll that are beneath and around them—beneath them upon the earth and in the lower strata of their own state, and around them, gathered as if to receive blessing and benediction.

benediction. We know of spirits—and we will use one instance, that of one who passed from earthly life somewhat the victim of his own desires and appetites, which were engendered by a phys-ical constitution, but within whom there was a spirit of mirth and gladness and drollery under the complications of sorrow and sickness and the madness of intoxication. This one passed from earth when somewhat of the cloud had risen from his mind, and straightway his soul was received by minister-ing spirits into the circle of healing." The consciousness of his own shortcomings at first overpowered him. He would fain fly from the eyes of all who were kind to him. After a while hy from the eyes of all who were kind to him. After a while this passed away, and he saw other souls that were in agony beneath him and around him, and his first impulse was to say some word of drollery and mirth, some expression that would lure them from their sorrow. Gradually he succeeded. He now forms one of a company of souls whose lives are devoted to the luring of spirits from their sorrows. But their lure-ment does not remain long a selfish one. They, too, when sufficiently recovered, minister to others, and he who has been thus wounded upon life's battle-field, becomes the most

been thus wounded upon life's battle-field, becomes the most efficient and sympathetic in the corps of laborers that are leading and guiding that the spirit can have to aid it. There are different degrees of this spiritual healing; differ-ent states and stages into which spirits enter, and different portions presided over by different central souls. True phy-sicians who have left the earth—and we mean by true physi-cians those who were not simply technical, professional, worldy machines, but who loved their profession for the good of mankind, and who followed it oftentimes at their own great solf denial and sacrificer such physicians as Dr. Rush great self denial and sacrifice; such physicians as Dr. Rush, of Philadelphia—occupy, a portion of this sphere of healing in the beneficent circles of spiritual life. They have well-ap-pointed and well-chosen ministers. Dr. Rush has under his administrations souls especially afflicted with certain forms of mental malady, brought on or engendered by physical ap-petites and depressed circumstances in earthly life. These souls he successfully administers to, and as carefully and conscientiously raises to a condition of helpful self-respect, as he oftentimes did the bodies and minds of those who were upon earth. All true physicians who have given to the world a system of medicine for the benefit of humanity occupy a portion of the sphere of healing; and these in their turn have gathered around them souls that minister to the spiritual as well as the physical welfare of mankind. These are those that strive to find expression in outward life, to heal the bodies and the spirits of men by other channels than the arbi-trary methods of *materia medica*. These are those souls that trary methods or *materia metica*. These are those souls that send perhaps under the generous and genuine Indian guide, or under the form of some simple splrit-messenger, the true word and balm of healing. These are those souls that sit in council far above the councils of earth—the colleges and institutions of learning here—and ferret out the maladles of men with reference to their spiritual and moral bearings; On, the great moral healing that is to go on in the world! And who are these that cure the souls that are sick, and the hearts that are faint, and the eyes that are blind, and the spiritual bodies that will not perform their work aright? The church-going bell chimes every Sabbath day, and the worship-ers in gay attire, or with pleasant worldly feeds means to the shall be freed from bodily suffering, it will be by the careful judicious, spiritual expression given from the sphere of heal ng through chosen and well developed instruments; so that the spirit and the body shall alike be sustained, fed, sheltered and clothed with the fine raiment of spiritual harmony and bodily expression of perfect health. This may seem to be far away; but you know, if you are familiar with the treatment of disease by mesmerism even, that there is more in the influence of the mind than of the body. If you are a physician, you know that your personal atmosphere affects far more than any prescription, however skillfully prepared. It is the doctor, and not the remedy; it is the healer, and not what is given, that the spirit wants. It is the one trust that you have something to turn to, to give strength, and courage, and hope to the soul. Ay, it is not a treatise upon moral law; it is not the full decalogue of crime and its remedy that the suffering spirit wants to read ; but to feel in the darkness and weakness one strong hand that knows and understands how to guide, and teach, and lead, and shel-ter. This is the physician.; this the teacher; this the friend and helper of mankind, whether he come in the form of Christ the Saviour, or whether he come in the voice of ministering spirit, guardian angel, kindly mother that intervenes between on and the sublime beneficence—the Christ love. You do not despise the intervening helps that come between you and the divine light. Neither should you despise the helping hands that come in to bless you at almost every hour of the day if you will but receive them-some thought of sympathy, some genuine expression of good-will, some kindness that would make your life less bare and barren if you would only receive it. Why, sometimes there are souls so sick that they do not even know that the healer stands at the door. Shall there not be an angel child, or a mother, or some sweet messenger from Paradise, sent in to let the soul know that the healer is there? Sometimes above a grave when you turn aside with all sorrow and all despair, as though life itself were immured and buried in that tomb, has not some child with wondering, pitying eyes looked up into your face and asked why you wept? and has not that been a greater boon than all doctrinal sermons from pulpit, than all theological books written by masterly hands—the one look of pleading love in the child's eyes who begged you not to weep? So, from the sphere of beneficence, into whatever depth of darkness or despair your soul may be plunged, be assured that there is some ministering angel, some cherub child, some one flitting in and out of the darkened chambers of your spirits trying to tell you that the healer is there; and he assured that the healing will come, if you, too, forgetful of the sorrow, shall turn it aside to aid some other soul that is more suffering than your own. Oh, but the stepping stones to the height of glory are through Calvary after all! The light that shone on the Divine countenance, illumined by self-forgetfulness, is the greatest light; and whatsoever paths the soul may tread that lead through gentle ministration, forgetfulness of self and sorrow, to the one divine thought of compassion for others, is in itself a stronger plea for the sufferings of life than all the sophisms of the schools, than all the hard, severe explanations of the ology. It is not that God appoints for men to suffer any punishment for anything; but it is that the only avenue to the sphere of beneficence is, that by knowledge of suffering you learn to be compassionate toward others. An angel who had never lived upon earth were all unfitted to be a messenger of divine beneficence. Christ untempted in the wilderness were no Saviour of mankind. Christ without Gethsemane could give to the world no cup which it could quaff, no promise which could be fulfilled, no hope which it could follow. Through the wilderness vanquishing temptation, through Gethsemane conquering the tears and the one human sorrow, Christ leads the way to Calvary and to God. And these souls in their states and stages, in groups and in circles, like globes within globes, or spheres within spheres, passing one above the other, present your friends, your disembodied dear ones, each striving in some way and in their own manner to minister to some other soul, and thus paving the way and pointing the pathway that leads to those heights where the brightness is too intense and the glory too surpassing for mortal vision

This was the meaning of last Sunday evening's discourse. To night we enter upon the second birth; that birth which comes to the spirit, either here or hereafter, which is not always attended by death, and which only comes when the soul has passed the first sphere of its existence. We refer to the second sphere, that of Beneficence.

You are aware that the first stage of human love is selfish; the second stage of human love is beneficent. The first god which man had was a god of anger to inspire fear and terror. a selfish and a jealous god. The second god was the divine compassion of Jesus. Under whatever name these deities have appeared to man, they present the two types of human existence, human worship, human progress. The first man or child is arrogant, selfish, impious, drawing all things to himself and for his own pleasure. The second man, sometimes coming in childhood, sometimes, alas1 not coming even with gray hairs, is the unselfish, loving, Christ-man that sacrifices the individual to the welfare of others. You all know at what time of life the first man or woman measurably ceases and the second takes the place. You all know if it ceases gradually, and the second becomes merged into it. You all know how you outgrow the special individual wishes and desires, the pride, the envy, the folly, the love of individual pleasure, and that each of these becomes superseded by a loftier ambition and purpose. It is possible that you may know if you have not outgrown any of these, but it rarely occurs that any one does know unless he or she has passed some stage of the growth that gives place to the second spirit, the spirit of beneficence.

In the spiritual world when a soul passes out from earthly life, if not wholly immured in selfishness, if no longer wholly wrapped around with the clod of the worm and the clay, if not wholly intent upon the individual desire or the individual salvation, if there has been any one blossom of charity, any one ray of kindness, any one love, that made the individual forget himself, he then knows somewhat of the condition or sphere of beneficent souls, even though he has but one gracious point; for no soul scarcely ever lived upon the earth that had not some one dependent for love, or to whom the heart did not at some time turn in beneficence, kindness and unselfishness. Unhappy indeed and desolate as a desert were that life that is devoid of a single impulse of unselfishness. Bare and barren as the rocks that rise from the lonely sea without foliage or flowers, must be the soul within whose recesses no kindly impulse ever smiled, or into whose life there came no ray of loving kindness. We will not think that there ever have been such souls; but the paucity of kindly deeds and the poverty of human charity would almost make an angel turn away from the sight, but that in some lonely crevice or darkened corner there still might be found a solitary flower of unselfishness blooming in the most barren natures.

The sphere of beneficence in its first stages is a sphere of spiritual healing. Into this the blind in spirit, the maimed

sins in life, yet all the time have been aware that something in them was above the deed that they have performed and the lives that they have lived. We mean the struggling and unfortunate souls that go down in the conflict of life, and not the godly and self-righteous that never fall before the eyes of man but are selfish in the sight of heaven.

These souls that go down in shame sometimes before the vision of man have still a redeeming trait and some point of unselfishness, some wish to rise; and the souls that minister in the sphere of healing-the first stage of the sphere of beneficence-receive them as you would receive soldiers from the battle field, as you would receive a man upon the street who has fallen from his horse, or who, wrecked upon the sea, is deprived for the time being of raiment and shelter. So upon life's sea, souls passing out into eternity shipwrecked morally and spiritually, but having something to cling to in the divine thought that aspires to something higher-they are received, and here the process of spiritual healing begins. They are not received as into judgment; they are not taken before court and jury that perhaps have sent them there they are not treated as criminals, for the very reason that the punishment of criminals in certain stages of criminal disease aggravates instead of cures. You do not treat a patient in fever, if you are wise, by augmenting the disease. You do

not stab a man that is already mortally wounded. You do not, when a person is in delirium, add intensity to that state, and expect to cure him. The criminal has his crime upon him. He goes out with it stamped upon his outward life. If the first thing he saw were judge and jury confronting him in the world of souls, he would be driven back to that darker sphere that we have referred to. He is received first, and there is no sign or token given of his malady. The spirit having charge understands this. The soul appointed to receive the spirit is silent, and makes no sign. It receives him as though there was nothing in his nature to repel. He is placed in a position of ease and rest mentally. He is not conplaced in a position of ease and rest mentally. He is not con-fronted with his victim at first; he is not strong enough. He is not upbraided with his sin; he is not able to brar it with-out being rebellious. He is received, and when the kindness that is shown him shall have thawed away all the corroding lines of crime and care, and by its very persistence shall have shown the spirit that there is no judgment save that which comes from within then the soul that is eight becomes its own comes from within, then the soul that is sick becomes its own more positive accuser. Even then that must be checked, or the violence of the repentance and the severity of self-judg-

The wisdom of ministering to souls that are thus afflicted outweighs all care that you bestow on physical maladies in earthly life. These spirits must be led to repentance; must not be stung to madness or despair; but by the falling of the waters of love, by the sunlight that is not too suddenly turned upon them, made to feel that there is still hope. The crim-

Spiritual Phenomena.

MEDIUMSHIP OF MRS. BLISS, MRS. THAYER, AND MRS. ROBINSON.

To the Editor of the Banner of Light:

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On the 2d inst. I attended a materializing s6ance at Mr. and Mrs. James A. Bliss's, 1027 Ogden street, Philadelphia. Mrs. Bliss was quite unwell, and it had been decided to postpone the scance until another evening. She however finally consented to occupy a seat outside the cabinet, whilst her husband sat withinwhich was a transposing of the usual mode of procedure. There were some fifteen or more visitors present. During the period Mr. Bliss was in the eability several apparitions appeared, either at the aperture and just within or outside the opening in the curtain, some of which were recognized by persons present.

Soon after the circle was formed the name of "K de" was several times pronounced by spiritvoices, after which a female appeared in full form and indicated a wish to be recognized by me. The apparition made several unsuccessful efforts to come near, where I sat, whilst the powerwas too weak to permit me to go to it. In height, size and general appearance, however, the form presented resembled a lady friend and relative of mine named Catherine Hunter, who passed away in early womanhood many years ago. On that name being suggested, the spirit responded. to it affirmatively with marked carnestness, and I have but little doubt I was right in supposing it to be the person indicated, (who was always called *Kate*.) although I was not permitted to approach near enough to examine her features. minutely.

By request of the spirits, Mrs. Bliss-was after awhile prevailed upon to change places with herhusband-she now sitting within the cabinet, and he outside of it. After this change, the manifestations proceeded more readily, and were much stronger than before. A most beautiful and fully developed spirit, who when in the form was known to some in the circle as a Miss Elizabeth Du la Row, stepped outside of the cabinet and beckoned me to come to her, which I did.' She was much more slender in person than the medium, and taller by some six or more inches. She was clothed in sparkling white, and every feature was as distinct, as if chiseled from marblewithout a particle of the hazy halo that so often attends spirit-materialization-nor-did she, so far as I could discern, bear the least resemblance to the medium either in form or feature, and which is something, I think, unusual.

After she retired, a little familiar Indian spirit called Blue Flower showed berself at the window of the cabinet and gave me leave to approach and examine her face minutely. Like the other spirit described, every line of her face was distinctly marked, whilst the hair, eyes, features and complexion bore unmistakable evidence of Indian origin. I have seen this spirit walk out of the cabinet and around the front of the circle several times, on all of which occasions she never looked to be more than four feet in height. She was very talkative, and always prattled in a peculiar dialect that I think would be hard to imitate.

Among other spirits, an old Irish woman, called Mrs. McCarty, presented herself and permitted me to approach and examine her face and clothing minutely as she stood in the parted folds of the curtain of the cabinet. She wore a cheaplooking colored dress, and was quite fleshy, whilst her coarse features, brawny face and hand (which last I took in mine,) as well as her brogue, gave the most convincing assurance of her nativity. As I stood conversing with this loquacious old woman, she suddenly vanished, and the spirit Elizabeth Du la Rua immediately occupied her place. Her form and every feature were as distinct as at her first appearance, and whilst I stood within ten or twelve inches, gazing with admiration on the angelic apparition, it too suddenly disappeared, and the old Irish woman again as suddenly presented herself, and took up the thread of our recent conversation. I told her that I did not wish to cut short our interview, but that I should like to see once more before I left the cabinet the glorious angel that had just gone away. Shortly after this, the old Irish woman (who looked for all the world as if she had just left her wash tub,) disappeared, and Elizabeth Du la Rue again presented her beautiful apparition. In dress, form, height, features and personal appearance, it would be hard to find two persons of the same sex more dissimilar in every particular than were these two materialized spirit forms. On Sunday evening, the 4th of Feb., Inttended another séance at the Bliss's, when quite a number of materialized spirit-forms presented themselves, in one instance three at the same time, quite distinctly. The same old gentleman, by the name of Winner, I spoke of in my experiences at the Holmes circles, printed some time ago in the Banner, was present. A spirit came out of the cabinet that he then fully recognized (and had, as he told me, on many occasions before at the Blisses') to be his daughter. A young man, also apparently about twenty years of age, came with her. He was very neatly dressed, and Mr. Winner had no doubt it was the apparition of his deceased son, as it claimed to be. This Mr. Winner said was the first appearance of his son, and, owing to the distance between them, he was unable to fully identify his features, although in general outline they strikingly resembled his. Mr. Winner frequently attends the Bliss circles, and it is a curious fact, as he told me, that whilst his daughter often appears to him there, looking as natural 'as when in earth-life, his father, who presents himself at the Holmes circles, in perfect fac simile of his earthly form, features, and dress, has never once shown himself at the Blisses'. (I will just say that I very minutely examined in daylight the Blisses' cabinet, and found all right.) On Tuesday evening, Feb. 6th, Fattended a private séance at Mrs. Thayer's, 511 North Seventh street, at the house of Mr. Peter Thompson, where she resides. The circle-room is in the upper story, and contains nothing visible but a table and a few chairs. Mrs. Thayer insisted that we should examine the closets and securely fasten the doors. She was then enclosed in a bag made of fine netting, and another put over her head and sewed, by one of the lady visitors, securely | To the Editor of the Banner of Light: around and about her shoulders. The circle was now formed around the table, and the light exsomething was heard to fall on the table, and subsequently a rustling sound in one corner of

was found on the floor in one corner of the room. It was full of life and activity, and did not suffer itself to be caught without some trouble.

I sat on the left of the medlum, and could not but note the extreme agitation of her whole person and the rustling of her dress that occurred just before the manifestations took place, although I know that she never moved from her seat.

This part of the phenomena was in exact accordance with what I witnessed some seventeen years ago in my own home, on an occasion when a Demeraran copper token attached to a string of catgut fell upon a table in my presence and that of a medium then in process of development for healing of diseases. Osccola, the Seminole Indian chief, who was then-as I hope he continues to be-a good friend of mine, alleged that he had just taken this medal from the chief's neck who succeeded him in command of the tribe, and brought it to me all the way from Florida. I remember that in my ignorance I was led to suspect the genuineness of Osceola's story, more on account of the singular agitation of the medium just at the critical moment than from any other cause. A day or two after I showed the medal to an army officer who had been long brother of the medium, who passed over five engaged in the Seminole war. After examining and testing the medal and string closely, he remarked that the latter certainly retained the cuffs. He walked out whistling, talked freely with scent that so unmistakably accompanies the per- all, took an apple and got the knife in the cabison of the Indian, wherever it might have come net; while paring the apple it fell from his hand, from.

After the séance a medium present was entranced by a spirit, who claimed to have brought the pigeon to the circle. I asked him in what and opened the door, showing us the medium; way he got it through the walls or windows of after which he entered the cabinet, having been the room. In answer he stated that he did not exactly know how it was done, but that it seemed as if the pigeon entered the room as a part of himself. In answer to further queries as to how | side talking with us. he obtained the pigeon, he confessed to a standard for morals that would not be readily endorsed by the proprietors of dove cotes, pigeon houses, or rabbit warrens.

Whilst last in Philadelphia I was sorry to hear from Mfs. Katie B. Robinson, of No. 2123 Brandywine street, that she contemplated moving from the city the coming spring. I have known Mrs. R. for some ten years, and never visit Philadelphia without witnessing her beautiful mediumistic powers. Although I think she does not claim to be strictly a test medium, I doubt whether there has ever been one in the United States-the late John C. Grinnell, of Newport, R. I., and Charles H. Foster, No. 9 West 29th

street, New York, always excepted---who has given more convincing tests of spirit presence than Mrs. Robinson has done, and her prosely tes to the beautiful philosophy I doubt not might be numbered in thousands. I well remember the first evening Fever attended one of her public circles. During the day I had casually stated to a friend of mine, in presence of his two sons, that I intended to go that evening to a circle to asked, "Why does he come? has he any friend a spiritual medium, and proposed that they should meet me there. The subject was new to them, and I had scarce a thought of their accepting my invitation. I arrived rather late, and was surprised to see my three friends all occupying seats in the circle, which was quite large. The manifestations soon commenced, and the spirits seemed to devote their attention particularly to them, giving most unmistakable tests (as I was myself qualified to judge,) in rapid succession. At the conclusion, the father, an elderly gentleman, made an appointment with Mrs. R. to come to his house a lat o'clock on a subsequent evening. Being jealous of the honesty of the medium, he however gave only the street and number of the house, reserving his name. He invited me to attend the circle on the evening named, which I did. The hour of meeting arappear. After waiting some time one of the sons went to the street, and saw a lady passing from door to door. On going to her he found it was Mrs. R., who remembered the street, but had forgotten the number of the house, which she had been in vain endeavoring to find by inquiry. She was politely and cordially welcomed by the attentions bestowed upon her-which, as all mediums know, is a necessary precedent for good that followed proved to be, and more than-good ! lowed each other. The gentleman's deceased wife personated herself as in her last moments, and not only repeated her dying words exactly, husband wept as a child, and from that day, as I selves to be the best and most loved and cherthen passed through many trials and reverses, which I have heard the converted daughter say she had acquired through their beautiful commu-

family, and at once placed at ease by the genial spirit-manifestations. And good indeed those Test after test of the most convincing kind folbut the last peculiar motions of her hands. The have often heard Mrs. Robinson say, the family, and especially the daughter, have proved themished friends she has ever found among strangers. On the other hand, this family has since she never could have survived but for the strength | reformers, whose names are historical, but to in-

to stir, and so continued through most of the form extended seven and one-half feet from the evening. But not so with a white pigeon that two cabinet doors; the seats for the company were in rows raised one above another.

When the company (which was composed almost entirely of those who had never been there before) had completed their examination, and with the gas burning clear, Mrs. Stewart entered the cabinet and closed the doors. The light was then lowered, but not enough to prevent seeing every one and everything in the room. After about ten minutes "Minnie" had entranced Mrs. S., and commenced talking to those present until the door opened, and before us stood "Belle," a member of her band. She was heavier than Mrs. S., had dark hair, and wore a white dress; she spoke very naturally, and shook hands with a gentleman, also walked to Dr. Pence and took from his hand an apple and knife ; the former she pared and quartered, throwing the skin and core on the floor. She also, opened the other door of the cabinet, and we saw the medium and spirit at the same time. She changed places with the medium, and Minnie, who was controlling the latter, jumped up and down several times while Belle was talking to us, and both in plain view.

Bidding us good-night, she closed the doors, and soon the second spirit, George Powell, (a years ago, aged thirteen,) opened the door. He was dressed in a black suit, white bosom and and rolled to the edge of platform; he following, picked it up, and ate it, the sound of mastication being perfectly natural. He then sang a song constantly in sight from ten to fifteen minutes. We afterwards heard him singing in the cabinet while Minnie was talking, and a spirit was out-

The third form that appeared was a man, very tall, full beard and dark suit; he was recognized by a Bostonian, with whom he shook hands. He showed us the medium with himself, and then stepping into the cabinet with the door wide open, he slowly de-materialized, commencing with the feet, and the last seen was his head on the floor, after which the door closed apparently of itself.

The fourth form was a very large Indian, 'White Feather," in native costume. He shook hands and let us see the medium and himself at the same time.

The fifth was Paul S., a tall man, who was recognized by his mother, shook hands and chatted with her. He then de materialized the same as the third.

The sixth form was a lady in dark dress with white kerchief around the neck, the ends crossing. A gentleman admitted it was his niece, and shook hands with her. Minnie now said. "Who is this great man come in the box? Oh, I see 1 it is Dr.—Dr.—Dr. — —.'' Dr. Pence be held (I think somewhere in Market street) by present?" Minnie replied, "Yes, he come to see Chief -----, and to tell he his squaw is all well, he taking good care of she, and he tell she that he well. ' Then she added, "I know The real good ; I like he." Dr. Pence asked the writer if he understood it? IIe replied it was all true, and the names given had not been mentioned since his arrival at Terre Haute.

> The seventh was a lady known to many present, and who appeared under a very good light, so we could see the full form of her features. She showed us the medium and herself at the same time.

The eighth and last was Elizabeth, the spiritwife of Dr. Pence, who shook hands and chatted with him. She wore a dark dress and large white scarf around the back of her neck and hanging down in front. The latter was the gift of Dr. Pence a year ago, and she always wears it, but rived and had passed, but Mrs. Robinson did not they can never find it at the close of the circle. В.

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THE WITCH OF WENHAM.

· (The Atlantic Monthly (H. O. Houghton & Co., publishers, Boston), in its issue for 'February gives to its readers a lengthy poem by John Greenleaf Whittler, bearing the foregoing title. We have transferred a portion of this sherling production to our columns, and refer those who with to peruse it entire to the number of the Magazine specified above. Mr. Whitther depicts in the opening stanzas of the poem the sunny slopes of Grane River, on which the warm winds of May are calling out the verdant grass; the early birds making Royalside vocal with their melody; and the young man in his "Sunday coat," bent on a "fishing excursion" to Wenham Lake - an excuse which, however, fails to satisfy his mother, who tells him he seeks a maid n on the bank of that lake, a blue-eyed charmer, to whom "the wickedest witch in Salem jail" is a saint. He defends his sweetheart, and tells of the kindness of the young girl to her old, blind mother, and the high estimation in which she is generally held; after which he proceeds on his errand of love. Filled with anger, tho other hastens to the parson, and denounces the maiden to him as a witch; he assures her that even now Marshal Horrick (who e daughter is a dear friend of the accused girl) is in pursuit of the damsel, and will speedily bring her to Salem jail. The narrative then continues as quoted below. -Ed. B. of L.]

- * * * * Oh, fair the face of Wenham Lake Upon the young girl's shone, Her tender mouth, her dreaming eyes, Her yellow hair outblown.
- By happy youth and love attuned To natural harmonies, The singing birds, the whispering wind, She sat beneath the trees.
- Sat shaping for her bridal dress
- Her mother's wedding gown, When lo! the marshal, writ in hand, From Altord hill rode down.
- His face was hard with cruel fear, He grasped the maid-n's hands: Come with me unto Salem town, For so the law commands !"
- Oh, let me to my mother say Farewell before I go He closer tied her little hands
- Unto his saddle bow. 'Unhand me," cried she piteously,
- "For thy sweet daughter's sake." "I 'll keep my daughter safe," he said,
- "From the witch of Wenham Lake." Oh, leave me, for my mother's sake.
- "She needs my eyes to see." "Those eyes, young witch, the crows shall peck From off the gallows-tree."
- He bore her to a farm-house old, And up its stairway long, And closed on her the garret door, With iron bolted strong.
- The day died out, the night came down ; Her evening prayers she said, While, through the dark, strange faces seemed To mock her as she prayed.
- The present horror deepened all
- The fears her childhood knew ; The awe wherewith the air was filled With every breath she drew.
- And could it be, she trembling asked, Some secret thought or sin
- Had shut good angels from her heart And let the bad ones in?
- Had she,' in some forgotten dream, Let go her hold on heaven, And sold herself unwittingly To spirits unforgiven?
- Oh, weird and still the dark hours passed; No human sound she heard, But up and down the chimney stack
- The swallows moaned and stirred.
- And o'er her, with a dread surmise Of evil sight and sound, The blind bats on their leathern wings
- Went wheeling round and round. Low hanging in the midnight sky
- Looked in a half faced moon. Was it a dream, or did she hear Her lover's whistled tune?
- She forced the oaken scuttle back ;
- A whisper reached her ear : Slide down the roof to me," it said, "So softly none may hear."
- She slid along the sloping roof Till from its eaves she hung, And felt the loosened shingles yield To which her fingers clung.
- Below her lover stretched his hands And touched her feet so small ; Drop down to me, dear heart," he said,
- "My arms shall break the fall."
- He set her on his pillion soft, Her arms about him twined :

The Westminster Review and A. J. Davis.

The following remarks on the philosophy of Andrew Jackson Davis* appeared, several years ago, in the Westminster Review (London), but we do not remember ever to have seen them quoted in this country. Coming from so high and independent a critical authority as the Westminster, they have a peculiar interest. The writer is evidently no superficial crammer. He must have read and weighed well the writings of Mr. Davis before he could have given so clear and succinct an account of their theosophic and philosophical character and value. The notice is in striking and honorable contrast with the flippant and superficial style in which the subject of these writings is sometimes treated by critics, whose only argument is a sneer, and whose animadversions are merely a manifestation of their own consummate ignorance of the subject they undertake to treat:

"The origin of this work is as remarkable as its contents, and its contents as remarkable as its origin. It will perhaps be in the recollection of some of our readers, that a work by the same author was published a few years ago, under the title of 'Principles of Nature,' which was repre-sented as containing lectures, or utterances, which he gave forth from time to time, while in the chairwoyant state, before a number of intelli-gent and trustworthy individuals. As might gent and trustworthy individuals. As might have been expected in reference to such extraordinary claims, some believed and others believed not. Upon any hypothesis, however, the work was a phonomenon, meriting the attention of inuiring and scientific minds. Since that time, his psychological peculiarities have become even more remarkable. His 'Principles' were said to be the result of simple clairvoyance—he being thrown into that condition entirely by the mechanical operations of his mesmerizer, and only while in it manifesting any superiority of spiritual power. No continuity of consciousness and memory linked together his normal and abnormain states, which ran on in parallel lines, alter-nating their activities, without any interchange of recognition or assistance. Now, however, this obstacle to his harmonious development has been surmounted; this suspension of memory he no longer experiences, having dynamically moved up into a higher state, which permanently unites both spheres of intellectual existence.

His case, therefore, as alleged, stands thus : In addition to the use of his external senses, his interior senses have become so developed as to af-ford as complete and as spontaneous an egress into the interior world of spirit, as, through the or-dinary medium, he enjoys into the exterior world of matter. While, therefore, he can perceive the phenomena in each, and the relations which sub-sist between them, this double perception is blended together in the focus of a common con-sciousness, and becomes the harmonious property of a single personality, in which reason is admitted to be paramount. He remains, conse-quently, liable to error, in regard to his own impressions, as well as those communicated by the spirit messengers, with whom he professes to hold converse; inasmuch as he (as well as they), with better means of knowledge, is still subject to the same methods of acquiring it, and to the same tests of its truthfulness and logical coherence, as his less fortunate neighbors. In short, his condition is that of inspiration-not in the sense of receiving a communication directly from the Almighty-but in the sense of being instructed by higher intelligences than himself, all with varied opportunities and powers of observation and reflection—or in the wholly subjective sense of having and using an interior organ for inspiring truth (rather than having truth inspired) from that encircling ocean of love and wisdom which flows from the central foun-tain of intelligence—just as in our physical sys-tem we are furnished with an organ for inspir-

ing the atmosphere around us. The present work, therefore, does not profess to be produced, like the former, from the report-ed utterances of the clairvoyant, but from the calm reflections and carefully preserved notes of the student. It is intended to take a cyclopædic range through the realms of knowledge, the author being impressed to search (as far as his abilities will permit,) the natural, spiritual, and celest al departments of God's universal Temple, and to reveal and suggest the proper application of such general truths as man's physical and spiritual organization requires in this, his rudi-

mental state of existence.' From the following brief statement of the im-pressions left upon our minds by the perusal of these two volumes, the reader will perceive a close resemblance between the Harmonial Philosophy and those of Spinoza and Swedenborg : God is represented as the source and soul of the t, and (like the idea giving birth to, and dwelling in, the word), and, together with it, constituting the Cosmos, as the soul, together with the body, con-stitutes Man. Spirit and matter are merely rela-tive terms. God is spirit in this relative sense. In a similar sense, the toul of man is regarded as spirit. Both God and the soul are organized sub-tanges devideing their own livergene it theory stances, developing their own likenesses in those material embodiments in which they enclothe themselves, and which they pervade as power, though locally concentrated as intelligence thereby possessing personality and consciousness. The universe, therefore, is an emanation, and all creation is a development. From the relation which the material or outward man bears to the spiritual or inward man, and which the material world sustains to the spiritual world, their re-spective functions and destinies are indicated. A scientific basis is laid for the hope of immor-tality, which thence becomes an object of knowl-edge, rather than of faith. Death is a simple metamorphosis, and, more properly a birth than a death—a door which opens into a higher sphere -a primitive event in a life which is eternal. body which is laid aside has given birth to a spiritual organization more befitting the soul's higher destiny, and can never therefore be re-sumed, or become the subject of a mechanical resurrection. Progress is the programme of the future. Man's education goes on. The Infinite and the Eternal are around him and before him, stimulating his aspirations, and pouring their riches into his expanding faculties. We have not space to follow the author through the multitude of other interesting subjects con-nected with science and philosophy, which are here expounded. This brief expository notice will suffice to indicate its character and contents to that class of readers fond of mystical philosophy.'

Since then it has always been the practice of Robinson in holding a circle in commemoration enlightened, noble-souled free thinkers of the of the happy evening when she with so much difficultý found her way to their house.

nication with spirit-friends.

Such a meeting took place on the 5th of this month. The far-famed White Feather was pres ent in all her glory among a host of other spiritfriends. In an address from the most prominent guide of the medium, he on more than one occasion alluded to the meeting as being the tenth anniversary! Not one of us, I am sure, recollected anything of the kind, and the truth of the spirit's assertion was only established by the old gentleman's referring to a memorandum in which he had made a record of the evening when Mrs. R. first came to his house, which, sure enough, proved to be on February 5th, 1867, being just ten years before to the day and hour.

THOMAS R. HAZARD. Aiken, S. C., Feb. 12th, 1877.

AN EVENING WITH MRS. ANNA STEW ART, OF TERRE HAUTE, IND.

Sunday, Feb. 26th, 1877, was cloudy and chilly, but did not prevent about twenty three persons tinguished. A few minutes only elapsed, when from meeting at Mrs. Stewart's rooms in Dr Pence's Block, at 7 o'clock in the evening.

The room, and a small one adjoining, were the room. The gas was re-lit, and there lay, in a | carefully inspected, also the cabinet, which was circular arrangement on the table, six or more | built on a platform fifteen inches high, and indesmall bouquets and quite a large black and white pendent of the walls of the room, so one could most. rabbit that seemed to be in too much of a maze see over, under, and on all sides of it. The plat San Francisco, Cal.

Free Chought.

A HINT TO THE NEXT SPIRITUAL CON-VENTION.

To the Editor of the Banner of Light: .

Inferring that before long another spiritual conference will take place, the following remarks may prove useful in promoting practical union. The commencement of the declaration of principles of the Philadelphia Convention seems a great stumbling-block, and decidedly objectionable, viz., the words "We recognize in Jesus of Nazareth the spiritual leader of men." Why enunciate personality in connection with leadership? Every individual's spiritual leader should be his own highest intuitions. If the essence of Christianity is love, and if love, unselfish love, was taught before Christ by Sanchoniathon, Confucius, and other religious chieftains, why everlastingly drag the name of Christ to the front, to the manifest injustice not only to the above and other religious chieftains and moral numerable humble, retiring, silent, unostentatious, illiterate individuals, who in all ages and amongst all races have practically exemplified the family I have alluded to, as often as I visit the doctrine of unselfish love? Why, also, by so Philadelphia, to invite me to join them with Mrs. | doing give unnecessary offence to multitudes of

> present age, who conscientiously desire no con-nection whatever with the name of Christianity. disfigured as that movement has become by the addition of much that is furthest from its true meaning? Besides, it is an injustice to these, and all outsiders, to assume the distinctive name of Christian; thus implying that all others were anti-Christian, or opposed to the spirit of Chris-tianity—the pure love-spirit. Truly, it would seem by their lives and actions that many of those referred to are far more deeply imbued with that some during which then pure news with that same divine spirit than many promia practical Christlesson at the feet of some no-ble minded, honest, outspoken, morally-courageous, self-denying, self-sacrificing materialist or athelst.

A basis for organization might be found in a basis of organization high be found in pure religious sentiment, free from any theologi-cal expression; a basis and a platform broad enough to take in the freest thinker who claims to be a Spiritualist, for what Spiritualist would deny the sentiment of love or the truly religious spirit? To be a true Spiritualist is to be a loving Spiritualist, and love should be the bond of union and basis of all spiritual association. Practically, if the remainder of the sentence in the "Declaration" were reconstructed on the abuve basis (would that all who next meet were above basis (would that all who next meet were spiritualized enough to make_universal love the basis), it might yet become, instead of "a dead letter," a living principle. Let "Christian Spir-itualism" be changed to loving Spiritualism, if Spiritualism require an adjective, but if it do so it is not Spiritualism in the highest sense—is not true Spiritualism, which is best expressed pure and simple; when unadorned is adorned the most. J. WILMSHURST, M. D. San Francisco, Cal.

noiseless as if velvet shod, They left the house behind.

But when they reached the open way Full free the rein he cast ; Oh, never through the mirk midnight Rode man and maid more fast.

Along the wild wood paths they sped, The bridgeless streams they swam ; At set of moon they passed the Bass, At sunrise Agawam.

At high noon on the Merrimac The ancient ferryman Forgot, at times, his idle oars, So fair a freight to scan.

* * * * All day he urged his weary horse, And in the red sundown Drew rein before a friendly door

In distant Berwick town. A fellow-feeling for the wronged

The Quaker people felt; And safe beside their kindly hearths The hunted maiden dwelt,

Until from off its breast the land The haunting horror threw, And hatred, born of ghastly dreams,

To shame and pity grew. * * *

And when once more by Beaver Dam The meadow-lark outsang, And once again on all the hills The early violets sprang,

And all the windy pasture slopes Lay green within the arms Of creeks that bore the salted sea To pleasant inland farms,

The smith filed off the chains he forged, The smith field off the chains he forgod, The jail bolts backward fell; And youth and hoary age came forth Like souls escaped from hell. —John Greenleaf Whittier.

Sulphur for Scarlet Fever.

Dr. Henry Pigeon writes to the London Lance as follows: The marvelous success which has attended my treatment of scarlet fever by sulhur induces me to let my medical brethren know of my plan, so that they may be able to apply the same remedy without delay. All the cases in which 1 used it were very well marked, and the epidermis on the arms in each case came away like the skin of a snake. The following was the exact treatment followed in each case: Thor-oughly applied the patient twice deliverity with set oughly anoint the patient twice daily with sul-phur ointment; give five to ten grains of sulphur in a little jam three times a day. Sufficient sul-phur was burned, twice daily (on coals on a shovel), to fill the room with the fumes, and of course was thoroughly inhaled by the patient. Under this mode of treatment each case improved immediately, and none were over eight days in making a complete recovery, and I firmly believe in each it was prevented from spreading by the treatment adopted. One case was in a large school. Having had a large experience in scar-let fever last year and this, Lifeel some confidence in my own judgment, and I am of opinion that the very mildest cases I ever saw do not do half so well as bad cases do by the sulphur treatment, and, so far as I can judge, sulphur is as near a specific for scarlet fever as possible.

*** The Great Harmonia; being a Philosophical Revela-tion of the Natural, Spiritual and Celestial Universe." By Andrew Jackson Davis, 2 vols, 1850-1.

The following, which we meet with in the columns of the San Francisco Figaro, is the embodiment of noble sentiments. The artists in question was Miss Emma Abbott :

"Mr. Mapleson billed me to appear in 'Travi-ata,' and told me to prepare. I told him that I could not sing in that opera; where I should have to assume the character of a prostitute, where the scenes were laid in houses of prostitution, and where sin was made alluring. I con-sider the influence of the opera bad, and would not sing in it. Mr. Mapleson laughed at me; then he threatened to break the contract. This he did to 'scare me,' he afterwards told my friends. I was besieged with arguments and pleading to sing by my best friends. Titiens talked with me for hours. But I could not see the matter in any but one light. I consider the opera bad in its influence: I could not use my voice in any such a way. This was not an im-pulse, a freak. When I was a little girl singing around the country with my guitar. I made a vow -yes, vow is the word-that I would aver use my roice when I thought the influences might be bad. That vow I mean to keep."

For generation is the production of an image of the real subsistence upon matter, and what is generated is in imitation of what is truth.--Plutarch.

MARCH 17, 1877.

BANNER OF LIGHT.

Banner Correspondence.

Wholesome Advice.

Dr. Donald Kennedy, of Boston Highlands, who is now at Cannes (France), writes as follows to a friend in this city :

lows to a triend in this city : "I read in your papers that Spiritualism is passing through a severe ordeal ; but it will come out triumphantly. The poor silly creatures who for the sake of a few dollars, have been induced to vilify its glorious truths, will soon sink out of sight, and be remembered only as we remember criminals, by the enormity of their crimes. We loathe and detest a minister who uses the gospel as a cloak to cover his avarice or lust, and de-nounce him as a hypocrite; how much more so as a cloar to cover his avarice or lust, and de-nounce him as a hypocrite; how much more so ought we to mark the wretch who uses his spirit-ual gifts for the purpose of falsifying that which he knows to be true. I allude to mediums of both sexes, who are catering to the tastes of those who oppose Spiritualism as a delusion and a snare. They hav receive the complexe of the They may receive the applause of the snare. Ignorant, and a few dollars for their iniquity, but the end is not yet. A dreadful future is in store for the end is not yet. A dreadful future is in store for them. To use the language of Jesus, 'It were bet-ter for them that a milistone were hanged about their necks and they were cast into the depths of the sea!' Where are now Messrs. Grimes, Car-bonell, Von Vleck, Fay, and a host of other ex-posers (1) of Spiritualism? Where the recent im-postors will soon be—in oblivion. All religious systems denounce hypocrisy. Even Mahomet.con. systems denounce hypocrisy. Even Mahomet consystems denounce hypocrisy. Even Mahomet con-signs them to the lowest place in his hell. Both you and I, who know Spiritualism for ourselves, inde-pendent of mediums, also know that the ret-ribution which attends violated law cannot be evaded. I tremble, therefore, at the fate of these dishonest wretches. No doubt the ready counte-nance given these impostors by honest Spiritual-iste has stimulated their condity. As a body nance given these impostors by honest Spiritual-ists, has stimulated their cupidity. As a body, Spiritualists, honest themselves, have been slow to suspect others, and hence the advantage taken of them. I hope the recent exposures will make Spiritualists more careful in giving their counte-nance to men and women to day who may to-morrow turn against them. But have not we as a body been too self-satisfied and, like some of morrow turn against them. But have not we as a body been too self-satisfied, and, like some of the fashionable churches, sunk into inanity? I think if we were more active in spreading the truth, we would be less llable to be deceived. Spiritualism is a great truth, a blessing revealed by God to give his children courage to meet the ever-changing events of life with fortitude; to south the surrowing and hereaved and to reise soothe the sorrowing and bereaved, and to raise the mind to the contemplation of scenes 'where the rainbow never fades, where stars will be spread before us like islands that slumber on the ocean, and where the beings who are here passing before us like shadows, will stay in our pres-ence forever!' Burn up the chaff; purify the camp of the Lord."

Wisconsin.

GENEVA LAKE .-- W. L. West writes, Feb. 5th, as follows: "Thinking that the book, 'The Ordeal of Life,' has not been sufficiently appreciated by the reading public, 1 wish to offer my testimony in its favor. Viewing it from my standpoint, I think there has never been a book of its size published that affords more instruction and interest to the student of mental philosophy than 'The Ordeal of Life.' The descriptions of the mental characteristics of some of the Bible writers give a good key to its history. The spirits presenting themselves to have a psycho phrenological reading of their character given, either confirm, deny, correct or explain the sto-ries related about them in the Bible. Coming down to our own times, there are more

than sixty living characters described, taken from all ranks in life, which give the leading characteristics of the most noted men and women of our day. Taking the fifteen hundred men and women described, we get a great variety of characters, of every shade of belief and experience, including popes, kings, queens, warriors, statesmen, theologians, and every variety of distinguished or eminent persons, who have passed from earth during the last forty centuries."

Ohio.

KINGSVILLE, Feb. 26th, 1877.-Since my last note to the Banner we have not been idle here. When Bro. Bishop A. Beals went forth to other fields of labor, following in his path was a splendid medium by the name of Miss Jennie B. Hagan, from Royalton, Vermont. She is speaking at least three times per week in this locality, and gives universal satisfaction. She is sixteen years old, and is stopping here among the friends (of whom she has a great many in this town). She has spoken two evenings at our town hall

with your incomparable fidelity will surely crown . your life. May divinest peace be yours." Massachusetts.

BOSTON .- Philip Davies forwards us a copy of the report of "A Year's Work in the North-Street Union Mission," 102 Commercial street, this city, from which we make the following extracts : "We have given 7,026 meals to poor pertracts: "We have given 7,026 meals to poor per-sons on the premises; also given to poor appli-cants cash for lodging, food, fuel, &c., \$3,905, as well as 446 garments, 150 hats, 1,290 lbs. meal, 1,284 lbs. flour, 300 lbs. coffee, 65 lbs. tea, 98 lbs. rice, 100 lbs. sugar, 300 loaves bread, fish, vege-tables. &c. tables. &c.

Our meetings are largely attended by laboring Our meetings are largely attended by laboring men. We find a great difference this year in the applicants for charity; they are more local than heretofore, as many that formerly applied be-longed to the manufacturing districts outside, who now are partially employed. Those who apply at present are mostly those who belong to the city, and whose families are and have been in great suffering. To these we have ministered

the city, and whose families are and have been in great suffering. To these we have ministered as far as we have had ability. We are in press-ing need of garments for adults and children. The great difficulties in business have affected our collections very seriously, but we have done the best we could with the means at our com-mand, and prospects look better for the future. We still believe that the money given for chari-table purposes should be spent upon the poor, and not laid out in buildings and costly appli-ances. We commence a new year in our work. and not laid out in buildings and costly appli-ances. We commence a new year in our work, still relying upon the kind cooperation of the public as in the past. The highest form of wor-ship, we believe, is *labor*, and the loftiest praise, work."

Maine.

BINGHAM. - J. D. Hill writes, Feb. 20th: "Mr. S. L. Taylor has recently spent a few days in this vicinity, and as a test medium has, under favorable conditions, given good satisfaction. He was with me a day and a night, and during the evening gave tests satisfactory to us all. I also attended two other circles when Mr. Taylor was present, and witnessed tests which were good. He has been visiting various towns on the Kennebec and Penobscot in a missionary char-acter this winter. His phase of mediumship is an exceptional one, and to me was a novelty such as had not previously come under my observation."

NORWAY .- Mrs. R. Lombard writes: "I send you, by post-office money order, \$3,15 to renew my subscription another year. The dear old Banner! I like it better and better the more I read it, and I know that I would give up all ex-tras and many of the necessaries of life, rather than to part with that which brings so much spiritual food to my heart and home. The Mes-sage Department interests me very much ; and I would gladly send something in aid of the Free Circle Meetings, but cannot at present."

Work in Minnesota.

Thomas Cook, State Missionary, spoke in New London, March 6th, 7th and 8th; Howard Lake, Wright Co., March 9th; Delano the 10th; Buffalo the 12th; Monticello the 13th and 14th; St. Cloud the 15th; Sauk Centre 16th; and will speak at Osakis, Douglas Co, the 17th and 18th. For ar rangements for other lectures in the vicinity of the branch line of the St. Paul and Pacific Rail road, the friends will please address him at Osakis, Douglas Co., care of W. Adley.

Written for the Banner of Light. THE BRIGHT AND BETTER DAY,

BY HENRY HITCHCOCK.

The time will come-approaches now-When Truth, with fair and radiant brow, Will usher in the grander day-Fulfillment of prophetic lay; Ay, coming swift the better time. When human life will be sublime.

Then will the prayer of "Peace, good will Among all men," each soul fulfill By life of truth and life of love Scarce lower than the blest above : And widows' tears and orphans' cries Distress no more, nor pain the eyes.

Yes, in that time-the perfect day-Mere gold, as now, will not hold sway ; Souls weighed against the cash in bank. And prized alone for stocks and rank; Nor yet for dress, in latest style,

THERE IS NO DEATH.

(We have seen the following beautiful lines credited to Bulwer. . Whoever the author may be, he has poetized truths that will stand unshaken through all the ages.] There is no death 1 The stars go down

To rise upon some fairer shore ; And bright in Heaven's jewcled crown They shine forever more.

There is no death! The dust we tread Shall change beneath the summer showers

To golden grain or mellow fruit, Or rainbow-tinted flowers ; The granite rocks disorganize

To feed the hungry moss they bear, The fairest leaves drink daily life From out the viewless air.

There is no death ! the leaves may fall, The followers may fade and pass away— They only wait through wintry hours The coming of the May.

There is no death ! An angel form Walks o'er the earth with silent tread. He bears our best loved things away, And then we call them "dead."

He leaves our hearts all desolate-He plucks our fairest, sweetest flowers, Transplanted into bliss, they now

Adorn immortal bowers.

The bird-like voice, whose joyous tones Made glad this scene of sin and strife, Sings now in everlasting song Amid the trees of life.

And where he sees a smile too bright Or heart too pure for taint of vice, He bears it to that world of Light To dwell in Paradise.

Born into that undying life, They leave us but to come again; With joy we welcome them-the same, Except in sin and pain.

And ever near us, though unseen, The dear immortal spirits tread ; For all the boundless Universe

Is life—there are no dead t

Longfellow.

"God sent his singers upon earth With songs of sadness and of mitth, That they might touch the hearts of mon And bring them back to heaven again, "

Such a singer, the foremost of all the poets of his country, to day reaches the seventieth anni-versary of his birth, and his admiring readers, who include in their ranks all who speak the English tongue, will not forget the fact. His own lines describe the character of his writing : "A poet, too, was there whose verse Was tender, musical and terse, "

For the singer of "The Village Blacksmith" and "Endymion," the writer of "Evangeline" and "Hiawatha," "The Golden Legend" and "Christus," no one will hesitate to pray :

"Honor and blessings on his head While living, good report whendead, Who not too eager for renown, Accepts but does not clutch the crown."

Always have his words been elevating, comforting and inspiring, so that, to quote from his last published verse, dying he will

the day, but how better could it be done than by simply reading the works of one of whom, more truly, perhaps, than of any other, it can be said

The true poet is the benefactor and friend of the whole race. Of such an one long may it be before

"Song sinks into slience, Tho story is told, The windows are darkened, The hearth stone is cold."

-Boston Herald, Feb. 27th.

"Death" is but "Transition."

"Death" is but "Transition." To the Editor of the Banner of Light: A highly esteemed rivend. Frederick S. Cox, for many years a testdent of our village, and who departed to the typirt. He on the 5th Inst., was note of the few in whom a "thirst for knowledge" and true wisdom becomes an almost overmastering passion. It made him a skeptic, in that best original sense, "one who hocks around and considers;" and the last theme which came under his severe mental speculation, as an ardent lover of pure science, was the "farts and philosophy of spiritualism." Of the "Induct-ire," or Enxlish school of inquiters, and himself an Eng-lishman, bis clear endersement of the new spiritual science is another link in the chain of testimony from men of de p intellectual and scientific blas. For many months prior to his transition, he was an exhaustive reader of the Banner and of progressive works generally. He felts deep interest in the "Stade trial," and I have often seen bis check tingle with shame or indignation, in view of the gross in-telerance and bigory of his country men. I record his use as a friend of progressive thought not only, but a friend of markind, and a man whose "domes-quatances in this country and in Europe. Yours for the "resurrection of life," B. J. B. Hopedale, Mass., Morch 9th, 1877.



01 Three Lectures,

BY CORA L. V. TAPPAN,

COMPRIAING

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The Symbol of the Cross,

The Symbol of the Trinity.

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A TABERNACLE SUPPLEMENT.

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Jesus Christ, the Real Manner of his Death.

PSYCHOLOGY, BY T. P. BARKAS, F. G. S., Newcastle-on-Tyne

logical Society, on Monday ovening,

October 23d, 1878.

3

This Address embraces a record of some of the most re-markable phenomena which Modern spiritualism has ever developed. It gives an account of a lade medium, a per-son of ordinary education, who, under spirit control, an-swersabstract questions in Science with astonishing fluency and contrarty.

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THE AGE OF REASON:

AN INVESTIGATION OF

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BY THOMAS PAINE,

Author of "Common Sense," "American Crists," "Rights of Man," 80.

Also, a Brief Sketch of the Life and Public Services of the Author.

ORIGINAL RESEARCHES IN

An Address delivered to the Newcastle Psycho-

was in progress at the time. A lively interest is being awakened among the few Spiritualists, and an organization has been formed, to be known as "The Organization of Kingsville Spiritualists for truth and progress." STUART L. ROGERS, Sec'y.

CLEVELAND.-Bishop A. Beals writes March 2d: "I have been speaking for the Spiritualist Society in this city for the past two Sundays, and have been reëngaged for the month of March. The society is in a flourishing condition ; the Lyceum is augmenting in numbers and broadening in interest through the able leadership of Bro. Thomas Lees. The meetings have been well at-tended, and there has been a gradual increase in my audiences. The hall is a credit to the cause of Spiritualism in this city. The friends owe much to the indefatigable interest and untiring efforts of their President, D. S. Critchley, for the present promising condition of affairs. I have formed the acquaintance of some of the medial

formed the acquaintance of some of the medial workers here, and am pleased to report that Cleveland has as good test mediums as I have met with in any of the Eastern citles. Charles C. Watkins is giving slate-writings, and the manifestations that I have witnessed in his presence equal any I ever saw in that of Dr. Slade. He is developed for the independent slate-writing phase, and is able to satisfy the most skeptical of the verity of the phenomena given through his instrumentality. The Spiritu-alists are active, and holding private and public circles here, and I am credibly informed that some of the wealthiest families on Euclid Ave-nue are holding private meetings with our medinue are holding private meetings with our mediums. The creat truths of spirit-communion are steadily making their way to reception by think. ing minds everywhere, and belting the globe with the magnetic light of sympathy from the better world. I shall be pleased to receive calls to speak, and can be addressed 51 Rockwell street."

Michigan.

SOUTH SAGINAW .-- G. N. W. Swayer, M. D., writes, Feb. 26th: "Drs. Frank T. Ripley and Davenport have given us a very able course of lectures on Spiritualism in South and East Saginaw. Bro. Ripley is a good trance and test medium, and furnished many tests or identifica-tions of the presence of loved ones who have passed to spirit life. Of Dr. Ira Davenport, it is only necessary to say he is a host within himself. Our bell was well filed with the best alegent of Our hall was well filled with the best element of our city, and the efforts of these workers have resulted in grand success."

California.

LOS ANGELES.-Jennie Leys writes us, in the course of a private letter: "At this time, when more than ever do mediums need all the protection which money and love can bring, I see that even William Howit protests against the re-celpt of money by them in return for their ser-vices, and very many hardly less influential coucide with him. Upon mediums is to fall the great burden of the coming battle for truth, free-dom and progression, and I feel that some an-swer* should be made in their defence. You are their burden of the coming battle for truth, freetheir best friend, and a blessing commensurate

Those who perused the article from her pen on this sub-foct, in our last issue, will fully agree with us when we say that the answer she there made, and the defence of medi-mushing she wave nuterance to, were irrefutable and conclu-sive.—Bd. B. of L.

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Will men receive the blandest smile.

No almshouse then, no homeless poor, No black and creaking prison door, Or pens for convicts then will be, But only temples, grand and free, Where man and woman, youth and age, May study Learning's shining page.

No idle acres, broad and green, On prairies vast, in valleys seen, Will be possessed by one alone, Or cold monopolies then own;" While bread is scarce, but hands abound. And ache to till the fertile ground.

"Equality throughout the world " Will be the motto then unfurled, For man, progressed and better grown, Will bow to truth upon her throne, And yet so wise, without decree, "A law unto himself will be."

Then Love, not Might, will Truth sustain, And Peace o'er strife cast net and chain ; Instead of gulfs 'twixt man and man, Prevailing now since time began; The perfect life then understood, Mankind will be one brotherhood.

One God, alone, of Love, whose rule All men will learn, is but a school, And just above, o'ershading this, . Will know a world of spirit-bliss, Where after death, or spirit-birth, Dwell all the souls of ruder earth.

Then will the lion, monarch wild, Caress the lamb, led by a child, And every heart-partaker be In universal jubilee; Ay, Truth and Peace and Love will swav And rule the bright and better day.

With high communion, pure and sweet, Between this sphere and that complete, The sages, long of spirit-birth, May teach the humble child of earth: Sure footing then will Truth maintain, And blessings fall like April rain.

Then sing with joy the hopeful song ! Sing, sing aloud-the strain prolong ! "Once more to horse !" brave hearts and true; Once more let all the fight renew; See yonder! star of coming day! In shades of night Wrong hies away!

Haste ! haste ! brave soul ! to do thy part-With willing hand and earnest heart, To bring the day of perfect peace, When every wrong and strife will cease, And Truth, not Might, in love will reign, And Righteousness the world regain.

A Portuguese merchant, while attending to his business in the interior of Africa, seems to have discovered the source of the Congo River. Moral: If you want to be lucky mind your own business.---

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Passed to Spirit-Life:

From Rockville, Conn., Feb. 23d, Mr. Daniel S. Sloan, oged 73 years.

From Reckville, Conn., Feb. 23d, Mr. Daniel S. Sloan, aged 73 years. He has been a firm hollever in the truths of Spiritualism for twenty-five years, and the dear old Banner of Light has for many years been a welcome guest at his fireshio. Although there were anne efforts put forth to draw him away from his faith and trust in the angel-world, he stood firm and steadfast to the last, and requested that his from and steadfast to the last, and requested that his from and steadfast to the last, and requested that his from second to the second state of the deceased. Brother Sloan, although somewhat eccentric, and he cultar in his views, was always an honorable and upright man. He has left a family of the children to mourn his depart-ure, but happily some of them know that he still lives, and in this knowle ige find comfort even in their stadness. May he off return to them in spirit, to cherr and strength on the main in life's journey. The children of deceased being part Spiritualistand part Ortholox, in order to produce harmony in the family, it was decided to unlife the services at the funeral; accordingly an invitation was oxtended to the past r of the Methodist Episcopal church, also to the past or of the One gradientist, but I an sorry to say that they both refused to unlie with a Spiritualist. (Let mo here asy that he writer, although noto professed Spirit-ualist, is still a member of the Methodist Episcopal church, also to the opened to see the gool brother who (though a church member) assisted sincerely in prayer; may his cyes be opened to see the gool brother who (though a church member) assisted sincerely in prayer; unay his cyes be opened to see the gool brother who (though a church member) assisted sincerely in prayer; unay his cyes be opened to see the gool brother who (though a church member) assisted sincerely in prayer; unay his cyes be opened to see the gool brother who (though a church member) assisted sincerely in prayer; unay his cyes be opened to see the gool brother who (though a church member

From Baltimore, on the 2d of March. Charles P. Gilman

From Baltimore, on the 20 of blarch, Charles L. Ghima, formerly of Haverhill, Mass. For many years he believed in spirit-communion, which will better enable him to return to earth to bless those who cared for him so kindly during his last days, and gathered around his lifeless form to pay the last tribute of respect to one they highly esteemed. Mints. It. WALCOTT.

From Collins Dépôt, Mass., Feb. 17th, Miriam Collins,

wife of Warren Collins, aged 67 years. It was at her request that I. P. Greenleaf spoke words of consolation at her function a large circle of relatives and friends.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agais type averages ten words.]

Pennsylvania Ninte Society of Spiritualists. The Eleventh Annual Meeting of this Society will be held at Lincoln Hall, Broad and Fairmount Avenue, Phila-delphia, March 31st, 1877, and on Sunday, April 1st, at 10 A. M. and 3 and 8.P. M. This will be the Twenty Ninth Anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia, in conjunction with us. The members of this Society and friends of the cause from all parts of the State and from riends of the cause invited to meet, to consider the present other places are invited to meet, to consider the present condition and prospects of Spiritualism, especially with reference to the subject of more complete and -ficient or-ganization throughout the land. The general subject of organization throughout the land. The general subject of organization throughout the land. The general subject of organization throughout the land of Spiritualism and to bring its advocates into more harmonious relations with each other, that the power which rightfully belongs to the Bo directed as not only to protect Spiritualism in their fuence for the real benefits in this and other lands, may be a directed as not only to protect Spiritualists in their fuence for the real benefits in unkind everywhere. The meeting will be free to all, and we hope our friends will respond to this call, either personally or by letters ad-dressed to our sceretary. "Come, let us reason together." There are thousend of Spiritualists in this great State whose influence would be much more effectual if we knew each other better and were properly landed together in a freedom, but with a determination to ald each other and the world in the form of the age, all of which are more or less intimately associated with our cance. BARC iterIN, Pres. HENNT T. CHILD, M. D. States, Philadel phia, See'y. other places are invited to meet, to consider the present

HENRY T. CHILD, M. D., 64 Race street, Philadelphia, Sec'y. (Papers friendly to the cause are requested to copy the above.)

Important Concealed Information, OBTAINED FROM AN Old Manuscript found in Alexandria,



In a trance was taken down from the cross, brought to life again, and in reality died six months after within a secret religious acciety called "Esseer Brethren," of which he was a member.

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Stories for Our Children.

BY J. O. BARRETT.

To Book-Purchasers.

We respectfully call the attention of the-reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we BTORE, ground floor of building No. 9 Montgomory Place, corner of Province street, Boston, Mass.

Having recently purchased the stock in trade at ANDREW JACKSON DAVIS'S PROGRESSIVE repeated by officers of the army," BOOKSTORE, New York City, we are now preetc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of the world.

We are prepared to forward any of the publicato the sale of Books on commission. Send for a free Catalogue of our Publications.

Colby & Rich.

In specify from the BANNER OF LIGHT, care should be taken to instinguish between efflorial articles and the commander. I on a conducted or otherwise) of correspond-ents. Our estimates are open for the expression of imper-ional free throught; but we cannot undertake to endorse the article shades of opinion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, MARCH 17, 1877.

PURLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Provinc street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWSCOMPANY, 119 NASSAUST

COLBY & BICH, PUBLISHERS AND PROPRIETORS.

57 Letters and communications appertaining to the Pditorial D-partment of this paper should be addressed to Letters (construction) and all DESINESS LETTERS to ISAAC B. RUMAN STRUCT PLOAT PUBLISHING HOUSE, BOS-CON WASHINGT OF LIGHT PUBLISHING HOUSE, BOS-

Spiritualists are the depositaries of a great truth, su rounded, no doubt, in many directions, with error and falsehood, but a truth for the establishment of which they appeal to experimental facts, canable of repeated verifica tion. (A) that, (A) says Carlyle, (A) is a divine revelation, and he who bets contrary to it sins against God, (A). Al truths confirm one another when read aright. It is to truth, through facts, truth free from all controverted dogmas, that Spiritualists aspire, - Desmond Fitzgerald.

Indian Peace.

The recent letter of Bishop Whipple, in the New York Tribune, on the subject of pacification for the Indian tribes, is practically a review of our whole treatment of them from the beginning. The Bishop first recites the steps of wrong and outrage that led straight to the recent Indian "The tribe had the solemn pledge of the nation by the treaty of 1868, that they should be protected in the territory set apart for them; and that he knows no instance in history where a great nation has so violated its solemn oath." He alleges with all possible emphasis, that the redmen had been guilty of nothing whatever Rich, 9 Montgomery Place, Boston. that merited the severity with which they were punished by the Government, nor 'does he think they had committed any wrong at all. The substance of the complaint on our side was this:

Inspector Watkins, in November, 1875, reported to the Indian Office that Sitting Bull and followers in the Powder River country were stealing and plundering from the Montana settlers. The deprédators were said to be but few in 'number, and they could easily be punished. But it was urged on the ground of justice and policy that none but guilty Indians should be punished, and the innocent ones should be protected. This sound advice was unfortunately not followed. The provisions at the agencies fell lamentably short during that very season, and, with the consent of the agents, the Indians went forth to hunt on their unceded territory, as allowed by the treaty. Commissioner Smith issued an order on the 6th of December, that if they were not back

the rumor was true. The Commissioner went to the President. The President told him to write and assure the Indians of protection. The pledge keep on sale at the BANNER OF LIGHT BOOK- that they should be protected in their property was made in the most solemn manner by the agent, for he had the highest of all authority, the President of the United States. This pledge was

And although this pledge was repeated just as pared to fill orders for such books, pamphlets, emphatically by the Commissioners, in complete violation of it two thousand ponles were taken from the friendly Indians at Cheyenne and Standing Rock Agencies, that were driven east

after the grass had been burned on the prairies tions of the Book Trade at usual rates. We re- and there were several inches of snow on the spectfully decline all business operations looking ground; and of this number but five hundred reached St. Paul alive. It was a wholesale confiscation and cruelty. The Bishop expresses his firm belief that the distress in business all over the country, and the devastations committed on the Western farms by the grasshoppers and other insect pests, are only judgments of heaven visited on the nation for the wrongs it tolerates in the treatment of the Indian. Now he proposes to call a truce. "He thinks it possible to establish a lasting peace with the Indians. The country in the southwest is one not surpassed in fertility or beauty by any that the sun shines upon. It has already been devoted to the use and enjoyment of the Indians by the government.

We have one-half of it at our absolute disposal. We can place there any Indian tribes we like. A portion of the Sloux are willing to migrate thither. If allowed to go, they will become pioneers for the rest, so that in time the entire body of Sioux will be drawn there as fast as they are reconciled to the theory of living by the cultivation of the soil. On the Missouri they can support themselves only as herdsmen, and in order to set them up in that calling large stocks of cattle would have to be purchased for them. And there would be lawless whites and marauding Indians to give them infinite trouble, and finally break up the system. The expected Black Hills emigration will induce large numbers of whites to go into the business of herding also, and thus there would be trouble from that source besides. By all means ought every Indian who is willing to try living by agriculture to be encouraged, that the influences of civilization may be brought as soon as possible into operation, The way to an Indian peace is plainly an open and an easy one.

Hudson Tuttle's Arcana of Spiritualism

An English edition of this work, the American plates of which were destroyed by the great fire in Boston, in 1872, before the volume had been war, and in speaking of the Sionx he says that | largely circulated, has been republished by James Burns, London. It is an excellent work—pithy, condensed, and careful in its scientific inductions-just what we might expect from HUDSON TUTTLE. No more attractive volume for the scientific inquirer into Spiritualism has yet appeared. Sold, wholesale and retail, by Colby &

Dr. Fred. L. H. Willis,

The discarded Harvard College student-discarded solely because he was a born medium-is in town, and may be consulted at the Quincy House. At this time, when the medical junta of Massachusetts is at the State House petitioning for the enactment of a law against mediums practicing medicine, those interested should call upon Dr. Willis and get posted, or *healed*, if they are sick, as this gentleman is one of the very best medical clairvoyants in the State.

Baboo Peary Chand Mittra.

A masterly and exhaustive review and discussion of the matter contained in the choice pamphlet on "The Rsychology of the Aryas," (recently published at Calcutta by the above-mentioned eminent Indian merchant and man of letters.) has been prepared for ou Alfred E. Giles, Esq., and will appear at the earliest possible moment.

the Commissioner of Indian Affairs to know if | The 29th Anniversary of the Advent of **Modern Spiritualism**

Will be celebrated in Boston, at Paine Memorial Hall, on Friday, Saturday and Sunday, March 30th, 31st, and April 1st, under the auspices of the Children's Progressive Lyceum, of which useful organization J. B. Hatch is Conductor. Lyceums, wherever located, are cordially invited to unite with the Boston school in the celebration. The following is the arranged programme of exercises:

On Friday evening, March 30th, there will be held an Inauguration Ball, dancing from 8 until 2. Music will be furnished by Savage's Band, C. D. Smith, prompter. Caterer Tufts will provide the supper

On Saturday, March 31st, the hall will be open the entire day for the reception of strangers who may visit Boston on that occasion. The evening will be devoted to an entertainment to be given for the benefit of the Lyceum. This entertainment will be well worthy of public patronage. Instrumental music for Saturday and Sunday will be furnished by the Lyceum orchestra, under the direction of Prof. Alonzo Bond.

On Sunday morning, April 1st, the Lyceum will hold its session in Paine Hall. In the afternoon the rostrum will be occupied by Prof. R. G. Eccles, who will preach the anniversary sermon. A concert and conference, at 71/2 o'clock, will conclude the exercises. On this evening many of the most able speakers will be present and take

The Spiritualists of Springfield, Mass., will remember the event by a meeting to be held March 31st, at Sovereigns' Hall, speeches by Cephas B. Lynn, Dr. H. B. Storer, Mrs. Sarah A. Byrnes, and others in the afternoon, entertainment in the evening. Particulars next week.

The Spiritualists of Battle Creek, Mich., will hold a Medium's Convention on March 31st and April 1st.

-----Prof. Milleson's Lectures.

Prof. Milleson has just closed a very successful course of lectures at the residence of Mrs. Floyd, No. 8 Pembroke street, Boston, before intelligent and appreciative audiences." He will give another course of three lectures on successive Friday evenings, at the elegant parlors of Mrs. Chase, No. 37 East Brookline street, Boston, commencing on the 16th inst. Subjects: "Psychic Force." "Inspiration and Intuition," and "Witchcraft." These interesting and advanced discourses are illustrated by beautiful life-size paintings representing the psychic, or soul forces, as they circulate in and through the physical and spiritual bodies, and are the first of a series of paintings giving the Anatomy of Magnetism, of inestimable value to all who may desire to treat disease by manipulations. Theodore Parker once said, while controlling Mrs. J. H. Conant, at the Banner free circles, in reference to these paintings: "They are the beginning of a grand science the world has but little'idea of at the present time." Students in spiritual science will do well to attend these lectures given by Prof. Milleson.

Tor Mr. C. H. Foster, the excellent test medium, will return to Massachusetts in the early part of April, and hold scances at the Winthrop House in Boston, for two months, when this community will have a capital opportunity of witnessing the manifestations in this gentleman's presence, and can then judge for themselves whether the impostors Baldwin and Bishop can do anything even remotely approximating to the wonderful results produced.

Der two-thirds of the applications received by the new Postmaster-General for Southern post offices come from clergymen. Mr. Key says he does not understand it to be the policy of the Administration to unite Church and State. That is the policy of the bigots. Keep a sharp lookout, Mr. Key. There are altogether too many Comstocks connected with the Post-office Departmént. A highly-esteemed correspondent writes :

A NEW WORK BY ANDREW JACKSON DAVIS.

The "Stellar Key"-Second Part.

I have the happiness to inform you, Mr. Edi-or, that recently my best hours daily have been iven to observations and investigations of things spiritual; and now I can say that the Second Part, which was long ago promised, of the "Stellar Key," is in process of being born; and it will be furnished to you for publication in the BANNER OF LIGHT in Chapters, and with illustrative diagrams, under the general tille of "VIEWS OF OUR HEAVENLY HOME." And I hope all this will bring you one thousand new subscribers. Your friend, A. J. DAVIS. Orange, N. J.

The above note, replete with the genial spirit of the Harmonial Seer, fully explains itself to the reader. It was in 1867 that the First Part of The Stellar Key to the Summer-Land was published. Now, after the interval of ten years, its second part is to be given to the world. We are indeed pleased to make the announcement that such a plan has suggested itself to Bro. Davis; and, still more so, to be able to state that his labors in this regard have been crowned with a success of which our patrons themselves will have opportunity of judging ere long, as we shall commence the publication of the Series in the opening number of the forty-first volume-the BANNER OF LIGHT FOR MARCH 31ST.

It is a significant fact that the date of the commencement of our new volume-marking the close of twenty years of earnest effort on our part for the advancement of the cause, and the commencement of another period-should fall on the anniversary day of the advent of Modern Spiritualism. We trust that the literary attractions which we shall endeavor to present in the forthcoming volume will meet with the approbation of our patrons, and we feel sure that the articles of ANDREW JACKSON DAVIS, illustrated as they will be with engravings in full unison with the penetrative thought of this wonderful mind, will draw to our columns the attention of many who have not as yet been in the habit of perusing our pages.

While we do what we can to improve and beautify the Banner of Light, we trust that those whose names are already on our mail books will take the hint from the closing line of the card of Bro. Davis, and endeavor to obtain for us a number of new subscribers which shall even transcend his kindly expressed wish in this regard.

Movements of Lecturers and Mediums.

Robert Cooper is announced to lecture, Sunday evening, at John A. Andrew Hall, corner of Chauncy and Essex streets, on "Intemperance in England." Admission free.

Capt. II. II. Brown has just finished a successful course of six lectures each at Schoolcraft and at Plainwell, Mich., and will give a second course in each in April. He spoke in Milford (third engagement) March 11th. He will lecture in Detroit, also his third engagement, March 18th and 25th, and in Plainwell, April 1st. During the weeks between these dates he expects to visit Clyde, Holly, Fowlerville, and a few other points. He spoke before the Sovereigns of Industry in Battle Creek on the 7th inst. Will make engagements for dates after April 10th, Address care of Mrs. L. E. Bailey, Battle Creek, Mich.

· Mr. Henry C. Lull, inspirational lecturer, will speak in St. John, N. B., Sunday, Monday and Tuesday evenings, March 18th, 19th and 20th, also at Lowell, Mass., March 25th, and at the anniversary of Modern Spiritualism, Paine Hall, Boston, Sunday evening, April 1st. His Sunday evening scances will be discontinued until further notice.

W. F. Jamieson gave in all thirteen lectures in h (Wis.), arousing a

Hearings on the Proposed Medical Ukase; Strong Words for Justice from Alfred E. Giles, Esq., Allen Putnam, Esq., H. N. Stone, and Others; **Remarkable Modesty of the Medical** Faculty, etc., etc.

[Reported for the Banner of Light.]

On Friday morning, March 9th, the Blue Room, at the State House, Boston, was the scene of the first audience granted by the Senate Judiciary Committee-composed of Hon. Charles Russell, Chairman, and Senators Bowman, White, Kellogg, and Coffin-to those parties who desired to express themselves either for or against the proposed "Act to regulate the Practice of Medicine and Surgery in the State of Massachusetts," which was introduced in the Senate, on leave, by one Ewing, of Hampden.

We quote below the principal sections of this truly mediæval statute, recommending them to the attention and detestation of all lovers of progress, especially those resident in the Commonwealth, upon whom the proposed measure aims to foist a precedent of the utmost gravity as to its promised results on the rights of citizenship :

its promised results on the rights of citizenship: SECT. 1. Each and every medical society now existing under a charter from the Legislature of the State of Massa-cluseits, shall, at each annual session thereof, elect a board of censors, consisting of not lass than three mem-bers, who shall hold their office till others are elected, which board shall have authority to examine and license practitioners of medicine, surgery, and midwifery, as pro-vided in subsequent sections of this act. SECT. 2. Every practitioner of medicine, surgery, or midwifery, including all persons who by sign or advertise-ment, or by any means whatever, offer their services to the public as practitioners of either medicine, surgery, or mid-wifery, or who, by such sign or advertisement, assume the tille of doctor, shall be required annually to obtain a certifi-cato of some one of the aforeraid chartered medical societies of the State, either from a county, distributed media societies of the State, either from a county, distributed median based to furth stad censors have found the branches of medical art mentioned in it.

art mentioned in it. SECT. 3. Such certificates shall be recorded in a book provided and kept for the purpose by the county clerk of each county in the State, which book shall bear the title and inscription and shall be styled the medical registry of — county, and the fee for, recording the same shall be twenty-five cents.

days. SECT. 6 Any person not a resident of this State shall be required to obtain a certificate from some board of censors in this State, and cause the same to be recorded as berein provided before he shall be permitted to practice the medi-

SECT. 6 Any person not a resident of this State shall be required to obtain a certificate from some board of censors in this State, and cause the same to be recorded as herein provided before he shall be permitted to practice the medi-cal art within this State. SECT. 7. Each board of censors shall issue certificates annually to all physicians and surgeons who furnish evi-sience by diploma from some medical college or university, or by certificate of examination by some authorized board, which shall, after due investigation, satisfy said censors that the person so personting such credentials has been, after due examination by a legally authorized board, deem-ed properly and adequately qualified to practice the branches mentioned in such diploma or certificate. Any certificate issued by any board of censors as herein provided, shall be valid throughout the State, after heing duly registered. Said censors shall also have the power to rowoke or annul any certificate, if in their jedgment the person holding it has obtained it frandulenity, or has, by crime or misde-mennor, whereof such person shall have been duly convict-ed, forfelted all right to public confidence. And the fee for issuing said certificate shall be one colar. Sict C. 8. It is hereby declared a misdemeanor for any person to practice medicine, surgery or midwifery in this State, unless anthorized so to do by a certificate as herein provided, and any person found guily of such misdemeanor, shall for the first offence be fund holdsrs, for any subse-quent offence not less than one hundred dollars nor more than four hundred dollars; which fine may be recovered by an action of debt for the ase of any person who shall sue therefor, or by an indictment. SECT, 9. No person practicing either of the hyranches of medicine, surgery, or midwifery within this state without a rertificate, as provided in this state, shall be permitted to enforce, hu any of the courts of this state, the collection of any of the branches, nor knowingly access the same to be done,

The descending torrents of rain, and the loud voice of the storm on the 9th, had no effect in damping the ardor of the opponents of the bill, but it is a significant fact that the only defenders of it who made any remarks were two country physicians—the city doctors apparently hid-ing their heads in very shame. Hon. Charles T. Russell, in opening the meet-ing, referred to two other bills looking in the same direction (though more limited in character) which had been brought before other Commit-tage, via one recarding the putties of Marce tees: viz., one regarding the petition of Mayor Prince, of Boston, that he be empowered to regu-late the practice of medicine within the city limits, and the other providing for the sale of drugs by persons duly qualified, it being claimed that too much ignorance existed generally among the pharmacist clerks in the Commonwealth. The bill now to be considered appeared to occupy a ground broader than either in scope, and to involve in itself some of the points incident to the others, Itself some of the points incident to the others, and therefore received priority of consideration. Feeling that the bill would affect a large class of persons, the Committee-desiring light upon the matter and its bearings on the interests of soci-ety-had issued a call for, the present hearing, and he now invited those present who were in favor of the measure in its substance or details to enverse and such their nine increase. favor of the measure in its substance or details to approach and make their views known. The question was whether the Committee should re-port *this* bill, or any bill, or "no bill at all" bear-ing on the subject. Dr. Daniel Perly, of Lynn, a silver-locked scion of the Old School of medicine, at once arose in its advocacy, and produced a few sheets of pa-per whereon he had indited his opinions. He in-timated that he was an old man; that he had for forty years been a physician, and did not expect to practice medicine much longer, *therefore* he could not be accused of speaking in a personally interested way; his remarks were purely the recould not be accused or speaking in a personally interested way; his remarks were purely the re-sult of his sense of duty. He thought the lives of many sick persons, and the health of many others, had to pay a heavy per centage of loss to ignorance in the shape of self styled "Doctors" who had no training for their profession, but were quacks of the deepest die. Murder by force was punished; murder by quackery went by un-scathed. He admitted that prejudice in medical matters was asstern and unvielding as in politics scathed. He admitted that prejudice in medical matters was as stern and unyielding as in politics or religion, but he felt that he could fellowship with the bill in that it recognized all the charter-ed medical societies of whatever type, and sought to remand medical practice into the hands of edu-cated men, leaving to them the question as to how they intended to produce cures. He did not, how-ever, believe in the "Yearly Certificate" clause, which he thought to be superfluous. One ought to answer. Surely the old established physicians could be trusted for life in community, as well as the judges in the courts. the judges in the courts. Dr. Bachelder, of Danvers, arose in support of the preceding speaker. He was likewise armed with a brief minute of his intended remarks. He, also, was on the down-hill side of life, and did not expect to work much longer, but felt that lise expe-rience had taught him the necessity that some shield should be thrown around community to protect it from uncultured practitioners, who, to his mind, were making of this earth a wilderness of the around the general outlines of the his mind, were making of this earth a wilderness of woe. He favored the general outlines of the bill, but found fault specifically with the "Year-ly Certificate" section. Senator Coffin, Secretary of the Committee, here presented the counter-petition published in the Banner of Light for March 3d, [to which as many signatures had been appended as the brief, time for soliciting the same would allow] and said the instrument was a remonstrance against the passage of the bill, on the ground that there were many persons who performed cures by va-rious methods outside of regular schools. He desired to ask whether those practitioners known as healers, magnetizers, rubbers, etc., known as healers, magnetizers, rubbers, etc.,

MARCH 17, 1877.

again at the agencies by the 1st of February 1876, they would be treated as hostile; prior to his death, however, he admitted that the order was a cruel and fatally mistaken one, for the climate was too severe to permit the Indians to obey it. This order reached the Cheyenne Agency, and Agent Bingham wrote back, "It has surprised me and my Indians that the Government thinks that war is possible; I have never seen these Indians more friendly disposed.'

There were no signs of displeasure or impatience shown by the Indians in the Powder River country, and as for war they never once dreamed of it. All that they replied to the order was-"We cannot come now; we are hunting; we will return early in the Spring." That reply was for war. Troops were concentrated early in February, and in March the war began. An Indian village was attacked on the 17th of March. At this point the good Bishop pauses in his recital to give vent to his reflections. "We cry out," he says, " with indignation when savages follow the rule of savage warfare and attack one of our villages and murder women and children. Is the act any more humane when civilization attacks Indian settlements and kills Indian women and babes? Is the crashing shell or the merciless Minie ball less cruel when it tears the flesh of the Indian's wife and child than when the tomphawk and rifle kills the white mother and babe?" And he says that the Indians in that very village were on their way back to the Agencies, in obedience to the order of the Commissioner !

That single rash and cruel act naturally inflamed all the Indians in the Powder River country to hostility. The Custer massacre was simply an act of swift and terrible retaliation. Close upon that rose the cry for Indian extermination. And the result of that mad cry has been a costly campaign or two, with the killing of a few scores of Indians, women and children being included." This is our style of civilized warfare, according to Bishop Whipple: "Although we do not torture the wounded and dying, we employ the merciless savage to do it for us. The Pawnees and the Crows, the savage enemies of the Sioux, are incorporated into our army. They are paid and fed and clothed by us, and we are responsible for their deeds. Recently a telegram announced that a number of Sioux chiefs came to our camp with a flag of truce to sue for peace. All were brutally murdered by our Crow scouts." He says that the officers of the army "felt a righteous indignation at this act, and feel ashamed and humbled when they are sent to carry on war which they know is the result of violated treaties." The subsequent story is as from them. The agent at Cheyenne appealed to there every Sunday evening.

Local Societies.

D. C. Ashmun, of St. Charles, Mich., in writing to the Religio-Philosophical Journal upon the subject of organizing local societies, truly says: "The time has come when it behooves all Spiritualists to make an earnest effort to have a permanent society in their respective cities, villages or neighborhoods."

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The Slade Defence Fund.

In another column will be found the report of the English Committee concerning the disposition (up to its date) of the moneys received by enough, and it was the sole and entire pretext that body from all sources in defence of Dr. Slade, during the recent legal conflict.

Many favors from correspondents, and varions items of interest (among them the letter from J. W. Fletcher promised last week) have been forced to a postponement as to their appearance by the amount of space which we have this week accorded to the report of the hearings before the Senate Committee, on the proposed medical infamy in Massachusetts. The friends will bear with us under the circumstances.

🖅 On Sunday next the lectures at Codman Hall, Boston, will be delivered as follows : Henry Appleton, of Rhode Island, at 10 A. M., on The Ethics of Mutual Selfishness ;" E. H. Heywood, at 2:30 P. M., on "The Specie Basis Fraud;" Bishop Ferrette, of Cambridge, at 7:30 P. M., on "Free Love, Marriage and Continence."

R. Linton, Esq., the English Spiritualist, who has been in this country for several months past, was called home recently in consequence of a death in his family. By letter from Croydon, he informs us that it is his intention to return to the United States in a few weeks.

We regret to be obliged to inform the public that in consequence of the sickness of Mrs. Rudd, no Séances will be held at the Banner of Light Public Circle-Room next week. Due notice will be given when the free meetings will be resumed.

Mrs. Clara Dearborn writes pleasantly of her experiences in London ; and Dr. Mack, in a recent letter, assures us that the lady has made

since her arrival there a host of friends. She spoke at Doughty Hall Sunday evening, Feb. 25th, with excellent results.

Mrs. M. M. Hardy, whose recent séances in Washington, D. C., were very successful, has follows : "In July there was a rumor that the returned to Boston, and may be sound as usual ponies of the friendly Indians would be taken at 4 Concord Square. Public circles are held

I sympathize with you deeply, Mr. Editor, in the difficulties and perplexities which fall to your lot in conducting a public journal devoted to the advocacy and defence of Spiritualism. May the angels give you wisdom and strength to enable you to bear the ' Banner' of truth aloft and unsullied through the contest now raging."

137 If, as we hope, Mrs. Boothby is a genuine and honest medium, why is it that she should object to the presence at her scances of a certain gentleman, because he was reported to be one of those present at the exposure of the trickster, Mrs. Bennett? We hope that some satisfactory explanation of the report will be given.

The proceedings of the special scance held in our circle-room on Sunday afternoon, March 4th, will be found on the sixth page. We call special attention to the message of Mr. Parker, who counsels Spiritualists to unite their forces and work together harmoniously for the benefit of all.

Dr. J. Mack, the American healer, of whom the London Spiritualist papers have spoken in the highest terms of praise, will leave England for the United States on or about the latter part of the present month, and intends making Boston his headquarters.

137 Quite a number of the spirit messages given through the agency of Mrs. Danskin, of Baltimore, reports of which were some time since published in this paper, have been verified. The verifications will appear in our next issue.

W. S. Bell and Horace Seaver will speak in Investigator Hall, Paine Memorial Building, Boston, next Sunday evening at 7% o'clock, on the following subject, "Moody religion demoralizing to society."

The article entitled "An Evening with Mrs. Stewart, of Terre Haute," in this issue, was written by a reliable gentleman of this city, well known in business circles.

A New York correspondent writes : "If I had the time to look after the people referred to, I think I could verify three fourths of the messages printed in the Banner."

🖅 "A Boston Minister" will reply in our next issue to Mr. Moody's Banner critic, "W. S. D.," whose communication appeared in these columns March 3d.

liberal themes. He was addressing audiences which were on the increase in River Falls (Wis.), March 5th, 6th, 7th, 8th, 9th, 10th, 11th, the friends being compelled to move into a larger hall after the second night. He is announced to deliver a course in Prescott, same State, March 15th, 16th, 17th and 18th ; a course in Glenwood, Iowa, March 28th, 29th, 30th, 31st, and following Sunday. Societies in Jowa and Nebraska should address him at Glenwood, Iowa, care S. S. Wick.

[From the Spiritualist, London, Eng., for Feb. 16.] The Spiritualists' Defence Committee

DISBURSEMENTS FOR LAW EXPENSES. During the past six weeks the committee have

had eleven meetings, when much business has been transacted.

The Countess of Caithness, Messrs. Hensleigh Wedgwood, W. Oxley, Charles Blackburn, Mrs. Fitz Gerald, the Rev. W. Newbould, Messrs. Wm. Tebb and N. Fabyn Dawe, have joined the hon-orary committee. The subscriptions amount to £875 2s. 3d.

Applications having been made for aid to detray the legal expenses of Messrs. Monck and Lawrence, the consent of subscribers to the fund was solicited and obtained, whereby the com-mittee were enabled to contribute to each of these cases the sum of £70.

Upwards of £300 has already been paid in law expenses in the cases of Messrs. Slade and Sim-mons, and there yet remains an unpaid account of about £250. A. Joy, Hon. Sec.

PUBLIC MEDIUMSHIP.

PUBLIC MEDIUMSHIP. At the meeting of the committee last Monday, the following resolutions were passed ** Resolvid, "That in the present state of public opinion it is desirable that public mediums exercise great care, expectally as to the admission to their séances of persons unknown to them." "That, with a view to securing public mediums as far as possible from risk of legal prosecution, this commit-tee strongly recommends— ""1 at no stranger be admitted without a formal in-troduction from a well-known Spiritualist." "2. That a notice, similar to the form appended, be conspicuously posted in the fearce room, and that the at-tention of each visior be drawn to it." "3. That such visior be required to sign his or her name in a book kept for the purpose, after reading the above-named notice." "4. That unequivocal test conditions be insisted on, and rigit order be maintained in all cases."" While this committee makes these recommen-

While this committee makes these recommen-dations for the better security of public mediums, it distinctly declines to incur the responsibility of defending actions at law which mediums have brought on themselves by neglect of precaution or by exercising their profession for gain. This committee further recommends that pub-

lie mediums should be saved for the present from the necessity of giving open scances, so far as may be, by being engaged systematically at the houses of leading Spiritualists who feel able in

this way to introduce the subject to their friends. ALEX. CALDER. Chairman of the Spiritualists' Defence Fund Committee.

A SAD CASE OF RASCALITY.-James J. Smith, a clerk in the store of Ivison, Blakeman, Taylor & Co., educa-tional book dealers, was arrested last night, (March 121h.) charged with stealing. In his rooms at Mott Haven were found over \$10,000 worth of steel pens and other goods marked for shipment to dealers outside the city. The thefts have been going on for a long time, but he was not suspected. He is a member of the Young Blen's Christian Association, and had been with the firm a great many years.-N. Y. telegram to the Boston Post.

BANNER OF LIGHT.

steed, and released the feline from the bag most unmistakably, as with sombre shakes of the head, and close-knittings of the brows, he replied that if they could "pass a SEVERE examination as to the anatomy of the human frame," etc., etc., [all who know the love which Allopathy has for clairvoyance, healing, and the kindred remedial agents of our time, will understand how "se-vere"] perhaps they might be able to obtain such certificate.

His heart continued for a space to bleed for society, and after warning the Committee that this bill dealt with some of the most solemn inthe set of the people, and with many important matters largely conjectural, he sat down, over-whelmed by a sense of the magnitude of his position:

Mr. Loring Moody at once rose and questioned Dr. B., as to whether these healers, etc., obtain-ing as they did their remarkable powers by virin most cases, but limited knowledge of the the ory of medicine, would not be practically shut out by the "sevene" examination proposed; and that sage disciple of diplomatized Phariseelsm unhesitatingly replied: "Yes," thus showing clearly the animus of his school toward all those angel developed workers for humanity whose wonderful cures have, in this afternoon of the nineteenth century, rivaled the startling exhi-bitions of spirit-healing (yclept miracles) which bound such a crown of glory around the brow of the first. the first.

Alfred E. Giles, Esq., interrogated Dr. Batch-elder with regard to the eligibility (in his opinion) of those who, ignorant in themselves, were yet able to give by a practical test evidence as to yet able to give by a practical test evidence as to the value of their services—as for instance the "Sweet" family of "natural bone-setters," well known in Rhode Island and in New Bedford. Dr. B. essayed to cast doubt upon some of the Sweets, both as to moral and medical standing, and after admitting (in reply to a second query from Mr. Giles) that he himself, the sage of Dan-yers knew nothing about the Romaton Polecasite vers, knew nothing about the Bavarlan Priessnitz and his water-cure system, again sat down—this time filled to blushing with a sense of his own ignorance.

The chairman, finding that the two rural physiclans were the only ones present who desired to defend the bill, notified those who had objections to it to set forth their views.

SPEECH OF A. E. GILES, EFQ.

Mr. Chairman and Gentlemen of the Commit-Mr. Underman and Gentlemen of the Commit-tes—Through you I appeal to the Legislators of Massachusetts, to save the people from certificated medical doctors! Within a few years certain of the diplomated doctors have made efforts in many of the United States, for special and exclusive legislation in favor of themselves and of their Medical Schools and Societies. In compose the States, their coheres here were ded some of the States, their schemes have succeeded, but in others, the shrewd common sense of the leg-

islators saw through and defeated them. They have come to Boston. Their plan has been present-ed in the Senate, and may be seen in Senate bill No. 46, entitled "An Act to regulate the Practice of Medicine and Surgery in the State of Massachu-cotte." It has about the function of Massachusetts." It is substantially the same in name, though more odious in its details, with the Act passed May 11th, 1874, in the State of New York, as may be seen on page 3 in Mr. Hazard's pam-phlet, which has been distributed in the House and the Senate. Mr. Thomas R. Hazard of Rhode Island has been long and somewhat widely known as an earnest and intelligent defender of human rights against tyrannies and monopolies. Though now more than 80 years of age, he has recently written his seathing exposure of the doctors' plot, and to it your candid considera-tion is solicited. Though it is entitled "Civil and Religious Persecution in the State of New York," yet its facts and arguments are equally

pertinent in Massachusetts. Among other petitions presented at this session to your honorable budy, is one from the Mayor of Boston for authority to regulate the practice of Pharmacy and Medicine in the city of Boston. It appears then, that special legislation is asked for, 1st, To regulate the practice of Surgery: 2d, To regulate the practice of Medicine; 3d, To regulate the practice of Pharmacy. So much of the Mayor's petition as relates to regulating the practice of medicine will doubtless be considered by you in connection with the Act which the diplomated doctors ask for. Of surgery and pharmacy, positive and exact knowledge to a certain extent is acquirable; and to that extent both one and the other may be recognized as sciences. Not so of medicine; the practice of it is tentative, empirical, and its ef-fects are conjectural. Its history is one of an endless series of experiments. They are not for-mulated into certain knowledge. The system of medicine has therefore little or pe claim to be remedicine has therefore little or no claim to be recognized or slated on as a science. ence be settled, then if necessary its application may be regulated; but if settled, it does not need may be regulated; but if settled, it does not need legislation. Mathematics and astronomy need no legislative regulations. The proposed Act as sociates under the name of Medicine, the unstable and ever-shifting *conjectures* of doctors with the honored names of Surgery and Pharmacy. It thereby surreptitiously appropriates to itself something of the respect which properly belongs to these approximations. to these sciences. The following considerations apply against "regulating "-i. e., prohibiting-medical practice, irrespective of the parties who may ask for it. Many people believe that as poets are born, and are not made, so superior bone setters, mechan-ics, physicians and preachers are born with an inclination or a natural bias or capacity for the business or profession in which afterwards they excel. In Mr. Hazard's pamphlet, ance-dotes are given, on pp. 9 and 10. of Job Sweet, who, though never educated at a Medical School, was famous for his success as a bone-setter in cases where the diplomated surgeons utterly failed. The legislation the school bred doctors ask for, would subject all undiplomated bone-setters, and such ones there are in Massachusetts, to fine or imprisonment. These natural bonesetters, not knowing the Latin names of the hu-man anatomy, would probably be refused diplo-mas if they asked for them, and like some erratic geniuses would decline to receive them from less skillful surgeons than themselves. The school-bred doctors also ask from you the exclusive charge of all midwifery cases. Is this a power that you possess and can grant? Even If you possess the power, please consider to whom belongs the office of comforting, assisting, and supporting woman, in her time of travail, more properly than to a woman, even if undiplomated or to a mother who has had like experience, and who has undergone similar throes and pangs. It is nature, or the natural forces of the mother, that (if not interfered with by doctors) success-fully delivers the *living* child. Not improbably fully delivers the *lowing* child. Not improve y-many a mother in childbirth, with her unborn offspring, has died through the blunderings of Massachusetts diplomated doctors. Doubtless there are many mothers and elderly women in Massachusetts, without diplomas or licenses from medical schools, who have had larger experience and better success in midwifery cases than has been the lot of the medical to of medius of medi been the lot of the majority of graduates of medi-cal schools. Look at Section 8 of the proposed Act. Under its present provisions it would be a misdemeanor finable in not less than fifty dollars for an uncertificated mother to administer medicine to three or more of her children, or to attend as a midwife to her only daughter during three several confinements. Three repetitions of a prohibited act render the transgressor, in law, liable as a notorious or common offender. The dealor the three three calca of theorer is a comdealer who makes three sales of liquor is a common seller. Three thefts by the same person render him liable as a common and notorious So three doses of medicine, or three cases of midwifery, administered or attended to by an unlicensed person, would be a misdemeanor un-der this act, and finable. The diplomated doctors claim that they have no selfish not private ends in view, but are acting for humanity in their present efforts to obtain exclusive class legislation favorable to them-The college dunce does not appreciate a genius. The regulars don't like the irregulars. They call them bad names. They stigmatize them as quacks. "Give a dog an ill name and he'll soon be selves and prohibitive of all practice by outsiders.

could under the act receive certificates from these societary censors? Dr. Batchelder at once mounted the rhetorical Dr. Batchelder at once mounted the rhetorical trite of a diplomated by prover was a doctor destitute of a diploma or possessing one from another medical school than their own. "What is a quack?" asked a pupil of his medical professor. "A physician who has not graduated at our col-lege," was the jocose yet not untrue reply. Many of the common people and not a few of the favored classes of society, after an experience, painful ed classes of society, after an experience, painful to the patient, either in person or purse, bearing in mind the proverb "Of two evils choose the least," prefer the natural, the undiplomated, the irregular practitioner, even though he be scorned

by parchmented doctors as a quack. Formerly the regular priests, clergymen and ministers claimed and held exclusive care of the ministers claimed and held exclusive care of the souls of the people, as certain diplomated doctors now desire to do of their bodies. There are, at the present time, about as many (perhaps more) incorporated divinity schools in Massachu-setts as there are medical schools. The regular Doctors of Divinity and licensed preachers have Doctors of Divinity and licensed preachers have as much right to an exclusive oversight of the souls of the people of this Commonwealth, as the regular Doctors of Medicine and certificated prac-titioners of physic have to a control over their bodies; and would it not be just as impolitic and unjust in your Honorable Body to grant it in the one case as it would in the other? If the Medical Doctors are successful in their present application, may not the Divinity Doctors be emboldened at some future session of the Legis emboldened at some future session of the Legislature to make an effort in their own favor, of course disclaiming all personal benefit, and professing to have in view only the welfare of the souls of the people? They could adopt the pres-ent Senate document No. 46 as the precedent of the Act they night ask for. The following would be its substance :

would be its substance: SECT. 1. Every chartered divinity school shall annu-ally elect a heard of censors to examine and license preach-ere, ministers, pastors, lay exhorters, evangelists and members of praying bands. SECT. 2. Every preacher, minister, pastor, lay exhorter, evangelist and members of a praying band shall be required to obtain annually a certificate of some one of the aforesaid Chartered Divinity Schools, which certificate shall set forth that said censors have found the person to whom it is given, qualified to preach, minister, exhort or pray, &c., as they may specify in the said certificate. SECT. 3. Such certificates shall be recorded. SECT. 4. If the person receiving such certificate neglerts to record it he shall preach minister, &c., or afficiate at a fimeral, without having previously recorded his certificate, he shall be liable to the penalties in section eight. SECT. 5. The censors of praying bands, of the require-ments of this are, &c. a praying bands, of the require-ments of this are, schort of praying bands, of the shall be required to obtain a certificate from some Board of Censors, and cance the same to be recorded of fore he shall be preach State, 6. Any person necessities of this State shall be require-ments of this nect, minister or oxhort, &c., within this State, 1. State shall be indicate from some Board of Censors, and cance the same to be recorded biscere he shall be pre-mitted to preach, minister or oxhort, &c., within this State.

and the to preach, minister or extorts, before no snam to per-mitted to preach, minister or extort, i.e., within this SECT. 7. Every board of censors shall issue certificates annually to all ministers, preachers, &c., who shall fur-misi evidence by diploma from some divinity school, or by certificate of examination by some authorized board, which shall after due examination by some authorized board, which shall after due examination stifty said censors, ac. Any certificate of examination stifty said censors, &c. Any certificate issued by any board of emsors as herein provided shall be valid throughout the State after being duly regis-tored, &c. The fee for issuing said certificate shall be one dollar. SECT. 8. It is hereby declared a misdemeanor for any person to preach, minister, exhort, evangelize and pray, &c., in this State unless authorized by a certificate as here-in provided; and any person found guilty of such misdo-meanor shall for the first offence be fined nof test into fifty dollars nor more than two hundred dollars, &c., and for any subsequent offence not less than one bundred dollars nor more than four hundred dollars, &c., within this State, without a certificate as provided in this act, shall be permitted to enforce in any of the courts the col-lection of any salary or compensation for his services. SECT. 0. Whoever advertises, &c., or by printed words, &c., conveys any notice or hint that they are legalized preachers, ministers, &c., without having first obtailed a certificate, shalt be hado to same penalities as are provided in section eight, &c.

a section eight, &c. SECT. 11. This act shall not be construed to apply to must chars and singers, &c. SECT. 12. All nets repugnant to the provisions of this act re hereby repeated. SECT. 13. This act shall take effect from its passage.

Such legislation as the preceding is what the diplomated medical doctors ask from your Honor-able Body in their favor. Will you give it to them? Rather than do it, tell them by your action that in Massachusetts there are no privileged classes nor professions. Here is a government, by the people, of the people, for the people. Let the diplomated doctors be as other professionals are the sordoctors be as other professionals are, the ser-yants, and not the despots and masters of the people, as they would be if their proposed Act should pass your body. The people have the right to choose their own physicians. Please don't deprive them of it, nor abridge that right. Let your watchword be,

FREE PHYSICIANS AND PATIENTS' RIGHTS.

Malpractice and accidents and mistakes occa sionally occur with the regular as surely as with the irregular physicians. Both classes, in that respect, are amenable to the law. Irregular phy-sicians may as properly ask for the exclusion of the regular doctors from practice, by special legislation in their own favor, as may regular doctors ask for it in their favor against the for-mer. Why are not more suits brought against doctors for their often alleged malpractices? The answer is, 1st, The grave covers their mistakes. 2d, Only in the worst cases, and oftener not in

sons who desire to travel thither, why do so many of their patients, persons of robust frame, who if they had n't been drugged, would proba-bly have lived their three score years and ten, and not unlikely four score years, why, 1 ask, do so many of them die while in their care? Did the post mortem examinations of the bodies of Charles Summer and of Derference. Charles Summer and of Professor Agassiz reveal the existence of diseases sufficiently dangerous to cause their deaths? Were not all their vital organs in a normal or nearly normal state? And why do so many young diplomated physicians die before they reach middle or old age? I can recall the names or features of many such of my classmates or friends of my earlier days whose suns went down before, or while it was noon with them.

Again, if only the regular diplomated doctors know the road to health, why is it that multitudes of sick persons, when attended by undiplomated physicians, natural doctors or quacks, are re-stored to health? I myself am an instance. More than twenty years ago I was given up by regular diplomated doctors as soon to die of consumption. Afterwards, by taking treatment and the kind of regimen then given at water-curee-tablishments, Lacquired my present degree of health and strength. Yet now one of the elderly white-haired venerable diplomated doctors, who is here present to advocate this proposed act, says that the has never heard of Priessnitz, the founder of the Hydropathic system of medical treatment. Why is it that other sick people, persons who keep clear of all doctors, the natural as well as the artificial ones, and on what principle of medical practice do such persons become well ones? What are Medical Societies but professional

cliques, or, at best, a species of chartered Pro-tective or Trades' Unions? It is not right that they, having been invested with certain corporate privileges for their own private benefit, should now have exclusive power to determine who may

act as physicians and healers in Massachusetts. Probably not a veteran old school practitioner nor any recent graduate of Harvard Medical School nor any one who under this Act would be elected a censor, understands or appre-ciates the philosophy of health and disease as presented and illustrated by Andrew Jack-son Davis, in his books entitled "The Physi-cian," "The Harbinger of Health," and "Dis-cases of the Brain and Nerves"—books which are in thousands of families in this Commonwealth, and whose doctrines are the basis of the successful treatment administered by thousands of physicians and healers throughout the United States. Yet inasmuch as certain medical societies are incorporated, some of their members have, now the effrontery to ask for power to fine and imprison all physicians and heaters whom their boards of censors may not license and certificate. If the Brotherhood of Engineers, whose recent difficulty with the Boston & Maine Rail-road is yet fresh in the public mind, were a chartered body, would you grant to it power to exclude from employment in Massachusetts all engineers not diplomated or certificated by the Brotherhood? It is similar power that is now sought for from you in the interests of certain medical schools.

Shall the invalids and sick people of Massachu setts have no voice in the selection of their own physicians? Must sufferers from Bright's disease of the kidneys be permitted to look for relief only to diplomated doctors, whose failures in its treatment are notorious? They neither remove the disease themselves, and them who would essny to remove it they (i. c., the medical advocates of this Act) would hinder. Such dog-in-the manger policy does not characterize the wiser and better class of physicians. Will the legislators, with an Act like that in Senate Document No. 46, so evidently the machination of professional jealousy and ignorance, bind the people, and deliver them into the keeping and watch-care of diplomated and certificated doctors, whose tender mercies are cruel? Better acquainted as they are with strychnine, arsenic and other poithat cure, it is no wonder that many of their pa-tients die, and that others who survive, and escape their hands, afterwards prefer and seek oth-er physicians, even such as may not have been legally dubbed M. D. These latter know where-of they affirm, while the regulars can only coniccture.

It is attributed to Dr. O. W. Holmes that he once said it would be better for mankind that all drugs be thrown into the sea, but it would be hard on the fishes. Surely whoever said it spake wiser than he knew.

We have little time for further comments, and conclude with a few citations from the writings of the best and most candid physicians, men of age and experience as to the real value of medical practice:

The physician and confidential friend of King George IV. was Sir Wm. Knighton. In one of his letters, printed in his Memoirs, p 29, he writes: "Medicine seems to be one of those illfated arts whose improvement bears no propor-tion to its antiquity. This is lamentably true, although anatomy has been better illustrated, the materia medica enlarged, and chemistry beter understood Dr. John Mason Good, anthor of "The Book of Nature," and an eminent English physician In the early part of the present century, wrote : "The science of medicine is a barbarous jargon, and the effects of our medicine on the human system are in the highest degree uncertain, except, indeed, that they have already destroyed more lives than war, pestilence and famine combined.' Bichat (the great French Pathologist) in his "General Anatomy," Vol. I., p. 17, remarks : "Medicine is an incoherent assemblage of incoherent ideas, and is perhaps of all the physio-logical sciences that which best shows the caprice of the human mind. What did I say? It is not a science for a methodical mind. It is a shape less assemblage of inaccurate ideas, of observa tions often puerile, and of formulæ as fantasti-cally conceived as they are tediously arranged." The late Sir Henry Holland, one of the most eminent physicians in Europe, in his "Recollec-tions of Past Life," p. 88, says: "Actual expe-rience, with a sense of responsibility attached to it, is the sole school in which to make a good physician. One of the most learned men I ever knew in the literature of medicine, as well as in physical science, was one of the worst practitioners, borrowing his diagnosis from books, and not from that happier faculty, almost an instinct, which enables some men to interpret and act upon signs which no book can describe." The latter class of men that Sir Henry mentions are what are sometimes designated as born or natwhat are sometimes designated as born or nat-ural physicians. In "Table Talk and Opinions of Napoleon Buonaparte," published in London in 1868, on p. 76 is his opinion of medicine and surgery. "I have no faith in medicines. My remedies are fasting and the warm bath. At the same time I have a higher opinion of the surgical profession than any other. The mission of surgeons is to benefit mankind." "It is almost beyond my power to take medi-cines," said Napoleon. "The aversion I feel for them is almost inconceivable. I exposed myself to dancers with indifference. I saw death withto dangers with indifference. I saw death with-out emotion, but I cannot, notwithstanding all

383, he says: "It is my conviction, the result of considerable investigation, that should intelli-gence be transmitted and proclaimed by some undisputed authority that on the last day of De-cember next, the entire medical profession, except the departments of dentistry, surgery and obstetrics, would 'positively make its last appear-ance' in the world, mankind, even with their present limited knowledge of the laws of life, even with all their diseases and intimities upon them, would straightway be immeasurably bene-fited." And that his opinion continued the same for nearly twenty years afterwards may fairly be inferred from a communication of his in The Banner of Light of January 11th, 1873, wherein he remarks : "The medical profession is based upon a huge mass of learned ignorance and asumption

sumption." Dr. B. W. Richardson, in The Journal of Psy-chological Medicine for January, 1872, p 162, says: "Medical science and art cannot be ad-vanced by practice only. The division that makes one man merely a pathologist, another a diagnos-tic, and a third a therapeutist, in the interests of science, in the interests of humanity, this centrifugal training and cultivation must cease. If we (i. e., physicians) as a body would stand a power; it is landing us breathless, companionless, naked on the shores of folly, there to set up squald huts, and think ourselves kings. If we make our science pure, there would be no quackery. In astronomy there are no quacks; among skilled arti-zans there are no quacks. As surgery has become more precise, the quack has shrunk aside." Will not the course which the diplomated doc-

tors are now taking in trying to obtain exclusive class legislation for the benefit of themselves and their schools and societies, "land them," as Dr. Richardson phrases it, "breathless, companionless, naked on the shores of folly, there to set up squalid buts and think themselves kings** because they have medical diplomas, and the whole State of Massachusetts for their lairs and huntinggrounds?

Sir Wm. Knighton, in the letter before quoted, says that medicine seems to be one of those illfated arts whose improvement bears no propor-tion to its antiquity. Dr. Richardson in his fore-going remarks acknowledges and condemns the specialities and subdivisions of existing medical practice. Here it is interesting to observe that the modern American practice has not advanced in this respect beyond Egyptian practice, as observed by Herodotus at least twenty-two hundred years ago. Herodotus, who traveled in Egypt, in Book II., Section LXXXIV., says, "The art of medicine in Egypt is thus exercised; one physician is confined to one disease; there are of course a great number who practice this art; some attend to disorders of the eyes, others to those of the head, some take care of the teeth. others are conversant with all diseases of the bowels; whilst many attend to cures of maladies which are less conspicuous."

Let two more sound medical opinions show-ing the confusion--yes, the folly and injury of medical art, which the diplomated doctors want to have protected by special statutes in their favor, he put before you, (though hundreds to the same effect could be produced,) and our task is done. The eminent Dr. Joseph R. Buchanan, of Louisville, Ky., who three years ago delivered a course of lectures on the Brain before the Med-ical School of the Boston University, in his Jour-nal of Man, Vol. I. p. 440, begins the article enti-tled "The Present State of Medical Science" as follows: "Of all known sciences none have been more unstable, confused, and contradictory in Let two more sound medical opinions showmore unstable, confused and contradictory in doctrines than practical medicine. Not only is it chauging from age to age, and even from year to year, but on the very same day, if we pass from nation to nation, from city to city, or from one medical school to another located in a neighboring street, we find the most contradictory doc trines taught with dogmatic confidence at the same hour, and the votaries of each expressing

no little contempt for the others," "The disgrace of medicine," says Dr. Oliver Wendell Holmes, now Professor of Anato-my in the Medical School of Harvard University, in his "Border Lines of Knowledge," p. 70, "has been that colossal system of selfdeception, in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abomination thus obtained thrust down the throats of human beings, suffering from some fault of organization, nourishment or vital stimulation." Many of the common people will not love diplo-

mated drug doctors even though they be further certificated by the proposed board of censors. Features and words of loved ones, who once were their acquaintances, friends, and members of their families, linger in their minds. They also remember that after such ones had partaken of the doctors' drugs and potions they vanished for they had passed onward to the silent land. They may not be able to explain the reasons of

Special Notice to Subscribers.

Vol. 40 of the Banner of Light is drawing to a close, being completed in one number from this date. Thankful for past favors, we yet earnestly desire that the friends already receiving the Banner will not only RENEW THEIR OWN SUB-SCRIPTIONS, but that each will make the effort to SECURE FOR US ONE ADDITIONAL PATRON for the current year. The articles already filed for publication at this office from some of the most noted writers of the Modern Dispensation, and which we shall announce in due season, cannot but give assurance of added interest to our columns in the coming twelvemonth.

We request those of our patrons whose time expires with the present volume, but who intend to renew, to forward funds as soon as possible, in order to spare to our clerks the additional labor of taking out and then rearranging the names in the mailing-machine.

New England Spiritualist Camp-Mceting Association.

The annual business meeting of this Association will be held Monday, Ap 11 24, 1877, at Sovereign's Hall, Springfield, Mass.

The meeting will be opened at 10 A. M., and be for the purpose of hearing reports of committees and election of officers for the coming year.

Oncerts to the coming year. On the Boston and Albany Railroad the fare will be re-duced one-third. Call for Convention tickets at the sta-tions, Persons conting over Connecticut River, Athol, and Connecticut Central Railroads, will be furnished free return tickets at the Convention. A cordial invitation is extended to all the friends of the enterprise to come. -

Moody hit the self-opinionated priests right gand left last Sunday. Moody was right, and the priests left.

The Eastern war-problem remains unsolved. It is said Russia will have a million men under arms this week,

A GIFT.-J. L. PATTEN & CO., 162 William street, New York, will send every reader of the Banner of Light who will furnish them their ad-Jamer of Light who will turns it them their ad-dress, and 3-cent stamp for postage, a sample package of THANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any ob-ject so as to initiate the most beautiful painting. Ja.6.- Steow

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-section.

sertion, NPECIAL NOTICEN, – Forty cents per line, Minion, each insertion, BUNINENN CARDN, – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

• Advertisements to be renewed at continued rules must be left at our Office before 12 M. on ntes mus Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND **CLAIR VOYANTI-** For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mike C. M. MORITSON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. 10.

Extract of a Letter from Rev. Richard Edes, of Bolton, Mass.

"For years I was a sufferer from boils, so that my life became wearisomethrough their frequent and persistent recurrence. A carbuncle, which ultimately occupied a space of three or four square inches, formed in the small of my back. During its progress large pieces of decomposed flesh were every day or two cut away; and the here were great. Before I had recovered from this attack two smaller carbuncles broke out higher up, and I was again threatened with a recurrence of the sufferings to which I had so here schlered. It was at this time that I long been subjected. It was at this time that I commenced taking the PERUVIAN SYRUP. I continned taking_it until 1 had used five bottles; since then I have had nothing of the kind. I atsince then I have had nothing of the kind. tribute this improved state of my system entirely to the PERUVIAN SYRUP; and 1 feel that I canto the PERUVIAN SYRUP; and intermatic com-not express my obligations to it in terms too-strong. For years I was one of the greatest suf-ferers. Other medicines gave me partial and temporary relief; but this remarkable remedy, with a kind of intuitive sense, went directly to the root of the evil, and did its work with a thor-meter markable of the actuality departed of " oughness worthy of its established character."

A Cough, Cold, or Sore Throat, re-

those, will physicians of the same school tes-tify against each other. 3d, The surviving patients, or the legal representatives of the lost ones, having escaped the conjectures of the doctors, fear to risk themselves in the meshes of the

lawyers. , Errors, mistakes and quackery on the part of physicians are not now for the first time heard of. In 11. Chronicles xvi: 12-13, it appears that Asa, king of Judah, was diseased in his feet, until his disease was exceeding great, yet in his disease he

and had suffered many things of many physic cians, and had spent all that she had, and was nothing better, but rather grew worse. From Luke viii: 43, it appears that all her living had been spent upon physicians, but that none of them could heal her.

We all know that physicians occasionally tell stories of the wonderful cures they effect and can effect, and depreciate other physicians as quacks. It is an old trait with them. Job, the patient man of Uz, alludes to some things he has heard of from them, and as he had been a wealthy man; it is not impossible that been a speaking of eminent doctors, or what in our day would be called the regular faculty. In Job xiii: 4, he says, "But ye are forgers of lies: ye are all physicians of no value."

The quarrels, jealousies, personal ennities and feuds of different schools of medicino are notorious. What land or State of the Union is not filled with the tumult of their brawls. The fight between the Allopathists and Homeopathists in Massachusetts-between heroic doses and infinitesimal-pellets—was bitter. As is well known, a year or more ago, Allopathists, after a protracted struggle, succeeded in expelling certain Homeo-pathists from the Massachusetts Medical Society. Then the Homeopathists held a great fair in Boston, raised money, started their own medical Boston, raised money, started then own included society, obtained a charter from the State, and now, hand in haud with their ancient enemies, the Allopathists, by this statute, would crush out all competitors. Occasionally has the happened, in other times and places (for history repeats itself), that two rival powers have for the moment become complaisant to each other, if by so doing they could rid themselves of an obnoxious third party. In Lake xxiii: 12, one may read that on a certain day, when a much-maligned but faultless man was before the magistrates, fiercely accused of much evil doing, that on the same day Herod and Pilate were made friends together, for before they were at enmity between themselves.

A few days ago a middle-aged homoeopath who a year or two ago was expelled from the Massachusetts Medical Society simply because he practiced homeopathy, said to me, "I paid a good deal of money to get my education, and I ought to be protected by law against competition by practitioners who have spent nothing and yet ad-vertise as doctors." "No!" I replied, "don't trust to your degree of M. D., but to your skill, knowledge and ability as a physician and a hyge ist. If these qualifications do not make you suc-cessful, certainly your diploma will not do it." Yet by some dullard doctors and simple laics it is believed that any source source hermidday and is believed that common sense, knowledge, and medical instinct are somehow mysteriously hid-

wy efforts, approach my lips to a cup containing the slightest preparation."—P. 132. "I am sick of learned quackery," said Dr. Benjamin Waterhouse, who for twenty years was Professor in the Medical Department of Harvard

But what is the opinion of eminent living men with peculiar qualifications for judging of the merits and demerits of the Medical art?

Read 1 Dr. Jacob Bigelow, formerly President of the Massachusetts Medical Society, in his "Ex-positions of Rational Medicine," says: "I sincere-ly believe that the unbiased opinion of most in peneve that the unclased opinion of most medical men of sound judgment and long experi-ence is, that the amount of death and disaster in the world would be less than it now is, if all dis-ease were left to itself."

In the same direction, but even further, is the opinion of the wise and remarkable man, An-drew Jackson Davis, beloved by all who know him, whose book entitled "The Physician, has

their dislike, but with emphasis they say :

I do not love thee, Doctor Fell, The reason why I cannot tell; But this alone I know full well, I do not love thee, Doctor Fell;

[In the course of the hearing Mr. Giles more fully cited from his personal experience, and noticed points arising in the debate. Some twenty years ago he had been "given up" by the regu-lar medicos, in whom he then had great faith, as one on whom consumption had irremovably laid its hand. He, however, heard an inward voice which repeatedly urged him to go to Ver-mont. He went to Hyde Park, in that State, and while there examined the medical works as concerning his complaint, and found them to be a confused mass of conflicting testimony, in fact the merest shams. He heard of Preissnitz, meantime, and his water-cure system—found that an institution of that order of treatment was then n existence in Concord, N. H., directed by Dr. Vail, went there, and afterwards to Dr. Hero's Water Cure, then of Westboro', but now removed to Worcester, and as a result, was to-day a living man. Notlong since, desirous of knowing how the regular system of medicine was conducting its affairs, he attended lectures at the Harvard Medical School connected with the University in Cambridge; he was of course the oldest of his class; he applied whatever of analytical power thirty years' practice as a lawyer had given him as a weigher of evidence upon medical science, as it appeared at headquarters, and came to the conclusion that it was no science -that there was much in the world concerning man and his relations to health and disease, of which the doctors knew nothing. This bill, he said, instead of regulating the

practice of medicine, prohibits it; confines it in a certain circle; makes it exclusive and narrow. The word regulate comes from a Latin word meaning "a wooden rule" or measure, and in this case the expression gives the true kernel of the matter: all systems being called to measure themselves by the Procrustean standard of an unreasoning legislative enactment-a standard which would rule out the *natural* physicians from practice, and relegate the whole healing art into the hands of pedants and schoolmen. Dr. Batchelder had truly said that this bill dealt " with many important matters largely conjectural." Where was the regular physician who could speak with certainty in the premises? The learned physicians who were present had called the attention of the Committee to the fact that talk people had died die to the

the fact that sick people had died (to their personal knowedge) under the attendance of "quacks," but did not many patients die un-der treatment of the most distinguished physicians of the regular school? In fact, did not these great doctors themselves die? He would repeat that looking over the ground he had thus far traversed in the journey of life, he could bring to mind many men of promise and erudition, who, taking upon themselves the du-ties of the physician, had gone one after another to the grave. Their learning, and that of their brethren, could not save them. Diplomas did not save them. Why, then, should those who could neither cure their own ailments or those of

their brethren, claim the *exclusive* right to treat the sick in the community at large? Medical science was no science; if it was there would be no necessity for the present bill; since no real science required to be measured or de-fended by legal bounds, but was eclectic and out-

[Continued on eighth page.]

quires immediate attention, as neglect oftentimes results in some incurable Lung Disease. "Brown's Bronchial Troches" will almost invariably give relief.

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Message Department.

The Spirit Message given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDO, are reported verbatim, and published each week in tris Department.

We also publish on this page reports of Spirit Messages given each week the Baltimere, Md., through the medium-

given each week to faith the anti-through the intermi-ship of Mis, wat with A. DANSKIN. These messages inducte that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil conceptionity those who pass from the earth-sphere in an under based state, eventually progress to a higher condition. We ask the realer to receive no doctrine put forth by

spirits in the second must hat does not comport with his or her reason. All expresses much of trail as they perceiveno more.

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REPORTS OF SPIRIT MESSAGES GIVEN THEOLOH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD,

Special Scance-Sunday, March 4th. Invocation.

Our Father and our Mother God, thou who lovest the sparrow, thou who lovest the flower, we bring some bright gem of truth that it may be like a star shining out in the firmament of the life everlasting. May we touch some heart, may we bring forth some principle of light and truth, may we guide humanity up to a better plane of existence.

Questions and Answers.

CONTROLLING SPIRIT .- We will attend to any questions you may have to offer, Mr. Chairman. QUES .- When the spirit passes from one body to another, do these bodies differ so much in appearance that you would not recognize the individual by spiritual sight?

Ass-We always know each other by spiritual sight, when we pass from one body to another. As regards the material sight, ye who have known us only through the material might not recognize us in the spiritual, but were your clairvoyant powers to be developed, were your spiritual sight to be opened, there would be an instantaneous recognition.

Q —What are the special uses of suffering? A.-Suffering seems to perfect the spiritual and develop it. The only use that we can see in suffering is that it may perfect and bring out a higher degree of spiritual unfoldment than otherwise could be attained.

T. Starr King.

Friends, I come here to day because this is the only place where my voice can be heard. Many of my friends are gathered together to day to do honor to my name, and I thank them for every love-token. I thank them for every kind thought that has gone forth for me. Yet, while they are thus assembled, they give me no power to speak to them through the lips of any medium. What am 1 to do? Simply to turn to this outlet, which is ever true to the spiritual world, a grand and mighty centre of spiritual development. As we stand in spirit life, and look forth over the world, we know that there will be no failure here, whenever we wish to speak to the children of whenever we wish to speak to the children of earth. To day it becomes me to say i thank you for this outlet. Though my heart is full, and I up in my soul, I cannot utter them except through the lips of another, or impress them upon the brain of some human being. I am thankful for this privilege—that I can again, through the lips of motals, as I have in the past, say to the world that I know this philosophy is true. I know was afther me thin, and I 've had a hard time since I 've been we sair? [Yes.] An', sir, am'I doing wrong? Ye 're me story, am I not? Shure, sir, an' that was the end of me, an' all the divils in hell 'was afther me, sir, and whin I got out all the divils in hell was afther me thin, and I've had a hard time. of motals, as I have in the past, say to the world that I know this philosophy is true. I know that the grand truths of Spiritualism are some-thing to live by, something to die by, something to work for. It matters not how many crosses may come, how many weary days of work you may have, remember that in the grand hereafter, in the spiritual world, there is a crown of glory awaiting you for every cross you may bear-for every florn that seems to plerce your brow there is a bright flower blooming in the spiritual gar-den above. Oh f we wish you could only see as we see to day kneeling in your circle-room, hundreds of spirits thanking God that one place is open to them where they may speak whatever they will. A song of praise is going up higher than any other song of praise ever went up. You are silent—no song of praise goes forth from you to day, while in yonder churches the music rolls upward, and in thunder tones the organ peals out upon the air. Yet there is a spiritual organ here that sends forth its notes stronger, higher, far higher than any material organ that has ever been heard, and there is a chorus of voices far stronger than the evangelists can muster, that tises in praise of truth—that we can return to earth again. I stand before you to day, feeling that I am but an humble individual, working for the great cause of progression. All who ever knew me will remember that wherever my voice could be heard for progress or in defence of truth, I never failed to speak. B-loved ones who are honoring me to day, I still live. I thank you for every loving token. I thank you for every kind thought. I would thank you still more would you but permit me to speak to you from the midst of my own people. Nevertheless, I thank God for this open avenue, that affords me the means by which L one work to the oblighter of means by which I can speak to the children of earth. I may not have spoken so that you will compre-hend me, for I know well I cannot speak as I was wont in my own tabernacle of flesh; but I have done the best I could with the instrument which has been furnished me this afternoon. I thank you more than I can express for the privilege I enjoy to day. T. Starr King.

The old worn-out garment for a new one. I have had some opportunities of returning. Yet to day, I know not why, I felt as if I would like to come and speak to the world and say that so great was the change to me, so beautiful, so pleasant, so grand, that I would like to teach

them the way of life. If you only live consist-ent, true lives, it is nothing to die. Just un button your coat and throw it off, and you are there in a spiritual garment. I know the time is coming when it will be more than this, that when our old bodies are laid away and we take on a spiritual garment; we shall just step in, and there will be no vacant chairs, there will be no lonely firesides, but we shall be with you still

and forever. Lwas buried in Sandown, from my brotherin law's house. There has been no fear, no trouble, no care. I was buried in 1839—in July, I think it was; it was very warm.

John Larrabee.

- JOHN LATTAGES. Well, sir, this appears to be a Sunday meeting, is it not? Are we expected to preach or to pray, or what are we expected to do? [You can say what you please.] Well, sir, I should feel at home in a prayer-meeting. I have presided there many times, yet no prayer-meeting like yours 14 know nothing of it. Why, sir, I wonder to my-self that any of you can breathe, this room is so crowded, so closely packed, as 1 might say, tier upon tier, with spirits of human beings. Why, upon tier, with spirits of human beings. Why, the spirit-world seems crowding here, and if not impertinent, I would like to ask if it is always so? [It is a fair specimen.] Then I wish, in God's name, you had more outlets for the spirit-world. I certainly feel that I am favored this afternoon, in being able to control the subject before me. I was formerly a native of Wells, Me. 1 would say,-I belong to Bath. I did n't believe in your religion. thou who lovest all mankind, we would come into thy presence to day, we would clasp thy hand and ask thee for thy loving power as we come to earth to convey to the children of men thy truths and the spiritnal law of life. Oh, may we bring some bright gem of truth that it may whose garments I hardly dare to touch, lay their hands upon my head and pronounce a blessing upon me. Is not this a greater baptism than any that water can give, and yet the baptism of wa-ter is not such a ridiculous idea, after all. Friends, water means truth, and wherever a drop of it is laid upon you, it is meant to signify a drop of truth placed upon your brow. Did the children of men truly understand it, there would be a different feeling with regard to the baptism of wa-ter. The water which is laid upon you, or which you pass through, is not really cleansing, yet it is symbolical of the truth that has entered in and taken possession of your soul. Few of us realize this, but from our spiritual standpoint we feel it, we understand it and know it is so. I come here to day and am baptized with a new water of life, with a spiritual essence which 1 never expected to feel before. I thank the great All Father for this, and I trust that I may reach some one who

knew me in earth-life, that they may recognize me, and know and understand that I still live. My name is John Larrabee. I was formerly a ship builder. I died in Farmingdale, Me., some five years ago. I was about sixty eight years old.

James Flannigan.

Shure, sir, an' if it's baptizing ye're afther, I want to be baptized meself; but, sir, I don't see want to be baptized mesself; but, sir, 1 do n't see the font at all, at all. Have n't ye a drap of wather to do it with, sir? [No; you will get a spiritual baptism.] Oh, dear! dear t is that all I've come fur? [You 'll find that will be suffi-clent.] An' are n't ye going to baptize me in good and regular order? Have ye no. robes to put on? Ye are a funny praist, indade, sir. [Such forms and ceremonies are not needed bere.] But shure, I heerd the gintleman that coome forminst me say be was aboot being bap. coome forninst me say he was aboot being, baptized, an' thin he was going a bit further, he said ; so I jist pushed meself in, an' I want to be baptized, sir, an' not a drap of wather to do it with, nayther; not a wafer, nayther, sir? Augh! an' ye're a big set of ignoramuses; ye don't know nothin' at all ! at all ! divil a bit!

Shure, sir they tell me—the old gintleman here tells me, if I 'd coome in I 'd feel so mooch betther whin I wint out; he said I'd get a general hap-tism. Shure, sir, I thought it was a beautiful fout ye'd have, an' everything nice, an' a nice robe; an' ye say ye'll not give me a drap of wather?

They prayed for me, and I've had a hard time. They prayed for me, an' it done me not a hard p'orth of good, sir. I've been to the prayers there, forninst them, and I'd go away an' feel jist as bad as before, an' it's purgatory all round me; an' whin I heerd that you'd baptize me, I coome here, an' I thought I was going out feel-bur so good any parts ba're'nth o' wathow will ing so good, an' not a ha'p'orth o' wather will ye give me, sir. Me name is James Flannigan. I went out from your city aboot one year ago. Now, sir, I'm going, an' I hope I'll feel betther. If I don't, I'll torment ye!

I was not dead at all; that I had only changed | room. As I look about I wonder if you realize your mission-if you know the work you are do ing. If so, clasp more firmly the hands of the angel world-of those great, divine influences that draw near unto yon. Oh, let me bring some little thought, some flowers of truth, to my bo-loved ones! I will,guide them onward and up-ward. I passed out from Hyde Park.

Dr. John S. Little.

Mr. Chairman, I don't know that I am a speak er for Sunday, but I certainly have the good of all at heart, as I return here to earth to day. I passed out from the earth form, as I may say, from a difficulty of the lungs. It was a difficulty from which I had had more of less pain for days, in fact, for weeks and months, more than I had ever told anybody. I kept it to myself as much as possible, and when it became intolerable, I feas possible, and when it became intolerable, i re-sorted, as everybody else does, to some medicine that might alleviate it. I suppose that the chlo-roform which I inhaled perhaps hastened my go-ing out, and yet I know I could have stayed but a little while. I understand perfectly what my friends think about it, but I know more perfectly what the condition of the human system was than they can tell me. I know the condition of the lungs, the condition of the liver and of the heart, and I know that though I might have stayed a little while longer, yet it would have only stayed a little while longer, yet it would have only been to have suffered still more. I feel to rejoice that I am away from all sufferings. I have got rid of them, and to-day I am a happy spirit. I recognize in this spiritual return a great and mighty truth. I feel the utility of it more than I can tell you. I feel the strength—the use of it. I feel that it is to become a grand and mighty power which chall away all things. No matter power which shall sway all things. No matter what may be tried upon you, no matter if they try to close your mouths—as I assure you they will try to do—no matter if they try to stop the work of your physicians—as they are endeavor-ing to do- we tell you it is time to be up and doing, to work for this great and mighty influence, and it will at last permeate every soul in the land, and will make all the world spiritual. the land, and will make all the world spiritual. Why, dear souls, did you fully realize that your loved friends were standing beside you, and that you were holding their hands, and that they were talking to you, you would lead truer and better lives. They may say—they who are members of the Church—that they believe-in Christ and him crucified, that they believe in heaven and hell; but if they did believe in all this, would they lead the lives they do? They believe in it for some-body else, not themselves i

body else, not themselves! Do you Spiritualists believe in spirit-return for yourselves, or do you believe in it for some-budy chest was a second to be been well believe and body else? I carnestly hope you believe and realize it for yourselves. I want my friends to know I have returned here to the Banner of Light. I am ready to work, I am ready to do all I can for all that may ask me. I and ready to do an greater power, for greater strength, and more instruments to work with. I give my name, Dr. John S. Little. I passed away from Goffstown Centre, N. H.

Theodore Parker.

Friends-I do not feel that I can speak to-day through this instrument as I would like to do, and yet my heart is full, and I long to commune with the people of Boston. From my spiritual standpoint I long to open their eyes, that they may see clearly. I long to say to the world that I still lize, that I am still at work for God and

While on the earthly plane, and since my en-trance to spirit-life, from this and other platforms have ever worked for Truth and for Humanity. I know no other religion; I recognize no other creed. I have no fear of God to day; I had no fear of God when I stood in the form, for I knew that God was LOVE—that all Nature spoke of Him, and that IIe was recognized by mankind not only in the city of Boston or the State of Massachusetts or the United States, but in all countries wherever intelligence reigned. I knew that the Indiana on the State or an idea that the Indians on the Plains had as good an idea of God as I had. They recognized Ilim in the of God as I had. They recognized Him in the beautiful flowers that bloomed at their very feet —they heard his voice in the thunder-tones above — they saw the flash of his eye as the lightnings gleamed athwart the sky—and, feeling his power, they recognized and worshiped Him as the ruler of the universe. They saw no evil in God. They knew that God was good, and that all-life had a goodness in it. So do I recog-nize, to day, that there is goodness in all; that what seems evil, is only undeveloped good; that in the order of Divine Providence the darkness is as necessary as the light, as well in the mental is as necessary as the light, as well in the mental life as in the physical; that if the people of earth had no clouds, they would not appreciate the

had no clouds, they would not appreciate the beautiful sunshine. I have had only one religion to teach to the children of earth, and that was that they should be true to themselves; that they should live lives of usefulness, lives of goodness. I ever taught man to be true to himself, and then I knew ha would be true to God. I would have each man deal with his neighbor as he would have his would be true to God. I would have each man deal with his neighbor as he would have his neighbor deal with him; I would have him fol-low in the footsteps of Confucius, and later yet, in the footsteps of the humble Nazarene, who said, "Do unto others as ye would they should do unto you." I could not feel that I should be narrowed down to any small creed, or bound by any words of man, for God seemed so great and so mighty, so wondrous to me, that I desired, as for as I was able to bring to the oblideren of men far as I was able, to bring to the children of men the *realization* of his great goodness. And to day, as I stand in spirit-life, at one of the most critical hours that America has seen for years, I say to you, Oh people of my beloved country! Remember, and be true to yourselves ! be true to the God within you! Remember and do unto others as ye would they should do unto I care not what the world may say of me, or how some individual standing on a Boston ros-trum may abuse my name; it matters not. I only care that my name may be kept fresh in the hearts of the children of earth; that they study carefully my teachings, in order that they may fully comprehend the *spirituality* which I tried to inculcate, and which I would enforce to day. I care not for the questions which theologians may ask. They are too trifling for me to answer. I thought to do so some few weeks ago through the instrument I now control, but as several of my earthly friends have vindicated me in the public press, I shall take no further notice of the unfriendly spirit munifested by Rev. Mr. Cook, only to request my amanuensis to append to this my message from the life immortal the concluding paragraph of Rev. C. A. Bartol's remarks, as shown me in a late number of the Christian Register : ISUET: "Mr. Cook makes no more wanton observation than that "arker admires but does not adore God. Were there any madiums which that doughty scholar and sainted soul were able or would deign to employ, I think Mr. Parker would send a message to Mr. Cook 1 Mr. Cook would hear from him. Meantime we only hope Mr. Cook himself adores as sincerely, and will in future do as well as did tho man whom he so grossly dofames." I comply would say I am ever true to mycolf I simply would say. I am ever true to myself, and true to God, whom I always reverently adored, and I will ever preach what seems to me the truth, whether I find it in the heavens above, or in some hell beneath—it matters not where, on the truth. so it be truth. I care not though this diamond lie within the deepest depths of the filth of ignorance | if I can bring it up, and let it shine out in its beautiful brightness to the children of earth, I shall most assuredly do so. I care not where I find an instrument such as I now control-whether he or she can speak eloquently, as I was said to speak, or whether they speak the most commonplace phrases — I shall use them, and my voice shall still be heard in Boston / yes, and not only in Boston, but in all parts of the initiated model. civilized world! Wherever I can find an instru-ment to speak through, there will I be found. I say to you, children, today, there is a power working against you, there is a power that is wielding its arm to suppress liberal thought-to bind you down. SEE TO 1T THAT YOU WORK THIS VERY HOUR to throw off the arm that is garden of beautiful flowers, and, as I looked, each little bud and each loaf seemed to unfold and grow, and become so bright, and I rejolced! I took that dear doctrine to my heart and pass-ed away feeling strong and happy, and I came into this life, not only to find Universalism true, but that your spiritual faith was true also; that

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MRN. NABAH A. DANNKIN.

During the last twenty years hundreds of Spirits have conversed with their friends on earth through the modiumship of Mrs. Danskin, while she was in the entranced con dition-totally unconscious.

Mrs. Danskin's Mediumistic Experiences. [Part Sixty-One.]

. BY WASH. A. DANSKIN.

Twenty years have passed away since Emma Frances Jay – now Mrs. Bullene – spent some weeks in Baltimore and lectured before audiences of six or eight hundred people—some attracted by curiosity, some eager to learn of the new philosophy, and all charmed by the eloquent utter-ances of this then youthful medium. She came to us from the West, and was received

by those who were then the leading Spiritualists, with a cordiality and warmth of feeling which only grew in strength as we became better ac-quainted with her charming personal traits, and more familiar with the wonders of her remark-able mediumistic power.

About that time we drew to our rostrum many of the ablest exponents of Spiritualism that have been developed by the movement: the quaint and inimitable Lottie Beebe, Cora Hatch, Achsa Sprague, and that brilliant "light of other days," R. P. Ambler. I love to dwell in memory on the unity, harmony and loving accord with which Spiritualists worked together at that earlier period. But my purpose in this reminiscence was to present some of the remarkable mediumistic phenomena that occurred in the presence of Miss Jay and Mrs. Danskin,

On one occasion she proposed to mesmerize Mrs. Danskin, who readily submitted, and soon seemed to lose consciousness; but instead of beseemed to lose consciousness; but instead of be-ing under the control of the operator, she was apparently taken possession of by a band of spirits, and continued for at least half an hour speaking volubly in four or five different lan-guages. First a Frenchman, then a German, af-ter that an Italian, and finally an Irishman, the correctness of whose Irish, however, we were not precisely competent to judge. Miss Jay was somewhat alarmed at the success of her experi-ment it having extended so much further than ment, it having extended so much further than she had anticipated.

Another very interesting manifestation was exhibited on several occasions during the time she was with us. Miss Jay being fond of music, would often seat herself at the plano and sing some of the sweet metodies she had memorized in her wastron being of the form in her western home. If Mrs. Danskin entered the parlor on such occasions, she would become entranced and accompany the singer word with word, although she had perhaps never heard of the song before. This class of manifestations was not only in-

disputable as evidence, but exceedingly enjoyable. Pleasant were those early days of Spiritualism.

Wm. Brent.

I died at St. Denis, Montgomery County, of typhold fever, in the twenty-sixth year of my age. Wm Brent was my name. I must express myself as feeling very strange when, upon com-ing to consciousness, I found I had no physical body—all that was left was spirit. I was then communicated with by some unknown persons, who told me the more I knew the better would who told he the hole I knew the better would be my condition. The propensities of earth still held a string around my neck, and drew me downward to see those loved ones who wept and mourned over me. But, according to time and unfoldment, that string has been clipped, and I now strike out to learn the why and the where-fore of this new life, this new dispensation. I am told by those who are accounted with

I am told by those who are acquainted with the law, that I am an apt scholar; that the les-sons which will be given us will prove advan-tageous, for in seeing I believe, in hearing I un-duration and in hocking I commercional I find derstand, and in looking I comprehend. I find that the divine law works through all things, from the greater to the lesser, from the lesser to l find the greater On and on I go, trying to adminis-ter to my seeking mind that comfort which pass-

ter to my seeking mind that comfort which pass-eth the understanding of man. All things in the spirit world are indescribably beautiful. I see here no swords pointed toward men; I hear no words of harshness; I hear of none being greater than others. All things, so far, stand upon an equality. We have a stand-ard of right, of truth, of beauty, of freedom. We mount the hills if aspiration bids us, or we stay in the valley if there is not activity of pur-pose to carry us forward. Strike out the inhar-monies and the angularities, and this world is a fac simile of the one I left. Trees and fount-ains, shrubs and flowers, houses and temples,

first I entered into this new compact, for I knew not the ways nor the laws of this new life; but under the tender care of love and wisdom, I learned wherein to see my God and worship him. Fragrant are the flowers, beautiful are the waters rolling in crystal streams. The trees grow and have their full stature; the birds warble and have their farmonies. God's type, the human soul, is not forgotten, but participates in all the pleasures that the mind desires. Some grovel and have ambitions still for earth and earthly things; but my home is not made up of that ma-terial. I built it out of better things. It stonds terial. I built it out of better things; it stands upon a rock, and is immovable. I see my God in all things; in no specialty. I know, now, my in all things; in no specialty. I know, now, my God loves the sinner as he ever loved the saint. I know that my God is in me as well as in the preacher or the priest, and I feel, thanks to the angels who have taught me, that each one of all who are called, man or woman, sinner or saint, shall have a place of sweet repose. Why came I here? The soul bade me come, and tell my story of that home which is just above you, around you and about you. Having finished it, I go on my way rejoicing, with no decrepitude of years hanging over me, but with youth, life, force and vivacity, feeling that he who gave me power will sustain me to the end. Adieu.

Bridget Power.

My name is Bridget Power. I came from the city of Waterford, Ireland. May the holy angels guide me and govern me and protect me if I am doing wrong by coming here. It is not for the present company, nor is it to you who live in Baltimore; it is to the fond, endearing friends whom I knew and loved when I lived in Iowa and Connecticut. I do not exactly understand how to make my-

self known, for I am deficient in words and have to wait until they come to me. What I would like to say to my friends is, I am happy and con-tent, for everything is beautiful in the eternal city of the dead.

And is it true that my friends far away can And is it true that my inends far away can hear of me through that sorap of paper that you are writing? [Yes, I will send your message to the Banner of Light, Boston, and in its columns your friends may read what you say.] I do not want to be deceived, nor do I want to deceive any one. It is a beautiful thing to book over that river which is so broad and crystal-like in its

waters. I feel, while I am speaking, that angels are making me strong and happy; Saint Joseph, with his beaming face, looks upon me as one of his flock. I know this nust be right, for he

of his flock. I know this must be right, for he would not be where any wrong is. . Now I am not talking to you; I am talking to my friends far away, for I know they will be so happy to hear from Bridget. I am leaving, and in my going I will shake the dust from off my sandals, lest I take that which is unhalowed in-to that hallowed home. There's the steeple, there's the church, there's the cross, there's my Saviour! I have found him ! Good bye.

Eliza Hamilton.

At Sherborne, Dorset, England, I died. Eliza Hamilton was my name. I was in the seventy-fourth year of my age, and formerly of Alexan-

fourth year of my age, and formerly of Alexan-dria, Va. I was the widow of Robert Hamilton, of Philadelphia. I am not to be scared by ghost stories. Why should I fear the spirit any more without its case-ment than with it. To me it is one and the same thing. The elements and attributes that con-stituted a part of me while I was a dwellor on earth, still are mine. I can either place them to useful account or allow the faculties to lie dor-mant. I prefer the former. I was quick, active and foreible. I feel the thrilling pressure passing through me, bidding me to come, and advance the human race from darkness into light.

through me, bidding me to come, and advance the human race from darkness into light. Did I say created? if so, a mistake. I never was created. What I am I was, and will ever be through the countless ages of eternity. There have been lights and shadows in my life-pros-perity and adversity; but of what avail is that to me now. I have built my home upon the rock, where the winds cannot overthrow nor the storms break it asunder. Death is an idle word, spoken by the ignorant. There is no death in the vast universes of the overruling Soul. As far as I can scan, the overruling Soul is the law of my being and thy being; we can neither build it or break it; it is as it was forever, and will so remain. This land of freedom is one of grand and beau-tiful attractions. Our lives are perpetual. Olden age passes away, and youth comes instead. We

age passes away, and youth comes instead. We are taught by the master minds the law under which we are compelled to work, when first we enter therein. Having learned our lessons there, we are forwarded on to class second; there we gain a degree higher in our educational unfold-ment; after becoming ripe we make our descent and topol others and thus with until a ladu

Harriet Gordon Greene.

I certainly feel modest in making my appearance here this afternoon, for I am a very humble individual; and yet, as I know your post-office is open to all, I feel that I would like to put my letter in. My name is llarriet Gordon Greene, I passed out from Nashua, N.H. For many works before my dorit Luca cautions more the weeks before my death I was anxious, more than anxious-I feared the great hereafter. In fact there had been so much said and so many ple-tures portrayed of the great hereafter, I feared to but at last the grand principles of Universalism were unfolded to me; the never-failing love of God was shown to me. At once my heart was easy. I began to lay hold of the spiritual, and it seemed to me easy to go I cared so lit-tle for life. I remember well the dear one who spoke to me of the blessed Saviour, of the great bereafter, and the heaven above, where all were sure of the Father's love, and it seemed to me so beautiful! It was like a great unfolding, like a garden of beautiful flowers, and, as I looked, each little bud and each leaf seemed to unfold

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Converse Smith.

I wish you would say that Converse Smith, of Waltham, called here to day, and placed his name upon your record. He is very glad to know that this thing is true, though probably he would not have received it while here; but he receives it now and knows the spiritual light is flowing around him. He enjoys it, and he enjoys the presence of his friends. My daughter Mary, who came so soon after me, whose hand I have clasped, whose loving care I have had, is with me. I lay aside all of the past—I cannot help it—I hay it all one side. I embrace the Spiritual Philosophy and say, God speed Spiritualism !

James B. Mann.

Say, if you please, that James B. Mann, who died suddenly, of heart disease, in Salem, Mass., died suddenly, of heart disease, in Salem, Mass., some five or six years ago, has returned to your circle-room, and if there are any of his friends that would like to hear from him, he will be glad to communicate with them. By my sudden de-mise there were several things which are not un-derstood. I would be glad to give the friends some instruction, if they will listen to mo.

John Ewan.

I am John Ewan. I was accidentally killed by a fall from a bridge in Waterbury, Vt_{τ} , some years ago. I cannot tell exactly when. I will see that this is handed to one of my friends who asked that I would come, and said if I would re-port here at the Banner of Light office they would believe it was me. Now I am here would believe it was me. Now I am here. I have reported. I trust they will give me a chance to report nearer home. If they do n't they will hear from me further.

Mary A. Noyce. (UR NOTES.)

I would like to send a note to some friends of mine here on the earth-plane. I have n't been gone a long time-not much more than a year or two. My name is Mary A. Noyce. I would like to say to the beloved ones whom I have left on to say to the beloved ones whom I have left on earth, that I have brought some bright and beau-tiful flowers to strew in their pathway. Remem-ber that I shall ever be Frank's; ever shall I love and respect him. I will strew all the bright flowers it is possible round their pathway. I will give them all the beautiful thoughts I can. As I stand to day in the midst of this circle, and look round and see the different individue an its

be, has a chance to widen. And now I leave you, friends. I leave you, having done that which belongs to my individuality.

S. Buckennager.

My name was S. Buckennager. I died at Clo rasso, near Paris, France. I was in my fify-seventh year. This is a voucher of the highest type for the substantiality of life, strength, force called Death, who steps with comprehensible monster called Death, who steps with completency as well in the hovel as he does in the palace. His figure is broadcast. He cares not where he sees a human, he marks him for his prey and carries him through his laboratory. But hat hat hat he may selze upon the carcass, but he cannot de-strow the aprilt for that is a part of the infinite stroy the spirit, for that is a part of the infinite realm of light and beauty indestructible-pronounced good, for from perfection there come no imperfections. Divinity makes no mistakes. He, the Lord-God of the Universe, has made man like unto himself, given him attributes, privileges and freedom to make choice of the low-

privileges and freedom to make choice of the low-er realms of life or the upper. He never con-demns him. Countless ages may roll over him ere he attains to the beauties of the Godhead. My life has been of short duration compared with many who are here, but I have comprehend-ed my fate from the beginning. I have built my house upon a rock that has strong foundations. Those who weep for me had better dry their tears, or weep for themselves, for the responsi-bility of individuality has been made clear to me. I am able to defend it. If darkness should shadow the interior, it will in time grow should shadow the interior, it will in time grow light. No living child of earth is condemned to eternal punishment. There is a time when the blind will see, the deaf will hear, the palsed tongue will speak, speak ofttimes in tones that will break the adamantine heart and make it soft

will dieda under the source of Life that my knowl Would to the Source of Life that my knowl edge had been as ripe before the fiesh decayed ! but as that privilege was not accorded me I must now, in the fullness of my heart, do my work

and go on my way rejoicing. Thank you-thank you for your kind attention, and writing the sentiments of one whom you know not and who knows not you; but you are only doing that for me which some one will in time have to do for you.

Captain Whitelock,

At Mattawan, N. J., I died. Captain White-lock was my name. I was seventy-seven years old. I was buried from the Presbyterian church in Mattawan.

It is good to feel privileged to do that which It is good to feel privileged to do that which seems best in your own sight; not to be controlled by conventionalities, but stand erect in your own manhood and say: This and this is true, for I have seen it, and seeing is one of my senses; I have heard it, and hearing is another of my senses; I have felt it, and that is a third. This gives me knowledge of its substantiality and re-sulty. So, with confidence, though a spirit I ality. So, with confidence, though a spirit, 1 step outside of the church, with all its creeds and

ment; after becoming ripe we make our descent and teach others, and thus, with untiring indus-try, we are constantly moving onward. Some one, who may have known me, will per-haps ask, "Have I the grace of God within me." I answer, Yes; most fully, for every drop of blood, every bone and every tissue answers to his command.

And now to all who may inquire, whether friend or foe, ignorant or learned, I wish to say, I am in that beautiful abode called heaven, doing now-speaking through the lips of a mortal-my Father's command. And now with it I go to my home rejoicing.

Antonio DeMaur.

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Absolutely, face to face, am I talking with a A bolta in the second s

I was seventy one years of age when I kill adk-ious to speak through the broad lines of the press. I was seventy one years of age when I let go of earth aud earthly things, and went to partake of that which is spiritual, that which abounds in plenitude of good gifts for all whom God has called his children.

called his children. I feel the weight of the subject, though I knew but little of its correspondence. Little by little, however, I am learning the road that leads to that broad unfoldment of intellectuality. It is a theme of exquisite beauty and immeasurable im-portance, if not scarred by deformity. I have oftlines heard men say there is no efficacy in prayer, but they are mistaken. I pray most earn-estly, honestly and fervently, that the overruling estly, honestly and fervently, that the overruling Soul of the universe may bring me into the light of clear understanding; may make me know his laws, his way and his decrees. And the light has shune. Say there is no God, no Master-hand, no. Author of our being ! Why will men talk thus when they see it written in the open book of Na-

when they see it written in the open book of Na-ture, day by day? When I died, I entered into a covenant with those who had gone before me. I asked them as a little child would ask a parent, "Teach me your ways, so that I may enjoy your pleasures." And one by one they gathered around me and said: "Thou art ripe in the fullness of thine own stat-ure; we welcome thee to our broad and beauti-ful home." More than this, said they: "After the lapse of time, and thou hast gathered strength, force and vigor, thou eanst return to thy brethren of earth and bear them the glad tidings of thy of earth and bear them the glad tidings of thy spirit being born again." And here I am, rejoic-ing in the fullness of my heart that I am doing unto others as I would wish they should do unto me.

Ask me to describe my home; I cannot. I can only say that my joys are unspeakable---my hap-piness cannot be told, for the grandeurs that surround me the eye of the human has never seen. My labor is finished, my mission is fulfilled;

now I return to do my Father's will, whatever it may be.

Friends, I am not deluded, nor am I false. I am telling you the straightforward truth of the resurrection of the spirit from the body. Belleve it, and meet me on the shores of eternal life. Farewell.

May some one that has known me read this recognize me and believe.

Keziah Haukinson.

step ontside of the church, with all its creeds and formulas, and give you a picture of reality. The soul unfolds and has its beauties in the spirit-land, and with grand aspirations it achieves grand advancement. I was sorely tried when

MARCH 17, 1877.

OF LIGHT. BANNER

and two together you make four. The body was placed in its earthly tenement, and the words were spoken, "Dust to dust and ashes to ashes." were spoken, "Dust to dust and ashes to ashes." The spirit made its escape—fled unto realms of which I ofttimes had heard others speak and preach. It was very glibly spoken by the good man, the preacher—"The Lord, our Saviour, our good Master, chastises—the one whom he loves best." Now I would rather he had not loved me so well, and had allowed me to number more years upon the planet earth, for its beauties had much charm for me. its pleasures delighted me. years upon the planet earth, for its beauties had much charm for me, its pleasures delighted me, its varieties were pleasing in my sight. Now I seem to be a nonentity, dissatisfied, restless, and uneven in temper. Well, all the attributes be-longing to the woman still eling to the spirit, and my power of observation dictates to me that I must culture and educate and round off some culture and educate and round off some I must of the sharp points, to become more fitted for companionship with the dead.

To be taken suddenly out of existence is a matter of moment. The mind runs back and re-calls the scenes which it left in its healthy condition, gathering up the data which makes the con-trast between the one that was and the one that is. 1 am not gifted like others, for I cannot talk so glibly.

so glibly. It is allotted, they tell me, unto men, to live on earth, perform their duty, do their work, carry out their projects, then to die, taking with them their burdens into the other country. Peculiar chapter in the history of man'l One day walk-ing, striding, full of pride, point, and arrogance; the next day shows his littleness—lying prostrate on the bed with disease, the mind shattered, the body feeble, unit for locomotion. Then the stranger, death, walks in, looks upon you, takes your measure, and crowns you for his kingdom. your measure, and crowns you for his kingdom. Just think of it i this is done in the twinkling of an eye! Would that I had understood all the an eyel would that I had understood all the possibilities of my nature; then I would not have been where I am; however, with the help of others, I will soon scatter the darkness, and, opening the door, break the fetters and let the slave go free. When this is done I will return to earth again and make myself known. Now I am a novice in a strange land, knocking, seeking, finding some things, and some things I can-not find. I feel that I have performed my duty as far as my ability will allow. To you and others I give thanks, for I feel the better for the coming.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

TO BE FRINTE S. RODD. TO BE FRINTED IN OUR NEXT: Elder Famuel Wilde: David Henry Halgth; Carrie Sum-nor; John Morris: Katlo Throckmorton; John Devereux; "The Dinamice Boy;" George D. Christy. Walter S. lines; Cornelius Murphy; Elizabeth Sherman; Elizabeth Casey; George S. Sorren; Rosa Winthali; Old Mother Underwood.

[Owing to its extreme length, the remainder of our list of aunouncements of "messages to be published " is omitted. The communications will appear in regular order.]

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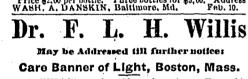
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TRANCE MEDIUM, No. 4 Concord Square, Bostor Office hours from 8 to 1 and 2 to 3. 13w*-Dec. 23. FANNIE REPICE 3. Spiritual and Physical Healing, 362 Tiemont st., Boston March 3.-3w

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Dec. 2.

AUGUSTIA DWINELLS, Cinirvoyant, Trance and Prophetic Medium, 31 Oak st. Terms \$1. Nov. 18.-18w

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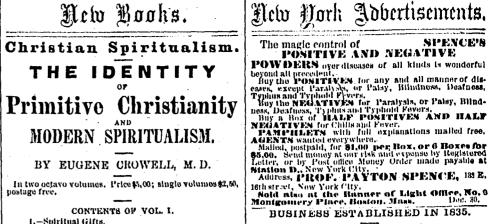
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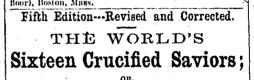
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. AN ACCOUNT OF

BANNER LIGHT. \mathbf{OF}

[Continued from fifth page.]

reaching, seeking more light rather than a cir-cumscription of what was already attained. He (G.) did not appear as the representative of any body of persons, but in behalf of his own rights. If he were sick, he could not think of employing a regular physician to attend him, and he did not desire that any law should be passed which would oblige him to do so. If this bill should pass, it would show that the sun of Intelligence in Massachusetts had gone behind a cloud.]

REMARKS BY HENRY N. STONE.

Mr. Stone next addressed the Committee, ad-vancing as his primary position that the standard of medical excellence and erudition was by no means a fixed one; and that two American physicians who were sometime since sent to Paris as representative members in a Medical Convention, found themselves, on arriving there, below par as to qualifications - He cited as one point where the scientific attainments of "well-regulated;" physicians in Europe were claimed to be superior to those of America, that in the Old World practitioners had introduced the microscope largely into their processes for diagnosing disease, (the magnifying glass revealing to the operator conditions in the flesh of the patient which were peculiar to certain allments,) while in America the custom of making use of this instrument was practically unknown. As the scale of medical excellence was therefore a sliding one, who was to decide the important question as to where its

to decide the important question as to where its gradations ceased, and the claimed nihilism of "quackery" commenced! Henry Wilson, late Vice President of the United States, had been, to the speaker's knowl-edge, cured of a dangerous disorder by one of the so-called "irregular" physicians, while at the time of his decease he was under the charge of a regular M. D. It was not foreing an informed the time of the declare that was under the charge of a regular M. D. It was not forcing an inference in the case to declare that perhaps he might have recovered; at the time of his last illness in Wash-ington, had he been placed under the same treat-ment he received while in Massachusetts. The proposed bill ran counter to the main spirit of the Massachusetts.

of the Massachusetts State government itself, the object of which was set forth in the preamble to its constitution to be to defend and perpetuate the body politic, and protect the people in their natural rights. The speaker claimed that one of the most important rights possessed by the citi-zens of Massachusetts was that of employing any person they chose to heat them when sick. Our governmental machine was set in motion by the people for the people, and not for the profit of any sp-cial class of men. In European systems. where in the law and its power were held to originate with the king, the tendency to monopoly was inevitable, and edicts were made to work for the interests of special orders of society—the statutes detining who should preach, who should practice law, "who should be a physician, who should work at a certain trade, etc. The more the law interfered with the workings of the great industries and professions of a country, the worse it was tor society in general — which assertion found its strongest endorsement from the fact found its strongest endorsement from the nact that in the middle ages, when the hand of repres-sion, in the form of unjust class enactments, rested heavily on every branch of national activ-ity throughout Europe, a rayless night in con-sequence overbrooded the minds of the people. The proposed law was contrary to the senti-ment of this conture but fully in followship ment of this century, but fully in fellowship with that of those sombre days The freedom

with that of those sombre days. The freedom of thought in religious and other matters which had been allowed in the United States, had produced a degree of advancement in this country during the last century, which surpassed that achieved by any nation known to history during the first hundred years of its existence. This freedom of thought he hoped would be protected, and not be infringed upon by legal enactments in the interests of any class of individuals or organizations.

He opposed all monopolies, desiring that in the medical field, as in all others, the various practitioners should be judged by their fruits, and if this principle were carried out he had no erally—in their opinions as to the importance, or its opposite, of the same remedies, was the cause of the dilapidated condition now so strongly characterizing the house of Allopathy.

for admitting the possibility -(1 hope they will)go so far as to prepare them for admitting the probability)—that the marvelous cures described in the Bible may have been effected by faile su-pernal beings through their wise and legitimate applications of some universal forces uncognized in human science to the systems of suffering mortals through the impressible, mediumistic, physical organisms of prophets, apostles and disciples; if possibility of that can be admitted, then you can admit the possibility that the same processes, since they were intrinsically natural, may be repeated legitimately and naturally, whenever fitting conditions exist. If cures are being effected among us to-day by wise and be-neficent supernal intelligences, they applying universal forces through mediumistic men and women, the occurrence itself of cures thus wrought is proof that fitting conditions for them exist now, and here in this Commonwealth. Also it establishes the *possibility* (and I am persuaded of its certainty,) that vast numbers of departed philanthropic medical practitioners, scientists, philosophers, &c., are now unitedly and eagerly acting the parts of wise, good and successful phy-sicians among their embodied survivors here, just as fast and as far as we bid them a cordial and confiding welcome, and as they can find and be permitted to control in peace the physical or-ganisms of persons, the peculiar chemical ele-ments and combinations of whose *brains* fit them for facile manipulation and control by such disembodied practitioners. Those peculiar proper-ties which render a mortal form usable by a departed spirit are mainly physical, and are, in most cases, innate and susceptible of transmis-sion—quite as much so as musical faculties are.

Such practitioners possess in some important respects immense advantages over any embodied ones; for their faculties enable them to see each particle of a human system to its very centre they can sense its condition accurately; can see the seat, and ascertain the nature and cause of any disease ; they can see, or rather I would say can sense, the properties and potency of any plant, mineral or drug of any kind, and their supernal wisdom fits them for wiser prescription than any embodied physician's more restricted senses enable him to furnish.

I purpose, gentlemen, to present here some such facts as seem fitted to show the possibility that supernal practitioners may be operating in our midst. If I succeed in showing that possi-bility, I know that your philanthropy and reverence will hold you hack from favoring the be-stowment of power upon any mortals to trouble, disturb or restrict the action of any persons sole-ly for the reason of their being the instruments of such beneficent helpers, and who, in most cases, are no more responsible for what is done through them than are musical instruments for the quality of sounds which they are made to put forth.

Pardon me if 1 speak briefly of what drew my attention to such matters. It is now twenty-four years and more since, without my seeking it or deeming it possible, the dearest one to me among all the departed, gave me, through a young miss, such evidence of her presence as satisfied me that ridiculed spirit rappings had wrapped up within them something that was worthy of study, of careful, devout *study*. I reasoned thus with myself: If broad Nature enfolds forces which per-mit the departed to come into communion with their survivors here, and if such can and do speak to us from their veiled abodes, these facts are momentous, are pregnant with great results, either for good or for evil. If the whole are delusions or frauds, that ought to be known, and pro-claimed. If genuine, even in part, that, too, should be known, and they then should be embraced or held in abeyance, according to their merits. But who are in position to safely pro-claim their genuineness, if that shall be proved? No clergyman can do it without danger of dis-No elergyman can do it without danger of dis-turbing his pastoral relations; no physician with-out offending many of his friends and patrons; few lawyers will be likely to find the subject at-tractive. Professors of science are the most fitting men for the work; but split-rapping hav-ing been born outside of the laboratory in an ob-scure cottage, is widely aside from their lines of removed. The work of reflection gray that and if this principle were carried out he had no fear for the record which would be produced by the liberal or "irregular" physicians, as some were pleased to call them. He objected to the bill in that it proposed to elevate to the different mediums; I have seen and seats in the synagogue of the healing art the hundred different mediums; I have received much information through them pertaining to its of interesting topics, and almost every variety of interesting topics, and the sayings and facts thus presented have been the main topic for my study and reflection for more than a full score of years. The facts and results thence learned, so far as they bear upon medical practice, I think must be in order here.

characterizing the house of Allopathy. Dr. William Thompson, of Boston, followed. He challenged the regular "book doctors" to meet him for a trial of practical skill, hav-ing no fears for his system by the compari-son. Books might furnish food for thought, but there must be a mind to think, else the mere retention of storied lore by the peruser was but an automatic action for the sustain-ing of a dead weight on the part of the mem-ory. Diseases (of which there were some six hundred which produced death in men, and six hundred and fifty in women) were the result sick, although able to walk about slowly. I asked his permission to bring to him a lad through whom some expanded and philosophical mind had several times discoursed to me very instruc-tively concerning my own physical system and upon other topics. My brother was scemingly rather averse to consent to my proposition. His whole education, like that of most people's, his religious creed, and his position as deacon of an Orthodox church, all combined, I suppose; to with me from Boston to Danvers, and soon after he was entranced annunciation was made that my brother's malady was in his intestines; that at two points, one near the duodenum, or first of the small intestines, the other much lower down, here had formed a hard bony ring around the intestines, which obstructed the passage of the contents, and which were growing, and would contents, and which were growing, and would soon close the passage entirely if not removed. There was given a recipe for a medicine. The lad was an employé in a botanical apothecary store on Hanover street, and I instructed him to prepare the medicine himself, which he did. Brother at puce commenced taking it; I heard soon that his health was improving. At Thanksgiving time I visited him again, when he, a very reticent, de-vout and cautious man, deliberately, and in tones, of deen reverence said. "Brother Allen Longet of deep reverence, said, "Brother Allen, 1 must say that soon after I began to take the medicine you sent, I began to get better, and now am well." From that day to this he has been in very fair health. And, gentlemen, I trust and pray that no man will ever advocate the enactment of any law which shall make doings like those through the lad William E. Rice, by which, according to all external appearances, the life of my brother was saved, legal misdemeanors punishable by heavy and ignominious fines.

through or from mediumistic organisms, be inthrough or from mediumistic organisms, be in-fused into a compound of material substances; and it started the inquiry with me whether broad nature may not enfold laws or forces which, naturally, under fitting conditions, per-mitted disease-banishing, vitalized, medicated emanations from Paul's body to so take lodg-ment in handkerchiefs and aprons that "dis-ease departed, and evil spirits went out of" all afflicted ones to whom these woven, but medicated, articles were taken. That ques-tion has-been before me for many years, and I am satisfied that absorbed emanations from those who manipulate medicines are very often those who manipulate medicines are very often the most active properties in what we take home from the shops of apothecaries. Vitalized magnetisms going forth from some organisms are prevailingly very deleterious, and from others very healthful. Observed facts might be told you to great extent in confirmation of this opinion, but you have not time to hear them. The point I have made here bears very forcefully upon the fitness and competency of apothecarles, and especially upon the qualifications of a fit judge as to who is fit to receive an apothecary's license. By all means have him a clairvoyant and a sensitive. Facts of this kind bear upon the manipulators of our bread, our butter, and upon all cooks. But I must not enlarge. Yet I yearn to say, in case one receives a recipe from a disembodied physician, it will be wise to let the organism through which the prescription comes manipulate the ingredients, for when in those hands the prescriber can infuse into them the special healing virtues suited to the particular case. A bright, interesting, fatherless Danvers girl,

whom I have known well from her infancy, when about twelve or fourteen years old, rather mysteriously lost power to control her right lower limb. She became so crippled that she was obliged to use a crutch. During some three or four years she was under treatment by the late Dr. Cox, and other good physicians in and around Salem, and was seen and examined by most of the eminent physicians of that vicinity; none of their prescriptions or applications rendered her any abiding benefit. At last, when she, like one of old, "thad suffered many things of many physi-cians, and had spent all that she had, and was nothing bettered but rather grew worse;" having heard of some whose processes of cure were nore like those of Jesus than were such as she had been receiving, expressed a desire to consult a medium. Hearing of that, I invited her to come up and stop with me at my home in Rox-bury. When she came I found her right limb about four inches shorter than the other, and very much smaller. That one seemed not to have grown any, during the early years of her teens, while the other had made such growth as is usual at that period of life. I was well acquainted with the Dr. Cox by whom the case had been treated, and wrote to him about it. In his letter of response he called it a bad case of hyste-ria, or *paralysis of the will*, and expressed the opinion that it could never be allevlated by any medical treatment whatsoever; though, should the house over her head take fire, or some other similar starting call for the use of that limb similar startling call for the use of that limb come upon her, she might recover its use. She came to me about Christmas time I soon took her to a medium, had her examined and prescribed for. After that she was manipulated and treated in my own house, and partly by myself, according to the directions through mediumistic lips. At about the middle of February, following, or in about seven weeks, she threw aside her crutch, and has never used it since. For nearly or quite the whole of the last ten years she has been one of the most fleet and extensive walkers in our city, going amid heat and cold, through summer and winter, through sunshine and storm, from house to house among the poor. the sick, the bereaved, being the prudent, effi-cient, gladdening dispenser of the gifts of benev-olent affluence to suffering poverty, the gifts be-ing baptized in her own warm and cheering sympathies.

Heaven forbid that any law shall ever give a board of censors power to debar me from using again, and in all minute particulars, the very processes by which it was my privilege to aid in bringing that crippled girl to independence of her crutch, and into such control of her limbs that where are her word to such control of her limbs that she can be and is among our city's most effi-cient, practical outworkers of philanthropy. You are asked to enact a law, which, had it then ex-isted, would have heavily fined the lady through whom came instruction and aid that were essential to that good result. Don't do it. Leave me free to employ such help again, and often. Don't deprive me of means by which to repeat success-fully, upon any other crippled one who may need it the means again and the method of the sector back. same process, in all its particulars, by which that one was made whole.

As a body I hold the members of the medical associations of our State in high esteem. Neither here nor elsewhere will I utter a word in dispar agement of them. It is not disparagement of them to say distinctly that so long as they are embodied men it may be impossible that they shall equal supernals in ability and skill as diag-nosers and healers of disease. The latter, eman-cipated from the flesh, look face to face at and through each and every particle of a human or-ganism. Our visible physicians, if not clairvoyant, from necessity must see but dinny, and must very often work aunically, while the more ponetret often work empirically—while the more penetrat-ing perceptives of the disembodied may qualify them to base prescriptions and treatment upon positive knowledge gained from beyond the possible reach of mortals. The power of supernals to determine, to modify and to supplement the remedial potency of any dose to be administered, far outstrips that of men. The late Prof. Mapes of New York, an eminent agricultural chemist, I met some thirty years ago, either while I was or soon after I ceased to be editor of The New England Farmer. Agriculture was the topic of our discourse. He then told me that the top of Bunker Hill monument was rich in chemical ingredients that enter largely into the cabbage, and that if pulverized, the monument, chemically, should make a good soil for a cabbage garden; though practically it would not. Tet, said he, the same chemical properties, iden-tically the same so far as man's practical chemis-try can determine, if extracted from *bones*, are great fertilizers. His reasons for this were that such ingredients, by their affiliations with vegetable and animal life in their passage from the primitive rocks into bones, took on and be-came indissolubly connected with new properties.

herself was and is a facile medium, and spirits gave information that, if conditions could be made right, they could dissover the connections of that monstrous excrescence. Two other me-diums and three or four Spiritualists were re-quested to come to her residence early on a speci-Two other me tied winter's evening. We went there accord-ingly, and gathered around her where she was sitting, bolstered up in bed; soon we were as-signed our several positions around her, by some intelligence speaking through another medium. My place was at her left side, close to the head-board, and my business to hold her up or let her lean upon me as might be desirable during the operation; the office I was to perform permitted, and my desire to learn all that I possibly could about so unique and important a case, induced me to examine her carefully, using both eyes and hands. I had previously, on several occa-sions, manipulated her to some extent, and at this time did so more fully than ever before, and found that greatest prominence of the fungus was high up, and on the left side. We were soon told that the fungus was attached at four different points. The unseen surgeons being about to, commence, we were told that we must severally do promptly and carefully whatever we should be told to, through a lady medium who was pres-Through her was given a description of the ent. several spirit surgeons present, and of the in-struments they had in hand to operate with. Then a strong man, who was the medium, as we all understood, upon whose properties the operators would mainly rely for aid on the mundane side, was directed to stand at the foot of the bed, and put his hands forward, over the foot board, as far as he could toward the woman, with fingers open. He did so, and soon the ends of his fingers began to curl slowly inward, and continued to do so till the ends of them came close to the surface of the front part of the palms of his hands. As he stood thus, every muscle seemed to indicate that he was being drawn forward by a force almost sufficient to pull him up over the foot-board. He continued in this position and under this strain for perhaps a minute, when the pa-tient gave a sudden start: instantly she swooned. Our speaking medium soon said one attach-ment had been cut. The wined water referred to above was then given her, and she soon revived. Shortly after the revival we restored her to the bolstered position out of which she had fallen, and then both sight and touch told me at once that the most prominent portion of the excrescence had fallen downward several inches. After a little delay a second attachment was severed, and the chief protuberance dropped still lower. The operators decided that her strength was not such as would justify them in doing more at that time. They requested us all to come there again on a specified evening of the next week. We went, and the work was finished. The fungus, deprived of its vital attachments, soon became macerated, and passed out of the system by de grees. In a few weeks the woman recovered her wonted shape and health, and has been in very comfortable condition ever since. That very comfortable condition ever since. That case was well known and studied by an extensive practitioner of this city, who I think can le-gitimately attach M. D. to his signature, but regard for his interest makes me withhold his name. In another case quite as wonderful as the fore-

going a large uterine tumor of a different character was removed, and I was a witness of and assistant in the process throughout. A bad case of tetanus, or lockjaw, was cured by invisibles, in connection with which, on several successive days, I was used as an assistant. I have a sister-in-law and a nephew living and well, who to all external ap-pearances owe their continuance in this life to aid which it was my privilege to bring to them through mediumistic healers, after their regular physicians had abandoned expectation that the latter could be saved. Scarcely a month has passed during the last twenty years in which there has not come to my knowledge, and partially under my observa-tion, some new case in which supernal healing aid has come in more speedily, opportunely or aptly than mortals could have rendered it, and in many of the cases where ordinary mortal power alone could not have furnished it. Fair detail of the particulars of the many cases would require me to speak from now till night-if not to the end of the week.

And what shall 1 say of myself? About 1853 or '4, when I was in a rather low state of health, I got knowledge of the lad W. E. Rice, above mentioned, and through him came in connection with some bright and expanded intelligence, who read my whole past with wonderful accurawho read my whole past with wonderful accura-cy, described the existing condition of each of the larger organs in my system, and stated what would benefit them. I asked if the scrofula there could be eradicated. The response was, "Since you inherited it, it cannot be *eradicated*; but it can be greatly checked in development and ac-tion, if you will adhere to our instructions, though you may have some discomforts during the process." I consented to try—went to taking the prescribed medicine, and though I was not consciously either better or worse for it, I called on Rice after the lapse of eight or ten days, and on Rice after the lapse of eight or ten days, and when he asked how I was, I said, I am much the same as when I last saw you, excepting that some boils are beginning to irritate me. "Haw! haw! haw! Didn't we tell you you might have some discomforts during the process?" I did have them with a vengeauce; for in the course of three years I had more than three hundred of them, and at one time had a girdle of a dozen fat lief they brought has been well worth its cost. During the last fifteen years I have been in bet-ter health than at any period before subsequent to boyhood, and now in my seventy-fifth year am in very comfortable condition. I will put this question : Is it probable that any embodied physician in the city possessed power of pre-vision that was competent to prescribe so well for remote and abiding good results? Inborn scrofula had made such inroads upon my vitality, that one of my neighbors and friends after-wards told me that he and others had apprehended that my days were nearly numbered. Grati tude to the great Author of life-to the Author of the laws of life and health-to the Author of those interacting laws between the seen and un-seen realms, which let wise departed ones come and be my healers—yes, gratitude to lim, and sympathy with His alling children around us, have called me here, gentlemen, and they prompt me to be devoutly earnest in my exhortation that you do nothing which shall obstruct the flow of supernal beneficence to sick mortals. Spiritualism has many phases; several of its more obvious ones, and those especially by which it is extensively judged, are far from being al tractive and acceptable to the cultured and re fined; but it surely has others, some of which like the kingdom of heaven, "come not with of servation," and are unseen and unknown by an but the few who have subjected them to carefu and even scientific scrutiny. I should rejoice to see about half of our do tors-diplomatized ones-and about half of our healing mediums quit their business, for I get n evidence that they are public benefactors. Bu it is not wise to stop them by legal enactments. Whether the petition for the passage of the bill laid before us originated. In the fact that the business of neutral productions and afford the business of regular physicians and of apothec: ries is diminished by the doings of our healin ries is diminished by the doings of our healing mediums, or whether it is an offspring of benevo-lent regard to the public good, I do not know. It is always my pleasure to presume good and generous motives till reasons are obtained for do-ing otherwise. If the business of apothecaries is declining, that is a public benefit. Absence of need to buy medicines is a blessing. If physi-clans have less business than they desire, the public has little occasion to deplore such a fact. public has little occasion to deplore such a fac If a less learned class are extensively called t the bedside of the sick now than in former times it is because the patients or their friends desir the services of the less learned in blok lore, an they are the best judges of what they want an perhaps of what they need. I have no willing ness to impugn the motives of the framers of th bill before you, nor of the petitioners for its er actment, but I can honestly say that I believ every philanthropic and generous one amon them would heartily thank me for my effort he

ing to the nature and cure of diseases than is attainable in mundane schools and by mundane practice.

You cannot spare time to listen to a statement of facts and presentation of reasons which shall go to show that all disease originates in the spiritual nature of living beings, and that the wisest practice is that which is aimed first and persistently to the spiritual portion of man. But instructions from above indicate that couch is the fact and Lemtest you not to that such is the fact, and I entreat you not to stop the channels through which such instruction is being flowed earthward.

I will not trespass upon your patience by dis secting that crabbedly cramping and monopoliz-ing bil-a bill out of keeping, altogether out of keeping with the freedom-loving spirit of this

age. A strong sense of duty brought me here, to indicate some reasons not widely known or obtain-able from many persons, why, if you restrict the practice of medicine at all, you should so frame your bill as to permit a more competent class than our best embodied M. D.s to prosecute their benevolent purposes unrestricted by law. Your best environment in the medicine to the second best course, in my deliberate judgment, is to

best course, in my deliberate judgment, is to leave the laws as they are. You may wonder at the words I am about to utter. I feel that I am speaking in harmony with the latent desires of at least one-half of the Protestant adults of this city. Practice of heal-ing through, rather than by mediums, has become very extensive. It is solicited by members of all grades of people. There are none more high in culture, or social position, or morals, or pure re-ligion than are many-war many who seek re. ligion, than are many-very many who seek re-medial aid through mediums. I feel that I virtually represent a vast number of our State's most worthy citizens, and never, in the experience of a long life, have I felt duty, both Godward and man-ward, calling upon me more strongly than it does this morning to be earnest

and persuasive as possible in speech. I thank you, gentlemen, for your attention, and close with a prayer to the Infinite Physician that He will give such efficacy to my words as shall be best for both the spiritual and physical health of big slipe shifters. health of his ailing children.

[After the speech of Mr. Putnam, remarks in further remonstrance (which will be summarized next week,) were made by Drs. Wm. Thompson, II. N. Dillingham, and Reuben Green, of Boston, Prof. Toohey and Mrs. Ricker, of Chelsea, Mrs. Julia A. Crafts, of East Boston, and Mrs. Warner; Dr. A. P. Richardson, of Boston, a regular M. D., defended the bill. The hearing was then adjourned to Wednesday evening, March 14th. The entire proceedings before this committee-comprising what is here printed, together with an extended digest of the views of the above-named speakers at the second hearing, and an account of the third-will be, issued in pamphlet form, for distribution, AT ONCE, by Colby & Rich, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.]

Spiritualist Meetings in Boston.

Spiritualist Meetings in Boston. Rochesten HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 730 Washington street, commencing at 10½ o'clock, The public cordially invited. J. B. Hatch, Conductor. NEW ERA HALL, Hotel Codman, 174 Tremont street, --Readings from Art Magic and discussions ou Spiritual Sci-ence, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Hardingo Britten. EAGLE HALL, 616 Washington direct, corner of Essex, --T'st Circle every Sunday morning at 10½ A. M. Inspira-tional speaking at 2½ and 7½ F. M. Good mediums and speakers always present. NASSAU HALL. -The Free Platform Society of Spiritual-ists hold a Free Circle, with good, reliable mediums, ev-ery Sunday, at 10½ A. M. Moses Hull speaks at 2½ and 7½. TEMPLARS' HALL, 488 Washington street, --Mediums' meeting every Friday evening except the first in the month. All are nvitted.

PYTHIAN TEMPLE, 176 Tremont street. --The Spiritual-ist Ladies' Aid Society will hold a Test Circle every Fri-day evening, commencing at 7½ o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall.-Spirit-ual meetings are held in this hall every Sunday afternoon, at 3 o'clock.

WAVERLY HALL, Charlestown District. - The New Shiloh will hold a meeting Sunday evening, March 18th, in this hall. Lecture on "The Christ-woman, Ann Lee." Shaker singing.

READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE. — Mrs. Emma Hardinge Britten will science. — Mrs. Emilia Hardinge Britten will give her next Sunday evening readings from the work entitled "Art Magic," March 18th. The reading will be succeeded by a short address, af-ter which the audience will be at liberty to dis-cuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Emma Hardinge Britten, at New Era Hall, 176 Tremont street ; to commence at 7½ o'clock, Subject : "Magicians and Spirit Mediums."

Rochaster Hall -- Tho

hundred and fifty in women) were the result of broken natural laws in some part of the be-ing; and the true mode of escaping from any of these functional disorders was to draw near to Nature again. He criticised the action of the drug doctors, who dealt their deadly compounds right and left without fear, knowing that they had the medical societies behind them, and gave it as his opinion that the decease of Hon. Charles Summer and that of Henry Wilson lay at their door. The quacks the regulars so much despised knew enough to let *poisons* alone; they held it to be axiomatic that whatever would make a well man sick could never, if administered when he was sick, tend to make him well again.

The Allopathic system came down to us from heathen days, and from those distorted imaginings which even in the early years of Christian ity figured the earth as a plane over whose disk the sun and planets joined in their mazy marches. But the book of Nature, of which those unhampered by the fossilized provisions of the Medical Societies claimed to be students, was fresh and fair, and its lessons were in strictest accord with truth and human needs.

At this point the Chairman announced that he should be obliged to adjourn the hearing to 10 o'clock on the morning of Tuesday; March 13th.

HEARING CONTINUED.

The second consideration of-the feasibility, or non-practicability, of the proposed bill took place at Room 14, State Capitol, as per adjournment, Senators Russell and Kellogg in attendance. Al-len Putnam, Esq., of Boston Highlands, was announced as having the floor as a remonstrant. He arose and gave expression to the following sentiments, his honest earnestness of delivery lending additional power to his logic :

ADDRESS OF MR. PUTNAM.

Mr. Chairman, and Gentlemen of the Committee-Having myself through five sessions undergone the fatigues and annoyances attendant upon a seat in the Legislature, experience tells me that I should not waste a moment of your time un-necessarily. Therefore I open abruptly, frankly stating that I am a Spiritualist; and because I am such, I have during more than twenty years been a frequent observer, and an interested and rather careful student of and limitedly a participator in a prevalent kind of medical practice, which is greatly misunderstood by both a large portion of the community and by the mass of members of our incorporated medical associa-tions-misunderstood as to its fundamental principles, its chief remedial agencies, and its actual ciples, its chief remedial agencies, and its actual appliers. I well know, gentlemen, and purpose to keep in mind the fact, that this is no fitting occasion to comment upon Spiritualism, any fur-ther than as it bears upon medical practice. I however do conceive this to be not only a fitting but an important occasion for placing before you well-established and yet but very limitedly known facts, which bear directly and forcefully upon the curing of diseases. whatever may he upon the curing of diseases, whatever may be the avenues and circumstances through which

The subject before you, I believe, may embrace apothecarles.

I have just said that I asked the lad, Rice, to prepare the medicine *himself*. I wished it to be lone by *him*, and none other; and this because I done by *Atta*, and none other, and this occase a had already learned in my own home that a bot-tle of medicine prepared by a mediumistic lady in Somerville to be used by a member of my own family operated very favorably in diminishing bloat or dropsy during the time of its consumption, and that, subsequently, the same medicine, as to yisible and palpable ingredients, but prepared by the dropsically-inclined lady herself, produced no perceptible effects; that lady is my produced no perceptible effects; that lady is my wife—she was the first to perceive this instruct-ive fact, that the same medicine, apparently, when prepared by the medium helped her, and did not help her when she prepared it herself. She was induced by this to question the lady in Somerville as to all the ingredients and their pro-portions and the processes of preparation. She made sure that she comprehended the recipe and complied with all instructions. In the course of a fortnight, or about that period of time, she used a fortnight, or about that period of time, she used up a bottle of the medium's preparation, and during the next fortnight a bottle of her own prepa-tion, thus alternating through several monthe,

Such modifications of the virtues of primitive substances, our chemists, apothecarles and phy-sicians can get no knowledge of. Not far from one year ago the press gave us

the report of a lecture purporting to be by the spirit of this same Prof. Mapes through Mrs. Tappan, and in that I read substantially the same statement as I have ascribed to him above, coupled with information that in his present state as a spirit, he is able to ascertain at a glance the extent of all such modifications, and that he and his associates can avail themselves of such knowledge when operating or advising through mortal organisms. Sources through which aids of that nature and potency can come to ailing mortals ought not to be closed up by any legal enactments

I have hinted that spirits have power to modify the properties of matter. Perhaps I had better say power to infuse into it some properties which are not normal there. On one occasion when a delicate internal *surgical* operation was being performed by spirits in my presence, a medium took up a tumbler containing a little water, held his fingers pointing downward into it for a minute, and then put it to the lips of the patient; having drank a little, she pushed the tumbler aside, saying, epicac, epicac—and very soon vomited. A few minutes later, and when she was swooning, he took a little fresh water in the same tumbler, held his fingers over it. then ter say power to infuse into it some properties the same tumbler, held his fingers over it, then poured it into her mouth, and soon she revived and said, "that was good wins." Not a word was said to her or to any one else about medicating the water, but I saw his actions and heard her words both times.

I will speak of that woman's case more fully : the avenues and circumstances through which such facts have come to one's knowledge. My main purpose this morning is to present for your consideration facts and comments which, as I view them, seem fitted to prepare your minds

Children's Progressive Lyceum were held in this hall March 11th, before a large audience. Exer-cises as follows: Recitations by Misses Carrie cless as follows: Recitations by Misses Carrie Habercom, Ernestine Eldredge, Sarah Ransom, Miss Durgin and Miss Lizzle J. Thompson; reading, by Miss Helen M. Dill; songs by the Sanders sisters, Misses Josie Kimball and Mil-lie Thomas; piano solos by Master Whalen and Miss Anna Folsom; Harmonica solo by Mr. Tay-lor, and (by request,) the recitation of "Beauti-ful Snow," by Master John Balch. WM. H. MANN, Rec. Sec. pro tem. The Lacetum Semina Circle will hold its regular?

The Lyceum Sewing Circle will hold its regular meeting next Wednesday afternoon and evening, in the ante-room of Rochester Hall. All are cordially invited to attend.

EMMA C. DURELL, Sec'y.

Eagle Hall was crowded again last Sunday afternoon to listen to a few well-chosen remarks from Mrs. Carrie E. S. Twing; and also to wit-ness the excellent tests which were given ver-bally to several parties in the audience. In the evening Mrs. Twing gave a short but interesting lecture on "God's Folks," after which she fur-nished several written communications in answer to sealed letters, which were all acknowl-edged to be perfectly satisfactory. Miss Jennie Rhind, Mrs. Leslie, Dr. Shaw, and Prof. Geo. Vaughn, of Philadelphia, made instructive re-marks. Mrs. Twing will continue one Sunday more with the People's Spiritual Meeting at the above-named hall. F. W. JONES. above-named hall. F. W. JONES.

The new building of the Young Men's Christian Association of Philadelphia cost the modest sum of \$469,790 ! "Ye have the poor with you alway."

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